

# THE CRITERION

## Solemnity of Lent begins Wednesday

This Wednesday, Feb. 24, is Ash Wednesday, ushering in the most solemn season of the Christian Church—Lent—and leading to its greatest feast—Easter.

Parishes throughout the archdiocese will mark Lent's beginning with the blessing and distribution of ashes—a reminder of each person's mortality as human beings.

At SS. Peter and Paul Cathedral, Archbishop Edward T. O'Meara will celebrate the Holy Sacrifice of the Mass and distribute ashes at a 12:10 p.m. liturgy.

As the penitential season begins, Father Stephen Jarrell, director of the Office of Worship, points out that the simplicity of Lenten liturgies are preparation for the great feast of Easter Sunday. Lent must always be linked to Easter with its focus on the baptismal

mandate to commit oneself to Christ and to draw others to Christ, Father Jarrell says.

"In Lenten liturgies, we are intentionally building a contrast . . . intentionally uncluttering things. Really, it's the fast before the feast. I don't think you can have a celebration unless there's a preparation."

Father Jarrell also links the "simple and straightforward" liturgies of Lent to the season's intent that individual Christians simplify their own lives. "There must be a willingness to fast, to empty ourselves of all that clutters our lives, enabling us to understand what is central to true Christian living. The liturgy should help to foster this," says the priest. "Reflection and fasting can help us to become sensitive to our real hungers."

Father Jarrell has two "general perceptions" about the approach to Lent in the archdiocese. One is that at parish level there is a growing interest in spiritual renewal which is not simply a single weekend effort but ongoing in parish life. Secondly, in his view, many parishes now focus on prayer rather than simple information programs during the Lenten season.

"I really think people have more consciousness that educational programs must help people grasp the meaning of their own Christian living," Father Jarrell explains. "A lot of programs now include opportunities for prayer and reflection."

Father Jarrell believes there is growing awareness "that we live this season together; we share Lent in common. The focus used to be 'my preparation, my penance,' but now the communal element has begun to surface."

He adds that although the story of Lent and Easter is always the same, "it is forever new. What makes it new is our own individuality and in Jesus meeting us, and in the shape of our community which is always growing and changing."



ASH WEDNESDAY RITE—"Remember man, you are dust and to dust you will return," says Father David Lawler, pastor of Immaculate Heart Church, as he prepares to place ashes on the forehead of Melvin Stadtmiller. Archdiocesan parishes begin the observance of Lent this Wednesday with the traditional ritual. (Photo by Ruth Ann Hanley)

### LENTEN REGULATIONS FOR FAST AND ABSTINENCE

Ash Wednesday—February 24, 1982, is a day of Fast and Abstinence.<sup>2</sup>

Fridays of Lent are days of Abstinence.<sup>2</sup>

Good Friday—April 9, 1982, is a day of Fast<sup>1</sup> and Abstinence.<sup>2</sup>

NOTE: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning Fast or Abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion between the First Sunday of Lent (February 28) and Trinity Sunday (June 6).

Fast—Binds all over 21 and under 59 years of age. On the days of Fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of 14. On days of Abstinence, no meat is allowed.

## Church-backed bills reach governor's desk

Church-backed bills concerning abortion and nursing home reform have survived the pitfalls of the legislative process and arrived on the governor's desk for his signature into law.

One, HB 1144, requires doctors to notify parents or guardians before performing abortions on girls under the age of 18 who live with their parents. It was passed 36-13 by the Senate in the closing days of floor action.

A second bill on nursing home reform, SB 60, passed the House 90-6.

M. Desmond Ryan, executive director of the Indiana Catholic Conference, expects Gov. Robert Orr to sign both pieces of legislation into law.

On second reading, when amendments are allowed, several attempts were made to weaken or kill the abortion notification bill. All amendments failed except one previously approved by both the ICC and the Indiana

Right to Life. It delays implementation until Sept. 1, 1982.

Despite an overloaded Senate calendar, two hours were spent debating the bill for two consecutive days. During third reading debate, Sen. Daniel Manion (R-South Bend) spoke for the primacy of the family in guiding minors. He challenged the wisdom of delegating authority to a physician or counselor "who is probably meeting the girl for the first time."

HB 1144, viewed as an important pro-family bill, had been passed earlier in the House by a 90-6 margin. A physician who violates the regulation would be guilty of a Class C felony, punishable by up to eight years in prison and a \$10,000 fine.

The bill follows the pattern of a Utah law, which was upheld by the U.S. Supreme Court in March, 1981. In that majority opinion, Chief Justice Warren Burger found that notification

promotes a "significant state interest in supporting the important role of parents in child-rearing."

Ryan termed the nursing reform legislation as "important to the quality of life for the elderly." SB 60 would change the make-up of the agency which regulates nursing homes to dilute the influence of the industry. It also authorizes penalties for nursing homes which violate state regulations. Ryan gave "constituent interest" credit for the strong support of the bill by legislators.

Two other proposals being backed by the ICC have been altered in the legislative process. Retirement Home Laws (HB 1048) passed the Senate 44-0, but only after an amendment which forces it back to the House for further action. In its position paper, the ICC supported HB 1048 because "the state of In-

(See CHURCH-BACKED BILLS on page 2)

the criterion

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Indianapolis, Indiana

# Outreach project striving to meet Hispanic needs

## Leadership techniques among programs studied

by RUTH ANN HANLEY

The Hispanic community in Indianapolis is moving forward.

Through the past eight years, Father Mauro Rodas, has shepherded many programs to raise Hispanic consciousness and eventually share the faith and special gifts of these people with the church at large. In 1978, Father Rodas was formally named director of the Spanish Speaking Apostolate.

This year—amid healthy growth signs of community celebrations, special liturgies, picnics and an Hispanic Festival—a new Hispanic Outreach Leadership Project has begun. Meeting monthly at Marian College since October, about 35 persons study the Bible and liturgy as well as techniques of leadership.

This leadership training program is funded by the American Board of Catholic Missions through the Spanish Speaking Catholic Commission. The Midwest Institute for Hispanic

Ministry, under that commission, has headquarters at Notre Dame. It funds teachers for the program and Olga Villa as coordinator for this Midwest section.

In the archdiocese the Franciscan Sisters at Oldenburg have taken this ministry as a special concern. Having at one time offered the use of St. Mary's Academy to Father Rodas (turned down because of maintenance costs), the community instead offered \$5,000 for this institute. It also is using additional funds to educate sisters for this ministry, according to Franciscan Sister Rosanne Taylor, program coordinator.

MARIAN COLLEGE has offered its facility free of charge for the institute.

Father Rodas points out that Archbishop Edward O'Meara, besides the archdiocesan budgeted amount, gave \$4,300 in additional aid from the Archbishop's Annual Appeal. This went for Bibles, books and other supplies.

Of course, the best part of this new program is the people. The participants are Hispanic leaders from different parishes, Sisters from various communities including a retired sister, a young Franciscan in his year of apostolic action, and of course, Father Rodas.

"They are always asking for more," says Father Rodas. They are very interested in learning. They demand preparation."

Sister Rosanne, familiar with programs in other parts of the country—some of which are less successful—marvels that so many come, and that contrary to popular belief, as many men as women are interested.

WHAT THEY GET when they come are lessons in Hispanic culture, Bible, liturgy and methodology. They study such books as Avery Dulles' "Models of the Church."

And while they study, a Marian College student babysits.

Sister Rosanne seems delighted that parents are bringing their children. "It's because the family is so close," she insists. "When we spoke of the program they asked me, 'Who is going to take care of my children?' There isn't even a word for babysitter in Spanish and—until recently—no word for retirement home."

The nun, who has worked in migrant camps, says that when Father Rodas had to turn down her order's offer of the building at St. Mary's, she was sad. Then she realized there are things obviously more needed than a building. "I knew we needed to develop a leadership program to bring the people together."

This summer the institute will offer a special program for non-Hispanics who want to involve themselves in the Spanish ministry. According to Father Rodas, this program is scheduled for June 14-18 and will include persons outside Indianapolis. It will cover ministry, culture, literature, music and, principally, "the language needed in ministry." He expects such programs to continue for the next two years.

In the recent past Father Rodas claims he notices an increase in acceptance of Hispanic people in the Anglo churches. At St. Mary, the Anglo parishioners insisted the Hispanic parishioners forego their usual 1:15 p.m. Mass on St. Valentine's Day for a communal celebration of love. Declares Father Rodas: "All are beginning to see that the faith is the same; the accidental difference is language."



HISPANIC OUTREACH—Benedictine Sister Mary Victor Kercher offers some thoughts on leadership to participants in the Hispanic Outreach program at Marian College. Sister Mary Victor travels from Ferdinand on weekends in order to teach. (Photos by Ruth Ann Hanley)

## Church-backed bills reach governor (from 1)

diana has an obligation to assure persons that they are staking their future on stable, secure investments."

Among other requirements, this bill calls for supervision of the financial arrangements of retirement homes and registering of providers with the securities commissioner.

After much political maneuvering, the use of Title XX funds was amended from an earlier bill into another bill, HB 1331. At stake are state funds budgeted last year as matching funds for federal money given to the state for Title XX programs. With the switch to "block grants" and an end to the state's obligation to "match" federal money, the use of \$20 million budgeted for social service programs is now in question.

The legislature's final decision was to allocate \$1 of state funds for each \$3 of federal funds. According to the ICC, this could mean some loss in available state funds. Coupled with decreased federal funds, it would result in

cutting back programs targeted mainly for the poor and handicapped.

The General Assembly winds up its short session this week with conference committee action to iron out differences still existing on certain legislation. It also is a time when totally new content can be amended into existing bills.

Ryan indicated that the ICC will continue to keep tabs on committee action and will follow key bills to the governor's desk.

The ICC represents the state's six Catholic bishops in public policy matters on both state and national levels. It attempts to impact the passage of legislation by State House activity and through local level lobbying by Catholics organized in a statewide network.

Archbishop Edward T. O'Meara is the ICC's general chairman, and his annual appeal (AAA) supports the archdiocese's share of funding the conference.



SHARING—Franciscan Sister Rosanne Taylor catches up on school news with Mari Rivera and her sister Joan, while parents take part in the Hispanic program. Babysitting is provided to participants.



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the CRITERION

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## Father Peter honored by NCCJ

### St. Thomas pastor receives Brotherhood award

Father Martin A. Peter, pastor of St. Thomas Aquinas Parish, Indianapolis, has received the Brotherhood Award of the National Conference of Christians and Jews (NCCJ).

At a luncheon ceremony yesterday (Feb. 18) Father Peter was honored by the NCCJ Indiana Region for "promoting positive human relations between diverse groups and going far beyond the call of duty in his commitment to the principles of brotherhood." According to NCCJ Executive Director Barta Monro, the award was made for Father Peter's involvement in "a great many human relations' issues."

The pastor played a leadership role in last year's successful community-wide effort to effect integration of the Riviera Club on Indianapolis' north side.

Father Peter said he was "very excited" about the award and felt "a little like an Academy Award winner in that there were so many people who worked for this issue in the parish and neighborhood. It's as much an award for the parish and archdiocese as it is for me," said Father Peter.

He received the award from Charles Williams, an NCCJ board member and president of Black Catholics Concerned.





# Pope ends trip, appeals for workers and poor countries

LAGOS, Nigeria (NC)—Pope John Paul II wound up his five-day visit to Nigeria Feb. 16 with a strong defense of the rights of workers and an appeal to the world to focus on development instead of weapons.

At a Mass for workers in the neo-Gothic Lagos cathedral, the pope declared the rights of workers "to proper pay and to reasonable working hours, including time for holidays... to form unions and to ask for proper working conditions."

"Work should never hinder the exercise of one's religious freedom," he said.

"Work is for man, not man for work. So, work must not be allowed to dehumanize the person who does the work."

At a meeting later with diplomats in Nigeria, Pope John Paul sharply attacked the gap between rich and poor countries and a tendency to give priority to "other matters, such as inflation and military security" over development concerns.

"The plight of many Third World countries remains a constant reminder that the development issue is not dead, although one sometimes gains the impression that it is no longer viewed with the priority that it continues to deserve," he said.

"Many of the world's governments today seem more preoccupied with other matters, such as inflation and military security," he continued. "And yet, despite the impressive level of economic growth which some developing countries have achieved over the past decades, millions of people still remain caught up in a poverty that not only means low incomes, but also malnutrition, hunger, illiteracy, lack of education, persistent unemployment and reduced life expectancy."

**QUOTING FROM HIS** recent encyclical, "On Human Work," Pope John Paul urged a "leveling out" of the "disproportionate distribution of wealth and poverty" within and among nations.

But he also stressed that the kind of development he was speaking of is "a development which respects the dignity and inalienable rights of the human persons, and not merely a technological or economic development."

Such integral development "is closely linked to the pursuit of equality and justice and to a sincere concern for the weakest and poorest members of society," he said.

Pope John Paul also sharply attacked efforts by any nation to lord it over others or impose its philosophy on others, arguing that "dialogue between peoples and nations, despite economic, monetary and material inequalities, must take place on the basis of equality in dignity and in sovereignty."

"Economic or monetary superiority, the possession of material goods and resources or technological capacity do not justify political or social, cultural or moral superiority of one people or nation over another," he continued.

**"THIS FURTHER MEANS** that any position that seeks to justify such alleged superiority on an ideological or philosophical basis is not a valid position and must be rejected."

Sound international relations must begin by "making the dignity of the human person—every human person—the basis and starting-point," the pope said.

In his earlier talk to workers the pope also defended the right of workers to strike, but warned that strikes cause suffering and must "remain extraordinary measures for the defense of human rights."

He urged employers and employees to resolve differences through dialogue and respect, "not by violence, harsh words and antagonisms."

Employers, he said, have the right "to receive the services for which they pay."

Addressing the phenomenon of rapid urbanization and industrialization in the wake of Nigeria's new-found oil wealth, the pope called for systematic attacks on the problem of unemployment through training people in skills that are in demand and through an emphasis on rural development.

"Some people are unemployed because they rush to the big cities and do not want to cultivate the land," he said. "Help is needed therefore to modernize agricultural methods and to install such facilities as water, electricity and telephones in the rural areas so that



**'AFRICAN SOUL'**—Pope John Paul II, known to have a fondness for what he calls the "African soul", lifts an unimpressed child during his visit to Africa. In his first trip outside of Italy since his attempted assassination, the pope's journey to Nigeria ended with a call to Africans to give workers their rights and to develop nations to heed the needs of the Third World. (NC photo from KNA)

the young can be persuaded to stay on the land."

In the afternoon and evening of Feb. 16, the pope was scheduled to meet with Poles in Nigeria, with other foreigners living there, with journalists covering his trip, and with

representatives of other Christian faiths in the country.

He was scheduled to leave Nigeria early the following morning for travels to Benin, Gabon and Equatorial Guinea before returning to Rome Feb. 19.

## Controversy remains in murder of missionary women

by NC NEWS SERVICE

The violent murders of Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay volunteer Jean Donovan have become a controversial human rights issue in El Salvador, where they were killed, and in their native United States.

Five members of the National Guard of El Salvador are charged with the brutal slayings and the results of the juridical process are being weighed by U.S. congressional leaders considering further military aid to the Salvadoran civilian-military junta.

Who were these four U.S. women missionaries who died in December 1980.

The four were working with victims of the civil war that has been tearing apart the Central American country of 4.8 million people. But they were suspected by military and pro-government paramilitary groups of aiding the guerrillas.

By mid-1980 the armed conflict between security forces and guerrillas had worsened and the Archdiocese of San Salvador, El Salvador, took the lead in establishing emergency church relief committees.

For months peasant families had been leaving their small settlements and towns and were not planting crops.

Sister Ford was assigned to Chalatenango in July 1980 to work in relief efforts with the local

pastor, Father Efraim Lopez, another priest and a seminarian. Sister Clarke joined her in August.

The group needed to raise \$14 a month for each of the 8,000 displaced persons in the area. In an appeal for funds, Sister Ford wrote: "Political confrontation has so accelerated that the most urgent need of the church is to respond to the emergency."

Sister Kazel had been a member of the Cleveland diocesan team in El Salvador for five years. She and Miss Donovan, a former accountant from Cleveland, worked in the coastal town of La Libertad.

A few days before her death Sister Kazel wrote of her work to friends in the United States:

"We take our jeep and minibus and go up and down the hillsides to pick up the sick and bring them to Mass" and also give group instruction for couples beginning married life and "others who have decided to marry in church after years of living together," she said.

"This is a country writhing in pain that faces the daily loss of so many of its people, yet it goes on yearning for peace, little people who continue struggling to survive, to make it alive through another day," she said.

Father Lopez, now in exile, was born in Chalatenango. He helped the peasants to organize farm cooperatives since the late 1960s so they could improve their income.

"The government and the local bosses called us 'communists' because of that," he said.

The area had been for a long time a place of conflict. Following the so called "soccer war" with neighboring Honduras in 1969, a no man's land was established along the border. It was a haven for refugees and eventually for guerrillas.

Local villages, such as Las Vuelas and Aracatao, where the average family income was about \$300 a year, had lost 90 percent of their population and farm production decreased.

"We helped whoever needed it, no matter their ideology," Father Lopez said. In early November 1980 a sign appeared on the parish door: "Anyone who enters this house will die. We know they are all communists."

The house where the Maryknoll women lived was also a warehouse for food and medicines. By December Father Lopez was told of a death list which had his name and the names of Sisters Ford and Clarke on it.

When the priest went to the local commander, Col. Ricardo Arbaiza, "he accused me and the nuns of inciting people at Los Ranchos, a village with a refugee center, and said his men found Czech grenades in a raid in Los Ranchos convent," said Father Lopez.

Church authorities denied Col. Arbaiza's accusations.

At the end of November Sisters Ford and Clarke had flown to Managua, Nicaragua, to attend one of the regular pastoral meetings of Maryknoll personnel. When they returned Dec. 2, 1980, the airport was filled with delegates to the funeral at the cathedral of several leaders of the opposition Democratic Revolutionary Front killed by security forces while they held a meeting at a Jesuit-high school in San Salvador.

Security forces heavily patrolled the airport area. The two Maryknoll missionaries arrived shortly after sunset. Sister Kazel and Miss Donovan came in their van to pick them up and take them home. While waiting for the baggage, they chatted with a members of a Canadian church delegation and then left the airport.

When the women failed to attend a pastoral meeting at La Libertad, the priests alerted U.S. consular officials.

The women were found dead in a shallow roadside grave several days later.

At the Managua meeting, Sister Ford had read a quote from Archbishop Oscar Romero of San Salvador, murdered earlier the same year:

"Christ invites us not to fear persecution because, believe me brothers and sisters, one who is committed to the poor must meet the same fate as the poor: to disappear, to be captive, to be tortured, and to be found dead."

# EDITORIALS

## False assumptions

There is an assumption we Americans often make about foreign nations which betrays our naivete as a member of the world community. That assumption is that people living in nations not under Communist control are freer than those in Communist dominated ones. One need point only to examples like Northern Ireland and South Africa to show the assumption to not always be true.

In the former a minority must live under the political and economic inequality forced on it by an unsympathetic majority. In the latter several million blacks are kept under a sophisticated system of slavery by a tiny minority.

Many central American nations fit the example as well. Because those nations were not under the control of a Communist dominated government, we said, their people must be enjoying the same opportunities as we. A look at El Salvador, Guatemala and Nicaragua in particular says otherwise. El Salvador is the prominent country of violence at the moment. But Americans are hearing and will hear more of Guatemala in the future. An American Christian brother was gunned down there this past weekend, the third American churchman to be murdered there in the past seven months. It is to the discredit of America that for many years we have supported rightist governments throughout central America which have permitted such murders to occur. We continue to do so because our interest is economic rather than the welfare of the people of those nations. Is it any wonder that the people of Nicaragua found a leftist government a welcome relief? They know that America supports the interests of those who have kept them in poverty.

Now Nicaragua seems lost to the free world. Had the United States supported a policy of freedom and human rights for central Americans in years past, the present might be different. But that was not to be. And the future is most assuredly grim.

Most disastrous of all is current U.S. policy which is slowly but surely setting America on a course of military confrontation in that region. This despite cries from many corners of the world for peace there. The American bishops have pleaded for an end to military aid to El Salvador. An Irish parliamentary delegation which recently visited that country did likewise.

Parliamentary elections are set for El Salvador in March. These will be conducted with only rightists among the participants, a situation which the Irish delegation called "an insultingly cynical attempt to dress up a military dictatorship in the trappings of democracy."

Even the United States ambassador to El Salvador has expressed his doubts that elections will solve the country's problems. And the archbishop of San Salvador publicly stated his own doubts that the government's prosecution of five national guardsmen as responsible for the deaths of the four American missionaries in 1980 to be little more than an attempt by the Salvadoran government to obtain U.S. economic aid.

What will happen to El Salvador? What would its people do to freely bring about its own peace? And what will Americans do as the course of war and American military involvement draws closer?—TCW

## Seattle prophet

(The following editorial was written by Father Michael J. Savelesky, editor of the Inland Register, newspaper of the Diocese of Spokane, Wash. It appeared in the Feb. 3 issue of the newspaper.)

A man of a different age, but of kindred spirit, Archbishop Raymond Hunthausen of Seattle has sounded a clarion call against the greatest threat to civilization humanity has ever known: nuclear arms. He addresses a world that generally seeks the good life, eating, drinking and making merry in our own dance of pretense. In a world where words and statements have increasingly become the marketplace for propaganda and other gross manipulations of the truth, the archbishop has found it necessary to act.

Like the prophetic acts of Jeremiah, Archbishop Hunthausen's decision to withhold 50 percent of his federal income tax forces decision. It does not necessarily invite action in kind. Such an action in a tax-minded and tax-abusing society addresses the heart of America more than its pocketbook.

The last thing on earth Archbishop Hunthausen desires is a name for himself. The more the press and media focus on his act of protest, the more it misses the point. Whether the archbishop's act of protest evokes anger, embarrassment or self-righteous moralizing, such feelings will not further the salvation of four billion people from the already devastating effects of nuclear arms. Despite feelings, head-wagging—or even cheers of approval—the immense and crippling reality of the nuclear arms race remains.

The archbishop's action lays bare a heart filled with anguish and human compassion. A conviction fights for a hearing in this man's protest. Every human being on the face of the earth has a vested interest in his concern.

Already people are calling Archbishop Hunthausen a prophet in our own time. There is a subtle abdication of personal responsibility here. If the archbishop is indeed a prophet, then we individually and collectively are obliged to face the truth he speaks. His tax refusal will hardly affect the Gross National Product, but it does shock us into confronting in our own lives the moral issue of nuclear arms. No one of us escapes that responsibility. Even to do nothing is a moral stance whose consequences we bear.

## WASHINGTON NEWSLETTER

# Congress favors having legal services

by JIM LACKEY

WASHINGTON—Among its myriad proposals for new budget cuts the Reagan administration is repeating one major proposal on which it lost last year: termination of the Legal Services Corporation, the nation's legal aid program for the poor.



Last year President Reagan proposed that, instead of a federal program, states should fund legal services, if they want, with a social services block grant. But Congress, while rubber stamping almost everything else the president proposed, balked on legal services.

This year Reagan is again proposing termination of the program. And he's asking Congress not to wait for the beginning of the new fiscal year Oct. 1 but to cut off funds effective March 31, when the continuing resolution which is currently funding the program expires.

But there's little evidence to suggest that Congress will change its mind and go along.

Continuation of the Legal Services Corporation, which funds more than 300 agencies giving free legal assistance to the poor, was strongly supported by the U.S. Catholic Conference, public policy arm of the U.S. bishops, in testimony before a House subcommittee last year.

Msgr. Francis J. Lally, the USCC's secretary for social development and world peace, said that Catholic social tradition holds that certain rights, such as the right to food, shelter and medical care, are essential to basic human dignity. But without legal services, he said, some of America's poor would be denied those basic necessities.

"THEIR ACCESS TO these basic rights frequently depends on their access to the legal system itself," he said.

Reagan argued last year, and repeated his contention this year, that the nation's 500,000 attorneys can and should do more to fulfill what he called their "ethical obligation" to provide legal services for the poor.

He also argued that new trends in the legal profession, such as advertising and greater competition, will increase the availability of low-cost legal services to people who previously could not afford a lawyer.

Msgr. Lally argued however that the poor did not have access to justice prior to the establishment of government programs such as the Legal Services Corporation, "and there is little evidence to believe that new sources of funds will materialize if the federal government withdraws its support."

He also maintained that "too many of us have experienced the sometimes inhumane grinding wheels of bureaucracy" to believe that there won't be times when the poor need such legal services. As an example he cited the case of a widow on Social Security who almost lost her home to foreclosure because of a mistake at the bank that could only be settled by an attorney.

Judging from the debates and votes which took place on Reagan's proposal last year, Congress generally supports the program. While it agreed to reduce the program's funding—from \$321 million to \$241 million—it beat



back efforts to reduce the funding to a mere \$100 million or to terminate the funding entirely.

WHAT CONGRESS has objected to, though, are cases in which legal aid attorneys have championed such issues as homosexual and abortion rights for their poor clients. Because of that, both the House and Senate last year passed restrictions prohibiting, for instance, legal aid attorneys from litigating abortion cases except when the life of the mother would be endangered.

But supporters of the Legal Services Corporation also have maintained that such cases are rare compared to the routine civil issues that legal aid attorneys handle every day.

"I do not believe that we must do away with the corporation. I know that it continues to help many people, especially senior citizens," said Sen. Lawton Chiles (D-Fla.) in a remark fairly typical of congressional feelings about the program. He went on to say that some legal aid attorneys have gone too far in filing class action suits, and said safeguards against such abuses would help protect the program from its critics.

With that kind of support it seems unlikely that Congress will go along with Reagan's second attempt to end the program. While there could be another reduction in funding like the nearly \$100 million cut which the program suffered last year, the Legal Services Corporation seems to have enough support to keep it running as a national program.

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## LIVING THE QUESTIONS

# Lenten season offers a series of painful questions

by Fr. THOMAS C. WIDNER

What do I do now that Lent is upon me? Wednesday is Ash Wednesday, the beginning of the season which affords me a painfully questioning opportunity to consider the direction of my life as a follower of Christ.

But in the newsletter of our archdiocesan Office of

Worship, Father Steve Jarrell reminds me that "the discipline of Lent" is not solely "one's private 'spiritual improvement program.'" I am a redeemed human being because Jesus redeemed all human beings, not only myself. Further, I live in society, and what's more, in a community called Christianity. I cannot, in other words, expect to live my life isolated from everyone else.

That is perhaps what gives me the greatest trouble about Lent. I really don't want to care about anyone else's life. There's a real problem there for I live as a celibate priest and in one sense I do live without care of anyone else. In another sense, however, the point of living as a celibate priest is that one's vocation is caring for more than oneself and more than for one other.

Father Jarrell states that the liturgies of Lent can be helpful in dealing with this. They have the power, he says, of "leading us from a lenten observance which is bent solely to one's personal advantage, to a Lent that immerses a person into the lives of others in the community."

I THINK THAT WAS always the idea of Lent but it didn't necessarily get advertised that way. And though it's taken a long time, I've decided that this year's Lent just might take on a different meaning. By that I mean I just might take it seriously this year. So if you've felt as though Lent has never done much for you, don't feel alone. I've never cared much for Lent myself.

Don Kurre and I have agreed to write a series of articles in

our Living Your Faith section (called Living Lent: A Collective Retreat) during this season. The first ones appear this week. As we met last week to finalize our attempts, we agreed that we were having more difficulty with the idea than we planned.

In other words, we agreed that both of us wanted to write a series based on our actual experiences of living a Lenten discipline. What we decided was that in order to write it, we'd have to live it. Don's introduction to the series on page seven suggests this problem. As we alternate articles, our attempts to journey through Lent will be precisely that—a journey toward the Easter event. The articles will be most topical.

OUR IDEA IS TO reflect on the journey each of us makes through life. In this instance we are taking one chunk of life—the season of Lent—which the Christian must cross in order to reach the eternal Kingdom. What we are offering then are our experiences at making the trip.

In a very real sense the articles make up a kind of retreat, thus we have called the series "Living Lent: A Collective Retreat." It is our attempt to journey through Lent much in the manner of retreatants pausing to give their attention to their spiritual lives.

People are always wondering what they can do for Lent, what will I give up? As Father Jarrell explained, Lent must not be thought of out of context. If I am going to give something up, how is it going to "immerse me into the lives of others?"

There are a number of programs which parishes will be involved in, some educational, some liturgical. Penance services will be the order of the day before Holy Week arrives. The Holy Childhood Association, the grade school arm of the Society for the Propagation of the Faith, is distributing Share Your Love boxes to all parishes and schools so that participants can put their monetary sacrifices toward mission efforts. The idea is that by giving up a meal occasionally, or by eating lighter during Lent, one can send the money one saves to the missions. That is certainly a laudable idea toward living Lent immersing oneself into the lives of others.

There are other suggestions as well. Each stems from the

Scriptural admonitions of Jesus himself who recommends prayer, fasting and almsgiving. Lent is an opportunity to enrich one's prayer life. I often feel as though mine is on a rollercoaster. Some days I am high on prayer and congratulating myself for doing very well at it. Other days I perceive myself descending rapidly into emptiness as I neglect it, ignore it, or shove it aside.

Fasting is the more difficult Lenten practice, I think. But it is something which is becoming somewhat popular. As with any kind of ascetical practice, the purpose has to be clear. Fasting for the sake of fasting does no one any good. Doing without meat during Lent is fine if someone else is getting the benefit of the meat. Moreover, I am reminded of a friend for whom giving up meat is no sacrifice. He happens to love seafood and even prefers it to meat.

Almsgiving is easy for most of us. That is, we think it is. I have my own personal charities that I like to send money to but I really have them budgeted each month. My almsgiving is little more than a budget item. I hardly ever give all I have, as the widow did in the Gospel story; I usually give from my surplus. The challenge of Lent, it seems to me, is giving in some way that I end up having less than what I usually have. I'm not sure I can live with that.

MOST OF ALL IS the whole area of sinfulness in my life. That is something I know I'll always have to deal with. I can't just have a sin forgiven and never let it bother me again. I'm too fallible for that. But it seems to me that if I concentrate more on my prayer, fasting and almsgiving this Lent, sin is less likely to be a bother. What I'm saying is that if I think of myself a lot less, I'll think of others more. Sin basically is thinking of myself more than others. The resulting actions are sinful. Changing my life to be more thoughtful of others is the most challenging Lenten concept I know. But then, that's what Christianity seems to me to be concerned with.

It would be worth publication to hear from individuals and groups as to some particular Lenten practices which are going on. How are you observing Lent this year? Why don't you write to me and I'll share some of those experiences with other readers?



## TO THE EDITOR

### Senator Lugar appreciates views

I have received your communication expressing concern about the sharp percentage increase in postal rates for nonprofit organizations.

As you know, Congress decided in the previous Administration to gradually phase out the public subsidy for most forms of mail that do not pay their own way. This schedule has now been substantially accelerated because of the need to reduce federal budget deficits. However, Congress was not entirely aware that the Postal Service would make percentage increases in nonprofit rates as large as those announced on January 10, 1982.

I am not sure that there is any immediate remedy for this problem. President Reagan

reportedly would have vetoed the December continuing appropriations bill if Congress had not made the further 4% cut in postal subsidy.

Thank you for taking the time to communicate your views. Your continued counsel is welcome.

Sen. Richard G. Lugar  
U.S. Senate, Indiana

Washington, D.C.

### Parkinson's group finds faith and hope

The Criterion article "Disease causes severe damage to ego" was especially interesting to those of us who, just last April, formed a support or self help group such as Mr. Dorros refers to in his book "Parkinson's—A Patient's View." The local group, Parkinson Awareness of Central Indiana meets twice a month in Indianapolis. Membership is open to everyone with the chronic illness, their families, friends and all who have interest.

An educational program is held on the third Sunday of each month at 2 p.m. in the IUPUI School of Nursing Building—Room 112. Speakers have been neurologists, physical therapists, occupational therapists, an R.N. speaking on stress. A pharmacist, speech therapist and research doctor are scheduled in the future.

The group also meets on the first Tuesday of each month for a pitch-in luncheon and

### Freys ask questions of the Church on sin

In reference to the article "Church told it needs to consider homosexuals in ministry," (Dec. 4, 1981) we have some questions to ask. Isn't the church supposed to expose sin and help members find forgiveness in Jesus Christ? Is it so hard for the Catholic Church to see homosexuality for what it is? The Scripture calls it sin. Anyone who truly loves the Lord will not want to continue to live in sin when forgiveness is available so readily in Jesus Christ.

Is anyone giving a thought to the fact that married men (like Peter and the men Jesus called) are banned from the priesthood, but

homosexuals are being considered?

Many ministries today are working with homosexuals and the response has been very rewarding. David Wilkerson (author of the "Cross and the Switchblade") has had phenomenal success in helping homosexuals come to the saving grace of Jesus and to the forgiveness of that sin in their lives.

Why should the sin of homosexuality be accepted in the church under the cover of celibacy?

This letter is not to condemn those who are homosexuals. The Scripture says that all sin and fall short of the glory of God. They need the forgiveness of Jesus just as we do when we sin.

Does ordaining homosexuals disturb any other church members? If so, do we have to accept it? Is the church really the people, or is it the pope and the hierarchy?

One wonders if the Catholic Church has forsaken its original mission (that of professing Jesus Christ) and how long the members can remain in a church which has forsaken that mission.

Carl and Coralee Frey  
Cedar Grove

### Appreciation sent from Roncalli

Thank you for the excellent article on the two very fine young men from Roncalli High School.

I'm sure the entire Roncalli family was pleased with the recognition you gave Dan, Andy and our school.

Bill Kuntz, Jr.  
Head Football Coach  
Roncalli High School

Indianapolis

### Huntman wants a Catholic high school

Although not wanting to belabor the worthlessness of the Seccina High School "electronic bleachers" discussed by Mr. Bogenschutz, Judy Neidinger and Father Ashmore, I think a troublesome thought for most of us in the hinterlands is that the Seccina neighborhood does have a Catholic

High School with a gymnasium whereas a high percentage of Criterion readers would dearly love to be able to just have a Catholic high school in their neighborhood for their youngsters.

Batesville

Joe Huntman

## the question box

## Must one seek mental help?

by Magr. R. T. BOSLER

Several years ago you discussed the duty of relatives to seek psychiatric help for a sick person. We are having problems in our family. Would you repeat what you wrote about the moral obligation to seek help for mental and emotional disorders? Also, which form of therapy is compatible with Catholic doctrine concerning the nature of man?

That was six years ago. I can't believe it. As what I wrote then still seems adequate, I'll repeat most of it.

There is, indeed, a moral obligation to seek psychotherapy for persons mentally or emotionally ill, especially these days when such help is readily available.

The person suffering from such illness will rarely recognize this obligation. In the first



stage of mental and emotional illness, the person does not usually understand that there is anything wrong with him. In advanced stages the mentally and emotionally ill are incapable of making moral decisions.

Manic-depressives, I am told, are sickest at the time of their high state of euphoria, when they imagine they are in perfect shape and think they can do almost anything, however impossible.

It is the members of the immediate family of the sick person, therefore, who have the obligation to seek help for him. Unfortunately, this is an obligation they frequently shun.

They have guilt feelings; they don't want to admit that their dear one could be mentally ill; they mistakenly think this is a disgrace. Some postpone seeking help until a tragedy comes—an attempted suicide, or worse.

If a dear one suffered a heart attack, they would immediately call for emergency aid. They would consider it a grave obligation to do so.

The same obligation would seem to apply in the case of the mentally or emotionally sick.

They are incapable of helping themselves, and they desperately need help.

No recognized psychiatrist or psychologist would be using today a therapy incompatible with the Catholic doctrine of the nature of man—which is pretty much held by all in Western civilization who share the notion of the dignity of the human person and the God-given rights of the individual.

Great care, however, must be observed in choosing a psychiatrist or psychologist. No matter what method they use, therapists exercise an enormous power over the patient's psychic life and consequently can influence moral attitudes.

Most therapists are careful not to impose their own moral or religious convictions upon their patients, but there are some who fall here and seem to think that part of a cure is to eliminate all sense of sin and moral values.

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

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## Does anyone want to hear Grandpa's story? Well, I do!

by VALERIE R. DILLON

If you're like me, you spent last Sunday night spinning the TV dial between Sylvester Stallone's "Rocky II" and "Going in Style," starring that sly old trio—George Burns, Art Carney and Lee Strasburg.



"Going in Style" is supposed to be a comedy, but it wasn't funny to me—it was sad. Basically it was about three old men whose lives have diminished to the daily routine of sitting on a park bench. Nothing happens to them, no one cares (except Carney's nephew and his wife). They have become part of the "marginal" people—old folks with seemingly nothing to give.

To bolster their social security checks and brighten their drab lives, they rob a bank. By the time the police catch up with them, two have died from the excitement of the heist. Only George Burns is left to pay for the crime.

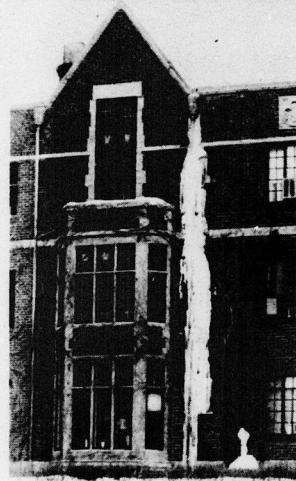
It's sad, but true—old people in our culture often live lives of quiet desperation. They are "non-productive." All they have left is what is behind them. Their old stories, their childhood memories, their wisdom and advice are tolerated but not really appreciated. In an earlier time, it was the elders who were valued because they could tell the youngsters the best ways to do things, how to survive life's dangers. But today's world of rapid change has made their knowledge obsolete.

Maybe my middle age is showing, but I find older people's views much more interesting and valuable than those of young folks. If you can get past their shyness, the oldsters have fascinating stories to tell and insights to share. I've interviewed two 100-year old women in recent months and found it a joy. My own mother, who is 82, has shared marvelous stories of her girlhood with our daughters. Especially delightful is the one about she and her three sisters going to a different Mass each Sunday because they had to share one hat! A child can learn from such a story.

This week, a note came in from a friend reporting that one of Tell City's most illustrious citizens—Oscar A. Birchler—celebrated his

90th birthday on Valentine's Day. I wish I could have been there for the party. He sounds like he'd have a story or two to tell.

Oscar was an Army lieutenant during World War I—a pilot in the U.S. Army Signal Corps (which eventually became the Air Force). He piloted the famed Curtiss "Jenny" bi-planes,



ICEFALL—It won't give Niagara Falls any competition, but with warming temperatures, the three-story icicle on a Meridian Street building by now is probably a flowing downward stream. (Photo by Ruth Ann Hanley)

and recalls having many bumpy rides, especially in bad weather. Says Oscar: "Sometimes you prayed—a lot!"

Oscar and his wife, married 64 years ago in SS. Peter and Paul Cathedral by Bishop Chatrand, are still active members of St. Paul Church in Tell City. Oscar is a past Grand Knight of Council 1172 of the Knights of Columbus, and Mrs. Birchler is a former regent of the Daughters of Isabella in Tell City.

The Birchlers, who were married during the Great War, expected to be separated by his overseas assignment. Instead, the war ended the week of their marriage—and they spent their honeymoon in New York City witnessing the ticker-tape parade on Armistice Day.

Like I said, the old stories are the best. I've got a bunch of them myself—and their number is growing!

## check it out...

Because of recent bad weather, the eighth grade placement test for Chatard High School will be given again at 8:30 a.m. Saturday, Feb. 20, at the school. This test is for those students who could not get to the earlier exam.

Among 60 St. Meinrad School of Theology students instituted Feb. 8 into the ministries of lector or acolyte were John Cannaday, son of Mr. and Mrs. John Cannaday

of Indianapolis and a parishioner of Our Lady of Lourdes Parish, Joseph Trimble of St. Mary's Parish, and Anthony Volz, son of Mr. and Mrs. Raymond Volz of Indianapolis and Immaculate Heart of Mary Parish. All are first year students in theology.

Dr. James J. Divita, professor of history at Marian College, has been named to a three-year term on the library committee of the Indiana Historical Society.

New officers of the archdiocesan Liturgical Commission have been elected. They are Father Jim Farrell, chairman; Bill Bruns, vice-chairman; and Franciscan Sister Rita Horstman, secretary.

The Advisory Council of New Albany Deaneary Catholic Charities recently elected Father Albert Diezeman its new president. Also chosen were Mrs. Shirley Hawkins, vice president, and James Russell, secretary.

Personnel from schools, religious residences, health and day care centers and other church institutions are invited to a seminar on "Achieving Cost Effective Quality Food Service" at Purdue University on Friday, Feb. 26. Holy Cross Brother Herman Zaccarelli will direct the seminar. He is director of Purdue's Restaurant, Hotel and Institutional Management Institute. For further information contact Brother Herman at (317) 494-7231.

## Archbishop O'Meara's Schedule

Week of February 21

SUNDAY and MONDAY, February 21 and 22—Twenty-fifth anniversary of the Diocese of Gary and 25th episcopal anniversary of Bishop Andrew Grutka, Gary, Indiana.

TUESDAY, February 23—"Celebration '82", Catholic high school celebration of Catholic education, Convention Center, Indianapolis, 9:30 a.m.; Confirmation, Holy Family parish, Oldenburg, 7:30 p.m.

WEDNESDAY, February 24—Ash Wed-

nesday Mass at SS. Peter and Paul Cathedral, Indianapolis, 12:10 p.m.

THURSDAY, February 25—Confirmation for the parishes of St. John, Enochburg, and St. Anne, Hamburg, at St. John's, Enochburg.

FRIDAY, February 26—Kiwanis Club luncheon, Richmond, 12 noon; Lenten services for the children of the Richmond, Indiana area, 2 p.m.; Tri-parish Lenten services at Holy Family parish, Richmond, 7:30 p.m.



# LIVING LENT

A  
COLLECTIVE  
RETREAT

## Looking at oneself during Lent forces judgments

*Working with God creating life in ourselves*

by DON KURRE

"Our vocation," says Thomas Merton, "is not simply to be, but to work together with God in the creation of our own life, our own identity, our own destiny. To work out our own identity in God, which the Bible calls 'working out our salvation,' demands close attention to reality at every moment, and great fidelity to God as He reveals Himself, obscurely, in the mystery of each new situation."

As I reflect upon my life, I see an ongoing project undertaken creating a life, an identity, and a destiny in God. Cooperating with God, I mold the events of my life into a whole, into the creation that God sees that I could be. Perhaps the best way I can explain what I mean is by looking at my experience of the upcoming season of Lent.

Lent, I must admit, has been a lost season for me. I remember during grade school Lent meant a time without candy. As I got older, Lent meant preparing for the Holy Week liturgies. Reaching into adulthood, however, Lent seemed to disappear into the background of my increasingly busy life. It was easy to allow myself to be distracted during Lent. Sure, I was aware that Lent was being celebrated. I got ashes and participated in the somber Sunday liturgies. But Lent held no significance for me. It was a rather empty or hollow time without meaning or connection to the flow of my life.

I HAVE A VERY strange feeling that Lent this year will be different. This year I had to think about Lent before Christmas. Forced in a way to search out the symbolism and meaning of Lent, I must make some judgments about its value and give it meaning for my own life. It seemed as though I had been given the lead time to prepare. It's as if I'd been told, "Don, you haven't taken full advantage of the opportunity given to you in the past. Therefore, if you're forced to think about Lent early enough perhaps you will use it well."

Since I have been concentrating on Lent for so long now, there is really no way that I can get by without facing it. I have to decide either: yes, I will give myself over to the tasks of Lent. Or, no, I will turn away. This year I must decide, I cannot just glibly walk by.

Lent unlike any other season of the Church year could be an ideal time to intensely focus on my spiritual journey. To remove the distractions that ordinarily prevent me from seeing clearly.

The ashes of Ash Wednesday could remind me that all that I hold dear is but dust in the wind. Like a retreat master the Lenten scripture readings could guide me through to a spiritual renewal. The Holy Saturday celebration with its emphasis on new life and baptism could confirm my commitment into a new life, a change of heart, and rebirth with the

risen Lord. The support of the Christian community could hold me up when I find the going rough.

COMING TO TERMS with Lent and the human experience it symbolizes and nourishes is but one leg on my lifelong journey to God. While I have celebrated the season of Lent for the best part of my life, it's not the same experience each year. Each new time is a part that I use in completing the project of my life with God—a project he began.

For most of us, we have experiences in common—birth, school, work, old age, and death. While we share these experiences, the way we mold them together is unique. We cannot copy or imitate the work of others, for at the heart of the project is a relationship between one unique person and God—a relationship that guides and directs the work. If we try to copy the plans of others we lose our uniqueness, and find that there is no reality to the meaning we mimic.

Thomas Merton puts it this way. Many poets are not poets for the same reason that many religious people are not saints: They never succeed in being themselves. They never get around to being the particular poet or the particular person they are intended to be by God. They never become the person or artist who is called for by all the circumstances of their individual lives. They waste their years in vain efforts to be some other poet, or some other saint.

We can consciously put off undertaking our own task of creating our identity in God, but as I found through events like my encounter with Lent, we cannot put it off for long.



**'YOU ARE DUST'**—A priest prepares to mark a cross with ashes on one of the faithful during the traditional Ash Wednesday service. Wednesday, Feb. 24, marks the opening of Lent, the 40-day period of penance and fasting which leads to Easter. (NC photo by Rogelio Solis)

## New books provide a season's pastime

*Lenten reading can be reflective as well as entertaining*

**Experiencing Jesus** by Father John Wijngaards, M.H.M. Ave Maria Press (Notre Dame, Ind., 1981). 176 pp., \$4.95.

The giving of one's word—a promise—has always been a powerful and comforting experience. Promise offers hope for the future and meaning for now. Father Wijngaards suggests that it is promise, Jesus' promise to be with those who love and seek God, that reassures the Christian and anchors the individual and community in faith.

In the first part of "Experiencing Jesus," the author attests to the possibility of religious experience; he examines various texts of Scripture where the presence of God and the presence of Christ through his Spirit evoke a tangible, felt response.

By far the strongest part of his work is the second section of the book where brief vignettes from the lives of six saints are recapped. The author is quick to reassure the reader that visions and ecstasies experienced by these persons are indeed not the central feature of their life or faith.

**Of Fast and Festival** by Barbara O'Dea, D.W. Paulist Press (Ramsey, NJ 1982) 88

pages, \$2.95. Practical reflections on Jewish history showing how Passover and Exodus can open up a whole new and deeper understanding of Lent, Easter and Pentecost.

**Fasting in the New Testament** by Joseph F. Wimmer. Paulist Press (Ramsey, NJ 1982) 160 pages, \$7.95. A survey of New Testament teaching on the subject of fasting.

**In His Spirit** by Richard J. Hauser. Paulist Press (Ramsey, NJ 1982) 128 pages, \$4.95. A meditation and exploration of the individual and the Holy Spirit.

**How To Pray for Spiritual Growth** by Rev. Ted Dobson. Paulist Press (Ramsey, NJ 1982) 176 pages, \$6.95. The author teaches in a step-by-step method how one can approach ten different prayers leading to spiritual growth. The author combines spirituality with psychology.

**Journey Toward Wholeness** by Helen Thompson. Paulist Press (Ramsey, NJ 1982) 128 pages, \$3.95. A journey into the process of becoming spiritually mature. The author speaks of her own experience in a poetic and symbolic manner.

**A Page a Day for Lent 1982** edited by Barbara Sullivan, C.S.J. Paulist Press (Ramsey, NJ 1982) 100 pages, \$2.50. A book of daily prayer during Lent bound so that each day's prayer can be torn out.

**The Book of Sacramental Basics** by Andrew M. Greeley. Paulist Press (Ramsey, NJ 1982) 160 pages, \$5.95. A contemporary introduction to the sacraments, their theory and practice, and the way they are celebrated in the Roman Catholic Church.

**Saint Francis of Assisi** by Lawrence Cunningham, photographs by Dennis Stock. Harper and Row (San Francisco, 1981). 126 pp., \$20.95.

In words, photographs and exquisite color reproductions of St. Francis in paintings by the old masters, this work accents the singular personality of this inspiring saint.

The generous art reproductions feature many works of painters, especially Giotto, whose frescoes are said to be the earliest record of the saint's life. The photographs lure armchair travel to Assisi and other places associated with the saint.

(See BOOKS PROVIDE PASTIME on page 10)

# Paul's subjection of women often is misinterpreted

by Dr. JAMES and MARY KENNY

**Question:** On Holy Family Sunday the scripture reading was St. Paul's directive to husbands, wives and children (Col. 3:18-21). The lector at our church changed the words to, "Wives, be subject to your husbands, and husbands, you also be subject to your wives."

Personally, as a wife, I don't like that "be subject" too much, but still, Scripture is Scripture. I don't think we should change St. Paul's words even though they don't fit our times.

**Answer:** Poor St. Paul takes such a beating from feminists. While I admit to feminist sympathies myself, I think your lector missed

Paul's meaning in this case. His advice in Colossians is a brilliant directive to family members.

In only four sentences Paul pinpoints what might be called the "dominant fault" in each family member. These behaviors are divisive, causing disharmony in the family and blocking the path to love. His observations are as timely today as when he wrote them.

"Wives, be subject to your husbands." I don't think Paul is mandating an authoritarian, husband-dominated pattern of family life. Rather, he sees that unfortunate tendency of many wives, the need to run everything—their husbands, their children, their households—their need to have the final word, the last say.

## Franciscans offer peace prayers

LAS VEGAS, Nev.—During Lent this year, Franciscans at the Franciscan Center in Las Vegas will sponsor prayers for peace in the desert at the Nevada Test Site about 60 miles north of Las Vegas.

"The Nevada desert has been for three decades the place of testing nuclear death," said a statement issued by the Franciscan Center.

"This Lent we pray that the people of Nevada, especially the workers at the Test Site, will join us in prayer for the conversion of the test site for peaceful uses; that the

president of the United States and heads of state of all nuclear powers attend in good faith the U.N. Second Special Session on Disarmament; and that testing of all weapons, beginning at the Nevada Test Site, ends."

The Franciscans said they were planning a march and rally on Good Friday and Easter Sunday and invited people from out of state to join them.

They said that on Easter Sunday they would release thousands of white balloons at the gates of the Test Site to symbolize their faith in the resurrection, "in life overcoming death."

To them Paul says: Relax. Let go. Let go of your need to run everything and everybody, including your husband. Let him make decisions and go along. Stop fighting for power and control and go with the flow.

"Husbands, love your wives without bitterness." Paul is touching on a major flaw in men, their tendency to withdraw in the face of family conflict. They become quiet, sink into pouting and macho-masculine bitterness. Never let their feelings show, of course. Just bear it in silence, or perhaps get out of the house. Stay gone.

Wrong again, says Paul. Love does not withdraw. Love reaches out. Drawing away in silence and bitterness is a failure to love, and it devastates a family. Keep communicating. Reach out.

"Children obey your parents." When parents give a directive, children offer a counterproposal.

"Clean your room."

"Why me? I didn't mess it up. My brother did. Make him clean it"; or "I did it last time. It's not my turn. It's not fair." And on and on.

Divisive again, says Paul. Of course life isn't always fair. Anyone over 8 years old knows that. Don't answer every word from parents with a challenge, an argument. Don't mouth off. Do what you are told.

"Parents, don't nag your children lest they lose heart." Again Paul shrewdly observes a dominant fault. "If I've told you once, I've told you a hundred times..." and dad proceeds to tell the child yet again. No wonder children tune out.

Lay off, says Paul. Don't talk your children to death. Don't drive them to anger and frustration by ceaseless nagging.

Not one of these directives is a blueprint for family living. Each could be subject to qualification and interpretation (as your lector tried to interpret the directive to wives). But Paul spotted problems that are common to many, many families—maybe to yours.

Families looking for ways to improve family life might prayerfully read Colossians 3:18-21 and take their clues from Paul. For wise insight into our dominant faults, he is hard to beat.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 67, Rensselaer, IN 47978)

1982 by NC News Service

## Are tax exem

by Fr. RICHARD P. MCBRIEN

By most accounts, President Reagan committed a serious political blunder last month when his Administration announced that it would restore tax exemptions to more than 100 schools that discriminate on the basis of race.

The best known case was that of Bob Jones University in Greenville, South Carolina, which forbids interracial dating or marriage.

Bob Jones University is a fundamentalist school which requires its faculty to be professed fundamentalist Christians. It began accepting black students about ten years ago,

FEBRUARY 21, 1982  
7th Sunday in Ordinary Time (B)  
Isaiah 43:18-19, 21-22, 24-25  
II Corinthians 1:18-22  
Mark 2:1-12

## THE WORD

by PAUL KARNOWSKI

"You don't know where he is?" the neighbor asked.

"No! But I'm sure he's around here somewhere," the crippled man's brother replied. "Meanwhile, praise God, have some wine, and rejoice. Wherever he is, my brother walks again!"

Several miles away a solitary man his back to the city, hurries down a dusty road. He ignores the signs of the approaching night. Swallows trace graceful patterns in the purple sky and a thin, orange slice of the moon defines itself in the east. The man walks on. In the distance he hears the hoot of an owl and the call of a wolf, as a brisk evening breeze rustles the leaves of silhouetted trees. Still, he walks on—away from the city, away from the celebration.

And who can blame him? For years he relied on others to carry him about, unable to take a single step for himself. But tonight he walks alone.

As he strides into the night he recalls the day's events. His family and friends had insisted on taking him to see this new teacher, a man named Jesus. Skeptical of all "prophets"

and "teachers" as only a paralytic can be, he had finally consented to go. Feeling like a helpless puppet on strings as his friends lowered him through the roof into the crowded house, he laid on his pallet, red-faced with embarrassment and anger as this Jesus had approached him.

"Your sins are forgiven," the teacher had told him, in an even and confident tone. Other religious leaders who were present had objected to the words, questioning Jesus' authority. "Which is it easier to say," Jesus had responded, "Your sins are forgiven" or "Stand up, pick up your mat, and walk again?"


The man's thoughts break off momentarily as he notices the twinkling of the boldest stars in the sky above him. He sits on a stump and smiles to himself. Everyone had missed it. Oh, they were astonished enough when Jesus had commanded him to walk—and well they might be. It was a powerful moment. The entire town was celebrating the miracle.

But he had come out to the wilderness to celebrate the second miracle, the one that went unnoticed. "Praise God and rejoice," he says aloud, "my sins have been forgiven."

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# Doesn't anyone ever love Jeremy Harris?

by DOLORES CURRAN

Nobody loves Jeremy Harris. At least, that's what Jeremy Harris thinks. Oh, his mother cooks for him and washes his clothes and asks him if he feels okay, but she doesn't seem to care how he really feels inside. Whenever he feels really ugly and unlovable, she thinks he's coming down with something and gives him some Vitamin C.

His dad works hard and cares well for the family but he doesn't even know Jeremy, much less love him. Once in awhile when they wax the car together, they feel more like friends, talking about cars and football but his dad rarely notices when he's in one of his silent moods or restless stages and wouldn't even think of giving him Vitamin C.

His friends don't really love him because he pretends to be someone else at school and with the crowd. How can they love the real Jeremy Harris when they've never really met him? That would be disastrous to Jeremy's way of thinking because nobody would come near him if they knew what he was really like underneath. If they had any inkling that he wasn't as cool as he portrays under his collection of printed T-shirts, they'd drop him fast.

That goes for girls, too. Everyone thinks he's cool, always knowing how to talk with girls, easy around them, you know. What a

joke. If they ever knew how nervous he was around girls, he'd never get another date. Not that it matters much. He knows they don't care about the real Jeremy anyway. It's such a relief when a date ends and he can become himself again.

As for his brothers and sisters, they're all lost causes. Sure, once in while they're a kick and he can have a great time with them but mostly they're one great pain. His little sisters ask too many questions and his big brother is a power-hungry humiliating despot whose greatest joy in life comes from pushing Jeremy around.

His teachers don't love him, that's for sure. One doesn't even know his name and it's February already. The others know his name but they usually manage to mangle it in some way, embarrassing him hugely.

While we're on that subject, the little neighbor kid doesn't love Jeremy, either. Although Jeremy must have corrected him at least a thousand times, he insists upon calling him "Germey" in his three-year-old tongue. You can just guess what his brother and sisters

do with that one. "Hey, Germmmmm-y, Lisa's on the phone." On second thought, he doesn't care if his brothers and sisters don't love him because then he'd have to try to love them back. Forget it.

The dog and the cat? Sometimes they act as if they love Jeremy. They play with him and stick around as long as he throws them a stick or scratches them behind the ears. But let someone open a can and they're off in hopes that it just might be a tidbit or a whole meal. Then he knows how he stands with them.

Even Jeremy doesn't love Jeremy. How could he? He knows who he really is—deceitful, scared, sensitive, hungry for attention, in need of real friends, ugly lonely unlovable—and who he wants to be: trustworthy, courageous, popular, heroic, idealistic, and most of all, lovable.

Nobody loves Jeremy Harris, that's for sure. But saddest of all is the fact that Jeremy knows, he just knows, that he's the only one in all the world who feels unloved and unlovable. And that's why he feels so alone.

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## Options an open-shut case?

few have enrolled and those who have must conform to the rules regarding interracial activities.

In litigation dating back to 1971, some Christian churches which differ sharply from Bob Jones University on the race question have nonetheless supported the school before the courts.

These non-fundamentalist groups (including the American Baptist Churches in the U.S.A. and the United Presbyterian Church) have argued that the Internal Revenue Service was unconstitutionally interfering in the internal affairs of a religious group—a violation of the separation of Church and State.

But other Christian churches have lined up on the side of the IRS and against Bob Jones University. The Lutheran Council in the U.S.A., for example, declared that "Religious organizations cannot claim tax exempt status and at the same time operate contrary to established public policy on racial non-discrimination."

I suspect that many readers will assume that it's an open-and-shut case. Who of us could possibly defend tax subsidies for institutions which practice racial discrimination? And who of us can really take seriously the simplistic theology and biblical interpretation upon which those racial policies are justified in the first place?

**CATHOLICS, HOWEVER,** should be especially reluctant to rush to judgment.

If Bob Jones University can be penalized for violating public policy on racial discrimination, might there not be penalties for other churches—including our own—which forbid the ordination of women and, therefore, deny women access to positions of high pastoral authority?

There is, after all, a public policy in the land which forbids discrimination based on sex as well as race.

John Baker, general counsel for the Baptist Joint Committee on Public Affairs, said in an interview published in The New York Times, "If you allow the IRS to force you to choose between your tax exemption and your theology,

they would have the power to destroy many churches."

And the women's issue is only one of several. "If the law of the land is universal military service," Mr. Baker noted, "a case could be made for taxing the schools of pacifist churches because they challenge public policy."

Bob Jones University is being represented by a Pennsylvania lawyer who is well known to U.S. Catholics. Mr. William Ball has represented the hierarchy in various Church-State matters, especially those pertaining to federal aid to parochial schools.

Mr. Ball, following a line of argument similar to Mr. Baker's, charges that the penalization of Bob Jones University will create "a religious preference" within the tax code, wherein groups conforming to public policy will get the benefits of tax exemption denied to other religious groups.

**CHURCHES WOULD** be compelled, in effect, to conform to public policy, and the Government would become fully entangled in religious matters.

Others will come back and say, "Yes, but look at the end result! We're subsidizing—and, by that fact, encouraging—racial discrimination. What could be more contradictory to the will of Jesus Christ than that?"

But the rebuttal ignores a third, often unmentioned, option: voluntarily rejecting all tax exemptions and favors from the state, precisely to avoid such conflicts as these.

In any case, it's very difficult to see how we can expect to have it both ways. If we're going to accept tax exemptions and at the same time preserve the free exercise of religion, then those exemptions have to be available to all, however distasteful and even scandalous their theology.

Do we not also defend the civil rights of the mass murderer, lest the many who are innocent be vulnerable to the abuse of governmental power—as in Poland and in a thousand other places around the world?

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# We ARE The Church

## Providence Sister Teresa Aloyse shares her spiritual journey

by Fr. THOMAS C. WIDNER

She looks like she might be your grandmother. Her stature is small and her bearing is regal but not arrogant. She speaks confidently and with assuredness. She is polite and inviting. There is a handomeness surrounding her like the conquered years she has made her own achievements.

It was not always so. A woman who has made her way in a man's world, she is a woman Religious who holds her own in the male ambience of the church. Her 80 plus years know joy and pain. But she is alive and still growing.

Providence Sister Teresa Aloyse Mount was a college president (Immaculata College in Washington, D.C.) for ten years beginning in the late 50's, and the first woman to hold a top administrative post in a seminary (St. Maur's in Indianapolis in the 60's) in this country. Hers is a life devoted to teaching. Little else was open to women Religious. But T.A., as she is sometimes affectionately called, has always lived answering what she felt was God's call on her own life's journey.

"At this point in my life," she says, "I realize how important it is for us to share our personal, spiritual journeys with one another. This is the basis for Christian community. Our going to church together is not enough. The revelation of God's presence to each of us comes from our sharing with one another."

**WHAT DOES SHE HAVE to share?** "I've been through 15 years of renewal now as a Sister of Providence. I read John and Paul in the Scriptures and I know that Jesus didn't tell the apostles to make a community or a church. And he didn't define institution to Peter. But he did say, 'Love one another.' He said, 'Be compassionate.' And he told us the story of the Good Samaritan. And he gave his life for his brothers and sisters. It's important that I make known to others then my experience of God revealing himself to me. And the same holds for others."

That's what her life is about now and that's what she believes the role of a Christian to be. "In The Christian Commitment," she says, "Karl Rahner tells us to 'write a history of the Church all we need to do study the lives of the saints. Jesus lives his life most totally there.' That's why I think all the workshops and retreats and religious education programs we do are good and effective if they are a real sharing of that revelation of Himself God gives to each of us."

How does this revelation work? According to Sister Teresa there are "individuals who call us along the way of our lives. We go through cycles. New life seems to emerge as things seem to disintegrate. As we get older we find

ourselves ready to do things that we weren't ready to do years before. This is the mystery of kairoi, the right moment. That's why it's so important to be in touch with the God experience."

**T.A. SPOKE OF A friend of hers,** "a well-educated woman who regularly visits an older black woman in the city who is homebound, tied up with arthritis. Their religious attitudes are miles apart but the Lutheran woman says she gains immensely in her own faith by just listening to this arthritic woman whose own beliefs are very fundamentalist. That is God calling her."

How does T.A. hear God calling her? Having retired from active teaching and administration about ten years ago, she now gives talks to various groups on request. And she shares her experiences with them. "Last year, for example, I addressed 100 Baptist women at a summer camp," she explains. "I just share my faith with them and ask them what are they called to now? I tell them how I see people in their own conversion process. I have done some talks in sacramental preparation for Catholic parishes. And I do some spiritual direction. I have done so for religious, for lay people, even for men. I am working with a Protestant minister now, for example, who just asked me to help him learn how to pray so that he can find out what to do with his life."

"I have been part of an ecumenical prayer seminar for several years. This was established by two Protestant ministers to help others in their ministry. It's a four day seminar that includes a team of two ministers and a Catholic priest or nun. I usually take my office book, my rosary, some other sacramentals and just show them how these 'gimmicks' can be real tools of faith."

**"SINCE I RETIRED** in the early 1970's, I have been living in parishes. Of all the experiences I've had in my life, I never lived in a parish. That, I believe, is where the church is in its grass roots form. Being retired I don't go looking for jobs but if jobs come looking for me I take them on. Mostly I wanted some quiet time since I've retired. I just think it's so important to take quiet time."

Fully aware how noisy the past few years have been in the church, Sister Teresa believes now to be the time to gather resources. "There will be more change, I think," she says, "but not quite as cataclysmic."

"Of all the things that symbolize change in these years," she affirms, "nothing is more volatile than the change in the style of dress women Religious have made. I fought against this when it first began. After all, our habits protected our identity. No, they covered up our

identity. The issue in changing our habits was not dress, but sexuality. But I and many others realized the church was calling us to move out of the cloister."

**WHEN ASKED WHAT** kind of influences affected her faith, Sister Teresa spoke of her family. "My father was an anti-Catholic Baptist," she says. "He was a warm man, but ignorant. I never grew up believing only Catholics were saved. I hear people say they learned that as children. But God has revealed himself to everyone through different channels. I look at my Irish-Catholic mother and I see the people who enriched her faith most. The most important was her Protestant mother-in-law, a woman of deep prayer."

What about the relationships of men and women in the church? "We have to learn to talk to each other in the Church as Christians," she states, "not as bishop and subjects!"

Does she have any resentment as a woman in the church? "I have been well dealt with by the official church," she explains. "I have no complaints there. I've been allowed to become who I am. But there has been no medium to bring to the church my own religious experience. To my community, yes, but rarely to the official church. And every person's experience is important to the life of the church. It shouldn't be shaped from the top."

"Even the language is poor," she declares. "A bishop talks to me as his daughter. I'm not his daughter. I'm his sister. I was around before he was born. Don't put me on the head."

"If we aren't forming personal relationships in the renewal—if freedom is not happening, then we're just shuffling things around. Because we haven't really heard the Gospel, we are still hanging on to things. But God breaks into our experience. That is what should make us secure."

How does she see herself at this point in her life then?

"My life has been a movement from the more secure to the less secure," she muses. "I



**AT WORK**—Sister Teresa pores over a study paper at a women's conference she takes part in regularly. (Photo by Ruth Ann Hanley)

see an evolution of the spiritual life in myself. What I'm called to be is the business of my life. That's in the community of the Roman Catholic Church. God is personally concerned with what I am. I learned this in my theology studies, but only recently did I really learn to live it. I am called to live a life God has planned for me. I can't do it alone. People are gifts to each other. I must listen to others. That is discernment. If we take the risk to listen we could be mistaken. But not to listen is worse."

## Books provide pastime (from 7)

**Religion and Pain** by Father Joseph H. Fichter. Crossroad (New York, 1981). 143 pp., \$9.95.

It has been said that modern medicine has divorced itself completely from religion. The symbol of this in the modern medical center is the large laboratory and the small (if any) chapel. The central thrust of this study by the distinguished Jesuit professor of sociology at Loyola (New Orleans) is to test that generalization as exhibited in the spiritual behavior of health professionals in church-related hospitals.

No questions were put to sick people. Rather, Father Fichter approached health care providers to try to define the spiritual dimension of health care and how it enters the remedial treatment of patients.

The author received, after little prodding, usable answered questionnaires from a remarkable 92.3 percent of the hospitals approached. The results are interesting, and to those convinced that the spiritual dimension of health care is important, encouraging.

This study should be both useful for and supportive of those who correctly view their health care ministry as profoundly spiritual.

**Spiritual Direction: An Invitation to Abundant Life** by Francis W. Vandervall. Paulist Press (Ramsey, NJ 1982) 128 pages, \$3.95. A guide to finding a spiritual director by a theology instructor at Spring Hill College, Mobile, Ala.

**War, Peace and the Bible** by J. Carter Swaim. Orbis Books (Maryknoll, 1982). A Scripturally oriented focus on issues of war and peace.

**A Case for an Auxiliary Priesthood** by Raymond Hickey. Orbis Books (Maryknoll, 1982). The author, an Augustinian monk, proposes an auxiliary married priesthood for African nations due to the insufficient personnel available there.

**The Compassionate God** by C.S. Song. Orbis Books (Maryknoll, 1982). A study inviting Christians to look beyond their own Western culture to those of other peoples. Song is associate director of the Secretariat of the Faith and Order Commission of the World Council of Churches at Geneva.

**How Relevant Is the Bible? And Other Commentaries on Scripture** by Father John L. McKenzie. The Thomas More Press (Chicago, 1981). 216 pp., \$12.95.

Every serious Christian should be concerned about the relevance of the Bible for modern life. One regrets to say, however, that readers looking for a book which will make the Bible more intelligible and meaningful will likely be disappointed. This book is really a collection of "commentaries" which previously appeared elsewhere. Readers are likely to be annoyed by the uneven quality of the presentations. A book on the Bible's relevance ought to be a welcome asset for both individual Bible-study and religious education classes. Unfortunately, this volume is too opinionated to be as useful as one would have hoped.

**On the Way** by Father John Heagle. Thomas More Press (Chicago, 1981). 211 pp., \$12.95.

We are inundated with all sorts of material goods which are supposed to make us happy. Unfortunately, questions like "What is life really about?" continue to plague us. Father Heagle is an experienced pastor who wrote these essays or meditations to provide some penetrating answers.

**What Are They Saying About Moral Norms?** by Richard M. Gula, S.S. Paulist Press (Ramsey, NJ 1982) 128 pages, \$3.95. A survey of the work of several modern moral theologians.

**The Finger of God** by Allan Boesak. Orbis Books (Maryknoll, 1982). A book of sermons by a black South African theologian of the Dutch Reformed Mission Church.



# Providence High program on drugs surprises adults

by VAL DILLON

Did you know that in an average high school class of 30 seniors, there are three daily marijuana users, two daily alcohol users and six half-a-pack-a-day cigarette smokers?

—That in an average class of 30 seniors, one or two will withdraw from school before graduation?

—that 15 will have had at least one sexual encounter, four girls will have been pregnant at least once, and that 12 students will have had a sexually transmitted disease at least once?

—And that six students of the 30 will be in need of long-term psychotherapy?

These are among the stunning statistics offered last week to 200 parents, teachers and staff members of Providence High School in Clarksville. The adults braved the ice, snow and cold to learn about the problem of drug and alcohol abuse among youth, and what they could do about it.

According to Dr. Michael J. Cohn, who's with the state's Department of Public Instruction, parents and schools "don't give our children what they need today to keep them from turning to these things as substitutes for affection and attention."

Providence parents and teachers have decided to deal head-on with the problems facing today's youth. In strategy sessions following Dr. Cohn's talk, plans were made to hold substance abuse education seminars at parish level. Parents also resolved to spend more positive time with their children and to especially listen to their children's feelings. One group even formed a telephone committee.

Providence principal Robert Larkin says more followup is planned. In his view, "It's tough to be a young person today. We need to provide all the help and attention we can."

Two major Catholic Youth Organization events are coming up.



**LET IT GROW!**—Indiana State University students at St. Joseph Campus Center play games, but with a purpose. Recently 22 students completed 30 hours of fasting, heard speakers and took part in discussion and activities as part of a "planned famine." Besides learning about a hungry world, they gave \$2 for each missed meal to the poor. (Photo by Terry Beer)

U.S. and Canada. Karen is the daughter of Dr. and Mrs. George Hoffmann and plays in Cathedral's band. As a member of the Ambassador band, Karen will tour several European countries this summer.

\*\*\*  
Eighteen band students at Chataud High School took part

in the Indiana State Music Association district contest, and all received Division I or II ratings in the five-level competition.

Those who earned Division I awards for solo or ensemble participation were Linda Naghdi, Imelda Clapp, Phillip Smith, Mike Mohr, Mario

Morone, David Berryhill, Jim Willaert, Patrice Hartmann, Kim Henne, Christian Seiler and Theresa Wilson. Christian and Theresa received Division I awards in Group I which qualifies them to compete at the State Music Contest this weekend at Butler University.

\*\*\*

Genny Sheehan, daughter of Mr. and Mrs. Robert Sheehan of St. Philip Neri Parish, Indianapolis, has been awarded a four-year scholarship from the Evans Western Golf Association. The Secena Memorial High School senior will attend Indiana University this fall.

## Brebeuf facing South in 'Brave' tournament

### Girls' semi-state basketball fever peaks tomorrow

With a strenuous regional tournament behind them, Brebeuf's Braves head into the girls' basketball semi-state tomorrow (Saturday) at 11 a.m., facing 20-3 Bloomington South at Ben Davis.

If victorious, the Braves face the winner of the Decatur Central (15-7)—Greenfield (20-3) matchup for the semi-state title and the opportunity to go into the state championship. The semi-state final is slated for 8:15 p.m. Saturday.

It was a team effort plus the heroics of a couple of Braves which gave Brebeuf gals their first regional basketball crown in history.

In last weekend's opening round, a last second basket by

Ellen DeVoe in overtime brought Brebeuf a 47-46 squeaker over Attucks. With 20 seconds left in overtime, two Brebeuf free throws, two Attucks free throws, a missed technical free throw and a traveling violation by the Tigers set the stage for a Melissa Barney score, which brought the Braves to within one point. DeVoe's five-foot jumper at the horn secured the victory.

The championship game that evening saw an emotionally and physically tired Brebeuf squad struggle to a 52-45 win over Warren Central. After an early Brebeuf lead, the game saw-sawed with Warren ahead 22-21 at halftime. But, when the Warriors could score only four points in the third quarter and Brebeuf stormed to 16 straight points, the Braves moved to a lead which they never relinquished. Warren Central was hurt by its 24 turnovers, compared to Brebeuf's 16.

Sophomore Judy Phillips supplied a lot of Brebeuf's

firepower with 7 of 11 baskets and 6 of 8 at the line for 20 points. DeVoe, who scored 19 in the Attucks game, tallied 11 in the final contest. Alicia Marten and Melissa Barney each accounted for eight points and Amy Geisse scored five.

"This was more of a team effort than we've had all year,"

said Coach Alan Vickrey. "Every time we needed something, whoever was there did the job."

Brebeuf is now the only Catholic school from the archdiocese in the IHSAA tournament. Roncalli—only other survivor—was beaten by Manual in sectional finals.

## YOUTH MINISTRY DAY FEB. 20 BENEDICTINE CENTER

A day designed to help interested adults and youth improve or begin youth ministry in their parish or school. A day to ask questions and get answers about the basics of youth ministry. A day to talk to those who are succeeding in this ministry. A time to evaluate and set realistic goals. This is what the Office of Catholic Education is offering from 9 a.m. to 4 p.m. Cost is \$2. No registration. Participants are asked to bring their own lunch—and bring someone with them.



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# The Active List

## February 19

The St. Lawrence School festival will be held at the school, 46th and Shadeland, Indianapolis, from 4:30 until 9 p.m. A fried chicken dinner will be served from 5 until 6 p.m.

\*\*\*

Monte Carlo Night for adults only will be held at Chatard High School, 5865 N. Crittenden Ave., Indianapolis, beginning at 7:30 p.m.

\*\*\*

Mater Dei Council, K of C, will sponsor a wine and cheese tasting party at the council hall, 1305 N. Delaware, Indianapolis, at 7 p.m. Admission: \$3 per person; \$5 per couple. For reservations call 631-4373.

\*\*\*

All single Catholic adults are invited to a Catholic Alumni

Club party at 9 p.m. at the Autumn Woods Party House. For more information, call Jeff at 244-3630 or Mary at 255-3841.

## February 20

A liturgical art workshop will be held at the Christian Leadership Center, Marian College, 3200 Cold Spring Road, Indianapolis, from 9:30 a.m. until noon.

\*\*\*

St. Susanna parish, Plainfield, will have its annual dance at Westwood Country Club, 1501 N. High School Road, Indianapolis, from 9 p.m. to 1 a.m. Tickets, available at the door, are \$10 per couple. Call Wayne and Mary Jane Schafhauser, 839-9370, for reservations.

\*\*\*

A Monte Carlo Night will be held at Holy Cross parish, 125 N. Oriental St., Indianapolis.

\*\*\*

The Catholic Widowed Organization will have a chili supper at Ann Wadelton's home, 3638 E. 65th St., Indianapolis, at 7 p.m. Charge: \$3.

\*\*\*

The Office of Catholic Education will sponsor an all-day youth ministry workshop at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. For further information call 317-634-4453.

## February 21

The Women's Club of St. Patrick parish will hold its monthly card party in the parish hall, 936 Prospect St., Indianapolis, at 2 p.m. Admission: \$1.

## February 22, 25

Classes beginning at St. Vincent Wellness Center, 622 South Range Line Road, Carmel, include Maternity Physical Fitness, six Mondays and Wednesdays between Feb. 22 and March 31, 5:45 to 6:30 p.m.; Preparation for Childbirth, call 846-7037, for information; Seminars in Parenting, Thursdays, Feb. 25 to March 25, 7 to 9 p.m.

## February 23

An "Evening of Prayerful Song" featuring Fr. Carey Landry and Carole Jean Kinghorn will be held at St. Thomas More parish, 1200 N. Indiana St., Mooresville, at 7 p.m. Admission: \$2 for adults; \$1 for students.

## February 24

The Indianapolis city-wide group of Separated, Divorced and Remarried Catholics (SDRC) will meet at St. Luke School at 7:30 p.m.

## February 26

A benefit Monte Carlo will be held from 7 p.m. to 1 a.m. at the Msgr. Downey Knights of Columbus Hall, U.S. 31 (south), Indianapolis. Proceeds will be used to establish a fund to defray medical expenses for Matthew Pinnick, three-year-old son of Mr. and Mrs. Joseph Pinnick.

\*\*\*

The Justice Committee of the Association for Religious of the Indianapolis Archdiocese (ARIA) invites interested persons to a presentation by Jesuit Father Theo Mathias at the Sisters' residence, Marian



**HISTORIC CHURCHES**—This original pencil sketch of the churches of Madison shows the exterior church buildings of St. Mary's, St. Michael's, St. Patrick's and St. Anthony's (China), all of which were built in the middle 1800's. The drawing was transformed into a final rendering, done in a monotone watercolor wash by artist Herman Fox. The rendering was printed on buff stock in brown ink, is 9 by 12 inches and is signed and numbered by the artist. Prints will be sold (\$5 per print) by the St. Mary's Women's Club on Saturday and Sunday, Feb. 20 and 21 at Jefferson County Catholic churches. More information is available from Dixie McDonough, 1117 W. Main Street, Madison, (812) 265-5080.

College, at 4 p.m. Fr. Theo is a former United Nations representative of India.

A retreat for Charismatic leaders is scheduled at Mount St. Francis Retreat Center, Mount St. Francis, IN 47146. For further information and reservations, call 812-923-8818.

welcome. Call Bill and Gladys Pfeifer for information, 257-6613.

## February 26-28

A weekend retreat for women will be held at Fatima Retreat House, 5533 E. 56th St., Indianapolis. Benedictine Father Gerard Ellspermann will direct the program. Call 317-545-7681 for reservations.

\*\*\*

## February 27

The Indianapolis Cursillo community is sponsoring an evening of faith sharing at St. Monica Church, Indianapolis, at 7:30 p.m. All persons

## February 27, 28

A 24-hour retreat for men, beginning at 3 p.m. on Saturday, will be held at Alverna Center, Indianapolis, with Franciscan Father Martin Wolter as director. For reservations phone 317-257-7338.

## February 28

The SDRC in the New Albany area will meet at St. Mary School, New Albany, at 7:30 p.m. For information call Evelyn Kethoe, 812-945-1265.

## Chatard fundraiser set at the school tonight

Chatard High School's major fund-raising effort of the year, the annual Monte Carlo Night, is scheduled for 7:30 p.m. today (Friday, Feb. 19).

There is no admission charge to the adults-only event, which will feature games, a beer garden and refreshments and will be held at the school on Indianapolis' north side.

The fund raiser is sponsored

by three parent organizations—the Music Boosters, Athletic Club and Trinity Club—for the benefit of Chatard's band and music students, the sports program and for scholarships for needy students.

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## 'Telequest' set at Marian

The annual "Telequest" of Marian College Alumni Association will take place during the next three weeks.

Campaign goal is \$65,000, to be used for the college's operating budget, according to Alumni Fund Drive Chairman Kristin Froehle.

Volunteers will contact Marian alumni living outside of Indianapolis Feb. 15-18 and Feb. 22-25, while Indianapolis alumni will be called March 1-4. Volunteers coordinator is Denise M. Brennan, Marian's director of alumni relations.

## PAPER ARTS FACTORY OUTLET ANNOUNCES

## IT'S "SILLY SALE" WILL CONTINUE

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# Lectors' verbal violence leaves speech therapist angry

by MARY SANCHEZ

SAN BERNARDINO, Calif. (NC)—"Ay' readin' frum th' ledder of Paul to th' F-Filipinos..."

Charles Callaci had heard just one too many such examples of mutilated mutterings and verbal violence from Catholic pulpits under the heading, "The Word of the Lord." He had to do something.

Unlike most worshippers, who "suffer in silence" while their senses are being assaulted, Callaci could take action.

Since 1961, when he was graduated from Emerson College in Boston, Callaci has been a radio announcer, author, columnist, professor, speech therapist and TV producer-director.

The California State Polytechnic University professor wrote to his pastor, Father Bob Erickson, about the problem.

That action brought about

what is now an intensive reader development program of the Diocese of San Bernardino's Office of Worship.

Callaci has become a volunteer member of a five-person team working with those who read the Scriptures.

Included in the program's approximately 18 hours of reader preparation are fundamentals in the theology of

ministry, the ministry of the reader, the lectionary, the Bible as literature, the liturgy of the word and the technical aspects of public reading.

Callaci uses video and audio tape recordings as well as a thorough criticism of each individual's performance as part of the course.

Other team members are the diocesan consultant in liturgy and music, the head of the diocesan liturgical commission, the master of ceremonies for Bishop Phillip Straling of San Bernardino, and a biblical theologian.

Callaci and his wife, Peggy, a former Baptist, visited several churches before deciding on a parish in Chino, Calif.

"Our excursions took us to 'celebrations' which were more like causes for mourning... (they) bordered on depressing," he said. He attended Masses that left him "embarrassed for the priest and parish or angered at the sloppy, almost insulting—although well-intentioned—ceremonies."

He noticed choirs which apparently had not rehearsed, altar servers who faltered in heeding their cues, "readers with sad, dreary, monotonous voices and priests delivering homilies with seeming indifference enveloped in what appeared to be boredom."

"Having seen Protestant ministers in action, I continued to marvel at their vitality,

enthusiasm, commitment and eagerness to share the message," he said. And he wondered why Catholic priests should be expected to be any less effective.

When Bishop Straling sent out a call for stewardship, Callaci considered his own talents. "I had nothing to do with obtaining them," he said. "God gave me the blessing of these gifts and talents."

He and his wife decided he could be of help, especially since he was becoming increasingly distracted by what he saw at Mass.

So the reading program was set up. Now "the workshops are becoming the most gratifying activity of my entire career in communications," Callaci said.

His students are enthusiastic about him, too. "He is kind, gentle and efficient," said one. "He enables one to grow without feeling threatened and insecure."

Callaci, now a professor in Cal Poly's teacher preparation center, also served as dean of educational media and instructional development for the 19-campus University of California system, as a vice president of Visual Dynamics Film Co., and as a programming executive for station KCET, Los Angeles. In the 1960s, he was a producer, writer and children's TV celebrity known as "Choo Choo Charlie." He also has been involved in TV instruction with public and parochial schools and has written a handbook for parents on children's speech.

## OBITUARIES

† BORGERDING, Joseph A., 91, St. Peter, Sunman, Feb. 10. Brother-in-law of Martha Borgerding.

† CARR, Hilda R., 75, Holy Trinity, Indianapolis, Feb. 8. Sister of Louise K. Goobs.

† COHEN, Celeste R., 73, St. Mark, Indianapolis, Feb. 9. Mother of Sarah, John and Julie Cohen; sister of Mary Dugan.

† CURTIS, Harry H., 65, Sacred Heart, Clinton, Feb. 9. Husband of Norma; father of Denise Curtis; brother of Frances Fields, Walter and Robert Curtis.

† DAILY, Mary V., 79, Our Lady of Lourdes, Feb. 12. Mother of William E. Daily.

† DICKMAN, Francis G., 67, St. Paul, Tell City, Feb. 4. Husband of Velma; father of Sharon Connor, Patricia Kleiser, Francis, Eugene, Ronald, Michael, Barry and Timothy Dickman.

† DONOHUE, John R. Jr., infant, St. Patrick, Indianapolis, Feb. 11. Son of John and Susan Donohue; brother of Ryan Donohue; grandson of Mr. and Mrs. Joseph Donohue and Mr. and Mrs. James Maley Jr.; great-grandson of James Maley Sr.

† ECKERT, Katie A., 95, St. Christopher, Indianapolis, Feb. 9. Mother of Robert Shockley and Ruth Barkley.

† FEE, John Walter, 72, St. Joseph, Terre Haute, Feb. 10. Three nieces survive.

† GERAGHTY, Esther, 86, St. Mary, Rushville, Feb. 7. Aunt of Eleanor Lysaght, Alleen Pfeiffer and Marcella Gaffney.

† HARRIS, Mary Patricia, St. Matthew, Indianapolis, Feb. 12. Wife of Frederick D.; mother of Mary Pat Tribolet, Edwin G. and Frederick W. Harris; sister of Mary Ann Lipman and Denyse Moore.

† HARVEY, Margaret, 96, St. Mary-of-the-Woods Village Church, St. Mary-of-the-Woods, Feb. 10. Mother of Michael Harvey, Sister Brendon and Sister Marie Brendon; sister of Pat Smith.

† HENSLEY, John F., 72, Sacred Heart, Terre Haute, Feb. 10. Husband of Dorothy; father of Shirley Stevens, Jack and David Hensley; brother of Dorothy Harper, Edith and Arthur Hensley.

† HINZ, William F., Holy Name, Beech Grove, Feb. 15. Husband of Rose; father of Rita Pite, Cynthia DesJean, Linda Thomas and Kenneth Hinz; brother of Mary Sanders.

† LINDSEY, William C., 56, St. James, Indianapolis, Feb. 10.

Husband of Betty Jo; father of Kathleen Ann Galyan, Mary Louise Harrison, Joseph, Francis, James and Robert Lindsey; son of Corda Mae Lindsey; brother of Chester, Kenneth and Gerald Lindsey, Frances Wray, Martha F. Harper and Regina Boyles.

† LISTER, William J., 48, St. Margaret Mary, Terre Haute, Feb. 11. Husband of Mary Ann; father of Pamela Ann and Mark Lister; brother of Joan Chappell and Gloria W. Mount.

† McANDREWS, John C., 62, St. Philip Neri, Indianapolis, Feb. 13. Husband of Anna Marie (Swallow); father of Anna Heyob, Angela Stroud, Mary and David McAndrews; son of Sophia McAndrews; brother of Rosanna Crumbo, Joyce Whalen, Josefa Beaudreault, Joseph, Jeremiah and Anthony McAndrews.

† McCRACKEN, Helen C., 86, St. Joseph, Shelbyville, Feb. 8. Mother of Mayrene Griffey, Phyllis Voegerl and Betty Lou Ash.

† McGREEVY, Janet A., 50, St. James, Indianapolis, Feb. 10. Mother of Michael and Kathleen McGreevy; daughter of Fred and Alice Dailey; sister of Therese and Franciscan Sister Jeanne Dailey.

† OSMER, Nance, 65, St. Matthew, Indianapolis, Feb. 15. Sister of Katherine Poe and Elizabeth Walker.

† PRIFOGLIE, Clarence (Peanut), 63, St. Michael, Brookville, Feb. 13. Husband of Helen; father of John and Jim Prifogle; brother of Beulah Braun, Lavina Eckerle, Virgil, Percil, Cecil and Dale Prifogle.

† PAETZ, Harold C., 57, Our Lady of Lourdes, Feb. 9. Husband of Betty; father of Lawrence, Steven and Dan J. Paetz; brother of Loretta Kistner and Helen Nichol.

† PFILUM, Stella J., 82, Calvary Mausoleum Chapel, Feb. 9. Sister of Lenora McCarthy.

† POST, Imelda R., St. Lawrence, Indianapolis, Feb. 9. Wife of Joseph W.

† PROHASKA, Joseph J. C., 46, St. Joseph, Bloomington, Ill. (formerly of Terre Haute), Feb. 5. Husband of Dollie; father of Johnny and Sheila Prohaska; son of John Prohaska; brother of Peggy Prohaska.

† RYAN, John J. Sr., 76, St. Bernadette, Indianapolis, Feb. 13. Husband of Thelma I.; father of Joseph, John J. Jr., Richard, Thomas and Robert Ryan, Joyce True and Ann Carrio; brother of William and Charles Ryan, Cecelia Hagerty, Mary Tooley and Martha Berry.

† SASSO, Judith T., 67, Sacred Heart, Clinton, Feb. 9. Mother of Charles Sasso; sister of Jave Giacoletti.

† STRODTMAN, Della, St. Anthony, Indianapolis, Feb. 15. Mother of Francis and Don Strodtman and Joan Hall; sister of Edward and Thomas Long.

† WAGNER, Bertha A., 85, Sacred Heart, Indianapolis, Feb. 11.

† WESTERKAMM, Anthony J., 72, St. Lawrence, Lawrenceburg. Father of Gladys Ashcraft, Rose Hornbach and Edwin Creaser; brother of Georgiana Rinehart, Bernadette Tieman, Henry and Robert Westerakamm.

† WHITE, John V., 87, Little Flower, Indianapolis, Feb. 9. Husband of Mary G.; brother of Virginia Gooding, Lola M. Green, Don and James R. White.

† WILHELM, Edward, 69, St. Joseph, Indianapolis, Jan. 29. Father of Linda Horner; brother of Genevieve West, Frieda Grothjan and Emma Bischoff.

† WIRTH, Freda, 52, St. Maurice, Napoleon, Feb. 4. Wife of Al Wirth; mother of Mark Wirth.

## Father Francis dies

MOUNT ST. FRANCIS, Ind.—A funeral Mass was celebrated here for Franciscan Father Francis Grey, 76, on Monday, Feb. 8. He died in Terre Haute on Feb. 4.

Fr. Francis, a native of Masson, Quebec, Canada, was ordained to the priesthood on June 10, 1933. He was assigned to parish missions for nearly 20 years and later served Spanish speaking people in New Mexico for 12 years.

Since his retirement in 1973, he had been in residence at St. Benedict parish, Terre Haute.

He is survived by one sister, Kate Donnelly, of Ottawa, Ontario.

## Two sisters buried

FERDINAND, Ind.—Two Benedictine Sisters of the Convent of Immaculate Conception here died during the past two weeks. Funeral services for Sr. Hyacinth Schneider, 86, were held on Feb. 5 and for Sr. Sheila Engleman, 48, on Feb. 12.

Sr. Hyacinth, a native of Tell City, entered the Ferdinand community on Jan. 5, 1911. She taught school for nearly 45 years including Assumption in Indianapolis, St. Joseph Hill, Troy and Clarksville.

Nieces and nephews survive.

Sr. Sheila was born in Shoals, Ind., on Nov. 29, 1933, the daughter of Mr. and Mrs. David Engleman. She entered the convent on Sept. 7, 1951.

She was an elementary school teacher and principal in schools in the Evansville Diocese.

She is survived by her parents, one sister, Benedictine Sister Brenda Engleman of Ferdinand, and three brothers, Robert, Charles and James Engleman.



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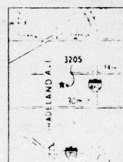
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## IN THE MEDIA

# Tom and Huck adventure in secret

by HENRY HERX

NEW YORK—Mark Twain probably would have approved the way his two most famous characters are portrayed in "Rascals and Robbers: The Secret Adventures of Tom Sawyer and Huck Finn," airing Saturday, Feb. 27, 9-11 p.m. on CBS.

The entirely new story, written by David Taylor and Carlos Davis, is built around the irrepressible spirit that characterized the Twain originals. Pitting youthful innocence against the evil ways of the adult world, the plot involves the sturdy lads in a suspenseful series of pursuits, captures and escapes.

The adventure begins when Tom and Huck accidentally overhear a plan to bilk their home town out of \$15,000. Discovered by plotters, the boys run for their lives, fleeing a murderous, black-cloaked villain (Anthony James) who is always one step ahead or behind for the rest of the story.

Along the way, the pair stumble on a crooked poker game, join a travelling show run by Arco the Magnificent (Anthony Zerbe), help a freed slave rescue his sister from plantation bondage and get lost in a viper-infested cave. These detours notwithstanding, the boys' sole goal is getting back in time to save their town from ruin.

Under the direction of Dick Lowry, all this breathless action is firmly set within the context of Twain's ante-bellum, small-town Missouri, where tall tales went with the territory. This picturesque period is nicely evoked by James Pergola's photography, but even more effective is its use in creating the proper mood for scenes alternating between tension and comic relief.

Patrick Creadon as Tom Sawyer and Anthony Michael

Hall as Huck Finn are convincingly enthusiastic throughout all the zigzags of plot. Zerbe is enjoyable as a good-hearted charlatan and James as the menacing figure in black is very scary indeed.

The story, of course, lacks the sharp edge of Twain's wit but is otherwise faithful to his creation. Because the action is sometimes threateningly intense, youngsters won't mind letting their parents watch the program with them.

\*\*\*

The growing infirmities of old age do not necessarily mean the onset of senility. That's one of the points effectively conveyed in "The Trouble with Grandpa," a 30-minute Capital Cities Family Special airing on more than 150 stations during late February and March. (Check listings of local stations for date and time of broadcast in your area.)

The main point of the drama, however, is that because young and old face the same basic problems in life, it is better to face them together.

The program opens with a 75-year-old man stating, "I'm

going to live to be 100." His 17-year-old granddaughter replies, "I'll be lucky to make 18." Two generations with different perspectives on the same issues ultimately discover at drama's end that they have more in common than in isolation.

Veteran actor Elisha Cook as the old man gives a performance that is a fascinating study in human vulnerability. Meg Tilly is fresh and sympathetic as the self-absorbed young girl who comes to realize that she needs her grandfather as much as he needs her.

Although Lan O'Kun's script has to telescope some of the action, its message comes out of the story rather than being imposed upon it. Using the beautiful setting of Malibu Beach as a backdrop, director Mike Rhodes has little difficulty keeping the viewer's attention.

Produced by Father Ellwood Kieser's Paulist Productions—best known perhaps for their weekly "Insight" programs—"The Trouble with Grandpa" is certainly worthwhile family entertainment of more than average interest.

\*\*\*

Sunday, Feb. 21, 7-8 p.m. (NBC) "Rock and Roll Dreams." Looking behind the glamor of the rock music world, this "Peacock Showcase" program follows the planning, negotiating and recording sessions of a new rock band as it tries to break into the big time.

Sunday, Feb. 21, 9 p.m. (ABC) "... And Justice for All" (1979) Al Pacino stars as



TV FARE—Anthony Andrews plays the title role of the chivalric young 12th century Saxon knight in the new adaptation of "Ivanhoe" airing Feb. 23 on CBS. James Mason and Olivia Hussey also star. (NC photo)

an honest and abrasively anti-establishment lawyer who is blackmailed into defending a "law and order" judge (John Forsythe) accused of rape in this heavyhanded and muddled expose. Foul language and promiscuity. O, morally offensive; R, restricted.

Monday, Feb. 22, 9-11 p.m. (NBC) "A Wedding on Waltons Mountain." Some regulars from the long-running "Waltons" series reunite for a new episode revolving around Erin's impending marriage to Paul and the tragic attempts by one of her former beaux to prevent the wedding.

Monday, Feb. 22, 9 p.m. (ABC) "Oliver's Story" (1978) Ryan O'Neal and Candice Bergen star in this listless romantic drama, a sequel to "Love Story," which takes up the life of the widowed Oliver Barrett. Oliver has an affair with a rich WASP. A-III, adults.

Tuesday, Feb. 23, 8-11 p.m. (CBS) "Ivanhoe." James Mason stars in this new adaptation of Sir Walter Scott's classic historical romance about a knight who returns from the Crusades to find himself disinherited and the lady he loves betrothed to another.

Tuesday, Feb. 23, 9-10:30 p.m. (PBS) "For Colored Girls Who Have Considered Suicide: When the Rainbow Is Enuf." Ntozake Shange's award-winning play, with music and dance, that expresses the feelings, emotions and experiences of six black women.

Wednesday, Feb. 24, 8-9 p.m. (PBS) "Hollywood's Children." Narrated by Roddy McDowall and based on the book by the same title, this program explores the effect of stardom on the child actor and includes interviews with many former child actors.

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## Local documentary on the Klan to air

WTHR Channel 13 will present a special one-hour documentary titled "TV-13 NEWS SPECIAL: KLAN" at 9 p.m. Thursday, Feb. 25.

The locally produced program will focus on the resurgence of the Ku Klux Klan and its impact on the state of Indiana. The program is set

against the backdrop of the issue at national level.

Channel 13's investigative unit began its research last summer, traveling to Connecticut to examine how the Klan recruits in New England. It also attended Klan rallies and cross burnings and interviewed victims of Klan harassment and violence. In-depth interviews will feature Julian Bond of Klanwatch, Benjamin Hooks of the NAACP and Jesse Jackson of Operation PUSH.

The documentary also will give viewers a look at the KKK's paramilitary training camps and youth corps camps.

Written and produced by Channel 13's Tom Cochran, the documentary will be reported by the station's week-night anchormen Barry Judge and Cameron Harper.

## Seminars offered to teach energy conservation

The Indiana Department of Commerce, Division of Energy Policy, is offering a series of three seminars on how to conserve energy in Indiana's religious buildings. The seminars are designed to teach lay leaders, custodians, contractors and the general public how to save money in churches and other religious buildings.

Public Service Indiana is co-sponsoring one seminar on Thursday, Feb. 25 in Bloomington at the Inn of the Fourwinds

on Lake Monroe, from 8:30 a.m. to 4:30 p.m.

An Indianapolis seminar will be held Tuesday, March 2, from 8:30 a.m. to 4:30 p.m. This seminar will be co-sponsored by the Indiana Gas Company.

Advance registration is recommended. For registration and information contact Michael Edson, Department of Commerce, Division of Energy Policy, 440 North Meridian Street, Indianapolis, IN 46204.



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## VIEWING WITH ARNOLD

Whose film is it  
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by JAMES W. ARNOLD

Professor: We will see how smart you are today, film critic. The subject is "Whose Life Is It Anyway?"

Film Critic: I finally saw it. I've been sort of dreading it. I've known it's been coming ever since it was a hit Broadway play. But how bad could it be? Even Mary Tyler Moore was in it.

Prof.: Why did you dread it, film critic?

F.C.: Two reasons. One, it's a play with a hero who's paralyzed from the neck down. A quad case. The whole gimmick for the play was the challenge of having the leading character be a person who couldn't move anything but his head. I couldn't see how they could make that into a movie. Two, this guy wants to die, and the play takes his side. I'm a Catholic, you know, and I figure it would raise complicated moral questions I'd have to wrestle with in public. It's like Evelyn Waugh writes in "Brideshead Revisited." Catholics worry about all kinds of stuff other people are hardly even aware of.

Prof.: Good reference, my boy. Though it's typical Catholic arrogance. And did you find your dread justified?

F.C.: In the first case, no.

Director John Badham ("Saturday Night Fever," "Dracula")—I like to provide those background references, sir—really surprised me. He has a marvelous cinematic sense. It's also funny and sexy. You know

Hollywood, they could make asparagus sexy.

Of course it's no longer a tour de force for the star (here, Richard Dreyfuss). The focus is off him somewhat—on the other characters, the realistic hos-



pital locale, at least one flashback to his life before the accident—and even when he's on, the closeups and editing take our attention off his immobility. Shadowy interior lighting gives everything a feeling you could never get on stage.

Prof.: Yes, yes. And what about all those moral complexities?

F.C.: They exist, no question. The audience is asked to root for death, and to join the hero, not simply in rejecting the arguments for life, but in mocking them.

Prof.: Be careful now, film critic. I'm going to test you with several direct questions. First, precisely what is the main issue in this movie?

F.C.: Whether a paralyzed patient has the right to demand that he be allowed to die. He is helpless and dependent, and he cannot survive without special and constant medical attention. The docs argue they are obliged to keep him alive, and that only a depressed or unbalanced person would ask to die.

Prof.: And how do you feel about that? Excuse me if I sound like a psychiatrist.

F.C.: Technically, the film is right. There is no obligation to sustain life by extraordinary means. But there is a kicker. The film suggests he would also have the right to end his life by direct action.

Prof.: Ah, so it endorses suicide, shall we say, literal as well as metaphorical?

F.C.: Legally, yes. (I told you this was sticky). But morally, there is a slight hedge. There is ambiguity about whether his decision (to die) is right, although none about his right to decide.

Prof.: Aren't you being fussily Catholic about this poor guy's situation? How does the film put it? "An old bastard... a staunch Catholic"?

F.C.: Probably. Although this "poor guy" is only a movie character, and he's not entirely lovable. Dreyfuss is always abrasive, and the character has a huge ego. He wants to die because he can no longer physically love women, and because (as a gifted sculptor) he cannot tolerate an existence at a creative level less than superior. One can't help but think of others, the retarded or handicapped, the Elephant Man, who overcome limitations to find (and give) love and joy. This guy is a taker: he rejects life when he doesn't have it all. He doesn't know that every ounce, every second, is a gift.

Prof.: I'm not sure of that. There is the "quality of life" argument.



UNCERTAIN FUTURE—A motley party of German Jewish refugees who had escaped from a train, makes its way through Switzerland in the Swiss film, "The Boat Is Full," which opened in Indianapolis this past week. The U.S. Catholic Conference calls the film "humane and profoundly moral" and has rated it A-2, adults and adolescents. (NC photo)

F.C.: Exactly. The film drifts in that direction, and at the end of that road is death for the old, the poor, the defective, anybody who thinks they're defective.

Prof.: Not so fast. All the film argues for is free choice by the person himself.

F.C.: True, but it establishes an attitude—that life is valuable only under certain conditions.

Prof.: Perhaps it is.

F.C.: Well, what about God? Or if you prefer, the eternal context? If it all ends here, that's

one thing. But if there is a Maker, isn't there another answer to "Whose Life Is It Anyway?" There isn't the vaguest hint in this film of a supernatural context.

Prof.: Nor is there here, film critic. You're getting mystical again. How many films have

you seen lately with a supernatural context? For Catholics, I suppose, the universe is different. It, like life, is the property of Someone Else. We shall see, film critic, we shall see. That's a very Romantic idea.

USCC rating: A-4, Adults, with reservations.

The Last 10 Films Reviewed by James Arnold  
(ranked for overall quality from best to worst)

Prince of the City; Reds; Absence of Malice; On Golden Pond; Ragtime; Taps; Whose Life Is It Anyway?; Rollover; Sharky's Machine; Modern Problems.

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