

The Catholic Church and the dictators

Church opposition was crucial factor in demise of Marcos and Duvalier

by Joe Michael Feist

WASHINGTON (NC)—February was decidedly unkind to dictators.

The month began with Haiti's impoverished population in revolt against the well-heeled President-for-Life Jean-Claude Duvalier, finally forcing him to flee, temporarily, to the more hospitable confines of a French resort.

For Filipinos, the month ended on a similar note. The 20-year rule of President Ferdinand Marcos, much of it under martial law, came apart at the seams after an election that observers said he stole.

An ailing Marcos fled the Philippines Feb. 26 and, after a stop in Guam, found at least a measure of peace in Hawaii.

Journalists, diplomats and others generally agreed that aside from the withdrawal of U.S. support, Catholic Church opposition was perhaps the most crucial factor in the demise of both Duvalier and Marcos governments.

IN HAITI and the Philippines, both overwhelmingly Catholic countries, an ever-increasing level of criticism by church leaders, disseminated worldwide by the media, contributed to the international controversy.

With political opposition outlawed in Haiti, the Catholic Church became not only the leading but perhaps the only organized voice opposing Duvalier.

Holy Cross Father William Lewers, director of the U.S. bishops' Office of International Justice and Peace, said he believes the Haitian church was inspired to action by Pope John Paul II's 1983 visit to Haiti.

The pope's homily at a Mass in Haiti, in which he spoke out forcefully for social justice and against political repression, "gave great encouragement to the church at all levels," Father Lewers said.

Thus encouraged, the Haitian bishops began an adult literacy program that was perceived by Duvalier, who wanted to keep



SHOWING SUPPORT—President Corazon Aquino waves to hundreds of thousands at a Mass of thanksgiving at Luneta Park. Police estimated the crowd at 1.5 million. Cardinal Jaime Sin of Manila celebrated the Mass. (NC photo from UPI-Reuter)

Haitians poor and ignorant, as a challenge, Father Lewers said. And, beginning with a pastoral in November 1984, the bishops began to speak out regularly against Duvalier's human rights abuses.

Church communications also played a role. Radio Soleil, a Catholic-run station in Port-au-Prince, was a prime source of information about what was going on in Haiti. The station was shut down by Duvalier in December 1985 for reporting on demonstrations against him.

Radio Soleil was so respected that when Haitians first heard that Duvalier had left the country Feb. 7, they gathered in front of the station to listen to reports.

The church became a catalyst for change in Haiti, said Father Lewers.

EVEN MORE dramatic, perhaps, was the role played by the church in the Philippines in Marcos' final days. Over the years, the church, especially Cardinal Jaime Sin of Manila, was a thorn in Mar-

cos' side. Since the early 1970s, when Marcos declared martial law, Cardinal Sin has often denounced human rights violations in the Philippines.

But the pot really began to boil after Marcos was declared the winner in a special Feb. 7 election against now-President Corazon Aquino. In a Feb. 14 statement, the bishops said the election was an unparalleled fraud and lent their full moral weight to Mrs. Aquino.

The message was clear when the bishops said the Marcos government had lost its moral legitimacy and called for a "non-violent struggle for justice" to repair the wrong imposed by Marcos.

Although the bishops did not directly say so, said retired Philippine Bishop Francisco Claver of Malaybalay, implicit in their statement was the belief that Mrs. Aquino had won the election, that the Marcos government was illegitimate, and that civil disobedience was the necessary response.

As in Haiti, a Catholic radio station—Manila's Radio Veritas—became a leading opposition voice. After two of Marcos' top military leaders rebelled against Marcos and holed up at a military base, Cardinal Sin told Radio Veritas listeners: "Our two good friends have shown their idealism. I would be very happy if you could support them now."

That plea resulted in the scenes, made prominent on U.S. television, of thousands of Filipinos, including Catholic priests and nuns with rosaries, blocking the path of Marcos' tanks on their way to put down the rebellion.

"Who could have expected nuns to face down the tanks of this wily dictator?" The New York Times asked editorially on Feb. 26.

One recalls the consummate tyrant Josef Stalin, who, when told of some papal criticism, remarked, "And how many divisions does the pope have?"

In the Philippines and in Haiti, it seems, the pope has many divisions indeed.

Widespread consultations planned for laity synod

by Joe Michael Feist

WASHINGTON (NC)—The U.S. bishops' Committee on the Laity is making final plans for extensive consultations on the experiences, needs and views of U.S. Catholics in preparation for the 1987 world Synod of Bishops.

The synod will focus on the mission and vocation of the laity in the church and in the world. No date has been set for the gathering.

"The pope has asked for very widespread consultations with the laity," said Dolores Leckey, director of the U.S. bishops' Laity Secretariat.

She added that the U.S. bishops' laity committee recently approved plans to aid dioceses in their own consultations and assist the U.S. bishop-delegates to the synod, who will be elected in November, gain a sense of the laity's views.

Mrs. Leckey said the plans call for a select national consultation to be held in

August followed by five regional consultations early in 1987.

Diocesan bishops will be encouraged to send delegates to one of four 1987 regional conferences to be held in Burlingame, Calif.; Belleville, Ill.; San Antonio, Texas; and an undetermined site on the East Coast. A separate consultation will be held in Belleville for leaders of national lay organizations.

Mrs. Leckey said the four U.S. bishop-delegates to the synod will be invited to participate in these regional meetings.

By this time, she noted, the synod working document that is used as a point of reference for delegates may have been

issued by the Vatican. If so, it too could be used at the regional conferences to generate discussion.

Also in 1987, Mrs. Leckey said, the bishops' laity committee hopes to "invite responses" from readers of U.S. Catholic newspapers to questions raised in a series of articles on the laity.

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CRS collection this weekend

by John F. Fink

This weekend, the American bishops are requesting the support of Catholics across the country for the annual collection for Catholic Relief Services (CRS).

Since 1943, CRS has been the official overseas relief and development agency of the American Catholic Church. It has worked to improve the standard of living of those in need in 70 countries throughout the world regardless of their religious beliefs.

In urging generosity for this weekend's

collection, Indianapolis Archbishop Edward T. O'Meara said that CRS "has been involved in the past year and a half in the mightiest expression of human concern in Ethiopia ever undertaken by the human family. It has been an outstanding leader in that work of relief in face of famine and disaster."

CRS's work begins with caring for refugees and disaster victims and continues with programs which teach skills, promote self-reliance and offer dignity and hope for the future.

FROM THE EDITOR

The Catholic Church's role in the Philippines

by John F. Fink

Events surrounding the overthrow of Ferdinand Marcos in the Philippines happened so fast that it was difficult for a weekly newspaper like *The Criterion* to be timely with its coverage. But the story was important for a Catholic newspaper because the Catholic Church plays such an important role in the Philippines and was actively involved during the crisis.

After the Philippine bishops issued their statement condemning the election fraud, saying that the Marcos government had no moral basis and that "it is our serious obligation as a people to make the government correct the evil it has inflicted on the people," it was really just a matter of time before Marcos would be forced to give up.

Cardinal Jaime Sin then played a very important role when he went on the Catholic radio station to urge the people to keep vigil outside the military camp where former defense minister Juan Ponce Enrile and General Fidel Ramos had their headquarters. Thousands responded, including numerous priests and nuns, and they were able to repulse the tanks and troops Marcos sent. Marcos' ouster occurred with a minimum of violence.

THE CHURCH HAS played a major role in the Philippines since shortly after the 7,000 islands were discovered by Ferdinand Magellan in 1521. Catholic Spain started systematic evangelization of the native population in 1564 and soon the Philippines became the only country in Asia with a high Catholic population. Today 84 percent of the 52 million Filipinos are Catholic.



Spain ruled the Philippines for more than four centuries. During that time the large orders of friars, including the Franciscans, Augustinians and Dominicans, dominated the church and exercised control over vast areas of land—some 400,000 acres. By the mid-19th century, Spain, concerned with a growing revolutionary spirit, displaced native priests with Spanish ones because they were convinced that the Spanish friars were more loyal to the colonial government.

When the final insurrection against Spain began in 1898, it was characterized by a strong anti-clericalism, particularly against the Spanish friars. They fled the Philippines, leaving some 700 parishes vacant.

At the end of the Spanish-American War in 1898, the Philippines were ceded to the United States. It took till 1902 for U.S. troops to crush the Philippine independence movement. The church then replaced the Spanish bishops with prelates from the U.S.

BISHOP JOHN IRELAND of St. Paul, one of the most important figures in the history of the church in the United States, played a prominent role in negotiations that followed. He was asked by Pope Leo XIII to negotiate the settlement of the properties that had belonged to the Spanish friars. At that time, of course, there were no diplomatic relations between the U.S. and the Vatican. Agreements were reached for the church to be reimbursed for the properties.

The United States continued to govern the Philippines until World War II. In 1934 a law was passed guaranteeing Philippine independence in 1946 and a commonwealth government was elected in 1941, but the Japanese invasion of the islands forced it into exile in 1942. General Douglas MacArthur's troops liberated the islands in 1945 and the Republic of the Philippines elected its first president in 1946.

Marcos, the sixth president, ruled since 1965. Although popular at first, he soon found himself at odds with the church because of violations of human rights and oppression of the poor. Cardinal Sin urged Filipinos to participate in peaceful demonstrations against Marcos' government.

Cardinal Sin became more outspoken as the years went by. In May 1985, in an address at the National Press Club in Washington, he said that his country needed "a new face, a new leadership," and declared that "justice without love is socialism, . . . democracy without justice is tyranny." He asked the U.S. to send food to the Philippines, not firearms "to be used to kill Filipinos."

A month later he told Vice President George Bush that "more Filipinos have been killed during the Marcos years than died during World Wars I and II. There has been a holocaust in my country."

ONE ARM OF THE U.S. Catholic Church that has long been active in the Philippines in Catholic Relief Services. When Indianapolis Archbishop Edward T. O'Meara visited the Philippines in December 1984 on behalf of CRS, he found that during the previous three months CRS had administered the distribution of \$3.5 million of food, clothing, shelter materials and medicines to the victims of two typhoons and one violent volcanic eruption.

CRS has been working in the Philippines since 1945. Today it has a staff of 44. Last year it served 1.7 million beneficiaries with aid totaling \$14.5 million. It is working in three areas of concern: nutrition and health, emergency relief assistance, and socio-economic development.

The new Philippine government has numerous problems facing it. You can be sure that the Catholic Church will cooperate with that government to help solve them.

Waiting for granite from Italy

Cathedral rededication probably will be in May

by John F. Fink

No definite date has yet been set for the rededication of the Cathedral of SS. Peter and Paul, but it probably will be in May, according to Msgr. Gerald A. Gettelfinger, cathedral pastor.

He said that the completion of the renovation is now dependent on the arrival of a second shipment of granite from Italy. A first shipment was held up in U.S. customs for three weeks and arrived later than scheduled. Work can be completed within three weeks after the arrival of the granite, Msgr. Gettelfinger said. That should be in April.

The granite is being used to cover the floor and the new platform that will hold the altar.

Major structural changes have been completed including work on the roof, construction of the platform, relighting, painting, installation of an elevator and remounting of statuary.

The cathedral has been closed for renovation since the end of February 1985.

Plans for the renovation of the cathedral started in 1976 when the archbishop at that time, Archbishop George Biskup, committed the archdiocese and gathered most of the funds for the purpose. After he succeeded Archbishop Biskup, Archbishop Edward T. O'Meara recommended the archdiocese and appointed a committee to plan the renovation.

It is expected that ordinations in June will be in the renovated cathedral.



LEADERS—The Council of Priests chose its officers at its January meeting. Here, the elected officers stand with Archbishop Edward T. O'Meara (far right), who is designated by canon law to serve as president. The elected officers are, from left, Father William Ernst, vice-chairman; Father Stephen Banet, secretary; and Father Jim Farrell, chairman. (Photo by Jim Jachimiak)

Archbishop O'Meara's Schedule

Week of March 9

MONDAY, Mar. 10—Annual Inter-parochial High School Music Festival, Marat Temple, Indianapolis, 7:30 p.m.

TUESDAY, Mar. 11—Visitation at St. Augustine Home for the Aged, Indianapolis, Eucharistic Liturgy at 11 a.m. with lunch following.

—Confirmation, Holy Name Parish, Beech Grove, Eucharistic Liturgy at 7:30 p.m. with reception following.

WEDNESDAY, Mar. 12—Pro-Life Directors of the State of Indiana meeting, Catholic Center, Indianapolis, lunch at 11:00 a.m.

—Confirmation, St. John Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

FRIDAY, Mar. 14—Catholic Relief Services Board meeting, New York.

SATURDAY, Mar. 15—General elections for the State of St. Francis, Odensburg, 10 a.m.

—Blessing and dedication of the newly constructed St. Barnabas Church, Indianapolis, Eucharistic Liturgy at 6 p.m. with reception following.

Bishops' overseas appeal

by Fr. James D. Barton

The days of Lent are a special time in the Christian community. We as Catholics are asked to pray, offer sacrifices and give alms. We are reminded of Christ's life and teachings and are encouraged to find ways to give them expression in our lives. One way to do this is through support of the work of Catholic Relief Services (CRS).

Each Laetare Sunday (the fourth Sunday of Lent) for almost 30 years the American bishops have appealed to the Catholic community to make a special contribution to support the overseas work of CRS. CRS is the largest United States voluntary agency involved in overseas relief and development assistance, and has been working among the world's poor for more than 40 years. Because of the support given CRS, the American Catholic community has provided assistance to millions of our less fortunate brothers and sisters.

Through CRS this year we were able to help save lives after the natural disasters in Mexico and Colombia, during the continuing famine in Africa, and throughout these troubled times in Haiti. In more than 70 countries CRS supports self-help development projects in areas such as agriculture, education, health, and resource management. These projects promise healthier, more productive and more hopeful lives for millions of adults and children as communities move toward independence.

The world has indeed grown small as travel and daily information bring even the most distant peoples into our lives. If we offer our hands to these distant neighbors as Christ teaches, we can hope that they in turn will extend their hands until we circle the globe in peace as one family in God.

Please support the good work of Catholic Relief Services by contributing to the special collection on Laetare Sunday. Kindly place your envelope in the collection basket in your parish church or mail it to: Rev. James D. Barton, Archdiocesan Director, Catholic Relief Services, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206.



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Sr. Nancy Nolan elected Providence general superior

ST. MARY OF THE WOODS—Providence Sister Nancy Nolan, associate administrator and director of religious education for St. Ann parish in Terre Haute, was elected to a five-year term as general superior of the Sisters of Providence of St. Mary of the Woods.

Elected during the first session of the congregation's 33rd general chapter Feb.

23-28, Sister Nancy and four other officers will be formally installed during the second session of the general chapter June 28-July 6. Archbishop Edward T. O'Meara of Indianapolis presided at Sister Nancy's election Feb. 26.

Sister Mary Maxine Teipen, a native of Indianapolis and former provincial of the Sisters of Providence in Indiana, was

re-elected vicar later in the session, on Feb. 28.

Also elected during the session as second councilor was Sister Judith Shanahan, the former director of educational planning for the archdiocese. She also served as acting superintendent of education from May 1980 to June 1981 and taught at St. Philip Neri and St. Anthony schools in Indianapolis and St. Patrick School in Terre Haute.

Sister Ann Casper, the former provincial for the Sisters of Providence living in the Terre Haute area, was elected general secretary for the congregation; and Sister Anne Krause, former principal of St. Catherine school in Indianapolis was re-elected general treasurer of the congregation. Sister Anne taught in Brazil and In-

dianapolis and was administrator at St. Agnes and Ladywood-St. Agnes academies in Indianapolis.

The general chapter, similar to a legislative body, is the highest governing assembly of a religious congregation and is convened at regular intervals. The general chapters of the Sisters of Providence meet every five years. They are composed of ex-officio administrators, elected delegates from the congregation's five American provinces and from Taiwan.

During the second session of the general chapter, which will convene June 28-July 6, the delegates will set directions for the next five years following study of congregational concerns in the areas of ministry, government, spirituality, justice and peace and common life.



PRELIMING—Archbishop Edward T. O'Meara and Vicar General Msgr. Francis R. Tuohy, who presided at the election of Sister Nancy Nolan as general superior of the Sisters of Providence of St. Mary of the Woods, with Sister Nancy (left) and Sister Anne Doherty, the current general superior of the congregation.



NEW LEADERS—Sister Nancy Nolan (center), newly elected general superior of the Sisters of Providence of St. Mary of the Woods, announces the election Feb. 28 of general officers (from left) Sisters Judith Shanahan, Mary Maxine Teipen, Ann Casper and Anne Krause. They will be formally installed during the second session of the congregation's General Chapter, June 28-July 6.

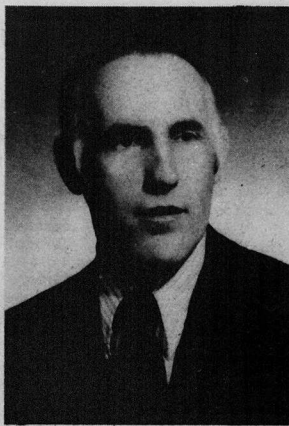
Seccina principal resigns

Seccina Memorial High School Principal Ray Riley has resigned from his position as principal effective June 30. He has been principal of Seccina for the past 12 years.

"I've enjoyed every minute of it," Riley said. "It is just time to take up a new challenge." He said he had made the decision some time ago but decided to stay until his son, now a senior at Seccina, graduated.

"Ray has done a good job for us," said John Edson, head of the Indianapolis East Deanery Search Committee. No successor has yet been named. The archdiocesan Office of Catholic Education and the Indianapolis East Deanery Board of Education hope to announce Riley's replacement by April 15.

Prior to serving as principal of Seccina, Riley was a teacher, coach and administrator at Seccina and Indianapolis Public Schools. While teaching at Seccina he began the archdiocesan science fair program.



Ray Riley

A Lenten meditation.

An apology accepted

by Fr. John L. Ostdek, O.F.M.
Director, Alverna Retreat Center

So the corridors of your mind are jumbled? You feel so alone and lonely? You feel engulfed in darkness?

Why?

You still condemn yourself for past bad actions. You feel no forgiveness and no reconciliation, but a heavy nagging guilt and depression.

It is high time to sit down and read the Gospel story of the prodigal son and his father (Luke 15:11-32).

Finished reading it? Good.

The story stands as a classic example of God in the role of the forgiving father, and ourselves as the wayward son or daughter. Certainly each of us can think back on our lives and see how we have squandered something precious God has given us. Put yourself into the middle of this story in the spirit with which Jesus told it.

Then comes the first step. "I'm sorry." That is something for you to say, meaning

it from the depths of your heart. A true apology, a turning to the father with an honesty that recognizes a failure to honor the father's wishes. A prodigal child approaching a forgiving father.

The second step is to listen to the father's words, "You're forgiven." That's right, he forgives you. He is a judge who gavel the trial to conclusion with a "Case dismissed!" finality. He is a father who gathers you into his arms in a giant hug that ends fear. He shows an immense willingness to forgive and forget.

To complete the reconciliation you must then take the third step and reply, "I accept your forgiveness." And, believe me, that is a giant step, one in which so many of us stumble. "How can I forgive myself?" "I really did something pretty horrible." "I should have been better." "If I did such a stupid evil, how can God ever forgive me?" And on and on. Yet, if that father who is God forgives me, why not forgive myself? Am I still running from him?

Healing of the soul certainly needs all of these three short sentences: "I'm sorry," "You're forgiven" and "I accept your forgiveness."

Only then can come serenity, joy and God-given peace.

State legislature

Final days of session are conference committee time

by Ann Wadleton

The final days of the Indiana General assembly involve some of the most frantic hours of the entire 30-day session. Lobbyists call it "the most dangerous time," according to M. Desmond Ryan, executive director of the Indiana Catholic Conference.

That's because of the procedure of sending bills to conference committees where, in theory, conferees reconcile the differences between the House and Senate version of the bill. In reality, it's a much different scene, according to Ryan.

Dead bills come back to life as parts of other bills, and live bills can be drastically changed in conference committees. Advocates who have successfully shepherded a bill through the democratic debate process in the House and Senate need to keep close tabs during these final days to prevent major changes. Ditto for bills defeated by debate.

Tracking action in these final days is so difficult that lobbyists for several prominent organizations have joined forces in what they call a deathwatch or watchdog group. They follow action in every conference committee. That's not easy since almost 100 bills have been assigned to conference committees and, beyond the first meeting when a four-hour notice is required, the committee can meet whenever and wherever it chooses.

As frenzied as it is now, the conference committee scene used to be much worse. Current leadership, House Speaker J. Roberts Dailey, R-Muncie, and Senate President Pro Tempore Robert D. Garton, R-Columbus, are credited with putting some controls on the unwieldy process. For instance, dead bills inserted into a live bill must deal with a related topic.

On one education bill, the conference committee worked to the advantage of non-public schools. SB 284 would establish the Governor's Scholars Academy for the

purpose of operating a residential, co-educational school in the summer for high school students with exceptional intellectual ability. As approved by the Senate, the academy would be open to all Hoosier students. However, the House amended the bill to exclude students attending non-public schools.

With the cooperation of one of the bill's sponsors, Rep. Paul Robertson, D-Dépaux, the ICC was instrumental in removing the discriminatory amendment in conference committee.

A bill involving "latchkey children" may hold some kind of unofficial record for bouncing around in conference committee. When his original bill was not given a committee hearing, Rep. John Day, D-Indianapolis, had it amended onto SB 435 in the House. But the Senate author dissented, sending SB 435 to conference committee, where the latchkey amendment was removed.

Rep. Day, known for his persistence, then persuaded conferees on a bill dealing with day care centers to accept the concept part of his bill, and he had the appropriation portion of the bill inserted in HB 1373, sometimes referred to as the mini-budget bill.

Success for Rep. Day was short-lived. The Senate leadership asked that the concept be removed because some latchkey funds were left over from the first year of operation. And about the part dealing with the appropriation (\$200,000), Rep. Patrick Kiely, R-Anderson, said that he didn't question the value of the service but warned that an appropriation would send "false hope" of future funding in view of federal aid cutbacks for social services.

There's always hope—until the final gavel falls—but prospects for the latchkey amendment are not good.

Rep. Kiely's statement is likely to be repeated in future sessions about human service programs throughout the state.

COMMENTARY

Why so few blacks in the Catholic Church?

by Dick Dowd

One of the main reasons there are so few black Catholics in the United States is very simple. White Catholics make little, if any effort to encourage them to join "our" church. Our 10 black bishops made that quite plain in their statement last November.

"White Catholics ... may feel sorry for black people, feel afraid of them, or even feel guilty about their plight. But they do not welcome the call of the Spirit to invite their black sisters and brothers to the table of the Lord."

The ancestors of most black Americans entered the American society as slaves. Their struggle, in America, to achieve dignity as free and equal human beings is long from won.

If you've been led to think that both slavery and segregation ended in the last century with President Lincoln, you're



wrong. A mere 40 years ago President Harry Truman made headlines by ending official discrimination in our armed forces. No one has, as yet, been able to end discrimination in our society.

The Catholic Church, of course, should be color blind. Determined black Catholics, says Princeton University religion professor Albert J. Raboteau, have not allowed the bigotry and prejudice of white Catholics to drive them from the church. No, they have "claimed the church as their own and insisted by their continued presence that the church was supposed to be universal."

Professor Raboteau ran into Catholic bigotry at the age of eight when, visiting relatives in the South, the priest passed him by twice at the altar rail to distribute communion to all the white people first. "I felt betrayed," Black Catholics, he explains, often face a double dose of discrimination: religious prejudice from their fellow blacks who are mostly Protestant, and racial prejudice from their fellow Catholics who are mostly white.

I am old enough to have grown up with a school system that pretty much ignored the existence and accomplishments of the

Catholic Church in the United States. We couldn't find out how the church had contributed to American society in our usual history books.

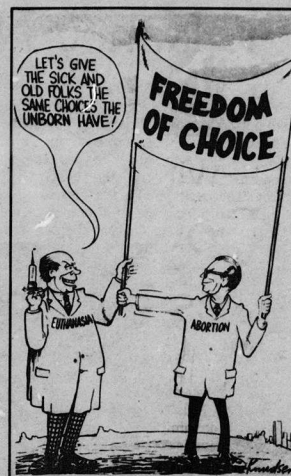
It required a whole series of "Catholic textbooks" written and published by "Catholic school publishers" to teach us our own Catholic heritage.

The story of black Catholics in the United States is just emerging from a similar state of eclipse. That's why the publishing of "The Black Catholic Experience" by the U.S. Catholic Historical Society is so important.

Professor Raboteau's piece on black Catholics and Afro-American religious history is only one of eight remarkable entries in this 128-page paperback. Bishops, founders of religious communities, pastors, musicians all have a place in the work. If you've ever wondered what black musicians think about "folk music," you should read priest-composer Father Clarence Rivers' straightforward account of his experiences in "Black Community Liturgy."

The book comes at this time, editor Chris Kauffman told me, "in recognition of the importance of Black History Month to the Catholic Church as a whole and also honors the centennial of the ordination of Augustine Tolton as the first black Catholic priest."

Good historians tend to be truthful. There are victories told here, but losses too. I cringed while reading about the frustrations faced by Jesuit Father Albert S. Foley in his struggle to publish "Beloved Outcaste," a biography of our first black Catholic bishop, James A. Healy of Portland, Maine. It was an eye-opener to see the reaction of prelates and publishers as well as some family descendants who did not know what to do or say about their black heritage.



I remember my surprise when the first "black studies" courses started to show up in college catalogs. I didn't know what they might be. Josephite Archivist Father Peter E. Hogan's essay details an astonishing amount of papers and documents about black Catholics that exist although there are still serious problems in keeping them available.

Historians tell me nothing like "The Black Catholic Experience" exists in our literature. The book is available for \$4 from U.S. Catholic Historian, P.O. Box 97, Eltingville Station, Staten Island, N.Y. 10312. After you read it, give it to your parish library or local school. Every full-time parish evangelist should read it—at least once.

Why do personals make one feel subtly degraded?

by Antoinette Bosco

In the United States, 87 million men and 95 million women are of marriageable age. In spite of their numbers, however, a major concern of many single people is how to find a suitable suitor.

Several times in past years I have written that maybe some old-fashioned ways of introducing young people, like through family friends or young adult parish groups, should come back into style. But it seems that even angels fear to tread on that kind of "interference" in the independence of marriageable adults!

Instead, what we're seeing is a new



industry that could be called the marketing of eligibles. Dating services and singles groups are thriving. Advertising to meet people is gaining popularity.

Believe it or not, "personals" placed in newspapers and magazines have become the latest boy-meets-girl ruse. Judging from these ads, the days of finding a future spouse at a college dance or church social may well be relegated to the status of a past, quaint practice.

A recent issue of Woman advises readers: "Don't knock it until you've tried it." The author suggests pointers on how to write good advertising copy to sell yourself to the target audience you want to reach. A good ad will result in a "selection of people to choose from."

It sounds to me like instructions on how to sell deodorant soap or frozen vegetables.

Ten years ago most of us would have cringed at the thought, figuring that personals were for weirdos and losers and,

what's more, could be dangerous. Now, apparently, they've become popular and acceptable, particularly with busy professionals of the baby-boom generation.

But not everyone who tries it likes it. I spoke with two women in their mid-30s who placed several ads in magazines. Neither would do it again.

"I received nearly 300 responses in total," one woman told me. "I ended up dating about 15 different men, all of whom were attractive, intelligent and successful. Most of them seemed to be decent people, and perhaps three-fourths wanted to see me again. Nonetheless, when I look back on the experience, it gives me the creeps."

"When you meet a man through an ad in the paper," she continued, "there's a subtle but definite sizing up that's going on throughout the whole encounter. You almost can't help but see each other as merchandise rather than as people."

This woman complained that most of the

time, "you end up wasting an evening with someone whose company you don't really enjoy. And when it's over, you walk away feeling queasy—a slight bit diminished as a person."

Why are so many people today feeling desperate enough to turn to personals? It must be a combination of reasons: It's hard to meet the right person when expectations for an "ideal" relationship are high; local communities don't play the role they once did in people's lives; jobs keep people too busy. Worst of all, pressure for upward mobility leads people to focus on external attributes instead of inner values.

Lasting relationships happen only when there's a "chemistry"—the result of soul-to-soul connection and shared values. Without this kind of depth, marriages fail and families break apart.

Personals emphasize superficial characteristics. That's not a good start for building a meaningful, solid life together.

The diversity that is the heritage of our nation

by Richard B. Scheibel

Usually, my television sports viewing is severely limited. I never miss a Notre Dame football or basketball game, but have better things to do than watch any other basketball or football. Professional teams in both of these sports usually bore me to tears, though I admit I did watch the Bears-Patriots Super Bowl game this year. That was largely because of the welcome splash of color the Bears brought to this usually drab contest.

The one exception is baseball, which I can watch any time. The game stands on its own merits. It does not need a lot of hype to make it palatable. It has an unhurried grace peculiar to no other sport and does not depend on bashing, crashing and dunking for its excitement.

A few days ago, another sport caught my eye. It was women's figure skating. It was not the sport itself that caught my



attention. I've always been amazed at the skill world class figure skaters possess, but it is just not my sport. That's made me watch that particular competition was the skaters, all vying for the U.S. Women's



National Championship. Among them were young women of Anglo-Saxon, Black, Chinese and Middle Eastern descent, all 100 percent Americans, each near the top of her form as a result of years of hard work and self-discipline, and each an astonishing example of the grace that results from a devoted effort to develop a God-given talent.

There is nothing peculiarly American about these athletes, at least as far as their skating abilities are concerned. Other nations have their share of world-class women skaters with the same level of skill as these remarkable young women. The millimetric closeness of scoring in international competition proves that.

What struck me was that in no other nation could one see the striking diversity so evident in these skaters. All Americans, from four dramatically different ethnic backgrounds. How rich, how deep, how ancient, I thought, is the heritage of this nation. How old, and yet how new is this culture we share, and how poor we become when, because of ignorance, or worse, prejudices, we close our minds to the riches other cultures bring to this magnificent land we all share.

How much we can learn from this brightly colored mosaic of the American people, a people who spread out before us the diversity of God's creation and the unity of humanity in a land replete with the natural wonders that come from the creator's hand.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Down' pits one crass lifestyle against another

by James W. Arnold

Paul Mazursky's "Down and Out in Beverly Hills" is the classic tale about a well-to-do family that takes in a drifter out of charitable motives, with the hope of rehabilitating his life. Getting him back on his feet, as they say.

The reclamation project turns out to be more complicated than they had in mind. Instead, it's the drifter who takes over, and changes their lives. At least, that's the basic comic idea.

Given Mazursky's lack of a radical social perspective, and his genuine affection for crazies and sympathy for the American Dream, it's far from certain precisely who changes whom. It's the interaction of two widely contrasting lifestyles—the calculating poor and the smug bourgeoisie—and the nonsense that results, rather than profound social or moral comment, that fascinates him.

"Down and Out" has its roots in an old French play and a 1931 Jean Renoir film ("Boudu Saved From Drowning"). But it's oddly similar to last year's big hit, "Beverly Hills Cop." It also inserts a poor man with very practical survival values into the affluent community that symbolizes, through ludicrous exaggeration, the obsessions and comforts that America, as a consumer society, aspires to. But there's just enough of "Lifestyles of the Rich and Famous" awe in the movie to make it less than a total mockery. In the end, the outsider surrenders his cherished independence for wealth's considerable charm.

How seriously to take it? Not very. It recalls the ending of "Anthur," which allowed the hero to have it both ways, to marry the woman he loved without abdicating his inheritance. Mazursky knows his audience. Americans admire idealism, but only to a point. Going off to scavenge garbage is okay, as a philosophical statement. Buy wouldn't it be better to have a mansion in Beverly Hills? Exactly.

The drifter in question is Nick Nolte as Jerry Baskin, a shaggy tramp of uncertain past, who lives off the fancy B.H. refuse and sleeps on the park benches near the jogging path. But when his opportunistic dog companion deserts him for a passing

jogger with a bag of cookies, despair sets in. Jerry wanders into a posh backyard and tries to drown himself in the pool.

But he's fished out in the nick by the newly rich householder, David Whiteman (Richard Dreyfuss), who has made his fortune by manufacturing hangers for a motel chain. Already stricken with the guilts for his good luck and Rolls Royce convertible, David decides to play Good Samaritan. And Jerry, as opportunistic as his dog, decides to enjoy it.

The Whitemans suffer every affliction that goes with success. David's wife (Bette Midler) is into diets, gurus and meditation, but not sex with her husband. David compensates with the illegal Mexican maid, and worries about selling hangers to the Third World. He also worries about his son Max, 15, who is permanently attached to a video camera and confused about his sexual identity, and his anorexic daughter, Jenny, a psych major at Sarah Lawrence in love with a rock band manager who is a little bit into drugs. Even the family dog has psychic problems: he's mean and won't eat.

Success for this family clearly breeds discontent. Typical is the Thanksgiving meal for a coterie of similarly bizarre friends. A huge turkey is brought in by caterers, and the chief concern is whether there'll be enough white meat. A hassle is avoided when all are urged to meditate and hum their mantras.

The irony is that the Whitemans think Jerry is the oddball, and want to make him over in their own image. But the tramp is a streetwise con-man. He plays the game and tells concocted stories about his past (he knows that "real sorrow is boring"). He shrewdly markets himself to each member of the family, giving them instinctively what they've been unable to get from each other.

Thus he becomes David's pal, reminiscing about the old Dodgers and bumming with the weirdos at Venice beach. He is guru and lover to the wife, cultured romantic to the daughter, and Marxist revolutionary lover to the maid. He urges the son to "come out" and follow his Boy George fantasies. He even cures the dog (in a funny scene) by sharing his food bowl and providing a canine role model.

The satiric intent is clear but gentle, since all these foolish people are likeably crazy, of little harm to anyone but themselves.



FATHER HARTKE DIES—Dominican Father Gilbert V. Hartke, founder of The Catholic University of America drama department, died Feb. 21 of heart disease in a Washington hospital at age 79. Father Hartke is pictured looking over the script for "Captains of the Clouds" with the film's star, James Cagney, on a Hollywood set. (NC photo)

selves. Writer-director Mazursky's usual territory is New York ("Moscow on the Hudson," "An Unmarried Woman"), but he knows the L.A. neuroses as well ("Bob and Carol and Ted and Alice"). He spreads the net deftly to include the trendy B.H. shops and restaurants, deadly serious dog psychiatrist, and a pair of outsider neighbors—an Arab sheik and his lonely wives and son, and a black record producer (Little Richard) who even as a millionaire knows he's being discriminated against.

Mazursky knows as well as we do that the plot is predictable, and spices it with wonderful surprises, ranging from slapstick (the dog is milked shamelessly for sight gags) to the semi-poignant (Max's videotapes of his parents telling him to get lost) to musical interludes (Midler crooning "You Belong to Me" to Jerry and dog).

But Mazursky never successfully resolves the mystery of who Jerry is or what he stands for. Like most of his films, this one lacks a satisfactory conclusion, a sense of moral completion.

One crass and empty lifestyle is pitted here against another. While the struggle is funny, the outcome is essentially a tie. You can't blame Mazursky for not being Evelyn Waugh, but the aberrations of "California Americana" demand more than a genial nudge in the ribs.

(Nice but aimless satire; some language, sex situations; satisfactory for mature viewers.)

USCC classification: O—morally ofensive.

Recent USCC Film Classifications

The Delta Force	O
The Hitcher	O
House	O
Lady Jane	A-III
Nomads	O
Power	O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

Programs on magician David Copperfield, actor Spencer Tracy

by Henry Herx

A good hour of solid family entertainment is coming when "Kraft Salutes the Magic of David Copperfield . . . in China" airs Friday, March 14, 8-9 p.m. EST on CBS.

Copperfield, an accomplished magician, offers not only a series of mystifying illusions but some unusual views of a country about which Americans have always been curious.

The program opens with some spectacular aerial shots of the Great Wall of China winding across the northern hills and disappearing on the horizon. Stretching 2,500 miles, 25 feet thick at its base, the Great Wall staggers the imagination.

The reason for this impressive opening vista is that Copperfield will walk through the Wall in the concluding, and fascinating, segment of the program. As host Ben Vereen emphasizes, Copperfield's illusions are not tricks of the camera, and astute viewers may be able to figure out how this particular bit of magic was accomplished.

The point of the program, however, is to sit back and enjoy Copperfield's deft performance. His act employs a goodly amount of humor, some of it directed at himself, but all of which helps set up his tricks.

Although one segment of the show is performed at the

U.S. Embassy, the rest of the show is done for Chinese onlookers, much of it in Peking's Forbidden City and its Temple of Heaven. From their reactions, magic is obviously a universal language.

The result is fine entertainment that all members of the family can enjoy.

"Spencer Tracy Legacy," PBS, March 10

Poignantly recalling the life and career of one of Hollywood's great actors is "The Spencer Tracy Legacy: A Tribute by Katharine Hepburn," airing Monday, March 10, 9-10:50 p.m. EST on PBS.

The subject of this retrospective was a figure of strength on the screen—specializing in down-to-earth and solid kinds of roles—and yet his personal life was complicated and difficult. The merit of the program is in doing justice both to Tracy as an actor and as a human being.

A number of those who knew Tracy and worked with him add their recollections to a series of well-chosen film clips showing some of his best-remembered roles. Tracy, we learn, hated rehearsals, found doing more than one take a bore and warned actors that they should never get caught at it.

These kind of stories help explain why Tracy seemed so natural on the screen, able to be equally convincing as a criminal in his first film, "Up the River" (1930) or as a priest in "San Francisco" (1936). Anyone who enjoys movies will be gratified by this generous sampling from the 74 roles he created in a span of 37 years.

The poignancy is supplied by Miss Hepburn, who was his closest friend in Hollywood. She describes him as being "in a class by himself," and then smiles as she admits that she is not unprejudiced in this judgment.

This is a heartfelt tribute by Miss Hepburn—a classy actress herself—who very tenderly but discreetly alludes to Tracy's problems with the bottle and feelings about Catholicism: "He respected his religion but was not a regular churchgoer."

Tracy valued his privacy and this program treads gingerly in its treatment of his personal life. The result is a sensitive and enriching portrait of this man that does no violence to his memory or integrity. Quite the reverse, it succeeds in making us appreciate the legacy of his work all the more.

Produced by David Heeley and Joan Kramer, the program is a production of WNET-New York in association with MGM Television.

TO THE EDITOR

Commitment to Catholic teaching

I am responding to your column for Feb. 7, in which you give statistics about the Catholic press and request suggestions on how you can improve.

First of all, many people question your commitment to Catholic teaching. You are very careful to steer a course which is subtly to the left rather than right of center concerning Catholic doctrine. We don't need left-wing nor right-wing propaganda in a Catholic newspaper. You give as one of the "primary" objectives of a Catholic newspaper "to provide interpretation and analysis of these events (i.e., news and information about all events relevant to Catholics) and to give helpful information for readers to form their own opinions."

The truths of Catholicism are not "up for grabs" for these truths are necessary for salvation, holiness and sanctity. They are necessary to give light to a world lost in its own opinions. Your type of philosophy has led to Catholics talking about "my opinion and your opinion" and unable to talk about the faith. Don't try to tell us that is not the case for we hear it every day. You must not forget that the faithful are every bit as intelligent and articulate as the news people.

Reflecting on the Jansenists, we must note that there are many similarities between them and the modern day, contemporary Catholics (not to mention Protestants), both lay and clerical. When the contemporary crowd speak about the love of God—and they do so often—never about his justice, they differ only in a way from the Jansenists, for they make the same kind of mistake the Jansenists did. They not only try to obliterate from men's minds one of the mysteries of Christianity, but they also, like the Jansenists, remove altogether the note of urgency, life and death urgency, from the idea of repentance, from the idea of necessity of observance of the Ten Commandments, as Father Robert Smith has so well observed.

Unwittingly they have, like the Jansenists, made their own preaching of the call to holiness, the central part of the message of Christ, necessarily dull and tepid, an academic exercise, not as it should be, a matter of spiritual life-and-death. We so often hear priests using the language of Riegerian psychology when they tell us to be "comfortable" with this, that, or the other thing. Was the cross "comfortable"? Christ has been reduced to

just another "nice guy." How tragic! Witness the responses to my letters in your paper.

Why do we hear so much about social issues today from the pulpits and "Catholic newspapers" like yours, even to the exclusion of any words about holiness, sin, salvation and damnation? The clergy, having lost their sense of urgency in the things of the spirit, having lost their sense of life-and-death in purely spiritual issues such as honesty, chastity, truthfulness, personal consideration, and religiousness, begin to skip these subjects altogether. Only seeing life-and-death in bodily concerns such as those involved in world poverty, social injustice, the arms race and governmental programs, they begin to talk about these things all the time.

There is nothing wrong about speaking on these latter things. But there is a terrible wrong, a horrible wrong, when the subjects of holiness and sin, salvation and damnation, are neglected in the Catholic newspapers of this country.

You have no business proposing, as your columnist Antoinette Bosco did, the likes of Geraldine Ferraro as an ideal for Catholic women. Ferraro's record, for all to see, is

one of the worst in Congress when it comes to supporting abortion and abortion-related legislation. She even supported the extra torturing of babies by voting for a bill that would permit experimentation on the baby in the uterus! There is nothing concerning "opinion" in this kind of behavior, which directly contradicts serious Catholic teaching. I refer you to the Decree on Procured Abortion.

You have compromised with the world and the flesh and look at the sad situation in which the church in the U.S. is at the present time. You may deny it, but it is a fact which cannot be pushed under the rug. It is too painfully present to all of us. Please note that I am not expressing my thoughts only but rather those of a number of people. I have actually received much positive encouragement from local Catholics concerning what I have written and even a long distance call telling me that I am "right on." I wish it were otherwise but it isn't. I am not trying to be negative but rather positive because what we are talking about has eternal significance.

Leon Bourke, Ph.D.

Indianapolis

Prof. needs old photos of cathedral

I am writing a construction history of SS. Peter and Paul Cathedral. I wonder if any of your readers have photos which can give me information on the development of the cathedral complex and which might serve as book illustrations. They could be family photos taken "on location"—with views of the cathedral complex in the background. Readers should write to me or call 317-929-0270 if they have such photos or know of someone who does.

I am especially interested in:

- 1) interior of the cathedral, especially before 1928;
- 2) exterior of the cathedral, especially before 1936;

- 3) Interior of the Blessed Sacrament Chapel, especially before 1918;
- 4) exterior of Blessed Sacrament Chapel and cathedral rectory, especially between 1892 and 1906;
- 5) photos of any of the art or special events in the cathedral or Blessed Sacrament Chapel;
- 6) interior of cathedral rectory;
- 7) streetscape (outdoor photos) showing view in any direction from intersection of 14th and Meridian streets.

James J. Divita
Professor of History,
Marian College

Indianapolis, Ind. 46222

Women not in decision making roles

I read with interest your column "Women's dissatisfaction with their role" in the Criterion Feb. 21.

I was a participant in the parish discussions regarding women's roles in the church. I think we fully appreciate the progress that has been made to date in accepting women as equals on the parish level. We appreciate the opportunity to use our talents as decision makers on parish councils, boards of education, etc.

The problem is that our feeling of acceptance as equals centers around being accepted as co-equal decision makers and teachers. Beyond the individual parishes, women are excluded from most decision making in the teaching authority that so influences our lives as Christians. If women and lay men with the necessary educational requirements were permitted to fully participate at synods and councils, whose decisions affect our lives, then we

would feel accepted as equal partners. At this time these decision making bodies are tied exclusively with priesthood. Thus priesthood equals decision making and teaching authority.

Women, I believe, could be brought into policy making and teaching authority without being ordained. This should be the first goal of the church in its efforts to respect the talents of both sexes. When men and women feel that those qualified by experience and education can be full partners in church policy making, then we will remove many of the barriers of inequality that are left in the wider church community.

I ask bishops and priests not to be threatened by this partnership. We seek what is best and just for our fellow Christians.

Elaine Berninger

Moore's Hill

Pro-life ad in Hancock County

The Pro-Life Committee at St. Michael's, Greenfield, sponsored a full-page ad which appeared in the Hancock County newspapers on three separate days during the week of Jan. 22. Encouraged by Right To Life of Indianapolis, Inc., St. Michael's Pro-Life Committee contacted more than 70 churches in Hancock County for assistance in this project. More than 900 signatures were obtained despite getting only seven churches to respond. This was quite an accomplishment considering that a similar ad in the Indianapolis area had fewer than 200 signatures.

This project accomplished several things. First it sparked discussion of the subject of abortion. It caused the public to be aware of strong support for the unborn in Hancock County. The ad also encouraged readers to write their elected officials about their support for pro-life issues.

Seventy-five percent of the active physicians in the Hancock County area supported the ad with their signatures. This allowed the public to know which doctors were strongly opposed to abortion. The ad also forced the doctors to make a response to the abortion issue.

The St. Michael's Pro-Life Committee consists of the following people: Rev. Stephen Banet, Janet Tosick, Karen Farrell, Dr. Thomas M. O'Connor, Patricia O'Connor, Pat Balko, Mimmie McKee, Corrine Roberts, Cindy Karrou, Stan Crider and Julie Crider.

They plan to make this a yearly event and hope to get more broad-based support next year. The committee would also like to encourage the pro-life office of the archdiocese to lend support to the ad that will be done in Indianapolis on Jan. 22, 1987 by Right To Life of Indianapolis, Inc.

Thomas M. O'Connor, M.D.

Greenfield

No pope's column

"The pope teaches" column does not appear on this page today. It is taken from remarks that Pope John Paul makes at his regular weekly general audiences. Since his return from his trip to India he has not yet continued his catechetical remarks.

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John F. Fink, editor-in-chief
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CORNUCOPIA

Handling the real enemy

by Cynthia Dewes

We all think we need to get away. We say we need a few days up north, fishing, or a week in Florida with the girls (or the guys). We want to leave behind for awhile the daily grind, the nine-to-five routine, the Rut.

The kids are driving us crazy and the boss is impossible. We're surrounded by the Peter Principle at work. The semester is so long it seems to point to a lifetime removed from the real world. There is never enough time, money, energy, for what we need, want to do, wish we had.

Sometimes there are heavier problems we need to address in our lives: divorce, death, illness. They take time and advice and loving support to live through, things not readily available at the drugstore.

Poor us.

Some of us get really crazy over it and abandon our accustomed lifestyles altogether. We quit the job of twenty years and take up worm farming or body painting. We not only divorce the wife, but the kids as well. New relationships prove strange and wonderful, with the emphasis on strange.

We go shopping for home bodybuilding equipment, subliminal message videos and peacock feathers. We take up Scientology or subscribe to Soldier of Fortune magazine or eat biologically approved grains. Our taste is best described as Nervous Eclectic.

Others of us follow a more conventional path to psychic recovery. We take a getaway weekend in a hotel. The whirlpool is great and breakfast in bed is a treat. But somehow, spending all that money when Mother Teresa exists on the same planet reduces our pleasure to zilch. It's like when we felt compelled to eat every last vegetable on the plate because of the starving Armenians.

Or we go on retreat. That's better. At least we can look at Mother Teresa's picture without feeling guilty, and it seems an appropriate Lenten thing to do. It lets us come to grips with ourselves and our problems.

Of course, what all these techniques aim for is change, change from our predicaments. It seldom dawn on us that what we need to change is not our situation, but ourselves. "We have met the enemy and he is us."

Bringing about real change in ourselves is not as interesting as engaging in group therapy. It's certainly not as easy as answering self-analysis quizzes in magazines, nor as swiftly accomplished as it looks in the movies.

Unfortunately, it's just hard, and it'll take more than temporary "getting away from it all" to do it. Maybe even several Lenten... or a lifetime.

vips...

✓ St. Mary of the Woods sophomores Sue Ann Hill and Veronica O'Connor, both



Recanelli High School graduates, appeared recently in the college's production of "Cinderella," a Rodgers and Hammerstein musical fairy tale. Hill, a member of St. Mark Parish, played the lead role of Cinderella, and O'Connor, a St. Barnabas parishioner, played a stepsister.

✓ Three new members have been named to the St. Mary of the Woods College Board of Trustees. They are: business leader Leonard J. Delehanty; Providence Sister Joyce Brophy, administrator of the Sacred Heart Province; and Clerics of St. Viator Father James E. Michalecz, an Illinois educator.

✓ Josephine Stroot, a member of St. Benedict Parish in Terre Haute, was featured March 27 in the Terre Haute Tribune. Stroot is a busy senior citizen who also belongs to the Daughters of Isabella. She frequents the Simeon House and enjoys cooking, correspondence and travel.

check it out...

✓ A St. Patrick's Day Celebration will be sponsored by St. Mary's Child Center Guild on Saturday, March 8 at Steckley's Olde House Restaurant in Carmel. Brian Cunningham will sing and play Irish songs during the Irish Luncheon and La Femme Bottega will present a Spring Fashion Show. Ticket information may be obtained by calling the Center at 635-1491.

✓ The "Contemplative Experience in the Desert Again" Retreat being offered by Fatima Retreat House on April 17th through 20th has been cancelled due to the death of Franciscan Father Thomas Krupski, who was to have been retreat director. Call 545-7681 for more information.

✓ The Guardian Angel Guild will sponsor a Spring Luncheon and Fashion Show for the benefit of archdiocesan special education classes at 11:30 a.m. on Wednesday, April 2 in the Columbia Club ballroom, 121 Monument Circle. Fashions by North Willow Boutique will be shown. Tickets at \$15 are available from: Jean Williams, 2843 Canterbury Lane, Indianapolis, Ind. 46220.

✓ 1936 graduates of Holy Cross School are planning a 50th Reunion. Anyone with information on these graduates may call Orlando Cavallaro at 359-0764.

✓ A Boiler Training Seminar for all parish maintenance personnel, pastors and principals will be sponsored by the Urban Parish Cooperative from 9 a.m. to 4 p.m. on Thursday, Mar. 20 at Baker Boiler and Welding Corp., 1727 Massachusetts Ave. For information contact Peter V. Holmes, maintenance director, Urban Parish Cooperative, 500 E. 42nd St., Indianapolis, Ind. 46205, 317-283-6179.

✓ Youth for Understanding needs host families in the Danville and Cascade school districts for the next school year. For information call Tiny or John Bailey at 745-2347.

✓ Priests and pastoral teams working with youth are invited to a workshop conducted by Father Don Kimball on "The Church's Ministry With Youth: Theological Foundations and Practical Applications" from 9 a.m. to 3:30 p.m. on Monday, April 14 at Beech Grove Benedictine Center. \$10 fee includes lunch (pre-registrants only). Write: Benedictine Father Hilary Ottensmeyer, Archdiocese of Indianapolis, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206.

✓ The Catholic Youth Ministry of Jennings County will hold its annual Living Way of the Cross at 2 p.m. on Palm Sunday, March 23 outside the motherhouse of the Sisters of St. Francis, and at 11 a.m. at St. Mary Parish, 212 Washington St., North Vernon.

✓ A Workshop on Peacemaking in the Parish will be held from 9:30 a.m. to 3 p.m. on Tuesday, April 15 at Second Presbyterian Church, 7700 N. Meridian St., Indianapolis. Ideas will include implementing peace activities on a local congregational level and integrating peace concerns into parish life. \$10 fee includes lunch. Write: Indiana Clergy for Peace, Indiana Interchurch Center, room 225, 1100 W. 42nd St., Indianapolis, Ind. 46208.

✓ St. Catherine of Siena Court #109 Ladies Auxiliary, Knights of St. Peter Claver will hold its annual Spring Clean-

up, Card Party and Salad Spread at 12 noon on Saturday, April 5 on the lower level of the St. Peter Claver Center, 3110 Sutherland Ave. Donations \$7 per person. Call DaVella Hall 638-9141 or Evelyn Reed 637-7711 for information.



✓ Members of St. Francis Hospital Center Auxiliary display some of the handmade Easter baskets which they are offering for sale through Thursday, March 27. Baskets are available weekdays from 4 to 8 p.m. in the main lobby of the hospital and from 11 a.m. to 2 p.m. in the cafeteria; and on weekends from noon to 8 p.m. in the main lobby.

✓ St. Francis Hospital will offer a "By Myself" latchkey program for children ages eight to 10 who are left alone some portion of the day. Coping with fear, home security and safety, telephone use, etc. will be covered. \$10 registration fee per child. Call 783-8151 to register.

✓ Our Lady of Fatima Retreat League will sponsor its annual Spring into Summer Luncheon/Style Show on Saturday, Mar. 22 at 11:30 a.m. at the K of C, 71st St. and Keystone Ave. Fashions by Claypool Dress Shop. \$12 reservations are due by Mar. 14. Call 545-7681.

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FELLOWSHIP—Archbishop O'Meara mingles with some of those who attended a Mass and reception for separated and divorced Catholics from the archdiocese. The event took place at St. Rose of Lima, Franklin. (Photo by Jim Jachimiak)

QUESTION CORNER

Question on indulgences

by Fr. John Dietzen

Q Why do we hear almost nothing about indulgences today? Gaining indulgences was a big thing when I was growing up. Is there some reason the church doesn't talk about them as much as it used to? (Father Dietzen responded to this question in part in his earlier column on purgatory.) (Massachusetts)



A To answer your question directly, the church is much more careful, and somewhat reluctant in speaking of indulgences today, largely because this area of our faith has been so badly misunderstood and abused in the past.

The traditional teaching about indulgences is based on two ancient Christian truths. First of all, every sin is not only a disobedience of God's law; it is a violation of the order established by God and a rejection of his love.

As such, complete forgiveness of sin requires not only conversion but a reintegration of that divine order and plan. This process involves pain and cleansing (purgation) either in this life or in some "temporary" condition after death.

Second, as Pope Paul VI pointed out in "The Doctrine of Indulgences" (1967), which called for reform of the whole indulgence structure, the early church "was fully convinced that it was pursuing the work of salvation in community."

The doctrine of the Communion of Saints, so prominent in the early church, taught that all children of God in Christ, whether in this life or in eternity, are linked in the Mystical Body of Christ.

In light of this truth, said the Holy Father, the church "undertook various ways of applying the fruits of our Lord's redemption to the individual faithful and of leading them to cooperate in the salvation of their brothers, so the entire body of the church might be prepared" for the fullness of God's Kingdom (DI 6).

The remission of temporal punishment for already forgiven sins, through prayer, fasting and good works, has been called "indulgence" for hundreds of years, though the principles of faith involved go back to the beginning.

Through the years, indulgences have been formally attached by the church to some specific prayers and actions, and may be applied to oneself or to those who have died.

A few things are worth keeping in mind.

1. The number of formally indulgenced prayers and works is now drastically reduced. "The main concern has been to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance and to practice the theological virtues (faith, hope and charity) rather than merely repeat certain formulas and acts" (Enchiridion of Indulgences," 1968).

2. "Partial indulgences" are granted using only those words, with no determination of days or years as was common previously. This is among other things to avoid confusion. Contrary to what many Catholics believed, an indulgence of one

year, for example, did not mean one year off of purgatory.

3. Plenary (full) indulgences can be gained only once a day with proper conditions fulfilled.

4. Great pains are taken in the documents today, through scriptural and council citations, to keep the understanding of indulgences in harmony with the Gospel and with the teachings of Vatican II.

An English edition of the current "Enchiridion of Indulgences" with relevant documents is available from Catholic Book Publishing Co. in New York. The main point to remember, however, is that, in this as in all spiritual practices of the church, "it is hoped that the faithful will be moved to live holier and more useful lives, thus healing the split between faith which many profess and their daily lives . . . by gathering their humane, domestic, professional, social and technical enterprises into one vital synthesis with religious values" (Enchiridion, Observations No. 4, and Vatican II, "Constitution on the Church in the Modern World.")

(Questions for this column should be sent to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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LENT: SACRIFICE FOR WHAT?
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Have you really sacrificed enough? Sacrificed for people, not for things?
Easter is only weeks away . . . have you prepared in a meaningful way? Lent is a time of shining hope. It is not a time for feeling guilty or being narrowly introspective. Do things with purpose for God! (If you insist on wearing a hairshirt, make sure it tickles!) . . . Why not build a mission church and name it for your family? You can do it for less than you think—meaning, less money, but more dedication on your part. We urgently need a parish meeting hall in Thakattukara, India (\$5,000) and a convent for the Sisters of the Visitation at Cullen Road, in Alleppey, India (\$5,000). There is still time for you to make this Lent worthwhile . . . for yourself. For others.

FAMILY TALK

How do we deal with daughter's big mouth?

by Dr. James and Mary Kenny

Dear Mary: We have a 15-year-old daughter who is setting the whole family on edge with her mouth. She says whatever she thinks or feels, however rude or critical, to anyone in the family. We have tried to silence her, but without success. What alternatives do we have? (Illinois)

Answer: Most crises that affect teenage girls are not caused by the family, but the family bears the brunt of the problem. Teens get upset over schoolwork, teachers, differences with same-sex friends, differences with opposite sex friends, performances in music or sports, and a host of other situations.

In most situations they cannot "mouth off" but must keep their anger or frustration inside. Once they get home, the family gets all the pentup frustration in the form of meanness, criticism or yelling.

Parents distressed by rude remarks are often doubly upset because they feel that the criticism is against them. Somehow they are at fault. Most likely the teen's frustration has little or nothing to do with the parents' behavior. Home is simply the one place the teen feels free to let off steam.

Telling an angry teen to be quiet is usually futile as you have discovered. Your suggestion of isolation for brief periods is a good one. The teen cannot yell or be rude if there is no one there to attack verbally.

Send your daughter to her room for a brief period of time, just long enough to break the verbal tirade. And use it only when you need some relief.

Ideally to change her behavior you would like to pay little or no attention to the rude, mean remarks and plenty of attention to any cooperative, normal conversation.

This is not easy. How can you ignore meanness and yelling? Suppose she never talks "normally"? What then?

To pinpoint the trouble spots, pick the time of day you find most trying. Perhaps it is around the dinner hour. Everyone is tired and hungry and daughter begins her attack.

For a few days observe just how much discord occurs. Make a chart. Divide the hours into 15-minute periods and keep score. Every period free of "mouthing off" gets a plus; every period when mouthing does occur gets a minus.

Charting helps locate the worst periods, but it also makes you aware of the good moments.

Now try to increase the trouble-free times. Perhaps you will find that when daughter helps out with dinner, she works more and "mouths off" less. A regular task—making salads, setting table, doing dishes—might stop the rude mouth temporarily.

Whenever you find she is acting cooperatively, notice it. A compliment, a hug, an offer to help her with some project, are positive responses to good behavior. Be sure to give some positive response every time she is pleasant around the family. By focusing on the positive, you give your daughter more incentive to be civil and you force yourself to notice the good moments rather than dwell on the unpleasant ones.

Adolescents are going through a tumultuous period. They find many ways to release their emotions. Yelling and rudeness, while unpleasant for the family, are fairly harmless outlets. They are likely to pass as your daughter is more comfortable with herself.

At the same time, for family harmony and sanity, you would like to improve the situation as much as possible.

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

by Jim Jachimak

"There are no limitations when one puts his mind to work," Donald West told students at Holy Angels Model School in Indianapolis last week.

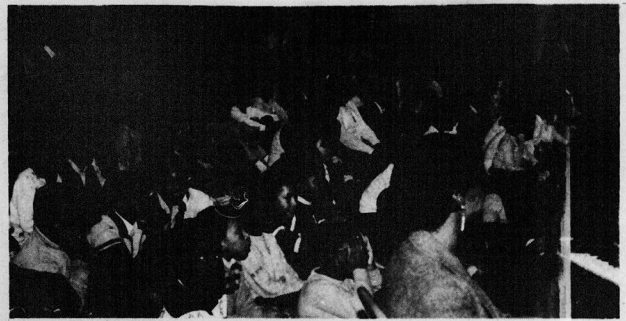
West, a program archivist with the Indiana Historical Society Library, was the featured speaker at a Feb. 27 assembly at the school. The assembly was the final event in Holy Angels' celebration of February as Black History Month.

West stressed the importance of education in society today, and noted that "part of your educational process is to determine how much you can serve others."

He named a number of black figures who dedicated their lives to others. "These people were not concerned with being black, but with serving others," West said.

"So when you learn black history, you're not learning about it to serve yourself."

Among those cited by West was Madame C.J. Walker of Indianapolis. By marketing cosmetics, she became the first woman millionaire in the United States. But, West said, "I don't think that is the significance of Madame Walker. I think it is important to understand that she is a pioneer in world history. She changed the attitude of the world toward women." Before Madame Walker started her business, women were limited to domestic and secretarial work and teaching, West said. Her company gave them a chance to work independently and move into new areas of employment. "It was through the efforts of Madame Walker that women gained employment as independent entrepreneurs, representing the Walker



HEARING ABOUT HISTORY—Students at Holy Angels School listen to speakers at an assembly which closed their celebration of Black History Month. (Photo by Jim Jachimak)

Company," West said. "She cultivated leadership for the United States that is still present today."

West also cited other blacks who made lasting contributions. Among them were George Washington Carver, who did extensive research into the uses of the peanut; Garrett Morgan, who invented the gas mask and the traffic signal; and Elijah McCoy, who invented a device to lubricate large machinery without shutting it down.

West noted that the expression "the real McCoy" was originally a reference to McCoy's invention. The machine became so popular, and copied by so many others,

that people asked, "Do you have the real McCoy?"

The students also heard from Helen Clay and Henrietta Brown of the National Council of Negro Women, and Susan Davie, special assistant for minority affairs in the Mayor's Office.

At the conclusion of the program, Mrs. Clay presented a copy of a book to St. Joseph Sister Marion Weinzapfel, principal of Holy Angels. The book, "Outstanding Black Women in the State of Indiana," was prepared by NCNW. It is a collection of sketches about current and past figures from Indiana.



NIGHT OUT—The Religious Education Committee at St. Pius, Troy, sponsored a Lenten Night Out on Feb. 25. It began with drinks and dinner. Then Father Larry Richardt, a faculty member of St. Meinrad School of Theology, spoke on the history of the eucharist. Serving themselves at the meal are, from left, Father Richardt, Jim and Carol Cronin and Father Elmer Burwinkel, pastor.

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Penance services scheduled around archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent. Several confessors will be present at each location, and parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been scheduled, according to deanery:

Indianapolis East Deanery

March 10, Holy Spirit; 7:30 p.m.
March 11, Holy Cross; 7:30 p.m.
March 12, St. Bernadette; 7:30 p.m.
March 13, Little Flower; 7:30 p.m.
March 13, Little Flower; 7:30 p.m.
March 13, St. Michael, Greenfield; 7:30 p.m.
March 16, St. Simon; 4 p.m.
March 22, St. Mary's (in Spanish); 2 p.m.
March 26, St. Philip; 7:30 p.m.

Indianapolis West Deanery

March 10, St. Monica; 7:30 p.m.
March 11, Holy Angels; 7 p.m.
March 12, St. Christopher; 7:30 p.m.
March 12, St. Malachy, Brownsburg; 7 p.m.
March 18, St. Gabriel; 7:30 p.m.
March 18, St. Michael; 7 p.m.
March 20, St. Joseph; 7:30 p.m.
March 23, St. Anthony; 2 p.m.

Batesville Deanery

March 20, St. Anne, Hamburg; 7:30 p.m.
March 23, St. Maurice, Decatur County; 2 p.m.
March 23, Immaculate Conception, Millhousen; 4 p.m.
March 23, St. Maurice, Napoleon; 7:30 p.m.

Connersville Deanery

March 10, St. Gabriel, Connersville; 7 p.m.
March 17, Holy Family, Richmond; 7 p.m.
March 18, St. Elizabeth, Cambridge City; 7:30 p.m.
March 18, St. Mary, Rushville; 7:30 p.m.

March 20, St. Andrew, Richmond; 7 p.m.
March 22, St. Mary, Richmond; 12:05 p.m.

New Albany Deanery

March 10, St. John, Starlight; 7:30 p.m.
March 11, St. Mary of the Knobs, Floyds Knobs; 7:30 p.m.
March 13, St. Michael, Charlestown; 7:30 p.m.
March 16, Our Lady of Perpetual Help, New Albany; 7:30 p.m.
March 17, St. Joseph Hill, Sellersburg; 7:30 p.m.
March 18, Holy Family, New Albany; 7:30 p.m.
March 18, St. Mary, Lanesville; 7:30 p.m.
March 19, St. Mary, Navilleton; 7:30 p.m.
March 20, St. Paul, Sellersburg; 7:30 p.m.
March 20, St. Mary, New Albany; 7:30 p.m.
March 23, St. Augustine and Sacred Heart, Jeffersonville; 7:30 p.m. at St. Augustine.
March 24, St. Anthony, Clarksville; 7:30 p.m.

Seymour Deanery

March 23, St. Rose of Lima, Franklin; 4 p.m.
March 23, Holy Trinity, Edinburgh; 4:30 p.m.

Tell City Deanery

March 9, St. Mark, Perry County; 7 p.m.
March 13, St. Pius, Troy; 7 p.m.
March 16, St. Augustine, Leopold; 7 p.m.
March 19, St. Meinrad, St. Meinrad; 7:30 p.m.
March 20, St. Michael, Cannelton; 7 p.m.
March 20, St. Paul, Tell City; 7 p.m.
March 24, St. Isidore, Perry County; 7:30 p.m.
March 26, St. Martin, Siberia; 7 p.m.

Terre Haute Deanery

March 18, St. Benedict, Terre Haute; 7:30 p.m.

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New study by National Catholic Educational Association In parochial schools poor students learn as fast as the rich, study finds

by Stephenie Overman

WASHINGTON (NC)—Students in Catholic high schools where family income levels are low learn at the same rate as students at schools where the average income is higher, according to a new study by the National Catholic Educational Association.

The study, which looks at the role of Catholic schools in the church's mission to the poor, found that the average family income in a student body is not a strong determining factor in Catholic schools.

"Catholic High Schools: Their Impact on Low-Income Students" was published by the NCEA for release Feb. 27 in Washington. Researchers surveyed 910 high school principals, 938 teachers and 7,551 students.

The investigation of Catholic schools found that, unlike the situation in other schools, "income doesn't have a depressing effect on the rate at which kids learn," said Michael J. Guerra, NCEA associate project director. "The poor kids make the same kind of progress" as wealthier students during the time they are in the Catholic schools.

GUERRA SAID poor students succeed because of high

academic standards that "aren't watered down for one group of kids," because of the strong school community support and because teachers involve themselves in the lives of their students and have high expectations for them.

The major problem found by the study, Guerra said, is that the schools' financial problems throw long-term prospects into question. Guerra is executive director of NCEA's secondary school department.

The study is the second and final part of NCEA's extended look at Catholic high schools. The first part, "The Catholic High School: A National Portrait," found that one-third of the students at all Catholic high schools come from families with annual incomes below \$20,000, one-third from families in the \$20,000-\$30,000 range and one-third from those earning over \$30,000.

The new report found that 21 percent of the very poor (under \$10,000) make up the student bodies at Catholic high schools in low-income communities, compared to 37 percent of the relatively poor (\$10,000-\$20,000) and 27 percent in the \$20,000-\$30,000 range.

A higher proportion of women Religious and priests are teachers and administrators in schools that serve low-income students than at others, according to the study. Also, a

smaller proportion of these schools' total income comes from tuition and fees; subsidies must make up the difference.

IN RESEARCH focusing on students the report found:

► While 90 percent of Hispanic students and 92 percent of white students in low-income Catholic schools are Catholic, only 39 percent of black students are Catholic. Thirty-six percent of black students in Catholic high schools are Baptist.

► Only 7 percent of low-income school students are enrolled in vocational programs. Fifty-nine percent of the very poor category are enrolled in college preparatory programs. The figures rise to 68 percent for moderately poor students and 78 percent for students who are not poor.

► Thoroughly integrated religious belief, rather than one imposed from outside circumstances, is strongly associated with avoidance of drug and alcohol abuse and anti-social behavior.

In research focusing on teachers the study found:

► For teachers in low-income schools the top motivations for teaching are their desire to teach in that kind of environment and their view of teaching as a ministry.

► The great majority of the teachers said they are generally satisfied with their jobs; however, 64 percent said their jobs do not offer them a decent salary.

► Seventy-three percent of the teachers said they believe they have an obligation to promote the religious faith of their students; one-fourth of lay teachers reported being unsure about their role in students' religious formation.

► Nearly one-half of the teachers said it is no harder to teach low-income students than other students.

Card. Sin criticizes nuncio's handling of Philippines crisis

MANILA, Philippines (NC)—Cardinal Jaime Sin of Manila has criticized the apostolic nuncio to the Philippines as being a pipeline to the Vatican for first lady Imelda Marcos during the country's post-election crisis.

The cardinal spoke about the nuncio and events surrounding the Feb. 7 presidential election in a Feb. 21 interview. It appeared in the Feb. 28 issue of Asia Focus, a Hong Kong-based Catholic weekly. Mrs. Marcos left the Philippines Feb. 25 with her husband, deposed President Ferdinand Marcos.

Cardinal Sin said the nuncio, Archbishop Bruno Torpigliani, "is too much. The first lady runs to the nuncio and tells him what she wants, he calls Rome and passes it along as his own suggestion and then he would come here to tell me what to do," said the cardinal.

"He has stopped coming because he knows my mind is made up," he said.

CARDINAL SIN said the Vatican got its information on the Philippine situation from the nuncio. "I hear from (Cardinal Agostino) Casaroli, (Vatican secretary of state), who tells us what Torpigliani tells him," said Cardinal Sin. "The nuncio calls Rome every day and tells Casaroli what he (the nuncio) thinks should be done here. The nuncio thinks we bishops should shut up and leave Marcos alone."

"Casaroli agrees with the nuncio for the sake of peace, but he doesn't interfere with us here in any way," he added.

On Feb. 14, after meeting two days in Manila, the Philippine bishops issued a statement calling the Feb. 7 presidential election an unparalleled fraud and asking the people to support non-violent resistance to the Marcos government.

"Some of the bishops who did not attend our meeting and did not sign the statement have been afraid to read it in their areas, and with good reason," said the cardinal. He said Marcos was "angry with the bishops, but so far he hasn't threatened us."

"When his people come here (to Villa San Miguel, the cardinal's residence), I tell them what to do and I think they listen. Do nothing and do not be violent," I tell them.

"The first lady comes, too. Sometimes, she lies on the floor there, crying and crying. I have to pick her up and send her to the Pink Sisters (Holy Spirit Sisters of Perpetual Adoration) so they can pray for her and be compassionate."

IN THE ASIA Focus interview, conducted the day before Defense Minister Juan Ponce Enrile and Deputy Armed Forces Chief of Staff Fidel Ramos switched allegiance from Marcos to President



THANKSGIVING MASS—Cardinal Jaime Sin of Manila embraces Philippine Defense Minister Juan Ponce Enrile during a Thanksgiving Mass. (NC photo)

Corazon Aquino, Cardinal Sin said if Marcos tried to impose martial law, it would not work.

Cardinal Sin said that he remembered "from the movie 'The Scarlet and the Black' that the church must also be compassionate to those who are falling out of power. Marcos is a sinner and he needs compassion. If he'll repent and give up his power, he'll get our compassion. He should be brought to the United States and cured of his sickness."

Cardinal Sin called Mrs. Aquino "an outstanding woman of great courage and strength, (and) for non-violence."

"I was the one who brought her and (Salvador) Doy Laurel together for the race. 'Separate, you'll lose,' I told them, 'but together, you have a chance.' The next day, Marcos was a sad man and decided he would have to cheat to win the election."

"Mrs. Aquino is a very moral woman. Cory comes or sends someone everyday, to discuss what she's going to do. So far, if she asks advice on a matter, she follows the advice I give. She doesn't ask me about everything, of course."

THE CARDINAL said he had advised Marcos not to go through with the election, "but he was so confident and said he wanted a fresh mandate."

He said he thought one result of the bishops' role in the Philippines would be an increase of vocations. "Young people have seen how the church stood with them, how the church has a meaning in their lives," he said. "What else could we do when we saw our young people risking their lives for freedom and justice?"

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Ad declares solidarity with abortion dissenters

by Jerry Fliteau
NC News Service

More than 900 Catholics ran a full-page ad in The New York Times March 2 to declare "solidarity" with Catholics "who face reprisals" from the church for dissenting on abortion or similar controversial issues.

"Such reprisals cannot be condoned or tolerated in church or society," they said.

The "reprisals" the new ad referred to were church actions against some of the 97 signers of an earlier ad in The New York Times about Catholic views on abortion. Church officials objected to the earlier ad, which appeared on Oct. 7, 1984, because it claimed that, although popes and bishops have condemned direct abortion in all instances, that is not the only "legitimate Catholic position" on the matter.

Signers of the new "Declaration of Solidarity" included 804 people from the United States and Puerto Rico and 138 from foreign countries, mainly Argentina, Brazil, Chile and Peru. According to The Times, at least five priests and 40 nuns were among the signers.

The vast majority of signers, three-fourths or more, were women.

A few signers apparently did not want their identity known. One person signed only as "A.N.," another as "Sister Heartily I. Agree," and a third as "Sister Conscientious Objector."

In its central position statement, the new declaration said, "We believe that Catholics who, in good conscience, take positions on the difficult questions of legal abortion and other controversial issues that differ from the official hierarchical positions act within their rights and responsibilities as Catholics and citizens."

The new ad also included clip-out

coupons for readers to sign and mail, to register their own protests to key church officials.

One coupon was addressed to Cardinal Jerome Hamer, prefect of the Vatican Congregation for Religious and Secular Institutes, who threatened 24 nuns and three men Religious with expulsion from their communities if they did not retract their support of the original ad. The cases of the three men and nine of the women have since been closed with no penalties, but 15 cases remained unresolved when the new ad appeared. The coupon asked Cardinal Hamer to "reconsider your actions" against the Religious who signed the first ad.

A second coupon was addressed to Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops. It asked him and his fellow bishops "to protect and defend the right" of Catholics to speak out on controversial issues "freely, fully and without reprisal."

A third coupon, addressed to the Committee of Concerned Catholics, sought additional signatures and contributions for the Declaration of Solidarity.

The Committee of Concerned Catholics was formed to generate support for signers of the first ad shortly after the Religious who signed were threatened with penalties for their participation. Since last summer it has been coordinating the campaign to get signatures on the declaration and raise funds to place it as an ad in a Sunday edition of The New York Times.

Frances Kissling, a member of the committee and executive director of Catholics for a Free Choice, which sponsored the first Times ad, said the cost of a full-page ad in a Sunday edition of The Times was \$36,000.

Archbishops among first to react to new abortion ad

by NC News Service

An advertisement promoting freedom to dissent from church teaching on abortion "contradicts the clear and constant teaching of the Catholic Church that deliberately chosen abortion is objectively immoral," Archbishop Roger Mahony of Los Angeles said March 3.

He said the more than 900 Catholics who signed the advertisement "have demonstrated their disregard" both for Catholic teaching and for the bishops appointed to safeguard that teaching.

In St. Louis, Archbishop John L. May said the signers were only "a very small minority" of Catholics. He told reporters that "there is absolutely no room for a pro-choice position (on abortion) in the Catholic Church."

The two archbishops were commenting on a full-page ad in The New York Times March 2 headlined "Declaration of Solidarity." The ad proclaimed support for the 97 Catholic signers of another ad in The Times in October 1984, which argued in favor of a diversity of opinion among Catholics regarding abortion. The earlier ad had called it a "mistaken belief" that "the only legitimate Catholic position" on abortion is that which condemns it as morally wrong in all instances.

Archbishop Mahony said the first ad claimed "that Catholics may believe that abortion can sometimes be a legitimate moral choice."

That ad was published in the midst of the 1984 presidential campaign when public policy on abortion was a contested issue, but the new ad "renews this claim, not in the heat of a political campaign, but after the repeated statements on behalf of the National Conference of Catholic Bishops which clearly point out that the position taken in the advertisement is mistaken," Archbishop Mahony said.

"It is misleading and wrong," Archbishop Mahony added, "to describe a situation of dissent, even legitimate dissent, from authentic church teaching as if it were only a matter of diversity or plurality of opinions in the church. . . . The teaching of the magisterium (church teaching authority) is not simply one theological opinion alongside others; it is, rather, church doctrine."

Archbishop Mahony declared that "the inviolability of human life from the moment of conception" is "God's plan" and "not subject to popular consensus."

In Missouri, which had 28 of the signers, the St. Louis archdiocesan pro-life coordinator, Father Joseph Naumann, said that the ad signers "are not trying to open a dialogue, but rather to cause a controversy within the church."

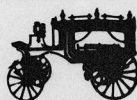
Cardinal Bernard Law of Boston, at a press conference March 2 during a visit to the neighboring Diocese of Fall River, Mass., said he felt "deep sadness" at the ad in The Times.

"I work out of a vision that sees Jesus as incarnating the love of God," he said, adding that he is "saddened when that vision is not shared within the church."

Cardinal Law said that church teaching was "the critical issue" at stake in the ad. Linking the church's defense of unborn life to human rights, he said that the church "is on the cutting edge of human rights issues."

Archbishop James Hickey of Washington declared in a statement March 3, "Advocacy for abortion cannot be advanced as a faithful or tenable Catholic position. To describe acceptance of abortion as a possible Catholic position is simply not true."

Calling church teaching on abortion "strong and compelling," Archbishop Hickey urged an end to "equivocation on human life and abortion."



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Woman from St. Joan of Arc

To work at Covenant House

by Richard Cain

"I must be off the wall," Kathleen Yeadon, 23 and fresh out of college, remembered thinking in January while on the train bound for New York City.

Once there, she would walk the mile between the train station and seedy Times Square where Covenant House is located. It would be the beginning of a one-week taste to see whether she wanted to commit herself to a year working at one of Franciscan Father Bruce Ritter's nationally known centers for runaway adolescents. Covenant House, too, would be deciding whether she would fit into its community.

Actually, for Yeadon it was no decision. "I knew why I was doing this."

Yeadon's first contact with Covenant House came through Father Ritter's hard-hitting ads in *The Criterion*. While Yeadon (the eighth of 15 children) was growing up in St. Joan of Arc Parish on the near northside of Indianapolis, her brother would show the ads to her. She began sending contributions to Covenant House.

The next step came while studying education at Ball State University. Before

her senior year, Yeadon spent a vacation working with the poor in Milwaukee. "We worked with the low-income elderly visiting them, helping them to shop, delivering food baskets and working in a soup kitchen."

A supportive group of friends at the Newman Center there also helped to crystallize her decision. They would talk about wanting to do volunteer work. Since she had been supporting Covenant House with her donations, she decided that was where she would go.

Another important factor was the philosophy on which Covenant House operated. "Some people stress social action without knowing Jesus," Yeadon said. At Covenant House, the volunteers live together as a community and share a structured life of prayer, liturgy and work. "The fact that prayer was first was important to me," she said.

Yeadon's first stop in New York was not at Covenant House, but at two six-story buildings four blocks away that serve as the home for the community of volunteers working at the house. There she was placed with seven other people who had also come

for an orientation. All were young, almost right out of college. They were introduced to the 30 people serving as volunteers and an additional 12 in training who made up the community.

One member of the community gave them an overview of the week. Prayer-books were handed out and the community's formation director gave a talk on the eucharist. The daily schedule consisted of prayer morning, evening and night. The evening prayer included Mass. Fasting was on Thursdays, but each volunteer was free to decide in what way he or she would fast. The volunteers are also paid \$12 a week. The visitors never met Father Ritter. Instead, he spoke to them through videotapes.

Most of the time, they worked with the kids who walk in to Covenant House at all hours of the day and night. As a case worker, Yeadon was assigned a child. Her job was to get an overview of the child's situation: why he was there, how he got there, what his family life was like and what his plans were. Every child received medical attention immediately if needed, clothes and a room assignment.

"I THOUGHT it would be scary," Yeadon said. "But it wasn't. The ones I met were so typical of what kids are like. For the most part, they wanted to be your friend and find out why you were there."

One of the cases Yeadon handled was that of an 18-year-old boy who gave up a full scholarship to Texas A & M. Instead he fled his overly protective parents and arrived in New York with \$25, wanting to be a writer. While he was staying at one of the city shelters, a stranger pulled out a gun and shot the man sitting next to him.

Yeadon also spend time on the Moms and Babies Floor at Covenant House. There she encountered a girl with her little boy. Her parents had kicked her out, so she stayed with her boyfriend in his parents' home. But he beat her, so she sought refuge at Covenant House.

Once the child's immediate needs were met, Yeadon would then seek help for the



Kathleen Yeadon

underlying causes of the problem. The first task was to try to make contact with the parents. Sending the child back is not always possible, though. "Sometimes the kids aren't willing and sometimes the parents don't want them back," Yeadon said.

AFTER THAT, Covenant House would seek to get the child into a group home and, if he were old enough, to find him a job. Referrals to drug and alcohol rehabilitation programs would also be made if needed. A Covenant House worker would usually stay with the child until he was established in a stable situation or until he took off. The children are free to leave at any time. The center also has strict rules. If the children are not willing to abide by them, they are asked to leave.

Friday, the last day of the orientation week, was debriefing day. Yeadon had three interviews, one with the community director, one with the person in charge of formation and one with the person in charge of the orientation week. The goal was to evaluate whether she could fit into the community's life.

For Yeadon, the answer was positive. She will begin 13 months as a volunteer July 7. The first three weeks will be spent in formation at the Covenant House in New York. Then she will be assigned to any of the growing number of houses in the U.S. and Canada. In addition to New York, there are houses in Toronto, Fort Lauderdale, Houston and one just starting in Panama.

Yeadon's goals remain modest. "I hope to have that lifestyle, to learn to live a simple life with other people."

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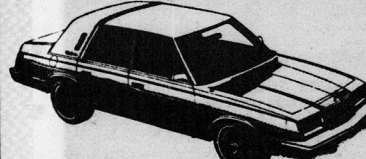
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By Father David K. O'Rourke, OP
NC News Service

For those of us who lead predictable lives, major change is about as welcome as a creature from another world. Change in areas that touch us personally — like family or health — can be downright upending.

We look at life's transition points with more than a little suspicion. After all, change involves loss, and loss involves pain.

Yet, as I want to suggest, these points of transition can be sources of great vitality and growth. To illustrate, I want to tell you a story. This time the account is firsthand. It is about me.

□ □ □

Two years ago I suffered a heart attack, a bad one. I was out of action for quite awhile.

In some ways it has proven incapacitating. But it has also been the most interesting and compelling event in my recent life. Nothing since my ordination has had as much impact on what I do each day, and how I do it, as this illness.

Up to the attack I was a purposeful, productive, well-organized priest with my plans set months and even years in advance. I lived as though I were continually preparing for life.

This has changed. Now I live preparing for death.

I know that sounds dreary, as though the Grim Reaper is pacing about outside my door. But it is not like that at all.

To the contrary, I think I experience less stress and worry than ever before. There's a sense of freedom that comes in knowing that death is not a nightmare, only a fact.

There is no unknown quite like death. But having looked it in the face, it seems much less fearsome than it once did. It has become a

Transition points — from pain to possibility

Major changes in the lives of adults can be "downright upending," writes Father David O'Rourke. And yet, he suggests, these transition points offer unparalleled opportunities for growth. He relates how a bad heart attack he suffered two years ago transformed the way he looks at life — and the way he lives.

reality for me in a way it never used to be.

In the past other people died. I only had to help them, bury them and then get on with life.

Now I know that my days are numbered. They always were, of course. But now I know it.

This knowledge has brought about a change in the way I live.

What's different?

First, I know I've developed a more generous attitude toward people in need, probably because I know what it feels like to need help. For the past three years, my principle work has been in our diocesan family life office. For all practical purposes, that means marriage preparations.

Many of the young couples who come to us for their preparations are not quite sure where they are religiously.

In order to be married in the church and married well, they need help.

Today I make a special effort to find out where these couples are in terms of faith. We talk together as

equals about the Catholic Church — what it means and what a commitment to it might look like. I see it as my role to help them figure out their place in the church, help them understand their faith, not to humiliate them.

Second, I have come to understand that time is a valuable resource, like wisdom and experience. It should not be treated disdainfully.

In the past I just did things. Now I think about how to use my time. I ask whether or not the goal merits the time it takes.

That discrimination between

things that do and do not merit the doing, needless to say, has required that I get my own priorities straight.

You can't choose without standards and I have had to think a lot about mine.

When I was recovering and knew that my young man's single-minded concern with production and advance was a thing of the past, I had to ask myself what should take its place. What do we expect of a priest in the latter part of his life?

I came up with one answer — integrity. My life and my beliefs had to mesh. I had to practice what I preached, not as a duty but as an act of integrity.

No more excuses. No more compromises. No more postponements. The whole thing. Today. That has been and continues to be the biggest challenge.

□ □ □

Our lives move through stages. The one I am describing, the transition from vitality to ill health, can point up the need for religious strength. When I was a young man, few things seemed as important as accomplishments, or "scalps on my belt," as I used to say.

That has changed. Today I need courage to live as I ought.

And how should I live? At peace with God. I'm not sure I even know what that means, but everything else is becoming secondary.

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



Letting go

By Father Robert Sherry
NC News Service

When Marie died suddenly, everyone expected her husband of 38 years would become morose, despondent and unmotivated. Arriving at the wake service, many whispered: "What will poor Paul do now?"

Paul cried. For two weeks Paul cried. But just as suddenly as Marie's heart stopped beating, Paul's eyes and heart stopped weeping.

"We were tremendously in love for 39 years and I wouldn't trade them for the world," Paul reflected. "The good Lord gives and the good Lord takes. It was time to take Marie, the love of my life. But it took me longer and gallons of tears to let go. We two were so much like one, her death felt like an amputation.

"But the giver and the taker is also the healer. I became a full man when he gave me Marie; I was halved at the amputation but I shall be made whole again," he said.

Jim, the only child of Marie and Paul, still lived at home. Just about the time that his father's depression ceased, Jim's deeper depression began. Jim had always been quiet, unexpressive and, especially, unable to admit his dependence upon his parents.

When the finality of his mother's death struck him, he couldn't cope. He couldn't eat, he couldn't work, he couldn't sleep, he couldn't talk about his loss.

His father had labeled his own loss "amputation." If Jim could have found a label for his loss, it would probably have read "coma." Jim's depression did not go unnoticed by his father.

What had been for Paul, initially, the most depressing event of his life he now saw as a deeply moving and motivating religious event.

It prompted Paul to give notice at his old office job and risk "winging it on the ward" at the hospital, as he explained it. "Other people might need a little of what I've got a lot of."

A month later, in obvious pain, Jim asked his father to tell how he had overcome their loss.

"The promise," explained Paul.

"The big promise. I believe it." Jim asked his father what he meant and Paul said: "Let me tell it in a story."

This is the story he told his son: "Once upon a time on the island of Crete a very elderly man was dying. Following custom, he called all his family around his death bed for a final word. Near the end, he told his great-

grandchild to go outside and bring back a handful of earth. The child obeyed, and as the man died he tenaciously clutched in his fist the handful of Cretan soil.

"When he arrived at heaven's gate, the Lord said before he could enter he must release the soil. When he refused, claiming he could never give up the soil of his country, the gates closed before him.

"A week went by before the Lord appeared again, this time in the form of a friend. The friend said before the man could enter the heavenly kingdom he must drop the soil crushed in his fist. By this time, only a little remained.

"Again, he refused and again

the gates closed.

"Another week went by before the Lord appeared again in the form of a child. The child asked the man to give him a few grains of soil from the man's tight fist.

"And as he opened his fist to let the soil fall into the hands of the little child, the heavenly gates swung wide revealing beyond them the entire island of Crete."

"That," said Paul to his son, "is the big promise — bigger even than we might imagine. And I believe it."

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



Getting thro

By Katharine Bird
NC News Service

Just to reach the job-counseling center, Susan had to take four buses. Once there, she sat hesitantly, withdrawn and silent, her self-confidence at dead bottom, among the 12 people and the counselor.

The counselor asked her about herself.

"Well," she said, "I ain't done nuthin' except raise kids for 15 years."

When the counselor asked her, "Does it take any skill to raise kids?" Susan shrugged.

Gently the counselor asked some questions about how she ran her home. Finally, he asked her, "Are your kids OK?"

She smiled and said, "Yeah, they're great!"

At this point, Washington, D.C., employment counselor Bol Finnix says, he and the rest of the group began to discuss what principles and skills — planning, meeting deadlines, careful budgeting — are needed to take care of a family well on a limited budget.

That was the beginning of Susan's transformation. Gradually, over six months, her outlook on herself and her abilities changed. She began to believe that she might have some marketable skills.

Decisions a

By Father John Castelot
NC News Service

Decisions, decisions! Some people make prudent ones and grow as a result. Others make disastrous ones and harm themselves in the process.

Think of King Ahab. He had it made. His palace complex sat atop the commanding hill of Samaria, practically impregnable to hostile forces. It also offered a breathtaking view of the lush, green countryside.

But, as Ahab contemplated all this beauty, he was not happy.

He had noticed a particularly fine parcel of land that would have rounded out his holdings nicely. Unfortunately, it belonged to his neighbor Naboth.

Ahab had offered Naboth a better vineyard in exchange for it, or a considerable amount of money. But Naboth's unhesitating answer was: "The Lord forbid that I should give you my ancestral heritage" (1 Kings 21:3).

The land had been in his family for generations. To give it up would have been a betrayal of his forebears.

ugh adult growing pains

With the "powerful support" of the group, Finnie says, she was able to identify what she was good at and liked to do: to care for other people. She also identified some qualities, reliability and responsibility, which could make her valuable to an employer.

Finally she landed her first job — caring for the elderly in a home. She loves the job, Finnie says, and it pays reasonably well.

Finnie has been an employment counselor for 15 years. For three years, first as a volunteer in Baltimore, Md., and now under contract to Washington, he has counseled displaced workers and disadvantaged persons. Like Susan, many are over 35, with little education and with no experience of paid employment.

Finnie credits the "good religious principles" he was brought up on with giving him a strong interest in helping others. He tries to follow the principle that everyone, regardless of position or background, "should be treated with reasonable respect and dignity."

"The disadvantaged are often hopeless," he says. "They've been told all their lives they have no skills."

So, for Finnie, the transition he sees people like Susan go through is exciting. Susan "was a different

person after she got the job," he says. She realized she "had value as a person."

People involved in a job search "go through a transition of major proportions," Finnie says. But not everyone manages it well. For some "suicide is a hazard. Some people give up." A few clients, depressed about their lack of prospects, come to him for help following suicide attempts.

A person's attitude is vital.

"There's a connection between attitude and seeing joblessness as a time for growth," he says. "If people in transition see things as a crisis only, it's bad."

"But if they can see it as a time of opportunity too, then they can look at their situation, realize they probably will live through it and imagine what might happen if they do," he explains.

And the pain people often experience during a period of joblessness may have another benefit. Finnie is convinced that the growth people experience while moving through a period of joblessness can stand them in good stead the rest of their lives.

"If you deal with transition well, you will manage life more effectively," he concluded.

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

ren't always easy, but...

So disturbed was the king at Naboth's refusal that "lying down on his bed, he turned away from food and would not eat."

That acceptance of defeat disgusted his pagan spouse, Queen Jezebel. What a king! In her view, if he wanted the vineyard, all he had to do was take it. Imagine letting a peasant farmer thwart the royal will!

So Jezebel hatched a plot with local dignitaries to have Naboth publicly accused of treason and stoned to death. The plot worked all too well. So she stormed into the king's room to announce he could take possession of Naboth's vineyard "because Naboth is not alive but dead."

The results of her decision were disastrous, for Jezebel as well as poor Naboth. Already corrupt, she corrupted herself still more.

An earlier king named David was more decisive and his decisions were usually creative. In making them, he grew immensely in stature and integrity.

Early on, when his successes in battle incurred the jealous wrath of King Saul, David lived as a hunted animal. On one occasion

he and his followers took refuge deep inside a cave.

Saul was pursuing David with 3,000 men. Intent as he was on catching the upstart, Saul could not ignore the imperious call of nature. To answer it, he went into the very cave where David was hiding (1 Samuel 24).

David's followers were jubilant. David could run Saul through with his sword and rid himself of constant harassment.

Instead, David "moved up and stealthily cut off an end of Saul's mantle." By doing so, David could prove he was close enough to kill Saul but did not.

Even this David immediately regretted, saying to his men, "The Lord forbid that I should do such a thing to my master, the Lord's anointed." It was a decision made on the basis of principle.

Many decisions are difficult and demanding. But they can bear heavily on one's future. In that case they become turning points in life — true points of transition.

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

FOOD...

...for thought

"Traumatic" may be the word to describe the big periods of transition in a person's life.

Especially is this true if a person almost feels forced to move from one stage of life to another — to a new and uninvited stage.

But even welcome developments can leave a person feeling shook up as they signal the passage from one condition in life to another: graduation from high school or college; marriage; the birth of a child.

Life's big moments of transition come in many shapes. There is the move from one community to another, with the loss of old friends and the challenge of finding new friends. There is the change of pace and responsibility that comes when one's last child leaves home. The loss of a job, a divorce, a major illness may generate profound changes in a person's outlook on self and on the world.

What happens during the time of a major transition in life?

First, one's awareness is somehow shocked — happily or unhappily. For awhile a person's neat picture of the world and his or her place in it appears a little jumbled. Old goals may come in for some re-evaluation. Old expectations of self and of others may undergo alteration.

As a result, a person may be filled with questions and long to

make sense of things.

In addition, a person in the midst of a transition may begin to welcome the support of others in new ways. A person trying to make sense of life's events may invite the fresh perspectives of friends. A person trying to adjust to the seriousness of a family member may depend on the support of friends for more ordinary duties like cooking or cleaning.

Yet, a person in the midst of a period of transition may feel alone, not understood.

The ways people grow — as individuals, as Christians, as members of a community — are complex, not simple. Growth can occur at any time, under the most ordinary and routine circumstances. But growth can also be generated by extraordinary circumstances.

That doesn't mean that the growth occurs in just a moment. And while God may address a person through the difficult or thrilling developments that are part of a transition period, that doesn't mean God's voice will always be perfectly easy to hear and understand at every moment.

God's ways are mysterious, often clarified only over the course of time as one is invited to become a new person, to live in new ways.

...for discussion

Think back to a time when you experienced a major period of transition in life. How did you change? Would you say now that you grew during that time? Did you grow as a Christian?

What kind of support from others is needed by people experiencing a major period of transition — adjusting to the loss of a job, the illness of a child, the birth of a baby, a move to a new city?

Why does Father David O'Rourke say that people usually view life's transition points with more than a little suspicion? Do you agree?

Our writers this week all speak about growth. In your view, what are some signs that a person is growing and developing as a Christian?

SECOND HELPINGS

"Fresh Bread and Other Gifts of Spiritual Nourishment," by Sister Joyce Rupp, OSM. "It is not until we have faced some winters in our lives, some challenges and struggles, that we are able to understand just how brave we can be when it is necessary to have a courageous heart," the author writes. She gives some examples of people she has watched grow during times of much difficulty: a middle-aged couple whose home is open to children who have chosen very different values; a woman with cancer who always has a smile for her visitors and avoids self-pity and despair. Growing in courage, Sister Rupp says, "takes patience, self-sacrifice, self-discipline and faithful love." It also means never giving up and believing that we can make it with the help of the divine power that is always available if we ask for it, she says. The book, intended for prayer and reflection all year, is divided into chapters with a particular theme for each month. (Ave Maria Press, Notre Dame, Ind. 46656. 1985. \$4.95.)

CHILDREN'S STORY HOUR

The saintly duke

By Janaan Manternach
NC News Service

Francis Borgia was born in Spain in 1510. His family was rich and famous. His father was a nobleman, the Duke of Gandia in Spain. His uncle was an archbishop. His mother's father was king.

Young Francis grew up like other young nobles. He learned to ride horses and to hunt and dance as well as to read and write. He had everything a young boy could want. But when he was 10, his mother died. Francis went to live with his archbishop uncle.

When Francis was 18, the emperor invited him to live in the royal palace.

There he met Eleanor, a beautiful princess. The next year they were married in an elegant wedding.

The couple became close friends of Emperor Charles and his wife, Empress Isabella. Francis and Eleanor lived in the palace happily for 10 years and had eight children.

Then tragedy struck. Their dear

friend, Empress Isabella, suddenly died in 1539. Francis had the sad task of arranging for the funeral and burial.

At one moment during the wake before the funeral, Francis stood all alone beside the casket. He looked at Isabella's face and thought of all the money and power and pleasure she had enjoyed because of her position.

"Of what value to her now is all her wealth, power and enjoyment?" Francis thought to himself. "There must be something more lasting to life than just having many nice things to enjoy."

That moment changed his life. From then on he prayed every day. He tried to live more for others. He was kinder and more thoughtful toward his wife and children. He exercised his great power more justly and wisely.

When his father died, Francis became Duke of Gandia. Four years later his beloved wife, Eleanor, died. Francis was very sad.

Francis felt God now was calling him to a different kind of life.



He was impressed with a new community of religious men, the Jesuits, and decided to join them. That meant giving up his riches and power as a duke. It meant he would never marry again.

Francis needed some time to arrange for the education and future of his children. While doing that, he secretly took his vows as a Jesuit in 1548, but continued living as a duke.

But as soon as the emperor accepted his resignation as duke, Francis became a Jesuit publicly. He became a priest a few years

later.

Francis spent the rest of his life caring for others as a parish priest and for his fellow Jesuits as the third superior general of the order. People everywhere admired and loved him, calling him "the saintly duke."

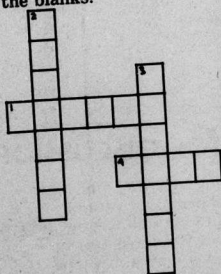
The people of the church celebrate the feast day of St. Francis Borgia Oct. 10.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Word Game

Read this week's children's story. Then work the puzzle based on the story. The clues will help you fill in the blanks.

1. (across) When Francis was 18, the emperor invited him to live in the _____.
2. (down) After Francis' wife died, he felt God calling him to a new kind of life.
3. (down) The community of religious men Francis joined in secret was the _____.
4. (across) People admired and loved Francis, calling him "the saintly _____."



Answers: 1. palace, 2. Eleanor, 3. Jesuits, 4. duke.

HOW ABOUT YOU?

- ☐ Why do you think Francis Borgia decided to become a priest, even though it was later in his life that he did so?

Children's Reading Corner

Have you ever wondered what might happen if something you imagined or daydreamed about came true? In the story "Solomon the Rusty Nail" by William Steig, Solomon "was sitting on the beach by his house one day...when he happened to scratch his nose and wiggle his toes at exactly the same time." Zingo, just like that, he became a rusty nail. He finds a way to change back into a rabbit and for awhile he confounds his family and others by changing back and forth. But one day he gets into trouble doing this. Now his family tells him never to do it again unless he absolutely has to. This is a magical story to do it again from the ordinary to the extraordinary and back of transformation from the ordinary to the extraordinary and back again. Along the way, Solomon grows up a little bit. (Farrar, Straus, Giroux, 19 Union Square West, New York, N.Y. 10003. 1985. Hard-back, \$12.95.)

Today's Heroes... Tomorrow's Saints?

Joe Hubbard—

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The SUNDAY READINGS

FOURTH SUNDAY OF LENT

MARCH 9, 1986

by
Richard
Cain
Joshua 5:9-12
Psalm 34:2-7, 9
II Corin. 5:17-21
Luke 15:1-3, 11-32

The point of this Sunday's readings is: "Don't ever be afraid to turn to God, because God will always forgive you and take better care of you than you could ever imagine."

The first reading offers a proof of God's care drawn from the experience of Israel. The reading is taken from the book of Joshua which tells how Joshua, Moses' assistant and successor, led the Israelites into the promised land.

There is a similarity between this account of the Israelites' entrance into the promised land and the account of their departure from Egypt. Both took place near the feast of Passover. And in both there was a reference to circumcision. ("The shame of Egypt" in this passage means to be uncircumcised. The Jewish Law held that males had to be circumcised before they could celebrate the Passover.) It is though the author was setting up a kind of "before" and "after" comparison to emphasize what God had done for the Israelites in giving them freedom.

Even more importantly, the author mentioned that the manna ceased falling the same day that the Israelites ate their first meal taken from food growing in the promised land. The Israelites were no longer nomads but settled people with their own land to provide food for them. The pledge of land to support them (which the manna had symbolized) had been fulfilled.

There is also an analogy between the Israelites' experience and our own as Christians. Like the Israelites, we have been redeemed from slavery (to sin) and are being led to a promised land (eternal

life with God). The eucharist is our manna and represents God's pledge that God will fulfill the promise made in Jesus Christ.

The parable of the prodigal son in the gospel reading provides even more evidence of the care and generosity God wishes to show us. The parable is told in response to the remarks of some Jewish religious leaders who criticized Jesus for being friendly with sinners. The word "sinners" here refers not only to immoral persons but to those too poor or ignorant to be educated in the subtler aspects of Jewish law.

Jesus' deft use of details in the parable to make his point stands out even more strikingly when placed in the context of the Jewish culture of the time. It was not unknown for fathers to divide up their wealth among their children while still alive. But the wise cautioned against it, saying it was easier for the parents if the children were dependent on their generosity rather than the reverse (Sirach 33:19-23). In this way, Jesus highlighted the depth of the father's generous faith in his sons.

The desperation of the younger son's situation after blowing his inheritance is also more striking when we remember that Jews considered pigs unclean animals.

When the repentant prodigal son asked his father to accept him back as a hired hand, he wasn't simply being melodramatic. Since the father had already divided up all of his wealth between the two sons, the prodigal was asking to come back entirely on the basis of the father's mercy. For the same reason, the father

the Saints *by Luke*

ST. PAUL AURELIAN

SON OF PERPHIUS, A WELSH CHIEFTAN, PAUL WAS BORN IN SOUTHERN WALES, STUDIED AT YNYS BYR MONASTIC SCHOOL UNDER ST. ILLTYD. WHEN HE WAS 16 HE WAS GIVEN PERMISSION TO LIVE AS A HERMIT.

PAUL WAS ORDAINED, AND ATTRACTED 12 DISCIPLES, AND WITH THEM WAS INVITED BY A KING MARK TO EVANGELIZE HIS PEOPLE. PAUL REFUSED AN OFFER TO MAKE HIM A BISHOP, AND AFTER A TIME, HE AND HIS FOLLOWERS IMMIGRATED TO BRITAIN.

AFTER MAKING SETTLEMENTS AT PORZ-POL ON THE ISLAND OF USHANT AND AT PLOUDALMEZEAU, PAUL RECEIVED A GRANT OF LAND ON THE ISLAND OF BATZ FROM WITHUR, A LOCAL RULER, AND BUILT A MONASTERY THERE.

DESPITE HIS OBJECTIONS, HE WAS MADE BISHOP WITH HIS SEE AT LEON BY KING CHILDEBERT.

PAUL RESIGNED HIS BISHOPRIC SEVERAL YEARS BEFORE HIS DEATH AND RETIRED TO BATZ, WHERE HE DIED AROUND 573. HIS FEAST IS MARCH 12.



was speaking the literal truth when he told the older son that everything he had was the son's.

In this way, Jesus was challenging the religious leaders to be like the father in going beyond the law and embracing the principle of mercy.

Jesus, in having the older son neither refer to the father as father or the prodigal as brother, also underlined the weakness in the older brother's rigid, duty approach to the family. It was not centered on love, the unconditional commitment to the father and the prodigal brother because they were

all family. In this way the elder brother had become a prodigal son, too.

The second reading is from Paul's Second Letter to the Corinthians. After Paul had organized the church in Corinth and had moved on, trouble broke out. Flashy evangelists who used high-pressure evangelizing techniques visited the church. They criticized Paul and attempted to take over the church. In response, Paul wrote a letter defending his unflashy approach and pointing out that it didn't matter who he was (an earthen vessel) but what message he carried (the treasure of the gospel).

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Costa Rica's bishops support fellow church leaders in Nicaragua

by Greg Erlandson
NC News Service

The Costa Rican bishops' conference has condemned as "harassment" and "persecutions" recent actions taken by the government of Nicaragua against the Nicaraguan church.

The bishops' conference said it "aligns itself fully with the hierarchy" of Nicaragua and "in a special way with" Cardinal Miguel Obando Bravo of Managua.

The statement was released in San Jose, Costa Rica, Jan. 27.

Tensions between the government of Nicaragua and the church have increased in recent months. Last year the first issue of the church periodical *Iglesia* was seized by the authorities for failing to register with the government. On

Dec. 30 Radio Catolica was taken off the air because it failed to broadcast a New Year's speech by Nicaraguan President Daniel Ortega.

The Costa Rican bishops' statement condemned the closing of the radio station as "a measure clearly directed at preventing thousands of Nicaraguan faithful" from hearing a weekly Mass celebrated by Cardinal Obando Bravo.

The Costa Rican statement was signed by Archbishop Roman Arrieta Villalobos of San Jose, president of the bishops' conference, and the conference secretary, Auxiliary Bishop Antonio Troyo Calderon of San Jose.

The statement criticized the expulsion of Catholic priests, and censorship of homilies and "other expressions of the prophetic mission of the church."

The church's mission "is of a religious nature and not political," the bishops said. They called on the Sandinista

government to respect the authority of the church, allow Radio Catolica to go back on the air, and engage the Nicaraguan church in "genuine dialogue."

The combined bishops' conferences of Central America and Panama (SEDAC) last December called for the "full respect of human rights in Nicaragua." The SEDAC statement condemned "arbitrary detention" of Nicaraguans accused of "cooperating with the church."

The statement followed a Dec. 1 letter from Pope John Paul II to the Nicaraguan bishops asking for an end to government harassment of the church.

Recent weeks have seen a rise in "distinct forms of intimidations and tauntings of ordained ministers and Catholic faithful," the pope said.

A Dec. 6 letter from the Nicaraguan bishops to President Ortega asked for an end to acts of intimidation, harassment and censorship.

Released during a recent visit by Cardinal Obando Bravo to the United States, the letter said that many Nicaraguan Catholics believe they are "in a state of persecution."

D'Escoto's Way of Cross is criticized

VATICAN CITY (NC)—Nicaraguan Foreign Minister Father Miguel D'Escoto, a suspended Catholic priest, is using the Way of the Cross as a "demagogic manipulation" to get the country's Catholics to support the Sandinista government, said the Vatican newspaper, *L'Osservatore Romano*.

In a front-page editorial March 2, the newspaper said Father D'Escoto was leading a 14-day, 180-mile Way of the Cross throughout Nicaragua.

The event has the "declaredly political aim" of getting Nicaraguans "to put their faith at the service of the Sandinista regime, to instigate the people against their pastors," said the editorial.

The editorial noted that the Nicaraguan bishops have strongly criticized the government for restricting religious liberty. Father D'Escoto is trying to drive a wedge between the bishops and the people and has used the Way of the Cross to criticize Cardinal Miguel Obando Bravo of Managua, Nicaragua, it added.

The editorial said the government is conducting the "politics of repression against the church."

Father D'Escoto, a member of the Maryknoll missionary society, was suspended from the active ministry at Vatican orders because he refused to resign his cabinet post in the Nicaraguan government. Canon law forbids priests from serving in government posts in which they exercise political power.

About 91 percent of Nicaragua's 2.8 million people profess Catholicism.

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Education secretary debates vouchers proposal

Says vouchers would increase educational opportunities for the poor and encourage competition

by Stephen Overman

WASHINGTON (NC)—U.S. Education Secretary William J. Bennett took the Reagan administration's voucher proposal for disadvantaged public and non-public students before some hostile House subcommittee members Feb. 26. Testifying before the House Subcommittee on Elementary, Secondary and Vocational Education of the Committee on Education and Labor, Bennett said vouchers would increase educational opportunities for disadvantaged children, encourage parental involvement in education and foster competition.

Several opponents attacked both the proposal itself and the Reagan administration's overall record on education.

Although students at both public and non-public schools are eligible for remedial aid through Chapter I of the 1981 Education Consolidation and Improvement Act, the Supreme Court last year ruled that public school teachers may not provide instruction in non-public school classrooms.

School systems have been left struggling to find ways to deliver the Chapter I program and Catholic organizations, including the U.S. Catholic Conference, have now endorsed the proposal to give poor parents vouchers worth an average \$600 to enroll their children in schools of their choice.

REP. AUGUSTUS F. Hawkins, D-Calif., chairman of the House Education and Labor Committee, said the Chapter I proposal followed a Reagan administration "pattern of cutting, squeezing and then exterminating programs altogether."

In a prepared statement Hawkins said the bill would needlessly overhaul a program that is currently working well and would harm public education by transferring money to private

schools at a time when federal resources for education are shrinking.

The bill raises "serious constitutional problems" and it does not have adequate protections against racial discrimination, he said.

In his testimony Bennett cited Hawkins' prepared statement as an example of what he called common myths about vouchers.

Bennett said that while some critics claim the proposal creates no real opportunities, it would be enough money to make a difference for many poor parents.

"Remarkably," he added in his comments, "some of the same critics who assert that these vouchers would not be enough to make a difference also claim that the competition created by vouchers would 'destroy' the public schools."

But, given a choice, most parents still choose public schools, the education secretary said.

"Another myth about this proposal is that it would siphon good students away from the public schools," he said, "but this charge ignores the obvious fact that the children eligible for these

vouchers are, by definition, those who are educationally disadvantaged."

He said Education and Justice department lawyers disagreed with the assessment that the proposal violates the principle of church and state.

DURING THE discussion specific questions on how vouchers would work often gave way to disagreements over education funding in general.

Calling the real issue the federal government's investment in education, Rep. Major R. Owens, D-N.Y., said

the federal government "has deserted what should be the heart" of education. He called vouchers "a real swindle."

"The voucher bill is part of a frivolous public relations response" to education needs, Owens said.

Rep. Dale E. Kildee, D-Mich., said that while he thought Chapter I was working well "until the Supreme Court threw sand in the gears," the question now is "shall we invite more schools to the educational table when we are reducing food at the educational table" due to budget cuts?

The past five years have been "the saddest five years of my 22 years in politics," Kildee said, accusing the Reagan administration of being "stingy with children."

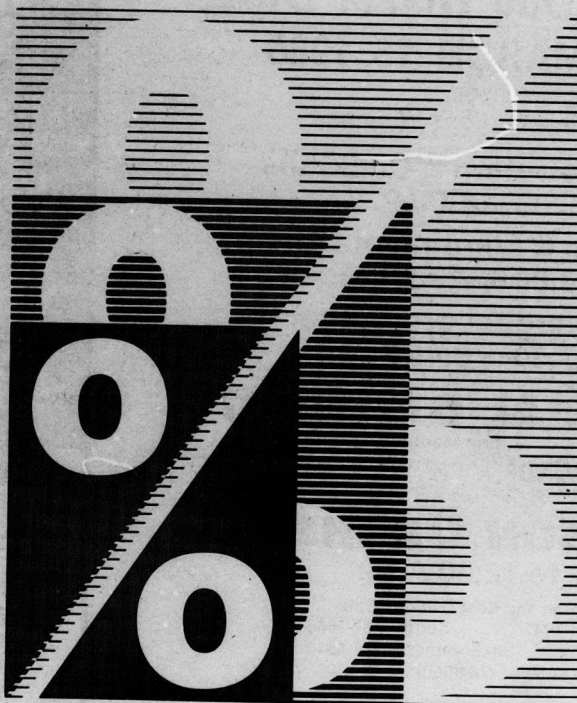
Bennett said that for some "the bottom line is how much federal spending" goes to education. "My bottom line is how much are the children learning?"

Citing studies showing improvement in students' scores, Bennett said the emphasis on state rather than federal funding has been a helpful shift and "the last few years have been good years for education."

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Communicators should develop moral consensus

VATICAN CITY (NC)—Catholic communicators should help develop "a public moral consensus" favorable to religious values, said Pope John Paul II Feb. 27. They should focus on people who are good role models, report on problems of religious restrictions in human rights reports and stress personal responsibility toward others, he said. The pope said there should be a special emphasis on developing responsibility for protecting "the unborn, who are the weakest and most defenseless members of human society."

The pope made his remarks to 35 members of the Pontifical Commission for Social Communications attending the commission's annual meeting.

Cuban Catholic church vows to evangelize communist nation

by Greg Erlandson
NC News Service

The Cuban Catholic Church, at its first national meeting in more than 25 years, has vowed to evangelize the Communist-ruled island-nation.

But observers said it will be difficult to implement this goal because the church has no access to the media and has been severely restricted by the government.

Cuban exiles, writing in a Catholic Miami Spanish-language newspaper prior to the meeting, said there are sinister motives behind the Cuban government's recent friendlier attitude toward the church.

One sign of the government's changing approach was a draft document issued by the Cuban Communist Party prior to the Feb. 17-23 encuentro which called for tolerance of the religious beliefs of churchgoers.

The conclusions of the encuentro's 181 delegates were published in a 200-page document approved Feb. 23, which said, in part, that Cuban Catholics "desire to be an evangelizing church... assuming with serenity and courage the risks that might arise from being faithful to the mission of announcing in good and bad times the Gospel of Jesus Christ."

THE DOCUMENT, five years in the making, also called for dialogue with non-believers. It said the Christian faith was not an ideology but "could live in any political system or in any historical process."

The encuentro ended with a Mass Feb. 23 attended by more than 5,500 Cubans, the overflow crowd spilling out onto the steps of Havana's cathedral.

Jenny Navarro, attending the Mass, said: "We, the young people of Cuba, yearn to bring the truth of Christ to all our compatriots... With our testimony of life we want to be living signs of communion and conciliation in our neighborhoods, centers of study and places of work."

But Pope John Paul II, in a message delivered to the encuentro by Cardinal Eduardo Pironio, president of the Pontifical Council on the Laity, reminded delegates that the faith in Cuba has "matured by passing through difficult years" in which "commitment to Christian life was denied to many Cuban Catholics."

SINCE CASTRO's revolution, Cuban church-state relations have been strained. Foreign priests have been expelled and many church leaders imprisoned by the communist regime. Church schools were closed, evangelization forbidden and practicing Catholics discriminated against in a variety of ways.

In one estimate, 48 percent of the Cuban population attended Mass regularly or irregularly in 1953. Today that number may be less than 5 percent.

However, there are signs of improvement.

The draft of the party's next five-year plan, which has yet to be ratified, called on Cubans to honor "the moral integrity of believers" and to avoid any practice that could "wound religious sentiments."

In the past year Castro met for the first time with U.S. bishops and has outlined his views on religion in an extensive interview with a Brazilian theologian.

HOWEVER, A Cuban exile, Jose Ignacio Lasaga, said that "the current rapprochement between Fidel Castro and the Catholic Church in Cuba could be compared to what happens in a country after enemy bombings have almost completely decimated its population."

Lasaga, a clinical psychologist and former president of the World Federation of Marian Congregations, said that "the victor offers peace to the surviving leaders, who logically are quite happy to accept dialogue in order to avoid total annihilation." He commented in a Feb. 7 article in La Voz, the Spanish-language newspaper for the Archdiocese of Miami.



CUBAN ENCUENTRO—People file into the Havana cathedral for the closing Mass of the first Cuban encuentro in 25 years. Banner reads, "Church without frontiers, solid in its love." (NC photo by Sister Eve Gillerist)

Another Cuban exile, sociologist Juan Clark, wrote in La Voz that Castro's moves toward reconciliation with the Cuban church are an attempt to "lure into his net the Christian people of Latin America, where he has seen religion's usefulness for fostering revolutionary change."

(Contributing to this story were Araceli Cantero in Miami, Sister Eve Gillerist in Havana and Agostino Bono in Rome.)



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Bulgarian connection' theory suffers setback

Italian prosecutor admits he has no proof that Bulgarians helped in papal assassination attempt

by John Thavis

ROME (NC)—The theory of a "Bulgarian connection" to the 1981 papal shooting suffered a major setback Feb. 27 when an Italian prosecutor recommended acquittal for the three Bulgarian defendants charged with complicity in the crime.

The prosecutor, Antonio Marini, said that while evidence still pointed to a role by the Bulgarians in the alleged plot, there was no proof of their involvement. He therefore asked for acquittal for lack of proof, an Italian legal formula that stops short of full acquittal and leaves open the possibility of a new trial.

For four Turks being tried, Marini asked for convictions and harsh sentences.

Marini's summation was the latest step in a gradual retreat from allegations that Bulgarian agents helped plan the attack on Pope John Paul II, perhaps with the knowledge and approval of the Soviet Union.

AT THE end of a 1982-84 investigation, based largely on what convicted papal assailant Mehmet Ali Agca told authorities while in an Italian prison, Italian investigator Antonio Albano concluded in a lengthy report that the Bulgarian secret services wanted the Polish-born pope eliminated.

The reason, Albano said, was to be found in Poland's "ideological collapse" following the rise of the independent trade union Solidarity, which threatened the whole Eastern communist bloc. The Bulgarians felt that killing the pope would weaken this movement, he argued.

Albano did not mention the Soviet Union, but inferred that it was involved in the alleged plot when he wrote that "some politician of great power" with knowledge of the East bloc's "vital interests" must have ordered the pope's killing.

Judge Ilario Martella used Albano's report to write the indictment against the Bulgarians and five Turks involved in the trial, but he stopped short of accusing Bulgaria or any other government.

"We do not possess the objective data to make such an accusation," Martella said.

THE THREE Bulgarians worked for their government in Rome at the time of the shooting. The belief was that if their guilt could be proved, Bulgaria's communist government—and, by implication, the Soviet Union—would be seen as guilty in the public eye. When the trial began last May, the alleged Soviet-Bulgarian link again was placed in the spotlight when Agca testified that a Soviet diplomat had proposed the papal shooting to him during a meeting in Bulgaria.

But instead of bolstering the case, Agca's statement

was challenged as an invention designed to gain media attention. In the lengthy investigation that preceded the trial, Agca had never mentioned the Soviet diplomat. Even prosecutor Marini said he doubted Agca was telling the truth.

During the trial, Agca held to his general contention that the Bulgarians had helped him plan and carry out the attack. But on key details, Agca changed his testimony so many times that, in the end, he said he could not be

expected to remember the truth.

Agca, for example, had maintained that the Bulgarians drove him to the square the day of the shooting and provided a diplomatic truck for his and his accomplices' escape. But when pressed on these points, he said that other Turks drove him to the square and that the diplomatic truck was only a backup escape plan.

Agca's performance as a witness made it more important than ever that the

prosecution find independent evidence to confirm the indictment's charges. Such evidence was never found. Instead, the prosecution ended by arguing that the Bulgarians' alibis for the time of the shooting were weak and inconsistent—enough to leave some doubts, but not enough to press for conviction.

THE JURY still could return a guilty verdict for the Bulgarians. Or it could go beyond the prosecution's

recommendation and fully acquit them. Whatever the outcome, a few questions will remain unanswered. Chief among them is how Agca could have known several personal details about each of the three Bulgarians, if indeed he had never met them, as the Bulgarians have maintained.

Defense lawyers have said they will try to show that Agca was "coached" about these details during the investigation. They were scheduled to begin their

closing arguments in the trial on March 3, and the case was expected to go to the two judges and six civilian jurors late in March.

But that probably will not be the end of the story. A separate investigation was begun into the shooting midway through the trial, aimed at clarifying the roles several other Turks may have played.

Legal sources have said there will no doubt be another trial after that investigation is over.

ANNOUNCING...

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June 22, 1986

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The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

March 7

St. Patrick Parish, Terre Haute, will hold a Lenten Fish Fry.

Mgr. Downey Council #3680 K. of C., 711 E. Thompson Rd., will hold Armchair Racing at 7:30 p.m. Free admission. Adults only.

The athletic department of Secina Memorial High School will serve Lenten Fish Dinners from 4:30 to 7 p.m.

St. Joseph Hill Parish, Sellersburg, will sponsor a Fish Fry at 5:30 p.m. Adults \$3.50, children \$2.50.

A Fish Fry will be held from 5:30 to 8 p.m. at the K. of C. Hall, New Albany.

March 7-8

A Retreat for High School Sophomores will be held from 9 a.m. Sat. to 3 p.m. Sun. at Mount St. Francis Retreat Center. For information call Jerry Finn at 812-923-0354, 10 a.m. to 5 p.m.

March 7-8-9

A Women's Weekend on the theme "God's Love is Our Peace"

will be conducted by Dominican Father David Lee Delich at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Widows and Widowers Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

St. Meinrad Seminary's CAD will sponsor "America Singing," its annual Sounds of Spring musical revue, in St. Bede Theater at 8 p.m. on Fri.; 2 p.m. and 8 p.m. on Sat.; and 2 p.m. and 7 p.m. on Sun. Tickets are \$4 adults and \$2 children.

March 8

A special day for health-care professionals on "The Meaning of Suffering" will be conducted from 10 a.m. to 4 p.m. EST by Franciscan Father John Ostidek at Kordes Enrichment Center, Ferdinand. \$15 fee includes lunch. For reservations call 812-387-4777.

"Toward a New Beginning," a Workshop for the Widowed sponsored by the Catholic Widowed Organization (CWO) and the

Family Life Office, will be held from 8:30 a.m. to 4 p.m. at the Catholic Center, 1400 N. Meridian St.

A Spaghetti Supper and Reverse Raffle for the benefit of St. John Bosco Guild will be held at Our Lady of Lourdes' Lyons Hall beginning at 6:30 p.m. Tickets \$15.

Providence High School, Clarksville, will hold a free mandatory placement test for incoming freshmen from 8:30 to 11:30 a.m. For information call Rene Lippman at 812-945-2538.

The Catholic Alumni Club for single Catholics over 21 will hold a free membership party from 9 p.m. to 1 a.m. at Autumn Woods Clubhouse, 91st and Allisonville Rd. Casual dress; refreshments provided. Call Dan 842-0655 or Mary 255-3841 for information.

St. Mary's Child Center Guild will sponsor a St. Patrick's Day Celebration featuring an Irish Luncheon and Style Show at Steckley's Olde House Restaurant. For tickets call 635-1491.

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The 6th Annual Family Festival sponsored by the Athletic Association of Holy Name Parish, Beech Grove, will be held in Hartman Hall. LaScala spaghetti dinner served from 4 to 8 p.m. Adults \$3.50; grade schoolers \$1.50; pre-schoolers free.

St. Catherine Parish will hold a Flea Market from 8 a.m. to 4 p.m. in the church basement. Antiques, handmade items.

Cathedral High School will begin its placement exam for incoming freshmen at 8:30 a.m.

The Ladies Sodality of St. Paul Parish, New Alsace, will sponsor a Chicken Dinner from 8 to 9 p.m. followed by a Spring Dance from 9 p.m. to 1 a.m. Music by Home Brew. \$9 per ticket.

March 9

The Adult Catechetical Team of St. Roch Parish will present the second session of its "Effective Management of Stress" Workshop from 7 to 9 p.m. in the rectory meeting room. Call 784-9144 or 784-7363 for information.

Holy Angels Parish will sponsor its fourth annual Revival beginning from 7 to 9 p.m. today and continuing through March 12. Featured preacher Father Clarence R. Waldon will speak on "New Ways to Journey Along the Road of Salvation."

St. Mary Parish, Greensburg, will hold a Lenten Soup Night in conjunction with Operation Rice Bowl at 4:30 p.m. in the school cafeteria.

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

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

Roncalli Band Boosters, Inc., will sponsor a Spaghetti Dinner from 12 noon to 6 p.m. in the high school cafeteria. Adults \$3.50; children 6-12 \$1.50; under 6 free.

Little Flower Parish will hold a Lenten Gathering for adults and teens beginning with Mass at 5 p.m. For information call 357-8352.

The annual St. Roch Festival will be held from 11:30 a.m. to 5 p.m. in the school cafeteria, 3803 S. Meridian St. Spaghetti dinner featured: adults \$3.50; children \$1.50.

Secina National Honor Society and Booster Club will sponsor their annual Champagne Brunch at 12 noon in the cafeteria. Fashions by Block's. Tickets \$8. Call Barbara Clements 359-0388 for reservations.

All Welcome

REVIVAL

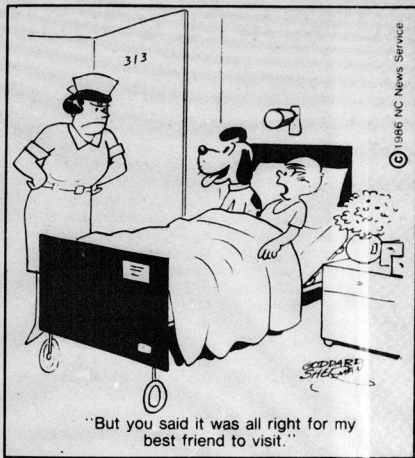
Holy Angels Church
28th St. &
Dr. Martin Luther King, Jr. St.
March 9, 10, 11, 12
7:00 PM

Come Join Us
in
Prayer Song
Scripture Reading
Preaching

Preacher:
Rev. Clarence R. Waldon

Theme for Revival:
Journey to
Salvation

*Witness to God's
Love for You*



The Adult Catechetical Team of Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany, will present a program on "Sickness, Suffering, Death and Dying" from 2 to 4 p.m.

March 10

The Liturgy Committee of St. Michael Parish, 3354 W. 30th St., will sponsor a Lenten Community Prayer Service at 8 p.m.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., for a program on an "Outlook on Life Based on Feelings" led by Sister Barbara Piller. For information call 236-1586 days or 259-8140 or 255-3121 evenings.

The 6th Annual Indianapolis Inter-parochial Music Festival will be held at 7:30 p.m. in the Murat Shrine Temple. Tickets are \$3.

The Carmelite Sisters, 2500 Cold Spring Rd., will host an Ecumenical Prayer Service for World Peace at 7:30 p.m. in the upper chapel.



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DANCE — 9:00 PM until 1:00 AM
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TICKETS — \$12.50 per person

For Reservations Call:
925-0622 or 291-1459
Reservations by March 11, 1986

NO TICKETS WILL BE SOLD AT THE DOOR

The Active List

(Continued from page 22)
St. Vincent Hospital Guild will hold a Founders Day Fashion Show and Luncheon at 11 a.m. in Meridian Hills Country Club, 7099 Spring Mill Rd. For more information call 872-6577 or 255-5067.

March 12

Our Lady of the Greenwood concludes its Lenten seminar on An Ascending View—A Contemporary Look at Scripture—with Session IV "Who Do You Say I Am?" at 7:30 p.m. in the parish hall.

The Bible Study on The Acts of the Apostles: A Catholic Perspective continues from 7:30 to 9 p.m. in St. Luke reception room.

St. John's Lenten Series continues with Father Stinemman speaking on "Updating the Sacraments" from 12 noon to 1 p.m. in LaScala Restaurant, 110 S. Meridian St. Bring bag lunch or buy.

A Leisure Day on a "Personal Relationship with Jesus?" conducted by Father Tom Stepanski will be held from 9 a.m. to 2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The second of a three-part adult program on What Does It Mean to be a Catholic in 1986? continues with a "Searching for Faith" video by Jesuit Father John Powell and a panel discussion.

Luncheon and Cards will be featured at St. Mark Parish Hall, U.S. 31 S. and E. Edgewood Ave. at 11:30 a.m. Men are welcome.

March 13

An Oremus prayer circle will be held from 7:30 to 9 p.m. at Alvena Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

The NCCW will hold its third quarterly meeting at Holy Family Shelter, 30 E. Palmer St. beginning with registration at 9:30 a.m. Father Bob Gilday will speak on "Youth Ministry." Bring \$2, covered dish and table service, and item for the Shelter. Most needed are disposable diapers, personal hygiene items and cleaning supplies.

March 14

Secena Memorial High School will sponsor its Annual Irish Fair from 5:30 to 11 p.m. Fish dinners served until 9 p.m. No admission charge.

St. Joseph Hill Parish, Sellersburg, will hold a Fish Fry at 5:30 p.m. Adults \$3.50, children \$2.50.

A Fish Fry will be held from 5:30 to 8 p.m. at the K. of C. Hall, New Albany.

The Men's Club of St. Roch Parish, 2500 S. Meridian St. will sponsor a Fish Fry from 5 to 7 p.m. Adults \$3; children under 10 \$1.50. Dine in or carry out.

St. Lawrence School, 6950 E. 46th St. will hold Kindergarten Registration for the 1986-87 school year for residents within the parish boundaries from 8:30 a.m. to 3 p.m. \$20 fee. Bring child's birth certificate. Monthly tuition: \$42.50.

Knights of St. John, Hamburg, will sponsor a Fish Fry from 5 to 8 p.m. in the Knights' Hall.

March 14-15-16

A Women's Weekend on "St. Augustine: 'You Have Made Us For Yourself O Lord, and Our Hearts are Restless 'Til They Rest in You'" will be conducted by Father John Maung (replacing Father Lawrence Moran) at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Tobit Weekend for engaged couples will be held at Alvena Retreat Center, 8140 Spring Mill Rd. For information call 317-257-7338.

A Search for Christian Maturity Retreat for high school juniors and any seniors unable to make the senior retreat in Feb. will be held at the CYO Youth Center. Cost \$25.

March 15

Old St. John Parish's first sesquicentennial event will be a St. Patrick's Celebration benefit buffet dinner from 6 p.m. to midnight at Secena Memorial High School.

The eighth annual St. Patrick's Dinner Dance sponsored by St. Luke's Women's Club will be held from 6:30 p.m. to 1 a.m. \$12 per person. For reservations call 255-6929.

St. Ann Ladies Guild will present its second annual Easter Bazaar from 10 a.m. to 4 p.m. in the parish hall, 2850 S. Holt Rd. Homemade lunch served from 11 a.m. to 1 p.m.

An RCIA Retreat will be held at Beech Grove Benedictine Center. For information call 788-7581.

Ritter High School Parents' Club will present its Annual St. Patrick's Day Dinner/Dance in the cafeteria. Dinner served at 7 p.m.; dancing from 9 p.m. to 1 a.m. Music by DJ Ron Hofer. Tickets \$12.50; reservations only. Call 925-0622 by March 11.

A Workshop for Cantors will be sponsored by the Office of Worship from 10 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St.

March 16

The Adult Catechetical Team of St. Roch Parish concludes its "Effective Management of Stress" workshop series from 7 to 9 p.m. in the rectory meeting room.

A Pre-Can Day will be held from 12:45 to 5:30 p.m. in the Catholic Center, 1400 N. Meridian St. Registration fee \$15. Call the Family Life Office at 236-1400 for information.

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

The last of the Lenten

Gatherings sponsored by Little Flower Parish will be held from 6 to 9 p.m. after 5 p.m. Mass.

A Soup Night in conjunction with Operation Rice Bowl will be held at 4:30 p.m. in the school cafeteria of St. Mary Parish, 206 S. East St., Greensburg.

The St. Francis Calix Unit will meet at 8 a.m. in St. Francis Hospital chapel for Mass, followed by a meeting at 8:45 a.m. in the cafeteria.

The Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes continue the Focus on the Family film series from 3 to 5 p.m. with "What Wives Wish Their Husbands Knew About Women (Part I) at St. Thomas Parish.

The free adult program on What Does It Mean to be a Catholic in 1986? sponsored by St. Maurice Parish, Napoleon, concludes at 7 p.m. with Msgr. Joseph Brokhage speaking on "What Is It You Always Wanted to Know About Catholicism and Never Had a Chance to Ask?"

Kevin Barry Division #3, Ancient Order of Hibernians, will present its 116th Annual St. Patrick's Day Celebration beginning with 11 a.m. Mass at St. John Church followed by a 1 p.m. Banquet in Indiana Con-

vention Center. \$20 per person. Call 862-2381, 359-9123 or 356-5641.

St. Philip Neri Parish will sponsor a St. Patrick's Day Dance from 8 p.m. to midnight at Secena Memorial High School, 5000 Nowland Ave. \$25 couples, \$15 singles. For reservation: call St. Philip Parish at 631-8746 or Mickey McNulty at 849-6031.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3414, 7 p.m.; Roncalli High School, 7:15 p.m.; St. Peter Claver Center, 1103 Sutherland Ave., 5 p.m. St. Simon, 6:30 p.m.; St. Malahy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m. St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 8:30 p.m.; Holy Cross, 5:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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March 16, 1986

8:00 p.m. to Midnight

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\$25⁰⁰ for couples
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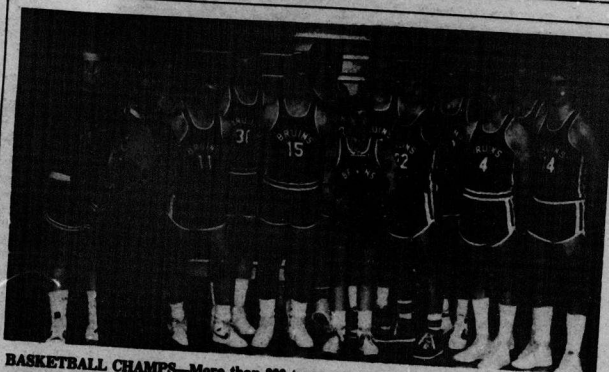
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BASKETBALL CHAMPS—More than 200 teams competed in the CYO basketball tournament in February. Above, St. Louis in Batesville won the Junior-Senior Tournament.



CADET WINNERS—St. Andrew, Richmond, took the cadet (seventh and eighth grades) championship in the CYO basketball tournament. For complete results, see table on page 25.

Fr. Don Kimball to give youth ministry workshop

Father Don Kimball, a nationally-known youth minister and disc jockey in the Diocese of Santa Rosa in California, will lead a workshop for all those working with youth. The workshop will be Monday, April 14, from 9:30 a.m.-3:30 p.m. at the Beech Grove Benedictine Center in Beech Grove. The cost is \$10 and includes lunch.

The workshop will cover theological foundations for youth ministry, the aims of

youth ministry, youth ministry and faith development, models of youth ministry, what approaches to avoid and what practical steps to take.

Those interested in attending should pre-register by contacting the archdiocesan Office of Ministry to Priests, P.O. Box 1410, Indianapolis, Ind., 46206, 317-236-1497, preferably by mail. The pre-registration deadline is Monday, April 7.

YOUTH CORNER

Why are so many parents so protective?

by Tom Lennon

Question: Why are so many parents so protective? My friends and I wish we could get our parents to change and not worry so much. They overprotect us. (Iowa)

Answer: Before you try too hard to get your parents to change, consider a very real parent whom we will call Angela, a 50-year-old mother who is now facing one of the most serious crises of her life.

Happily married, she has seven children and raising them is a real challenge for her and her husband. Four are still at home; three left the nest in recent years for various reasons.

Marianne departed at 19 to marry 19-year-old Bart, who never held a job for long. He became an alcoholic and a

drug addict, and once he beat Marianne.

They have one child. Usually either Bart or a sitter takes care of the child, for Marianne must work to support the family.

A month ago Marianne and Bart had a fierce fight and there was another beating. The marriage is coming to an end. Marianne has filed for divorce and has asked her mother if she and her child can come back home.

Angela was stunned by the request, but she is going to let Marianne and her child come home to live.

Yet Angela is deeply tired after so many years of raising a family. The last thing she wants around the house is another child. She is at the breaking point.

Perhaps even more troubling are her sense of

failure as a parent to Marianne and the many nagging questions that plague her so much of the time now:

"Shouldn't dad and I have opposed the marriage more than we did? Shouldn't we have stood firm?"

"Shouldn't I have made Marianne discuss much more the pros and cons of her marriage to Bart?"

"Why didn't we have Bart over more often so we could get to know him better than we did?"

"How do you protect a child from the Barts of this world?"

"And what now? What will happen to Marianne? How many young men want to marry a young woman with a child? How can Marianne get a good job with so little education?"

Once, on an especially bad day when Angela was terribly tired and discouraged, she found herself thinking: "Will I have to raise all my grandchildren too?"

How would you answer the questions that plague Angela, and what advice would you give her in this desperate hour?

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

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Youth news briefs

CYO bowling tournament results

The 1986 Junior CYO Bowling Tournament was held Saturday, Feb. 22. The freshman-sophomore winners were: (boys) Brian Sheffield of Holy Spirit with the high game and John Lay of St. Ann with the high series and (girls) Autumn Marker of St. Lawrence with the high game and Lydia Martinez of St.

Catherine with the high series. The winning freshman-sophomore team was St. Lawrence.

The junior-senior winners included (boys) Lee Payton of St. Roch with the high game and Brian Nixon with the high series and (girls) Susan Wenzlick of St. Ann with the high game.

The adult winners included (men) Carl Abbott of St. Roch with the high game and Greg Huck of St. Roch with the high series and (women) Nancy Abbott of St.

Roch with the high game and Kay Whitney of St. Lawrence with the high series. The winning adult team was St. Roch.

CYO Super Monday is on growing in faith

The next CYO Super Monday is Monday, March 17. The topic is faith development. Speaking will be Father David Coons, chairperson of the theology department at Roncalli High School in Indianapolis. The presentation will be 7:30-9:30 p.m. at the CYO Youth Center, 580 E. Stevens St. in Indianapolis. For more information, call the center at 317-632-9311.

Archdiocesan Music Concert

The seventh annual Archdiocesan Music Concert will be held on Monday, March 10, in the Murat Theatre beginning at 7:30 p.m. The concert will feature bands and choirs from Chatham, Ritter, Roncalli and Secena High Schools in Indianapolis. Tickets are \$3 and are available by calling any of the high schools.

Secena junior places second

Secena junior Jeff Beaton placed second in the 185 lb. weight class at the State Wrestling Tournament held Feb. 22. Beaton lost the championship match to Trent McCormick of Delta High School, the top-rated 185 lb. wrestler in the state. Beaton's overall record for the season was 30-5.

people first



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SUNDAY
March 9, 1986

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Archdiocesan Director
1400 N. Meridian St., P.O. Box 1410
Indianapolis, IN 46206

Youth corner

More youth news

Terre Haute youth Mass is March 16

The monthly youth Mass for the Terre Haute Deanery will be 7 p.m. Sunday, March 16, at the Religious Education Center. The host youth group will be St. Patrick in Terre Haute and the celebrant Father Larry Moran, pastor of St. Patrick. A dance will follow with music provided by a disc jockey. Admission will be \$1.50. The center is located at 2931 Ohio Blvd. in Terre Haute. For more information, call Linda Shipp at the center, 812-232-9400.

CYO Style Show Mar. 16

The archdiocesan CYO Style Show and Dance will be Sunday, March 16, at Holy Name in Beech Grove. The show will begin at 6:30 p.m. The dance will run from 7:30 to 10 p.m. Admission is \$2. Music will be provided by a disc jockey. Those wishing to enter articles of clothing they have made may still do so up until Friday March 14. For more information, call the CYO Office, 317-632-6311.

Scecina Style Show Mar. 9

Scecina Memorial High School in Indianapolis will hold a Spring Champagne-Brunch Style Show, "March into Spring," on Sunday, March 9, at 12 noon in the cafeteria. The show will be sponsored by the Honor Society and Booster Club. Fashion will be from Block's in Washington Square and

models will be Scecina students, parents and faculty members. Admission will be \$6. Proceeds will be used for scholarships given by the National Honor Society. For tickets, contact Miss Goebes (317-356-6377) or Mrs. O'Gara (317-369-6806).

CYO Music Contest winners

Piano Solo: Daniel Hayes, Lealie Lyon, Emily Shieh, Christina Hingtgen, David Gardner, Elizabeth Sawyer, Suzanne Hsiao, Arthur Shen and Elva Jean Keaton;

Saxophone Solo: Jason Sherman;

Vocal Solo: Kelli Shrewsbury;

Percussion Solo: Sherman Ibarra;

Clarinet Solo: Diana Thomas;

Flute Solo: Ayesha Williamson;

Trumpet Solo: Matt Riutta;

Harp Solo: Belinda Choi;

Clarinet Duet: Andrea Buening and Keli Greenawalt;

Vocal Duet: Melanie Canatsey and Jeremy Pritchett;

Piano Duet: Andrea Buening and Susan Harold,

and Hilary Horvath and Shannon Quinn;

Vocal Trio: Ramsey Harkness, Tom Frick and Scott Neiheisel;

Vocal Ensemble: St. Pius X, Sixth Grade Ensemble.

CYO making youth manual

The CYO is developing a youth manual to help parishes and individuals working with youth. In particular, the manual will

serve as a guide to the way youth ministry is organized in the archdiocese and where to go for resources and help. It will also give guidelines to help parishes set up youth ministry programs and hire youth ministers. The manual will also help to implement the American bishops' vision of youth ministry locally.

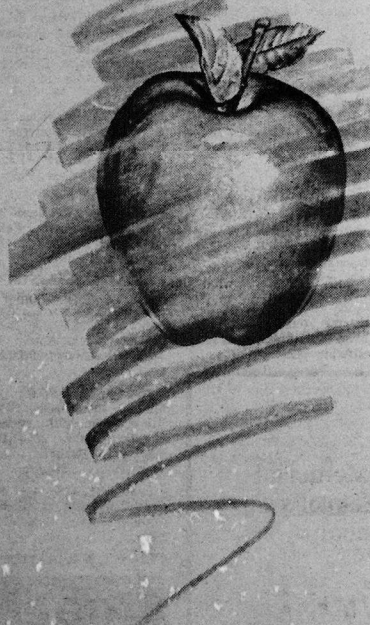
The initial planning for the manual began in 1983 when the archdiocesan Youth Ministry Advisory Committee was formed. Jerry Finn, coordinator of youth ministry for the New Albany Deanery, and Rick Etienne, coordinator of youth ministry in the Tell City Deanery, have taken on a major role in the research and writing of the manual. The first draft has been written and is undergoing revision. Plans are to have the final draft ready by the end of the year.

CYO basketball scores

St. Louis in Batesville and St. Andrew in Richmond are the winners in the two archdiocesan-wide CYO Basketball tournaments. St. Louis beat St. Rita in Indianapolis 45-42 to win the Junior-Senior Tournament while St. Andrew blew away St. Anthony in Clarksville 55-30 to take the Cadet Tournament.

More than 200 teams competed in a total of eight leagues and tournaments, according to Jerry Finn, administrative assistant for the archdiocesan CYO. The leagues are 56 (fifth and sixth grades) A, B and C; Cadet (seventh and eighth grades) A, B and C; Freshman-Sophomore; and Junior-Senior. Archdiocesan-wide tournaments are held in the Cadet A and Junior-Senior leagues. Below are the results for each league and tournament.

League	Champion	Runner-up
Cadet A Archdiocesan	St. Andrew, Richmond	St. Anthony
Cadet A National Deanery	St. Pius X	St. Joan of Arc
Cadet A American Deanery	Christ the King	St. Lawrence
Cadet B League	St. Philip Neri	St. Luke
Cadet B Tournament	O.L. Lourdes	Holy Spirit
Cadet C League	St. Luke D	St. Luke, Little Flower
Cadet C Tournament	St. Luke D	St. Luke
56 A League	Holy Spirit	St. Christopher
56 A Tournament	Holy Spirit	St. Christopher
56 B League	St. Luke	St. Barnabas M
56 B Tournament	St. Barnabas G	Little Flower
56 C League	St. Barnabas W	St. Luke D
56 C Tournament	St. Lawrence	St. Barnabas W
Jr.-Sr. Archdiocesan	St. Louis, Batesville	St. Rita
Jr.-Sr. A Deanery	St. Rita	St. Pius X
Jr.-Sr. B Deanery	St. Thomas	Mt. Carmel A
Freshman League	O.L. Greenwood	Holy Spirit
Freshman Tournament	Mt. Carmel	St. Sigmund



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Some sentimental reflections on death

HELLO CENTRAL—GIVE ME HEAVEN, by Peggy Quinn Wright, the Curtis Publishing Co. (Indianapolis, 1964). 182 pp. \$14.95.

Reviewed by
Cynthia Dewes

Making sense of terminal illness and death is never easy, but "Hello Central—Give Me Heaven" gives it a try. In this short, personal book, author Peggy Wright reflects on heaven and earth, hope and fear, temptation and reward, in response to the three-year cancer illness and death of her friend, Sister of Mercy Mary Coletta.

Written as a final chapter to an earlier biographical work, "Coletta: A Sister of Mercy," "Hello Central" also includes reflections made by Sister Coletta herself during her last days. The book is illustrated profusely with Norman Rockwell paintings in full color.

There is little organization of thought in this book, but that may be forgiven in an inspirational work meant to be picked up and read at random. The text rambles from a rather profound discussion of the mixed fear, curiosity and longing we feel when faced with death, to a sentimental description of heaven.

We will have "... a place to retire for privacy if we enjoy being alone sometimes" or "... a place to entertain our friends if we wish" or even "A place where there will be no cheating in cards—or in love."

We are given some

unoriginal observations on angels, saints, purgatory and evil, as in: "Angels were created by God, and as his messengers and ministering spirits they carry out good works as directed by God."

Every cliché about death and what lies beyond is brought out for our inspection. We are told about "close encounter" experiences by people who have neared death, and informed that "Theologians tell us that all of us probably will be at our most perfect age here on earth—somewhere between 30 and 35 years old—the same as Jesus when he was crucified."

Sister Coletta's own thoughts are generally more to the point. She observes: "To place too much emphasis on death would be wrong. But I realize more clearly now that death is—indeed—a part

of life." She is working through the stages of grief at her own passing, as evidenced when she says: "I must seek God but I know I cannot find him—I can only be found by him."

While the Rockwell illustrations are always a pleasure to see, they seem to trivialize rather than enhance the message of the book. Parts of the text seem to have been included merely so some of the paintings could be used.

Illustrating the idea that in heaven we will all have enough to eat, one picture displays a panicky little boy searching his pockets to pay for the soda his blissful little girlfriend has polished off. Another, showing a stolen pie while being nipped behind by the family dog, illustrates "Temptation."

The bum and the title itself, "Hello Central," point up another problem with the book. It may be comprehensible only to people over 40 or 50, since many of

the Rockwell paintings allude to persons and events no longer known in our culture.

The attractive pictures and soothing prose of "Hello Central" may be healing for

some readers, but if sentimentality is not your thing, the book won't appeal to you. As the author says, "In writing this book Sister and I did not aspire to move mountains—we simply wanted to light a few candles."

(Cynthia Dewes is a staff member of The Criterion.)

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, n.e. parents, and Religious sisters serving in our archdiocese, are listed elsewhere in the Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† BROWN, James R., 56, St. Michael, Brookville, Feb. 15. Brother of Marge Barrett.

† BURGER, Verla C., 67, St. Gabriel, Connersville, Feb. 22. Mother of Lowell and Walter Siefert; half sister of Lew Patton; grandmother of eight; great-grandmother of 16.

† CLARK, Dr. Edward E., 49, St. Thomas Aquinas, Indianapolis, Feb. 15. Husband of Barbara J.; father of Denise, Deborah and Carol; brother of Lula M. Thomas.

† COTTINGHAM, Daniel E., 58, St. Augustine, Jeffersonville, Feb. 23. Brother of Marie Turner, JoAnn Leuthart, Patricia Baueria, Catherine Pinto and Mildred Leazer.

† COULTAS, Ethel Jane, 90, St. Gabriel, Connersville, Feb. 22. Mother of Lucille M. Hunt; grandmother of two.

† DARNELL, Kenneth G., 72, St. Mary, Rushville, Feb. 20. Husband of P. Theresa Bishop; father of David, Phillip, Rebecca Jenkins, Martha Knecht, Rosie Rummel and Mary Griffin; brother of Frances.

† DUDEK, Thomas R., 17, St. Michael, Indianapolis, Feb. 26. Son of Raymond J.; stepson of Marjorie; brother of Kathleen Gearhart, Barbara, Janice, Susan, Ruth and Stephen.

† EARRHART, Ruth, 74, St. Mary, Greensburg, Feb. 19. Mother of Michele Duncan; sister of Dale Epp.

† ENDRIE, Andrew Farham, 18,

St. Vincent de Paul, Bedford, Feb. 21. Son of Mr. and Mrs. Morris Endris; brother of David, Craig, Luke and Ned; foster brother of two; grandson of Mrs. August Endris.

† FARLEY, Grace G., 83, St. Barnabas, Indianapolis, Feb. 13. Mother of William C., Richard L., and Mary Ellen Sheehan; sister of Rose Dray; grandmother of six.

† GUERIN, Pearl Rose, 92, St. Gabriel, Connersville, Feb. 22.

† HAVENS, Marie, 67, St. Catherine of Siena, Indianapolis, Feb. 18. Wife of Nolan; mother of Robert E., P. Michael, Walter, Andrew, Patrick, Nola Gregg and Martha Buckel; grandmother of 14; great-grandmother of one.

† HILGER, Mary Helen Shea, 75, St. Columba, Columbus, Feb. 20. Wife of James Robert; mother of Francis, Thomas Joseph, Mary Kathleen Barnes and Nora Rebecca McGowan; sister of Margaret Bower.

† HOLLAND, Clara, 78, St. Columba, Columbus, Feb. 18. Mother of Charmayne Vanderbeek, Roland and Max.

† KONIECZNY, John, 75, St. James the Greater, Indianapolis, Feb. 19. Husband of Margaret; father of Margaret, Robert and John; brother of Frank and John; grandfather of five.

† KRESS, Mary E., 76, St. Roch, Indianapolis, Feb. 22. Mother of David S.; grandmother of four; sister of Arthur H. Logan.

† MAUER, Alva, 83, Our Lady of the Greenwood, Greenwood, Feb. 23. Husband of Cora Haakamps.

† MCCUTCHAN, Dorothy E., 64, St. Pius X, Indianapolis, Feb. 23. Wife of David R.

† MCGINLEY, Wameta R., 85, St. Joseph, Terre Haute, Feb. 19. Cousin of Wilton Price.

† McQUEEN, Alfred John, 64, St. Joseph, Shelbyville, Feb. 20. Husband of Harriet; son of Isela; father of Jeff, Chris and Randy; brother of Al.

† MICHAEL, Paul E., 62, St. James the Greater, Indianapolis, Feb. 6. Husband of Mary; father of Tom, Paul, Patrick, Jimmy, Timothy, Joe, David, Mary Allard, Karin Lookbill, Paulette, Dorothy, and Denise Batts; brother of John, Louis Hoyt, Bertha, Helen Batts, Margaret Heaverin and Pauline Larsen; grandfather of 17.

† MOBLEY, Mary Anne, 71, Our Lady of Lourdes, Indianapolis, Feb. 22. Mother of Mary Anne Roseman, Kathy Hofmeister, Peggy Simone, Jerome and Clarence Jr.; grandmother of 22; great-grandmother of five.

† O'MALLEY, Mary M., 89, St. Patrick, Terre Haute, Feb. 17. Mother of Mini Wood, Sheila Weust, Molly Broemmelis and John E.; grandmother of 16; great-grandmother of two aunt of one.

† PFAFFINGER, Elizabeth Reilly, 80, St. Augustine, Jeffersonville, Feb. 21. Mother of Julia A. Mode, Aleene J. and Sue E.; sister of Marty C. Nathan and Beulah M. Reilly; grandmother of five; great-grandmother of four.

† ROCKWELL, Gertrude, 2, St. Michael, Brookville, Feb. 14. Mother of Hilda Wirtz and Anthony Grimmer; sister of Anthony and Charles Ripberger, Catherine Kuehn, Margaret Hertel and Lena Kennel.

† ROCT, Joseph R., 56, St. Vincent de Paul, Bedford, Feb. 24. Father of Richard, James, Anna Owens and Ruby Harrison; grandfather of eight; great-grandfather of one; brother of Dorothy Gregory.

† SANDERS, Alma C., 81, St. Joseph, Shelbyville, Feb. 24. Mother of Paul W., and William T. Griffin; sister of William Wolsifier.

† SEFFRIN, Donald L., 53, St. Gabriel, Connersville, Feb. 23. Husband of Sue Rose; father of Kathleen Stant and Martin; stepfather of Andrea Baldwin; son of Mary Jane; brother of Thomas M.; grandfather of two; uncle of two.

Sr. Marie Alma dies Feb. 26

ST. MARY OF THE WOODS—Providence Sister Marie Alma died Feb. 26 and received the Mass of Christian Burial on March 1. She was 84.

The former Mary Eileen Smyth was born in Chicago, where she attended grade school and high school. She also attended St. Mary of the Woods Academy.

Sister Marie Alma entered the

Congregation of the Sisters of Providence in 1917 and made final vows in 1925. As an elementary school teacher she served in Indiana, Illinois, New Hampshire and Washington, D.C. Her Indianapolis archdiocesan assignments were at Cathedral and Holy Cross grade schools.

One sister, Margaret Schultz of San Jose, Calif., and several nieces survive.

Leo Quinn, 69, buried Feb. 28

SEYMOUR—Leo Quinn, 69, died here Feb. 28. He was the father of Father Donald Quinn, associate pastor of St. Catherine and St. James parishes in Indianapolis.

Quinn was a retired carpenter and farmer. He was a member of St. Ambrose Church, from which

he was buried on Feb. 28 after a funeral Mass celebrated by his son and fellow priests.

In addition to Father Don, Quinn is survived by his wife, Wilma; three sons, Jerry, David and Dale; three daughters, Sue, Camp, Linda, and Jane Bradley; and five grandchildren.

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Recent film classifications

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

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

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

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

The Adventures of Mark Twain.....A-I
After Hours.....A-IV
Agnes of God.....A-IV
Alamo Bay.....A-III
Almost You.....A-III
American Flyer.....O
Animals Are Beautiful People.....A-I
Baby: Secret of the Lost Legend.....A-III
Back to the Future.....A-III
Bad Medicine.....O
The Best of Times.....O
Better off Dead.....O
The Black Cauldron.....A-I
Brewster's Millions.....A-II
The Bride.....A-III
Camilla.....A-IV
The Care Bears Movie.....A-I

Cat's Eye.....A-II
Cease Fire.....A-III
A Chorus Line.....A-IV
The Clan of the Cave Bear.....O
Clue.....A-II
The Coca-Cola Kid.....O
Cocoon.....A-III
Code of Silence.....A-III
The Color Purple.....O
Commando.....O
Compromising Positions.....A-III
Creator.....O
Creepers.....O
Day of the Dead.....O
Death Wish III.....O
The Delta Force.....O
Desperately Seeking Susan.....O
The Doctor and the Devils.....A-III
Down and Out in Beverly Hills.....O
Dreamchild.....A-II
Dream Lover.....O
The Dungeon Master.....A-III
Eleni.....A-II
The Emerald Forest.....A-IV
Enemy Mine.....A-IV
The Explorers.....A-III
F-X.....A-IV
Fast Forward.....A-III
Fever Pitch.....A-III
Flanagan.....A-III
A Flash of Green.....A-III
Fletch.....A-II
Follow That Bird.....A-I
Fool for Love.....O
Fraternity Vacation.....O
French Lessons.....O
Friday the 13th, Part V—A New Beginning.....O

Fright Night.....O
Ghoulies.....A-III
Girls Just Want to Have Fun.....A-II
The Gods Must Be Crazy.....A-II
Godzilla 1985.....A-II
The Goonies.....A-II
Grace Quigley.....O
Hail Mary.....O
Hannah and Her Sisters.....A-IV
Heartbreakers.....O
The Heavenly Kid.....A-III
The Hitcher.....O
The Home and the World.....A-II
House.....O
Into the Night.....O
Invasion U.S.A......O
Iron Eagle.....O
Jagged Edge.....O
The Jewel of the Nile.....A-III
Joshua Then and Now.....A-IV
The Journey of Natty Gann.....A-I
Just One of the Guys.....O
Key Exchange.....O
King David.....A-III
King Solomon's Mines.....O
Kiss of the Spider Woman.....A-IV
Lady Jane.....A-III
Ladyhawke.....A-II
The Last Dragon.....A-II
The Legend of Billie Jean.....A-II
Lifeforce.....O
Lily in Love.....A-IV
Little Treasure.....A-IV
Lust in the Dust.....O
Macaroni.....A-III
Mad Max Beyond Thunderdome.....A-III
The Man With One Red Shoe.....A-II
*** Marie**.....A-II
Mask.....A-IV
Maxie.....A-III
Mishima: A Life in Four Chapters.....A-III

Missing in Action 2: The Beginning.....O
Movers and Shakers.....O
Moving Violations.....O
Murphy's Romance.....A-III
National Lampoon's European Vacation.....O
Night Patrol.....O
9½ Weeks.....A-I
1918.....A-I
Nomads.....O
The Official Story.....A-II
Once Bitten.....O
One Magic Christmas.....A-II
Out of Africa.....A-IV
Pale Rider.....O
Pee Wee's Big Adventure.....A-II
Perfect.....O
Plenty.....A-IV
Police Academy 2: Their First Assignment.....A-III
Porky's Revenge.....O
Power.....O
Pretty in Pink.....A-III
A Private Function.....A-IV
Prizzi's Honor.....A-III
The Protector.....O
Pumping Iron II: The Women.....A-III
The Purple Rose of Cairo.....A-II
Quicksilver.....A-III
Rainbow Brite and the Star Stealer.....A-I
Rambo: First Blood Part II.....O
Ran.....A-II
Rappin'.....A-III
Real Genius.....A-III
Re-Animator.....O
Red Sonja.....A-III
Remo Williams: The Adventure Begins.....A-III
Return of the Living Dead.....O
Return to Oz.....A-II
Revolution.....A-II

Rocky IV.....A-III
Runaway Train.....O
Rustlers Rhapsody.....A-II
St. Elmo's Fire.....O
Sam's Son.....A-II
Santa Claus: The Movie.....O
Savage Island.....O
Secret Admirer.....O
The Secret of the Sword.....A-I
Shoah.....O
The Shooting Party.....A-IV
Silver Bullet.....O
Silverado.....A-II
The Slugger's Wife.....A-III
Spies Like Us.....O
Starchaser.....A-III
Stick.....O
Streetswalkin'.....O
Stripper.....O
Sudden Death.....O
The Sure Thing.....A-III
Sweet Dreams.....A-III
Sylvester.....A-III
Target.....A-II
Teen Wolf.....A-III
Test of Love.....A-II
That Was Then, This is Now.....O
To Live and Die in L.A......O
Transylvania 6-6000.....A-II
The Trip to Bouifoult.....A-II
Turtle Diary.....A-II
Twice in a Lifetime.....O
A View to a Kill.....O
Volunteers.....O
Warning Sign.....O
Weird Science.....O
Wetherby.....A-III
When Father Was Away on Business.....A-III
White Nights.....A-II
Wildcats.....O
Year of the Dragon.....O
A Year of the Quiet Sun.....A-II
*** Young Sherlock Holmes**.....A-II

Farmworkers end Campbell dispute

by Stephenie Overman
NC News Service

The signing of two collective bargaining agreements Feb. 19 has ended a seven-year dispute between the Farm Labor Organizing Committee and the Campbell Soup Co.

The agreements resulted from mediation by a special commission, known as the Dunlop Commission, established by a May 6, 1965, understanding between Campbell and FLOC. It is headed by John Dunlop, a Harvard University professor who had been U.S. secretary of labor, and includes Msgr. George G. Higgins, a noted labor activist and former secretary for special concerns at the U.S. Catholic Conference.

The commission was formed to oversee union representation proceedings among farmworkers employed by Campbell suppliers, supervise labor negotiations, draft an agricultural collective bargaining act, and develop remedies and penalties to ensure that all parties bargained in good faith.

One collective bargaining agreement signed Feb. 19 involved the Campbell Tomato Growers Association covering 16 farms in northwest Ohio, Campbell Soup Co. and FLOC. The other involved Campbell and Vlastic Foods, Inc., FLOC and 12 growers of cucumbers in Michigan.

FLOC has been boycotting Campbell products since 1979 seeking a collective bargaining agreement. FLOC contended that since it did not directly hire farmworkers the company should not be targeted. FLOC countered that since Campbell's agreements with growers determine the amount of money growers can pay their workers, it was the logical focus of the boycott.

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Christians in Lebanon

War has raised spiritual awareness

by Sr. Mary Ann Walsh
Fifth in a six-part series

BEIRUT, Lebanon (NC)—Lebanon's long, bloody civil war has shattered the nation, but it has also brought its religious orders more members and raised the spiritual awareness of some young people, said church officials.

"The only good thing the war has done is give young people a higher sense of awareness of their responsibility" to society, said Father Pierre Azzi, former head of the Maronite Monks.

Father Azzi, dean of the school of theology at Holy Spirit University in Kaslik, Lebanon, said that there was an "increased study of theology, especially among women," at the university.

He also noted that "vocations are increasing" and said that at the end of this academic year, 25-30 students at the university will be ordained to the priesthood.

The increase in vocations, said Father Azzi, is "essentially because of the war," which, he said, has led to "more spiritual maturity."

ANTONINE FATHER John Sader, superior of the community at the Maronite Church of St. Anthony the Abbot in Beirut, said his order has also grown.

The order has 100 monks—32 of them under age 50—21 men studying for the priesthood in Rome, and 23 more novices in Lebanon.

"Before the war, Lebanon was rich and

wealthy, and young men were not very religious," Father Sader said. "The war has caused young men to reflect on religion, to deepen in prayer. We have a good screening process," he added, "and we're getting men of good character."

Father Sader also credited Lebanese family life for nurturing vocations. "There still are very deep religious roots in the Maronite family," he said. "Vocations mature in this climate."

While praising the spiritual, Father Azzi said said his order "supported armed resistance" during the war because it felt that without it, "Christian society would not exist" in Lebanon.

He denied the frequent assertion that the order had been actively involved in Christian militias. He said their involvement was limited to "support," shown "by not demoralizing them with criticism and moral lessons, saying for example, that they have no right to carry a gun or telling them that Christ said to turn the other cheek."

ANTONINE SISTER Clemence Helou, president of Lebanon's Association for Major Superiors of Women, and Mother Marie Elie Bechara of the Maronite Sisters of St. Therese, said war relief work has improved the spiritual life of their orders.

"We opened our houses to refugees. It was a grace to be involved in the war," said Sister Helou. During one period of bombing, the Antonine generalate, which had never housed anyone but sisters, took in 15 laypersons.

"We were full," she said. "All our convents were housing refugees, and we had to deal with them, serve them, hear them." Because of that, the sisters became "open to the life of the people."

"With the war, people became closer to us and saw our lives more closely," said Mother Bechara. "We took in the displaced, cooked for them, were near them," she said. "Before the war, they thought we were distant and wealthy."

Founded in 1935, the order today has 107 members, as well as eight novices and eight postulants.

Along with the increasing membership and the deepened sense of mission, there's a dark side to the life of the Lebanese orders. "We accept to die," said Franciscan Sister Violet Ayoub, a school administrator and member of the Franciscan Sisters of the Cross of Lebanon.

"Someone told us we must learn to use arms to protect ourselves," said Sister

Ayoub, "but none of us has accepted this. If the superior tells me to be in a Moslem area, it signifies that God has called me to be there and to be a martyr," she added.

She spoke of five Franciscan Sisters of the Cross who live in the Moslem village of Hamra, near Beirut. "They can never go out," she said. "At night they receive threatening telephone calls telling them to leave."

The order, founded in 1926, is headed by Sister Arze Gemayel, sister of Lebanon's President Amin Gemayel.

SISTER HELOU spoke of nuns in her order whom she cannot visit because they live in Moslem areas. When they telephone her, they speak in code. "They say, 'We've received many letters,'" she said. "Many letters," she said, means "many threats."

Sister Helou spoke of her own brush with fear during a taxi ride. She was wearing a cross around her neck and "the cab driver begged me to hide the cross, as we drove through the Moslem area. I fought with myself whether or not to hide it because I was alone."

"I kept it out," she added, "but I felt exposed to death all the time."



INSPIRED BY WAR—Father Pierre Azzi, former head of the Maronite monks and now dean of the school of theology at Holy Spirit University in Kaslik, Lebanon, said that "the only good thing the war has done is give young people a higher sense of awareness of their responsibility" to society. Antonine Sister Clemence Helou, president of Lebanon's Association of Major Superiors of Women, said that because all of the convents are housing refugees of the war, sisters have become "open to the life of the people." (NC photos)



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