

THE CRITERION

Archbishop appoints Pro-Life director



STRENGTH IN TOGETHERNESS—That's what these 3,500 students from Indianapolis' four archdiocesan high schools experience as they gather for a first-ever mass meeting at the Indiana Convention Center. Some 50 buses brought them to the day-long event last weekend, highlighted by a liturgy

celebrated by Archbishop O'Meara, a greeting from Mayor William Hudnut and a dance. Details and pictures are on the Youth Page (page 16). (Photo by Ruth Ann Hanley)

Father Larry Crawford, pastor of Holy Trinity parish, has been appointed Archdiocesan Director of a newly created Office for Pro-Life. The appointment, effective immediately, was made Wednesday by Archbishop O'Meara.

The 41 year-old pastor, who served on the Priests' Senate committee for marriage preparation, will retain his responsibilities at Holy Trinity.

Upon acceptance of the position, Father Crawford expressed his concern that the work of the Pro-Life director be "the implementation of the 1975 American bishops Pastoral Plan for Pro-Life Activities by public information and education programs as well as legislative and public policy efforts. The Pro-Life Office will be concerned with safeguarding and enhancing the quality of all human life." Two issues which he focused on as demanding immediate attention are abortion and aging. One of his parish's programs has been the development of a day care center for the elderly.

In making the appointment, Archbishop O'Meara stressed the need for the implementation of the bishops' plan. "This has three dimensions," he said. "We are concerned with the beginning of life, the termination of life, and a healthy respect for life as it is lived each day."

One of the Pro-Life director's concerns will now be carrying out on the archdiocesan level the action plans of the bishops in support of the Hatch amendment in the U.S. Congress. Archbishop O'Meara reiterated the position of the American bishops that the Hatch amendment is "the best available tactic to us at the present time" for confronting abortion on demand in our society. "The amendment in no way changes our commitment to the moral convictions we have," he emphasized.

A total of \$25,000 was set aside through AAA '81 for the creation of the new Pro-Life office. AAA '82 has earmarked \$10,000 for its continued development.

Governor Orr signs parent notification bill into law

The signing of the abortion-parental notification bill by Gov. Robert D. Orr finalized one of the major accomplishments of the 1982 General Assembly, in the view of M. Desmond Ryan, Indiana Catholic Conference executive director.

The bill, H.B. 1144, met strong opposition at every step of the legislative process. Ryan reports that Governor Orr expressed reservations about signing it because of the penalties for failure to notify. However, he was advised that the bill provides enough leeway for the physician and that the courts are expected to use the law with restraint.

According to Ryan, the Indiana Right to Life and the ICC "worked diligently" to secure the bill's passage into law.

It will become effective on Sept. 1, and provides that 24 hours actual notice be given to the parent or guardian of a minor seeking an abortion.

Ryan says the bill affirms the family's right

to guide and counsel a minor girl and also "encourages communication between parent and child before the child makes a decision for life or abortion."

House author, Rep. Richard Dellinger, called it a "right to know" bill for parents. "Every parent has the right to know what kind of medical procedure is being performed on his or her child."

Sen. Dan Burton, sponsor in the Senate, testified on the possible dangers of abortion to minors, stating that "to face these problems, one should be a mature and stable individual."

Governor Orr also signed four other bills supported by the ICC, public policy voice of the Catholic Church in Indiana. They were:

—SB 60: Nursing home reform which requires major changes in the make-up of the body which regulates Indiana's 500 nursing homes and establishes penalties for violating regulations—targeted at about 5 percent of homes said to be substandard.

—HB 1048: Retirement home law to secure money invested in such homes.

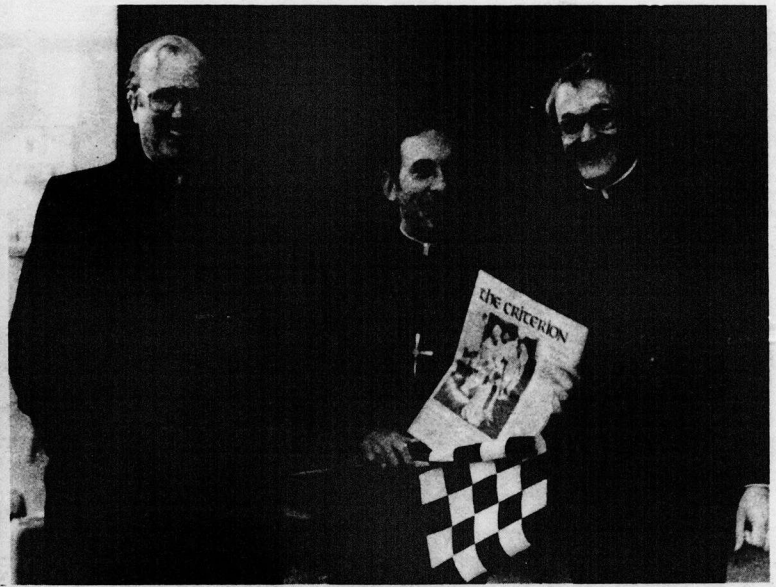
—HB 1056: Community corrections was passed but appropriations were seriously limited by the fiscally-concerned legislators. Its passage shows support for the concept of community-based correctional institutions for non-violent offenders.

—HB 1331: Block grant funds for social services was passed in final form with a "floor" for state funding, rather than the firm limit of 75 percent federal money to 25 percent state money advocated by the administration. The "floor," same as the current amount, will expire July, 1983, leaving the issue open for next year's budget discussion.

A "right to die" bill died in committee after the ICC advised the bill's author, Sen. James Abraham, of the complex ethical and moral ramifications of a proposal to allow a person to decide in advance not to be kept alive by extraordinary means.

the criterion

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HOMEcoming—Upper left, Father Mark Svarczkopf, St. Catherine pastor, welcomes a new bishop back to his native parish. At right top, Bishop Thomas O'Brien, displaying key Indianapolis artifacts, is greeted at the airport by Msgr. Frank Tuohy, vicar general (left) and Father Gerald Gettelfinger (right), classmates of the bishop. Above, Bishop O'Brien's family sit proudly waiting for the homecoming Mass to begin. At left, (from left to right) the new bishop, Msgr. Tuohy, Father Kenny Sweeney, also a classmate, Archbishop O'Meara and Archbishop Thomas C. Kelly of Louisville stroll in front of church following Mass. At right, the new bishop and Archbishop O'Meara at the liturgy's kiss of peace. (Photos by Valerie Dillon)

Bishop O'Brien returns home to Indiana

Bishop Thomas J. O'Brien of the Diocese of Phoenix came home last weekend, and the homecoming was—in his words—"a tremendous joy."

Greeted by local relatives and St. Meinrad classmates at Indianapolis International Airport, hosted by Archbishop Edward T. O'Meara during his stay, feted by priests of the archdiocese at a dinner, the newly-installed bishop indicated he felt the full impact when he celebrated Sunday's Eucharist in his boyhood parish, St. Catherine of Siena, on the city's south side.

"My visit here is filled with nostalgia," said Bishop O'Brien. "I vividly recall my early life here with my family and parents (the late Frank and Mary O'Brien). This parish church and school hold many memories." He recalled he received his first sacraments in St. Catherine, served as an altar boy, sang in the

choir loft, and said his First Mass there after his 1961 Ordination.

During his homily, Bishop O'Brien called his return "a moving and touching experience." He declared that "distance, time and space have not changed our spiritual ties," adding that "the mysterious plan of God has called me to serve the church as bishop."

Bishop O'Brien was ordained from St. Meinrad for the Diocese of Tucson when his family moved to Phoenix during his seminary years. When the Diocese of Phoenix was established, he became its chancellor, then vicar general. He was installed as bishop last November.

The 46-year old bishop told the church, crowded with relatives, boyhood friends and parishioners, that Christians during Lent are asked to follow on Christ's path, remembering that Jesus began his own journey in the desert.

"Being in Arizona now, I have a good understanding of desert life," he said. "It can be harsh, a person can become lost or die. But the desert also can be a place of beauty."

"Dwelling in the desert allows us to examine our lives, to become less self-centered. The desert experience forces us to recognize our dependence on others."

Bishop O'Brien concelebrated Mass with two classmates, Msgr. Frank Tuohy and Father Kenny Sweeney. On the altar were Archbishop O'Meara, the newly-installed Archbishop Thomas Kelly of Louisville, and 30 other priests.

At the liturgy, Bishop O'Brien wore a purple chasuble given to him by St. Catherine's and a cross he received from his St. Meinrad classmates. He used a silver chalice presented to him by Archbishop O'Meara, a gift from the archbishop and the people of the archdiocese.



Pope praises Jesuits' past; warns against future changes

by NANCY FRAZIER

VATICAN CITY (NC)—Pope John Paul II praised the Jesuits' past contributions to the church, but has cautioned that "there is no longer room for deviations" from the church's ban on political activism by priests and its demand for doctrinal fidelity.

In an 18-page, four-language address to participants in a special assembly of Jesuit leaders Feb. 27, the pope presented what many observers described as his "marching orders" for the 26,622-member Society of Jesus.

He also expressed hope that the mechanism for electing a successor to the ailing Father Pedro Arrupe, Jesuit superior general, would get underway during 1982. The society has been guided by 86-year-old Father Paolo Dezza, the pope's personal delegate, since last October.

Pope John Paul spoke to the Jesuit leaders in Italian, French, English and Spanish, discussing the most controversial issues surrounding the order—the role of priests in social justice work and the need for fidelity to church doctrine—in French and English.

"If one takes into account the true demands of the Gospel and at the same time the influence which social conditions exercise on the practice of Christian life, one understands easily why the church considers the promotion

of justice as an integral part of evangelization," he said in French.

But, the pope added, "it must not be forgotten that the necessary concern for justice must be exercised in conformity with your vocation as Religious and as priests."

Pope John Paul quoted at length from a July 1980 speech he gave in Rio de Janeiro, Brazil.

"THE PRIEST'S service is not that of a doctor, of a social worker, of a politician or of a trade unionist," he said. "Today they are provided adequately by other members of society; ours is being ever more clearly specified as a spiritual service."

On the topic of doctrinal fidelity, the pope quoted in English from a 1973 letter to Father Arrupe from the late Cardinal Jean Villot, then papal secretary of state.

"Bishops, priests and lay people used to look upon the Society (of Jesus) as an authentic, and hence a sure point of reference to which one could turn in order to find certainty of doctrine, lucid and reliable moral judgment and authentic nourishment for the interior life," the letter said.

"The same should remain true in the future by means of that loyal fidelity to the magisterium (teaching authority) of the

church, and in particular of the Roman pontiff, to which you are in duty bound," the pope added.

POPE JOHN PAUL said the Jesuits, in light of their special vow of obedience to the pope, were also duty bound to help implement the Second Vatican Council, according to the teachings set down at the council under the guidance of the Holy Spirit "and not according to personal criteria or psychosociological theories."

Pope John Paul said the Society of Jesus must devote itself to the fields of spiritual renewal, education of youth and clergy, and missionary work.

"This involves catechesis, proclamation of the word of God, diffusion of the doctrine of Christ, Christian penetration in the field of culture in a world which seeks to establish a division and an opposition between science and faith, pastoral activity for the poor, the oppressed, the alienated, the exercise of priestly ministry in all its authentic expressions," he said.

The pope also encouraged the Jesuits to take special interest in the area of communications media and in the Vatican council's initiatives in the fields of ecumenism, relations with non-Christian religions and atheism.

He spoke against moves to shorten the society's lengthy period of training before the final profession of vows.

"You must not yield against moves to shorten the society's lengthy period of apostolic formation before the final profession of vows."

"YOU MUST NOT yield to the easy temptation of watering down this formation which has such importance in each and every one of its aspects: spiritual, doctrinal, disciplinary and pastoral," the pope said. "The ensuing damage would outweigh by far any results which could perhaps be achieved right away."

In the Spanish section of his talk, Pope John Paul said the Feb. 23-March 3 meeting of Jesuit provincial superiors and other leaders convened by Father Dezza in Grottaferrata, near Rome, could serve as excellent preparation for the next Jesuit general congregation.

He said he hoped that "this preparation may proceed in such a manner as to make possible, within this year, the convocation of the congregation, which would not only give the society a new superior general but at the same time would communicate to the entire society a new stimulus to confront its mission with renewed effort, in conformity with the hopes of the church."

Jesuit sources said that if Father Dezza announces a general congregation before the end of the year, the meeting would probably take place by the fall of 1983.

In the Italian part of his address, the pope reviewed the history of the Society of Jesus, founded in 1540 by St. Ignatius of Loyola.

"Thus in the course of history, the Society of Jesus, in every part of the world where one fought for Christ and for his church, was present with its best sons, ardent in zeal, armed with virtue, furnished with doctrine, faithful to the directives of their head, the vicar of Christ, the Roman pontiff," he said.

Jesuit sources said initial reaction to the papal speech was positive among the more than 100 participants in the Grottaferrata meeting.

Pontiff's views vie with superpowers

by AGOSTINO BONO
NC News Service

In his speech to the Organization of American States President Reagan viewed El Salvador through the prism of Caribbean and Central American economic and security problems, but criticism and comments from church sources continued.

On Feb. 28 Pope John Paul II added his voice to the discussions by speaking out against superpower influence in El Salvador and human rights violations by all combatting parties.

The president's Feb. 24 speech and the reactions to it demonstrated the complexities of the situation in El Salvador, especially the failure to find common ground for the warring parties to reach a political solution.

The part of Reagan's speech Feb. 24 stressing the tie between economic progress and political stability in the region and saying economic aid is the chief weapon to combat communist aggression received a generally favorable reaction by U.S. critics of the Salvadoran government.

Reagan also added fuel to the controversy over El Salvador by reiterating the need for more U.S. military aid to combat "Soviet-backed" aggression and by supporting the March 28 elections for a constituent assembly as the political solution to the conflict. The Salvadoran guerrillas oppose the elections, saying no valid vote can be held unless the government reaches a prior negotiated agreement with them.

SINCE REAGAN SPOKE, El Salvador-related events include:

—A strong statement Feb. 28 by Pope John Paul II opposing superpower interference in El Salvador. The papal stand also supported the March 28 election and condemned human rights abuses committed by guerrillas and security forces.

—A reiteration by the U.S. Catholic Conference of its opposition to U.S. military aid for El Salvador and the need for elections to be tied to a "political dialogue" among warring factions.

—A pastoral letter issued by 16 Caribbean bishops which criticized "atheistic Marxism" and "exploitive capitalism" as alien to the region and criticized what they said were efforts to involve the area in an international power struggle.

—Praise of Reagan's policies by Jose Napoleón Duarte, president of the Salvadoran ruling civilian-military junta, who said the March 28 elections are needed to establish a "legitimate government." If his Christian Democratic Party wins the elections, he said, he will be able more forcefully to control human rights violations.

—Criticism of Reagan by Guillermo Ungo, a leader of the Salvadoran opposition Democratic Revolutionary Front, which has ties to the guerrillas. He said "the American taxpayer is wasting his money" in aid to El Salvador because "it doesn't go to achieve peace and stability." Peace will come through negotiations to form "a democratic broad-based government" that will then hold elections.

—Roberto D'Aubuisson, a strongly anti-communist candidate in the elections who promises to take stronger action against guerrillas than the current government, was wounded slightly in a guerrilla ambush while campaigning Feb. 27. After a short rest, D'Aubuisson pledged to continue campaigning.

—Congressional critics, such as House Speaker Thomas P. (Tip) O'Neill (D-Mass.), praised Reagan's economic plan, saying chances were good it would pass, but also warning Reagan to go slow regarding military aid.

THE ONE CONSTANT in the Salvadoran situation has been the violence which kept adding numbers to the more than 32,000 people killed since October 1979.

"A hundred people are killed almost every day, adding to the unhappy number of widows and orphans, while the crowd of refugees—which already exceeds hundreds of thousands in a country with 3.5 million people—seek refuge in the mountains or in neighboring countries," said Pope John Paul Feb. 28 during his Sunday Angelus talk.

"The guerrillas leave mourning behind them in cities and villages, destroying bridges, roads and installations of vital economic importance; on the other hand, actions are no less serious or severe by armed groups seeking to extinguish the hotbeds of opposition," added the pope.

The pope supported a statement issued Feb. 17 by the Salvadoran bishops in which they supported the elections and asked for an end to all foreign intervention. International concern for El Salvador should "lead to a common effort so that the massacres end and the people of El Salvador, without outside interference, can solve the grave problems that afflict them," said the pope.

The U.S. Catholic Conference, in reiterating its position, said that controversy exists within the Catholic Church regarding El Salvador. In forming opinions, the U.S. bishops have listened to the "varied voices" of the Salvadoran church, said Father J. Bryan Hehir, head of the USCC International Justice and Peace Department, in congressional testimony Feb. 25. But in the end "we must decide as Americans" what U.S. policy should be.

Jesse Jackson meets with the pope

VATICAN CITY (NC)—The Rev. Jesse Jackson, a leading U.S. civil rights advocate said Feb. 26 that during a private meeting Pope John Paul II had shown a "keen interest in wanting to help" with the human rights concerns, such as the situation of Haitians seeking refugee status in the United States.

Mr. Jackson told NC News Service during a one-hour interview that highest on his agenda with the pope had been the plight of Haitian refugees, currently detained in what Mr. Jackson called "concentration camps" in the United States.

The U.S. government has refused to grant refugee status to the Haitians, meaning they cannot be resettled in the United States.

Mr. Jackson's hope is that the pope will "show in his public utterances his mercy and understanding" and encourage the Reagan administration to admit the Haitians.

Mr. Jackson said that the Catholic Church in the United States, especially Archbishop Edward McCarthy of Miami, has already taken "a most aggressive and profound moral position" on behalf of the Haitians.



CAUTION—Within a two-day span, Pope John Paul II issued two cautionary statements—one to Jesuit leaders meeting in Rome, the other to the "superpowers" whom the pope said should not interfere in El Salvador's internal affairs. John Paul's address to the Jesuits called for doctrinal fidelity. (NC Photo)

EDITORIALS

Taking off

AAA 1982!

The second Archbishop's Annual Appeal is about to be launched with all the enthusiasm of the space shuttle taking off for the first time. But the second try is more difficult than the first. Like the space shuttle, the second launching must overcome the Already-Been-There Blues. And like the second launching of the space shuttle, AAA '82 is even more important than the first.

During the past year The Criterion has kept archdiocesan Catholics informed as to the progress of AAA '81 and updated readers on various successful projects. Most notable, of course, were the rebates received by the parishes which provided, among other things, an 800 gallon holding tank for St. Mark's parish, new lights for the church interior at St. Anthony's, a cushion for the budget at St. Louis in Batesville. This first year the rebates were used mostly for very needed practical nuts and bolts repairs or replacements.

Renovation of SS. Peter and Paul Cathedral is a closer reality because funds are being set aside for that now. The appointment of a Pro-Life director this week leaves only a Family Life office to be established with funds already set aside. In fact, as AAA grows in the future, much which could not be accomplished for lack of funding will now happen because the pecuniary planning previously absent is now a reality.

Most important though is the impact AAA is having on our awareness of ourselves as an archdiocese. The problems our parishes and institutions have which are money related cannot be solved by any single parish's attention alone. We are witnessing a greater awareness on the part of parishes together attending to the needs of parishes individually. This is truly the work of the church as one faith community. We should not see ourselves as parishes alone. We are a church together and it is our calling to serve one another together—not simply ourselves as isolated from others.

AAA '82 will succeed because our awareness of the Church is broadening to the needs of the whole diocese. As one Church, we do more fully the work set out for Christians through the example of Christ Himself.—TCW

A mission to speak

Poland's bishops have called for an end to martial law in that troubled state. They have called for freedom for those imprisoned there. They have called for participation by representatives of public organizations including the Solidarity union. Describing the situation there as "a true moral, social and economic catastrophe," the bishops explained it was their mission to appeal for social agreement between the government and its people.

They strongly disagreed with the ruling government that physical force could resolve the nation's problems. The bishops spoke of the state of martial law as an internal state of war. They asked for a social agreement between the public and the government. Calling for an attitude of "realism and common sense," they recognized Poland's precarious location living alongside the Soviet Union. They also disagreed with economic sanctions imposed by America and Britain.

Commentators today are saying the Polish bishops' words are likely to provide a focus for continuing popular discontent. Poland is but one more example of the world's people suffering oppression under rulers who would impose a will not freely chosen. The history of the world has been rife with such oppression and it is not likely to go away soon.

The Polish bishops' statement reminds us of the Church's need to speak out for human beings wherever the right of people to be free is questioned. It is questioned in Poland.

The Second Vatican Council taught "at all times and in all places the Church should have true freedom to preach the faith, to proclaim its teaching about society, to carry out its task among men without hindrance, and to pass moral judgments even in matters relating to politics, whenever the fundamental rights of man or the salvation of souls requires it. The means, the only means, it may use are those which are in accord with the Gospel and the welfare of all men according to the diversity of times and circumstances." (Church in the Modern World #76)

It is the oppression of people which the Church addresses time and again as in Poland, as in El Salvador as the Holy Father spoke over the weekend, as in all the world's troubled spots of any time and age. The Church herself has suffered for such teaching and will continue to do so. But it will suffer even more when the people of the Church—men and women, clergy, Religious and laity—fail to speak for the suffering people of our world.

It is fully when the Church fails to speak for those who cannot speak for themselves. The truth of today, however, is that the Church is speaking. And the Church is making many oppressors uncomfortable.—TCW

WASHINGTON NEWSLETTER

Voting rights law faces lengthy debate

by JIM LACKEY

WASHINGTON—Congress is headed into the final innings in its debate on extending the Voting Rights Act. And like a baseball game in which the home team has at least a 10-run lead with only a few outs remaining, possibly the only thing to be determined is the final score.

The House overwhelmingly approved extension of the Voting Rights Act last October, and it is a pretty safe bet that the Senate sometime this spring or summer will approve extension too. President Reagan generally favors extension, some 60 senators are co-sponsoring an extension measure, and the August deadline—when portions of the current act expire—is just around the corner.

Still, there are significant disagreements over some of the extension provisions, disagreements which could make this an interesting little ball game despite the apparently inevitable outcome.

The U.S. Catholic Conference, public policy arm of the U.S. bishops, is lobbying heavily for Voting Rights extension. Last year the USCC's director of Hispanic affairs, Pablo Sedillo, testified that extension was "crucial" to the rights of minorities. And this year the bishops' conference is holding a pair of regional meetings in the South and Southwest to try to drum up additional support for the legislation.

First approved in 1965 the Voting Rights Act includes several provisions which supporters say has made it the most effective civil rights law ever passed.

FOR ONE, IT requires nine states and portions of 13 others with histories of voting discrimination to "pre-clear" changes in election rules with the Justice Department or the federal District Court in Washington before those changes can go into effect.

Supporters say that has prevented localities from gerrymandering their election districts and has stopped more subtle discriminatory practices, such as annexations of all-white suburbs and establishment of at-large districts to dilute minority voting strength.

There also are provisions requiring bilingual balloting and registration in areas where a significant portion of the populace does not speak English.

But while last year's debate in the House centered primarily on the "pre-clearance" provisions of the act, the battle so far in the Senate has been over another potentially explosive issue: whether plaintiffs challenging election laws under the Voting Rights Act should have to show an intent to discriminate or merely show that the law had a discriminatory effect.

That debate arose because the U.S. Supreme Court, in an interpretation of earlier voting rights legislation, ruled in 1980 that discriminatory effect was not enough to win a voting rights case; intent to discriminate also would have to be shown.

BUT CIVIL RIGHTS groups which support extension, including the USCC, have protested that "intent" can be almost impossible to prove. So they supported an amendment,



approved by the House, "clarifying" that an "effects" test would be sufficient in such cases.

Now however the Reagan administration is fighting the amendment, partly because it says no changes need to be made in existing voting rights legislation. The administration argues that the Supreme Court's decision does not require a "smoking gun" but only circumstantial and indirect evidence that discrimination truly was intended.

The administration also argues that an "effects" test might mean that any election law could be challenged when minorities win less than proportional representation, thus having the "effect" of discrimination.

But supporters of the amendment point to another provision in the House-passed bill which says discrimination cannot be charged simply because minority representation does not mirror the population. They also say that the Supreme Court's decision has resulted in several voting rights cases being reversed for failure to meet the new "intent" standard.

Extension of the Voting Rights Act, including the new "effects" test, was approved by the House 389-24. And despite the attacks on the bill in the Senate, the coalition of some 60 senators who are co-sponsoring the House bill seems to be holding together, apparently assuring passage there too.

But while extension in one form or another seems likely, extension supporters may have to use an entire bullpen of relief pitchers before this game is over.

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LIVING THE QUESTIONS

Story of paralytic excites reader's Lenten ambitions

by Fr. THOMAS C. WIDNER

A couple of weeks ago I asked for comments from readers about what they intended to do for Lent. My thought was to have others share their own experience of making Lent would help many others make the season.

One woman who wrote to me found the word 'paralysis' in the gospel of the seventh Sunday (Feb. 21) speaking loudly to her, supplying much food for thought, and an eventual theme for her Lenten scheme. The gospel story recalled the paralytic whose friends brought him to Jesus to be cured. Jesus was preaching in someone's house and they found the house to be filled so that people were actually crowded around the place. There was no way the paralytic could get in to Jesus.

What happened, of course, was that the paralytic was let down through the roof. Just imagine the obstacle of climbing to the top of the house! It must have seemed a nuisance to a lot of people there. But Jesus responded to it by praising the faith of the paralytic and his friends. They believed Jesus could do anything for them he wanted to. They believed he could cure the paralytic.

The reader who wrote spoke of spiritual paralysis "through fear, lack of faith, laziness, ignorance or a lack of direction due to absence of a healthy spiritual life."

What she recognizes, I think, is not uncommon to any of us. I don't think any of us, pope or priest, president or ditch digger, is capable of escaping spiritual paralysis from time to time.

WHAT DOES THIS READER plan to do?

She plans to tackle Lent in a very organized way and listed five points.

One is to love those in her life more fully; another is to spend more time reading and studying scripture; a third is to

pray more often; a fourth is to cut out all spiritual reading other than scripture during Lent; a fifth is to give up eating between meals.

Now for her comments on these points.

"To love those in my life more fully." How?

1. By not holding back from people for fear of possible uncomfortable entanglements in one's life. It is a great risk we take going out to people, getting to know them. It takes work and we don't know whether or not we'll be accepted or rejected by them. And others might just place demands on us.

2. By not holding back because of the discomfort one's own basic insecurities cause. We are often just simply afraid of how we'll come across to others.

3. By not holding back for fear of one's love being rejected. It is not humanly possible for every human being to like every other human being. We do choose our friends. We might like someone who doesn't like us. We don't like to carry around unhappy feelings.

4. By not basing a decision to love on what it will cost one, but to act in faith that its cost will be supplied by the Giver of all Good. This is really faith. To live one's life based on what God wants, to put others ahead of oneself. It's a totally unselfish act. The trick here is not getting discouraged. We will be seeking unselfishness our whole life.

THE READER SAID SHE will read and study scripture more, particularly the gospels and observe the ways that Jesus loved individuals in his life. This seems to me a very practical resolve which might interest many others. Even if our lives are so busy that we find it impossible to try to carry out this reader's ambitious program, just making the attempt to read something of scripture every day is a good step. To see the way Jesus related to people in the gospels, to see how he gets along with people—that is one goal in Lent which can teach us much. What effect does he have on people? What effect do they have on him? Seeing how Jesus relates is a good invitation to relating better ourselves.

The reader said she will pray more to learn how to best

love people in one's life. She wants to be more faithful in praying for them, to spend time meditating on particular scenes where Jesus heals, to try to detect the mind of Jesus, his methods and so forth. This could be tricky. I'm not sure I'd want to try to detect Jesus' mind but I sure admire the attempt to study what he did and how he lived.

The reader plans to cut out all other spiritual reading. Her reason for this? She finds she spends her own time for prayer reading all the "how to" books or those about other people's prayer lives and never gets to her own prayer. The added time, she says, should bring her to many direct, head on encounters with Jesus which will in turn cause her to more honestly deal with herself.

She plans to give up eating between meals to remind her body that her prayer has to be total and that the whole self is involved in this venture. Lucy says in *Peanuts* that there's nothing like a little physical pain to take your mind off your troubles. I sometimes feel that way about going without food. When I'm hungry, I can be reminded of the millions in our world who are hungry. But it shouldn't just be a reminder. In some way, the food I do without should go to someone else who is hungry.

One pitfall about fasting though is that food in our society is a real pre-occupation. We are so used to having food put before us that we don't really appreciate food not being there at all. Since I'm not used to fasting, it would be better to do it temperately and not make a show of it (like the Scriptures say). Otherwise I might only concentrate on my being hungry and never really get around to concentrating on prayer.

What does this reader expect for herself? "The hoped for outcome . . . that the paralysis that lies within me, indeed all of us to some extent, might be lessened, allowing us to be more fully alive in every way. That those fears that bind us as sure as the ancient wrappings of death, might be stripped away, allowing the love that is within each of us to surface bringing true resurrection, new life for each of us. Such is my hope for Easter Sunday 1982."

I hope she makes it.

Pope tries to tell 'awful truth' about other side of world

by Fr. JOHN B. SHEERIN, CSP

Pope John Paul thrives on excitement. Only a few months ago he was shot by an attacker and was close to death.

But in his recent visit to Nigeria he kept a staggering schedule. Among other things he ordained 100 priests, addressed bishops, priests, religious and laity, and planned to address Moslem religious leaders.

The meeting with Moslem leaders would have been an impressive ecumenical gesture. But, a Nigerian bishop explained, the Moslem factions could not agree who should represent them.

Nonetheless, in another context the pope presented the remarks he had prepared to deliver during the meeting with Moslem leaders. In them he spelled out the many ways members of the two religions are bound together by common beliefs.

When Pope John Paul spoke to Ibo tribesmen, his topic was development, especially the development of the human person. He urged his audiences to preserve and defend religious and ethical and social values against the pressures of contemporary life.

Society needs to be built up, and that will not come through greater efforts of depersonalization, the pope feels. He came down strong on the need to reject anything "unworthy of the freedom and the human rights of the individual and the people as a whole." He therefore turned thumbs down on bribery, embezzlement of public funds, domination of the weak, callousness toward the poor and the handicapped.

The pope, in short, is trying to tell the awful truth about life on the other side of the world. That is necessary of course and there is a seamy side to life in Africa or in other places

where the poor have to live in squalid conditions or are dehumanized by their surroundings.

But it seems to me that we in America can afford to take a look at our own way of life once in a while to see how seamy that way of life really is. The misery, the vice, the dehumanizing atmosphere in our big cities are often as corrupting and corrosive as the worst features of life in the poorest hovels of South America or the squalid tenements of the poor blacks in rat-infested areas of Washington, D.C., itself.

Vast revolutions are underway on the American scene, revolutions that challenge our

consciences. That God can be found in the vast revolutionary events of today is becoming more and more obvious.

That God can be found in the vast revolutionary events of our time was a guiding theme of Pope John's "Pacem in Terris." He used the phrase "signs of the times" to indicate how God is at work in the emerging revolutions of our time. The signs he cited were: socialization, the rise of the working class, the entry of women into public life, movements for national independence.

Vatican II expressed the idea that God's presence and his inspirational leading can be

found in great contemporary movements. As the "Constitution on the Church in the Modern World" states, the people of God believes it is led by the Spirit of God:

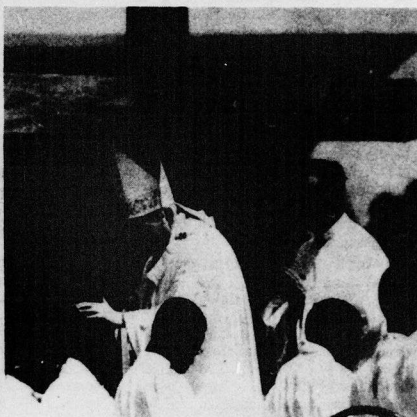
"Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs and desires in which the people has a part along with other men of our age."

Conservative Christians may think it is unrealistic to see God in the events of our time. But some of us do believe that there is a continuing dialogue between nature and grace.

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NIGERIAN ORDINATION—In Kaduna, Nigeria, Pope John Paul II ordains 100 new priests during a Mass in Murtala Mohammed Square.



During the ceremony, the priests being ordained prostrate themselves before the pope. (NC photos from UPI)

TO THE EDITOR

Green sees red in Salvadoran issues

I would like to present some information to supplement your "False Assumptions" editorial (2-19). You make quite a point that "Parliamentary elections . . . will be conducted with only the rightists among the participants." Why is it so difficult for you to finish this subject by also stating that the "leftists" have refused to participate in these elections? Would you have the courage to reprint the comments of the Jan. 23 appeal by the Salvadoran Episcopal Conference to all Salvadorans asking them not only to participate in the elections, but telling their fellow citizens they have a moral duty to vote?

On Feb. 9th, the president of the United States Catholic Conference, Archbishop John Roach of St. Paul-Minneapolis, issued a statement opposing aid to the government forces in El Salvador. Have you ever wondered why there has been no similar statement calling for opposition to aid given the guerrillas by the Communist states in Cuba and Central

America who serve as the "pass thru" channels for the aid provided from the USSR?

I would think that the Bishops "on the scene in El Salvador" must know more about the situation and the moral solutions than those who have become involved only as a result of the armed confrontation existing between the "ins" and the "outs." It's one thing for you to "prey on the doubts of observers" but when can we expect to hear a solution from you that will be better than the free and open elections now scheduled?

I think you have consistently promoted "human rights" when it is to support your posture favoring anti-government groups, but remained curiously quiet when groups supporting government have had their civil rights taken away by armed insurgents. Just who do you believe? The Bishops of El Salvador, or the propaganda being spewed forth from second and third hand "experts" who have no personal contact or knowledge of the El Salvador situation?

Congressman Dan Daniel (D. Va.), on Feb. 3rd said "there is a curious consistency" of those who support the guerrillas in El Salvador. "In our recent history these are the same groups who supported the Castroists in Cuba, the guerrillas in Vietnam, the followers of Ayatollah Khomeini in Iran, and the Sandinistas in Nicaragua."

William H. Green

Indianapolis

Sharp expresses interest in rates

Thank you very much for your letter regarding the effect of increased postal rates on non-profit publications such as The Criterion.

As you are aware, since the Postal Reorganization Act of 1970, the U.S. Postal Service has been an independent agency and most of its decisions are not subject to Congressional approval. However, I can certainly understand the problems you face because of the recent rate increases, and I will be sure to bear your comments in mind should I have an opportunity to vote on legislation dealing with this issue.

Again, I appreciate your taking the time to bring this matter to my attention. Please continue to keep me informed of issues of concern to you.

Phil Sharp
U.S. Congress
10th District, Indiana

Washington, D.C.

Boehle disturbed by U.N. column

I'm still disturbed by Father Widner's column (1-22) pertaining to "Spirituality in the U.N." There is none. At best, it was a cruel hoax played on the American people, with the promise of peace. What it has done is provide a safe haven for espionage activities and propaganda, and at our expense.

As was mentioned, one needs reference material. I recommend highly "The U.N. Today" by Robert W. Lee, and "The Fearful Master" by G. Edward Griffin.

And a question regarding the seeing of only red and missing the other colors of the rainbow: Has TCW looked at a map of the world recently?

(Mrs.) Phyllis Boehle

Indianapolis

'What is course of action?' asks Geisse

What, really, is the course of action you propose in your "Vision Test" editorial on El Salvador? You point out that whether that country falls to the Communists or not, the people will "lose." Then you apparently conclude that our course of action should be to let the government fail, and therefore let the Communists take over!

If the present government is not perfect, it can be improved and changed as long as people are free. But if that country falls behind the Iron Curtain, that closes the books on the subject. Communism does not make people

happy, and so far it is also an economic failure. It has also been a mass killer throughout the world, worse than anything in history so far.

But the issue goes far beyond the poor people of El Salvador. The whole Communist action in Central America has to do with control of the Panama Canal, and eventually Mexican and Venezuelan oil. In fact, all Soviet expansionist activity in recent years has been pointed towards effective control of the world's oil supplies.

John F. Geisse

Indianapolis

Hamilton shares concern for postal rates

Thank you for your recent letter regarding postal rates for churches and non-profit organizations. I read your comments carefully and I share your concern.

As you may know, the postal rates for non-profit organizations were raised because of a provision in the bill passed by the Congress in December, 1981 which continued the funding of government agencies. The bill cut nearly \$200 million from the program which funded their

subsidy. I voted against this measure for a number of reasons, including its provisions regarding this subsidy. I oppose efforts to increase the cost of doing business for non-profit organizations. I will continue to support sufficient funding for the mailings of non-profit organizations.

Thank you again for communicating your views to me. Please feel free to contact me in the future about issues of national importance.

Lee H. Hamilton, M.C.
U.S. Congress, Ninth District

Washington, D.C.

Approves concern

Thank you very much for sending me the articles from The Criterion about nursing home legislation and other legislative concerns of the Catholic Conference. I appreciate very much your efforts in bringing to the attention of your readers these important concerns.

Please let me know if there is ever an occasion where I can provide information to you, or be of help in any other way.

Jim Jontz

Indiana State Representative

Brooklyn

Essence caught

I want to thank you for Ruth Ann Hanley's super article on the Children of Divorce group.

Your genuine concern and insight into the issues was a great asset, needed to write an article which caught the essence of our program.

Thank you.

Roseanne Killen

Indianapolis

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Walker: 'I'm never too old to learn'

The case of Larry Bonvallet, supposedly impotent, demonstrates you are never too old to learn! And, even one such as I, internationally reputed to be versed in linguistics, finds he can be wrong.

John XX: 21, 23 is written in Latin: "Accipite Spiritum Sanctum: Quorum Remiseritis peccata, remittuntur eis: et quorum retinueritis, retenta sunt." Ever I have translated it thusly:

"Receive you the Holy Spirit, whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained."

Now I find I know nothing of Latin, and the true translation is: "Receive you the Holy Spirit, whatsoever you shall choose to pull from a hat shall be bound on earth and in heaven."

Clarence J. Walker

Waveland

Skehan: 'Editorial was deja vu'

It must be deja vu!

I know your editorial said El Salvador but I'd swear it's one I read in 1960, only then it said Cuba. You recall those days, don't you, when Castro saved all those folks from Batista by lining them up in front of trenches and shooting them. If we can just get rid of Duarte we can save those folks in El Salvador the same way—keep pitching.

By the way, the Catholic bishops of El Salvador are unanimous in asking their people to vote in the election that you suggest is meaningless—but then again, those bishops may be too close to the scene to have developed the "big picture" you have been able to see from your perch in Indy.

T. F. Skehan

Indianapolis

'Let us pray'

During this season of rehabilitation, an intention makes the intent have a meaning. My intention:

Let us pray—that those that have strayed/that their anguish fades/and the Life of our God/finds in them good stay.

Dorothy May

Indianapolis

Why must you be troubled and fearful?

by VALERIE R. DILLON

Last week I came across a pile of notes from some classes I took a few years ago at Butler University. On one page was a heading, "Five Fears or Beliefs Which Give Us Trouble," and it was followed by five brief statements.

I showed it to our daughter, Val, who's a graduate student at IU and who plans to teach and coach young people. Val was sufficiently impressed by the list that she made a copy of it. On reading it again, I was too. In fact, it gave me a few good minutes of lenten reflection. Hoping you also find it worthwhile, I pass it on with my more-or-less irrelevant reactions:



"Five Fears or Beliefs Which Give Us Trouble"

1. We must be loved by all significant persons.

Who doesn't want to be? And who isn't hurt when someone he/she loves or admires, doesn't love in return? But, no matter how hard we try, there will always be people who just don't take to us. Look at Jesus and the great things he said and did—and think of all the animosity he aroused! So, I guess we must simply be what we are, live by our convictions, let our real personalities—not facades—be visible. If someone who matters to us is less than impressed—that's tough! Tough on us, maybe, but tougher on the other person. He doesn't know what he's missing!

2. To be worthwhile, we must be adequate in everything.

The super-mom, the super patriot, the All-American, the perfect gentleman, the all-issues Christian—how hard we try to be all things to all people, including ourselves. We're embarrassed if we can't authoritatively answer every question our children, boss, friend or spouse puts to us. If we're a fine student but a rotten athlete, have a great personality but only so-so looks, have a good business head but no artistic talent at all—somehow we feel we don't measure up. If we're grouchy or impatient—although we've knocked ourselves out for someone else—we feel bad about our lack of Christian charity. Maybe our chief problem

is—we forget we're just poor mortals; we get to thinking we're God.

3. Life is awful if it isn't just the way we want it to be.

You've probably heard the prayer: Lord, give me patience, and I want it RIGHT NOW! In this instant-answer, affluent world of ours, it's easy to think that life should be totally satisfying at every moment... that each problem should have an immediate answer. I suspect the growing divorce rate is partly because so many people hold unrealistically high expectations about what marriage will do for them. If being a Christian means taking up our crosses (hopefully in the name of love)—we can expect that life may be darned awful every now and then.

4. We have no ability to control life's circumstances.

Some people—the desperately poor, the handicapped, the very elderly—seem to have less control than others. But most of us are limited chiefly by the roadblocks we put in our own paths. We're paralyzed by fear (of failure) and doubt (about ourselves)... by an unwillingness to persevere... and sometimes, by a simple lack of knowing what we want in and out of life and how to go after it. As someone once said: "So many people long for immortality who don't know what to do with themselves on a rainy Saturday afternoon." But there are those wonderful people who create great art, invent new medical techniques, reform the social order, or simply get beyond themselves to minister to and love others—and who do so by climbing over tremendous obstacles.

5. Past history must determine present behavior.

Ah, the excuses we make to maintain the status quo. "But that's the way I've always done it" or "It's just the way I am." I've always had a bad temper, I say, giving me the excuse to keep tongue-lashing people. I've never stayed on a diet for more than 10 days—no use trying to lose that extra weight. But we're always (never) doing it that way before—why should the Church change what we've always done? Most of us resist change with all our hearts—even though we know that change can be a sign of growth. "Metanoia"... change of heart, repentance, conversion—it's the stuff of which Lent is made. May you—and I—have the grace to achieve it.

Mr. and Mrs. Harry T. Shutt celebrated their 50th Wedding Anniversary last Saturday, Feb. 27, with a Mass of Thanksgiving at St. Philip Neri Church. This was followed by a family reception, hosted by their children and spouses—Vera Whisler, Jean Arney, Mary Williams, Tony Shutt and Alice Shutt Maddux. Shutt retired in 1976 after 21 years as shoe repair manager at Wm. H. Block Co. and 30 years at the Thrift Shoe Repair Shop. Mrs. Shutt retired in 1978 from the Marion County Clerk's office.

In preparation for the move to the new Catholic Center, the Catholic Communications Center is offering all of its stock of books and pamphlets free to parish libraries, schools or diocesan institutions. Anyone wishing to take publications should go to the communications office between 9-11 a.m. and 1-3 p.m. Wednesday through Friday.

Mrs. Nora Fuerst Lyons, will celebrate her 90th birthday at St. Paul Hermitage on March 11. Mrs. Lyons, widow of Ted Lyons, was a grocery store owner for 30 years and a member of Sacred Heart Parish most of her life. She has a foster son, Fred Herford of Indianapolis.

An annual Day of Recollection will be held by the CYO St. John Bosco Guild from 9:30 a.m. to 2:30 p.m. Tuesday, March 16 at Fatima Retreat House. Father James Farrell, pastor of St. Andrew Parish, will be retreat master. Reservations can be made at the CYO office, 632-4311.

Bands from four archdiocesan Catholic schools—Ritter, Chatard, Roncalli and Secchia—will combine into the Indianapolis Archdiocesan High School Band, and will appear in the Indianapolis 500 Festival parade. This will provide a marching and playing unit of more than 350 members, making it the largest musical unit in the parade.

A new administrator of Providence Retirement Home in New Albany has been named. She is Providence Sister Barbara Ann Zeller, an Evansville native, who has been director of Social Services for Pfister and Co. in Terre Haute. Sister Barbara Ann, a licensed nursing home administrator, has been director of gerontology for the Sisters of Providence, director of Maryvale housing at St. Mary of the Woods, and a member of the National Council on Aging. She has wide experience in the field at national and state level. The nun will replace Sister Noel Waters, in charge since 1979.



The international Catholic peace movement, Pax Christi, has announced it will begin an Indianapolis chapter, with a meeting at 7:30 p.m. March 6 in the faculty lounge of Immaculate Heart of Mary Parish. For more information, call Maureen at 842-2776.

Home horticulture will be taught at the Beech Grove Benedictine Center by Franciscan Brother Gerald D. Gross, starting March 9. Classes are from 7:30 to 9:30 p.m.

Priests' workshop postponed

The workshop for priests and pastoral ministers on Spiritual Direction for the Separated, Divorced and Remarried has been postponed due to the ill health of Father John Finnegan, one of the two principal speakers.

Father Fred Easton, officialis of the Metropolitan Tribunal, made the announcement on Wednesday. The workshop was to have been held March 9 and 10 in two archdiocesan locations. Father Easton indicated he hoped to reschedule the workshop sometime in the fall.



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Archbishop O'Meara's Schedule Week of March 7

SUNDAY, March 7—Confirmation, St. Pius X parish, Indianapolis, 5 p.m., followed by reception.

MONDAY, March 8—AAA '82 informative meeting for pastors, parish chairmen and associate chairmen for Terre Haute deanery at St. Patrick parish, Terre Haute, 7:30 p.m.

TUESDAY, March 9—Dinner sponsored by Marian College and St. Mary of the Woods College for high school principals and counselors, Marian College, Indianapolis, 6 p.m.

THURSDAY, March 11—AAA '82 informative meeting for pastors, parish chairmen and assistant chairmen for the Bloomington Deanery at St. John Parish, Bloomington, 7:30 p.m.

FRIDAY, March 12—Diaconate ordination for Mr. Don Quinn, St. Ambrose Church, Seymour, 7:30 p.m.

SATURDAY, March 13—Knights of Columbus and Scottish Rite banquet supper, Indianapolis, 7 p.m.

check it out...

Three young men will become priests this spring, and four others will be ordained deacons.

John Meyer, Joseph Schaedel and Daniel Staublin will be ordained on Saturday, May 22nd at SS. Peter and Paul Cathedral. Diaconate ordinations are planned for Don Quinn, David Coons, Rick Glatner and Jeff Charlton in locations around the archdiocese.

This year the annual Chrism Mass will be on Tuesday, April 6, at 7:30 p.m. at SS. Peter and Paul Cathedral. The Cathedral Schola Cantorum will sing, augmented by up to 30 additional voices. Anyone interested in joining the choir for this occasion should contact the Office of Worship for further information. Phone Dolores Augustin, 635-2579, before March 16.

Tickets are now available for St. Vincent Hospital Guild's red stocking production, St. V's Gaities—A Prescription for Fun. The entertainment is scheduled for 8 p.m. March 19 and 20 at Marian College Auditorium. Tickets are \$5 for adults and \$3 for students up to age 18, available from all guild members, St. Vincent Hospital gift shop or by sending money and stamped, self-addressed envelope to the Volunteer Office at St. Vincent.

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It's a fact. An Individual Retirement Account enables you to save as much as \$2,000 (\$2,250 if you have a non-working spouse) of your total annual earnings each year, tax-free, until retirement.

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THE QUESTION BOX

Can I really be forgiven?

by Magr. R. T. BOSLER

Q I need help. I have had an affair and have not been to confession since. I am so guilt-ridden I can't forgive myself. How could a priest? How could God? I have practically despaired of heaven. And I can't hate the fellow involved. I am not completely sorry for my conduct; I enjoyed it. What should I do? Do you think God has forgiven me? How can I get the emotional courage to tell a priest?



A Of course God has forgiven you. And you are closer to him than before because you recognize your need of him.

How can you know God has forgiven you? The very fact that you are aware that you have done something wrong is a grace of God. The very fact that you feel you could not forgive yourself indicates that God has helped you recognize how wrong you were.

There is nothing unusual about the fact that you do not "hate the fellow" and that you "enjoyed" the experience. You now have an insight into just what sin is and how it happens.

Sin is the giving-into the attraction of a good that we choose in place of the Supreme Good that is God. That attraction is always there. You now have a better realization of this and should more readily recognize how totally you depend upon God's help in overcoming the attraction in the future.

You should also realize now how important it is to read about the goodness of God, especially in the Scriptures, and to pray so that you have personal experience of the closeness of that goodness.

All that you need do now is to accept God's forgiveness and demonstrate the sincerity of your sorrow by admitting to the church that you failed as a Christian.

This you can do in the privacy of the confessional or reconciliation room. Is this asking too much in return for the mercy God has shown to you?

Don't make it harder than it is. Tell the priest simply: "I have had an affair. I have broken it off, and now I want to start my life over." Let him carry on from there.

Q In the preface to the fourth eucharistic prayer are the following words: "Father in heaven, it is right to give you thanks and glory: for you alone are God..." Isn't it heresy to say the Father alone is God?

A No, this is a declaration that God is one.

In the doxology of the Mass, we profess our

belief in the divinity of Jesus: "For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit in the glory of God the Father."

In professing belief in the trinity of Father, Son and Holy Ghost, the church in all expressions of faith is careful to imply the unity of the Godhead and to avoid any suggestion of belief in three gods. To call upon one of the three persons in prayer is to call upon the one God.

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

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Father Dooley to speak at celebration

Father Eugene Dooley, an Oblate of Mary Immaculate priest, will be featured speaker at the 112th annual St. Patrick's Day celebration slated for Sunday, March 14.

The banquet, under auspices of Kevin Barry and St. Patrick's divisions of the Ancient Order of Hibernians, will be held at 2 p.m. in Cathedral High School.

A special Mass at noon in the school auditorium and a social hour will precede the banquet. Bob Collins, Indianapolis Star sports editor and columnist will be banquet toastmaster.

Archbishop Edward T. O'Meara will receive

the group's President's Award. Other guests will be Benedictine Archabbot Timothy Sweeney, Sheriff Jim Wells and Congressman Dave Evans. A dance will follow the dinner.

Father Dooley, a native of Boston, once served as assistant pastor at St. Bridget's Church in Indianapolis. Currently he is at Holy Cross parish in St. Petersburg, Florida. Father Dooley, an avid student of Irish history and humor, holds a canon law doctorate from Catholic University, where he taught for 12 years. He has served as secretary and vice president of the Canon Law Society of America.

Who watches the children of working mothers?

by ANTOINETTE BOSCO

Almost five years ago I wrote about the difficulties faced by working mothers with children less than the age of 18. At that time, I had a nagging question: "Who's watching the children?"

Today, my concern has not diminished; if anything, it is greater. According to 1981 statistics provided by the U.S. Department of Labor, there are 18 million women in the work force in the United States whose children are less than 18.

Those figures indicate there are an incredible number of children in our nation whose contact with their parents is significantly limited by their jobs outside the home.

I see two major problems:

- 1.) The care of children up to the age of 10.
- 2.) The care of children between the ages of 10 and 15.

For the first group, the problem is not quite as acute. Most parents are able to arrange care for children under 10, either through day-care facilities or through baby sitters. Here the primary question is one of quality. Baby sitters are not really surrogate mothers.

At the same time, some people today express concern about the future availability of adequate day care, given the present budget crisis. Also, many communities do not have adequate child-care facilities.

A more compelling problem for working parents, however, is how to handle the inter-children—those too old for baby sitters and too young to be left alone.

Yet, unless these children have older brothers or sisters or a responsible neighbor to keep an eye on them, they most often spend the hours between the closing of school and the time their parents return from work alone. The



result is a slow explosion of unintended children in the age group between 10 and 15.

I can't help worrying what the social and personal consequences of this slow explosion are. I wonder what is taking the place of parental influence. And I worry about what the children do when they are left alone for hours each day.

Some children spend the hours just wandering the streets.

Others spend long hours watching soap operas. According to some people I have talked with, children are a large part of the audience watching soap operas each day.

Recently, I served on a committee for the Suffolk Community Council in New York which was looking into the problem of pregnancies among young girls, between 13 and 15. In talking with professionals, we were told that many unwanted pregnancies were taking place in unintended homes after school.

For numerous reasons, the number of women choosing to work outside the home is not going to decrease. Families are getting smaller and the burden of supporting families in inflationary times is getting more difficult. Also, as discrimination against women eases and more opportunities become available, more women will be able to work in satisfying careers.

So, clearly, the problem of young children spending hours at home after school is not going to diminish in the years ahead. In my view, parents have a responsibility to provide full-time care for their children from birth to adolescence.

That means working parents need to face this question with honesty and courage. But is it necessary for them to face it all alone, with no support from society? Why can't our society put its collective creative mind to work on finding a solution to this problem?

There is woefully little support for families in our country right now. Perhaps this would be one area where joint efforts could be very helpful.

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"I was thirsty, and you gave me drink."

Matthew 25:35

Did you know that many of our own children are aware of the hunger and suffering of other children around the world?

All they need is an opportunity to show what they can do. Many Catholic Children do know, and they are working in their schools and religious education classes to help the lives of other children.

In their classes our children learn about different cultures, living conditions and the feeling that comes from helping others especially children like themselves in some far off country or strange land. They learn to pray for others, to send money to buy food, medicine, education and other services for these needy children.

These children are part of THE HOLY CHILDHOOD ASSOCIATION that provides real help to orphans, abandoned children, needy children all over the world. Especially during Lent, we should provide this opportunity for our children to show what they can do.

You will be pleasantly surprised how our children will accept the responsibility for helping those less fortunate around the world.



Yes, I want to share my blessings with the neediest of my mission family. Enclosed is my sacrifice of:

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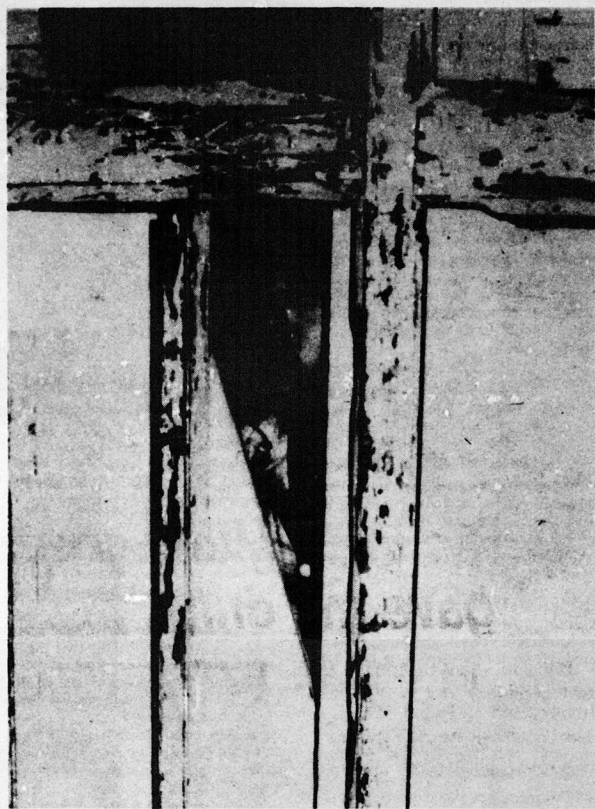
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THE FACE OF CHRIST?—We live in a world crucified by poverty, oppression and despair, a world in need of Christ whose followers are known by their love. Father Barton calls for Lenten sacrifice through the Propagation of the Faith to help our suffering brothers and sisters in the missions. (WHO photo)

Abraham and Peter both challenge and comfort

Scripture readings are helpful for seeing one's identity

by DON KURRE

I have found the Lenten scripture readings helpful for identifying things about myself that I need to work on. And helpful for identifying directions I might take in that work.

For example, I found the first and third readings for the Second Sunday of Lent both challenging and comforting. The story of Abraham spoke to me as a challenge while the story of Peter was both comforting and inspiring.

In the first I hear God asking Abraham to sacrifice his only son, Isaac. Abraham, without hesitation set off to do so. The significance of Abraham's act is heightened as I remember. For a person of Abraham's time a first born son was a treasure. Yet, because God requested it, Abraham is willing to make the sacrifice.

It would be like God asking me to give my house away. "No chance," I would say. My faith is clearly not as strong as Abraham's. I am very possessive of my things, my time, and my relationships. I have a hard time relating to Abraham for this reason. Such absolute trust comes hard for me. I am developing that kind of trust and unlimited willingness to empty myself before God. Abraham represents. Reading this passage reminds me that I am not yet there.

Peter, on the other hand, is a man after my own heart. In the Gospel reading from Mark, Peter, James, and John go up a mountain with



Jesus. On that mountain, the three apostles receive a rare glimpse of their master transfigured. Mark tells us that "his garments became glistening, intensely white, as no fuller on earth could bleach them. And there appeared to them Elijah with Moses; and they were talking to Jesus."

EVEN WITH THIS experience, Peter seems to have trouble. It's the same Peter Jesus asks to watch with him at Gethsemane as he goes off to pray who falls asleep. It's the same Peter in an attempt to save Jesus from arrest who cuts the ear off a soldier and is reprimanded by Jesus. It's also the same Peter, alone in the courtyard, who denies ever knowing Jesus.

Peter, so it seems, never quite understands or lives up to what Jesus is asking of him. During the transfiguration, for example, Peter wants to build three tents, but it was not yet time.

Peter takes the risk of trying to lead his life based upon his understanding of what Jesus has said or done. Sometimes he is on track and sometimes—well, he just plain misses the boat. But he doesn't give up. Peter takes the risk to act upon his understanding of God in his life, he gives it his best shot, even when there is a chance that he could be wrong. By experimenting in this way Peter grows and strengthens his faith. I could learn something from this part of Peter's personality.

I can relate to Peter because of my own struggles with faith. Many times as I reflect upon my life, I see that I feel out of place, much like I imagine Peter must have felt in the courtyard. Other rare times I feel like Peter must have at the transfiguration, a little afraid but ready to do anything.

UNLIKE ABRAHAM, Peter doesn't seem to see clearly what is expected. And if he does see what is expected, he seems incapable of consistently acting on what he knows. It's something like that for me too. While I know that God should play a major role in my life, I just haven't figured out what that really means yet. But, somewhat like Peter, I keep trying.

Furthermore, while the details of these two stories seem to contrast, their endings seem to parallel. Abraham seems to be able to trust God with even his most valuable treasure. And Peter seems to be unable to trust, for he denies knowing Jesus when pressed. While the details of their stories are different, the endings are very similar—God accepts them both.

Putting the two stories together then, I might conclude that I have been called by God to trust him absolutely. That it is in some way possible for me to come to that high level of trust. Yet, I must know that it is OK if I struggle with developing that trust on the road a bit—that God's love for me is stronger than any of what I can do. His love is unconditional.

Looking for the expressions of that love as it comes through my wife, my daughter, and other people and allowing myself to be a channel of that love for them is important. During this Lent, I am taking the risk to be more open to other people as they channel God's love. Because of the Lenten discipline I have taken another step.

Seeing Christ in the faces of the poor

by FR. JAMES D. BARTON

Archdiocesan Director
Society for the Propagation of the Faith

Say "Once upon a time . . ." and little ears perk up. It's time for a story to be woven from the threads of yesterday as myths, parables and folk tales fill the special hour before bedtime. How often the hero of the story masquerades in the form of the pitiful and homely, subtly teaching that beauty and truth and goodness must be seen with the eyes of love.

It's no story book world that Pope John Paul interprets for us, but he too sees behind the trick of appearance and finds—Christ.

Yes, "In the faces of the poor, I see the face of Christ."

Perhaps this is what Christ meant when He said we must become as little children—to ignore the accidental things and with young eyes of wonder find the essential, and love it.

It's hard for adults to do this. We're conditioned to the literal: to forms and bank balances and statistics. We read with horror of the starving in Somalia, the street people of India, the refugees of Cambodia, the squatters of Lima, the bag ladies of New York. What

would we see in their faces if we dared to look? Fear and emptiness, wrinkles and tears. But Christ!

Come. Let's try.

"Once upon a time" a man of Nazareth spoke in the countryside. He said outlandish things that puzzled His listeners. He told them when they fed the hungry, they fed him; when they welcomed the stranger, they welcomed him; when they clothed the naked, they clothed him.

By such would everyone recognize His disciples: by their unusual love.

Surely this is the sign of a committed follower of Christ today—the unexpected love, the love that causes others to stop and wonder, and search the heart to discover, "Could I?"

Such loves are alive in the world today: the Ursuline Sister welcoming a convoy of ragged refugees on the Thai border . . . the Missionary of Charity gently lifting an infant out of a Calcutta trash can . . . the all-American missionary priest telling the lepers of Udon Thani, "God loves you; I love you; love one another."

What about you?

From the day you were baptized into the

family of Christ you have been part of this story which is mission, for whoever heard of bottling up and hoarding love meant to reach the ends of the earth? Love is contagious and can spill over borders and boundaries.

If we love enough.

To help you love as widely as the world, the Propagation of the Faith asks your special Lenten support for the Church in the Missions whose priests, Sisters, Brothers and lay missionaries serve on your behalf, seeing Christ and caring for Him in the poor.

They can't do the job alone; they're not supposed to. It's a partnership, with you in a necessary and important role.

I encourage you to set aside a "once upon a time" period each day during Lent to ally yourself with the Missions in prayer, perhaps five minutes in the bus on the way to work, or ten minutes, quietly, after dinner . . . to unite yourself with the Good Friday Jesus who was scourged for us, and even crucified, but who willingly accepted that outrage and gave up his life for us—out of love.

As surely as we love enough to see Christ in the poor, the poor will find Christ in us.

This is mission.

Document confirms trend of ecumenism toward high church development

Points of agreement more likely to be emphasized by churches

by Fr. RICHARD P. MCBRIEN

In mid-January the Faith and Order Commission of the World Council of Churches invited more than one hundred Christian theologians to Lima, Peru, to work out some consensus on baptism, Eucharist, and ministry.

The final result—a 16,000-word document which has yet to be released in full—confirms much of what we already know about the present state of ecumenism.

1. Compared to the situation before Vatican II, we are now more likely to emphasize points of agreement rather than points of disagreement.

2. We tend, therefore, to approach controversial questions in a both/and rather than an either/or frame of mind.

3. We recognize that if we really want to

make an effective case for something we regard as important for the Church, we have to concede some deficiencies in our own way of doing things.

4. The ecumenical movement moves inevitably upward, toward high-church ecclesiologies and away from free-church ecclesiologies. The more we examine the sources and the history together, the more we appreciate the strength of the claims of Catholic (capital "C" and small "c" alike) theology and pastoral practice.

5. The strategy in No. 1 above requires us to move slowly on points that still divide us—not only from church to church but even, and perhaps especially, within the churches themselves, e.g., ordination of women and papal primacy/infallibility.

IN THE LIMA document entitled, "Baptism, Eucharist and Ministry," the values of both infant baptism and believers' baptism are acknowledged. No one can claim that the other's way of baptizing is simply wrong.

Here the weight is heavier on the shoulders

of the free churches than on the higher, mainline churches. The mainline churches have never denied the efficacy of the baptism of a mature person. (How could they have, in any case?)

But the free churches have, in fact, denied the efficacy of infant baptism, which is why many of them required the rebaptism of those who were originally baptized in infancy.

This is not to say that the mainline churches don't have to be careful about whom they baptize as infants (see point No. 3 above). They "must guard against the practice of apparently indiscriminate baptism and take more seriously their responsibility for the nurture of baptized children to mature commitment to Christ."

But the balance tips in favor of the higher mainline churches: all churches "will want to refrain from any practice that might call into question the sacramental integrity of the other churches or that might diminish the unrepeatable of the sacrament of baptism."

With regard to the Eucharist, the World Council of Churches' document also follows a both/and course. The Eucharist is not only a memorial, as many Protestants have argued, nor is it only a sacrifice, as many Catholics have believed. It is both.

THE EUCHARIST is a living and effective memorial of the sacrifice of Christ on the cross—a sacrifice that, although accomplished "once and for all," is still operative on behalf of all humankind. Indeed, the church now joins Christ, "our great high priest," in offering its intercession to God.

The five points listed at the beginning of this essay are most fully operative in the document's discussion of ministry.

There is much to be said for those churches which have not preserved the episcopal ministry in its classic form because even those churches have developed forms of ministry which fulfill the episcopal function. But these same churches "may need to recover the sign of the episcopal succession."

The higher, mainline churches have to admit at the same time that there is no single New Testament pattern for ministry. Nevertheless, the threefold ministry of bishop, presbyter, and deacon "may serve today as an expression of the unity we seek and also as a means for achieving it."

More remarkable still: "Each church needs this ministry of unity in some form in order to be the church of God, the one body of Christ, a sign of the unity of all in the kingdom."

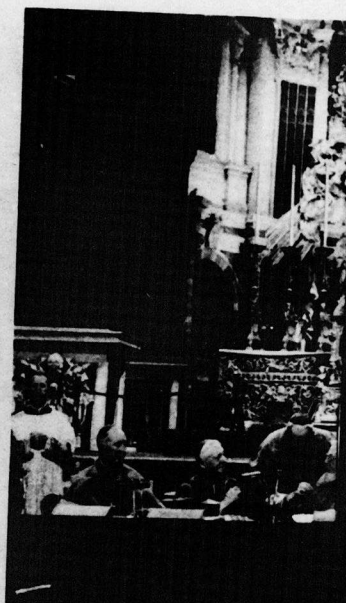
To be sure, those churches which have this threefold ministry have to ask themselves always if these ministries are being exercised in the most effective way.

But, again, the heavier weight is placed on low-church shoulders. They have to ask themselves "whether the threefold pattern as developed does not have a powerful claim to be accepted by them."

Some Catholics have been fearful these past 15 or 20 years that involvement in the ecumenical movement leads inevitably to a diluted form of Christianity through a progressive erosion of Catholic substance. This is simply not the case.

That fear reflects a lack of confidence in the evidence of history and in the Catholic claims which rest upon it.

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VATICAN SESSION—Bishops and cardinals who gathered in Rome for the Second Vatican Council set in motion a process which continues to flourish. In the adjoining column

What goes on

by DOLORES CURRAN

A couple with a baby showed up at a family retreat with the news that although they had been married for eight years, they had not been to church or prayed together at home in all that time. "But now that we have a baby we figured we better start looking at the religious side of our marriage," they explained.

This phenomena isn't unique. But what goes on between couples spiritually is often more decisive than what goes on between them and their parish. "Beginning a family" is the second stage in family life and one of the most crucial to a couple's eventual marriage. Let's look at what's going on in the relationship exclusive of faith.

First of all, it's the most stressful stage in marriage and family life. Suddenly there's a new and demanding member—The Baby—who cries for attention and changes the roles and lifestyles of partners who previously had pretty much control over their own lives.

The new mother is frequently frightened of this new responsibility and exhausted by the physical and emotional demands made upon her. Previous priorities like parties, appearance, work, time with spouse, and a neat home become secondary. She is often too tired or distracted to focus on her husband and his work as she once did.

The father, on the other hand, has equally new responsibilities. He is expected to be a partnering parent but without much power in the process. He is expected to support his wife emotionally, economically, and physically without detracting from his job. He frequently feels as if he's been moved to second or third place in his wife's life. This woman who has always been so interested and supportive in him and his work doesn't seem to care about him as much any more.



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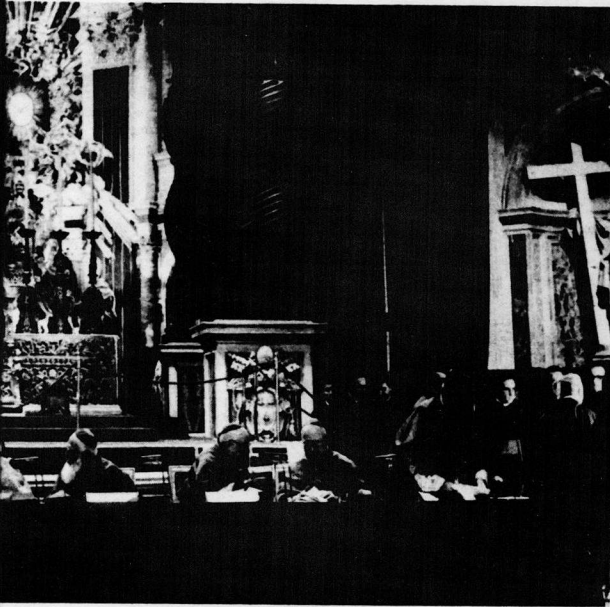
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Pope opens Lenten season calling for penance

by NANCY FRAZIER

ROME (NC)—Pope John Paul II opened the 1982 lenten season with an Ash Wednesday procession between two ancient Roman basilicas and a call for all Catholics to "do penance and believe in the Gospel."

The pope left the Vatican by car in the late afternoon Feb. 24 for the traditional penitential procession from St. Anselm Basilica to St. Sabina Basilica, both on Rome's Aventine Hill.

"Perhaps never does the word of God resound so directly for us" as on Ash Wednesday, he said during a Mass at St. Sabina, a basilica, built in the middle of the fifth century.

"Never is it addressed thus to each of us, without exception," Pope John Paul added. "Remember that you are dust and to dust you will return."

During the Mass, the pope was blessed with ashes by 80-year-old French Cardinal Gabriel-Marie Garrone, former prefect of the Vatican's Congregation for Catholic Education.

Cardinal Ugo Poletti, papal vicar for the Diocese of Rome, and a number of archbishops, bishops, priests, Religious and lay people also participated in the procession and Mass.

On Ash Wednesday "man is called to participate in the sorrow of God up until the death of his eternal Son on Good Friday," Pope John Paul said.

"Man is called to reconciliation with God in the death of Christ. Man is called to penitence," he added. "Remember that you are dust and to dust you will return," and at the same time hear the words, do penance and believe in the Gospel."

The pope, dressed in purple vestments, blessed the ashes obtained from the burning of palms from the previous Easter season.

The Ash Wednesday procession in Rome was begun in the 11th century. In modern times papal participation in it was revived by the late Pope John XXIII.

Pope John Paul was scheduled to begin a six-day lenten retreat at the Vatican Feb. 28. As is customary, private and public papal audiences were to be suspended during the retreat.

red in St. Peter's in
ecumenical dialogue
Father Richard Mc-

Brien sums up a 16,000 word ecumenical document just released by the World Council of Churches.

in a couple's relationship?

That's the way it can be in families but it doesn't have to be. Many couples find they can weather this shift in family relationships and even enrich it by building a strong religious strength into the childhood years at home. The couple I mentioned earlier senses this need and in talking with them, I found that their belated focus on family faith opened for them a new dimension to their eight year-old marriage.

"We never prayed together or even went to church before the baby," admitted the wife, "but now it's an important part of our life. I just wish we hadn't waited until we had a baby to experience it."

Couples or single parents with young children can use Lent as an excellent time to do an all-points survey on their family faith environment. If they haven't shared frankly their

hopes in bringing up religious children, this is a good time to do it.

Frequently we find a mother who expected a father to be a strong faith model once the children came while he expected nothing of the kind. These contradictions give rise to emerged feelings of anger which can further divide a couple undergoing the strains of the developing family.

Further, the family can use Lent to start some simple prayers and rituals which they can continue after Lent ends. Most parishes offer some kind of family Lenten enrichment but if they don't there are plenty of materials and books available to help parents develop simple rituals so meaningful to children and families in this stage.

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THE WORD

by PAUL KARNOWSKI

"... for the next sixty seconds this station will conduct a test of the National Emergency Broadcasting System. This is ONLY a test... Hhhmmmmmmmm..."

This common blurb is regularly encountered on our radios. But it's only one of the many tests with which we are familiar. Sirens are tested on a regular basis in most cities and towns; car dealers tempt us to test-drive Detroit's latest; and batteries—for everything from cars to calculators—are all too often in need of testing.

Our proclivity for testing is so pervasive that we don't limit ourselves to technological trinkets. Rather, we regularly test the love, faithfulness and loyalty of friends, families, and spouses. For instance, parents often test the loyalty of their married children in subtle ways. "Who is more important," their actions seem to ask, "your spouse or us?" Or, sometimes a husband will reveal a less than savory morsel about his past only to gauge the reaction of his wife. "If she accepts this," his

reasoning might go, "then she really does accept me for what I am."

But all of these tests are nothing compared to the ultimate test we find in today's first reading. "Kill your son as a sacrifice to me," God demands of Abraham. "Kill his son?" we whisper in disbelief as we read the words. "Kill my son?" Abraham must still be thinking even as he raises the blade above Isaac. The story's end is familiar as the radio blurb. God says, "This was ONLY a test."

God, we are told, only wanted to measure Abraham's faith. We ask ourselves if it was necessary to be so drastic. Didn't God already know the depth of the patriarch's faith? But we forget why we test and why God tests. We test our trinkets because there is always room for human error. We test our loved ones because we know how easily we can fall short. God, on the other hand, tests us for entirely different reasons. He tests us to challenge us, and challenge us He does. But He never tests us beyond our capabilities. His tests correspond to the measure of our faith. People of great faith are tested greatly. Just ask Abraham.

MARCH 7, 1982
Second Sunday in Lent (B)
Genesis 22:1-2, 9, 10-13, 15-18
Romans 8:31-34
Mark 9:2-10

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We ARE The Church

by Fr. THOMAS C. WIDNER

"It was the greatest thing that ever happened to my religious life." Such enthusiasm is often reserved to the young and it was a young man who said it. "I felt good about my religion before, but this put me in touch with more than just going to Mass."

John Reynolds talked about his experience making a Christian Awakening, a retreat for high school seniors which a number of Catholic schools in the archdiocese offer several times a year. The program is a three day experience for groups of about 25 students. It is not required but large numbers of seniors have made the retreat whose popularity spreads by word of mouth.

John, a senior at Providence High School in Clarksville, discovered not only himself but his

classmates, his family, and his parish as well as a result of his experience.

"When I was younger," he began, "I thought God was on a pedestal. If you did something wrong, I figured Jesus would knock you down somehow." John claimed to build his faith on a relationship of fear. God was a figure who kept his distance.

"I'm not a born again Christian," John stated emphatically. "I just think the retreat brought out of me what was already there. I learned you can be a Christian through your feelings, your actions and your reactions. That's why I say, I learned that being a Christian is more than just going to Mass."

A MEMBER OF ST. Anthony parish in Clarksville, John is also a member of student government at Providence. An honor roll

student, he intends to enter into pre-med courses at Marquette University next year. Outside of school he works for his parents who own several liquor stores and is a volunteer fireman.

Since making his own Christian Awakening retreat, John now participates by giving one of the talks on the retreat to his fellow seniors. The talk is on leadership.

"I use personal examples," he said, "and talk about the characteristics of a Christian leader and how a leader can promote the Christian life through his faith and his community." John believes his volunteer fireman efforts are a service to his own larger community at home.

How did the retreat change John's concept of God? "I said God was on a pedestal for me when I was younger," he mused. "I thought he kept track of the number of times I sinned, you know, like a bookkeeper keeps records. And he was a last minute God. I could call on him when I needed him. He'd take care of everything, I thought."

The retreat changed all of that for him. God has become a friend, a person John can talk to. "I used to think I had to do certain rituals before getting to God. The sign of the cross, for instance. It seemed to me like I had to dial the phone before I could get through to him." The trouble with that, of course, is that sometimes you get a busy signal. Such an image of God focuses all the effort on the person, not on God.

"ONE OF THE TOUGHEST parts of the retreat," John admits, "was a talk called 'Obstacles.' I saw that I have to be truthful to myself, that I can't experience God otherwise. We have a button some of us wear around here that says, 'God don't make junk, I'm lovable.' When I'm not true to myself, I protect myself from being hurt by others. If I take risks, I'm more vulnerable."

"Before I do things now, I think and ask myself if I am being myself. I worry sometimes if what I learned on the retreat will wear off. God works through my friends and through others. They are there to talk to and often I can hear God by talking to them. I don't have to go looking for him out there somewhere."

"I also feel I know people better. I certainly got to know Father Mike better. He's a great guy!" Father Mike Hilderbrand, Providence religion teacher, oversees the retreat program.

John smiled. "I wish all seniors could make the retreat and see who they are and how God is in them. I feel lucky that I made it. And I think anyone can make it. The retreat itself is just a mechanism to bring out in the person what is already there. I don't feel any different or any more special than I felt before. The experience helped me to develop and to have an experience of God."

"NOW I SEE MY religion as something I have with God, with myself and with others. That seems better to me. I'm not just doing devotions. I feel in touch with others. The retreat really boosted my ability to understand my relationships with others."

"I don't think I'll always stay the way I am now. I mean, I think that to stay in relationship with God, I'll change in some way. I always have been changing and I think I'll still change. I know where I am now and how I see God and others. But whatever does change, I know God is not forcing me to do anything. The change comes from within me. Sure, there are outside influences, but I make myself change."

It is this awareness of himself as a person which most identifies John's success on the Christian Awakening. It is a realization of one's worth before God, the same awareness which came to Moses, to Jeremiah, to all the prophets and ultimately to Jesus Himself.

"The whole retreat experience is something I fell into," John added. "I never heard others speak of God. I had an idea that I can't grasp God, that he's too big for me. I couldn't deal with him. But everyone has trouble dealing with him. Yet he's right here. If you want to find him, you must be willing, and you can find him. This, it seems to me, is the basis of religion. God is there. He can be grasped."

"How I face God depends on how I want to face God," John concluded, "and what I get depends on me. God is always there. He is the ultimate friend."



DISCOVERY—John Reynolds sports an "I'm Lovable—God don't make junk" button as he tells of his experience in the Christian Awakening weekend. (Photo by Fr. Thomas Widner)

Busy husband rejects wife of nine years

by Dr. JAMES and MARY KENNY

Question: Three weeks ago my husband of nine years gave me the shock of my life. He told me he doesn't love me and never did.

I was so shocked and hurt! I couldn't think what I had done wrong for so long and I felt like a fool not realizing it.

We have three adorable children and he has a great job. I haven't worked for a few years because financially we were making it and I thought it would be better for the children if I stayed home.

My husband and I did marry young, in our early 20s. Sometimes I think we rushed into marriage, but we went through the talks with the parish priest and attended the marriage classes.

One problem is lack of communication. My husband is so engrossed in his work and friends I feel left out.

I'm confused. He doesn't want me to hate him, but I have such mixed emotions—hate, confusion, betrayal. I can't understand why he didn't tell me before we had children.

Answer: You have the grace to share your rejection and pain. I wish there were something I could do to make your marriage whole for you.

Unfortunately, it takes two to make a marriage, but only one to end it. I don't know why love is sometimes one-sided. In an ideal world, love would be mutual.

I do know some easy answers. I could tell you to seek counseling. If your husband was agreeable, that might help. Marriage counseling, however, has not been proven very effective for remedying the situation you describe.

You could remind your husband of his commitment. Tell him that he made a binding promise. Tell him the children need him. This too might help. I suspect, however, you have already tried this.

The problem with commitment today is that it is viewed as a "personal" matter. One person

commits himself to the other. Many marriage vows today promise commitment for "as long as love shall last." What happens when love runs dry for one party?

To me, commitment is more earthy, more concrete. A marriage contract goes beyond a personal promise. It binds the parties together in a division of labor and a unit for child care.

Even when love wanes, the commitment goes on. The parties must struggle to work out their differences because of their commitment to the important joint tasks they agreed upon.

What can you do? I have given you two easy answers. Try them, but I am not too optimistic. Here are some harder ones.

Pray. Forget your prayers of petition. Instead try "waking God up." Write to God as you have written to us. Share your pain and emptiness with him.

Focus on other aspects of your life. You clearly love your children. Pay special attention to them now. You all need it.

Do you have any hobbies? Force yourself to work at them. Have you thought of a career when your children are older? Do a little dreaming or planning.

Finally, focus on any positive factors in your relationship. Even if you divorce, maintaining a good working relationship will be important. In fact, when children are involved, there is no such thing as divorce. There is only a restructuring of the way you must go about caring for them.

You are not alone. Many men and women like you are experiencing the same rejection and fear of being alone. I hope you have the chance to meet and share with some of them. I wish you well at a difficult time.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, IN 47878)

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Peace marchers to cross Indiana this week

A 3,000 mile cross-country journey has reached Indiana, and 23 Marchers for Peace will bring their message to a dozen or more communities through the middle of the state in the coming week. Here is their itinerary:

On Wednesday, March 3, the marchers, led by a Buddhist monk, arrived in the westernmost edge of the archdiocese, enjoying the hospitality of the Sisters of Providence at St. Mary of the Woods College and the Wabash Valley Coalition for Peace and Justice in Terre Haute.

Today (Friday, March 5) the long-distance hikers are in Brazil, where a Quaker group has welcomed them. DePauw University in Greencastle, will throw out the welcome mat on the weekend, and St. Susanna's Parish in Plainfield will be "home" for the marchers on Monday and Tuesday.

Next Wednesday, March 10, marks their arrival in Indianapolis, and several events are planned for the city. At 6 p.m. Wednesday, a pitch-in dinner is scheduled for the Unitarian-Universalist Church on West 43rd Street, followed by a 7 p.m. program featuring brief talks by several marchers, a peace film and entertainment by local Japanese dancers.

An ecumenical prayer service will take place on Thursday at 8 p.m. at Central Christian Church, 701 North Delaware. On Friday, March 12, the Marchers for Peace will lead a walk through Indianapolis streets, beginning at 10 a.m. at 30th and Meridian Streets, and ending at the War Memorial Plaza.

The public is invited to attend all of these events.

The remainder of the schedule is tentative. On Saturday, March 13, the group is expected to arrive at Greenfield, where St. Michael's Parish will host the visitors. They then are expected to continue their journey east, stopping at St. Anne's in New Castle on March 14, in Cambridge City on March 15, and at St. Andrew's Parish, Richmond, on March 16-17, closing out their walk across the Hoosier State.

The Marchers for World Peace, who began their trek in Los Angeles, are enroute to New York City, where they plan

to attend the United Nations second special session on disarmament on June 7. They include 11 Buddhists, several Catholics and Christians and some with no religious affiliation. Among the 23 are 13 Americans, several Japanese and two West Germans.

Among supporters of the Marchers for Peace are two Catholic bishops—Bishop Leroy T. Mathieson of Amarillo, Texas, and Bishop Nicholas D'Antonio of New Orleans, the Leadership Conference of Women Religious, Clergy and Laity Concerned and the Catholic Worker.

The Alverno Administrative Services building also includes training rooms and conference areas for personnel of the Sisters of Saint Francis Health Services, Inc.

The new computer center will facilitate data acquisition in: accounts payable and receivable, admitting, continuing education, depreciation, general ledger, inventory control, laboratory and lab instrumentation, medical records, nursing care, order entry, patient billing, patient index, payroll, pharmacy, position control, preventive medicine, radiology, statistics, time and attendance, tumor registry, and utilization review.

Hospitals served by Alverno Administrative Services Inc. are: Saint Francis Hospital Center, Beech Grove, Indiana; Saint Elizabeth Hospital Medical Center, Lafayette, Indiana; Saint Alexis Hospital, Cleveland, Ohio; Saint Joseph Hospital, Memphis, Tennessee; Saint Margaret Hospital, Hammond, Indiana; Saint Anthony Hospital, Louisville, Kentucky; Saint Francis Hospital of Evanston, Evanston, Illinois; Saint James Hospital, Chicago Heights, Illinois; and Saint Anthony Hospital, Michigan City, Indiana.



TENDER LOVING CARE—Archbishop O'Meara joins the Lepperts (left to right), the Shanleys and the Copelands, three couples honored recently at a St. Elizabeth's Home ceremony. These families have provided foster care for infants from St. Elizabeth's for five years. Awards also were made to Joseph Naughton, Mary Ann Dolan and Tom Maxwell.

Musical gala set to honor St. Patrick's Day

A St. Patrick's Day Irish Musical Gala will be held from 7 p.m. to 1 a.m. Friday, March 12, at Cathedral High School.

Sponsored by the Irish American Heritage Society, it will offer a dance band, Irish balladeers, Irish step dancing and bag pipes entertainment.

For further information, call 356-8134, 359-1849, 787-1779 or 257-4022. Tickets are \$5 pre-sale and \$6 at the door.

St. Francis Hospital opens new computer services building

St. Francis Hospital, Beech Grove, has opened the Alverno Administrative Services Building, a 24,000 square foot, three floor computer center. The facility, which offers computerized support for the system's approximately 3,400 patient beds in 22 application areas on a 24-hour basis, enables management to respond to data requests more efficiently.

Dedication ceremonies were

conducted by the most Reverend Edward J. O'Meara, S.T.D., Archbishop of Indianapolis.

Through the use of shared computer time, the nine hospitals in the mid-states region of the U.S. will benefit from the system. This comprehensive new computer system has reduced the response time to all nine of the system's hospitals so that they receive replies instantly.

Twenty-six lines connect the computer to the nine hospitals allowing 240 to 300 calls on the computer to be handled simultaneously. The facility has a tape capacity of 10,000, all of which can be housed in a fire resistant vault.

The Alverno Administrative Services building also includes training rooms and conference areas for personnel of the Sisters of Saint Francis Health Services, Inc.

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Hospitals served by Alverno Administrative Services Inc. are: Saint Francis Hospital Center, Beech Grove, Indiana; Saint Elizabeth Hospital Medical Center, Lafayette, Indiana; Saint Alexis Hospital, Cleveland, Ohio; Saint Joseph Hospital, Memphis, Tennessee; Saint Margaret Hospital, Hammond, Indiana; Saint Anthony Hospital, Louisville, Kentucky; Saint Francis Hospital of Evanston, Evanston, Illinois; Saint James Hospital, Chicago Heights, Illinois; and Saint Anthony Hospital, Michigan City, Indiana.

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The Active List

March 6

The second annual Holy Name family festival will be held in Hartman Hall, Beech Grove. A spaghetti dinner will be served from 4 to 8 p.m. Adult tickets: \$3; children, \$1.50; preschoolers, free.

A family fun night and Monte Carlo will be held at St. Rita parish, 1733 Martindale, Indianapolis, from 7 p.m. to 1 a.m.

The Catholic Widowed Organization will have a Mass at the home of Judy Renguet, 1323 N. DeQuincy, Indianapolis, at 6 p.m. Fr. Herman Lutz will be the celebrant. A pizza supper will follow the Mass. For reservations contact Bert Abell, 783-0381 or Dolores Conner, 784-4207.

The Fifth Wheelers will meet at the Graphic Arts Building, 1520 E. Riverside Dr., Indianapolis, at 8 p.m.

The Ladies' Guild of Sacred Heart parish, Indianapolis, is sponsoring a rummage sale from 9 a.m. to 2 p.m. in the parish hall at 1502 Union St.

March 7

The New Christian Minstrels, a vocal sextet, will present a concert at St. John Church on Capitol Ave., Indianapolis, at 4:30 p.m. The program is without charge and open to the public.

The Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, is opening its swimming pool for open swim every Sunday from 2 to 5 p.m. and for adult swim every Monday and Wednesday from 7:30 to 9:30 p.m. The fee is \$1 per person.

March 8, 9

Activities at the Beech Grove Benedictine Center include the following: March 8, monthly meeting of the

Auxiliary at 1 p.m. New members and alumnae are invited; March 9, beginning and intermediate courses in Yoga from 6 to 7 p.m. and 7:30 to 8:30 p.m., respectively; March 9, area meeting of the Separated, Divorced and Remarried Catholics at 7:30 p.m.

March 9

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove for a business meeting and a "silent auction." Guests are invited.

An eight-week series of Mature Living Seminars will be held for older citizens at Marian College, Indianapolis, on consecutive Tuesdays from 10 a.m. to 2 p.m. A voluntary fee of \$5 is asked. No advance registration necessary.

"The Birds and the Bees," a card party sponsored by the



CARDIAC CARE—Franciscan Sister M. Haurits, executive director of St. Francis Hospital Center, studies a poster promoting the hospital's Fashion Festival with event chairman Mrs. Pam Hickman. Set for 10:30 a.m. Saturday, March 6 at Indianapolis Hyatt Regency, the festival will help fund construction of a new cardiac catheterization laboratory.

Ladies Club of St. Lawrence parish will be held in Fr. Conen Hall, 4650 Shadeland Ave., Indianapolis, at 7:30 p.m. Nancy Gerstein, 5263 Hawthorne Dr., Indianapolis 46226, will take reservations. Phone 849-3131 for further information.

March 9-13

Classes sponsored by the St. Vincent Wellness Center, Carmel/Zionsville, include the following: Families Dealing with Alcoholism, March 9 for four Tuesdays, 7 to 9 p.m.;

Basic Stress Management Techniques, March 9, three Tuesdays, 7 to 9 p.m.; Well Woman Luncheon, March 11; Prenatal Nutrition Seminar, March 13, 10 a.m. to noon; Natural Food Cooking Class, March 13, 10 to 4 p.m. Call 846-7037 or 873-2799 for complete information.

Trip planned to St. Meinrad

The Vocations Center will sponsor a trip to St. Meinrad March 25-27 for men college age and older who are considering priesthood.

The "live-in" experience will offer an opportunity to attend classes, socialize and meet students, take part in liturgies and tour the facilities.

Participants will leave from the Vocations Center, 520 Stevens Street, Indianapolis, at 6:15 p.m. Thursday, March 25, returning about 4 p.m. Saturday.

There will be no charge for

the weekend, but men are asked to bring needed personal items and a small amount of money for any "souvenirs" they might wish to purchase. To register, call the center at (317) 636-4478.

March 10

The Guild of St. Augustine Home for the Aged will host its annual luncheon and fashion show at 11:30 a.m. at the Marten House, 1801 W. 68th St.,

(Continued on next page)

The Hibernians: Ken Barry Division & Saint Patrick's Division

ANNUAL 112th ST. PATRICK'S DAY CELEBRATION (A GENUINE IRISH DAY)

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Toastmaster: Bob Collins, Indianapolis Star Sports Editor & Columnist

Guests: Archbishop Edward T. O'neara
Archabbot Timothy Sweeney,
Congressman Dave Evans
Sheriff Jim Wells

Sunday, March 14, 1982

Special Mass — 12:00 Noon Banquet — 2:00 PM
Social Hour — 1:00 PM Dance — 4:00 PM

Tickets: Banquet—\$10.00;
Banquet with Dance—\$13.50;
Dance Only—\$5.00

For Ticket Information Call: Thomas McGinley
632-2507 or 359-7070 (Evenings)

DAVID S. O'CONNOR — General Chairman

Course to be displayed

A demonstration of the Gabriel Richard Christian Leadership Course has been announced for Tuesday, March 16, at 7 p.m. at Holy Angels Church, Indianapolis.

The 10-week Gabriel Richard course will be offered this spring. It is designed to help the individual gain self-confidence and self-esteem as well as leadership skills.

According to sponsors, the \$65 course is offered for \$10 to those who can't pay the full price, thanks to a grant from the Campaign for Human Development. The demonstration session is free. For further information, call 926-3324.

St. Rita Church — 1733 Martindale

FAMILY FUN NIGHT & MONTE CARLO

March 6th (7:00 PM to 1:00 AM)

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Saturday, March 13, 1982

Special Mass at 5:30 p.m., followed by party, entertainment and refreshments in Busald Hall.

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THE ACTIVE LIST

Indianapolis. The public is invited.

The monthly luncheon and card party at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, will begin at 11:30 a.m.

The second in the film series, "Focus on the Family," will be presented at 7:30 p.m. by the East Deane Catholic School Board, Indianapolis, at Secena High School library, 5000 Nowland. The film is entitled "Preparing for Adolescence: Peer Pressure and Sexuality."

"An Evening of Song and Meditation" will be sponsored by the Liturgy Committee and Adult Education Committee of St. Barnabas parish, 8300 Rahke Road, Indianapolis, at

7:30 p.m. A film, "In Remembrance," will also be shown. All are welcome.

March 12-14

The Enneagram Workshop II—Spirituality—under the direction of Jesuit Father Pat O'Leary, will be held at the

Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. For complete information call 317-788-7581.

A women's weekend retreat will be conducted by Fr. James Farrell at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call the Retreat House for reservations and/or reservations.

"The Personal Power of Celibacy," a weekend workshop at Kordes Enrichment Center, Ferdinand, will begin at 7:30 p.m. Friday and end with a luncheon at 1 p.m. Sunday. Write the Center for details.

Paul parish, Sellersburg. Tickets are \$15 per couple. Call 246-2254 or 246-9148 for reservations.

March 14

"A Lenten Vespers" will feature the soloists and choir of St. Malachy Church, Brownsburg, in concert at St. John Church, downtown Indianapolis at 4:30 p.m. The public is invited. Admission is free.

March 13

A St. Patrick Day dance will be held in Fr. Gootee Hall at St.

Natural family planning classes planned

Five classes in Natural Family Planning have been scheduled by Catholic Charities Special Projects in cooperation with the Couple-to-Couple League.

The classes teach the sympto-thermal method to engaged and married couples. Couples are asked to pre-

register by calling the telephone numbers for classes listed below:

St. Christopher Parish, Indianapolis, on four Saturdays from 7 to 9:30 p.m., March 13, April 3 and 17 and May 1. Teaching couple: Robert and Suzanne Speiback, 247-5847.

St. Susanna, Plainfield, on

four Sundays from 7 to 9 p.m. March 21, April 18, May 16, June 20. Teaching couple: John and Shirli Riehl, 839-5720.

St. Joseph, Corydon and Harrison counties, on four Wednesdays, 7:30 to 10 p.m. March 17 and 31, April 14 and 28. Teaching couple: John and Charlotte Sterett. Pre-register with parish, 1-812-738-2742.

St. Malachy, Brownsburg, on three Tuesdays, 7 to 9:30 p.m., April 13 and 17, May 1. Teaching couple: Paul and Mary Ann Hamilton. Pre-register with parish, 652-3195.

St. Paul, Greencastle, on three Saturdays from 7 to 9:30 p.m. April 17 and 24, May 15. Teaching couple: Paul and Mary Ann Hamilton. Pre-register with parish, 653-5678.

Betty Mall, Richard and Warren Warken.

† MILLER, James L., Holy Name, Beech Grove, Feb. 27. Husband of Veranjan; father of Joyce Ann Tieklung, Julie, Joseph and James Miller; son of John and Ruby Miller; brother of Mary Lou Wheeler, Helen Chalupa, Roseann Clark, Theresa Whitty, Della Downing, John and George Miller.

† MILLER, Paul K., 60, St. Andrew, Richmond, Feb. 24. Husband of Dorothy; father of Marilyn Taylor, Patricia Wessel, Kathy Kotski, Donna Vance, Jack, Marty, Paul, Kenneth, James and Ronald; brother of Florence Metz and Martin W. Miller.

† MULLIKIN, Mabel E., 89, Sacred Heart, Terre Haute, Feb. 26. Mother of Martha Shackle, Robert and Charles Mullikin.

† RICHARDS, Louise (Kasner), St. Luke, Indianapolis, March 3. Wife of William T.; mother of Mary Borst and William E. Richards.

† ROSA, Morris V., 63, Holy Name, Beech Grove, Feb. 24. Husband of Alberta (Barnhorst); father of Barbara Ansel, James, Philip, Beverly and Dan Rosa; brother of Faye Mussion, Lillian Cunningham and Iva Elliott.

† SALTINE, Dr. Paul, 62, St. Andrew, Indianapolis, Feb. 27. Stepfather of Robert and Alfred Samper.

† SHACKLEE, Claude C., 80, Sacred Heart, Terre Haute, Feb. 21. Husband of Cecil; father of Joseph; stepfather of Stanley Hoffman, Virginia Ranson, Connie Shelton and Janet Schmidt; brother of Audrey Welker, Zola Brinkley and Olive Worstell.

† SMITH, Arthur L., 80, Holy Guardian Angel, Cedar Grove, Feb. 24. Father of Helen Hall, Ruth Sizemore, Paulette Kuntz, Virginia Kolb, Anthony, Robert and Marion Smith; brother of Katherine and Irene Kenning.

† STEELMAN, Frederick W., St. Simon, Indianapolis, Feb. 25. Husband of Mary; father of Frederick and Philip Steelman; brother of Milton Steelman Jr.

† STEIN, Urban L., Nativity, Indianapolis, Feb. 24. Brother of Ursula Schomburg and Clementine Stein.

† SWEENEY, I. Nadia (Eaglehart), 75, St. Joseph, Terre Haute, Feb. 26. Sister of Roy Eaglehart and Ruth Montague.

† SWINNEY, Samuel F., St. Martin, Martinsville, March 1. Husband of Lillian; father of Nadine Pearson, Mildred McKee, Imogene Bohannon, Mary Wells; brother of Clifford Swinney, Stella Bryant and Pauline Zimmerman.

Admitting facilitated

Time is valuable. This is especially true in hospitals, where minutes can make a difference in the lives of patients.

St. Francis Hospital has now established programs to facilitate admitting of emergency patients and those coming to the hospital for scheduled tests. But unscheduled tests, such as chest x-rays and blood tests, have caused some delay for individuals admitted as outpatients.

A new program will allow

patients to call in the evening before a prescribed unscheduled test to pre-register, making the admitting process quicker and more efficient for the patient.

On receiving an order from the doctor, patients can now call a special pre-admitting number (783-6361) 3:30 to 9 p.m. Monday through Friday to register. Pre-admission personnel will take information necessary to prepare the patient's chart prior to the service date. This will expedite admitting on the day of the test.

OBITUARIES

† ALERDING, Herman F., 77, St. Mark, Indianapolis, Feb. 24. Brother of Mrs. Melvin Wizenread, Mrs. Walter Swift and Bernard Alerding.

† BEASON, Herbert F., 55, St. Christopher, Indianapolis, Feb. 26. Husband of Evelyn; son of Lawrence Beason; brother of Dolores Huntsman and Elmer Beason.

† BOLLMAN, Lawrence W., 72, St. Malachy, Brownsburg, Feb. 27. Husband of Mary; father of Barbara Lyles, Angela Jones, Larry and Richard Bollman; brother of Charles and Lyle Bollman.

† BRENNAN, Mary R., 91, St. John, Indianapolis, March 1. Mother of Angela Tegarden.

† BRUNS, Mary, 97, St. Michael, Brookville, Feb. 25. Mother of Rosemary Cowan, Ruth Mergenthal, Leona Kalb, Raymond, Arnold, Howard, Harold, Ralph and Ambrose Bruns; sister of Dora Schwegman.

† CARROLL, John T., 67, Little Flower, Indianapolis, Feb. 22. Husband of Joan; father of Janice Wimer, Julie, John, Jeffrey, James and Joseph Carroll; brother of William and Charles Carroll.

† CLEMENTS, Edna M. (Bunnell), 63, St. Anthony, Clarksville, Feb. 24. Wife of George W.; mother of George G. and Robert Clements.

† COX, Mimmie, Holy Trinity, Indianapolis, Feb. 27. Mother of Thelma Theiss; sister of Philip Bohn.

† CURRAN, Henrietta, Holy Name, Beech Grove, March 3.

Priest's father dies here

The funeral liturgy for Adolph Kos was concelebrated by his son, Father Joseph Kos, pastor of St. Thomas parish, Fortville, and other area priests on Friday, Feb. 26, at Our Lady of Lourdes Church, Indianapolis.

Mr. Kos, who was 72, died on Tuesday, Feb. 23.

Other survivors in addition to Father Kos include his wife, Margaret H. Kos; two daughters, Peggy McAllister and Mary L. Tuohy; another son, John A. Kos; his mother, Antonia Kos, and a sister, Mary Wassel.

† DANCE, Estelita, 83, American Martyrs, Scottsburg, Feb. 24. Mother of Rosa Bentura, Lucena Erica, Encarnacion Silvano, Mariona Miguel, Consuel Ramos, Mrs. Greg Roberts, Manuel and Pedro Dance.

† DILLEHAY, Anna A., 84, St. Catherine, Indianapolis, Feb. 22. Sister of Harold P. Linder.

† EDLIN, Evelyn Margaret, 73, formerly of New Albany, St. Joseph, Winter Haven, Fla., Feb. 25. Mother of Betty Sifford, Jane Seidelman, Mary Kelly and Terry Edlin; sister of Mrs. Owen Voyes.

† FENWICK, Lee C., 76, St. Mary of the Knobs, Floyd Knobs, Feb. 22. Husband of Mary (Roberts).

† GATTERER, Annetta (Lamke), 79, St. Mary, New Albany, Feb. 22. Sister of Chester Lamke.

† GLASS, Lawrence E., 77, Our Lady of Lourdes, Indianapolis, Feb. 24. Father of Rosemary Clarke and Robert D. Glass; brother of Mildred Laser, Rita Boyne, Wilford, Frank, Herb, Gerald and Joseph Glass.

† GOODMAN, Margaret (Adler), 86, Holy Family, New Albany, Feb. 27.

† HAUGHEY, Frances (Diepenkoven), 86, St. Augustine, Jeffersonville, Feb. 24. Mother of Mrs. David Brubeck and William H. Haughey.

† HERRINGTON, Almee, 90, St. Margaret Mary, Terre Haute, Feb. 20. Mother of Gertrude Schmitz and Marty Heady.

† HOTZ, Clara R., St. Paul Hermitage Chapel, Beech Grove, Feb. 26. Sister of Albert J. Fromhold.

† HUGHES, Anna A., 86, St. Joan of Arc, Indianapolis, March 3. Mother of Geraldine Ellis, Audrey Kelley, J.R. and F.C. Hughes.

† JONES, William H., 90, Nativity, Indianapolis, Feb. 27. Father of Fern Murphy, Edna M. O'Connor and John Mack Jones.

† KELLY, Eunice (Walde), 77, St. Thomas, Fortville, March 1. Wife of Thomas; mother of Caroline Sue Brooks, Margaret, James, Jerome, John and Bro. Paul Kelly; sister of Beatrice Slipper and Gazelle Gallion.

† LUERMAN, Robert A., 47, St. Andrew, Richmond, Feb. 26. Brother of Mary Maurer, Hilda and Martha Jan Dickman, Fr. John Luerman and Carl Luerman.

† LYTLE, Florence Warken, 75, Annunciation, Brazil, Feb. 26. Sister of Irene Lamb, Anna Grace Evans,

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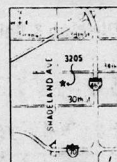
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YOUTH CORNER

Archdiocesan high school students celebrate

by VALERIE R. DILLON

The first-ever mass meeting of students from Indianapolis archdiocesan high schools is now history. But what a sight it was on Shrove Tuesday, when 3,500 representatives from Chataud, Ritter, Roncalli and Secena gathered at the Indianapolis Convention Center for "Celebration '82."

A Mass celebrated by Archbishop Edward T. O'Meara carried the theme "United We Stand," elaborated on by a team homily from high school chaplains Fathers Bill Turner, Kim Wolfe, Karl Miltz and Ron Ashmore. Indianapolis Mayor William Hudnut gave a brief address. A slideshow, "Touch and Go," dealt with relationships and was narrated by Father Pat Doyle of Chataud, who said "If we reach out in care and concern for one another, we can make it."

Sack lunches, a pep session and a dance were other highlights of a day which leaders promise will be repeated. Its purpose, say school leaders, is to celebrate Catholic education but also to foster friendship among students of all schools.

Brebeuf girl's basketball team failed in their bid to become the first Catholic school from the archdiocese to win the state title. They lost out to Valparaiso in the semi-final round of the Final Four tourney at Market Square Arena, but—wait 'n see—they'll be back next year! We congratulate them on their great season.

Athletic coaches, youth ministers and moderators, teachers, one-act play directors and all others who work with

youth at parish level are invited to an enrichment workshop on Sunday, March 21, 1:45-1:15, at the Convention Center in Indianapolis.

Among those who will speak are John Pont, former Indiana University head football coach, Father Bob Sims, associate director of vocations, and Mrs. Joy Baumgartner, family counselor and co-ordinator of several Catholic Social Services programs. A celebration of the Eucharist will conclude the day.

Registration will be

available at the door or by calling the CYO office at (317) 632-8311.

The make-up high school placement test will be administered at Secena High School, 5000 Nowland, Indianapolis, at 8:30 a.m. March 6. A \$30 fee includes registration with \$25 applicable toward tuition.

The Second Annual Archdiocesan High School Music Festival will be held at the Murat Shrine Theater on Friday, April 16. The combined bands and choirs from the four archdiocesan Indianapolis schools will be featured.

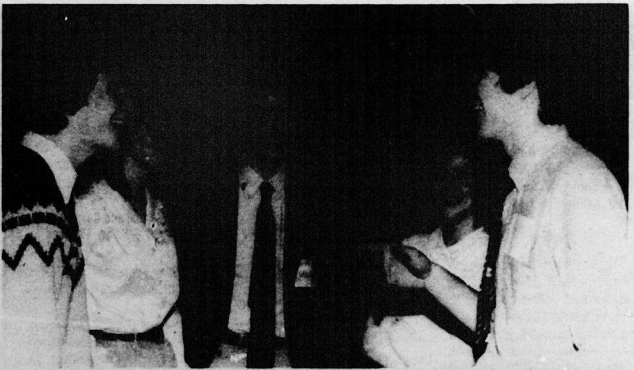
Two young students from All Saints School, Jennifer Gaddy and Sharon Harris, wrote to the Criterion Editor to express their views about abortion and pro-life. We've reprinted their good ideas below:

by JENNIFER GADDY

I am only in the 6th grade, but I am totally opposed to abortion.

There are plenty of people wanting to adopt. Bumper stickers say "kill it now, call it abortion, kill it later, it's called murder." I'm trying to say that so many people can't have children and are willing to adopt. Those having abortions are taking that right away from them.

You may say just one person can't stop 15,000,000 murders a year, but it's up to us, we people



TIME TO RELAX—In top photo, John Polak (right), president of Ritter student council, chats with Roncalli students (left to right) Paul Jennings, Kathy Doerr, Jeff Cunningham and Barb Schafer, student council co-president. Above, Brenda Crabtree (left) and Berule Laugle of Secena talk over lunch with Steve Noone, archdiocesan director of schools. (Photos by Ruth Ann Hanley)

can do it with our attitudes and prayers.

A pamphlet at church showed kinds of abortion. They are gross and cruel. We as Christians are kind and gentle. We must share our faith and hope, and continue to help in any way we can to stop abortion.

by SHARON HARRIS

I am a student at All Saints School and I am totally opposed to abortions. You're probably thinking I don't know much, but there isn't much to know—it's just murder. I really don't see how people can get abortions. I think little children should have a right to live. I know the world is getting over-populated, but we could make it better if we try, and want the world to be a better place for people.

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IN THE MEDIA

Homage to Marx brothers lightens TV

by HENRY HERX

NEW YORK—Among the special attractions being offered by public television in the first part of a two-week appeal for local viewer support is "The Marx Brothers in a Nutshell," a hilarious retrospective tribute airing Wednesday, March 10, 9-11 p.m. on PBS.

The zany antics of the Marx Brothers have been a perennial screen favorite ever since the boys first began breaking up movie audiences in the late 1920s. A half-century later their anarchic comedy continues to provoke fresh laughter from all kinds of audiences—whether television viewers, moviegoers or students in film classes.

Using excerpts from their films, as well as home movie and newsreel footage, the documentary covers the comedy team's career from their apprenticeship in vaudeville to their triumphs in Hollywood. Recalling that era with memories of each Marx brother are members of their families, friends and co-workers, while contemporary performers offer appreciations of the brothers' classic screen wit.

The criminal justice system costs American taxpayers \$26 billion a year and yet criminal violence has never been greater. Explaining why and suggesting what can be done about it is "America's Battle

with Crime," a one-hour documentary produced by Capital Cities and nationally syndicated for airing from March 7 through March 21. (Please check local station times.)

The program starts with a murder trial that clearly demonstrates how the entire system—police, courts and prison—has been overwhelmed by the sheer volume of serious crime today. As a deterrent, the law has become ineffective and no longer feared by the criminal.

As a result, citizens are undertaking the responsibility of protecting themselves. This is detailed with scenes of men and women learning to shoot handguns, buying guard dogs

and burglar alarms, joining neighborhood protective patrols and living in heavily guarded building complexes.

Produced by Christopher Jeans and narrated by journalist Tom Wicker, this documentary report is both provocative and illuminating.

Sunday, March 7 (ABC) "Directions" A look at Catholicism in Brazil. (Please check local listings for exact time in your area.)

Sunday, March 7 (CBS) "For Our Times" CBS News correspondent Douglas Edwards reports on the recent trip of Pope John Paul II to Nigeria. (Please check local listings for exact time in your area.)

Sunday, March 7, 7-8 p.m. (NBC) "Small World." Mariette Hartley, Leslie Uggams and Rich Hall host this showcase for talented youngsters from around the country to demonstrate their skills and discuss their ideas, special interests and career goals.

Sunday, March 7, 8-9 p.m. (PBS) "Palace of Delights." The unusual San Francisco museum profiled in this



RELIGIOUS FILM—Veteran actor Elisha Cook stars as an old man whose growing infirmity makes him increasingly reliant on his 17-year-old granddaughter, played by Meg Tilly, in "The Trouble with Grandpa," produced by Paulist Productions. It will be syndicated to 150 TV stations during March. (NC Photo)

"Nova" program is the Exploratorium where physicists, artists and high school kids operate a combined laboratory, school and creative funhouse.

Sunday, March 7, 9 p.m. (ABC) "Alligator" (1981) Director Lewis Teague and writer John Sayles have taken the old chestnut about the baby alligator that grows to monstrous proportions after being flushed down into the sewer system and turned it into a moderately entertaining thriller with some tongue-in-cheek asides. (A-III, adults)

Sunday, March 7, 9 p.m. (NBC) "The End" (1978) Except for the buffoonery of Dom DeLuise, this is a painfully unfunny Burt Reynolds comedy about how not to commit suicide. It is seriously offensive in its disrespectful treatment of

confession. There also are an explicit love scene and some highly insulting Polish jokes. When it was released theatrically, this film was protested by representatives of the Polish community for its ethnic slurs. (O, morally offensive; R, restricted)

Monday, March 8, 8-11 p.m. (ABC) "Night of 100 Stars." Marking the 100th anniversary of the Actors' Fund, the top talents of show business contribute their performances in this Radio City Music Hall gala entertainment to benefit the fund's work in assisting needy actors.

Monday, March 8, 9 p.m. (NBC) "The Boys in Company C" (1978) A muddled and slipshod movie about a group of young Marines in Vietnam. Much foul language and the ab-

sence of any moral perspective. (O, morally offensive; R, restricted)

Tuesday, March 9, 9-11 p.m. (CBS) "Between Two Brothers." Michael Brandon stars as a prominent lawyer who comes to feel responsible for problems now facing his emotionally troubled brother (Pat Harrington) because the lawyer was too busy years earlier when his brother needed him most.

Saturday, March 13, 9 p.m. (CBS) "The Champ" (1979) A clumsy, tearjerking remake of the old Wallace Beery classic starring Jon Voight as the supposedly washed-up fighter, Faye Dunaway as his ex-wife and Ricky Schroder as their son. Some violence in the fight scenes. (A-II, adolescents and adults; PG, parental guidance)

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Date	Celebrant	Congregation
Mar. 7	Fr. Joseph Kos	St. Thomas Parish, Fortville
Mar. 14	Fr. Paul Shikany	St. Barnabas Parish, Indianapolis
Mar. 21	Fr. Michael Welch	Serra Club of Indianapolis
Mar. 28	NONE: The Mass for this Sunday will not air due to the Special Telethon on WTHR-TV (Channel 13) for the Benefit of the "Ronald McDonald House"	
Apr. 4	Fr. Kenny C. Sweeney	Christ the King Parish, Indianapolis
Apr. 11	Archbishop Edward T. O'Meara	Chancery Staff & Families
Apr. 18	Fr. Francis E. Bryan	Marian College Students & Staff
Apr. 25	Fr. Robert J. Gilday	St. Matthew's Parish, Indianapolis

'Brideshead' biggest draw on PBS

NEW YORK—According to PBS, its biggest dramatic draw this winter has been Granada Television's adaptation of Evelyn Waugh's "Brideshead Revisited." The eighth episode of this 11-part series airs Monday, March 8, 8-9 p.m. on PBS.

Based on the overnight ratings in New York, Philadelphia, Chicago, Los Angeles and San Francisco, "Brideshead" is continuing to maintain a fairly constant eight or nine percent share of area viewers. Although complete figures won't be available until March, PBS estimates that close to 5 million people are watching the series each week across the country.

Compared to the kind of ratings commercial television expects from its prime-time shows—anything under a 30 percent share might be considered grounds for cancellation—"Brideshead" is simply not in the same league.

Ratings, of course, are quantitative statistics, not qualitative. They are used to measure the size of an audience and have nothing to do with the value of what is being watched. There is about as much point in contrasting the ratings of "Dallas" and "Brideshead" as there would be in comparing the proverbial apples and oranges.

Similarly, there is little to be gained from comparing the ratings of "Brideshead" to those of other PBS dramatic series.

That misses the whole point of public television, which originally was to provide a channel of quality productions satisfying the diversity of interests within the community.

It is an unfortunate sign of the times that PBS has felt it increasingly necessary to get into the numbers game of ratings, the primary function of which is to base advertising costs on program popularity. It is a game that PBS was never intended or expected to win—until recently.

Now, faced with severe cutbacks in federal funding and raids on its cultural offerings by cable systems, public broadcasting is learning to compete for its share of the audience in order to survive. As for ratings, they

will become even more important this fall when some PBS stations begin experimenting with airing commercial advertising.

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Pope meets with South Africans

VATICAN CITY (NC)—Pope John Paul II met with two black leaders from southern Africa Feb. 27 at the Vatican, the Italian news agency ANSA reported. Vatican spokesmen refused to confirm or deny the meeting. ANSA said the pope's audience with Sam Nujoma, leader of the South West Africa People's Organization (SWAPO), and Oliver Tambo, president of the now-banned African National Congress in South Africa, was announced during a Rome conference on "Solidarity With the People of Southern Africa."

Nicaragua seeks Vatican help

MANAGUA, Nicaragua (NC)—Because of a bitter controversy with the bishops over the relocation of Indian villages, the Nicaraguan government has asked the Vatican to send a special mission to examine church-state issues. The Sandinista-

led government said the relocation of Miskito, Suma and Rama villages near the Coco River on the northern border with Honduras was needed to defend the territory against raids by former soldiers of the ousted Nicaraguan Somoza government. The bishops' conference said that during the relocation the human rights of the Indians were violated. In Washington, a State Department spokesman said that the U.S. government had evidence that Nicaraguan troops have killed Indians and burned their villages.

Bishops seek end to martial law

WARSAW, Poland (NC)—In a letter read in Polish churches Feb. 28, the bishops of Poland called for a quick end to martial law, amnesty for political detainees and restoration of the suspended independent labor union, Solidarity. The bishops' blunt and confrontational statement was drafted at a two-day meeting of the Polish Bishops' Conference Feb. 25-26. It took on particular significance because it was the hierarchy's first public comment since a delegation of Polish church leaders met with Pope John Paul II in Rome in early February.

Religious leaders call for arms halt

MILWAUKEE (NC)—Archbishop Rembert Weakland of Milwaukee and the heads of eight Catholic religious orders were among 30 religious leaders in the area who publicly called for a nuclear arms freeze by the United States and the Soviet Union. Calling the nuclear arms race one of the "overreaching moral questions" facing the world today, the leaders promised to work in their religious communities to gain support for state and local resolutions and referendums calling for a nuclear arms freeze.

Jesuits pleased with openness

WASHINGTON (NC)—American Jesuit provincials at a special assembly of the Society of Jesus in Italy were pleased by the openness and unity expressed by the Jesuits worldwide, according to a cable the provincials sent to their fellow Jesuits in the United States. "We want to share with you our satisfaction because of the spirit of fraternal frankness and openness that has characterized our discussions in these first days," the Americans said. They also noted the "unity of sentiment and judgment existing among our fellow Jesuits at the meeting from almost every part of the world."

Drinan opposes military aid

BROOKLYN, N.Y. (NC)—Jesuit Father Robert Drinan, a former Democratic congressman from Massachusetts, joined the U.S. Catholic bishops in opposing military aid to El Salvador and warned that Catholic Americans "have a responsibility that we cannot walk away from" on behalf of the poor in South America. "The crucifixion is being re-enacted in Latin America," he told an audience at St. James Cathedral, Brooklyn.

Pope contributing to renewal

LONDON (NC)—In visiting Great Britain this May Pope John Paul II will make a unique contribution to the British church's process of renewal begun at the Second Vatican Council and expressed most strikingly at the National Pastoral Congress held

in Liverpool, England, in May 1980, said Cardinal Basil Hume of Westminster, England, Feb. 26. In an article in *The Universe*, a British Catholic weekly, the cardinal said that this process of renewal is still often misunderstood. The Second Vatican Council did not embark on a program of change for change's sake but set about a program of conversion and renewal, the cardinal said.

Charismatic movement growing

ROME (NC)—The charismatic movement continued in 1981 to grow stronger worldwide but the largest concentration of charismatics is in South America, according to a report by the International Catholic Charismatic Renewal Office in Rome. In South America "every nation has prayer groups, with some countries numbering their groups in the thousands," said Redemptorist Father Tom Forrest, chairman of the group and author of the report.



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VIEWING WITH ARNOLD

Unusual love triangle suffers from superficiality

by JAMES W. ARNOLD

Be compassionate as your heavenly Father is compassionate.
—Bernard Haring,
Redemptorist theologian

Few subjects are as touchy just now as homosexuality, and "Making Love," the first in a ripple of new movies grappling with the problem, jumps into it with both feet and crashes around in the china shop.

The film is about a young Los Angeles physician (Michael Ontkean) who comes to realize and accept his homosexuality, leaves his wife of eight years (Kate Jackson), and eventually ends up living with another man in a Manhattan penthouse. The wife finds another husband and the normal family life she has always wanted. The catalyst has been a gay novelist (Harry Hamlin), who initiates the doctor into his new preference but spurns his desire for a permanent relationship. For now, at least, the writer opts for his independence and promiscuous, uncommitted sex life.

The attitude of Barry Sandler's screenplay and Arthur Hiller's direction is essentially to treat this situation like your average love triangle with a somewhat different, poignant ending. That is, each of the three principals finally goes his own separate way, and for each it seems to be the right choice.

No moral judgments are made explicit, nor are such questions even raised. The wife's temporary opposition to

her fate is based entirely on her desire to hang onto the man she loves, and her resentment at



having devoted most of her adult life to a "fraudulent" marriage.

THE POLAR conflict today is between religious fundamentalists who see homosexuality not only as absolutely evil but even satanic, the key to modern moral decay, and the militant gay liberationists, who see it as a valid and even exalted alternative, and there are a lot of gradations of opinion in the middle. "Making Love," in this context, leans decidedly in the direction of homosexual advocacy.

Not only is its portrait of gay activity considerably distorted—it totally omits the significant "dark side," reversing the bias of the Al Pacino movie, "Cruising"—it even suggests uncritically that the life of a gay male prostitute is quite "happy," which would be questionable obviously in a heterosexual context. Thus the film reinforces the comfortable gay activist image of homosexuality as something more or less like heterosexuality, only a little different.

I've tried to avoid humor and easy, feeble attempts at scorn here because it is important for gay people to realize that the Church loves them and respects them as human beings.

The quote from Father Haring very much represents the current mainstream pastoral attitude. The official position is to attach no moral stigma to the "homosexual condition," whose causes are really unknown, but to condemn its genital expression, indeed, all sex acts by anyone which are not simultaneously heterosexual, conjugal, procreative and loving.

WHILE the emphasis is on compassion and understanding, the bottom line for homosexuals clearly requires celibacy. The current discussion among theologians is to note that this standard is a difficult ideal, and to consider, among other things, the state of the person's conscience, the extent to which a relationship might actualize Christian values such as fidelity and self-sacrifice, and lead him ultimately to an acceptance of the ideal—in short, to be "healed." Thus, one looks toward moral growth and healing, not simply to making judgments.

Of course, there is no such complexity in "Making Love," which indeed seems to take pride in recording the romantic embraces of Ontkean and Hamlin in the familiar discreet

R-rated style Hollywood uses for boy-girl affairs. (It's hard to see how, except for curiosity, this will sell many tickets to heterosexuals. The Fox studio executives have issued predictable statements calling the film daring and bold, the "Gentlemen's Agreement" of the 1950's.)

In terms of film alone, "Making Love" suffers from the superficial style of Hiller, whose great career triumph was the original "Love Story." Except for Hamlin, the acting is shallow, and the big confrontation scenes are consistently disappointing. There are amusing sidelights: all three principals are movie buffs, constantly watching and discussing old flicks, and Ms. Jackson (of "Charlie's Angels" fame) is a TV exec who keeps arguing for quality programming and respecting the viewers' intelligence.

Sandler's script relies on gimmicks, like a mutual fondness for Gilbert and Sullivan music (is anybody more "in"



DRAMA OF POLAND—Jerzy Radziwiłowicz as Tomczyk, a young Solidarity union leader at the Gdansk, Poland, shipyard, consoles his pregnant wife Agnieszka, played by Krystyna Janda, in a scene from "Man of Iron," a Polish film based on workers' efforts to unionize. (NC Photo)

than G and S). While much of the dialog is reasonably literate, there is the cliché passage in which Hamlin bitterly describes his father's anger when he dropped a Little League flyball that is simply too much.

Homosexuality is part of the human condition, and it needs to be intelligently explored and understood in art, even popular art. But for now, we're still waiting. (Not recommended).
—USCC rating: O, morally offensive.

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

Chariots of Fire; Reds; Absence of Malice; On Golden Pond; Ragtime; Taps; Whose Life Is It Anyway?; Rollover; Making Love; Sharky's Machine.

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