



## Priest defies Vatican order to retract

WASHINGTON (NC)—A clash involving the right of a theologian to dissent from some church teachings in an atmosphere of academic freedom and the duty of the church to safeguard the purity of its beliefs erupted in mid-March when Father Charles Curran rejected a Vatican order that he retract his views on some sexual ethics issues.

He was told he would lose his right to teach as a Catholic theologian at The Catholic University of America in Washington if he did not comply with the order from the Congregation for the Doctrine of the Faith.

Because Catholic University is a pontifical university, theologians must have Vatican approval to teach there.

Father Curran, a moral theologian whose career at Catholic University has been marked by controversy, revealed at a March 11 news conference that Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, had ordered him to retract his views on a number of issues.

Those issues, outlined in a letter from Cardinal Ratzinger to the theologian, include contraception and sterilization, abortion and euthanasia, masturbation, premarital intercourse and homosexual acts, and the indissolubility of sacramental and consummated marriage.

Father Curran's dissenting positions on these issues, the cardinal said, "violate the conditions necessary for a professor to be called a Catholic theologian." It added that "the authorities of the church cannot allow the present situation to continue in which the inherent contradiction is prolonged."

FATHER CURRAN, at his news conference, said the core of the controversy "concerns the legitimacy of dissent from authoritative, non-infallible church teaching."

He said he does not disagree with any dogmas or defined truth and said his basic position is that it is "legitimate for a Roman Catholic to dissent in theory and in

practice from non-infallible church teaching."

Father Curran said this view is accepted by "many world-acclaimed Roman Catholic theologians," including the late Jesuit Father Karl Rahner, French Dominican Father Yves Congar and several U.S. theologians.

"My positions are neither rebellious nor radical," he said. "My theological positions represent the mainstream of Catholic theology."

A compromise proposed by Father Curran—that he retain his tenured professorship at the university but agree not to teach any courses in sexual ethics—was rejected by the Vatican, Father Curran said.

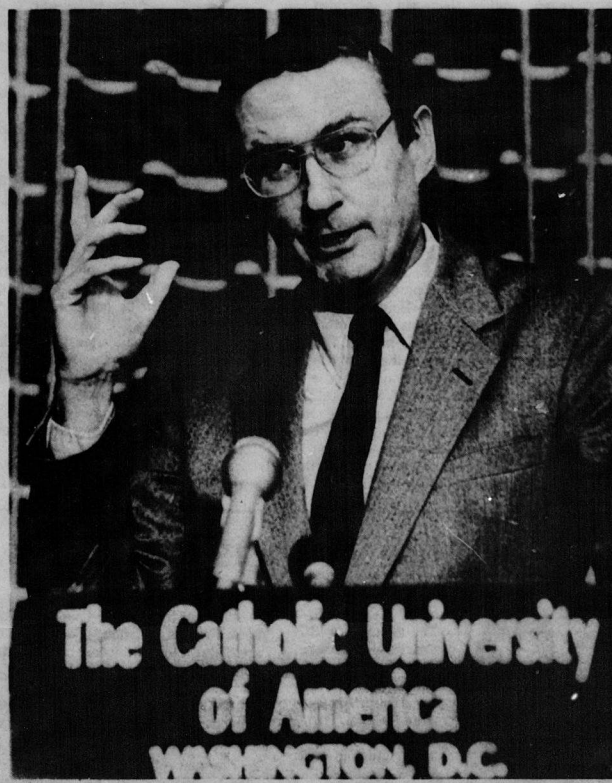
Cardinal Joseph Bernardin of Chicago, who is chairman of Catholic University's board of trustees, said he supported the compromise and that the Vatican should be open to reconsidering it.

WHILE SAYING the compromise might represent "a glimmer of hope" for a satisfactory outcome, Father Curran said he nonetheless is prepared to file a civil suit to protect his teaching contract.

Several past presidents of the Catholic Theological Society of America issued a statement defending Father Curran. They said if Father Curran's views are so "incompatible with church teaching" that he must be dismissed, then "justice and fairness would dictate that other Catholic theologians who hold similar views should be treated in exactly the same fashion."

"The problem is, of course, that there are very many Catholic theologians who do dissent from non-infallible teachings," the theologians added.

The signers included, among others, Jesuit Fathers Walter Burghardt and Richard A. McCormick, both of Georgetown University; and Fathers Richard A. McBrien of the University of Notre Dame, David W. Tracy of the University of Notre Dame, and David W. Tracy of the University of Notre Dame. (See REACTIONS on back page)



**WON'T RETRACT**—Speaking at a Washington press conference, Father Charles E. Curran, professor of moral theology at The Catholic University of America in Washington, says that he has rejected a Vatican order to retract his views and may lose his right to teach at the university. The press conference was held a few days after a meeting with Cardinal Joseph Ratzinger of the Congregation for the Doctrine of the Faith. (NC photo by Bob Strawn)

## Pro-life movement healthy but much work ahead

by Jim Jachimlak

The work of the pro-life movement is far from over, but the movement is healthy, a national spokesman told Indiana pro-life leaders last week.

Father Edward M. Bryce, director of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, spoke at a luncheon in the Catholic Center on March 12. Pro-life leaders from the five Indiana dioceses had been invited.

"I am constantly reminded that, yes, there are people listening," Father Bryce said. "There are people who care."

He praised the pro-life movement in Indiana for its work. "I brag about the growth and development of the pastoral plan in Indiana," he said. "I really would like to take the credit for it, and I do."

Father Bryce traced the Catholic Church's involvement in the abortion issue to the 1973 Supreme Court decision which legalized abortion. "There were those who thought that all of the other concerns were jettisoned and that we had become a single-issue church," he pointed out. But in reality, he said, the church has remained committed to the whole range of life issues known as the consistent life ethic. "In our hearts and in our heads we can embrace the whole human race," Father Bryce said.

At the heart of that teaching, he said, is the idea that "the dignity of all human beings is in their very person, not in the color of their skin, not in their endowment." So it is not up to us to decide who can exist in our society.

But allowing others to exist is not enough, Father Bryce said. "We must also serve those people—not academic needs but problems in their lives." For example, "it's not difficult to realize that a pregnant mother in need must have those needs met so she and her child won't die."

So we have a responsibility not only to work against abortion, but also to help meet the needs of pregnant women for

whom it is a problem. "When the statistics indicate that abortion is coming down, it will be because more people are aware of their responsibilities," Father Bryce said.

He cautioned, "Be careful when you say no to a stranger, because Jesus really wants you to do this work."

That work is best done, he said, at the parish level. "That's where the problems are." So the pro-life movement is most effective when parish organization is strong.

Father Bryce also commented on the advertisement published March 2 in the New York Times which supported Catholics who dissent from the church's teaching on abortion. The ad was in response to another one which appeared in the Times in October 1984. Signers of the most recent ad declared their solidarity with signers of the original one, and protested reprisals taken against the original signers.

The ad "is causing some confusion and sparking some debate," Father Bryce said. "The debate will cause people to read the ad and then read the original one. Then they will question what either of these mixed-up ads has to do with the core of the issue, which is the protection of life."

The signers of the second ad claimed to be in solidarity with the signers of the first. So Father Bryce chided those whose names appeared in both ads. "I usually do find myself in solidarity with myself," he said.

Whatever motivated the signers of either ad, Father Bryce doubts their claim

that they were seeking dialogue. "Not one of them picked up the phone and called my office. So I was never impressed with that reason," he said.

A number of the signers said they were motivated by sexism and oppression of women by the church. "And yet," Father Bryce said, "I think the ad was put together by men and it got a lot of women in trouble. Those of us who are in the pro-life movement know that this is what happens with abortion."

### Looking Inside

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# FROM THE EDITOR

## The Franciscans' custody of the Holy Land

by John F. Fink

St. Francis of Assisi visited the Holy Land for many months during the years 1219 and 1220. One of the reasons for his trip was to carry out a decision his order had made two years earlier—to send friars to all the nations of the world, Christian and non-Christian alike. For purposes of evangelization, the world was divided into regions and one of those regions was the Province of the Holy Land. Francis went there to assist in settling his friars.

The Franciscans have been there ever since, except for short periods in the late 13th and middle 16th centuries.

Today the head of the Franciscan friars has the title of custodian of the Holy Land. The friars have jurisdiction over the major shrines of the Christian world in Israel, Jordan, Egypt, Syria, Lebanon, Cyprus, Turkey and Greece. Nearly 350 friars and 150 Franciscan Sisters and members of other women's religious congregations care for 40 sanctuaries in what we know as the Holy Land.

Pilgrims and tourists see the work of the Franciscans wherever they travel in the Holy Land—from the magnificent Basilica of the Annunciation in Nazareth, to the Church of the Transfiguration at the top of Mount Tabor, to the Church of All Nations at the site of the Agony in the Garden in Gethsemani, to the most sacred shrine in Christendom, the Church of the Holy Sepulchre on the site of the crucifixion and the resurrection.

The Franciscan friars are particularly visible in Jerusalem each Friday afternoon at 3 o'clock when they

solemnly file along the Via Dolorosa, retracing the route that Christ took from the Praetorium to Calvary. Almost every pilgrim or tourist has walked the same route.

The friars also care for shrines that are less popular because they are not included in many tours: Ain Karem, for example, the site of the visitation of Mary to Elizabeth and where John the Baptist was born; the road to Emmaus, where Christ walked with two disciples after his resurrection; Naim, the village in Galilee where Christ brought a widow's son back to life.

It can get lonely for the friars in these places. When I took a group of Catholic journalists to Ain Karem, for example, the friars there were very glad to see us. One reason, we learned, is because there are no longer any Christians in the village.

WHEN ST. FRANCIS was in the Holy Land, it was the time of the crusades, the series of expeditions and battles undertaken by Christians in Europe between the 11th and 13th centuries to regain the shrines of the Holy Land from the Moslems. The first crusade, in 1099, was victorious and ended with the seizure of Jerusalem. The crusaders started building churches in the Holy Land. The fifth crusade was going on during Francis' visit and there were to be four more.

The Christians finally were defeated in 1291, almost 200 years after the crusades began, when the port city of Acre fell to the Moslems. With the loss of Acre, the Franciscans fled to the nearby island of Cyprus to plan their return to the holy places. Meanwhile, the Christian rulers in Europe maintained diplomatic relations with the Moslems.

The first breakthrough came in 1333 when King Robert and Queen Sancia of Naples negotiated with the Sultan of Egypt and obtained the Cenacle, the upper room in Jerusalem where the Last Supper took place, where Jesus

appeared to the apostles after his resurrection, and where the Holy Spirit descended upon the apostles. The Cenacle was turned over to the Franciscans.

One by one the rights to other holy places were acquired by the friars. They built a monastery on Mount Zion and lived there for more than two centuries. But in 1523 they were expelled from the Cenacle and in 1551 they were forced from the monastery.

They were back, though, only nine years later. They moved into St. Saviour's monastery, a couple hundred yards from the Church of the Holy Sepulchre, and they have been there ever since. Today it is the seat of the Custody of the Holy Land.

During the centuries that followed, the Franciscans gradually acquired possession of the places made holy by Christ. For example, they acquired the site of the annunciation in 1620, Mount Tabor in 1631, Ain Karem in 1679, Emmaus in 1836, Naim in 1878, Capernaum in 1894, Gethsemani in 1905 and Bethany in 1950.

In some cases, negotiations took a long time. The Franciscans began negotiations for Cana, where Jesus changed water to wine at the wedding feast, in 1641; they were finally concluded successfully in 1879.

ONE OF THE principal functions of the Franciscan Custody of the Holy Land has been the maintenance and repair of these shrines. And that brings us to the reason I've written on this subject this week. The efforts of the Franciscans are supported mainly through the collections taken up in churches on Good Friday.

Since this is not a Sunday collection, there usually is not a special envelope in the parish set of collection envelopes. And some parishes, unfortunately, don't even take up the collection. But the Franciscans do need help to maintain the shrines in the land where Jesus lived.



## Oldenburg Franciscans elect five members to general council



**NEW LEADERS—** The Sisters of St. Francis of Oldenburg have elected new officers. They are Sisters Annata Holohan, Julie Hampel, Carol Ann Sunderman, Joan Laughlin and Marya Grathwohl.



Five Franciscan Sisters were elected members of the General Council of Sisters of St. Francis, Oldenburg, March 15. They are Sister Annata Holohan, congregational minister, and Sisters Julie Hampel, Carol Ann Sunderman, Joan Laughlin and Marya Grathwohl, councilors. They will serve the Franciscan community in this capacity for the next four years.

The new officers were elected in a special session of the congregation's general chapter, a group of 41 delegates. Archbishop Edward T. O'Meara of Indianapolis presided over the election. The new council will be officially installed during the summer session of the general chapter which begins July 7.

Sister Annata, from Streator, Ill., has been a member of the general council for the past four years. From 1960 to 1982, she was a missionary in Papua New Guinea. Her missionary work included service as a teacher, principal and liaison between the national and Catholic educational systems. From 1965 to 1972, she was regional superior of the Oldenburg Franciscans in Papua New Guinea. Before her election in 1982, she was director of the novitiate of the Mendi diocesan community which was founded by the Oldenburg Franciscans.

Sister Julie Hampel, a native of Cincinnati, is a graduate of Marian College in

Indianapolis. She has taught elementary grades in schools in Indiana and Ohio and served as principal at St. Monica School in Indianapolis from 1970 to 1979. Elected to the general council for the first time in 1982, she will begin a second term of four years in July. Sister Julie is currently the liaison for the Leadership Conference of Women Religious and the Association of Religious of the Indianapolis Archdiocese.

Sister Carol Ann Sunderman also was born in Cincinnati. She is a graduate of Marian College, Indianapolis, and taught elementary grades in schools in Ohio and Indiana. In the archdiocese, she taught at St. Christopher and St. Monica in Indianapolis, Our Lady of Perpetual Help in New Albany and St. Lawrence in Lawrenceburg. Before her election, she served as director of scholastics (Sisters in temporary vows).

Sister Joan Laughlin was raised in Cincinnati. She is a graduate of Marian College, Indianapolis, and Ball State University, Muncie. She was an elementary teacher for 28 years in Indiana and Ohio. In the archdiocese, she taught at Holy Name in Beech Grove, St. Mary in Greensburg and Holy Family in Richmond. Before her election, she served as coordinator of community life facilitation for the Oldenburg Franciscan Sisters. Since 1980,

she has also been director of the Sisters' lay associate program.

Sister Marya Grathwohl, also a Cincinnati native, is a graduate of Marian College. She has taught elementary grades in Indiana, Kansas and Montana. Since 1982 her work has been in lay ministry development with the Crow and Northern Cheyenne Catholic communities in Montana.

The general chapter is the highest governing body of the religious congregation. The general chapters are composed of present and some former administrators and elected delegates from the general membership of the religious community, including those stationed in the Papua New Guinea missions.

During the second session of the general chapter, July 7-18, the delegates will work on gaining official approval of their new constitutions and on setting goals for the next four years.

## Chatard High School principal appointed new superintendent of Ft. Wayne-South Bend

After nine years as principal of Bishop Chatard High School in Indianapolis, Lawrence M. Bowman has been appointed superintendent of schools for the Diocese of Fort Wayne-South Bend.

He will assume the position July 1. As superintendent, he will be responsible for 43 elementary schools and four secondary schools with a combined student enrollment of 15,000.

An Indianapolis native, Bowman was born in 1940 and graduated from Secina Memorial High School in 1958 and Marian College in 1962. He has taught and served as administrator at Reitz Memorial High School in Evansville and at Cathedral and Roncalli High Schools in Indianapolis prior to becoming principal at Chatard. He is married with two children and is a member of St. Simon's parish in Indianapolis.



Larry Bowman



3/21/86

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### Archbishop O'Meara's Schedule

Week of March 23

SUNDAY, Mar. 23—Paschal Sunday, Easter Vigil at St. Charles Church, Bloomington, 10 a.m.

TUESDAY, Mar. 25—Christ Mass, Easter Vigil at St. Charles Church, Indianapolis, 7:30 p.m.

WEDNESDAY, Mar. 26—Taping of the Easter Sunday Television Mass, Channel 36, Indianapolis, 7:30 p.m.  
THURSDAY, Mar. 27—Annual Board Meeting of the Indianapolis Convention and Visitors Association, Convention Center, Indianapolis, 8 a.m.

—Holy Thursday Mass of the Lord's Supper, St. Andrew Church, Richmond, 7 p.m.

FRIDAY, Mar. 28—Good Friday Services, St. Mary Church, New Albany, 2 p.m.

SATURDAY, Mar. 29—Easter Vigil Services, Holy Spirit Church, Indianapolis, 8 p.m.





**JOINING HANDS**—In the atrium of the Hyatt Regency Hotel in Indianapolis, a crowd which had gathered to observe the kickoff of Hands Across America joins hands and sings "We Are the World." (Photo by Jim Jachimiak)

## 'Hands Across America' will pass through Indiana

On May 25, at 2 p.m., millions of Americans will join hands to create a 4,000-mile continuous human chain coast-to-coast. The event, Hands Across America, will raise funds to combat hunger and homelessness in the United States.

The line of participants will enter Indiana from Ohio, just north of Lawrenceburg, follow a route through Indianapolis, then north to South Bend and west toward Chicago. At approximately 1,320 participants per mile, 369,600 people will be needed to cover the 280-mile Indiana route.

Hands Across America will be sponsored by United Support of Artists for Africa (USA for Africa), a foundation formed to administer the proceeds from the recording "We Are the World." The event is being chaired by Bill Cosby, Lily Tomlin, Kenny Rogers and Pete Rose.

Hands Across America will span 16 states and the District of Columbia, reaching from near the Statue of Liberty to the Pacific Ocean. Each participant is asked to contribute at least \$10 to combat hunger and homelessness in the United States. The project is expected to raise \$50-\$150 million.

At a March 13 kickoff of the Indiana event, Hands Across America officials announced how the proceeds would be divided. Fifty percent will go toward existing programs for the hungry and homeless, 40 percent toward long-term projects, and 10 percent toward a new emergency relief fund to be established by USA for Africa.

Brad Senden, state director of Hands Across America, said that Indiana had produced a higher volume of mail in connection with the project than any other state except New York. "That's not bad for 5 million people, especially when they have that many on a street corner in New York," Senden said.

Those wishing to participate can call toll-free, 800-USA-9000. A \$10 contribution will ensure a space in line and a commemorative certificate; for \$25 a T-shirt will be added; and for \$35 or more, participants will also receive a visor and a Hands Across America lapel pin.

For more information or to receive a brochure and sign-up form, contact the Indiana office at 9100 Purdue Rd., Suite 204, Indianapolis, Ind. 46268, 317-576-1550.

### A Lenten meditation

## When daily grind gets bad, look above and see the stars

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

It's been one of those days. Three loads of laundry, a trip to the store, another to the post office, up and down the stairs—how many times was it?—cleaning the bathroom, and lots more.

Why do I get the feeling that life is filled with chores? Just jobs and gobs of chores!

And through it all I'm supposed to love God every minute of every day. And what's more, the love of God should be the "big" love of my life. How does love of God fit in stacks of paperwork, sorting pairs, cleaning house, sitting through meetings?

I know that I live in time, yet for eternity. But this world has a way of pressing in on me. If I allowed it, the cares and work of this life would eat up all my time and take all my energy, leaving no space "for eternity." No, I can't let that happen. I can't let myself look out the prison bars of life and see only mud beyond. I need to look up and see the stars, the "stars" of a world



beyond this world in which we are now living.

How do I bring myself to notice the stars above, the life waiting for me beyond this life? For myself at least, and maybe for you, I need to set aside some "me and God" time each day. Time to get away from chores and to sit with, or walk with, or jog with Jesus as a partner. It is a time for small talk between the two of us. Mostly the kind of unhurried talk that goes on between friends.

Personally, I love to walk. I cherish those moments in all kinds of weather, away from life's routines. There I can gain peace from the perspective about work and worries that a walk with Jesus gives. It's like that Easterday walk Jesus took with two disciples on their way to Emmaus. You have no idea how many conversations the trees, lawns and sidewalks have heard as eavesdroppers.

One day, for example, I had been wrestling with some rather serious problem. As I walked I imagined God was up there high above me looking down and shaking his head in a kindly way as if to say, "Why are you worried? Don't you realize that I understand the problem and will back you up?"

The rest of the walk was quiet. I could hear the birds sing.

## Mar. 25 Chrism Mass will be at St. Barnabas

### 150 priests will concelebrate with archbishop

Some 150 priests of the archdiocese are expected to join in concelebrating the annual Chrism Mass on the Tuesday evening of Holy Week in St. Barnabas Church in Indianapolis.

The ceremonies will take place at 7:30 p.m. on March 25. A congregation of some 600 Religious and lay representatives from throughout the 39-county archdiocese is expected to attend.

Following the homily by Archbishop Edward T. O'Meara, all of the archdiocesan and religious order priests attending will renew their commitment to serve the people of God. Each priest is called to build the Lord's kingdom, and this liturgical celebration allows them the opportunity to pledge themselves to undertake this responsibility with renewed and increased enthusiasm. It is also through their participation in this annual event that the Religious and lay leaders of the parishes and institutions served by the clergy in the archdiocese indicate their support of their priests by witnessing their rededication of the promise of service to the people of the archdiocese.

This special Mass is also the occasion when nearly 150 representatives from each parish and institution throughout the archdiocese will receive the holy oils that will be used during the next year in the administration of the sacraments of baptism, confirmation, anointing of the sick and priesthood. In the Old Testament, priests, prophets and kings were anointed with oil.

In the New Testament, as the indication every Christian's participation in priestly, prophetic and royal mission of Lord Jesus, the three specially blessed are administered to the members of believing community. The distribution the oils on this occasion indicates the use of faith shared by the members of church of the Archdiocese of Indianapolis.

Overall plans for the celebration being made by the archdiocesan Office of Worship, Father Stephen Jarrell, director of Music, under the direction of Chas. Gardner, will be provided by a number of musicians and a choir composed of volunteer singers from throughout the archdiocese. Seminarians of the archdiocese will assist at the liturgy as acolytes. Ushers will be selected from St. Barnabas Parish. Deacons of the archdiocese will assist the archbishop and administer the oils.

Joining Archbishop O'Meara in sanctuary will be Benedictine Archbishop Timothy Sweeney, archbishop of St. Melina and Msgrs. Francis Tuohy and Ger. Gettelfinger, vicar general and chancellor of the archdiocese, respectively. Priest deacons and the chairman of the Council of Priests will also be present.

A reception will be held in St. Barnabas Hall following the service hosted by members of the parish.

Catholics from throughout the archdiocese are invited to participate.

## Campus ministries office celebrates 10th anniversary

One sign of the growing ecumenical movement here is the Indiana Office for Campus Ministries, now celebrating its 10th anniversary. The office was organized in 1976, a year after Roman Catholic and Protestant leaders put together a vision for a cooperative state office for campus ministry.

Since then, the office has sponsored more than 100 different programs. This year's programs have included a workshop on ministry to students, a forum on higher education, a retreat for campus ministers and a student ecumenical conference.

The office serves 13 Christian denominations: American Baptist, Church of God (Anderson), Church of the Brethren, Cumberland Presbyterian, Episcopal,

Friends, Indiana Newman Foundation (Roman Catholic), Moravian, Southern Baptist, United Methodist (North Conference) and an agency known as the Indiana Commission for United Ministries in Higher Education which includes the Christian Church (Disciples of Christ), United Church of Christ, United Methodist (South Conference) and Presbyterian Church (USA).

The Rev. Erwin R. Bode is director of Catholics in the archdiocese involved with the organization include: Zelda Fly, campus minister at Indiana State University in Terre Haute, who serves as board secretary, and Joseph Toussaint, St. Matthew's parish in Indianapolis who serves on the finance and development committee.

## Sisters of St. Joseph anniversary

The Sisters of St. Joseph of Carondelet celebrated the sesquicentennial of their order's coming to the United States with a Mass of Thanksgiving at Holy Angels Catholic Church in Indianapolis last Sunday, March 16.

Major celebrations are being held in April and in June in St. Louis, the city where the sisters first settled and grew. The community now numbers more than 3,000, with ministries in health care,

education at all levels, spiritual formation, social service, pastoral care, counseling and other varied works throughout the states, including Hawaii, with missions in Peru and Japan.

St. Joseph Sisters in the Indianapolis area serve at Roncalli High School, Martha Center College, Fort Benjamin Harrison, Riley Child Guidance Clinic, St. Matthew and Holy Angels parishes, and Holy Angels School.

## Hostage families hold prayer service and vigil

WASHINGTON (NC)—The families of six kidnapped Americans held hostage in Lebanon were joined by hundreds of people March 16 in Washington to pay tribute to the captives.

Family members also met March 17 with State Department officials to find out if there were new developments. Among the hostages is Servite Father Lawrence Martin Jenco, director of Catholic Relief Services in Beirut.

Relatives of the hostages organized a midday prayer service and an evening candlelight vigil near the White House to mark the first year of captivity for Terry Anderson, Associated Press bureau chief in

Beirut, and the second year for William Buckley, a political officer at the U.S. Embassy in Beirut.

Another vigil will take place in Joliet March 28, Good Friday, during which 444 candles will be lighted and 444 yellow helium balloons released to symbolize the days of Father Jenco's captivity.

Auxiliary Bishop Roger L. Kaffier of Joliet will lead the service on the steps of the city's courthouse. He will be joined by Father Raymond Garbin, pastor of St. Bernard Parish, which is Father Jenco's home parish, and Servite Father Mark Franceschini of Denver, the brother-in-law of Father Jenco's sister.

## COMMENTARY

## Cardinal Sin and the lesson of the Middle Ages

by Richard B. Scheiber

The Philippines: Marcos is out, Aquino is in. Political prisoners are free. The people have a voice. It's still an uphill road, but there is hope in a society where that virtue has been in short supply.

Analysts generally agree that three elements were responsible for the relatively peaceful change of power in the Philippines: the determination of the Philippine people; the sensible stand of the U.S. government, which ultimately came down on the side of those people; and the influence of the church under the leadership of Manila's remarkable Cardinal Jaime Sin, with the backing of Pope John Paul II.

Now the cynics come crawling out of the woodwork, especially regarding the

church's role in the Philippine deliverance. Why is it all right, they ask, for the church to get involved in politics in the Philippines and not in Nicaragua, for example? How can the pope order priests and Religious to stay out of politics, yet throw his weight around in his native Poland, and encourage his Philippine cardinal and his bishops there to try to influence the outcome of a flawed election campaign? A double standard, they say.

As usual with cynics, they have heard what they want to hear. It is much easier to make judgments based on knowledge gained from reading headlines than to dig into the essence of an issue. That would take hard work. If people who claim the church operates on a double standard in the political sphere would admit what the Holy Father really says is that priests and Religious should refrain from holding political office, they would see quite a different picture.

If the church is to be concerned with justice, with poverty, with peace, with the good of human beings, it can hardly hold

itself aloof from happenings in the political sphere, where matters relating to the common good of people are decided. But if priests and Religious, whose task it is to help us form ourselves into effective Christians so that we may become a "leaven" in society, involve themselves in partisan politics, either in elective or appointive offices, they run the risk of losing their ability to make effective, impartial moral judgments. They have become part of a vested interest.

For example, in Nicaragua, the church supported the revolution against the Somoza government. Today, the church still tolerates the Sandinista government, but does speak out, with credibility, about rights violations committed by that government, except when the government shuts down the church's means of communication. The priests who are officials of that government, having become part of it, are not likely to be its critics.

In the Philippines, Cardinal Sin and the church sided with the people, against the Marcos government's corruption and oppression. But the church is not part of the new government, as it was not of the old. It is free to speak out should the Aquino regime, or any other regime that might take over, abuse its power.

In Poland, the strongest voice for the rights of the people is precisely the church, yet no cleric holds political office, nor could one, since communist clergy in that country are few and far between.

One need not go to Poland or Nicaragua or the Philippines to examine ways in which the church makes its voice heard in the field of politics. The U.S. bishops have had real influence on our government's approach to the issue of nuclear war and



their coming pastoral letter on the economy will also stimulate some healthy discussion which may well lead to a more just society for the poor among us.

How much credibility would these important documents have if clergy and Religious were active in great numbers as elected or appointed government officials? Whose axe would they be perceived as grinding?

That is the core of Pope John Paul's teaching. In order to give effective moral guidance in the realm of human relations—politics, if you will—the church must not be part and parcel of any government.

That is a lesson learned in the Middle Ages. It should not be forgotten now.

## How close are we to the Orthodox and Anglicans?

by Dick Dowd

It's going to be a long time, I figure, before we're anywhere near the possibility of Christian unity. I wonder if even my children will be alive to see the day.

Yet we've come a long way from the days of my mother's youth when she sat on the steps of the North Church in Boston because she felt it was a sin to go into that historic site made famous by Paul Revere's ride. It was a Protestant church.

I remember some such fears myself. As a college sophomore I went to another campus for a winter weekend and found myself "in chapel" as part of the festivities. I recall the peculiar feeling I had about this "minister" praying over me. To demonstrate my Catholicism I only bowed my head halfway.



In those days, for most of us, Christian unity was limited to a Latin phrase carved on the facade of the college library: "Ut Unum Sint." We had learned enough Latin to recognize the prayer of Jesus "That all might be one." But in our view it was past history, not present reality.

Our closest kin, of course, are the Orthodox. We have Pope Paul VI's word on that. We recognize their priests as tracing their orders back to the apostles. Yet we can't get together with them on liturgy or moral practice. We Roman Catholics began Lent on Feb. 12. Orthodox have four weeks leading up to the beginning of Great Lent which they celebrate this year on March 17. And in their official statistics each year, the Orthodox churches list the number of divorces given by church authorities. We don't permit divorce at all.

Next of kin after that? Probably first the Anglicans and then the other Protestants who trace their origins to the Catholic Church of the mid-16th century. How are we doing there?

Along with a number of other reporters,

I attended a press conference at the conclusion of the first Anglican-Roman Catholic International Commission (ARCIC-II) meeting ever to be held in the United States. It was an eye-opener.

ARCIC published its final report in 1982 (that's when ARCIC-II came into being) and the Anglicans will be taking an official look at that in their world conference in 1988. Catholics are looking at it now.

One of the members of both consultations is the English Jesuit Father Edward Yarnold, who gave a rather incisive overview of things in the British press early in February. I concluded from his report that: despite the great reservoirs of good will; despite the fact that Anglicans, Catholics, Lutherans and others are using the same readings at services each Sunday; despite the fact that at the second consultation, the members were able to worship each other's consecrated host and communion which neither side could do in good conscience; despite the acceptance, in many cases of baptism

performed in another church; we are only at a very early stage on the road to unity.

One of the difficulties at the U.S. meeting was an agreed doctrinal statement on justification and salvation that was never issued. There was disagreement on the use of certain language. That meant a wasted year.

Father Yarnold, however, was much more sanguine. He expressed privately to me, and subsequently has committed to print, his belief that it was a positive sign of how important the eventual agreement would be that complete unanimity was desired on the language and its interpretation.

That leads me back to my original long, long, long view. What still remains, of course, is what Father Yarnold, with typical British understatement, calls a problem that is "complicated and untidy": Catholic acceptance of Anglican orders, complicated by the ordination in the Anglican Church of women as priests.

Hummmmm. Perhaps, my grandchildren or great-grandchildren or . . .

## The Vatican II renewal has yet to reach the secular media

by Antoinette Bosco

To say that the Catholic Church has changed since Vatican II is probably the understatement of the year. But I'm beginning to think that there are a lot of people in this country who think that the church is still in the Dark Ages.

Recently my eldest son was visiting me for the weekend with an old college friend. On Sunday morning we all went to Mass together. My son's friend, a 36-year-old businessman who hadn't set foot inside a Catholic church since 1967, was shocked at the changes in the liturgy.

"I was amazed to see lay people serving Communion," he said, "... a woman reading the Epistles ... and the sign of peace. This was a far cry from what I remember of Catholic school days—all those strict rules and frowning nuns."

My first reaction to his lack of awareness was, "Where has this person been?" But then I thought about it further.



Considering the way the church is depicted much of the time by the media, it's no wonder people think we are stuck in the past.

The media still portray a church of regulations, guilt, dark confessionals and self-inflicted punishments. The image of the nun in an old black habit is even used as advertising hype in television commercials.

A Doubleday bestseller is "Growing Up Catholic," by Mary Meara and others, which is said in commercials to be "an irrelevant but affectionate spoof of the rites and rituals" of the church.

The book is a throwback to a Catholicism that is romanticized, cute and unreal today. Reading it, people respond to a Catholicism that hasn't been around for a long time and doesn't have anything to do with the reality of the present-day church.

Wouldn't it be nice if a lot more people, like my son's friend, could come to a Mass and see the changes—and hear the kinds of sermons I hear in my parish now?

The priests I hear today are not spouting fire and brimstone, nor are they trying to instill guilt. Their repeated theme is what it really means to be a Christian in this modern world.

Every sermon delivered by the pastor in my parish shows common sense and talks about the need for maturity and links those concepts to the real message presented by Jesus.

His sermons challenge us to examine ourselves and develop self-knowledge for the sake of personal growth and compassion. Whether the subject is parents and children, husbands and wives, or Catholics and the community at large, the basic message comes down to the ever present need for greater honesty and maturity in all relationships.

The sermons I hear today are down-to-earth with a little humor thrown in and packed with relevance to our daily lives. How satisfying it is to come away from Mass each Sunday with one thought to carry through the week about the challenge and healthy responsibilities we face as Christians.

If movie producers, playwrights and novelists with a faulty view of the church were to walk into just about any U.S. Catholic church, I think they'd get a good dose of reality. They probably would hear a sermon on love, communication, compassion and world peace.

Those media representatives who want

to be open to the facts about the church could be pleasantly surprised.

And those of us who go to church and know that Catholicism is a vital and positive force in our modern lives—are we keeping the message too much to ourselves?

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the criterion

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# ENTERTAINMENT

viewing with ARNOLD

## 'Romance' is comedy with small town nostalgia

by James W. Arnold

Let's offer a kind word for "Murphy's Romance," the Sally Field-James Garner movie which has been getting a ho-hum response from most reviewers in the mass media.

The majority of those writers see themselves as picking films for young urban sophisticates (Yuppies?), who as a group are unlikely to find much in "Murphy's" to excite them. Feisty veteran (66) director Martin Ritt, who went to school a long time ago at St. John's U., has been working against that grain for his entire career, with such films as "Sounder," "Conrack," "Norma Rae" and "Cross Creek."

In some contrast, I grade movies here mostly for myself, on the basis not only of quality but also of human and moral values compatible with a Catholic sensibility. The hope is that most of what I like you'll also like. And Ritt is one filmmaker—especially when he works with the wife-husband writing team of Harriet Frank and Irving Ravetch—"Hud," "Norma Rae" and five others—who has played consistently in my ballpark for three decades.

"Murphy's," using a delightfully witty but low-key script by the Ravetches, is a romantic comedy about a slow-developing love between Emma Moriarity (Field), a newcomer in a small Arizona town, and Murphy Jones (Garner), the aging community gadfly and widower who has operated the town drugstore practically forever. Emma, recently divorced with a pre-adolescent son (Corey Haim), buys a



rundown ranch and struggles to establish a stable for training and boarding horses.

The relationship grows at a leisurely pace, despite the age difference, because Emma and Murphy share a common independent spirit. Like many Ritt heroines, spunky Emma is trying to make it on her own in a conservative town. She can't get customers and the bank won't help because she's a woman. Her truck gets run off the road by a teenage speeder and she ends up broke in the hospital where even aspirin tablets cost \$3 each.

But Murphy is the memorable character, a sort of idealized smalltown maverick (pun on Garner's old TV series intended), a David Harum-type updated to fit Garner's laconic California style. He is modest, self-deprecating ("I still got my hair but lost my gall bladder; it all evens out"), slow to anger, conveying annoyance at stupidity by that slight edge of Garner irony in his voice.

Garner's Oscar nomination is easy to understand, since he has great lines, doesn't need to move fast, and is essentially playing an older version of the civilized Garner hero, the guy who protests with his wits rather than his fists.

As Murphy, Garner represents an odd but attractive mix of old and new values. He has a book full of loans out to the local poor and unfortunate, but drives a restored classic car that won't go over 30 m.p.h. His drugstore itself is a nostalgia trip, with a marble-top fountain where he serves all-chocolate sodas and Cokes with lemon. In one of the best scenes (a wry Ritt comment on today's movies), Murphy walks out in disgust on a teen-age horror film. But he admits to overnight visits to a woman friend in Phoenix.

However you like the mix, Murphy is no doubt intended to represent what Ritt and the Ravetches see as the best in the



**ROMANTIC COMEDY**—James Garner stars as Murphy, a widower who runs a small-town drugstore, and Sally Field plays Emma, a divorced mother who settles in the town with her young son, in "Murphy's Romance." Because of profanity and an inconsistent view of marital fidelity, the U.S. Catholic Conference has classified the film A-III. (NC photo)

American heartland. He stands for non-conformity but common sense, compassion, love of the land and the past, yet acceptance of reasonable change. As he eventually tells Emma, "I'm durable, steady, faithful . . . and in love for the last time in my life."

The conflict is provided by Brian Kerwin, a lean and handsome TV actor who finally gets his movie break as Bobby Jack, Emma's charming but worthless ex-husband. He suddenly shows up, broke and out-of-work, and plays on his son's love and Emma's sympathies to worm his way back into the household. (He's "Hud," turned down 90 percent.) But there's never doubt who'll win the lady's hand. Bobby Jack is not so much a villain as a representative of all that's juvenile and irresponsible in American manhood. He tells Emma he's changed, even a born-again Christian. "I hope," she says wisely, "they don't pass you the collection plate."

Murphy doesn't have to beat him up, although the men have a few nasty words. Murphy is simply morally superior to Bobby Jack, in all the best senses of the phrase. Emma has already made up her mind before a young blonde from Tulsa shows up with twin babies, and Bobby Jack goes off (for now) for a shot at being daddy and spouse to a more conventional woman.

The joy in "Murphy's" has little to do with plot suspense or high drama. It's in the characters and the lines, the lovely images and music by Carole King and David Sanborn, the homey feeling of the town (actually Florence, halfway between Phoenix and Tucson) and its people, and the civilized taste so often missing in other movies.

It's got Marty Ritt written all over it. It's not quite "Hud" or "Sounder," but the kind of laidback little film a humane, liberal man can finance in the current big-bucks Hollywood climate. He deserves encouragement.

(Gentle, upbeat romance with a touch of smalltown nostalgia; some language and questionable sexual situations; satisfactory for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Ginger and Fred . . . . .	A-III
Gung Ho . . . . .	A-III
Highlander . . . . .	A-III
Lucas . . . . .	A-II

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.

## Godard's 'Hail Mary'

## Critics reject view that the film is blasphemous

by Joe Michael Feist  
NC News Service

While generally agreeing that "Hail Mary," Jean-Luc Godard's controversial film depicting a modern-day version of the life of Mary, is artistically flawed, most Catholic film critics reject the notion that it is pornographic or blasphemous.

Many, in fact, while faulting the director's techniques, applauded Godard for attempting to treat such a mysterious and profound subject as the virgin birth.

In the film, Mary is a high school basketball player and the daughter of a gas station mechanic. Her friend Joseph is a cab driver. The film recounts the visit by the angel Gabriel, Mary's acceptance of the virginal conception and the birth of the child. The actress who plays Mary appears naked in several scenes.

"'Hail Mary' is not a great film," said Jesuit Father Richard A. Blake in America, a weekly Jesuit journal, nor is it "a film for people who rarely see films." But, Blake added, he wondered "if Godard were not bringing his audience through eroticism to confront the uncomfortable fact that the Incarnation is a sexual event, made possible only through God's use of a woman's sexual identity. As I mulled over this idea, I realized that Godard was forcing me to confront both the beauty of God's creation and the wonder of its fulfillment in the Incarnation."

Godard, Blake said, "is not preaching a sermon on Mariology. . . . He is exploring mystery, and nothing is more mysterious to him than a virginal conception."

IN A REVIEW in Catholic Twin Circle, Michael Gallagher, who also reviewed movies for the U.S. Catholic Conference Department of Communication, took Godard to task for what Gallagher said was excessive nudity and rough language.

"Despite such excesses," Gallagher said, "it's obvious that Godard's fundamental intentions . . . are quite serious. His meditation on the mingling of the divine and the human is in fact a pious meditation, but it's Godard's own peculiar brand of piety."

Gallagher said it was a "significant step forward" for Godard, "a one-time Marxist propagandist, to attempt to deal seriously with a subject so central to Christian faith." He said this no doubt motivated the International Catholic Film Organization to give "Hail Mary" an honorable mention award at the 1985 Berlin film festival.

Gallagher said he "can't help but marvel" that many of those protesting against Godard's film "drink in the offerings of network television . . . offerings that consistently mock the fundamentals of Christian faith."

Gallagher's review for the USCC made many of the same points. The USCC classification was O—morally offensive, because of the nudity and language. An O classification is not a rarity. Half the movies on the March list of films reviewed by the USCC were classified as morally offensive.

WRITING IN the National Catholic Register, Los Angeles film producer John Prizer said the argument can be made that "Hail Mary" is "mediocre cinema or in bad taste, but . . . the film is neither pornographic nor blasphemous in its intent."

Godard, Prizer said, "did not intend a devotional movie for believers, like Franco Zeffirelli's 'Jesus of Nazareth.' But neither did he intend to abuse the faith."

Like most Protestants, said Prizer, Godard does not accept the Immaculate Conception, the doctrine that Mary was free from sin from the time she was conceived. "But the extraordinary thing is that Godard . . . completely affirms the virgin birth, believing its mystery to be as scientifically valid as the laws of biology or physics," Prizer said.

Jean-Maurice de Montremy, cultural affairs writer for



**CONTROVERSIAL**—Myriem Roussel stars as Mary in Jean-Luc Godard's "Hail Mary," a modern French version of the story of the Mother of God. The controversial film has been criticized by Pope John Paul II and was picketed by thousands of Catholics at its New York opening. (NC photo)

La Croix, a French Catholic daily, wrote an analysis of "Hail Mary" for the National Catholic Register soon after the film opened in France early last year.

"Those who have seen the film know there is no basis for . . . charges" that it is sacrilegious or pornographic, he wrote. For many, Montremy said, "Hail Mary" is neither anti-nor pro-Christian but more like a "parable in which the example of Mary creates a clash with the contemporary world."

Godard, to some, Montremy said, "actually deals more with virginity than with Mary, and wants to show that virginity is neither a 'counter-sexuality' nor a utopia, but another use of sexuality."

In this perspective, he said, Godard runs counter to modern civilization.

# TO THE EDITOR

## Church needs to restore a balance

I felt a need to respond to the comments of Leon Bourke in the letter to the editor March 7. I agree with some of his statements and disagree with others.

I definitely disagree with his statement that The Criterion is "steering a course which is subtly to the left rather than right of center concerning Christian doctrine." I also challenge his statement that "you have compromised with the world and the flesh..." I feel The Criterion has improved in overall balance since John Fink became editor. I still reflect on his Aug. 9, 1985, column about a poll showing that only one out of every three Catholics disapprove of pre-marital sex.

I do agree with Bourke's statement that while there is nothing wrong with the clergy speaking on issues such as world

poverty, social justice, the arms race, etc., there is something wrong with what is neglected. There is a terrible wrong, he writes, when the subjects of holiness and sin, salvation and damnation are neglected.

I strongly feel that the church needs to restore a balance. When I was in Catholic grade school and high school, perhaps there was too much emphasis on subjects such as God's judgment, sin, hell and damnation. I can remember hearing "fire and brimstone" sermons as a boy.

I didn't hear enough about God being a God of love, a Father, an "Abba." There was too much emphasis on fear. Now, however, the pendulum has swung to the opposite extreme. We are hearing too much about God's love, almost to the exclusion of

his justice. If Jesus didn't want his priests talking about sin and eternal damnation, then we wouldn't find these things mentioned by him so frequently in the Gospels.

I'm not suggesting that we go back to the "fear approach" of the old days. I'm just saying there needs to be a balance. Once in a while there should be a homily on sin and the sobering subject of eternal damnation in hell.

Why? In the New Testament, fornication is a sin which carries with it the punishment of eternal damnation. Pre-marital sex is fornication.

Why do only one out of three Catholics

disapprove of pre-marital sex? When have they ever heard it condemned from the pulpit as a sin which carries with it the threat of eternal damnation? Following the Aug. 9 column in The Criterion about this poll, how many archdiocesan churches heard sermons addressing this issue of sin and its eternal consequences? I'm told St. Thomas Aquinas had such a sermon. Congratulations to the pastor.

Yes, God is a God of love, of forgiveness. He also is a God of justice, and he will judge us. Let's not neglect either attribute.

Jim Armstrong

Indianapolis

## The condition of the world today

They were totally unconcerned.

Due to the ignorance of the truth and worldly cares and worldly interests, many people are unaware of why the world is in the condition it is in.

The fault is not in our all-loving God. Many people and nations are aware of God's plan, namely, to bring all things in heaven and on earth into one under Christ's headship.

The biggest thing working against God's

plan is that Satan, the enemy of God and man, also has a plan. It is to keep as many nations and people from being included in God's plan as he, Satan, can brainwash into following him. Satan turns to those who are ignorant of the truth, plus unrepentant sinners, false teachers, power-hungry men and women, and those who reject God and persecute and lie about his church.

God established his church on earth through the obedience of his son for the salvation of all humanity. Salvation means the act of saving; preservation from destruction, danger or great calamity; the redemption of man from the bondage and penalty of sin.

Harry L. Geis

Liberty

The pope teaches

**Creation  
manifests  
God's glory**



by Pope John Paul II  
Remarks at audience March 12

We have been considering the mystery of creation. We have been speaking about that part of the Creed in which we profess our belief in God as the maker of heaven and Earth, the creator of all that exists. Today, continuing with this same theme, I wish to speak of how creation reveals God's glory.

The glory of God is first of all an interior glory, a reality within the inner life of the Blessed Trinity. The Father and the Son and the Holy Spirit are infinitely perfect in themselves. In God is the absolute fullness of being and holiness, the fullness of truth and love. So God does not create the world to increase his own happiness or to acquire something which he does not already have. Rather he creates the world to reveal his glory, to manifest his goodness and beauty.

Creation, then, is the external expression of the interior glory of God. The Scriptures often speak of this great mystery. For example, in the psalms we read: "The heavens proclaim the glory of God and the firmament shows forth the work of his hands." And, in another place, the psalmist exhorts us with the words: "Cry out with joy to God all the Earth, O sing to the glory of his name. O render him glorious praise."

The Bible is full of such expressions as these, for every creature, and especially every human being, is meant to give praise and glory to God.

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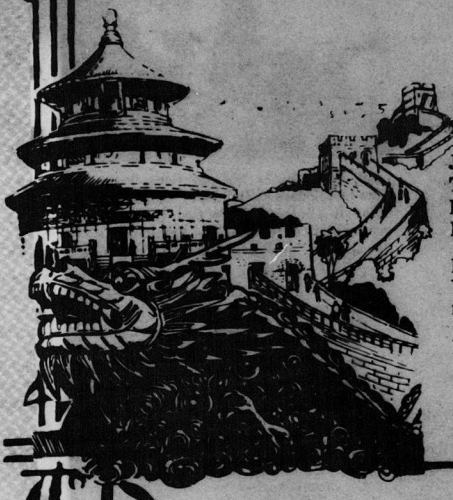
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# CORNUCOPIA

## Time is of the essence

by Cynthia Dewes

It's my theory that children should be bored a lot more than they are. Their sophistication has reached absurd proportions, and their activity level approaches perpetual motion (which is not supposed to exist and probably wouldn't, were it not for Showbiz Pizza Place). A little dead time wouldn't damage them, and constantly grinding gears may.



There's a three-year-old in the morning newspaper who taught himself to read at age two. At three he was reading his doctor father's biology texts. That's disgusting. What can a three-year-old do with this skill? Dissect a rubber duck? Play doctor?

Better he should stick to Mother Goose, as read to him by parents. His imagination might grow and thrive, and the interaction with his folks wouldn't hurt either.

When I was a kid we never knew what day it was. We were lucky if we could identify the year. Seasons were easier—if we were in ski pants it was winter. There was time for everything.

There was so much time that we spent hours of it wishing it would pass. We counted days until our birthdays, the opening of school, the closing of school, Christmas vacation. We couldn't fill it all, so we wasted a lot of it.

Grownups urged us to save it or use it for useful projects, but we resisted and they didn't really care. They, too, had lots of time. Time to read and take walks and visit with each other.

Today we all have schedules, and even the young have calendars full of events penciled in to fill just about every waking moment. Exploring the woods, aimless bike riding, or general goofing off have been largely replaced by monitored activity.

Cute little Snoopy or Garfield drawings remind children of tennis lessons, karate classes, caring sessions, Junior Achiever meetings, swim meets. Grownups and kids alike are locked into time slots of their own or others' making.

Child psychologists, counselors, support groups, enrichment programs, and who-knows-what have replaced two (only two) parents, four (only four) grandparents, extended family members and neighborhood characters as mentors of the young. Traditional families seem to be the exception rather than the rule, and peripheral people may be automatically suspect, thanks to rampant child abuse and

other signs of the times. So who will make the effort to give kids some time to waste and some space to do nothing in? Time is money, we say. It takes two incomes to make ends meet. Single parents have to hustle to do the job of mother and father both. There are too many temptations and dangers in the world today to let kids be idle.

Maybe.

But frantic kids become frantic adults. In this "not best, but it's all we've got" of all possible worlds, let's MAKE time for ourselves and for them, in new ways if not in the old. Like food and shelter, time really is "of the essence" of life.

### vips...

✓ **Beth Morgan**, a fifth grader at St. Charles Borromeo School, Bloomington, has won local and state competitions in the Hoop Shoot Contest sponsored by the National Elks Club. On March 15 she won second place in the regional finals held in Michigan.

✓ **Eugenia Huaneshaugen**, former housekeeper at St. Joseph Parish in Indianapolis for many years, celebrated her 91st birthday on March 2. Congratulations may be sent to her at: Americana Health Care Center, Room 224, 1010 N. Capitol Ave., Indianapolis, Ind. 46202.

✓ The Bloomington Arts Council has selected for display at the Monroe County Library during the month of March a wall mural constructed by 5th grade students at St. Charles Borromeo School. The mural, painted with tempera paint in 25 segments and later assembled, is based on Vincent Van Gogh's painting "Starry Night."

### check it out...

✓ **Four Regional Meetings for Pastoral Musicians** featuring the new People's Mass Book will be sponsored by the Office of Worship from 7:30 to 9:30 p.m. on the following dates: Tuesday, April 8 at St. Louis Parish, Batesville; Monday, April 14 at St. John Parish, Bloomington; Wednesday, April 23 at Sacred Heart Parish, Jeffersonville; and Tuesday, April 29 at St. Margaret Mary Parish, Terre Haute. A minimum of three parishes must pre-register for each meeting, at least one week prior to the meeting date. To register, contact the Office of Worship, P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1483.

✓ **Little Flower Grade School Class of 1936** plans a 50-Year Reunion beginning at 6

March 23, Immaculate Conception, Millhouse; 4 p.m.  
March 23, St. Maurice, Napoleon; 7:30 p.m.  
March 24, St. Charles, Milan; 7 p.m.

#### Connorsville Deanery

March 21, St. Bridget, Liberty; 7 p.m.  
March 22, St. Mary, Richmond; 12:05 p.m.

#### New Albany Deanery

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 24, St. Isidore, Perry County; 7:30 p.m.  
March 26, St. Martin, Siberia; 7 p.m.

### Penance services around the 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 North Deanery

March 23, St. Andrew; 4:30 p.m.  
March 24, St. Lawrence; 7:30 p.m.

#### Indianapolis East Deanery

March 22, St. Mary's (in Spanish); 2 p.m.  
March 26, St. Philip; 7:30 p.m.

#### Indianapolis West Deanery

March 23, St. Anthony; 2 p.m.

#### Batesville Deanery

March 23, St. Louis, Batesville; 2 p.m.  
March 23, St. Maurice, Decatur County; 2 p.m.

p.m. on Friday, June 6 at Our Lady of Fatima Council, K. of C., 1313 S. Post Rd. The following classmates have not been located: Rosalind Gavin, Louis Heckleburg, John Murray and Helen Weber. If you have information or questions please call Jim Aull 359-7064, Janet (Beidelman) Tolin 786-6832, Bette (Cain) Davy 357-2145 or Bill Croker 861-1822.

✓ **A free Palm Sunday Concert** featuring the Mozart Requiem will be performed by organist Frank W. Boles, St. Paul's Episcopal Church Choir and members of the Indianapolis Symphony Orchestra at 7:30 p.m. in St. Joan of Arc Church, 42nd and Central Avenue in Indianapolis. The Pro Musica Singers will also perform.

✓ The Hermitage Retreat Center will present a two-day workshop conducted by Dr. David Berenson on Saturday and Sunday, April 5-6 from 9 a.m. to 5 p.m. at Marian College library auditorium. The topics to be covered are: "Transcendence, Transformation, and Therapeutic Change" and "Cancer, A Healing Context." Cost is \$150 pre-paid. Limited reservations. For more information about the workshop, call 545-0742.

✓ **Providence High School**, 707 W. Highway 131, Clarksville, will present "A

Funny Thing Happened on the Way to the Forum" in April. Dinner performances will be held at 6:30 p.m. on Thursday and Friday, April 17-18; a brunch at 1 p.m. will be held on Sunday, April 13. Tickets are \$4. Regular performances will be held at 7 p.m. on Saturdays, April 12 and April 19, and on Sunday, April 20. Tickets are \$4 for reserved seats and \$3 for general admission.

✓ **The 6th Annual Memorial Celebration** for Archbishop Oscar Romero of Salvador will be held at 7:30 p.m. on Monday, March 24 in Christian Theological Seminary chapel. The service is sponsored by ComPES (Committee for Peace in Salvador/Central America) and the Indianapolis Peace Center, and is open to the public.

✓ **The Annual Yom HaShoah** observance (Holocaust Memorial Day) will be held at 7:30 p.m. on Monday, May 5th at Congregation Beth-El Zedeck, 600 W. 70th St. Ernest Heppner will speak on "Not from the Shanghai Ghetto" of World War II.

✓ **St. Francis Hospital Center** at Greenwood Park Mall, and Health Plan HMO will sponsor a health fair entitled "Sharing Our Family Spirit" on the weekend of April 11-13 at the Mall. Health screening and educational opportunities will be available.

✓ **A lecture on the Eating Disorders** Anorexia and Bulimia will be held at 7 p.m. in Marian College auditorium, 3200 Col. Spring Rd. The program carries two continuing education units from the American Dietetics Association.



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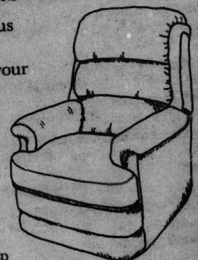
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## QUESTION CORNER

# Confession after abortion

by Fr. John Dietzen

I feel too ashamed to ask a priest in my parish about my question. I have been away from the sacraments for about 18 years.

I had an abortion many years ago and as told that the priest could not give me absolution in the confessional. So I never went back because I could not face that.

The years have passed and it bothers me more every day. I go to Mass all the time but can never bring myself to go to a priest about it because of what I was told. I hope you will be able to help. (Texas)



I am terribly sorry you have been away from the sacraments all these years. This is especially sad because apparently it resulted, as unfortunately so often happens, from information you received that was almost certainly false.

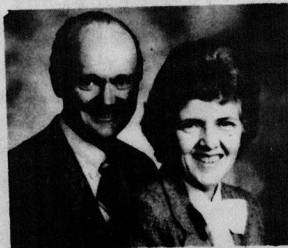
It will not be helpful to enter here into great technical detail, but you and others who may be in a similar situation should be encouraged by a few points of church law that are vital in cases such as yours.

## FAMILY TALK

## How to respond when a child wants to run away

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 7-year-old daughter says she is going to run away. At first we thought this was funny. When I realized she intended for us to take her seriously, I got upset. We probably even gave in to her a little out of fear that she might run away. Then we started to tease her and offer to help her pack. Last night she actually packed her bag. I didn't know whether to laugh or to be angry. Should we be worried? What should we do? (Indiana)



Answer: Children threaten many things. When the threat is a serious one, such as running away or suicide, it needs to be taken seriously. However, taking the threat seriously does not mean that the best strategy is to respond directly to the threat itself.

You have already ruled out three different responses and wisely so. At first you thought it was humorous. Our children deserve to be heard and to be taken seriously.

When you took her seriously, however, you were frightened by her threat and tended to give in. You soon realized the folly of rewarding a child for threatening to misbehave.

Your third approach was to tease her, to make fun of her absurd plan. "I'll help you pack." "Write when you find work." Such sarcasm is never appropriate in our relationships and is especially cruel with children. The powerful and safe adult is mocking the relatively helpless child for his immaturity. Unfair!

Take runaway threats seriously. But do

### Vatican to publish budget

VATICAN CITY (NC)—Vatican officials are hoping to publish "as soon as possible" a complete set of budget figures which "is acceptable to the public and which does not put into doubt the credibility of the Vatican," said Cardinal Giuseppe Caprio, the official responsible for preparing the annual Vatican budget.

The Vatican has been publishing partial budget figures since 1979.

It is true that, according to our code of law, anyone who procures a completed abortion incurs an automatic excommunication. However, a number of critical conditions must be met before a particular individual incurs that excommunication.

For example, the person must be at least 18 years old, and be aware when the act is committed that such an excommunication is going to be incurred if the act is carried through. Obviously, many people who know that abortion is seriously wrong still do not know that an excommunication is incurred at the same time.

Furthermore, if circumstances surrounding the pregnancy are such as to cause grave fear and confusion in the mind of the woman, or if she is under severe pressure (from family or perhaps close friends), again the excommunication would not be incurred.

Some other conditions are also required but I hope you get the point.

Second, the information you received that the priest was unable to deal with this excommunication in the sacrament of penance was almost certainly wrong, even 18 years ago. Even if this excommunication did take place in your circumstances (which, as I said, is perhaps quite doubtful), a priest in your parish or a neighboring parish can take care of it immediately and finally when you go to confession.

mediately and finally when you go to confession.

In most parts of the United States, including in your diocese, faculties given to priests by their bishops include authority to remit this type of penalty.

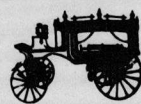
You need not remember all these details. The main point is that you have

been away from the sacraments long enough. Please go to a priest and celebrate this Easter as you have been wanting to.

(For those interested in checking references, the sections of canon law most relevant here are Canons 1398, 97, 1323 and 1324. Parallel canons in the former code which would have been in effect 18 years ago are worded somewhat differently but are, in practice, basically the same as the 1983 code for this type of penalty.)

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

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SEAFOOD SHOPPES



# Faith Today

A supplement to Catholic newspapers, published with grant assistance from Catholic Church Extension Society, by the National Catholic News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. All contents copyright © 1986 by NC News Service.

By Theodore Hengesbach  
NC News Service

I recently bumped into our building security guard. He had a big smile on his face.

"You know what?" he said. "I'm going fishing. In fact, I'm going fishing every day, all day." "How are you going to manage that?" I asked.

"I'm starting a two-week vacation tomorrow and I'm going up to a lake in Michigan. If I want to go fishing at 5 a.m., I'll go. If I don't, I won't. It'll be great!"

I wished him luck as he almost skipped down the hall toward the exit.

Then there is the story of the construction worker who won \$30 million in a state lottery. He found out he had won over the weekend and was planning to continue his \$450-a-week job on Monday — that is, before his family hid his clothes!

Those two stories got me thinking. How do I spend my vacations? What would I do if I won millions of dollars?

I believe it is a great value to have freedom over our time, freedom to control our lives. Yet this kind of freedom is so unusual that we can hardly imagine what it means when it arrives unexpectedly, as happened to the lottery winner.

Most of us most of the time don't have this control. At work we are told what to do and when to do it. We have responsibilities to meet, bills to pay, food to buy and prepare, shelter to secure against the elements.

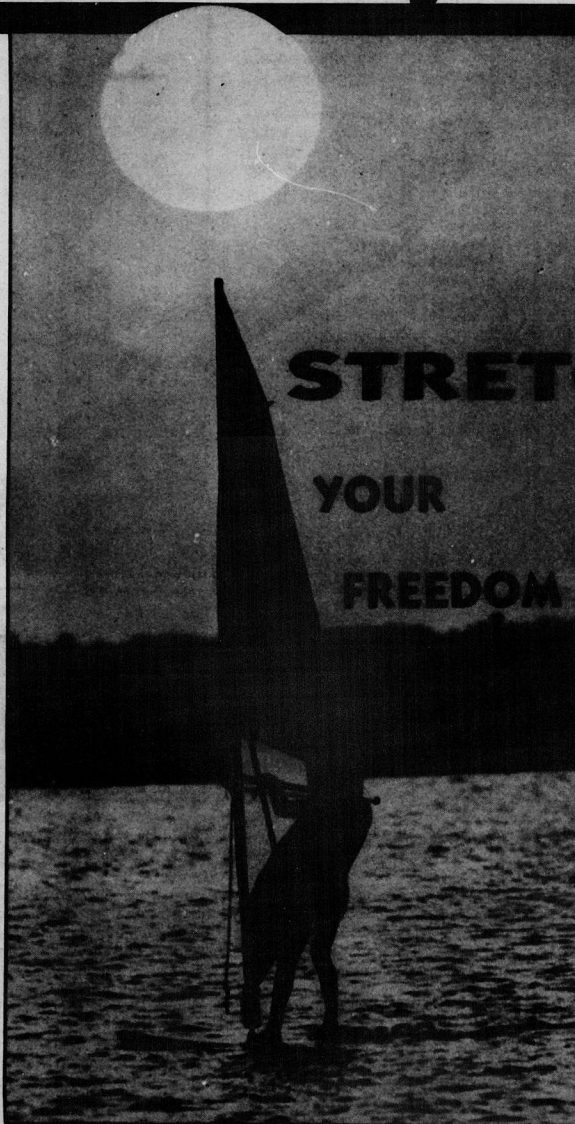
We often feel pulled — now this way, now that. We can lose our balance and experience frustration and depression, not because we hate a job or are unwilling to meet our commitments to others but because we feel we have lost control of our own lives.

How can individuals find ways to stretch or extend their freedom? One way is to set priorities.

□ □ □

A priority is something a person considers of great personal importance, worth time and energy. Priorities vary from person to person. They could include relationships with a spouse, children, friends — and with God. A job, further education or owning a home may be priorities.

To find out what your individual priorities are, try the



In a world where countless activities seem worthy of our time and energy, it is easy to feel as if we are being pulled in several directions at once, says Theodore Hengesbach. He suggests that one way we can achieve greater control over our lives is to set priorities. Priorities extend our freedom, he says, because they provide direction and purpose and help us to organize our lives.

following exercise:

1. Briefly list things and values that matter most to you. What are you willing to "spend" yourself on?

2. Next, run a check of how much time, energy or money, you really spend on any of the items you listed as priorities.

Are there some items on which you spend a lot of time and energy? Are there two or three on which you spend very little time and energy?

I like this test because it can help identify some possible conflicts between what a person says and does. It can lead to a clearer notion about what is really important to a particular person.

Chances are, the items on which you spend most of your time and energy are true priorities. But sometimes people discover that they are spending very little time or energy on something they thought was a priority. It might mean this isn't really a priority after all.

Other times, the item listed is a priority but the person needs to make an effort to find time and energy to realize it. This might mean setting some long- and short-range goals. For example, if a vacation trip is important to me, I need to start now to save money for it, get maps and plan, begin accumulating vacation days.

□ □ □

Setting priorities is a way to achieve greater control over life. It is a way of channeling energies and deciding what is important.

Priorities extend our freedom, because they provide direction and purpose, help us organize our life and get greater satisfaction from it. Setting priorities can give us something that perhaps even \$30 million cannot buy.

For neither money nor time off by themselves can equal the satisfaction of knowing what is important in one's life and working to achieve it.

It may even help us to experience some of the glee of the fisherman off on his vacation when we're still back at home ourselves.

(Hengesbach teaches at Indiana University, South Bend.)

## Look in!

By Katharine Bird  
NC News Service

A few months ago Dr. Doris Donnelly moved with her two children from New York to South Bend, Ind., to become co-director of the new Center for Spirituality at St. Mary's College. For the theologian, the move meant "shifting gears on the social, personal, career and roots levels."

As she adjusted to her new life, which includes teaching and lecturing, the area that "kept surfacing for attention" was her spiritual life, Ms. Donnelly said. In prayer, she kept receiving "a recurrent, gentle urging" to find a spiritual guide, something she had not felt she needed for some years.

"Part of me said: 'How can I? There are so many changes in my life now. I can't take the time,'" she recounted.

But she continued to pray and before long an appropriate person came along with whom she now talks regularly. He helps her "to see the movement of God in my life," she said.

Ms. Donnelly was speaking about the importance of establishing priorities in one's life. For her, setting priorities is essential. "It has to do with the kind of person I am," she said. "I like to look back at the end of a day, a week, to review and measure. Without priorities, there is no way of gauging where I'm at."

Setting priorities tells her "this is something I will make sure gets attention," she continued.

Assigning priorities for spiritual development is a highly individualized endeavor, Ms. Donnelly emphasized. It isn't possible to set up a single "regimented schedule" for everyone.

"God has a particular agenda and plan for each of us," she said. "We set our own priorities in fidelity to the invitation coming to us in prayer."

At the same time, in Ms. Donnelly's experience there are "three common denominators" for Christian spiritual growth.

□A eucharistic dimension: People touch base with the Eucharist, beginning with Sunday Mass; gradually they may find they desire to participate more often.

□A Christ-centered element: An individual develops a personal relationship with Jesus which grows.

□A social-justice angle: Awareness of the misfortune of others leads sooner or later to a desire to help others. But the way of helping varies enormously depending on individual circumstances.

When she serves as a guide for others, her main concern is help-

ing people discover "where God is leading them." The great gift a spiritual guide has to offer is listening, she said.

The theologian stressed that a guide doesn't have to hold a Ph.D. in spiritual direction. Some, of course, are professionally trained while others are compassionate pastoral assistants

Many times a good friend can serve as a spiritual guide, she

believes.

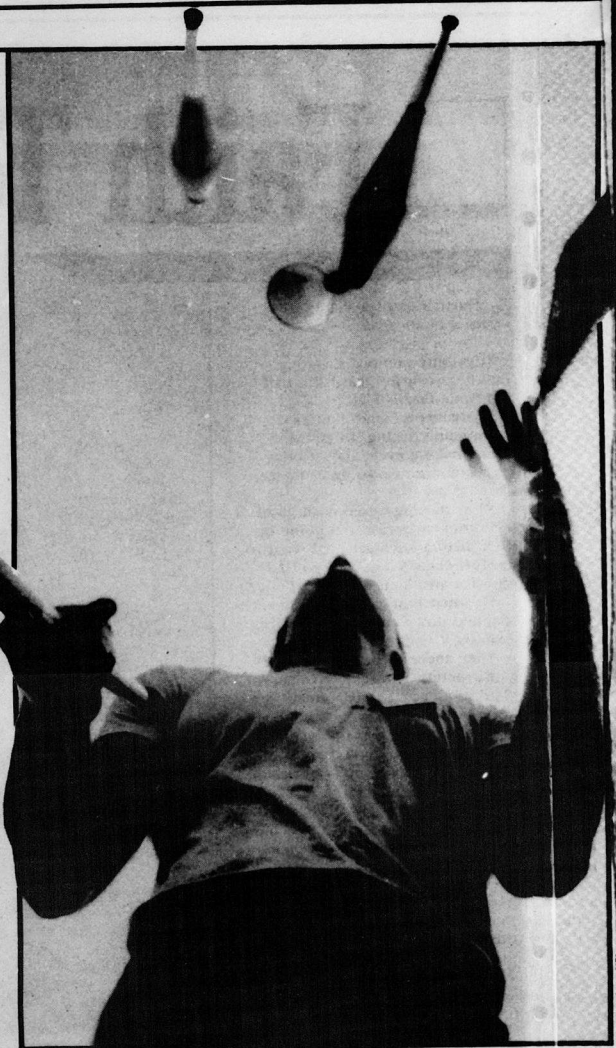
Friends can "ask questions from a loving, non-threatening base," Ms. Donnelly said. It also can happen that at some point the friend will suggest talking with someone who has more specialized skills.

"People usually have a sense of what God wants," she explained. But they often doubt their ability to recognize God's voice.

"My experience, and that of others, is not that God clobbers a person," she said. Rather, God's voice usually comes in "a fleeting, non-coercive urge, in a gentle and recurrent emphasis" leading us to make a certain decision.

That's where a spiritual guide comes in, she said. A guide helps us clarify "how God is acting in our lives." People "learn by practice" how to recognize the signs of God at work in their lives.

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



## Priorities of biblical people? First

By Father John Castelot  
NC News Service

In affluent societies there is nothing shocking about Jesus' words: "I warn you then; do not worry about your livelihood, what you are to eat or drink or use for clothing" (Matthew 6:25). So many people in such societies rarely have to wonder where their next meal is coming from.

Unfortunately, that is not true in most of the world, even some sectors of generally well-to-do countries.

But for those who heard Jesus speak, the injunction against worry must have been astonishing, revolutionary. Food and drink were top priorities, not because they were gluttons but because it was always uncertain whether these basic needs would be met.

Water was the chief — and con-

stant — preoccupation of biblical people. In modern Israel the Lake of Galilee has been utilized scientifically and efficiently to provide water for the entire population. But in biblical times people lacked the necessary expertise and technology.

People were dependent on village wells which could run dry in times of drought, or on cisterns in which they caught and preserved rain water. But rain usually falls only from October to April in the Holy Land — when it rains. This made for an always precarious situation.

Water meant life. Without it people suffered from thirst and also from hunger. Without rain nothing grew.

The prophet Elijah lived during a calamitous three-year drought. The drought forms the back-

ground and the occasion for a whole series of dramatic events in his ministry. They make for highly interesting reading in 1 Kings 17-18.

In modern Israel, one of the most common sights is that of water spraying up over the fields from ingenious irrigation devices unknown to the ancients. They exercised their ingenuity in amazing ways, but they were ultimately at the mercy of the elements.

When it came to determining priorities, then, biblical people had few choices. For practical reasons, survival came first.

Of course, survival involved more than life-giving water. In a largely agricultural society, a large family was considered a blessing, supplying a plentiful work force for the hard labor of wresting an existence from the rocky soil.



## Look out!

By Father Joseph Kenna  
NC News Service

Imagine this. You are flying somewhere above Nevada, to Washington, D.C., in a 757 jet. You have a fast-approaching deadline for an article. Your topic: priorities.

You have a lot of ideas on human priorities, but you begin to panic anyway. You realize that you need a way to illustrate the importance of organizing one's life around some priority, some integrating principle. You clutch your pen poised above blank paper as the giant engines drone on.

Nothing.  
Your eyes drift to the curtain shielding the first-class cabin. You see a familiar face and ask the attendant: "Isn't that Danny Thomas?"

She assures you it indeed is the famous comedian and entertainer. You watch with interest, measuring the real person against the media image you have carried for years. Suspicious, you study the lines of his face, searching each gesture for some clue to what he is really about.

You are convinced that his image is merely the result of media hype. To your amazement, he spends the next hour and a half going down the aisle of the aircraft laughing and joking with some passengers, listening and speaking seriously with others.

He is obviously having a great time interacting with real people. He is a real person.

Suddenly you realize that before

you is embodied one who has his priorities clear. Does he find himself by losing himself with others?

He appears to really love people. This is a thread that can unify the fabric of people's lives and give them dynamic energy beyond most people's imagination.

You breathe relief at the realization that your article is written! More important, you have had a moving personal insight about how to live successfully.

Most of us live in sadly divided houses because we never have resolved fundamental inner conflicts. There is a sense that the different parts of our lives are not connected, not in harmony — like the man who jumped on the horse and "rode off in all directions."

For example, I may want to deal in new and creative ways with special circumstances in my life, yet feel pulled by an attachment to old ways of doing things and old images of the "kind of person I am."

The problem is fundamentally a spiritual one. The sort of priority that might unify our lives is missing.

Jesus' answer to those who lack inner harmony is to look beyond themselves, to become concerned for others. The fundamental motion of his life was directed outward, toward others. Even his private prayer and meditation, which he took seriously, did not merely serve his personal whims.

As people move away from self-centeredness and begin to live according to this value taught by Jesus, they find more and more that their inner lives become ordered. They discover what Jesus meant when he said that the way to find one's life is by losing it.

Unlike Danny Thomas, most of us will never be famous enough to walk down the aisle of an airplane with the assurance of a good reception by total strangers. Nevertheless, each of us is a unique creation of God with a unique mission, a unique task tailored to each individual.

By singlemindedly pursuing that high vocation, I believe we can discover energy and power we never thought possible.

Then if others look to our behavior — and they will, a child, a spouse, a stranger seeking evidence that there are reasons to have hope in life — they'll see what thread it is that holds the fabric of our lives together. Our priorities will be clearly visible.

(Father Kenna is campus ministry representative in the U.S. Catholic Conference Department of Education.)

## FOOD...

### ...for thought

That picture of a day in just one person's life illustrates why it is difficult to clarify one's priorities.

So much seems worthy of your attention. If a person must choose among priorities, what should be retained, what eliminated?

Choosing priorities is risky. In an effort to gain some control over life and to clarify goals, it is undoubtedly good to ask: "What do I really want to do? What must I do?" But if the process becomes overly self-centered, the end result may narrow the scope of one's life.

The reason for clarifying priorities is not to reduce the proportions of one's world but to open one's world up, to increase the ability to live with real commitment and concern.

A person who attempts to be vitally involved with every worthy project probably cannot live with such commitment. It is necessary to clarify priorities.

Of course, even when priorities are clear life may seem a little cluttered with competing demands on time and attention.

It is a question of a difficult balance, this business of choosing priorities. And it seems essential for growth in adult life.

How do you think a person can identify his or her real priorities?

The phone rings. It is 10:15 p.m., time for the day to finally wind down. But a friend wants to remind you of an important school boundary meeting tomorrow evening. The PTA wants as many parents as possible on hand to show support on an issue that you already know holds important social-justice overtones. You'll try to be there.

Already tomorrow's agenda is filled almost to overflowing. Your teen-age daughter wants to attend a school play in the evening. And while you know her presence there is no life-and-death matter, you realize she doesn't see it that way. You were planning to drive her and her friend to the play.

In the mid-afternoon tomorrow you'll be cooking dinner for two families, your own and another family weighted down with responsibilities due to a child's serious illness.

Then there are plans to be worked out with others in the parish for a Lenten sacrificial supper at the church.

There are dental appointments to make, groceries to buy, a parent-teacher conference to schedule. Of course, your little shadow needs lots of attention — your 4-year-old.

And when all is said and done you hoped to have time left over to spend with your husband and for some reading.

### ...for discussion

Is there anyone you consider a real priority in your life, but who rarely receives much of your time and attention? What prevents you from spending as much time as you would like with this person? What obstacles do you encounter? Is there anything constructive you can do about that?

Theologian Theodore Hengsbach suggests a simple test for checking what your real priorities are. Take his test. Are you surprised at the results?

Why might it foster your growth if you were to clarify your priorities?

In Katharine Bird's article, Doris Donnelly says that a spiritual guide can help people get a clearer sense of how God is acting in their lives. How? Who in your community might serve you as a spiritual guide?

### SECOND HELPINGS

"Lenten Conversations With God," by John Van Bemmelen. "Lent is a sacred opportunity for conversion, reconciliation and penance," Van Bemmelen says. It is a time to seek and find Christ in a more lasting and meaningful way, "with new awareness, with new determination, yes, with new imagination." Recognizing that it is all too easy to slip back into "uncaring, habit-ridden ways as soon as Easter passes," the author suggests there is a connection between personal growth and finding "God in the people who need our help." The daily Lenten meditations include a Lenten biblical quotation and the author's reflections on such topics as alienation, hunger, homelessness, sickness, poverty, liberation and peace. Van Bemmelen suggests that Lent is "the perfect time to reflect on and to resolve to work toward ending hunger, injustice, poverty, oppression and armed conflict." (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1985. Single copy, 60 cents. Multiple copies available.)

## Things first

Many sons also meant protection against marauders, or hostile neighbors.

Having children was such an important priority that childlessness was considered a curse from God. And the care of one's parents was set forth as a most sacred duty. "Take care of your father when he is old; grieve him not as long as he lives. Even if his mind fails, be considerate with him (Sirach 3:12-13).

Oh, there were all sorts of decisions to be made each day, the necessary ordering of priorities which ensures that first things get done first. But in the world of day-to-day life, all decisions were made, all priorities set, within the framework of the overriding priority: survival.

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

## CHILDREN'S STORY HOUR

# A brave young prince

By Janaan Manternach  
NC News Service

Some people tried to hide their smiles. Others laughed openly. A 4-year-old boy, weighed down with a suit of armor, marched beside his father, the Marquis of Castiglione, as they reviewed the lines of soldiers standing at attention.

Little Aloysius' father was training him to follow in his footsteps as a leader in northern Italy. But Aloysius became very sick during the training sessions with the army. That was the end of his military career.

A few years later, Aloysius was sent to live with his father's friend, the Grand Duke Francisco de' Medici. Life at the Medici palace shocked Aloysius. Princes and princesses constantly were partying, drinking and using drugs. They lied constantly to cover up their secret lives.

Aloysius refused to take part in the wild, empty life of the wealthy royalty. He spent much time thinking and praying about the kind of life he wanted.

Aloysius found a book, "Lives

of the Saints," in a relative's house. The stories of these great Christians made a deep impression on him.

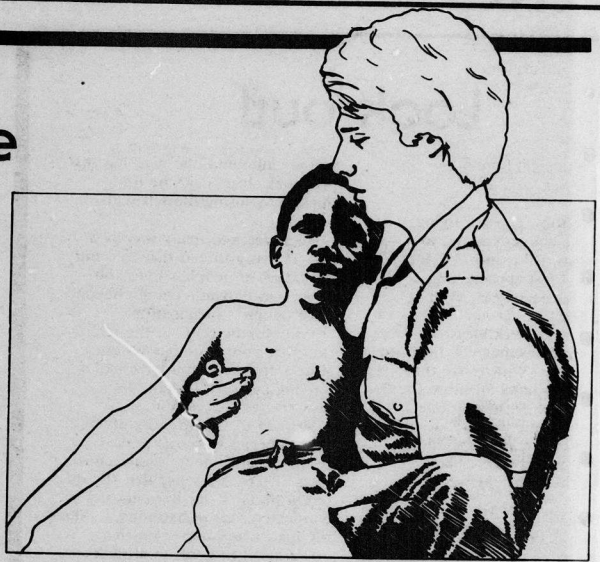
He also prayed daily from a book of meditations by Jesuit Father Peter Canisius. Young Aloysius decided to become a member of the Jesuit religious order.

His father was furious. He sent his son on a tour of Italian palaces. He hoped Aloysius would be attracted by the luxury, pleasure and power other princes and princesses his age enjoyed. But Aloysius came back more convinced than ever of his decision. His father finally let him go.

Aloysius was 17 when he entered the Jesuit community. He loved the life of prayer and study. After taking vows of poverty, chastity and obedience, he began his studies in theology in Rome.

There was a terrible famine at the time in Italy. People were starving and many became sick. A very contagious disease spread through the cities and thousands died.

Aloysius volunteered to care for the sick and to raise money for



the poor. He went through the streets of Rome looking for sick poor people. He carried them to hospitals where he washed them, fed them and prayed with them.

His superiors warned him how dangerous it was to touch the sick with this contagious disease. But Aloysius knew the sick needed someone to care for them.

One day he caught the disease and became very weak. For weeks

he wasted away. He continued to pray for those he could no longer help. Aloysius died on June 21, 1591. He was just 23. We celebrate the feast of St. Aloysius Gonzaga on June 21.

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

### Word Scramble

Unscramble the words below. All the words are in this week's children's story.

Example: DEICIM

M E D I C I

1. TYLIA

□ □ □ □ □

2. UYLSSAOI

□ □ □ □ □ □ □

3. SLTPOAIHS

□ □ □ □ □ □ □ □

4. IMFENA

□ □ □ □ □

5. RPSNIC

□ □ □ □ □ □ □

Answers: 1. Italy, 2. Aloysius, 3. hospitals, 4. famine, 5. princes.

## HOW ABOUT YOU?

☐ St. Aloysius Gonzaga served the sick in a special way. There are many special ways of serving the sick today. Who are some of the people who do this?

### Children's Reading Corner

"Mighty Close to Heaven" is a story by Faye Gibbons. In it Dave Lawson, 12, lives with his grandparents after his mother dies. His father, who travels from job to job and from city to city, doesn't want him. Dave hates living with his strict grandparents because they are not sympathetic to his desire to go fishing, to play and to do the carefree things other 12-year-olds do. His grandparents rarely show any affection for Dave. When they seemingly betray a sacred trust, he is propelled into action. He runs away to find his father. His adventures reveal the boy's strengths and weaknesses. Eventually he grows in such a way that he recognizes his grandparents' care for him and where his home really is. William Morrow and Company Inc., 105 Madison Ave., New York, N.Y. 10016. 1985. Hardback, \$10.25.

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# THE SUNDAY READINGS

PASSION (PALM) SUNDAY

MARCH 23, 1986

by  
Richard  
Cain  
Isaiah 50:4-7  
Psalm 22  
Philippians 2:6-11  
Luke 22:14-23:56

In terms of emotionally responding to the word of God, there is probably no more draining a set of readings than the one for Passion (Palm) Sunday. In the space of half an hour, we must move from exultation as Jesus rides into Jerusalem before cheering crowds, to grief as his tortured body is emptied of life and left to rot in the tomb.

The other two readings help us to understand this suffering by placing it in two different contexts. The first reading places it in the context of Jewish history. The second places it in the context of Jesus' role in God's whole plan for creation.

As it was last week, the first reading is taken from the second part of the book of Isaiah (chapters 40-55). This part has a special light to shed on the suffering of Jesus because it deals with a unique time of suffering in the history of Israel, the time when the Babylonians destroyed the nation and took the people back with them into captivity.

According to the author, this suffering was not a sign that God had abandoned Israel. Rather, God was simply emptying his people of old gifts so that he might fill them with even greater ones. As Christians, we believe that this prediction was fulfilled in the life of Jesus Christ.

Scattered through this part of Isaiah are four special passages. Each builds on the others to describe a mysterious servant of God who would fill his people by accepting great emptiness. Since these passages also share a sad, lyrical quality, they are called Songs of the Suffering Servant. The reading is taken from the third song.

In this song, two qualities of the servant stand out, his humility and his perseverance. The servant describes himself as having received from God a "well-trained tongue." In ancient Israel the disciple of a rabbi (teacher) strove to preserve the master's exact teachings word for word. In the same way, the servant was to be a disciple of God, responding to God's call exactly as God intended it to unfold.

The servant is also described as submitting to those who "plucked his beard." This is another way of saying that in doing this the servant would have to accept extreme disgrace, for in Israel to have one's beard plucked was considered a great personal embarrassment (II Samuel 10:4-5).

The second reading is also from the same book as it was last week—Paul's letter to the Philippians. Paul wrote this letter from prison. But rather than be discouraged he was filled with hope, for he saw that by giving up his freedom, the soldiers and officials involved in his case were being given a chance to receive the gospel.

In describing his situation, Paul went so far as to say that it didn't matter to him even if he had to give up his life so long as it helped to spread the gift of the gospel. He went on to urge the Philippians to have a similar approach to sufferings encountered through trying to live the gospel.

To attain this approach, Paul advised them to be persevering and humble. He pointed to Christ as the model for perseverance and humility, quoting what must have been an ancient Christian hymn. It is this hymn that forms the reading.

The hymn is composed of two parts, each with three lines. The first three lines describe how Christ practiced humility to the end, freely letting go (1) of his divine glory by taking on human form and (2) of his human glory by dying on the cross. The last three lines describe how God filled Christ back up, restoring him (1) to a new level of human glory in the resurrection and (2) to a new level of divine glory in making him Lord, the ruler of all creation.

Seen in this way, sufferings endured for the sake of Christ have a purpose. They are opportunities to let go of what God has given us so that God may fill us up with something greater. When we maintain our faith in God while accepting the suffering that comes in the process of loving, we show others how to trust God.

This is the point Luke tried to make in

## the Saints by Luke

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ENDA LATER RETURNED TO IRELAND, BUILT CHURCHES AT DROGHEDA, AND THEN SECURED FROM HIS BROTHER-IN-LAW KING OENGUS OF MUNSTER THE ISLAND OF ARAN, WHERE HE BUILT THE MONASTERY OF KILLEANEY, FROM WHICH TEN OTHER FOUNDATIONS ON THE ISLAND DEVELOPED. HE DIED AROUND 530.

WITH ST. FINNIAN OF CLONARD, ENDA IS CONSIDERED THE FATHER OF MONASTICISM IN IRELAND. HIS FEAST IS MARCH 21.

the gospel reading. More than the other gospel writers, Luke seems to have selected and arranged his material in order to bring us close to Jesus in his emptiness, even to share in it as Peter, Simon of Cyrene, the women of Jerusalem, the good thief and Joseph of Arimathea did.

Unlike Matthew and Mark, Luke did not say that the apostles abandoned Jesus when he was arrested. Instead Luke stated that "all his friends" (Luke 23:49) witnessed his suffering. We, too, are invited to be his friends by allowing God to use our emptiness as Jesus allowed him.

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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 21

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

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

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

St. Francis of Assisi Newman Center Men's Club will hold its Seventh Annual Fish Fry from 4:30 to 8 p.m. at Stout Hall, 1200 W. Riverside Ave., Muncie. Adults \$4.50; children 6-12 \$2.50; under 5 free; students \$3.75. Proceeds used to serve Ball State University Catholic students.

Holy Spirit Women's Club will sponsor its Annual Lenten Fish Fry featuring Peachey's Catering from 5 to 8 p.m. in the school gym, 7241 E. 10th St. Adults, \$5; children 6-11, \$2; under 6, free.

## March 21-22

A CYO Quest Retreat for high school freshmen and sophomores will be held at CYO Youth Center, 580 Stevens St. For information call 317-432-8311.

## March 21-22-23

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

A Men's Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$90, which includes \$30 deposit. Call 257-7338 for information.

A Scripture Holy Week Enrichment Retreat on "Pentateuch: Underpinning of Our Christian Experience" will be conducted by Benedictine Father Conrad Lord at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

## March 22

The Catholic Widowed Organization (CWO) will enjoy a

Chili Supper and Fun Night at 6 p.m. at the Catholic Center, 1400 N. Meridian St.

A Chili Supper and Raffle will be held at 5:30 p.m. in St. Jude Parish cafeteria, 5353 McFarland Rd. Adults \$2.50, children \$1.25.

Our Lady of Fatima Retreat League will sponsor its annual Spring into Summer Luncheon/Style Show at 11:30 p.m. in the K. of C., 71st St. at Keystone Ave. Fashion by Claypool. Reservations only. Call 545-7681 for information.

The Fifth Wheelers Club will hold its monthly Social at the Athenaeum's St. Benno Fest. For information call Mary at 862-4510 or Betty at 784-3239.

A Reconciliation Service in Spanish will be conducted at 2 p.m. at St. Mary Church, 317 N. New Jersey St.

Msgr. James M. Downey Council #3660, K. of C., 511 E. Thompson Rd., will sponsor a Rummage Sale at 1 p.m. Food and refreshments available.

## March 22-23

The Altar Society of St. Joseph Parish, Terre Haute, will hold its Spring Bazaar from 6 to 8 p.m. Sat. and from 9 a.m. to 1 p.m. Sun. in the Gregorian Room. Crafts, baked goods, raffle.

The Ladies' Guild of St. Bernadette Parish will hold an Easter Boutique in the cafeteria. Easter items, baked goods.

## March 23

The Catholic Youth Ministry of Jennings County will host its annual Living Way of the Cross at 2 p.m. in Oldenburg

outside the Sisters of St. Francis Motherhouse.

The Focus on the Family Film Series sponsored by the adult catechetical teams of St. Susanna and St. Thomas More parishes concludes from 3 to 5 p.m. at St. Susanna Parish, Plainfield, with "What Wives Wish Their Husbands Knew About Women (Part II)."

The last Lenten Soup Night in conjunction with Operation Rice Bowl will be held at 4:30 p.m. in St. Mary Parish cafeteria, 206 W. East St., Greensburg.

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 Ranke Rd.

St. Andrew Parish, Richmond, will hold a Seder Meal at 12 noon in Father Hillman Hall. Adults \$2.50; children \$1.50; immediate family \$8. "Jesus Christ Superstar" video will be shown at 7 p.m. in Father Hillman Hall.

The Legion of Mary Acies will be held at 2:30 p.m. in Little Flower Church, 13th and N. Bosart Ave. Speaker: Father Donald Eyraud. Everyone is welcome.

Sacred Heart Parish, 1530 Union St., will sponsor a Card Party at 2 p.m. Admission \$1.75.

St. Roch Catholic School, 3603 S. Meridian St., will hold Open House/Registration from 11 a.m. to 2 p.m. K-8; full day or morning only K available; pre-school for 4-year-olds. For information call 784-9144.

## March 24

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a pitch-in dinner, conversation and games. For information call 236-1586 days or 258-9140 or 255-3121 evenings.

## March 25

The Mature Living Seminars continue with "Francis of Assisi" from 10 a.m. to 2 p.m. in Room 251



of Marian Hall, Marian College. Bring bag lunch or buy in Thursday liturgy at 7 p.m. cafeteria.

The Oremus prayer circle will hold a Seder Meal at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## March 26

St. Andrew Parish, Richmond, will hold a Soup and Bread Lenten Meal at 5:45 p.m. followed by a John Powell film on "Faith in God," discussion and Mass at 7:30 p.m.

St. John's Lenten Series concludes with Father Stineman speaking on "The Most Frequently Asked Questions about the Bible" from noon to 1 p.m. in St. John rectory, 126 W. Georgia St. Bring a bag lunch.

St. Mary Parish, 206 S. East St., Greensburg, will hold a Seder Supper at 6:30 p.m. in the gym. Free-will offering taken.

## March 27

St. Andrew Parish, Richmond, will have a pitch-in dinner with Archbishop O'Meara at 5:45 p.m.

## March 27-30

The Holy Week Triduum will be celebrated with the Benedictine Sisters of Ferdinand from Holy Thursday afternoon through Easter Sunday breakfast. Suggested offering \$5 per person. Call 812-367-2777 for information.

## March 28

The Catholic Youth Ministry of Jennings County will hold its annual Living Way of the Cross at 11 a.m. at St. Mary Parish, 212 Washington St., North Vernon.

## March 29

A program on "Dreams and the Art of Dreamwork" will be presented from 9 a.m. to 1 p.m. by Rusty C. Moe at The Hermitage, 3650 E. 46th St. For information call 545-0742.

## March 30

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

(Continued on next page)

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# Bishops urge Congress to reject aid to Contras

WASHINGTON (NC)—The U.S. Catholic Conference has urged Congress to reject military aid to the "contra" rebels fighting the Sandinista government of Nicaragua and to instead support diplomatic solutions to the conflict.

"We urge the Congress to reject the provision of the military assistance package," Msgr. Daniel F. Hoye, USCC general secretary, wrote to the House of Representatives in a letter released by the USCC March 18. The USCC is the public policy arm of the U.S. bishops.

President Reagan has asked Congress, in voting slated to begin March 20, to approve \$70 million in military aid and \$30 million in humanitarian assistance to the insurgents waging a civil war with Nicaraguan government forces.

The USCC objects only to the \$70 million in military aid and takes no position on the other \$30 million, according to a USCC spokesman.

In his letter, Msgr. Hoye noted allegations of human rights problems in Nicaragua, including harassment of the Catholic Church. "The USCC does not believe, however, that

the provision of military assistance by outside powers to either side in Nicaragua is a useful contribution to a peaceful solution of the problem," he wrote.

"Hence, the USCC opposes the measure before the House of Representatives to provide military aid to forces in aid, in our view, simply intensifies the conflict, has contributed to several thousand deaths, and does not serve a useful political or humanitarian purpose."

The USCC has taken a similar stance in the past. In contrast to the military aid option, Msgr. Hoye wrote, "a productive road is open to U.S. action. It involves a full-scale, high-level commitment by the United States to support and facilitate the renewed Contadora peace process which has now been given new impetus" through new efforts, he said.

In 1983, the original Contadora group—Mexico, Venezuela, Panama and Colombia, who took the name Contadora from their meeting site—outlined a diplomatic

blueprint for peace. After languishing as the civil war in Nicaragua continued, the plan was revived in January when Argentina, Brazil, Peru and Uruguay and other nations joined in the endeavor.

Msgr. Hoye termed the revived Contadora proposal "a very useful Latin American initiative. But it cannot succeed without the active support of the United States," he said. "It is this road which we hope the Congress will support for U.S. policy."

While opposing military aid to the rebels fighting the government in Nicaragua, he also voiced concerns about human rights there. "In the past year, the human rights problem in general, and the specific issues surrounding the full and free exercise of the Catholic Church's ministry, have reached very critical proportions," Msgr. Hoye wrote. "The USCC believes that the human rights issues in Nicaragua are a necessary concern of U.S. foreign policy and of other states in the international community," he added.

## Sanctuary trial in Tucson

TUCSON, Ariz. (NC)—The defense in the smuggling conspiracy trial of 11 sanctuary movement workers rested its case March 14 without presenting any witnesses because "the prosecution presented our case," said attorney Robert Hirsch.

James Rayburn, chief Immigration and Naturalization Service agent on the case, was on the witness stand when the defense rested its case. Rayburn was to be the first defense witness.

The 11 sanctuary movement members, including two priests and a nun, have been on trial for 19 weeks for allegedly aiding illegal Central American refugees. The church workers have said they acted out of religious conviction because they believe the refugees face persecution in their homelands. Defense lawyers said after the court session March 14 that the government's case has serious flaws and cited repeated contradictions in the testimony of the prosecution's main witness.

## The Active List

(Continued from page 14)  
A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

### 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. Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, 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, 6:30 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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## YOUTH CORNER

## How God can speak through rock

by Richard Cain

Father Don Kimball, a nationally known disc jockey and authority on youth and rock music, will be coming to the Archdiocese of Indianapolis Friday through Monday, April 11-14. During his visit he will be the keynote speaker at the Archdiocesan Youth Conference Saturday and Sunday, April 12-13, at Roncalli High School in Indianapolis. He will also speak at the four Catholic interparochial high schools in Indianapolis Friday, April 11. On Monday, April 14, he will give a workshop on youth ministry for priests and pastoral ministers at the Beech Grove Benedictine Center.

Father Kimball is also program director for Cornerstone Media, Inc., which produces radio products using popular music for youth and trains youth in radio broadcasting skills. The *Criterion* recently spoke with him by telephone about his work with youth and rock music.

**Criterion:** I'm a teen. Why should I come to this youth conference?

**Father Kimball:** At this conference you are going to get something that you've been looking for: how to get love unconditionally. How to be loved without any "ifs." We're going to get you focused on how God works in your relationships.

**Criterion:** How does God

work through my relationships?

**Father Kimball:** Through the love you already experience in your relationships. We're going to help you identify those experiences and distinguish them from other things that may make you feel good but aren't necessarily love.

**Criterion:** I hear you're a priest AND a D.J. What does rock music have to do with all this?

**Father Kimball:** God speaks every language. And rock and roll is a language.

The big issue is whether rock is essentially evil. Fundamentalists say yes. Catholics say no. Our position as Catholics is that all things in the world are good. Good things can be misused and we call that sin. Or they can be used properly and we plan to do that.

We're not saying that there haven't been groups that have misused rock. But that doesn't mean that there is anything essentially wrong with rock. That's like shooting the truck because you don't like the load.

If rock is causing our problems like the fundamentalists say, then we should shoot it. But if it is showing us our problems then we need to listen to it more closely.

(At the youth conference.) We're going to go through a lot of songs and use the songs to talk about what we look like as people these days. We're also going to talk about

how to listen to the radio and your tapes more effectively.

**Criterion:** How can parents benefit from this approach?

**Father Kimball:** A lot of parents don't know what to do about rock music. They think it can't be as bad as some people are saying. But they can't make out all of the lyrics and so they end up believing what the fundamentalists say. We're going to show people how to turn this into something positive.

**Criterion:** How did you get involved with youth and rock music?

**Father Kimball:** As a priest in my first assignment in Eureka, Calif., I began working with kids in the parish youth program. I was called by a local radio station to do a show. I did a live show on youth and rock music on Sunday nights for five years.

Then when I became youth director for our diocese (Diocese of Santa Rosa, Calif.), I transferred the show to KFRC in San Francisco where I have been doing the show for the past 10 years.

**Criterion:** Anything else?

**Father Kimball:** As Catholics, we believe that God uses the things of this world to reveal his kingdom. He uses our humanity, languages and our images to communicate his love for us. Our job in this world is to do the same.



COMING TO INDIANAPOLIS—Father Don Kimball will be featured at the Archdiocesan Youth Conference April 12-13. For information, call the CYO Office, 317-632-9311.

## Is it OK for teens to marry?

by Tom Lennon

**Question:** Do you think that teen marriages are OK? If you really love someone, does it really matter how old each person is? (Maine)

**Answer:** Sometimes teen marriages work. Vicky, now 36, was married at 17 and is

the mother of two teen-agers. She has a happy life at home with her husband and children.

Sadly, many more stories could be told of teen-age marriages that ended disastrously for a variety of reasons.

Some were entered into impulsively and were doomed almost from the beginning.

In others, the partners were so young that they did not yet understand fully what kind of persons they were. They still had much to learn about themselves.

In still others the partners did not take the time to get to know one another well. Sue, for example, found out not long after she married Mark that he had a strong stubborn streak in him. When she found this out, her romantic feelings for him vanished, never to return.

Teen marriages frequently are based solely on romantic feelings of love. And feelings can change quickly. When Brian found out that his teenage wife expected him

always to do 50 percent of the cooking, his love for her flew out the window, never to return.

It's also important to ask what is meant by the words: "If you really love someone..."

Does the questioner mean by "love" only those strong romantic and sexual feelings that are a part of loving?

Or is the questioner referring to a kind of tough love that will weather any storm, that will survive hurts, daily frictions and really deep disagreements, that will not fail when boredom and monotony occur in the marriage?

The first kind of love can die when the first serious argument takes place.

The second kind of love can make a go of a teen-age marriage and bring deep joy to both partners even when they are senior citizens and their teen years have long since passed.

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

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## New Albany Deanery news

There is still room in the New Albany Deanery

freshman retreat scheduled for the weekend of April 5-6 at Mount St. Francis. The retreat will begin Saturday at 9 a.m. and end Sunday at 4 p.m. The cost is \$28. The deanery has also added another sophomore retreat the weekend of April 26-27 to be held at the Aquinas Center. It will start Saturday at 9 a.m. and end Sunday at 2:30 p.m. The registration deadline is Monday, April 21.

Brochures are available. The cost is \$20.

Also a reminder that applications for the two deanery college scholarships (Jan. 24 issue) and nomination forms for the St. John Bosco Award for adult youth workers and the Youth Outstanding Service awards are due now. For more information on any of the above, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130, 312-945-0354.



# 'Christ Renews His Parish' changing lives at St. Simon

by Richard Cain

It works.

That's the message St. Simon's parish in Indianapolis has about "Christ Renews His Parish," one of several parish renewal programs currently in use around the archdiocese. After seven years and some 400 participants, St. Simon's is feeling the results.

"Christ's love radiates very quietly through this parish," said Bob MacMullen who first set foot in a Catholic Church (St. Simon's) only last September and has just completed the first part of the program, an intensive weekend retreat.

The program consists of four basic parts which together can take up to half a year to complete. First there is the renewal weekend. This is an intensive time of prayer, personal sharing and community building built around liturgy and the scriptures. Because the retreat emphasizes personal sharing, the size is limited to 36 men or women. The goal is to awaken and/or solidify each individual's commitment to a personal relationship with Jesus Christ, especially as Christ is experienced through the community life of the parish.

Next follows (usually one week later) an "Evening of Discipleship" where those who made the weekend retreat decide whether they would like to be members of the team that will put on the next retreat. Those who

do (usually the great majority) continue to meet weekly for a formation program usually lasting at least 12 weeks. Here they deepen their faith under the guidance of the same team that put on their weekend retreat.

Following the formation part, the newly formed team then plans a new weekend retreat. They personally contact and invite people from the parish. Assuming enough have accepted, final preparations are made and the retreat is put on.

The last part is really the first part beginning again. The team then helps those who just made the weekend retreat form their own team and guides them through the process of formation and organizing another weekend retreat. In this way each team trains its replacement and the renewal process keeps renewing itself. The result is four retreat weekends a year in the parish, two for men and two for women.

Once a team has gone through the whole process (the weekend retreat, team formation, putting on a retreat weekend for others and helped form and guide the next team through this process), the team completes an "Evening of Pentecost" in which the team members commit themselves to continuing to grow in their faith and their support for one another. Overseeing the whole renewal program is a continuation committee which makes sure that the process keeps working as it should.

The key to the renewal program's



**BRINGING RENEWAL**—Some of the parishioners active in a renewal program known as Christ Renews His Parish at St. Simon's Parish in Indianapolis include, from left, Dave Beck, Julie Brewer, Bob MacMullen, Providence Sister Millie Geisler, Marie Lyons, Jane Gilliam, Father Harry Knueven and Sherida Rankin. The program involves a series of renewal weekends. (Photo by Richard Cain)

success, according to St. Simon's pastor, Father Harry Knueven, is that it runs itself. "It's . . . very powerful . . . because the lay people put it on themselves," he said. "It provides a real support system."

Another important factor is that the program provides enough structure without stifling the spirit. "It creates a space for the spirit," said MacMullen. "The process opens things up without inflicting anything on anyone."

Unlike other retreats, the program provides an intense experience without the

letdown of a sudden ending. By using participants to continue the program for others, it gives them something to do with the energy released by the renewal experience.

But the most undeniable fruit of the program is the ongoing effect felt in the lives of its participants. "My husband says that I'm a different person," said Sherida Rankin, who just made a women's weekend retreat and has agreed to serve on the new team. "I'm happy. The emptiness is filled."

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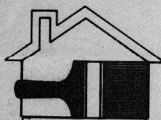
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## Book review

## Background on sanctuary movement

THIS GROUND IS HOLY, by Ignatius Bau. Paulist Press (New York-Mahwah, N.J., 1985). 288 pp., \$9.95.

Reviewed by  
Anne Bingham  
NC News Service

Written by a San Fran-

cisco attorney involved in immigration and refugee work, this book details the background of the current effort to provide sanctuary for Central American refugees who otherwise face deportation to their troubled lands because of U.S. refusal to grant political asylum.

The book covers the five-year effort, including the current trial of sanctuary workers in Tucson. It outlines the differences in approach of the Tucson Ecumenical Council Task Force and the Chicago Religious Task Force, centering on whether the main thrust of the work should be to provide immediate safety to refugees or to openly proclaim sanctuary for refugees who are articulate enough to state the case for a change in official U.S. policy toward Central America.

One central difference between sanctuary as practiced today in the United States and sanctuary as practiced in biblical and medieval times is the nature of the refugees themselves, Bau asserts. In olden times sanctuary was set up by church or king, and regulated by the state, to provide

shelter for murderers, especially accidental murderers, and fugitive slaves. Today, those fleeing to sanctuary seek safety only until they can return home.

Further, in former times the emphasis was on a place

of sanctuary. Today, church buildings are less sacred than the community of believers that worships in them; hence the refugees generally are sheltered within the community.

Bau includes a section on U.S. immigration law concerning refugees, and discusses the legal implications of confronting those laws for sanctuary

workers. In all, this book appears to be indispensable reading for anyone involved in, or contemplating involvement in, the sanctuary movement.

Included are 72 pages of footnotes and a 26-page bibliography.

(Ms. Bingham is managing editor for the Allied Industrial Workers International Union, AFL-CIO.

## Sr. Marian O'Brien dies Mar. 10

TERRE HAUTE—Sister of Providence Marian Rose O'Brien died here March 10 and was buried on March 13 from the Church of the Immaculate Conception at St. Mary of the Woods. She was 81.

The former Frances O'Brien was born in Terre Haute, where she attended St. Joseph grade school and St. Joseph Academy. Later she was graduated from St. Mary of the Woods College and Indiana State University, where she earned a master's degree in education.

Sister Marian Rose entered the Congregation of the Sisters of Providence in 1924 and made

final vows in 1931. She served as a teacher, principal and superior in schools in Indiana, Illinois and California. Her Indianapolis archdiocesan assignments included Holy Spirit, St. Patrick and St. Thomas Aquinas Schools in Indianapolis.

From 1970 to 1978 Sister Marian Rose was director of Owens Hall at St. Mary of the Woods College, and later served as director of maintenance at Owens Hall. She is survived by a sister, Grace Smith of Indianapolis; a sister-in-law, Leona O'Brien of Terre Haute; and two nephews, John and Larry O'Brien, both of Indianapolis.

## 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, their 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.)

† BARNHART, Norbert L., 57, St. John the Baptist, Osgood, March 7. Husband of Grace Hoover;

father of Kathy Wagner; stepfather of Dawn Scudder; Debra Schneider, Raymond, Larry and Timothy Gill; brother of Albert, and Delores Simon; grandfather of 14.

† BARTHOLOET, Walter, 81, St. Joseph, Crawford County, March 5. Husband of Katie; father of Walter Jr., Mary Dickman and Allen.

† BRESLIN, Cathleen M., 45, St. Philip Neri, Indianapolis, March 9. Daughter of Mary; sister of James J., Michael J., Mary Jane Brady and Ann Reckley.

† DRURY, Myrtle Agnes Murphy, 80, St. Michael, Charlestown, March 10. Mother of Tony L., Mary Crompton, Margaret Wise and Louise Hoagland; sister of Herman and David Murphy, Catherine Mullins, Georgia Abel, Artie Colvin, Lucille Montgomery and Lillian Mattingly.

† FLOREA, Elizabeth M., 85, St. Elizabeth, Cambridge City, March 7.

† FRY, Charles (Bill), 63, St. Mary, Greensburg, March 8. Husband of Betty; brother of Carl, Harry, Ralph, James E., and Edna, Mae and Bertha Kohlman, Annabelle Busch and Genevieve Huff.

† GREEN, Beatrice D., 91, St. Elizabeth, Cambridge City, March 10. Mother of William A.

† HARRMANN, Ralph K., Nativity of Our Lord, Indianapolis, March 9. Father of Robert.

† KURTZ, Mary J. Wissel, 60, Holy Family, Oldenburg, March 1. Wife of Leonard J.; mother of Noel, Neil, Nevil, Nicholas and

Neysa; daughter of Joseph Wissel; sister of Herman and Carl Wissel, Rose McHugh, Rita Meyer and Florence Kruzzman.

† MEIER, Catherine, 79, Holy Spirit, Indianapolis, March 8. Wife of Louis; mother of Richard, Frank, Ken, and Dolores Riddle; grandmother of 21; great-grandmother of seven.

† MITCHELL, Kathryn, 73, St. Andrew, Richmond, March 7.

† MOORE, Edna C., 57, St. Mary, North Vernon, March 3. Wife of Lowell; mother of Tim, Kevin, Mike, Karen Jones and Lisa; sister of Louis, Linus, Robert and Gene Fieley and Ruth Ann Heil.

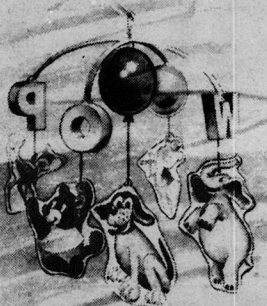
† OCA, Margaret June, 54, Sacred Heart, Jeffersonville, March 10. Wife of Dr. Clemente F.; mother of Marc, David and Kimberly A.; sister of Jewell Runyan.

† RAFALSKI, Violet M. "Vickie" Hadden, 57, St. Michael, Indianapolis, March 6. Mother of Dr. Thomas A. Jr., Marty, Mickey, Kathee Pizzi, Donna, Lisa and Theresa; grandmother of three.

† ROW, Alice Louise, 70, St. John the Baptist, Osgood, Feb. 27. Mother of George S. III, Rita Hagenow and Judith Rill; sister of Mary Hall and Helen Herd; grandmother of five.

† SCHUMACHER, Catherine Hasenstab, 91, St. Mary, New Albany, March 2. Mother of Fr. Louis, Paul, and Gertrude Sabolchek; sister of Agnes Gatterer; grandmother of seven; great-grandmother of 12.

† WEIDNER, Aloysius C., 92, St. Anthony of Padua, Clarksville, March 9. Brother of Rose Schnell.



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# Speaker at CTS describes how Catholics helped save Jews

by Jim Jachimak

It is the early 1940s. A bishop in France writes a pastoral letter protesting the treatment of the Jews by the Nazis. But his diocese is occupied by the Nazis and he knows of no way to send the document to his churches. So a young social worker delivers them in person, riding her bicycle 100 kilometers every day.

Members of a Carmelite monastery disguise a man as a nun while the convent is searched by Nazis who suspect that he is hiding there.

A Jesuit priest shelters a child who had been raised a Jew but then converted to Catholicism. Then the priest helps him find his way back to his Jewish faith.

A nun tells a woman who has just brought a Jewish child to her that they can not have the child baptized because "neither one of us is his mother." Then she disobeys orders from her superior to stop housing Jewish children.

A bishop sends word to a priest to stop housing a Jewish girl. The priest responds by telling the bishop, "I sent her to your house. You have lots of room."

**WHAT MOTIVATED** these Catholics to help Jews during the holocaust, while other Catholics were silent? Eva Fleischner sees a number of explanations.

Fleischner, a professor of religion at Montclair State College in Upper Montclair, N.J., recently completed interviews in France with 34 Catholics who had aided Jewish holocaust victims. She was the main speaker at a forum, "Acts of Courage/Stories of Faith," at Christian Theological Seminary in Indianapolis on March 10. The forum was convened by the Jewish Community Relations Council, CTS and the Indiana Interreligious Commission on Human Equality. Fleischner is a member of the U.S. bishops' Advisory Board of the Office of Catholic-Jewish Relations and the Advisory Board of the Office of Christian-Jewish Relations of the National Council of Churches.

The purpose of her research was to determine the relationship between faith and practice—"the ways in which those who helped the Jews interpreted their religious tradition as mandating that help," she explained. But since her work is still in progress, "there are no clear conclusions yet."

Her subjects do have several things in common, however. "None of them think of themselves as having done anything extraordinary, and all of them would do it again despite the costs."

Assisting Jews went against what many Catholics were taught, Fleischner noted. "Christian teachings have played an often devastating role in the persecution of Jews," she said. But some of the people she interviewed "said they had not encountered the teaching of contempt in their upbringing."

**FLEISCHNER'S** interviews were with priests, Religious and lay men and women. Their reasons for aiding Jews ranged "from simple humanitarianism to a deep Christian commitment to a deep love of the Jews."

A few of those she interviewed had known Jews since childhood, but the majority had not known any. Some simply felt a need to resist the Nazis. Others had a special respect for the Jews because of their religious views. Still others felt that anti-Semitism was inconsistent with the Bible.

Fleischner even interviewed some who were anti-Semitic, but still helped Jews escape from the Nazis. "They felt that one could not be a Christian and allow Jews to be murdered even if one was prejudiced against them," she explained. "It makes it quite clear that there were anti-Semites who saved Jews."

Finally, a few reflected "a combination of profound humanism or humanity, and what I would call Christianity at its best. They saw the Jews as part of the Body of Christ."

The examples of Catholics who encouraged children to remain Jewish are particularly striking, Fleischner said,

especially in light of Catholic teachings at that time. The priest who led the child back to Judaism "had gone against the stream of what was then Catholic practice," she said. "He had a deep sense of respect for the other as other. He felt it would be a violation to take this young boy, whose world had been shattered, away from his own." After Fleischner interviewed the priest, he wrote to her, "I am glad you approve of what I have done."

Others had similar feelings. "It seemed to do them good to remember their stories. It was a very touching experience for me," she said.

However, some of her subjects felt that the church had betrayed them and had failed in its response to the holocaust. "That weighed very heavily on them," she said.

She acknowledges that the church did not do all that it could have, but she is pleased that something was done. "To deny that there was some light in those terrible years is an injustice," she said. "But to speak as though the light outdid the darkness, that is not right, either."



Eva Fleischner at CTS

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# Bernardin calls for compromise in Curran case

by Agostino Bono

ROME (NC)—Vatican officials should be open to a compromise which would allow U.S. theologian Father Charles Curran to continue teaching at The Catholic University of America, said Cardinal Joseph Bernardin of Chicago, March 12.

The cardinal is chairman of the university's board of trustees.

He said he has spoken informally to Cardinal Joseph Ratzinger, head of the Vatican doctrinal congregation, about the situation.

Cardinal Bernardin supported a compromise that would allow Father Curran to retain his tenured professorship on the theology faculty in exchange for an agreement not to teach a course in sexual ethics.

Father Curran said at a March 11 news conference in Washington that the Vatican "was unwilling to accept" the compromise. He also said he has not taught courses in sexual ethics for 15 years.

"The compromise that was suggested by Father Curran has not been accepted. Nonetheless, it is a possibility that should be given further study," Cardinal Bernardin told Catholic News Service.

Cardinal Bernardin was in Rome attending meetings of the general secretariat of the world Synod of Bishops, of which he is a member.

The cardinal spoke after Father Curran, a moral theology professor, said the Vatican Congregation for the Doctrine of the Faith threatened to withdraw his permission to teach as a Catholic theologian unless he changed his views on contraception, direct sterilization, abortion, euthanasia, masturbation, premarital sex, homosexual acts and the indissolubility of Christian marriage.

The Catholic University of America is a pontifical university, and such permission

is needed to teach Catholic theology at pontifical universities.

Father Curran said at the news conference that he would not retract the views which the doctrinal congregation said were contrary to official teachings of the Catholic Church.

Cardinal Bernardin said that it would be "inappropriate" to publicly discuss the content of his conversations with Cardinal Ratzinger.

Cardinal Bernardin noted that the focus of the doctrinal congregation's concerns has been with Father Curran's writings and not the courses he teaches.

Cardinal Bernardin said two key issues are involved in the dispute between Father Curran and the Vatican.

"One is the question of academic freedom in a U.S. setting. The other is the right of the church to expect that those who teach in her name will present church

teachings clearly and accurately. Tied to this is the question of what are the ways for a theologian to dissent from authoritative, non-infallible church teachings," said Cardinal Bernardin.

"Sometimes these issues are in conflict," he added.

Father Curran has said that doctrinal congregation criticisms concern issues which are not part of the church's infallible teachings.

## Reactions divided on Ratzinger's letter to Curran

(Continued from page 1)

sity of Chicago and Gerard S. Sloyan of Temple University.

Other U.S. Catholic voices, however, praised the Vatican action and denied that a theologian has a right to dissent from church teachings.

Jesuit Father Kenneth Baker, a theologian and editor of The Homiletic and Pastoral Review, said Cardinal Ratzinger's letter was "long overdue."

**SAYING THAT** most Catholic teaching is "ordinary" rather than infallibly defined, Father Baker said a "theologian has no right to dissent from the ordinary magisterium (teaching authority) of the church, at least not the way Charlie Curran understands dissent."

Auxiliary Bishop Austin Vaughan of New York, who in the 1960s immediately preceded Father Curran as president of the Catholic Theological Society of America, said he welcomed the action. Church teaching "has suffered for the past 20 years from the idea" that some of Father Curran's positions on sexual issues are acceptable, he said.

But Bishop Matthew H. Clark of Rochester, N.Y.—Father Curran is a priest of the Rochester Diocese—said he foresees "a serious setback" to U.S. Catholic

education and pastoral life if Father Curran is stripped of his right to teach as a theologian.

Theologians may stop exploring questions of the day "in a creative and healthy way because they fear actions which may prematurely end their teaching careers," Bishop Clark said.

He added that when Father Curran has dissented from church teachings he has done so "in a respectful and responsible manner."

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, was supportive of the Vatican.

**SOMEONE WHO** "does not accept the teaching of the church's magisterium on crucial points cannot reasonably expect to occupy a position which requires that he teach what the church teaches," said Bishop Malone.

He added that the Vatican has "the right and duty" to "safeguard the authenticity of Catholic teaching throughout the world."

A separate issue raised by the Vatican action involves academic freedom and the effect on Catholic universities if Father Curran is fired or stripped of his right to teach as a theologian.

Bishop Clark raised the possibility that "able theologians may abandon Catholic institutions altogether" if the Vatican acts against Father Curran. He added that Catholic institutions of higher learning would be weakened.

The theologians who signed the statement supporting Father Curran raised the same issue. If Father Curran is removed from his position, they said, it will be "far more difficult to rebut" the charge that Catholic universities are "nothing more than educational arms of the official church."

But Father Curran's critics rejected the claim. Bishop Vaughan said that "academic freedom in a Catholic theology department means that what is taught ought to be Catholic theology."

Students at Catholic University appeared to be as divided over the Curran case as other observers.

Several graduate theology students issued a "call to action" and announced plans to gain 20,000 signatures in support of Father Curran.

But the lead editorial in the March 14 issue of The Tower, the student newspaper, said the "right of the church to protect faithfully her teachings and guide those who would teach as Catholic theologians is paramount."

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