

The CRITERION



John Paul II defends indissolubility of marriage

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—Pope John Paul II defended the indissolubility of marriage and consecrated the world to the Blessed Virgin Mary at a Holy Year celebration for families March 25.

After an outdoor Mass in St. Peter's Square attended by 150,000 people, the pope prayed that Mary would help the world avoid the "incalculable self-destruction" of nuclear war.

During the Mass, Pope John Paul stressed the importance of remaining faithful to one's marriage, and said married love is meant to be prolonged by procreation.

It is "deeply erroneous to think one might be more fulfilled as a person by the adventure of always starting again from zero, by the power to change one's own partner at will rather than to be faithful, even in the midst of difficulties," the pope said.

"He who retracts the 'I do,' that is said once, he who retracts the fidelity promised at that time, he who retracts the love given at one time, tears himself away from the

foundation to which his life is anchored," he added.

Pope John Paul spoke of "the dignity and greatness of the vocation of married couples and parents."

"Matrimony is a great sacrament, which in a certain sense consecrates man and woman as dispensers of reciprocal love, and as co-workers with the creator in the work of transmitting life," he said.

The pope cited "Humanae Vitae," Pope Paul VI's 1968 encyclical declaring immoral the use of artificial means of contraception, and said that married love should be human, faithful and fruitful until death.

"It is a fruitful love," the pope said, "which does not exclusively consist in the relationship between the married partners but which is meant to be prolonged by the bringing into being of new lives."

At the end of the Mass, the pope consecrated the world to Mary in a prayer as he knelt before a statue of Our Lady from the Marian shrine in Fatima, Portugal, which had been enshrined beside the altar throughout the Mass.

Catholic voters urged to participate

Part of being a committed Catholic is being an involved citizen—that is the message from the United States bishops as they encourage Catholics, and all citizens, to vote.

But first, voters must be registered—by April 9—cautions M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC).

For Hoosiers, the next chance to vote will be in the May 8 primaries, when candidates will be chosen for the November election of the U.S. president and congressmen from each of Indiana's 10 districts. On the state level, candidates will be chosen for governor, for 25 of 50 Senate seats and for all 100 seats in the House of Representatives. Some local positions will also be on the ballot.

Cut-off date for voter registration is April 9. Those eligible can register at the county building in their county of residence if they have lived in the precinct for 30 days, are at least 18 years old and are

citizens of the United States. Some counties purge the names of those who have not voted in the past two years. If in doubt, check with your county voter registration office.

The concern of the bishops is that public apathy will erode the very foundation of American political life. In a major statement on political responsibility, issued in 1979, the bishops said, "We ask all citizens to help restore our elections as the vital and popular forum they can and must be it our nation is to address democratically the crucial issues of the coming decade."

But the bishops urge voters to take seriously their responsibility to be well-informed. "We hope that voters will examine the positions of candidates on the full range of issues as well as the person's integrity, philosophy and performance."

Posters encouraging voter registration have been distributed by the Indiana Catholic Conference, throughout the state.

Pope renews call for justice

VATICAN CITY (NC)—Pope John Paul II has reiterated the church's desire to work for justice, equality and respect for all people.

"The church joins all men and women of good will in seeking to contribute to the establishment of a world order rooted in the principles of justice, equality and mutual respect," the pope said during a meeting March 23 with the new ambassador to the Holy See from Lesotho, an independent kingdom surrounded by South Africa.

The new ambassador, Reginal Mokheseng Tekateka, presented his credentials and, in a speech to the pope, cited problems which stem from racism in South Africa, where the white-minority government maintains a policy of apartheid, strict racial segregation.

"Your resounding appeals for universal brotherhood and reconciliation have brought invaluable solace to our people who live in a region which, because of

apartheid, stands threatened by deepening conflict and the concomitant turbulence and instability," he said.

"Ours is a wish for true friendship among all nations based on equality and mutual respect," he said.

The pope also spoke of the impact that religious belief should have in a person's life.

"The church is conscious that religious belief can never be relegated to one dimension of a person's life but must permeate the whole of existence, providing a constant motivation for serving God and neighbor in contemporary society," he said.

"For this reason, Christians believe that it is their duty to foster the equal rights of every person, to provide assistance to the suffering and the needy, and to spend their energies in the work of reconciliation so that universal brotherhood under God can be advanced," he said.



RAINBOW PLAYER—Mrs. Jan Stetzel helps her daughter Jennifer with her costume as the two eagerly await a trip to Washington, D.C. in May. Jennifer, who is a member of Nora Elementary School's Rainbow Players, a group of talented children who will perform at the National Very Special Arts Festival, very much enjoys her part in the production. See related story on page 2. (Photo by Susan M. Micinski)

Guam is elevated to archdiocese; Flores becomes archbishop

WASHINGTON (NC)—Pope John Paul II made the Diocese of Agaña, Guam, an archdiocese March 24 with two other dioceses in the Pacific as suffragan Sees.

He named Bishop Felixberto C. Flores of Agaña as the new U.S. archdiocese's first archbishop.

The changes were announced in Washington by Archbishop Pio Laghi, apostolic delegate in the United States. Archbishop Laghi two days later was named apostolic pronuncio, or ambassador, to the United States.

Guam, which the pope visited in 1981 as a stopover point between the Philippines and Japan, is a U.S. territory and a major base for the U.S. Navy in the Pacific. It is the largest and southernmost of the Mariana Islands, which are part of the Agaña Archdiocese. Except for Guam, which is a self-governing U.S. territory, the Marianas are part of the U.S. Trust Territory of the Pacific Islands.

Pope John Paul placed the Diocese of Caroline-Marshall Islands and the Diocese of Tarawa, Gilbert Islands, under the new ecclesiastical province of Agaña. Those

islands are also part of the Pacific territory placed under U.S. trusteeship by the United Nations in 1947.

the criterion

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Youth to travel to Washington, D.C.

by SUSAN M. MICINSKI

Jennifer Stetzel, an archdiocesan youth, and some of her fellow students from Nora Elementary, a Washington Township school in Indianapolis, will be traveling to Washington, D.C. this spring, and are quite excited about the prospect of this trip.

And well they should, for they are a select group of individuals, known as the Rainbow Players, chosen to perform at the National Very Special Arts Festival, a celebration of disabled and nondisabled youths from throughout the country who will gather to share their accomplishments in the arts from May 23 to 26.

The Rainbow Players, a group of mildly mentally handicapped children aged eight through 12, who are being mainstreamed with second through fifth graders, first began in 1982 with a school presentation. They have since performed for the Governor's Conference on the Handicapped, the Children's Museum, Arts Unlimited, the group's sponsor—a state non-profit organization designed to promote arts and learning for handicapped students—and other programs.

Jennifer's mother, Jan, who is a member of St. Pius X parish, explained that much of what the children have accomplished can be attributed to Vassie Clark, their teacher, her aide, Beatrice Lewis and Gayle Foy, director of the players, who increase the children's learning skills through drama experiences.

"We used drama in our classroom to encourage language development, improve self concepts and oral expression," Mrs. Clark stated. "In our language arts classes, when working on sequencing ideas, many of our students will recall dramatic experiences. We have found memory recall very effective when our students 'act out' roles relating to facts being taught in math, social studies, health and science."

"THE KIDS do a really good job,"

exclaimed Mrs. Stetzel. "They get a chance to come out of themselves and at the same time enjoy what they're doing. It's a real treat for the audience, too. Jenny's participation in the Rainbow Players has given her a lot of self-confidence. It helps promote the 'I can do something at this time.'"

Mrs. Stetzel explained that the players' first production was "The Bremen Town Musicians," which was put on for Nora Elementary students and their parents. "They did really well," she commented, "but all they did were animal noises—they didn't have any lines."

Mrs. Foy realized, too, how well the group performed, continued Mrs. Stetzel, and figured the children could tackle another production—this time with lines.

"C. Q. Glump Goes to Washington," a modified puppet play that humorously illustrates that talents can too easily be overlooked when one looks for differences

instead of shared experiences and interests, is the production the Rainbow players will present. The story features an assortment of characters—some with green freckles, big red noses, floppy ears, floppy feet and bushy eyebrows—that are all prejudiced against people with these characteristics.

"I'M PLAYING a lady with big floppy feet," said Jenny. "It's really fun. I enjoy it and the costume I wear."

In addition to presenting their production, a number of special activities are on tap for the children. An opening ceremony at the John F. Kennedy Performing Arts Center will launch the four-day festival. The students will also breakfast with their congresspersons on Capitol Hill and have a picnic lunch on the White House lawn. They will also dine aboard the "Sequoia," the former presidential yacht, and tour the usual sightseeing hotspots.

Although all are eagerly awaiting the trip, there is a slight snag that needs to be worked out. Mrs. Stetzel furnished the details.

"The national committee, Arts for the Handicapped, which sponsors the national festival, will pay for only 10 members to make the trip and we have a total of 16," she explained. "Everyone has worked so hard on this project that, of course, no one wants to get left behind. This amounts to about \$500 per person plus transportation costs for all the group at a grand total of \$5,000 to \$5,800 for us to raise. It's definitely going to be an expensive trip, but all of us think it will be well worth it for the opportunities it will afford the children."

As a result, the group is looking for persons who would like to contribute and help them raise the needed funds.

Any contributions would be tax deductible and should be made to "Arts Unlimited, Inc.—Rainbow Players Fund," 1605 East 96th St., Indianapolis, IN 46240. For further information, contact Sue Moreland, executive director of Arts Unlimited, at 317-253-5505.

Network writer urges people to vote

by SUSAN M. MICINSKI

Religious and lay persons attending last Saturday's "Network-Election '84 Workshop" held at the Beech Grove Benedictine Center were urged to get involved in this year's election and make their voices heard in democracy.

Sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA), the workshop was conducted by Ruth Nieland, an issue writer for the Washington-based Catholic social justice lobby, Network, that attempts to influence Congress to enact laws protecting human rights here and abroad, providing economic justice for the poor and ensuring world peace. The previously announced

presenter, Dominican Sister Catherine Brouseau, a Network lobbyist, was unable to come because of a schedule change made shortly after brochures detailing the workshop were sent out.

Established in 1971, Network has members throughout the country, and is according to Nieland, "a pluralistic organization that is very well respected on the Hill." It concentrates its lobbying efforts on issues such as nuclear arms control, decreased military spending, refugee policy, human needs programs, decreased foreign military assistance, human rights, employment, corporate responsibility and issues affecting women.

In addition to lobbying, the organization aims at educating people about the political process; integrating faith, experiences, reflection and life and workstyles with political activity in conjunction with searching for a just world; and developing and proclaiming a value-based vision of justice and peace.

IN HER introductory remarks, Nieland stated that "there has been greater voter participation this year in the United States." Even so, she claimed this is not all that encouraging since the U.S. ranks 19th out of 20 Democratic nations for voter participation. "But one good development is the broadening of base participation. Major candidates are beginning to pitch their pitches to the minority vote—the blacks, the Hispanics and women."

Nieland was impressed with the responses and reactions of workshop participants. "I experience a great willingness of this group to be involved, and that you are concerned about social justice issues. The difficulty is moving that faith commitment into practical action." She illustrated her view with the fairly bitter debate that raged among the bishops while they were drafting the recent pastoral letter on war and peace.

"People differ in their strategies and the spelling out of action," she continued, "but sincere people can differ on these things. For example, there are different ideas of how to avoid nuclear war, and there are also differing viewpoints of what's worse—nuclear war or being overpowered by some other country."

AS FAR AS Network is concerned, the idea of pouring more government dollars into military spending is not a good one. Nieland presented figures from a Congressional Budget Office (1983) report showing that defense spending increases in 1982 were up by \$1 billion and are projected to be \$65 billion by 1986. She explained that this practice of the present administration is a severe draining off of available money. "Once the deficit is there, constraints are put on what future generations can do with their resources."

That is why she reported we need to look at ways at which it can be reduced. "Our government has cut-down by reducing spending on non-defense programs." But many of these cuts have hurt many

people—people who greatly depended on such programs. As a result, "we cannot accept people's economic promises at face value."

Foreign aid, a subject Nieland states "has never been popular," has been increasing and changing over the years. "Now more is spent in security or military assistance. Just in case there's war, we want to be sure those governments will be friendly to us. But very often by doing this, we are supporting something we, the U.S., would never go along with. Sometimes we impede the development of countries by selling them arms when they barely have enough resources to feed their people."

According to Nieland, all the aforementioned issues are areas of concern to Network. "We have to see if what candidates are saying about these issues makes sense."

Of course, there is no way "to get a perfect candidate. You have to weigh up decisions," Nieland told workshop participants. "Candidates will agree with you on some issues, while they disagree on others. But you should try to get somebody who's best on most issues you feel strongly about. It's a value judgment. You have to make it in your own frame of reference."

Network, which does not endorse candidates, "has friends in both parties," admitted Nieland. "We weigh candidates on the issues. We take our stands on the issues from a list of criterion—values and strategic—that has been put to our membership."

As far as the individual is concerned, Nieland offered several ways to impact the election. "First, register to vote. Then make sure you do vote yourself. Get others registered and encourage them to vote, too. And finally, get as many people as possible excited about the legislative process."

In regard to groups, "our first suggestion for churches or organizations is the setting up of a forum where candidates and/or their representatives can show where they stand on the issues. This is important to know, and so is the kind of person a candidate is; whether he or she is willing to take risks and do the right things. You have to remember, though, that churches can't be partisan, but individuals have to be in order to effect change," Nieland said.

OFFICIAL APPOINTMENT

Effective April 1, 1984

REV. JOHN O'BRIEN, from administrator of St. Martin Parish, Yorkville and St. Joseph Parish, St. Leon, to pastor of St. Martin Parish, Yorkville and St. Joseph Parish, St. Leon, with residence at St. Martin Parish, Yorkville.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Communal penance services scheduled for Lent

Lenten penance services will be offered in several areas of the archdiocese on a parish cooperation basis. Parishioners are encouraged to make use of the sacrament of reconciliation during Lent at a convenient time and parish. Several confessors will be present at each of the following locations:

Indianapolis East Deanery

St. Bernadette; April 6 at 7 p.m.
St. Simon; April 9 at 8 p.m.
Little Flower; April 11 at 3:30 and 7 p.m.
Holy Spirit; April 18 at 7:30 p.m.
St. Philip Neri; April 18 at 7:30 p.m.

Indianapolis South Deanery

St. Mark; April 5 at 7:30 p.m.
Our Lady of the Greenwood, Greenwood; April 5 at 7:30 p.m.
St. Catherine; April 9 at 7:30 p.m.
Holy Name, Beech Grove; April 16 at 7 p.m.

New Albany Deanery

St. John, Starlight; April 4 at 8 p.m.
Holy Family, New Albany; April 5 at 8 p.m.
St. Mary, Lanesville; April 10 at 7:30 p.m.
St. Michael, Charlestown; April 10 at 7:30 p.m.
St. Joseph Hill, Sellersburg; April 12 at 7 p.m.
St. Mary, New Albany; April 12 at 7:30 p.m.

St. Mary of the Knobs, Floyds Knobs; April 12 at 8 p.m.
Sacred Heart and St. Augustine, Jeffersonville, to be held at St. Augustine; April 15 at 7 p.m.

Our Lady of Perpetual Help, New Albany; April 16 at 7:30 p.m.

Seymour Deanery

St. Rose of Lima, Franklin; April 8 at 4 p.m.

Connersville Deanery

St. Michael, Brookville; April 3 at 7:30 p.m.
St. Rose, Knightstown; April 9 at 7 p.m.
Holy Family, Richmond; April 10 at 7 p.m.

St. Bridget, Liberty; April 10 at 7 p.m.
St. Mary, Rushville; April 10 at 7:30 p.m.

St. Andrew, Richmond; April 12 at 7 p.m.

St. Mary, Richmond; April 13 at 12:05 p.m.

St. Gabriel, Connersville; April 16 at 7 p.m.

St. Elizabeth, Cambridge City; April 16 at 7:30 p.m.

Indianapolis North Deanery

St. Matthew; April 16 at 7:30 p.m.

For further information, call the individual parishes.



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College students work with poor of Appalachia

by SUSAN M. MICINSKI

Spring break. The very words conjure up images of sunny, sandy beaches with college co-eds playing in the surf. But not all students spend their vacation in this manner.

Seventeen IUPUI students traveled with Father Jeff Godecker to Clearfield County, Pennsylvania, where the group spent a "Spring Break Alternative" from March 11 to 17 working with the poor of the rural Appalachian mountain country.

Sponsored by the Catholic Campus Ministry and Student Center at IUPUI, the young volunteers, mostly college juniors and seniors, worked for The Young People Who Care Center (YPWC), a mission established in the fall of 1976 on 130 acres two hours northeast of Pittsburgh.

Run by Mercy Sister Therese Dush and nine young adult volunteers who have come from all over the country to work for six months to two years, the center tends to both immediate needs of the poor and long range services as well. Volunteers do what no agency can—repairing houses of people physically or monetarily unable to. They offer help to families, the handicapped, elderly and anyone else who wants it.

In addition to their work responsibilities, volunteers share three meals a day, and participate in a prayer service in the morning and Mass in the evening. Individuals also spend one quiet hour per day, reading, reflecting or relaxing.

ASSESSING THE experience, Father Godecker, full time chaplain of the Catholic Student Center, said "it builds on everything we're trying to do here—especially relating to the concept of community and reaching out to other people. Faith, prayer, liturgy and service are so well integrated there. Some volunteer programs only stress one or two of these elements, but this one covered them all."

In addition, "people really came first at the center. The people the center served didn't have to meet any kind of criterion. There is no 'we won't work with you unless you're this poor,'" he said.

Assisting the full time volunteers, the students' work was often dependent on immediate requests for help. For example, they washed windows and dishes, cleaned attics, fixed meals and swept floors. They lived simply among the poor and gave them their skills and personal interest.

Although most of the group had previously been on retreats or performed some type of service work, none had ever experienced living in such a situation. And all agree it was a worthwhile experience worth repeating.

Lillie Price, a social work major from



APPALACHIAN VOLUNTEERS—These students and priest recently returned from working with the poor of the rural mountain country in Clearfield County, Penn. where they had an opportunity to share their time, talents and themselves with the people they served.

The group included (left to right) Denise Hoffman, Lois Hudepohl, Michelle De Letter, Father Jeff Godecker, Paul Wagner, Lillie Price and Tony McCrovitz. (Photo by Susan M. Micinski)

Indianapolis and a member of St. Mark's parish, reported that during her course of study she had worked at a home for abused women and children in St. Louis. But this was "definitely a lot more dramatic. We found that there are two kinds of poverty—the poverty of loneliness and the poverty of being poor. I worked mainly with the former."

"I DID SOME work in the V.A. Hospital," explained Paul Wagner, an engineering major also from Indianapolis, "which entailed doing assigned jobs. But here you really became part of the community. You had jobs to do, but the real emphasis was on sharing, talking and visiting. I never had the desire to do this before, but now I want to go back and be part of it again. You get a chance to see God a lot more in a community like this one, than you do in everyday life back here."

A nursing student from LaPorte, Michelle DeLetter said that she went on a retreat while in high school, but that this was "a very new experience. While the high school retreat was good for getting in touch with yourself, this was much more geared to helping others."

The experience also offered participants a different style of living. "We try to live poorly and identify with the poor," said Father Godecker.

"There are no curling irons or hair dryers," added Price.

Unlike at home, where we can bathe as often as we want, "we could only shower

every other day," chuckled Denise Hoffman, a South Bend native who is in IUPUI's respiratory therapy program. "And you took quick showers at that—the water was cold. I took make-up with me, but after arriving found I didn't even need it. However, I'd have to say I found the total experience refreshing. I felt I was in a rut and this was one way to get out—making a change."

The group also did not have the luxury of radio or television. But no one seemed to mind.

"We were all getting down to basics," interjected Tony McCrovitz, a biochemistry/pharmacology major from Merrillville. "We had a chance to get close to people—the people of Appalachia, the full time staff members, other visiting volunteers and each other. We had to make our own entertainment, and that was good."

"It was great," exclaimed Hoffman. "We spent an enjoyable time together singing songs, playing the card game Uno and just getting to know each other."

Now that the experience is over, is it still creating an impact on these students' lives?

"I've brought back such a renewed faith," said Lois Hudepohl, a nursing student from Milan. "I feel I can now accept our Christian challenge much easier."

DeLetter confided that she "really brought back such a good feeling" about herself. "Opening myself up and helping others has made me so happy. I realize that

these things need to be concentrated on more."

"I've found that being out on my own and helping others has helped build my self-confidence," stated Wagner. "We also have a model image to work from in relation to projects or work we can do here at the Catholic Student Center."

Price feels that what she brought back is something she can share with the CCD class she teaches at St. Mark's. "I've brought back such happiness, too," she said. "The idea of living simply is something that has special significance for me. Before going on this trip, I might have gone out and not thought twice about buying a blouse for \$23. But now I feel if people don't like the clothes I wear that's tough. It's the person that's important and not the clothes."

Perhaps the most significant lesson Price came home with is "learning there are a lot of things happening at the mission that can be done here."

"Yes," agreed Hoffman, "like treating people as you'd like to be treated yourself. It will make a difference no matter who you help or where you are."

"The trip was by no means easy—mentally or physically," concluded Wagner, "but it certainly has changed us and given us a renewed vision."

Persons interested in learning more about the YPWC center, and how they could go on a trip, should contact Father Jeff Godecker, 1309 W. Michigan St., Indianapolis, IN 46202, 317-264-4987.

Visitors to Central America discuss situation there

by JIM JACHIMIAK

Archbishop Oscar Romero was assassinated four years ago, but "when you visit El Salvador, you get the feeling that the archbishop is still alive," said Julia Brown, who recently toured Central America.

Ms. Brown is director of volunteer services for the Christian Church (Disciples of Christ), and recently traveled with a group to El Salvador, Guatemala, Honduras and Nicaragua. She and Joel Gajardo, visiting professor at Christian Theological Seminary, participated in a panel discussion of Central America on March 21 at St. Mary's Church in Indianapolis.

The discussion followed a prayer service commemorating Archbishop Romero's death, and both were sponsored by the Committee for Peace in El Salvador and all of Central America (ComPES). Archbishop Romero was shot on March 24, 1980, as he celebrated Mass in San Salvador, the capital of El Salvador.

Ms. Brown noted that many Salvadorans wear crosses to show their reverence for the archbishop. In San Salvador, she said, pictures and symbols of

Archbishop Romero are displayed, many with the saying that "the archbishop will resurrect himself in the Salvadoran people."

Gajardo, a native of Chile who met Archbishop Romero in the early 1970s, used the present tense in speaking of the archbishop: "In El Salvador, everybody knows who Oscar Romero is."

HE NOTED that the archbishop himself "said that they could kill his body, but his concern for justice would continue." He added, "The way in which he was killed makes the symbol more powerful." For Salvadorans who oppose their current government, Archbishop Romero is a martyr.

But Gajardo noted that the archbishop would not have been seen that way in the early 1970s, while still a priest in the Archdiocese of San Salvador. "He was a very common, conservative priest and then bishop," Gajardo said. In 1977, when he was named archbishop, "a group of us—mostly Protestant but some Catholic—said, 'The Vatican did it again.'"

"But the Spirit has mysterious ways of operating. The movement took Romero and his conservative outlook on society more

and more into a reality that he was unaware of. He became the type of man, the type of saint, that we remember today."

During the trip to Central America, Ms. Brown said, "I was more fearful in El Salvador than in any other area." The military is highly visible, and "there's a real sense that I have to really plan my activities and I can never be alone." She recalled seeing a Jeep Cherokee with darkened windows. "That is what the death squads used," she said. "Those people were members of the death squad."

According to Ms. Brown, "the biggest struggle (in El Salvador) is not between communists and capitalists, but between life and death." In that struggle, "the church is being challenged, but not shaken."

MS. BROWN also reported on what the group found in Guatemala, Honduras and Nicaragua.

"We had an opportunity in Guatemala to witness the good, the bad and the ugly," she said. She noted a wide contrast between rich and poor in Guatemala. While some live in homes protected by armed guards, others live in "shanties built on top of each other."

In Honduras, too, "we witnessed the human tragedy of a slum." They asked one man, who lived in a cardboard shanty, when he expected to have a permanent home. He answered, "In the cemetery."

In Nicaragua, Ms. Brown said, "we witnessed some difference of opinion" on the role of the church in the Nicaraguan revolution. "We had an opportunity to talk to Sandinistas, counter-revolutionaries and non-political people. We heard two different interpretations with regard to the implementation of justice."

Gajardo compared current events in Central America to events depicted in George Orwell's "1984." He said, "I'm afraid that most of the things that are said in the book are present in Central America."

HE ADDED, "I am speaking from my own personal experience." Before leaving his native Chile, "I was arrested and tortured and sent to a concentration camp, and eventually expelled from my own country. I am still in exile."

Gajardo sees the problem as one that could more directly affect the United States in the future. "I am a little bit afraid that (See VISITORS DISCUSS on page 19)

Newman centers offer continuity for college students

by RICHARD CAIN
Bloomington correspondent

It will be a difficult moment for the Tomczyks of Bloomington, as it is for all Catholic parents. For 18 years they have tried to instill their faith in their son, Todd. But one day this August, they will see him leave home for college, knowing that during the next few years he will either make that faith his own or drop it.

"At home he has had our habits and rules to follow," says Connie Tomczyk. "At college he will have the opportunity to make his own habits and decisions."

Todd will have to contend with the influences of peers, professors and a number of new ideas and lifestyles. Sorting out his faith in such a rich yet confusing environment is one of the greatest challenges he will face.

"It's the age when they question everything," says Jim Frederick of Columbus, father of eight. Two of his children are in college. "They need something which will give them a continuity with what they have been taught."

The Catholic Church has long been concerned with providing that continuity so students like Todd on secular campuses will not have to face their challenge of faith alone.

The archdiocese offers its support primarily through a system of campus centers, also called Newman Centers or Newman Clubs after the 19th-century English Cardinal John Henry Newman. Some campuses, like those at Indiana University, Bloomington, have parishes organized especially for the schools. Others have independent Catholic centers, but not full-fledged parishes. Smaller schools are served through a neighboring parish.

A NUMBER of statewide church organizations in turn support the campus centers with funds and other services. Chief among these are the Indiana Newman Foundation, which helps to raise funds, and the student-operated Indiana State Newman Conference, which organizes statewide activities.

The number of activities varies considerably from campus to campus. Most offer daily and weekend liturgies, counseling and spiritual direction, and a variety of educational and social programs.

For example, St. Paul's Catholic Center at Indiana University features several retreats each semester, monthly Sunday dinners, a Wednesday night Mass in one of the dorms (in addition to two daily Masses at the center), intramural basketball and volleyball teams, visits to a nearby nursing home, an active Rite of Christian Initiation of Adults (RCIA) program for converts and an outdoor Mass and cookout. A weekly educational series, the Wednesday Night Specials, has featured speakers on such

topics as prayer, sexuality and the bishops' pastoral letter on war and peace.

"We're evolving a nucleus of people who feel like a community," says Greg Zarick, a graduate student in business at IU and president of the parish council. "We also want to develop the means for people to learn more about the Bible and their Catholic faith."

The Catholic Center at Indiana University-Purdue University, Indianapolis, (IUPUI) is an example of a young but growing campus ministry. In addition to several liturgies each week, the center offers a midweek meal for a dollar and educational courses. Recent topics have included "Understanding the Bible" and "Living With Tension."

The most significant activity, according to Father Jeff Godecker, chaplain at the IUPUI Catholic Center, is a week in Appalachia during spring break, working with the poor and elderly. Father Godecker sees the center's main purpose as providing the "presence of the church at an important time in people's lives. I have done a lot of counseling. There seems to be a high need for that."

OTHER CAMPUS ministers agree. "That takes up a significant amount of our time," says Father Bob Sims, pastor of St. Paul's at IU.

Father Godecker says the biggest problem area he encounters among students is depression. "A very common line is, 'I'm happy with my profession, I

have a good family and friends, but I still feel empty.'"

Catholic campus ministry is not without its own struggles. The major ones are inadequate staffing and funds and limited time and interest on the part of students. The problem of staffing is particularly acute at IU.

"We have more Catholics on this campus than Notre Dame does, but only two priests," says Zarick. Notre Dame has between 70 and 80 Holy Cross priests for its 7,050 Catholic students. IU-Bloomington has 33,108 students, and while no figures are kept on the number of Catholics, St. Paul's has around 5,000 members. An estimated 2,000 students also attend St. Charles Borromeo Parish, located near the campus.

Also, many priests tend to be wary of campus ministry because of the frustrations, says Father James Higgins, pastor of St. Paul's from 1967 until last summer. "You don't have the normal gratifications of parish work. The students change so much. It's hard work getting off the ground each year."

Father Godecker agrees. "The constant coming and going of students, that accounts for 90 percent of my frustration. I can never count on anything for sure, because the students' lives are so busy."

THIS FRUSTRATION is also shared by student leaders. Irma Ruiz, a sophomore at Indiana State University at Terre Haute and president of the Indiana State Newman Conference, recently canceled a statewide meeting when only three schools responded to invitations. "When we talk about an idea, everyone says yes, yes. But when it comes right down to it, no one is willing to do anything." The meeting has been rescheduled for later this semester.

Others see a problem in what they perceive to be an overemphasis on social justice issues and a neglect of fundamental doctrines of the church. "We're turning out spiritually illiterate people," says Father Higgins. "Catholic campus ministry must be the leader in teaching the orthodoxy of

the church because that is where the leadership of the church is built."

Some parents even see the biggest danger to their son's or daughter's faith as coming from within the church. "When the spectrum of views is so great, how can a young person find the focus?" asks Julius Perr of Columbus, father of five college students. His eldest daughter's response to the diversity of views was to put her religion on the shelf to solve when she had time. "The lack of consistency dampened her enthusiasm."

"There was a time when religious education didn't emphasize the teachings of the church," says Father Sims. "Some Catholics grew up quasi-illiterate about what it meant to be a Catholic. We need to come up with a balance between a doctrinal understanding and the experience of Christianity. But the church has always said its social teachings are essential to its general teachings."

Perhaps the ultimate problem is simply getting students involved. For many, the experience of coming to a large campus overwhelms their ties to the church. "It is important that you know some people there," says one Catholic student. He stopped practicing his faith after coming to IU from a small Catholic college and having a bad experience with a fundamentalist roommate. "Bloomington is comprised of a lot more religions than I had ever experienced before."

"There are a lot of Catholic students who have no contact with the church," says Father Sims. "We need to find a way to reach out and invite people into the church, to help people feel supported and encouraged in their faith."

But there are limits to what the church can do beyond being welcoming and available. "I'm not sure that much else can be done to make college students—or anyone else—choose their faith," says Connie Tomczyk. "At least there are things that Todd can choose, social and intellectual activities and the sacraments. And I certainly want those things available for him to choose."

WASHINGTON NEWSLETTER

Health care expected to be list leader

Farm policy also high on agenda of Congress for next year

by LIZ ARMSTRONG

WASHINGTON (NC)—Criticism by three Catholic agencies of federal plans for cutting funds for Medicaid—the government's health care program for the poor—underscores an issue likely to claim major attention once the 1984 elections are over.

Along with farm policy, national health care is expected to be high on the agenda for Congress in 1985.

Health care costs are burgeoning and the Medicare trust fund, which pays for hospital care for elderly and disabled people, could be out of money by 1990, according to background material prepared by the U.S. Catholic Conference, public policy arm of the U.S. bishops.

Thus, a re-evaluation of Medicare and Medicaid is likely.

Meanwhile, the USCC, Catholic Health Association and National Conference of Catholic Charities are worried about current proposals for fiscal 1985 budget cuts in Medicaid.

Medicaid has been targeted by the administration for cost reductions to be achieved by tightening up access to health care and by reducing federal matching funds for states, according to analyses by church and public interest agencies.

The Children's Defense Fund, for example, believes that the administration's budget plans for the next three years will entail reducing Medicaid funds by some \$3.3 billion.

New cuts would follow other reduc-

tions in 1981-84 which have reduced eligibility and benefits in 38 states.

In a letter to Congress, the USCC, NCCC and CHA reiterated their long-standing interest in assuring "basic health coverage for the poor," especially those most vulnerable: pregnant women, infants, children and the elderly. "For these individuals, federally guaranteed access to medical services is essential, not just for quality of life but for life itself," the three agencies said.

They said "further reductions of services and benefits cannot be justified" and that, in fact, the government should be expanding its system of health care.

Similar concern has been reflected over the years by Catholic groups.

In 1979, Francis Butler, then USCC associate secretary for domestic social development, urged passage of a comprehensive national health care program.

Auxiliary Bishop Joseph Francis of Newark in 1977 said that a comprehensive national health care policy "can no longer be put on a back burner while we as a nation decide among our competing priorities on national defense, energy, education, prison reform and financing of political campaigns."

MOREOVER, the 1974 U.S. bishops' Respect Life program stated that "the right to life clearly implies the right to comprehensive medical care; indeed, the two are inseparable."

On the state level, in 1969 then Msgr. Edward D. Head, (now bishop of Buffalo, N.Y.), executive director of Catholic Charities in the Archdiocese of New York, opposed state cutbacks in Medicaid and "any proposals which would arbitrarily and unjustly discriminate not only against the sick aging persons of low income in our society but against all needy persons."

Health care also was an issue to the church in the 1930s, '40s and '50s.

In those days, the question was not so much cutbacks in federal involvement in health care but fear of injecting too much government into private health matters and worries over ways to balance that fear against the need to care for the nation's sick and poor.

During 1939 congressional debate, for example, the National Catholic Welfare Conference (predecessor of the USCC), the Catholic Hospital Association (forerunner of the Catholic Health Association) and the NCCC expressed fears that government health programs would threaten the private hospital system, whose services, they said, government seemed to be overlooking.

The NCWC also said that while it looked with "interest and approval" upon "the growing concern of government for the health of all the people," it worried that purely economic solutions carried out by political authorities would subvert the role of "love of neighbor" and that it was "not convinced that an acute emergency, a crisis, is the proper foundation upon which to erect a permanent program for the future."

Just 10 years later, the NCWC, NCCC and CHA together proposed a "voluntary approach to a national health program." At issue, as Bishop Karl Alter of Toledo defined it, was "an exclusive and compulsory government health system versus private and voluntary efforts supported by government assistance instead of control."

Thirty-five years later, as government and church again wrestle with health care problems, external aspects of the issue may have changed but the basic concern over the best way to ensure adequate health care for all Americans has not.



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LIVING THE QUESTIONS

Vows are important to Religious, marrieds

by Fr. THOMAS C. WIDNER

Some friends of mine who have been married about 16 years have decided to write a book. They've going to call it "Matrimony—the Forgotten Sacrament." They've been active in Marriage Encounter for more than 10 years and they believe married couples are being ignored.

I might add a chapter or two to their book and call it "Holy Orders—the Forgotten Sacrament." Not only do I think the three of us would have a lot to say, I think many other people would join in.

The reason my friends want to write the book is because they think the Church is so used to broken relationships that we tend to treat them as the norm. To hear them tell it, the Church is saying it's the exception to be in a happy marriage or happy as a priest or Religious and that normal people have miserable jobs, miserable marriages, miserable homes, miserable parishes, miserable liturgies, miserable friends, miserable everything.

My friends think broken relationships get more attention in the Church than healthy ones. I think they're right—and wrong.

On the one hand, it is necessary to remind us, as our Lord reminded us, that He became human to call sinners, not the saved. I agree that broken relationships do get more attention and that's different from the

Church 20 or 30 years ago. Once upon a time broken relationships were private matters discussed in the privacy of the priest's office. But no more.

Then, too, there are more broken relationships. Maybe what's happening is that the Church is more obvious about the attention it gives to the broken ones. That's good.

On the other hand, many of us think we are saved when we are really sinners. Jesus had a difficult time with the Pharisees because they were sure they were sinless. Psychologists and moralists have in recent years told us we have lost a healthy awareness of sin. Hence, we have lost any sense of the need for forgiveness, an inability to reconcile ourselves with fellow human beings. We are—in the popular word of the 60s—alienated not only from God but from one another.

The purpose of movements like Marriage Encounter is to strengthen good marriages and good priests and Religious. It is not difficult to understand why my friends are upset. I agree with them that many of us still seem to ignore the riches of the sacramental aspect of our vocations. My friends see more and more problem marriages trying to salvage themselves by making Marriage Encounter weekends. But Marriage Encounter is not a problem solving device. Problem marriages need counseling. Couples who want to deepen and strengthen an existing good relationship are encouraged to make Marriage Encounter week-ends.

I do think my friends are forgetting their own power as members of the Church. When we accuse the Church

of failing to uphold our sacramental vocations, we are accusing ourselves. The laity have never been so involved in the Church as they are today. But too many laity still think of themselves as powerless when it comes to influencing their fellow Catholics. Certainly the laity do not enjoy the hierarchical power which operates the institutional Church. But in terms of demonstrating care for one another, the laity have far greater power over one another than the clergy or Religious do. (Such care, by the way, is a subject Father Jeff Godecker talks about in an accompanying column this week.)

My friends are in an enviable position to influence the marriages and relationships of other Catholics. It is in part because their wedding vows mean a great deal to them. It is in part because they are willing to be held accountable for those vows. It is, in fact, because they themselves are the vows they made to one another. In other words, their vows are the exchange of their lives to each other.

As for clergy—well, most of us diocesan priests accepted vows of celibacy and obedience when we were ordained. Religious also accepted a vow of poverty and some accept one of stability. Whatever the vow, many of us take them on as part of the package instead of realizing that our acceptance of vows or promises is the source and center of our relationship with God and others. They are something extra we accept rather than the focus of our relationship with God.

I'm rather anxious to see what my friends' book will have to say.



Jesus taught us to pray for whatever we need

In all things we must remember to seek the will of God

by Fr. JOHN BUCKEL

"Dear God, please let me win the million dollar lottery." "O Jesus, let Mike ask me to the school dance." "Lord, I have a big bet on the Notre Dame game; see what you can do about letting them win." "Almighty Father, please help me find a job." "Holy Spirit, help me to get well." "God, don't let my girl friend get pregnant."

Is there anything that we Christians should not pray for? No. Jesus has taught us to pray for whatever we need, yet there is something we must keep in mind. In all things (including prayer) we are to seek the will of God. The prayer of Jesus in the garden of Gethsemani gives testimony to this essential element of prayer.

Jesus did not need a crystal ball to realize that suffering and death were close at hand. The gospel of St. Luke tells us that Jesus was so distraught that he sweat drops of blood. "Take this cup from me, yet not my will but yours be done." Jesus prayed that he would not have to undergo such terrible suffering. Only the second part of his prayer was answered. From this prayer of Jesus, we learn that in good conscience we may pray for anything great or small as long as we add the phrase, "Not my will but yours be done."

Like the first half of the prayer of Jesus, many of our requests seem to go unanswered. Is this not a contradiction of the teaching of Jesus, "Ask and you will receive"? This is where the element of trust in God comes to the foreground. We have the guarantee of the Holy Spirit that he will grant us whatever we ask for or something better. God knows what is best for us.

OUR PETITIONS to God are frequently like the desires of an infant who wants to play with an electrical outlet. The loving parent refuses the child such an activity because she/he knows the dangers involved. In the same light, God sometimes refuses our requests because he knows the dangers involved. A simple childlike trust

is necessary for us to believe that God knows what is best.

God occasionally allows bad things to happen because he knows of the great good which will occur. What is worse than the crucifixion of the Son of God? Yet through the crucifixion and the resurrection of Jesus, salvation has been won for us. Our heavenly Father realized this when Jesus prayed for deliverance from suffering and death. Jesus is an example to us in accepting the will of God and trusting him fully.

Our prayers often put God in a difficult situation. A farmer prays for rain and a family going on a picnic pray for sunshine. The owner of a ski resort prays for snow while an old man with arthritis prays for warm weather. The Germans and Americans both pray for victory at the Battle of the Bulge. Whatever prayer is answered will give rise to hard feelings from the other party. May the prayers that lead to a deeper love of God and his people be answered.

HOW LONG must we wait before we receive an answer to our prayers? It is important to remember that God's concept of time and our concept of time are completely different. Sometimes we are given an answer immediately; other times we must wait for years. Abraham was promised a descendant by his wife Sarah and then had to wait 25 years before he was blessed with a son! I have discovered that God sometimes answers my prayers after I have considered them refused and had long forgotten them. As we have no say as to when a pregnant woman is to give birth, we have no say as to when God will give an answer to our prayers.

Occasionally our prayers are answered and we don't even realize it. Hopefully, a day never passes when we do not pray the Our Father. "Give us this day our daily bread." Everyone who is now reading this article has had this prayer answered. God has provided you with everything you needed to live unto this day. Food, drink, clothing and shelter, along with the many other things necessary for life, have been granted to you.

Our petitions to God should always include the desire to become more Christlike: to see people as Jesus sees them, to listen to others as Jesus listens, to

pray as Jesus prays and to love as Jesus loves. If a million dollars, a date for the dance, good health and other such requests would help us to become more Christlike, God would undoubtedly grant them to us. If the fulfillment of such requests would make us more greedy, self-centered and proud, God would deny them to us. God help us all if every prayer were granted.

Though we may feel our prayers have not been answered, prayer is always beneficial and important. When we come before God in prayer, he sees us not as president or pope, bishop or mayor, priest or principal, husband or wife. God sees us as Ronald and Karol, Edward and William, John and Luke, Joseph and Kathleen. In

prayer we stand before God as the created before the creator, acknowledging his presence and power. So much of life is out of our hands, and we are completely dependent on the graciousness of God. Realizing this is a prayer in itself.

We cannot expect to be great mystics in our early attempts at prayer. Fortunately, it is not necessary. Regardless of the number of years we have been praying, we are all beginners in the eyes of God. Our heavenly Father is pleased with our feeble attempts at prayer. Like parents who have received a muddy, crumpled-up Valentine from their young child, God receives our prayer. It is not perfect, but it means everything to him.

THE SUNDAY READINGS

by Fr. JAMES A. BLACK

FOURTH SUNDAY OF LENT (A)

April 1, 1984

I Samuel 16:1, 6-7, 10-13
Ephesians 5:8-14
John 9:1-41

Background: The readings for the Fourth Sunday of Lent contrast vision and light with blindness and darkness.

The Old Testament reading (from I Samuel) relates how a young shepherd boy named David was chosen to be king over all Israel. Samuel, the most important Israelite leader of the time, was told by God that he was to choose David from among Jesse's sons.

The other seven sons were larger and stronger, but Samuel was using God's "vision" rather than his own. He chose David because God looked into his heart, rather than at his personal appearance.

In the second reading, the author of the letter to the Ephesians told his readers to be children of the light—in short, to do good. Evil-doers wanted to keep their actions secret; their deeds were done in darkness.

In the Gospel passage, Jesus healed a man who had been blind from birth. But the importance of the passage is found at its conclusion.

Jesus accused the Pharisees of choosing to be blind; that is, refusing to understand. It was better to be born sightless than to choose deliberate blindness.

Reflection: Today's Gospel passage is a particularly important one, especially since Lent is more than half over.

No doubt, we're sympathetic toward the man in the story who had been blind for his entire life. But Jesus reminds us that there are other types of blindness that are even more serious.

Worse yet, many of us don't even recognize our blind spots. For example:

Was this Lent an important period of penance and personal growth in my life? Or did I choose to be blind to those possibilities?

How many other people could I have helped during this period—or was I blind to their needs? Was I conscious only of myself?

Have I been blind to hunger in the world? What about hunger right here in my own city or town? Have I done anything to alleviate it?

Have I closed my eyes to the possibility of making peace with my enemies?

I think you get the picture. If you've stayed with me this far, obviously, you're not blind. At least, you're not unless you've chosen to be.



POINT OF VIEW

To believe in God means to never give up

by Fr. JEFF GODECKER

Recently I spent a week in Appalachia with a group of college age volunteers who work among the poor and elderly and the lonely in Clearfield County, Penn., the poorest county in that state. One evening we were talking about the large amount of frustration and the never ending problems of the people there. I asked one of the volunteers why she didn't just give up.



Her faith-filled reply was that it was enough to just care. And even though many of the problems will never go away, even though many are seemingly caught in the trap spawned by generational poverty, even though there is often a feeling of powerlessness, a feeling that the "system" often works against rather than helps, it is necessary to have hope, to continue to believe in people, to provide care where otherwise there might be none. One gives what one can. One does what one can.

What I like most and treasure about that answer is that it places caring above succeeding and solutions. It reflects a willingness not to give up in the face of failure or what may take generations or centuries to solve. I like the fact that it

gives priority to hope over brilliant analysis and execution of programs. I am inspired by the faith and courage to continue without visible and immediate outcomes that are measurable.

The answer says that powerlessness is not a reason for giving up, not a reason for saying it doesn't really matter and there is nothing you can do about it in the first place.

So many people in the world have given up when it comes to the poor. So many remain convinced that nothing can be done about the economic situation or about hunger or about the arms race. Besides being irresponsible I think that it is despairing and destructive to believe that something can't be changed. It is to place ourselves in an exile of depression.

But more than that I think it is atheistic to give in to hopelessness. To not be hopeful for a world without war, to not believe that there can be an end to injustice and oppression and poverty is to be an unbeliever. To give up on someone is to not believe in God. The real faith deniers of our world are not just the atheistic philosophers of the ages but those among us who refuse to concretely hope by caring even in the midst of defeat.

To believe in God is to believe in the possibility of his kingdom. It is to believe that the new can happen tomorrow, that I and others can somehow be different in the future. To believe in God is to know that there is more to life and people and their dignity and development than simple

determination by the usual causes and effects. Something marvelous can happen even when it apparently looks like it won't.

Among many of us today the attitude towards the poor and hungry is that they don't really care in the first place so why should we. My very limited experience among the poor would suggest that the statement is not true for many of the poor in the first place.

But even for those for whom it may be true, the question is a faithless one for it suggests that care is conditional, that we sell our care, that we manipulate people in to what we want them to be. To ask why should we care is to suggest that somehow underneath their poverty and their condition in life is no core of human dignity. Only faith and hope can see through the dirt

and the difficulty and the problem and even the solutions (impossible though they be at times) to the something more that is worth the care in any case.

Don McNeill, Douglas Morrison and Henri Nouwen in their book "Compassion" say the same thing: "In a time so filled with methods and techniques designed to change people, to influence their behavior and to make them do new things and think new thoughts, we have lost the simple but difficult gift of being present to each other. We have lost this gift because we have been led to believe that presence must be useful . . . we have forgotten that it is often in useless, unpretentious, humble presence to each other that we often feel consolation and comfort . . . whenever this happens, new strength and new hope is being born."

TO THE EDITOR

A tribute to Mom and Dad

On May 25, our youngest brother graduates from Cardinal Ritter High School. This marks the end of 28 years of educating the 10 children from our family in the Catholic school system. This is a very special time in all our lives, and I dedicate this poem to Mom and Dad, for giving us the love, support and total dedication in the Catholic and Christian upbringing that made us a family.

Dear Mom and Dad,

Today I close my eyes to feel the love you truly shared each day.

You gave your very heart and soul to help us find our way.

Sometimes we stumbled, sometimes we fell.

You were there to give support.

So much love you've given us, And always there to give us more.

Through our days of going to school, we might have forgotten to show or say The thanks you both deserved so much each and every day.

Sometimes the road seemed long and hard.

Sometimes things seemed so bad.

But, you never stopped or just gave up. You worked harder to give us all you had.

You're truly the best parents in our eyes.

God blessed us from above.

If there's one word to describe you two, That word is surely "LOVE."

Your daughter

Indianapolis

Hearing the cry of the poor

Here at the Federal Prison in Sandstone, Minn., the fourth anniversary of the assassination of Archbishop Oscar Romero of El Salvador has special significance.

Last summer 525 soldiers from El Salvador arrived at Fort Benning, Ga. to be armed and trained in military warfare. This meant more suffering for the poor of that country.

Father Larry Rosebaugh, an Oblate priest; Linda Ventimiglia, a physician's assistant; and myself, a Maryknoll priest, put on Army officer uniforms and entered Fort Benning one night. Armed with a high-powered tape recorder and the legendary last homily of Archbishop Oscar Romero, we climbed a tall pine tree near the barracks of the Salvadoran soldiers. In the silence of the night, the martyred Archbishop's voice rang out, "I want to make a special appeal to the men of the Army. You are killing your own brothers and sisters. Before an order to kill that a man may give, the law of God must prevail: Thou shalt not kill! In the name of God, in the name of the suffering people of El

Salvador, I ask you, I beg you, I order you: Stop the repression!"

We were arrested and at our trial we tried to show that as Christians our faith called us to obey a higher law—the law of God which says, "Thou shalt not kill." My two companions were sentenced to 15 months and I got 18 months.

In the solitude of prison I think about the letter sent to our President by Archbishop Romero shortly before he was gunned down while saying Mass. He said, "Instead of leading to justice and peace in El Salvador, military aid from the United States only sharpens the injustice and repression of our people."

During this Holy Season of Lent our loving God asks each of us to hear the cry of the poor and those who have died for the poor. Is there not a better way to express our love for the poor of El Salvador than to stop U.S. military aid to that country?

Fr. Roy Bourgeois, M.M.
#10890-083

U.S. Federal Prison
Sandstone, MN 55072

Easter cards sought for soldiers

Joni Casey of Livonia, Mich. bought half-price Christmas cards, wrote personal notes, and put 107 of them in the mail. She doesn't know who got them. Don't blame it on the post office, though.

She did it because her son, Raymond, told her to stop worrying about him and do something for somebody else. She'd participated in the Armed Forces Mail Call program last year, sending about 50 cards, but she hadn't really thought about it this year until Raymond suggested it.

Armed Forces Mail Call is a non-profit organization that collects letters and cards for members of all branches of the armed services, to be distributed by chaplains and others throughout this country and overseas. Last year, many of Mrs. Casey's letters went to a hospital in Germany. This year, she hopes some make it to South Korea and the Middle East.

If you want to send a card—or 100 cards—to men and women who will be far from home for Easter, here's what you need to know:

Write a personal note or letter. You can start it with "Dear Friend," or a simple "Hi." Tell about yourself, your family,

your interests, hometown, sports teams and so on. Report cheerful news.

Include your name and mailing address inside each card and on the outside of each envelope, because sometimes they're separated. If you want a reply to your letter, request one. But understand that not everyone receiving mail will respond.

Do not place postage stamps on individual cards.

A donation of 20 cents per card is requested to cover the cost of forwarding the letters, as well as operating expenses. Checks or money orders should be made payable to Armed Forces Mail Call.

Bundle your cards in an envelope and send them to: Armed Forces Mail Call, Box 1897, Deming, N.M. 88030. (Only the U.S. Postal Service can deliver mail to a post office box, so if you want to send your cards via United Parcel Service or bus, write for special instructions. Also, don't send food or merchandise.)

Easter cards should be mailed by April 8.

Mrs. Ray Casey, Jr.
36136 Hees St.

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CORNUCOPIA

Indiana is a great place to live, grow

by CYNTHIA DEWES

Hoosier was an unknown word in our mouths and an unknown quantity in our experience when we moved here. If a gypsy had predicted it, we couldn't have been more surprised that (as it turned out) we would live in Indiana for many years to come.

But we learned fast. We found out that Hoosiers eat biscuits with a gravy made from pork sausage or even bacon. They adore catfish (dismissed as a scavenger fish in northern climes), persimmons (exotic to the outsider's palate), and sassafras everything. Hogs (of all persuasions) eat well here.

We discovered Indiana to be a corner of the world where Spring develops the way it should. Warm winds stir fragrant flowering trees and sunshine not seen for two or three months warms the wet ground. So who minds if a few floods and tornadoes enliven the scene?

We heard words pronounced um'-brella and ce'-ment, and expressions like "waiting on" used in place of "waiting for." We heard accents caught somewhere between hillbilly and southern, speaking our familiar language in a different way.

We found Indiana to be a place where politics are conservative and independence is fiercely defended. (Which works pretty well until the local authority, backed by moral outrage, comes up against nudist colony entrepreneurs and the like).

But people, as usual, were the deciding factor in our impressions of the place.



Hoosiers generally seemed friendly, capable, strong, and possessed of common sense. Their humor was laconic and off-the-wall: we once asked a Parke County farmer where his old, three-legged dog was and he replied, "Oh, he up and died. Like Pa said, 'He ain't never done that before.'"

People say Indiana is a good place to raise families. And unsophisticated, corny, and contrived as it is, it's true. Let the coasts drop off and the Beautiful People ride them out to sea. We Hoosiers will gaze mildly after them, ruminating "They ain't never done that before."

vips...



Mr. and Mrs. Charles Wagner will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at St. Roch Church on Saturday, April 14 at 1 p.m. followed by a reception in the school hall. Charles Wagner and the former Catherine Eck were married April 18, 1934 at St. Roch Church. They are the parents of six children: William, Elizabeth Lumpkin, Robert, Rita Culbreath, John, and Joanne McCoy. They also have 14 grandchildren and two great-grandchildren.



A 50th Wedding Anniversary reception will be hosted by their children for Mr. and Mrs. Dennis (Fred) Shannon on Sunday, April 8 from 2 to 4:30 p.m. at The Sherwood, 6500 S. Emerson Ave. The Shannons are members of Our Lady of the Greenwood Parish. Mr. Shannon and the former Margaret Facemeyer were married April 12, 1934 in Sacred Heart Church. They are the parents of three children, Dennis, Patricia and Kathy, and are grandparents of two.

Developmentally disabled athletes who are members of the Noble Centers' five basketball teams were recognized at the 10th Anniversary Basketball Banquet recently. Reggie Cobbs, Kathy Ellis, Marvin Mundy, Frank Owens and James Strong were honored for outstanding contributions in the past ten years to the 10th Anniversary team.



Mae and Wilfrid (Butch) Ertel will celebrate their 50th Wedding Anniversary on Sunday, April 8 with a Mass of Thanksgiving in St. Nicholas Church, Sunman, at 9 a.m. Their six children will host an Open House for them from 2 to 6 p.m. at the Sunman American Legion Hall. The Ertels were married in St. Anthony Church, Morris, on April 4, 1934. They also have 17 grandchildren and four great-grandchildren.

University of Notre Dame philosophy and pre-professional major J. Elizabeth Ellery of Indianapolis will receive the third Distinguished Student Award at a ceremony on April 27. The award honors a senior who has contributed outstanding service to the University and to the community.

St. Augustine Guild will present its annual luncheon/style show, "Potpourri of Spring," on Wednesday, April 11 at 12 noon at the Marten House, 1801 W. 86th St. Fashions by Potpourri of Zionsville. Call Betty Chepules at St. Augustine Home for tickets.

Frank E. Lyles, a student at Brebeuf Preparatory School, has been named a winner in the 20th annual National Achievement Scholarship Program for Outstanding Negro Students. Lyles will receive an International Minerals and Chemical Corporation Achievement Scholarship toward his career field of mechanical engineering.

check it out...

The annual Mount St. Francis Benefit Night sponsored by the Ladies Guild will feature a performance of "Oklahoma!" at the Derby Dinner Playhouse on Wednesday, April 25. Reservations at \$15 per person may be made by calling 812-283-0031.

The Irish Northern Aid Committee of Indianapolis in conjunction with The Irish American Heritage Society and The Ancient Order of Hibernians will sponsor Presentations On the History, Law and Future of Northern Ireland at the IUPUI Lecture Hall, 325 Agnes St., on Wednesday, April 4 at 4:30 and 8:15 p.m. and on Thursday, April 5 at 7 p.m. For information call Jonathan Wray 636-3181, Mike Williams 241-0706 or Kevin Zahn 786-5679 for information.

Growing Up Chinese will be the focus of St. Mary-of-the-Woods College second semester Culture Week Monday through Thursday, April 2-5. Highlight of the week will be an 8 p.m. performance on Thursday, April 5 by Reader's Digest Affiliate Artist, dancer/choreographer Maria Cheng, a native of Hankow, China. All events free (See CHECK IT OUT on page 13)

Archbishop O'Meara's Schedule

Week of April 1

SUNDAY, April 1—Confirmation, St. Vincent de Paul Parish, Bedford, Mass at 3 p.m. with reception following.

—Confirmation, St. Martin Parish, Martinsville, Mass at 7:30 p.m. with reception following.

MONDAY, April 2—AAA '84 Seymour Deanery Workshop, St. Ambrose Parish, Seymour, 7:30 p.m.

TUESDAY, April 3—Mass for Senior Citizens, Little Flower Church, 11 a.m. followed with lunch at Secina High School.

—Confirmation at St. Malachy Parish, Brownsburg, for St. Malachy Parish and Mary, Queen of Peace Parish, Danville, Mass at 7:30 p.m. followed with a reception.

THURSDAY, April 5—National Development Council meeting, Sisters of Providence, St. Mary-of-the-Woods, 10 a.m.

—Terre Haute Deanery Pastoral Meeting, St. Patrick Parish, Terre Haute, 12:30 p.m.

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

FRIDAY, April 6—AAA '84 Tell City Deanery Workshop, St. Jude Guest House, St. Meinrad, 7 p.m.

—Reception for Deacons, St. Meinrad Seminary, 8 p.m.

SATURDAY, April 7—Ordination to the Diaconate ceremonies, St. Meinrad Seminary, St. Meinrad, 10 a.m.

—Confirmation, St. Martin Parish, Siberia, Mass at 3 p.m. followed with a reception.

—Confirmation, St. Meinrad Parish, St. Meinrad, Mass at 6:30 p.m. followed with a reception.

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THE QUESTION BOX

Do we need spiritual experts?

by Msgr. R.T. BOSLER

Q Why do we have to have experts help us understand the Bible? Can't God make it clear enough for us? For most of the history of the church, ordinary people read the Bible with profit and believed that Adam and Eve, Noah, Job and Jonah were real people. Why would God let them be mistaken? No thanks to the debunkers of the Bible, I take the stories about Adam and Eve and Jonah in the whole seriously. I prefer to remain an old-fashioned Catholic.



The inspired writers of the Old and New Testaments wrote in languages and ways of teaching unfamiliar to us today, for people who lived thousands of years ago. That's why sacred writings are to be read down through the years with the help of the spirit-guided church.

Old-fashioned Catholics rejected the idea that the Bible was easy to understand and looked to the church for guidance. Moreover, they staunchly believed that the notion that anybody could read and interpret the Bible for himself led to the multiplication of Christian churches.

It is significant that the great advances in knowledge of how the Bible came to be written and how it is to be read have had a lot to do with bringing the churches closer to the unity that Christ prayed for.

It is a fact that the more Catholics and Protestants learn to know what the inspired biblical writers really meant to say (rather than what they thought the Bible meant), the closer Christians come together and the more they recognize the common belief they share.

Your point about ordinary people of the past (after the invention of printing, of course) reading the Bible with profit is important. There is much in the Bible that can easily be understood by all people.

The parables of Jesus about the prodigal son and the good Samaritan, and many of the psalms, can touch scholar or peasant alike and turn either from sinner to saint.

The great teachings about the meaning of sin and God's desire to save can be learned from the stories of Noah and Jonah, whether the reader thinks the principal characters actually lived or were fictional.

The people of the past were not hurt or misled because they believed that Noah or Jonah or Job actually lived, any more than

they were harmed by taking literally the first chapter of Genesis' description of creation in six days.

But once the human race arrived at its present knowledge of its long prehistoric development and the millions of years it took for the earth to support human life, readers of the Bible are faced with a question that never challenged their ancestors: Is the Bible in error, or have we been misreading it?

Far from debunking the Bible, Scripture scholars strive to defend it.

From the study of writings more ancient than our scriptures—only discovered in our time—scholars have learned that the inspired writers used ancient fables to teach abstract truths.

The clue to it all was in the New Testament all the time. As a good Jew familiar with his scriptures, Jesus taught with stories and intriguing parables.

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

1984 by Universal Press Syndicate

A Would you consider the possibility that the serious way to take those stories is to consider them great teachings about God and what he wants from us rather than mere historical accounts?

FAMILY TALK

Woman finds resentment destructive

by Dr. JAMES and MARY KENNY

Dear Mary: I think I need help. I'm hurting so much, and I seem to be filled with resentment and self-pity. The problem started 23 years ago when I first had babies. Anytime I left the babies with my husband, he wouldn't watch them. He'd usually fall asleep. Despite all my efforts to get him to care about his little ones, he never did.

After years of this, I noticed that whenever one of the older kids was near, my husband held in his temper. He'd occasionally act nice to a younger child. He still never corrected bad behavior, but he began to praise them. He wanted to be liked by them.

When I discovered my husband's tactics were working, I cracked. I couldn't stand the hurt I felt when I discovered that he was succeeding in becoming Mr. Nice Guy. I became so filled with resentment I started "picking" at my husband—but the kids didn't know why, it was just another sign of Mom's meanness. I can't put up with his hypocrisy without some remark coming out.

Sometimes I even think God is against me. I can't sleep well, and now he's sent me a knee condition, a bad back and neck problems, all in the past two years. My husband continues to sleep more than enough, never gets sick or has problems, looks half his age.

I have to find a way to keep from hurting so much over these things.

Alamo agrees with accusations

Tony Alamo, leader of the fundamentalist Tony and Susan Alamo Christian Foundation, said March 14 that he agrees with anti-Vatican accusations on posters seen in more than a dozen U.S. cities. But he would not say whether he put them up. In a telephone interview with NC News, Alamo also said, "I do believe that that church (the Catholic Church) is without a doubt an anti-Christ and that the pope is the Antichrist." The posters, which began appearing in February, warn of "Vatican ownership and manipulation" of major U.S. media which the Vatican uses "to exalt and exonerate themselves (sic) from crimes that they have done and are currently doing."

Answer: You outline well the pain you are experiencing. At the same time, there are indications that you yourself recognize the cause and the potential cure for your pain.

Often people choose spouses who seem to be opposites. Such matches may be complementary rather than opposite, as though the partners recognize that they need someone to balance their own strengths and weaknesses. Such complementarity often works well. Each partner can benefit from the strengths of the other.

In your situation the differences seem to be destructive. You perceive your husband's efforts to be nice as a tactic to win the children's affection and as a cover-up for his basic lack of concern.

You might try to see the good side of his change. He may be trying to imitate the loving concern you have shown for so long. Your husband's efforts may represent more than "hypocrisy."

Your children, who live with both of you daily and know you well, like their father. Can you learn to see him through their eyes?

Furthermore, you recognize that your husband seems to be at peace with himself and with life while you are consumed by pain and resentment. While much of life's pain is unavoidable, there is other pain which we bring upon ourselves.

You indicate your pain is of the latter type. Do something about your pain and the insidious resentment that causes it.

The pattern you have established has persisted for years. It will be difficult to change. Yet, since you say you cannot live with the pain and resentment you feel, you may have the strength and courage to change.

Certainly you need a personal adviser and confidant to listen to you and to put your own judgments in perspective. Perhaps a confessor or a trusted friend can fill this role. Perhaps a mental health professional will be your choice.

Whoever you choose, you will need openness to listen to other views and courage to recognize that your interpretation of your family life might not be the only one or the best one. When this proves difficult, remember that ridding yourself of resentment and pain is a goal well worth striving for.

(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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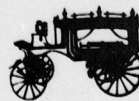
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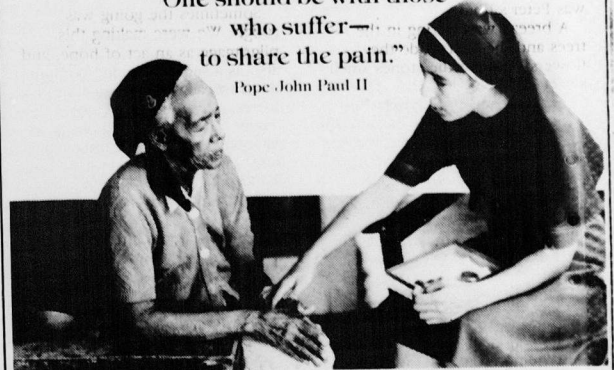
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Pope John Paul II



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Faith Today

• March 1984 •

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It's a long, long road to Capernaum...

By George Tombs
NC News Service

Just after my wife, Angeline, and I got married, we made a journey to the Holy Land. When we arrived, Brother Daniel, a Carmelite, led us to the ancient site of Capernaum.

There on the shores of the brilliant blue Sea of Galilee, the sick from miles around had come to be healed by Jesus. We said a prayer among the sun-bleached ruins of an ancient synagogue. Then we walked to an eight-sided building archeologists had uncovered. Brother Daniel told us that scholars were sure this was Peter's house.

A breeze was stirring in the trees and the heat made the flowers between the stones smell sweet.

We imagined the faith and hope that had brought the sick to Capernaum. Jesus restored them to health and strength. He laid out his hands and comforted them.

His love enabled them to become new people and to do what others said was simply impossible.

Being in Capernaum had special meaning for Angeline and me, but not because we were gravely ill. Arriving in Galilee after a long pil-

grimage on foot, we could see for ourselves the biblical places and scenes we'd heard about all our lives.

We had walked from northern France across the snowy Alps and down to Rome, then across Greece, where we finally took a ship to the Holy Land.

Each country offered its own challenges, as we slowly followed country roads and hiking trails toward Rome and Jerusalem.

In France we trudged through three solid weeks of rain. Our feet were often covered with blisters, which Angeline treated each night. Our ankles became swollen.

Sometimes the going was rough. We were making this pilgrimage as an act of hope, and also as a sign of lifelong commitment to each other. Angeline did the cooking over a portable stove. I did the sewing and mending and each night I put up a tent, which I carried in my backpack.

Even in June it was cold high in the Swiss Alps as we trudged along glaciers and sometimes through snow. But once we had crossed the Alps on foot, we felt we could tackle any challenge. It was a real pleasure

to come down the other side of those giant mountains.

But then in Italy in July the problem was heat. It was more than 100 degrees for two full weeks. We started walking before sunrise and at midday we tried to find shelter from the burning sun. People were amazed to see us walking in such hot weather!

Fortunately it finally cooled off.

When we arrived in Rome, it meant leaving the silence and peace of the countryside for the crowds of people in the eternal city, many of them pilgrims like ourselves.

Just knowing we had made it to Rome made us happy. But Angeline and I doubted we had the strength to continue. We felt exhausted. We had left the security of home and work in Canada. We had been living in a tent for three months.

□ □ □

What could we do but pray for strength and talk it out? In the end, confidence in Jesus, in each other and in the importance of our pilgrimage got us going again, toward Jerusalem.

When we hiked across Greece, we hardly noticed the heat anymore, because we

swam in the Bay of Corinth a few times a day.

At last we went by sea to the Holy Land. And like the people of Galilee, we went to Capernaum.

We pictured how Jesus had walked out of a synagogue in the old town, and come over to Peter's house, how he healed the sick as the sun was setting over the bare hills of Galilee.

As we looked at the ruins, Angeline and I began to reflect. Were all the long months of walking, all the exertion and work, worthwhile?

After all, we had just gotten married before starting to hike. Why undertake anything so difficult, when we could have been enjoying life back home in Canada?

But we weren't that different from the Galileans who walked to Peter's house in Capernaum because they'd heard Jesus was here.

(Tombs is a writer and radio broadcaster in Montreal, Quebec.)



Lenten Series

Why on earth would a newlywed couple undertake an arduous journey on foot, across Europe to the Holy Land? For the same reason, writes George Tombs, that ancient crowds descended on the shores of the Sea of Galilee.

Page 2 • Faith Today

Signs of life in the Rio Grande Valley

By Katharine Bird
NC News Service

Sister Angela Murdaugh is a nurse-midwife, who has delivered 800 babies. She calls healing "my personal charisma," adding it gives her "a sense of doing something purposeful for people."

She entered the Sisters of St. Mary because it is an order devoted to health care. Fourteen years ago, Sister Murdaugh became a certified nurse-midwife, earning a master's degree from Columbia University because she wanted "hands-on care of patients."

Sister Murdaugh is a pioneer in establishing a new kind of maternity care to serve migrant workers in the Rio Grande Valley. Her first birth center was opened in Raymondville, Texas. The second is in Weslaco, Texas, where she is director of Holy Family Services.

The clinics are sponsored by Catholic Charities. Within three years after opening the first clinic, Sister Murdaugh said, the number of babies born prematurely in Willacy County was cut in half. The rate of infant mortality also dropped.

Subsequently the birth center concept "set a precedent" for people in other migrant communities across the United States.

Sister Murdaugh defines birth centers as "a place for women having normal pregnancies" to deliver their babies under the watchful attendance of certified nurse-midwives. Several physicians serve as consultants.

The idea for the birth centers was "born out of necessity" when she moved to South Texas in 1972, Sister Murdaugh said. She found that many Mexican-American women in the Rio Grande Valley had "no entrance to medical care." They couldn't afford to go to hospitals and "the indigenous midwives were not well-trained," she commented.

Typically, Sister Murdaugh's patients are between 15 and 42 years of age and "either have large families themselves or come from large families" of six to 10 children.

Breadwinners are seasonal farmers or laborers. More than half the population lives below the poverty level, according to Sister Murdaugh.

At the clinics, the emphasis is on "keeping people healthy," Sister Murdaugh said. Her staff provides prenatal and postnatal care to mothers and offers educational programs, such as teaching expectant mothers about exercise, child birth and nutrition.

Each of the four birth units in the Weslaco birth center has a living room, kitchen and bedroom where delivery occurs. The clinics expect to serve 300 families annually, Sister Murdaugh said.

One concern of the clinics is to keep costs low. So cooperation between medical personnel and families is encouraged. Families can pay part of their

bills by working at the center.

In addition, pregnant women are encouraged to bring two companions with them to four classes toward the end of pregnancy. The companions — occasionally a husband, but more frequently a mother and a sister who has given birth herself — come to the birth center to help the new mother during labor and during the 12 to 24 hours after birth. This helps the mother — and the clinic staff.

How do people who have had their babies at the birth centers feel about Sister Murdaugh's work? The nurse-midwife remarked that the people she serves are "very warm but not vocal." She judges their response "by the way they treat me."

It is common for people to "return favors" to Sister Murdaugh, like the mechanic who spent hours fixing her car and charging her next to nothing. When she remonstrated about the small fee, she says, he replied: "You delivered all my daughter's children. For you it's \$8."

Sister Murdaugh has only one complaint about her work: "There's more than I can handle."

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



Sister Murdaugh with mother and child.

Compassion's role in the

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

A parish in my local community feeds 200 poor and hungry people every day. Once a month — the second Sunday of the month, to be exact — I help out.

Someone asked why the parish keeps at this demanding work. I think he was looking for a profound spiritual or theological reason.

I thought for a while, but I couldn't come up with anything special or theological. "Because they're hungry," I responded.

Images of Jesus healing are found throughout the Gospels. The crippled, the blind, the deaf and some people whose ailments are described in such ancient terms that it is hard to know just what was wrong with them, all are brought to Jesus to be healed. He heals them.

The circumstances all are different, the people are different and the illnesses are as varied as the diseases that plague a poor and primitive land. But these

people have one thing in common. They are healed.

Another element links these cures in the Gospels: a comment almost lost in the drama of the eye-catching miracle that accompanies most of the cures. It tells us Jesus feels sorry for the afflicted person. Throughout the Gospels, it is said that Jesus acts out of compassion.

Events of major importance — a restoration of the dead to life, of sight to the blind, of strength to the crippled, of good conscience to the sinful — come about for the most simple of human reasons: Jesus feels sorry for people.

Down through the centuries the church's theologians have pondered the meaning of these gospel cures. They have noted that, in acts of healing, Jesus fulfills prophecies about the Messiah. They have added that the divinity of Christ is manifested by the power to heal.

And theologians have noted that these acts of healing are both physical and spiritual: Jesus

The sad state of medical

By Father John Castellet
NC News Service

The practice of medicine was distally primitive in the days of Jesus. Some of the bizarre remedies prescribed in ancient texts bring a sad smile to the lips of the modern reader.

Moreover, there was a great deal of superstition connected with illness and a woeful lack of knowledge about the causes of disease.

There was no organized medical profession as we know it today. Doctors were, in the main, well-intentioned but hampered by ignorance. This situation is reflected by the story in Mark's Gospel about the woman with an uncontrollable flow of blood:

"There was a woman in the area who had been afflicted with a hemorrhage for a dozen years. She had received treatment at the hands of doctors of every sort and exhausted her savings in the process, yet she got no relief; on the contrary, she only grew worse" (5:25-26).

Diseases which medical science today have identified were simply mystifying then. "Leprosy," for instance, was not our classic

Hansen's Disease, but any sort of persistent and communicable skin affliction. The only defense people had was to control its spread by isolating those afflicted from all social contact.

This reduced lepers to a pitiable, almost subhuman condition. As far as society was concerned, they were as good as dead.

Another phenomenon of the

**The Gospels make
was no run-of-the-mill
Not only did he wield
of all sorts, but he
well-being of the whole**

day were the "professional healers." Many were no better than quacks.

The Gospels make crystal clear that Jesus was no run-of-the-mill professional healer. Not only did he wield power over diseases of all sorts, but he was interested in the well-being of the whole

healing ministry of Jesus

heals the physical infirmity and he forgives sin. In this theologians have seen the total approach in the ministry of Jesus: He addresses himself to everything that is part of being human.

Such explanations are of great value. They are a way of understanding our common life. But beyond all the explanations, there is the simple; human reality of people in need. Jesus responds to these people.

The church is aware of the fundamental needs unmet in the lives of so many of the world's people. We look at human basics like food, shelter, health care, education and the need for security and peace.

What does the work of Jesus mean for us on a very human level? it is asked. And how have Christ and his church related to these human needs in the past?

What we find is a consistent tradition of human compassion.

From the well-off Romans opening their doors to the unwashed and hungry barbarian

families camped in misery on the outskirts of the city, to charitable groups assisting refugees and displaced persons in Europe after the Second World War, to the American parishes of recent years sponsoring refugee families from Southeast Asia, there has been a history of compassion.

These were people in need. That was important.

Today we live in a world of big issues. Important people do important things for important reasons. But to judge by the way Jesus healed people, perhaps we're becoming too important.

The most notable moments in the life of the church as healer may well have come about because ordinary kindness was shown to ordinary people.

It was shown because someone felt sorry for someone else. Perhaps that may prove to be the best of reasons.

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

arts in Jesus' time

person.

Jesus healed because he cared, because he loved.

If Jesus was renowned as a teacher, he was just as widely acclaimed as a healer. People came to him from far and wide to avail themselves of his extraordinary power, as we read in Mark's Gospel:

"A great crowd followed him from Galilee, and an equally

(Mark 3:7-10).

The scripture accounts reflect the belief of their writers in the divine sonship of Jesus. Thus the healing passages have it as one purpose to teach others who Jesus is and what he means for them. But even with that in mind, there can be no doubt that Jesus possessed a remarkable healing power.

No matter how severe or apparently hopeless the disease, Jesus cured it. Usually he demanded an expression of faith on the part of one seeking a cure, of faith in him as the agent of God's power.

Repeatedly, after performing a cure, Jesus remarked that the person had been saved by faith. Among other things, Jesus realized that a cure is almost impossible if the patient lacks confidence in the physician.

Jesus' mastery over physical illness was part of his victory over all evil, a victory which will be complete only when his Father's kingdom is definitively established at the end of time.

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

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great multitude came to him from Judea, Jerusalem, Idumea, Transjordan and the neighborhood of Tyre and Sidon, because they had heard what he had done... Because he had cured many, all who had afflictions kept pushing toward him to touch him"

FOOD...

...for thought

Healing. It takes many forms.

Naturally, there are physical healings of disease and broken bones. But there are other kinds of healing too.

1. Healing broken relationships.

"Where the relationship means the most, the most difficult situations" are likely to arise. Then healing can become a big need, said Father James Black, academic dean at Father Ryan High School in Nashville, Tenn.

A conflict in a family — between a parent and child, for instance — can cause pain, Father Black observed. Sometimes the people involved experience a sense of helplessness. They may even despair that a relationship can be renewed. In this case, what is needed is a "kind of healing of attitude," Father Black said.

In a Liguori Press book titled "How to Forgive Yourself and Others," Father Eamon Tobin spoke of relationships that need healing. Whenever one person hurts another, it becomes a time of decision, he said: "In the face of hurt, the way of the world is to strike back; the way of Christ is to forgive and, if possible, to

become reconciled."

2. Healing self-centeredness.

Father Black, a scripture scholar, pointed out that the biblical prophets spoke much of transformation, the need for people to "turn toward others and toward the Lord."

To heal self-centeredness, he indicated, a person must be willing to turn outward. Doing so "allows the Lord to work through us."

3. Healing anxiety. Everyone will meet up with anxiety sometime, Father Black said. It comes in many forms.

There are occasions when a person's anxiety is the "natural tension" caused by work-related problems. Or, there is the anxiety of living with sickness. In such cases, anxiety can get in the way of doing one's job or living one's life. Anxiety and its effects need to be alleviated.

Broken relationships; self-centeredness; anxiety. Each can create a need for healing.

But what else creates the need for healing? And what does it mean, in the course of everyday life, to be one who heals?

...for discussion

1. What are some of the forces that wound cities and neighborhoods? What works to heal cities and neighborhoods?

2. What wounds a family? What heals?

3. To heal a troubled relationship, it may be necessary to change one's attitude about it. Undoubtedly this kind of healing requires patience, along with courage. What else is needed if relationships are to heal?

4. Jesus took ordinary human needs seriously, Father David K. O'Rourke writes. Are there ordinary human needs close-at-hand for you that need to be taken more seriously?

5. In her article, Katharine Bird writes about Sister Angela Murduagh and her work in birthing centers in Texas' Rio Grande Valley. Do you think Sister Murduagh is carrying on the healing ministry of Jesus? In what ways?

SECOND HELPINGS

"Down Gospel Byways: 18 Stories of People Who Met Jesus," by Sister Mary Terese Donze, ASC. These imaginative stories help the reader picture what might have happened when Jesus came into contact with people such as Simeon, Mary Magdalene, Abigail, Mary at Cana and Zacchaeus. The author writes: "I hope that these simple stories will serve as creative aids to those who base their prayer life on the Gospels." The idea for the book came out of her own musings about the people Jesus met, about "their loves, their fears, their aspirations." She adds, "I wanted to learn more about them, to find out what difference it made in their personal lives to have known and talked to and touched the living Jesus of Nazareth." (Liguori Publications, 1 Liguori Drive, Liguori, Mo. 63057. \$2.95. 80 pages.)

CHILDREN'S STORY HOUR

A bold mother asks for Jesus' help

By Janaan Manternach
NC News Service

The girl screamed and groaned. Her mother knelt beside her, reaching out to comfort her. She pulled her daughter to her and held her tight.

• Slowly the young girl became calm. "Thank God!" her mother sighed softly. "How I wish my little girl could find help. She is so beautiful when she is calm like other children."

Neighbors stood around the mother and child. They looked sad. They felt sorry for the little girl and for her mother.

"Too bad," one woman whispered to her neighbor. "She's a very sick girl."

"I think an evil spirit has her in its power," the neighbor woman answered.

A man had a suggestion for the mother. "A man named Jesus is visiting in town. He has healed many people. I know where he is staying. Maybe he would help your girl."

The mother sent her daughter home with an older brother. She followed the man to the house where Jesus was staying.

Jesus had hoped no one would recognize him. It was a strange village in the territory of Tyre and Sidon and he wanted to rest for a while.

The mother ran into the house where Jesus was staying. The people in the house were Jews, like Jesus. The woman was a foreigner, a Greek.

"What is that foreigner doing in our house?" the owner of the house asked his wife. "Surely

Jesus will have nothing to do with her since she is a gentile."

As soon as the mother saw Jesus, she ran to him and fell down at his feet.

"Sir, please help my little girl," the Greek woman pleaded. "She is very sick. People say a bad spirit is hurting her."

Jesus wanted her to know that his mission was first to the Jews. "Let the children of the house eat first. It is not right to take food from the children and throw it to the pups under the table."

People chuckled. They doubted that Jesus would help this foreign woman.

"Please, Lord," the woman begged, "help my daughter. Even the pups under the table eat the family leftovers."

"How bold she is!" a guest commented.

But Jesus liked the woman's sense of humor. He was touched by her concern for her sick child.

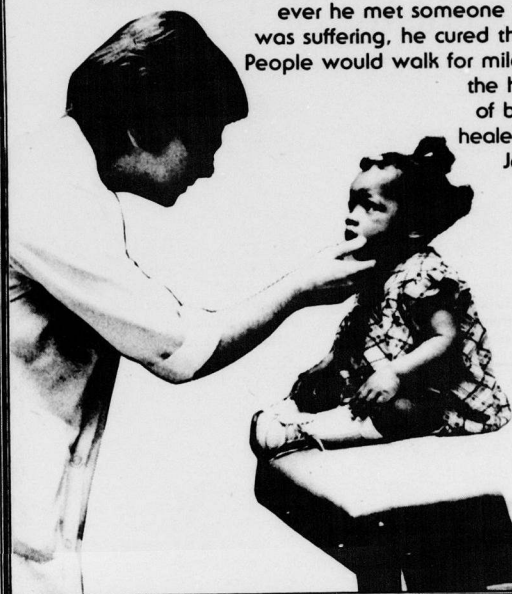
"Go home now!" Jesus told her. "Your daughter is all right. No bad spirits will be bothering her any longer."

The woman stood up. She thanked Jesus. When she got home, she found her little girl asleep in bed. She was no longer sick.

Story Hour biblical quotes — this week from Mark 7:24-29 — are paraphrased.

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

Jesus felt sorry for anyone who was sick. Whenever he met someone who was suffering, he cured them. People would walk for miles in the hope of being healed by Jesus.



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.

Join us and become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



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HOW ABOUT YOU?

□ First, think back to a time when you had a cut that needed to heal, or a broken bone that needed to mend. Then think about a time when there was a need for healing or mending in one of your friendships. How did your friendship heal? What can you do to mend a friend's broken feelings?

Children's Reading Corner

"The Seeing Stick" is a story by Jane Yolen. Children and adults might read it together. Afterward, they might talk about the different kinds of healing that happen in people.

In the story, a little girl, an only daughter, is blind. Her father, the emperor, is sad and offers a fortune in jewels to anyone who might help her.

An old man, who is blind, helps the sorrowful and self-centered princess see — not with her eyes, but with her fingers and with her mind and heart.

The healing is not what anyone expects, yet it is real. Sorrow turns to joy. (Thomas Y. Crowell Publishers, 10 E. 53 St., New York, N.Y. 10022. 1977. \$9.95)

New Pre-Cana program developed for Connersville Deanery

"I am well pleased with the results," a smiling Father Steven Schaftlein, Connersville Deanery Pre-Cana coordinator, explains as he reflects on the recent Pre-Cana Program held at Holy Family Church, Richmond.

The program included 32 engaged couples from Brookville, Centerville, Connersville, Richmond and the Ohio cities of New Paris and Eaton.

A committee consisting of Father Schaftlein, George and Cathy Lopez, Rick and Emily Lemming, Wayne and Mary Kay Tolen, and Tom and Mary Beth Spitz has been developing a new program for the popular marriage preparation program.

"We added extra hours and a dinner and tried to get away from the old formal panel discussions and concentrated instead on

the importance of communication and commitment in a good marriage," Father Schaftlein said. "The committee presented much of this in skit form, from how to promote openness and understanding to a fight based on a real life problem and how to avoid it. Each couple discussed how they could handle these situations in their upcoming marriages."

During his talk, Dr. Howard Deitsch pointed out that different upbringing can lead to different assumptions. He said, "At a birthday celebration will you open presents first or cut the cake first?" His point was that married life is made up of little things and communication and commitment are needed to avoid small problems before they become major ones.

Hugh and Lois Jensen were among the

married couples who assisted. As Mrs. Jensen said, "Our program is different as we have 20 married couples involved in counseling. Most of these have been to a Marriage Encounter and find they enjoy helping at Pre-Cana."

The first week's session was on communication and commitment. The second week consisted of a session on Christian sexuality, dinner and interfaith marriage.

As George Lopez points out, "Seventy-five percent of couples at Pre-Cana will enter an interfaith marriage."

Guest speakers at this session were interfaith married couples Dr. and Mrs. John Fiedor and Mike and Diana Pappin. They related how they had achieved success in their relationships to God, belief in their marriages and a mutual respect that embraced both their religions.

Father Schaftlein sums up, "The added hours, dinner and informal discussions gave the couples a personal experience and they enjoyed the fact that they were participants instead of merely an audience."

Check it out (from 7)

except for the Chinese dance performance; tickets are \$4/adults, \$2/students and senior citizens, and \$1.75/children. Call 812-535-5212 for reservations.

✓ The Drama Department of Immaculate Conception Academy will present a dinner theatre featuring "Give My Regards to Broadway," on Saturday, April 14 at 6 p.m. An Italian buffet dinner will be catered by The Sherman House in Batesville. Reserved tickets available by calling 812-934-4440 during school hours.

✓ St. Vincent Stress Center will offer classes on a "Behavioral Approach to Smoking Control" on Four Thursdays, April 5 through 26, from 7 to 9 p.m. at the Center. Fee is \$35. Call 875-4728 to register.

✓ Butler University fraternity Delta Tau Delta will sponsor the 1984 Trak-La-Tron, a 10 kilometer road race for the benefit of Riley Children's Hospital, on Sunday, April 8. Registration for runners is \$6 before April 3, and \$7 the day of the race. Call Scott Maynard or Jim O'Donnell at 283-0006 for information.

✓ The fourth national/international Congress on Urban Ministry sponsored by the Seminary Consortium for Urban Pastoral Education (SCUPE) will be held at Chicago's Bismarck Hotel Wednesday, April 25 through Saturday, April 28. Chicago Mayor Harold Washington will open the event, whose theme is "Churches Making Choices in the City." Cost is \$90,

with early registration discounts available. Contact the SCUPE office at 30 W. Chicago Ave., Chicago, IL 60610, 312-944-2153.

✓ A free Child Abuse and Neglect Conference will be held at the Family Support Center, 1575 Northwestern Ave. on Thursday, April 19 from 1 to 3 p.m. Luncheon available by pre-paid check for \$1.25 at the Center from 11:30 a.m. until 12:45 p.m. Call 634-5050 for information.

✓ St. Meinrad Seminary's CACD volunteer program will sponsor its 17th annual "Sounds of Spring" variety show in St. Bede Theatre on Friday, Saturday and Sunday, March 30-April 1. EST times are: 8 p.m. Fri., 2 and 8 p.m. Sat., and 2 and 7 p.m. Sun. Tickets are \$3.50 for adults and \$1.50 for children under 14, available at the door.

✓ A free Support Group for parents of children with special needs will meet every other Tuesday night at the Family Support Center, 1575 Northwestern Ave., beginning Tuesday, April 3 from 6:30 to 7:30 p.m. Babysitting supplied. Call Sher Lee Sommers 634-5050 for more information.

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United Way

Anniversary Annals

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

One of the principal cities of the state in 1834 was Terre Haute. The following items were taken from the Wabash Courier, newspaper of that city, which on Saturday, March 29, 1834, published volume 2, number 37.

We are requested to say that Messrs. Saml. R. Mann, and Wm. Taylor, are candidates for Constable of Harrison Township, on the first Monday of April next.

August Election-1834

For Governor
Noah Noble-James G. Read
For Lieutenant Governor
David V. Culley-David Wallace

For Sheriff of Vigo
Henry Allen
Wm. P. Barnett
Wm. Hogue
Ezra M. Jones
Wm. McFadden
Saml. McQuilkin
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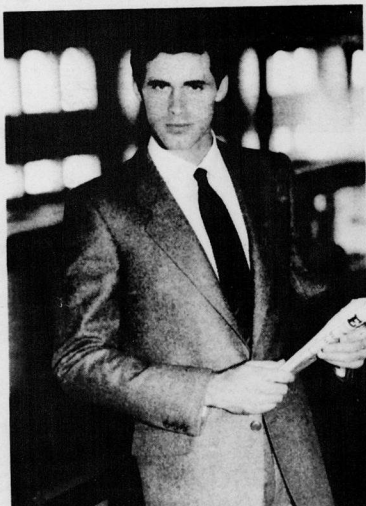
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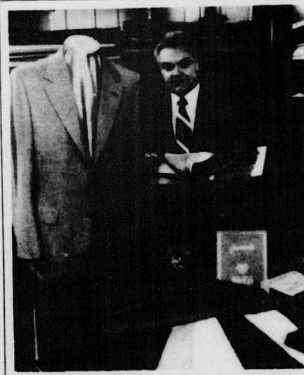


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John Nargang Receives International Honor

John Nargang of Nargang Custom Tailors received four prestigious International Awards of Merit at the 104th Convention of the Custom Tailors & Designers Association of America, an exclusive international group whose membership consists of the very best of both men's and women's tailored clothing.

The Custom Tailors & Designers Association may be the oldest trade organization in this country. Certainly, it is the oldest in the U.S. tailoring craft.

John Nargang credits his extensive background in custom tailoring—which he started at age 14—for his ability to choose the right fabric for each customer. "Fabric choice is equally as important as style and fit" according to Nargang. "Certain fabrics are better than others for particular needs." Nargang inquires of each customer such questions as whether the garment being designed might be worn in more than one climate on the same day in this jet-travel era. Will the fabric wrinkle easily? If so, it's not for travel. Is it soil resistant? Often there's no time on an extended trip for cleaning. And then there's color. Is it the right color for the customers complexion, build, age, lifestyle, personality, etc.?

For what purpose will the garment be worn? Is the garment to be an everyday suit, where durability is a factor, or a dress suit (a tux, perhaps) to be worn infrequently?

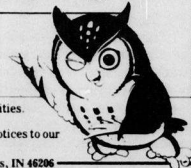
According to the *Wall Street Journal*, Oct. 13, 1981: 41% of all successful top business executives have their suits custom tailored.

(Member of Our Lady of Mount Carmel Parish)

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 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. Oldenburg Franciscan Sister "clowns" will lead program.

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.

Seymour Deanery Pastoral Council will sponsor a Leadership Training Workshop at St. Columba Parish, Columbus, from 10 a.m. to 3 p.m. Keynote speaker: Msgr. Raymond Bosler. \$5 fee includes lunch.

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 317-881-0482.

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

April 2

The Lenten Lecture Series sponsored by St. Andrew's Church, Richmond, presents Msgr. Raymond Bosler speaking on "Up-to-Date Notions of Revelation and Scripture" at the Tri-Parish Center from 7 to 9 p.m.



"WOW! AND YOU MEAN WE GET THIS PACKAGE OF MACADAMIA NUTS, TOO?"

The first session of a Divorce Recovery Program conducted by Anton R. Braun will be held from 7:30 to 9:30 p.m. in St. Thomas Aquinas Parish Center. Registration fee \$20 for eight sessions. Call 253-1461 or 257-3576 for information.

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.

A Pastoral Musicians' Meeting will be held at the Catholic Center from 7:30 to 9:30 p.m. Larry Hurt will conduct a "reading session" of liturgical music in various styles. Everyone welcome.

(Continued on next page)



PROGRAMS 1983/1984

May 12 Leading Small Groups
The BGBC Staff

For Further Information Call: 788-7581

Or Write: Beech Grove Benedictine Center
1402 Southern Avenue
Beech Grove, IN 46107

Please Send Brochure On:

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- Boutiques

Grand Prize Drawings

Gas Grill

2nd — \$100.00
3rd — \$50.00
4th — \$25.00

Marian to offer course in broadcasting

Marian College in Indianapolis will offer its first course in radio and television broadcasting this fall.

The course will be offered to students who have an interest in broadcasting or wish to learn more about the media and communications. The course is structured to teach the history of broadcasting, broadcasting technique and principle, and the use of equipment.

Students will have the opportunity of hands-on experience with Indianapolis radio and television stations.

Paul Feinman, who has 17 years of experience in commercial and public radio, will teach the course. In Indianapolis, he has been affiliated with WAJZ at Butler University and WNDE. He has also taught at Butler University and Free University.

RITTER HIGH SCHOOL CAFETERIA

Saturday, April 7th

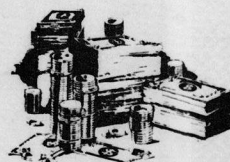
6:00 PM to 12:00 Midnight

MONTE CARLO NIGHT

\$2.00 ADMISSION INCLUDES:

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Sandwiches... Snacks...

✓ Roulette Wheel
✓ Texas Poker
✓ Blackjack
✓ Bid Poker



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the ACTIVE List

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

April 3

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 at the Catholic Center, 1400 N. Meridian St., from 7 to 9 p.m. Call 236-1500 for information.

The Mature Living Seminars sponsored by Marian College in Room 251 of Marian Hall will offer Mr. William J. Cisco speaking on "Alternative Meaning Systems" from 10 a.m. to 2 p.m. Bring lunch or buy hot meal in cafeteria.

Fr. Martin Peter will conduct a Leisure Day on the theme "Challenge of Peace: God's Promise and Our Response" at Fatima Retreat House, 5353 E. 56th St. from 9 a.m. to 2 p.m. \$6 donation for mother, \$2 for each child includes lunch. Call 545-7681 for information.

Archbishop Edward O'Meara will celebrate the annual Senior Citizens Mass at Little Flower Church at 11 a.m., followed by luncheon at Secunia Memorial High School at 12:30 p.m. Tickets \$4.

A Lenten Scripture Series on "The Writings of St. Paul" presented by Fr. Don Halpin continues at Mount St. Francis Retreat Center from 7:30 to 9:30 p.m.

St. Columba and St. Bartholomew Parishes will present Benedictine Father Hilary Otensmeyer speaking on "What Is Conversion" from 7:30 to 9:30 p.m. at St. Bartholomew Church, Columbus.

April 4

Fr. John Ryan will conduct an Over 50 Day on "Finding Peace Within" from 9:30 a.m. to 3 p.m. at Fatima Retreat House, 5353 E.

56th St. Donation \$6. Call 545-7681 for information.

The concluding session of St. Joan of Arc Adult Catechetical Team's Lenten Program on Spirituality: Sacrifice and Service presents Fr. Jeff Godecker in a discussion of "Community Service" at 7:30 p.m.

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.

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will host a Lenten Brown Bag Luncheon featuring Presbyterian minister Rev. Gary Hardesty as speaker. Open to all.

The Journey of Faith/Journey of Peace series on the Bishops' Pastoral Letter continues at Sacred Heart Church, Terre Haute, with "Did the Bishops Really Say..." presented by Fr. Charles Fisher.

A Lenten Scripture Series on "The Writings of St. Paul" presented by Fr. Don Halpin will repeat the previous night's session from 9:30 to 11:30 a.m. at Mount St. Francis Retreat Center.

"Law in Northern Ireland and Its Impact on America" will be presented by Notre Dame Law Professor Charles Rice in the Northern Ireland series at IUPUI Lecture Hall, 325 Agnes St. at 4:30 p.m.

Toledo University Professor of Political Science Seamus Metress will present "Hunger Strike: The Final Struggle" in the Northern Ireland series at 8:15 p.m. in Room 105 of the IUPUI Lecture Hall, 325 Agnes St.

April 4-6

A Children's Meditation Class in the Silva Method taught by Ginger Grancagnolo will be offered at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

April 5

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 Altar and Rosary Society and Adult Catechetical Team of St. Martin of Tours Church, Martinsville, will celebrate Mass at 6 p.m. followed by a Family Soup Supper in Sexton Hall and "Slides of the Holy Land" by Charles Buskirk. Babysitting provided. Call 342-2689 for information.

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

The Focus on the Family Film Series sponsored by Napoleon-Millhouses-St. Dennis Parishes concludes with "What Wives Wish Their Husbands Knew About Women: The Lonely Housewife, Money, Sex, and Children" at 7:30 p.m. at Napoleon.

The "Suddenly It's Spring" luncheon/style show sponsored by the Guardian Angel Guild will be held in the Indianapolis Athletic Club, 350 N. Meridian St. at 11:30 a.m. Call 546-2839 for information.

The Northern Ireland series will conclude at 7 p.m. in Room 105 of the IUPUI Lecture Hall, 325 Agnes St., with Fr. Maurice Burke speaking on "Britain and Northern Ireland" and an open forum discussion of "Opinions: Different Perspectives on the North."

The Ladies Altar Society of Holy Name Church, 89 N. 17th St., Beech Grove, will hold a Rum-mage Sale from 8 a.m. to 3 p.m.

April 6

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.

Our Lady of Lourdes Lenten Pro-Life Series concludes with a session on "Children."

St. Vincent de Paul Knights of Columbus will hold a Lenten Fish Fry from 6 to 8 p.m. at the K of C Hall, 2202 "M" St., Bedford. Minimal admission.

St. Roch Men's Club offers a Fish Fry from 5 to 7 p.m. at St. Roch's School, 3500 S. Meridian. Adults \$3, children under 12 \$1.75.

St. Bartholomew Church, 732 Chestnut St., Columbus, will hold a Friday Lenten Service and Soup Fellowship beginning at 6 p.m. Program on The Rosary.

April 6-7

A Retreat on "Prayer: Your Communion With God" conducted by Providence Sister Barbara Doherty will be held in the Faculty Lounge of the St. Mary-of-the-Woods College Library. Call 812-535-5212 for information.

April 6-8

A Day by Day Retreat for Alcoholics will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$110 with \$20 deposit required. Call 257-7338 for information.

A Women's Weekend on "Eight Ways to Be Happy: The Beatitudes" will be led by Benedictine Father Eric Lies at Fatima Retreat House, 5353 E.

56th St. Call 545-7681 for more information.

A Campus Center Retreat for Terre Haute area college students will be held at Fr. Spicuzza's cabin near Brazil. Cost is \$12. Limited to 20 persons. Call Peter Dodge 812-235-2277 or Alice Beresford 812-232-6088 for information.

April 7

A Kolbe Day on Addiction for Religious men and women will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton concludes with "Merton's Integration of the Christian Life" from 9:15 to 11:15 a.m.

The Cardinal Ritter High School Booster Club will sponsor a Monte Carlo Night from 6 p.m. to 12 midnight in the high school cafeteria. Admission \$2.

The Athletic Booster Club of St. Simon Parish, 8400 Roy Road, will hold a Las Vegas Night from 8 p.m. to 2 a.m. Admission \$1.

The Fifth Wheeler Club will hold their regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations will be taken for

April 28 social meeting. Call Thelma Clark 255-9839 or Aileen Yocum 251-5122 for information.

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

April 7-8

A Freshman Retreat for high school freshmen will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Holy Trinity Church, 902 N. Holmes Ave., will hold its Spring Bazaar beginning at 10 a.m. both days. A la carte menu featuring homemade Slovenian sausage on Sat., buffet of chicken and roast beef on Sunday. Booths, prizes.

April 8

St. John's Festival of Arts 1983-84 presents tenor Perry Smith in a free concert at 4:30 p.m. at St. John Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

The St. Francis Xavier Altar Society will hold its biannual Smorgasbord from 11 a.m. to 2 p.m. at the Parish Hall, junction Hwys. 160 and 31, Henryville. Adults \$3.75, children 20 cents per year of age through age 12. Craft items, baked goods, raffle.

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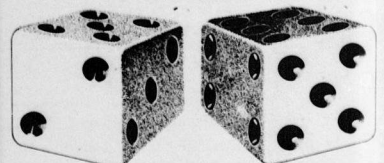
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Where? — St. Mark School

When? — 1984-1985 School Year
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YOUTH CORNER

Chatard plays host to Israeli students

by SUSAN M. MICINSKI

Chatard High School was among four Indianapolis schools that opened its doors to two visiting Israeli high school students, Moshe Fishman and Shiri Gootman, who toured the schools from March 18 to 25.

For the last 12 years, Israeli high school pupils, ages 16 through 18, have

traveled to the United States under the sponsorship of an Israeli Ministry of Foreign Affairs and Ministry of Education program, to visit their American peers and bring to them a live experience of Israel. The students brought slides and films to share with the Americans, and came prepared to speak about the political and social situation in the Middle East.

Participants for the program were chosen on the basis of academic achievement, participation in high school activities, leadership ability and desire to learn more about their peer groups in the United States.

Richard Powell, Chatard religion teacher, directed

arrangements for the visiting students here.

Registration for all St. Michael's students, kindergarten through eighth grade, for the 1984-85 school year, will be held on Monday, April 9 from 6 to 8 p.m. or on Saturday, April 14 from 10 a.m. to 2 p.m. in the church basement.

St. Michael's CYO Division I wrestling champs finished the season as city runner up. Individual results were: Scott Price, city champ; Shawn Spellacy, city champ; Andy Lapadat, city runner up; Dave Keers, third; and Steve Lapadat, fourth. Team coaches included Jeff Noel, Dave Cullom, Kevin Spellacy,



INTERNATIONAL FAIR—St. Monica's School recently sponsored an International Fair complete with booths, displays, food, music and costumes native to each country. Done in conjunction with William Herman's social studies classes, the project was worth 50 percent of the students' grade. Pictured here representing Mexico are (left to right) Sue Loureiro with daughter Michelle and Maria Pimentel-Gannon holding her baby Jacqueline. Seated is April Bills. (Photo by Susan M. Micinski)

Dave Cialdella, Kevin McGuinness, Randy Noel and John Noel.

The New Albany Deanery CYO will hold an executive council meeting at 7:30 p.m. on April 10.

The board of directors will hold its next meeting on April

12 at Our Lady of Perpetual Help at 7:30 p.m.

In addition, the New Albany Deanery CYO will award several memorial scholarships to graduating seniors as the group has for the past several years. Seniors should contact Jerry Finn to find out if they are eligible and begin gathering

the necessary information.

CYO Spring Cadet Baseball League will begin play on April 16.

Spring Junior Girls' Kickball League will start its season on April 29. For further information about these and other events, call CYO at 317-632-9311.

'Lifesigns'

Sunday April 1, "Lifesigns," the radio show for youth, will feature "Dating" with youth from St. Lawrence in Lawrenceburg. The program is aired at 11:30 a.m. on WICR 88.7 FM.

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There is some good news to report about today's youth

by TOM LENNON

Question: Before I go anywhere my parents always insist that I clean my room. It seems to me that this is their way of getting me to stay at home and not go anywhere. Could this be true?

Answer: Yes, it could be true, but I doubt that it is. My guess is that your parents are simply trying to get you in the habit of keeping your room clean and neat.

In any case, if you do keep your room clean, then your parents can't very well hassle you about it when you want to go somewhere, can they?

Now, having answered this week's question in a brief way, I'd like to move on to one of my favorite pastimes: reporting on some of the good things young people do.

As last winter came near an end, a heavy snow fell on my home. The problem was compounded by a thick layer of ice that covered the driveway underneath the snow.

The young man who had previously helped me in such situations had taken a full-time job. For a successor he had recommended 16-year-old Eric, a young man I hardly knew.

When I finally reached Eric around 8 p.m., he sounded tired. But when I told him my problem, he volunteered to come over right away. He arrived without any gloves. His hand burned up that afternoon in a fire that was keeping him and his buddies warm during an afternoon of sledding.

I loaned him a pair of working gloves and gave him \$5 for what I knew would be a hard job.

From time to time I slipped out into my darkened kitchen and watched Eric's progress in the hard snow and ice. He had on his hustling shoes that night.

It soon became obvious that Eric was doing more than we had agreed on. He was clearing all the snow off the sidewalk too and clearing a path up to my house.

The whole job took more than 45 minutes. When he returned my gloves, I said, "Eric, that job took longer than I thought it would, and you did more than you had to. Don't I owe you more money?"

"No, this is enough," he answered.

Just then a huge snow plow approached, clearing the street in front of my house and pushing a lot of snow into the entrance of my driveway.

I said, with some disgust, "They did that to me once before. But don't worry about it. Your job is done."

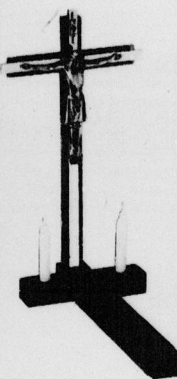
We said goodbye and I watched Eric walk away. He stopped when he came to the entrance of my driveway and shoveled away all the snow that had been dumped there by the plow.

I'm convinced I've found another good man.

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

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Study shows emphasis on basics

WASHINGTON (NC)—Catholic high school students take more classes in basics such as math and English than public or other private school students, according to a National Center for Education Statistics study.

The center, part of the U.S. Department of Education, analyzed 12,116 transcripts of high school graduates from the class of 1982 in light of recommendations last April by the National Commission on Excellence in Education.

The commission, saying the United States is facing a crisis in education, called on state and local school districts to establish a "new

basics" course load for graduation.

The commission urged that the minimum requirements for a high school diploma be four years of English; three years each of math, science and social studies; a half-year of computer science and, for college-bound students, two years of foreign language.

The study by the education statistics center found that Catholic school students took an average of 15.7 credits in new basics courses, private school students took 15.3 credits and public school students took 12.5 credits.

The study also found that seniors in both public and

non-public schools took fewer new basics courses than ninth, 10th and 11th graders. One explanation, according to the study, is that many seniors have finished most of their requirements for graduation before their last year of high school.

A regional breakdown showed that students in New England and Middle Atlantic states took one or two more courses than those from other parts of the country.

The study found that students of Asian backgrounds took an average of 14.7 credits in new basics; whites took 13.2; blacks, 11.9; Hispanics, 11.7, and American Indians, 11.2.

Roggen family describes life at the Vatican

VATICAN CITY (NC)—While lots of mothers worry that their children will disturb the neighbors, Carole Roggen worries that her children will disturb Pope John Paul II.

The Roggen family lives in Vatican City just a few hundred feet from the papal apartments.

"I worry that the children will wake the pope when they scream out on the terrace," said the Chicago-born Mrs. Roggen.

"Don't yell so loud or you'll wake the pope," she tells the kids, 4-year-old Kathleen and 1-year-old Clare.

Mrs. Roggen is the wife of Sgt. Hans Roggen of the Swiss Guard. In their apartment, decorated with pictures of meetings with the pope, the Roggens described

their life within the walls of Vatican City.

Her husband does not share her worry that the children will disturb the pope.

"The pope loves children," he said.

The pope even baptized their oldest daughter, Kathleen, when she was two weeks old. The papal baptism resulted after the proud father sent the pope a birth announcement.

When Kathleen was 10 days old, the pope's secretary called to ask if he would like the pope to baptize her four days later.

Mrs. Roggen said there is a fishbowl quality to life at the Vatican and she would not dare sunbathe on her terrace because visitors to the dome of St. Peter's Basilica can see her apartment.

She and her husband also

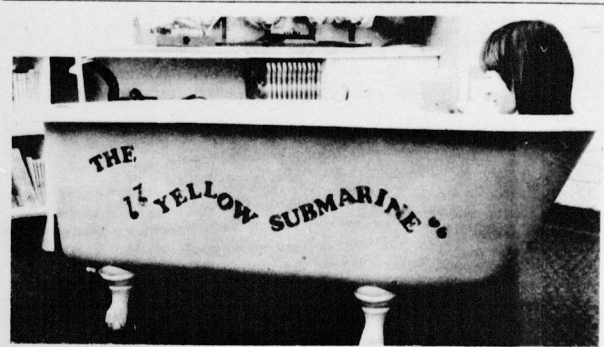
recall the furor created last year when Italian newspapers published a picture of two Swiss Guards sunning themselves and incorrectly described them as curial officials in scanty attire.

"Who knows what they'd say about a woman sunbathing at the Vatican?" she said.

"They'd say you were a nun," her husband answered quickly.

Mrs. Roggen, who grew up in a church-going family, said her relatives have grown used to her living close to the pope.

"I'm sure they say, 'my daughter lives in the Vatican,'" she said. "But they're not left speechless. Now, in fact, when they come to visit, all they care about is their grandchildren."



CLEAN READING—Fifth-grader Dana Ahern relaxes in a bathtub during a break from studying at St. Francis School in Bend, Ore. Students from Katie O'Rourke's class take turns spending time in the tub, which is filled with pillows rather than water. (NC photo by Dave Swan)

Briar Cliff gives parents free tuition

SIOUX CITY, Iowa (NC)—A "Passport for Parents" program at Briar Cliff College will offer parents free tuition to join their children as students.

The program will permit parents of full-time freshmen entering the college this fall to take up to 15 hours of tuition-free college credit during their child's freshman and sophomore years at Briar Cliff.

Charles J. Bensman, president of the Franciscan-run college, said the passport program is not just a gimmick to increase enrollment.

"We honestly feel that if a parent wants to take on the commitment of college for their child, then as a learning

institution we too want to commit ourselves to them," he said.

Franciscan Sister Sally Mitchell, director of advising and retention at Briar Cliff, said she views the passport program as mutually beneficial to the new students, the parents and the college.

"As parents become more involved with the career goals and academic preparation of their Briar Cliff student, they will experience a more fruitful relationship within the family," she said.

To qualify for the tuition-free classes, parents must meet certain guidelines beginning with the start of classes this September:

—The parents' son or daughter must have completed at least one term successfully with a C grade average prior to the enrollment of the parent or parents;

—The tuition-free waiver will apply for up to 15 credit hours for each parent. Anything beyond 15 credit hours will be assessed regular tuition charges;

—Parents must enroll part-time only during the second and third terms of the three-term year and on a space-available basis;

—Parents will not be able to continue to enroll on a tuition-free basis if their son or daughter withdraws from full-time enrollment;

Holy Year events planned for youth

VATICAN CITY (NC)—The Vatican expects at least 50,000 youths to attend special Holy Year activities April 11-15, according to the Pontifical Council for the Laity, which is organizing the event.

The majority of those planning to attend will come from Eastern and Western Europe and North and South America, said a laity council press release. Other groups

are expected to come from South Korea, Japan, the Philippines, Thailand and Nigeria.

The planned activities include meetings with Pope John Paul II and Mother Teresa of Calcutta, according to an itinerary issued by the laity council.

The pope has three scheduled meetings with the

youths, including one at Rome's Olympic Stadium, where the youths will participate in sporting events.

Among the speakers at other scheduled events are Brother Roger Schutz of the ecumenical community of Taizé, France; Cardinal Jean-Marie Lustiger of Paris, a convert from Judaism; and Mother Teresa.

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ART DIRECTOR POSITION

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South learns to adapt to the times

PBS program documents evolution of region

by HENRY HERX

NEW YORK (NC)—Since the civil rights legislation of the 1960s, the Old South has gone far in adapting its tradition of regional separatism into a New South situated more closely within the mainstream of American life. Trying to describe the complexity of this continuing process of evolution is "A Different Dixie: Portraits of Change," a documentary airing April 4, 10-11 p.m. on PBS.

The program presents four examples, each from a different Southern state, showing how conditions have changed for the better and showing problems that remain unresolved.

The first of these four is by far the most revealing. It centers on the Rev. Melvin Calvert, a Methodist minister in Columbia, S.C., who recounts his personal journey from segregationist to promoter of interracial

justice. Mr. Calvert was a gradual convert to the notion of integration. For him it began on a battlefield in Korea where his life was saved by a blood transfusion taken from the veins of a black man.

It wasn't until years later during the height of the civil rights demonstrations—"King absolutely disrupted Southern theology"—that he realized the barriers separating black and white were morally wrong. Seeing the violent hatred unleashed on peaceful marchers forced him to recognize "the ugliness and sin of segregation."

As a God-fearing Southern youth, he had been taught and had come to believe that segregation was divinely ordained. Later he came to understand that the Christian church in the South had reflected the society of its time by affirming the superiority of whites. Confronted by the violence over

civil rights, he entered the seminary to become a minister of reconciliation.

This segment juxtaposes past and present images to create a historical awareness of the role once played by some churches which justified segregation, but which today are working for racial harmony in the midst of social change. In taking a stand on the matter, Mr. Calvert also sympathizes with "the many good people who have still not crossed over, who are still in troubled waters."

A second segment deals with the business experiences of a black corporation in Greenville, Miss. Another looks at how a mayor in a small North Carolina community is trying to attract Northern businesses to the area. The final segment profiles the progress of Atlanta, which is prospering on the principle that "the only way to make money is to work with people."

In contrast to the moral perspective of the first segment, the others are mainly essays on economic power and suggest the need for minorities to build political coalitions that can open doors to economic opportunity. Program host, journalist Tom Wicker, sums up the promise of the New South as an area offering business investors "twice the productivity for half the wage"—a promise that organized labor sees as containing the seeds of its own destruction.

Produced and directed by Alvin H. Goldstein, the program introduces each section with photographs and music recalling the South's tragic heritage of racial hostility. With this historical context in the background, the program demonstrates how significantly the South has changed within a generation and provides a sense of optimism about the future.



OLD SOUTH, NEW SOUTH—The Old South has become the new sunbelt, as suggested by these views of Atlanta at the turn of the century and today. The April 4 PBS documentary, "A Different Dixie," looks at the dramatic transformation of the South. (NC photos)

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Bernardin on the air with TV mission

CHICAGO (NC)—A four-part mission for Holy Week conducted by Cardinal Joseph L. Bernardin of Chicago will be seen on television screens nationwide.

The cardinal's reflections on forgiveness, set to begin on Palm Sunday night, April 15, will be broadcast on WGN-TV, a station picked up by many cable systems and known to sports fans for broadcasting almost the entire schedule of the Chicago Cubs baseball team.

A WGN spokesman said the station reaches 3.5 million households locally and another 13 million nationwide via cable.

While no plans have been made to extend the cardinal's four-night mission, he will be one of the highest-ranking churchmen to gain such national exposure since the late Archbishop Fulton J. Sheen hosted the weekly broadcast of "Life is Worth Living" in the 1950s.

Titled "Forgiven," Cardinal Bernardin's mission is scheduled for broadcast April 15-18 at 8 p.m. CST.

"There is no other way the cardinal could reach all his people but through TV and radio," said Father Leo Mahon, chairman of the Chicago archdiocesan committee for the mission.

The mission's aim is "to strengthen people in their faith and to call back those who are hurt or estranged," Father Mahon said. It will provide a way "to make Holy Week really holy—right in our own homes."

The idea for a televised mission came from the Diocese of Albany, N.Y., where Bishop Howard Hubbard conducted a five-night mission in 1979.

The Archdiocese of Chicago will pay \$68,000 for the shows, including air time production and promotion. The shows are funded in part by a grant from the Catholic Church Extension Society in Chicago.

Approximately 18 to 20 minutes of each program will be devoted to the cardinal's talk, with the remainder of the time filled with dramatizations, visuals and news clips.

OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **BAKER, Lillian E.**, 81, Christ the King, Indianapolis, March 20. Mother of Jean A.; sister of Helen A. Taylor.

† **CHILDERS, William S.**, 60, Holy Spirit, Indianapolis, March 15. Husband of Pauline; father of Nicholas P., and Anna Marie Amberger; brother of Mary Ann Mase; grandfather of five.

† **ENGLISH, Myrtle**, 70, St. Thomas Aquinas, Indianapolis, March 16. Wife of Logan.

† **FRENCH, Marie Kelly**, 85, Little Flower, Indianapolis, March 15. Mother of Richard, and Dorothy Rogers.

† **HAMMANS, Anne Marie**, 22, Holy Spirit, Indianapolis, March 16. Wife of Steve; mother of Justin David; daughter of Mr. and Mrs. Richard P. Hess; sister of Kim Brown, Stacy Tennell, Paul, Mike, David and Christopher Ness, and Kevin Brown; granddaughter of Anie Brides.

† **HEROLD, Clarence F.**, 72, St. Andrew, Richmond, March 16. Husband of Dorothy; father of Ann Short, Philip, Mark, Joseph and David; brother of Ralph, and Ruth Jackson; grandfather of seven.

† **HOGAN, Catherine M.**, 91, St. Philip Neri, Indianapolis, March 20. Sister of Sarah Stanilou.

† **JACOBI, Andrew**, 73, St. Michael, Bradford, March 16. Husband of Evelyn; father of Charles, William, Michael, and Margaret Akin; brother of Mrs. Charles Timperman and Mrs. Edward Book; grandfather of 10.

† **JACOBI, Edward**, 89, St. Michael, Bradford, March 16. Father of Harold, Melvin, Joseph and Mary Rita; brother of Mrs. Charles Timperman and Mrs. Edward Book; grandfather of 13; great-grandfather of nine.

† **JANSEN, Phyllis J.**, 54, Christ the King, Indianapolis, March 19. Wife of James W.; mother of Susan Scotten, James G., John D., Maurice B., Mark E., Michael G., Thomas M., Paul A. and Patrick A.; daughter of Josephine Miller; sister of Carol Stumph, Shirley Richardson, Mary Jo Wheeler, Christine Smith, Jean Heckman, Harold, Ronald and Steven Miller.

† **KLINCHOK, Mary Theresa**, 93, St. Lawrence, Lawrenceburg, March 13. Mother of Mary, Julia, Margaret Walser, Helen Brede, Ann Haynes, Ethel Tobis and Irene Minger; sister of Julia Servello.

† **KOCHERT, Violet**, 74, St. Michael, Bradford, March 16. Mother of Donald, March, and Mary Ann Schetz; sister of Orville and Joseph Brockman, Jr.; Helen Sinkhorn, Lorine McDonald and Mildred Stewart; grandmother of eight.

† **LOHNSTEIN, Emmert**, 77, St. Joseph, St. Leon, March 14. Father of Eugene, Leroy, Jo Ann Schapker and Donna Witte; grandfather of 13; great-grandfather of one.

† **MAGNUS, Joe**, 82, St. Vincent de Paul, Bedford, March 18. Husband of Mary E. (Presto); father of Poss, Rita Morris and Rose Concannon; brother of Ralph, Frank, Rose Annetta and Carmella Perrino; grandfather of six; great-grandfather of four.

† **MCGINNIS, Mary Ellen**, 66, St. Vincent de Paul, Bedford, March 20. Mother of Mrs. Gale Moody,

Mrs. Michael Bartholomew, and Charles L.; sister of Mrs. Donald Smith, and Kenneth Lime.

† **OLJACE, Margaret**, 32, St. Mary, Greensburg, March 15. Wife of Dr. Donald E.; mother of John, Kathy Morrow, Jenny Anderson, and Kim.

† **PETERS, Genevieve**, 68, St. Lawrence, Indianapolis, March 13. Mother of Judy Humnick, and James K.

† **POFF, Charles Edward**, 66, St. Mary of the Knobs, Floyd Knobs, March 15. Father of Sandra K. Schmitt, Donna Wien and Connie Anderson; brother of Robert and Joseph Gross; grandfather of four.

† **SHERIDAN, Sadie**, 87, St. Anthony, Indianapolis, March 11. Sister of Marie.

† **SMITH, Ivan**, 38, St. Mary of the Knobs, Floyd Knobs, March 11. Husband of Judy; father of Brian and Melissa; brother of Donald, Glenn, Kenneth, Charlotte Mooney, Evelyn Heiligenberg, Nancy Lynch, Jeanette Baker and Brenda Smith; son of Mr. and Mrs. Callistus J. Smith, Sr.

the Saints

AS A TEENAGER, MARY LEFT HOME AND LIVED A LIFE OF SIN IN ALEXANDRIA FOR 17 YEARS.

WITH A GROUP IN JERUSALEM ON THE FEAST OF THE EXALTATION OF THE HOLY CROSS, SHE WENT TO THE CHURCH WHICH HELD THE PRECIOUS WOOD OF THE CROSS. EVERYONE ENTERED AND ADORER BUT MARY STOOD BACK. IN THAT MOMENT ALL OF HER MISERY BURST UPON HER. TURNING TO THE IMMACULATE MOTHER, WHOSE PICTURE FACED HER ON THE PORCH, SHE VOWED FROM THEN ON TO DO PENANCE IF SHE MIGHT ENTER AND STAND LIKE MAGDALENE. BESIDE THE CROSS, SHE THEN ENTERED. KNEELING BEFORE THE PICTURE AGAIN BEFORE LEAVING THE CHURCH, A VOICE CAME TO HER WHICH SAID, "PASS OVER JORDAN AND YOU WILL FIND REST." AND THERE, IN 420, 47 YEARS LATER, SHE MET THE ABOT ZOSIMUS AND TOLD HIM THAT SHE HAD HAD PERFECT PEACE.

ON HOLY THURSDAY THE ABOT BROUGHT HER HOLY COMMUNION AT HER REQUEST. SHE ASKED HIM TO RETURN AFTER A YEAR, AND WHEN HE DID, HE FOUND HER DEAD ON THE DESERT SAND WITH AN INSCRIPTION SAYING, "BURY HERE THE BODY OF MARY THE SINNER." THE FEAST OF ST. MARY OF EGYPT IS APRIL 2.

ST. MARY OF EGYPT



Visitors discuss (from 3)

some of the elements that are present in Latin America are going to be present here some day," he said. "This national security argument has not been created in Central America. It has been created here."

The Reagan administration "insists on certifying that the human rights situation is improving." But, Gajardo said, "we don't hear about priests being killed, nuns being

killed, peasants being killed, churches being destroyed."

As Gajardo sees it, "the problem that we face is that the Reagan administration is completely wrong in its reading of the signals that are coming from Central America. If you don't understand the problems, you can't understand the solutions."

Gajardo noted that armed forces in Latin American countries are made up primarily of the poor, and he and Ms. Brown see a similar trend in this country. "Because of the economic conditions we face in the United States today," Ms. Brown noted, "we have a high percentage of blacks, Hispanics and poor whites in the military. In the event of a war, we are going to have the poor people fighting for the rich."

So, Gajardo said, "The poor people are in uniform to make the rich in both countries happy."

He added, "We need to stand up and shout as loud as we can to stop this injustice."

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viewing with ARNOLD

'Dresser' is hard to cope with

by JAMES W. ARNOLD

What prevents me from packing up and going home? Why am I here when I should be asleep? Even kings abdicate.

—Old actor, in "The Dresser"

British plays have a tradition of sneaking in and classing up the Academy Awards, especially in the acting categories, and this year is no exception, with "Educating Rita" and "The Dresser." Nobody's going to need "Rita," with its broad and funny appeal, explained to them, but "The Dresser" is much less conventional and translatable in American terms.

This is Ronald Harwood's 1980 play (Tony-nominated when it was brought to Broadway in 1981) on the theme of the master-servant (boss-secretary? knight-squire?) relationship, transferred to the context of a provincial British troupe touring with Shakespeare in the gloomy early years of World War II.

The master is the domineering veteran actor-manager (Albert Finney), known only as "Sir," on whose extravagant talent the threadbare company survives. The servant is Norman (Tom Courtenay), who for 16 years has functioned as Sir's backstage dresser, flunky, cheerleader and problem-solver.

To all appearances, Norman is a wimpy fellow in a demeaning job who endures every kind of abuse. In fact, Sir is a bellowing egotistical tyrant who terrorizes just about everyone in the company, including his almost-wife, the leading lady (Zena Walker), the longtime stage manager and lover-from-afar

(Eileen Atkins), and the ambitious young bit player (Cathryn Harrison) who is in awe of him.

But it quickly becomes clear that Sir relies on—needs—Norman as a man needs his right arm, or as the left half of the brain needs the right. This is especially true of the crisis 24-hour period of

the drama, in which the old actor, beset by failing health and exhausted by decades of repertory, struggles to get through his 227th performance of "King Lear." (Without the poignance of this fatal breakdown, Sir as a character would be unbearable.) He is a man who is literally dying for his art.

At times he can't remember his lines, or what play it is, or how to start putting on his makeup. When he isn't falling into depression or incoherent rages, he pleads weariness:

"I have nothing more to give!" But Norman, in his nanny-ish way, lecturing and cajoling, drives him on once more to magnificence. It's not just that everybody's job depends on Sir, or that the show must go on. Norman and Sir, deep down, agree that the play is everything.

The irony, as in many master-servant plays, is that the old man never realizes or acknowledges his debt to Norman. (In a sense, the entire tale is a playwright's tribute to the backstage pros who have been essential to theater over the centuries.)

In the end, it's left to the heartbroken Norman, in a memorable curtain speech before Sir's corpse, to express the frustration that is only partly due to his unrecognized contributions. It comes also from unrequited love, which is a feeling as deep as humanity itself.

This film is the same as the play, except that several

early scenes outside the theater are shown instead of merely being talked about. Nearly all the action occurs in the dressing room and backstage area—quite a different habitat for director Peter Yates, whose reputation is for visual excitement ("Bullitt," "Breaking Away"). Yates began his career, however, at 19, directing plays in the British provinces.

"The Dresser" has two problems. One, it's hard for an American audience to understand the premise that underlies everything—the importance of the tradition of repertory performances of Shakespeare to British culture, especially during the war. Why doesn't the old actor just quit and go home? Or go to Hollywood and make money in horror movies? We would better understand Bear Bryant risking his life for one more winning football season at Alabama.

Then there is the difficulty of coping with prissy Norman as the central character. He's an obsessive and narrow little man, relying on frequent belts of brandy, who is deceptively strong as well as vulnerable. As played by Courtenay, however, he earns our compassion. If one of the purposes of art is to force us to see what we had not seen before, or accept what we had not accepted, that is surely done here. It's one of those roles (in a way, like "The Elephant Man") that stretches audience as well as actor.

The show is thoroughly an actor's delight. As Sir, Finney (who is not yet 48) gets to play a stormy, Shakespeare-quoting curmudgeon who dominates the film. But these "normal" periods alternate with moments of madness, tender insight and despair as the character slowly disintegrates—but not until he also plays a magnificent Lear suitable for a farewell per-



TRAGICOMEDY—Albert Finney as Sir, actor and manager of a small Shakespearean drama troop during World War II, prepares for a performance as King Lear with the assistance of his dresser, played by Tom Courtenay, in Columbia Pictures' "The Dresser." The U.S. Catholic Conference calls the tragicomedy "a splendid adaptation" of the long-running play by Ronald Harwood and classifies it A-II. (NC photo)

formance. The choice of "Lear" is clearly no accident, since it is also about a tyrannical old man who understands love and loyalty too late and too little.

The Oscar nominees from this film include Courtenay, Finney, Yates and Harwood, and the movie itself as best picture. "The Dresser" is certainly not a typical Saturday night entertainment at the Bijou. Writer Harwood, who also wrote the screenplay for

"One Day in the Life of Ivan Denisovich," based the play on his five-year experience with the late Donald Wolfitt, touring the hinterlands with Shakespeare. That effort won Wolfitt knighthood.

Great as Wolfitt was, Harwood suggests, no one ever achieves anything worthwhile entirely on his own efforts.

(Satisfactory for mature viewers.)
USCC rating: A-II, adults and adolescents.

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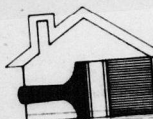
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