

# The CRITERION

## Cathedral earns first trip to state's final four, shoots for championship

by JIM JACHIMIAK  
and GREG KIVETT

Legend has it that St. Patrick drove the snakes from Ireland, but last Saturday the Irish of Cathedral High School drove the Bearcats of Muncie Central from Hinkle Fieldhouse. With a score of 67-55, the Irish earned their first trip to the state final four.

Tomorrow 27 and 2 Cathedral meets 26-1 Plymouth to open the final round of the state basketball tournament at Market Square Arena. The winner of that contest takes on either Evansville Boose, 27-0, or Gary Roosevelt, 21-5, for the title of state champion.

"This is the first time in the history of our school that we've been in the final four," Coach Tom O'Brien said. In fact only one other parochial school in the state has been in that group. Rex Mundi of Evansville was defeated in the finals in 1964 by Lafayette Jefferson, that year's state champion.

"We know all four teams are good or they wouldn't be there," O'Brien said. He added however that Plymouth's Scott Skiles "is going to be hard to beat." Skiles scored 30 points against South Bend's LaSalle last Saturday.

O'Brien sees the Pilgrims "a very well coached team, very patient." Their strength lies in guard Skiles and Phil Wendel, he said. As good as the Pilgrims are, they will be hard pressed to control the Irish front line.

While the Irish have been known for their size, O'Brien noted that Plymouth's tallest man is 6' 3". Another Cathedral trademark this year has been the ability to come from behind. With four minutes 55 seconds remaining in the game against Muncie Central, the Irish were down by one point. After scoring seven unanswered points they found themselves leading 51-45. O'Brien saw that as the turning point in the game.

In the next three minutes Muncie Central's center and leading scorer John Dockery bumped into junior forward Scott Hicks and was whistled for his fifth foul. With Dockery out of the game the Irish outscored Muncie Central 13 to four to put the game out of reach.

"We have a fine bench," O'Brien said. He will be relying on that bench tomorrow as he did last week. Senior forward Tim Hoffman, sidelined with mononucleosis last week, remains unable to play.

"The kids rose to the occasion without Hoffman," according to O'Brien, and he expects them to do the same tomorrow.

Ken Barlow, Cathedral's 6 foot 10 inch senior center, scored 27 points against the Bearcats. Junior forward, Scott Hicks scored 20 points and took 10 rebounds, while

sophomore guard Shelton Smith contributed 10 points. Junior guard Scott Fath scored just 4 but was credited with 11 assists. Barlow, Fath, Hicks and Smith were named to the all-tourney team at Hinkle.

Cathedral's bench strength was a key factor in both games. In Cathedral's 71-62 victory over Connersville, the Irish bench scored 16 points, grabbed nine rebounds and handed out seven assists. The bench became especially important when the Irish lost starting forward Tim Hoffman. Hoffman came down with mononucleosis after scoring 15 points in the regional finale against Washington.

Ironically, Connersville defeated Cathedral in the 1972 semi-state, then went on to win the state championship.

The Irish are used to playing on the road. O'Brien points out that the team's 27 wins came on the road, while the two losses were at home.

The week has been marked by "a lot of festivities" and a good deal of media coverage at Cathedral, O'Brien said. The final four teams have also had an opportunity to practice at Market Square arena this week.

"We're very proud," O'Brien said. "We're very honored to be there."

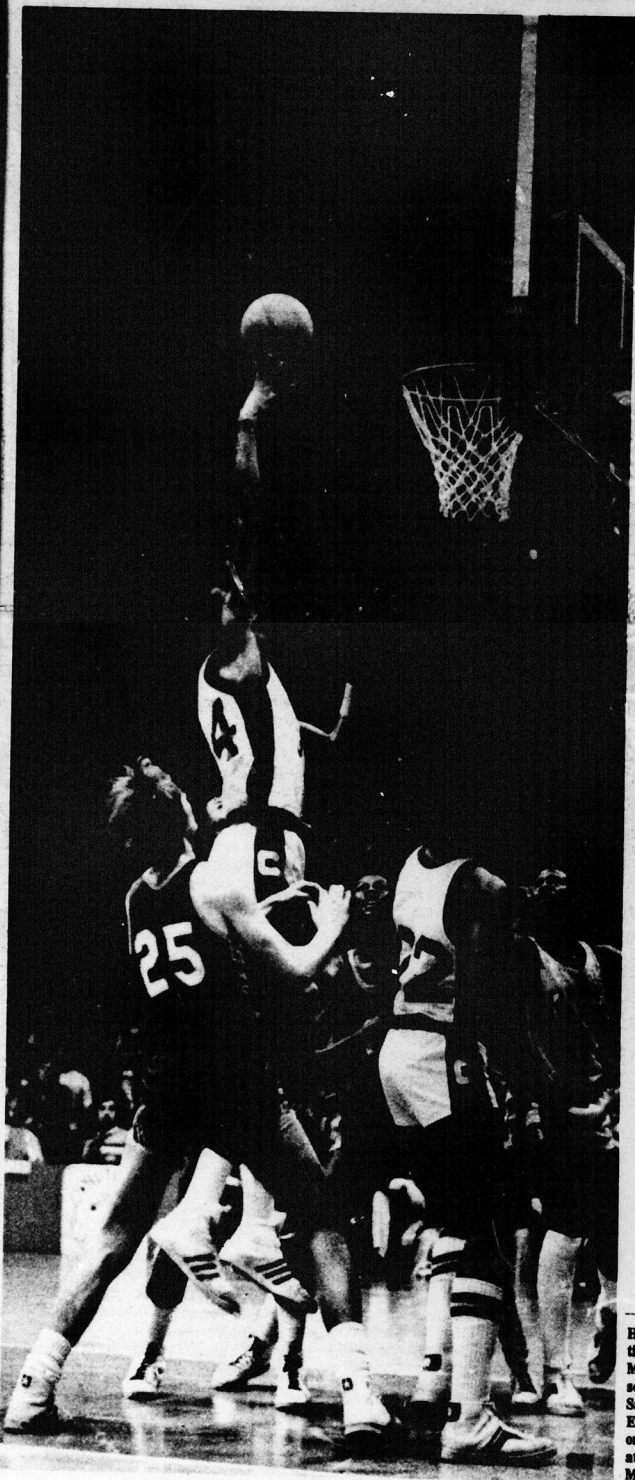
### Looking Inside

The world is focused on central America with upcoming elections in El Salvador and the recent commemoration of the assassination of Archbishop Oscar Romero. Archbishop Edward O'Meara addressed the assassination in an editorial on page 4. Jerry Fliteau wrote a background on the nations on Latin America on page 6. Related stories and latest news of the region are found on pages 3 and 19.

the criterion

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**HEADED FOR FINALS**—Cathedral's Ken Barlow tips in another basket to raise the score to 44-40 over Muncie Central in 4th period play during the high school semi-state basketball tournament last Saturday. Cathedral went on to beat Muncie 67-55. Earlier they defeated Connersville 71-62, and will be one of four finalists in the playoffs for the state title at Market Square Arena, Indianapolis, on Saturday, March 27. (Criterion photo by Ruth Ann Hanley)



# Speaker addresses challenges in education

by RUTH ANN HANLEY

Acknowledging individual concepts of the peace and justice issue, Kathleen McGinnis, author, lecturer, and school consultant believes it is never less time for schools to present information to students, and in particular, the Catholic angle. Contacted by the Archdiocesan Principals' Association, she spoke last Thursday at a meeting at the Benedictine Center in Beech Grove.

The soft spoken St. Louis native acknowledged four challenges to teaching the subject and many ways in which her own family and community have done so.

For effective teaching she sees a need for "inner conversion, a familiarization with the issues of peace, war and the arms race, an ability to make the global/local linkage, and the involvement of parents and families.

"Unless we see this issue expressed as a direct call from Jesus, an attempt to follow the gospel," she said, "we don't know if our conviction will last." She spoke of those without conviction who could buckle under the force of opposing belief and even namecalling.

One strengthening factor she named was the opportunity for shared prayer in Catholic schools. "You really can build this conviction through prayer," she insisted. And for a practical exercise she suggested "doing the stations in the city on Good Friday." The plan would be to visit several places, such as the children's hospital "with the lonely and afraid," a black hospital "to see how people have trouble getting help," and the Catholic Worker House, where people are trying to remedy the evils of poverty.

**SHE SPOKE OF THE Eucharist** as "carrying the dreams and hopes of all peoples."

Although she would hesitate taking children to see the poor because they would not understand what they saw in such a short time, she insists "there is a need to be taught by the victims."

"Perhaps someone will come to the classroom to share his life to help others understand." Certainly they could read about people who have not had their opportunities. "Advocates for change" could be invited in to put the children in touch with problems of injustice. "Some say that we shouldn't teach about these things. That childhood is a time for zoos, balloons and beauty," Mrs. McGinnis said, "but we want to know that when we leave, our children will be able to make movements for change."

She defended her second suggestion that children learn of the arms race, war and its effects, because "in one sense everything else

pales beside this issue. In the final sense it will be a decision of whether we are going to destroy each other."

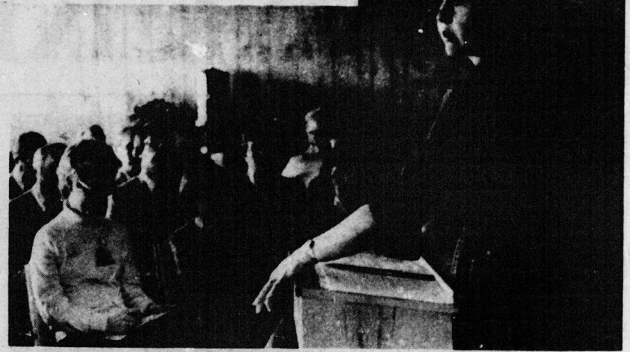
She said it was incomprehensible to speak of winning a nuclear war. She quoted a former NATO general who spoke of nuclear bombs, not as weapons but "as tools of annihilation, like the gas chambers of Nazi Germany."

**"WE MUST FAMILIARIZE** ourselves with what the church says on war, peace and military service," she insisted. "Parents have to be involved in this and it's sometimes hard to know how to involve them." But she defended her belief because "children have to prepare to deal with this big issue."

"Start them off with a healthy self-concept," she suggested. "Our attitude as teachers is important. Write down their good points individually on contact cards and you might not find yourself focusing as much on their weak points."

She believes children need "some kind of emotional support for whatever stand they choose. There are very strong emotional arguments for conscientious objection. It's not a popular decision and they need to know that people have taken this stand at great personal risk. We should have objectors come in and talk to the children. We have military recruiters visit schools all the time."

In order to meet what Mrs. McGinnis calls the third challenge of making the global/local linkage, one needs "to have one foot in each area. The gospel leads the way in that it



**SPEAK OUT**—Kathleen McGinnis, peace and justice authority, addresses a group of Archdiocesan school principals in a workshop held at the Beech Grove Benedictine Center recently. (Photo by Ruth Ann Hanley)

challenges us to see all as the body of Christ."

To illustrate this message this mother of three doles out candy bars, reminding the children of each ingredient and the country of its origin. "That way, she says, when we say there is a drought in Iowa (from whence comes the corn syrup) they can see that the fact that one element is missing is going to change things for them all."

Parent/child involvement can make the crucial difference in understanding this issue, according to Mrs. McGinnis who treats the

family angle in her book "Christian Parenting for Peace and Justice."

She acknowledges "the difficulties of earning a living and dealing with family life. These can be consuming" she says, "if you're trying to be a good parent. But this issue can be dealt with in a family context. Things can be done within to nurture the family."

Raising these issues in schools and families may seem threatening, Mrs. McGinnis says, but the answers "will be crucial to our survival."

## Pope affirms support for worker's rights

by NANCY FRAZIER

Pope John Paul II went to the heart of communist Italy March 19 to honor the world's workers on the feast of St. Joseph.

The papal visits to Rosignano and Leghorn, Italy, also marked a homecoming of sorts for the Polish-born pope, who worked for four years in a chemical plant owned by the same multinational corporation that owns the Rosignano factory where he spent several hours.

"What memories flowered in my mind as I visited a little while ago several departments of your huge industrial complex, as I experienced the joy of shaking hands with many of you, of exchanging some views, of observing close up the milieu in which you carry out your daily toil," he told the 2,800 workers at the Solvay chemical plant in Rosignano, several miles outside Leghorn.

Pope John Paul used the visit to reaffirm the church's support for workers' rights to a fair wage, to labor unions and to a say in the policies of the company for which they work.

The workers of Rosignano, a factory town in which about 75 percent vote the Italian Communist Party ticket, warmly applauded the pope's views on those issues.

But during a dialogue between the pope and the factory council, the Solvay employees raised some difficult and often hostile questions.

"They say that Solvay called the holy father here to absolve them from their sins, because a simple parish priest was not sufficient," said Vasco Nardi, a factory labor leader, one of the nine Solvay employees who addressed the pope during an hour-long dialogue.

"I certainly didn't come here in the interests of your bosses," the pope replied. "I wouldn't have chosen St. Joseph's feast day for that. I came to get close to the workers."

In a conversation with journalists, however, Pope John Paul admitted that he felt a debt of gratitude to the Solvay Corporation, which now

has more than 100 factories in 131 countries, including plants in Detroit and Syracuse, N.Y.

"I must thank the Solvay family for having taken me into its factory, while so many other young people were being sent to concentration camps," he said.

The young Karol Wojtyla, who later became Pope John Paul II, worked as a boiler assistant for four years at the Borek Falecki Solvay plant, near Cracow, during the German occupation of Poland.

During his dialogue with workers Pope John Paul also heard complaints about the high mortality rate among those living near the factory, the church's ban on priests' involvement in partisan politics and his own alleged over-emphasis on events in his native Poland.

The pope said he was not competent to answer questions about the factory's working conditions or health problems related to the work, referring such queries to the management and the local archbishop.

Reaffirming his stand on priests in politics, he said the clergy should facilitate the laity's involvement in partisan politics but not take leading roles in strictly political pursuits.

"This is not an escape from social

problems," he said. "The church is deeply involved in these problems."

He admitted a special concern for his native Poland, which has been under martial law since Dec. 13, but said that as pope, "my homeland becomes the world."

After meeting with the factory council Pope John Paul went outside under cloudless blue skies to address the entire plant population.

He said his tour of the factory disclosed the workers' "anxieties about the threatening clouds that obscure the international horizon, because of flagrant and often bloody violations of human rights, perpetrated in various parts of one or the other hemisphere."

Backing the workers' rights to free association, a just salary and freedom from manipulation in an automated age, the pope added, "I will never tire of affirming that the economy and its structures are valid and acceptable only if they are human, that is, made by man and for man."

"And they cannot be such if they threaten the dignity of those—workers and management—who carry out their activity; if they systematically desensitize in them the sense of responsibility; if they paralyze in them any form of personal initiative; if, in brief, they lack sense and a human logic," he added.

## Resolutions would honor K of C

WASHINGTON (NC)—Resolutions honoring the Knights of Columbus on their 100th anniversary have been introduced in both the Senate and the House. The Senate resolution, introduced March 17, is sponsored by Sen. David Durenburger (R-Minn.) and six others. The House resolution, introduced a month earlier, is sponsored by Rep. Lawrence J. DeNardis (R-Conn.). Both would commend the Knights, a Catholic fraternal organization, for, in the words of the House resolution, "a century of dedication to the ideals of charity, unity, fraternity and patriotism." Duren-

burger, in introducing his resolution, noted that he joined the Knights in 1955 and once served for two years as state advocate in Minnesota. DeNardis commented that while a number of other fraternal organizations have declined or become extinct, the Knights of Columbus have prospered because of the appeal of their works of beneficence. An aide, Steve Allis, said DeNardis hoped to push the resolution through committee and to the floor of the House by March 29, the day the 100th anniversary will be celebrated.



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# Bishop concerned about elections in El Salvador

SAN SALVADOR, El Salvador (NC)—Just a week before El Salvador's elections Bishop Arturo Rivera Damas expressed doubt about the process and urged steps to insure that the country's citizens are not "deceived once again."

In a homily March 21 in San Salvador's cathedral Bishop Rivera, apostolic administrator of the San Salvador Archdiocese, also condemned both guerrillas and government soldiers for atrocities.

He urged guerrilla groups opposed to the elections "not to threaten or try to do anything against the people . . . who want to go to vote."

The elections, scheduled for March 28, are aimed at forming a constituent assembly and a new government. The vote also is designed to pave the way for presidential elections in another year or two.

The U.S. government backs the election process. Opponents in El Salvador have charged that the elections will not be fair and will only preserve the military's grip on the country.

Bishop Rivera alluded to the friction bet-

ween El Salvador's warring factions and noted the "history of continued fraud" in previous elections in the country.

"The problem that presents itself today . . . is not, then, the elections themselves but what will prevail after the elections. Will there really be a constituent assembly with sufficient power? Will we really return to being a country ruled by law?"

He added, "Only time will tell."

Bishop Rivera urged the armed forces and the elections council "to employ all the adequate mechanisms so the people don't see themselves subject to reprisals or 'vendettas,' deceived once again."

He also appeared to criticize right-wing groups who have promised, if elected, to "pacify" the country through whatever means necessary, including an all-out war against the left.

"One can never think of pacification as an exclusively military victory, much less that pacification lies in the total or indiscriminate extermination of one or the other contending force," he said.

He noted that political parties participating in the elections have engaged in "violent propaganda," which, he said, "has taken the form of insults, accusations and threats as if reason had given way to machismo, imposition and braggadocio."

He condemned both government forces and guerrilla groups for the "executions, the indiscriminate attacks as well as the repression through which old men and women or defen-

seless children and others unconnected with the conflict suffer and perish."

Bishop Rivera also said the deaths of four Dutch journalists in El Salvador a few days earlier "merit an in-depth investigation."

He said international pressures on the country grow daily.

"Everything seems to point to the fact that we are the target of many countries and the guinea pig of many others," he said.

## Archbishop had discussed death after his life was threatened

SAN SALVADOR, El Salvador (NC)—"My death will be for the liberation of my people and a testimony of hope for the future," Archbishop Oscar Romero of San Salvador told his priests at a retreat a few weeks before his assassination March 24, 1980.

"A bishop will die but the people of God will never perish," he said.

Before the 62-year-old bishop was shot to death while celebrating Mass in a hospital chapel, six priests and hundreds of Catholic lay leaders had been killed in El Salvador. A bomb had destroyed the Catholic radio station that broadcast his Sunday homilies, and days later a dynamite package was found in the church where he was to hold services for a victim of political murder.

"My life has been threatened many times. As a Christian, I don't believe in death without resurrection. If they kill me, I say in all humility that I will rise again in the Salvadoran people."

Churchmen came from many countries to his funeral, which was disrupted by bombings, shootings and a stampede that left many mourners dead.

For his work for reconciliation and the poor Archbishop Romero was honored by universities and human rights groups abroad.

Peasants and workers in El Salvador and elsewhere in Central America took him for their inspiration. Sometimes being found with his picture and a Bible meant death for them at the hands of security forces.

HE HIMSELF HAD explained at Belgium's Louvain University shortly before his death how he became a fiery defender of the impoverished people. He told the European audience:

"We have met peasants without land and stable jobs, their poor houses without water or electricity, their women without doctors at

childbirth, their children without schools . . . We have met workers with no labor rights, who are fired from the factories if they demand such rights, being at the mercy of cold economic calculations. We have met mothers and wives of those who have disappeared or are held as political prisoners. We have met the slum dwellers whose wretchedness defies imagination.

"This encounter with the poor has regained for us the central truth of the Gospel urging us to conversion . . . Blessed are you who are poor, for the kingdom of God is yours. Hence the poor have a good news to proclaim to the rich . . . that they too become poor in order to share the good things of that kingdom."

"Persecution amounts to nothing else than the church taking upon itself the destiny of the poor, who in history today are the crucified people . . . the body of Christ."

Associates and biographers say now that the archbishop was killed because he challenged the power of the rich and the power of the state.

IN FEBRUARY THE churchman had learned that the U.S. government was sending military equipment and advisers to El Salvador. He wrote to then President Carter that the armed forces of El Salvador were resorting to repressive violence and systematic violation of human rights. He asked guarantees "that your government will not intervene, directly or indirectly . . . to influence the direction of the destiny of the Salvadoran people."

Mindful of the escalating death toll among civilians, in his last Sunday homily Archbishop Romero had asked soldiers, "uniformed peasants" to disobey orders. "We are the same people, the campesinos you kill are your own brothers and sisters. When you hear the words of a man telling you to kill, remember instead the word of God, 'thou shalt not kill.' God's law must prevail."

The next day the spokesman for the armed forces, Col. Marco Aurelio Gonzalez, told the media the archbishop "committed a crime in his homily by inciting to insubordination."

Archbishop Romero further sided with the poor when he said, "When a dictatorial system seriously violates human rights and erodes the common good of the nation, when its actions become unbearable and close all channels of dialogue, of mutual understanding, of rationality, then the church speaks of the legitimate right of insurrection."

The archbishop died at the height of an expensive, anti-church campaign in the media paid by organizations of landholders, businessmen and industrialists, who accused the archbishop and his followers of aiding communist subversion with their preaching, betraying the spiritual mission of the church and placing religion "in the stomach" by their insistence on better conditions for the poor.

But as the archbishop said at Louvain, "The world of the poor is the key to understanding Christian faith . . . the political dimension of that faith. The poor tell us what the world is and what the service of the church to the world is . . . We have taken that world upon ourselves."

## Pope praises Archbishop Romero

VATICAN CITY—Pope John Paul II on March 21 praised Archbishop Oscar Romero of San Salvador, El Salvador, who was shot to death two years ago as he celebrated Mass.

The Latin American community of Rome planned an anniversary Mass on March 24, the actual date of Archbishop Romero's assassination, and the pope paid tribute to the Salvadoran churchman before some 40,000 tourists gathered in St. Peter's Square for the pope's Sunday Angelus message.

The pope called the murdered archbishop

"a defenseless victim who gave his life for the church and the beloved people of his nation."

The pope urged his hearers to "pray that the offering of his life and the sacrifice of so many other victims might result in the Salvadoran nation's quickly finding, in reconciliation and with the collaboration of all, a just solution to the serious problems that torment it."

"Let us pray," the pope continued, "that our brothers carry out the great good of peace and the human, social and political progress of their national community."

## Vatican budget deficit projected

VATICAN CITY—A projected \$25 million deficit in the Holy See's 1981 operating budget has been balanced out by increased contributions from the world's 700 million Catholics, the Vatican said March 18. But it told a council of 15 cardinals that its projected 1982 budget deficit is \$30 million. The deficit comes chiefly from the salaries and pensions of more

than 5,000 Vatican employees, which comprise more than 60 percent of the total budget, the Vatican said. NC News has learned that the council, established to review the Holy See's finances and organizations, plans in future meetings to propose methods for full disclosure of Vatican finances, which for years have been carefully cloaked in secrecy and an object of considerable controversy.



IRISH CELEBRATION—St. Patrick's Day began this year in Indianapolis with the 2nd annual St. Patrick's Day parade. These marchers proudly represent the CYO in the archdiocese. (Criterion photo by Jim Jachimik)

## Canon law expert Cardinal Felici dies

ROME—Cardinal Pericle Felici, the church's leading expert in canon law and an accomplished Latinist, died March 22 in Foggia, Italy, after suffering a heart attack. The 70-year-old cardinal, best known worldwide as the voice that announced the elections of Popes John Paul I and II in 1978, was stricken at the end of a Mass in the Foggia cathedral. He was taken to a local hospital where he died a few minutes later. At the time of his death, Cardinal Felici headed two Vatican agencies and was a member or consultant to eight others. He was also prefect of the Supreme Tribunal of the Apostolic Signature, the highest church court. Cardinal Felici died only a few months before the promulgation of the new Code of Canon Law, expected this spring. He had headed the canon law revision commission since 1967. His death leaves 123 members of the College of Cardinals, 15 of whom are more than 80 and thus not eligible to vote in a conclave to elect a new pope.

# EDITORIALS

## Cry of the suffering

(The following text by Archbishop Edward O'Meara was written in commemoration of the second anniversary of the assassination of Archbishop Oscar Romero of El Salvador.)

"From the depths of the countries which make up Latin America a cry is rising to heaven, growing louder and more alarming all the time. It is the cry of a suffering people who demand justice, freedom and respect for human beings and peoples."

With that statement from the 1979 Puebla meeting, Latin American bishops spelled out the fundamental force underlying the ebb and flow of events in their continent.

Anguished by the fratricidal war, the bishop of El Salvador mourns the dead who are his people although the arms come from outside. He sorrows, knowing that the superpowers are helping to maintain the conflict.

The conflict of war which ravages El Salvador remains a memory for Nicaragua where it is crucially important now that the religious character of the society be preserved and that the rights of free association, speech, press and freedom of education be protected even as social and economic needs are met.

Guatemalan bishops, deploring the escalating violence in their country have stated: "The acts of violence among us have taken on unimaginable forms: there are murders, kidnappings, torture and even vicious desecration of victims' bodies." The deteriorating human rights situation in Guatemala has been documented in both governmental and non-governmental reports.

Faced with the dominant challenge of the appalling conditions of poverty and the denial of basic human rights, Archbishop Oscar Romero was involved in a new and challenging style of ministry. In responding to the cries of the poor by seeking to identify with the people in their struggle for justice, he became part of a pattern of violence which resulted in his murder.

I believe that Archbishop Romero was a martyr.

I believe that the United States women missionaries: Sister Ita Ford, Sister Maura Clarke, Sister Dorothy Kazez and Jean Donovan were martyrs. Neither the archbishop nor they were bent on some private mission of their own.

They were SENT—sent not only by their religious commitment but sent by the Church.

They were doing the work of the Church.

They were living the full dimensions of the Gospel message, including questions involving justice, liberation, development and world peace.

As we deplore a situation which places small nations into the competition between East and West, we beg for continued efforts to de-escalate the international interventions in these countries and to allow the people themselves to resolve the conflict and bring peace to their people. As we remember Archbishop Romero this evening, let us respond personally to the compelling message of Isaiah:

"This, rather, is the fasting I wish: releasing those bound unjustly; untying the thongs of the yoke; setting free the oppressed; breaking every yoke . . ." (Is. 58:6-9)

## Mutual spiritualities

The appointment of Matt Hayes as archdiocesan director of religious education not only represents a good choice—it should further encourage the positive role of the layperson as a true sharer in the work of the Church. Not only is the appointment a recognition of the talents and abilities of a fine individual, it is also a realization that the work of the Church in the archdiocese must be a cooperative effort of priest, Religious and layperson.

Matt Hayes is widely respected in the Catholic community. Not only for his intellectual gifts but also for his spirituality. It speaks to clergy, Religious and laity alike.

The result, we hope, is not merely the continuation of excellent programming in religious education on the archdiocesan level. The result is likely to be an increased sense of faith in the educational community as the influence of this respected layperson becomes more felt.

In the same vein, another sense of spirituality will be missed by the absence of Benedictine Sister Mary Margaret Funk. The movement from one director to another, and in this case, from Religious to layperson, is always an adjustment of personality. But in the manner in which Matt Hayes brings a deeply lay spirituality to the office, so Sister 'Meg' brought the deep spirituality of a Religious woman.

The two are neither incompatible nor contradictory. The archdiocese can only gain from working with these two individuals.

Sister 'Meg,' you will be missed! Matt, we welcome you!—TCW

## Courage to be recognized

Poles this week were told not to waste their sympathy on interned Solidarity activists. The labor movement has always been a thorn in the side of governments of the world. Telling Poles to forget them is like telling Americans the same. It won't work. People will continue to turn to the institutions which support them—not oppress them. This has been true in America. When the individual has nowhere else to go, he/she will turn to those which recognize one's worth. The worker will continue to turn to the union in every nation where he/she is courageous enough to seek what is rightfully one's own.—TCW

## WASHINGTON NEWSLETTER

# Nuclear freeze support bogs down

by JIM LACKEY

WASHINGTON—For a while it seemed that nothing would get in the way of the campaign for a nuclear weapons freeze.

Though it began as a quiet little grassroots movement with support from a number of U.S. bishops, the campaign suddenly began making national headlines when several New England town meetings passed nuclear freeze resolutions and thousands of Californians were signing weapons freeze petitions.

More than 140 members of Congress also got into the act, co-sponsoring nuclear freeze resolutions in the House and Senate.

But just as suddenly, it seemed, the Reagan administration began running up the caution flags. Freeze advocates mean well, but a freeze now would leave the Soviet Union with a potentially devastating nuclear advantage, the administration said.

Thus it came as no surprise that a freeze proposal advanced by Soviet President Leonid I. Brezhnev a few days later was rejected without a second thought.

Freeze advocates, though, were fighting back. They argued that the administration was distorting the freeze proposal and was unwilling to debate the issue fairly and honestly.

So who's right? The administration for saying the Soviets are proposing the freeze now because they're ahead? Or the freeze backers, who say instead that the two sides are roughly equivalent?

THE ANSWER TO that depends on whose definitions and arithmetic you are willing to accept.

But first, some basic concepts.

Arms negotiations today are running primarily on two tracks: discussions on intermediate-range missiles in the European theater and talks on limiting or reducing the big intercontinental strategic missiles that the United States and the Soviet Union now have aimed at each other.

An example of the first set of talks are the Geneva discussions which started last Nov. 30 at the height of the European nuclear protest movement; examples of the second are the treaties hammered out at the Strategic Arms Limitation Talks, or SALT. Also in the second category are President Reagan's proposed new START talks—Strategic Arms Reduction Talks.

Though SALT was a major issue in this country two years ago, the main focus now is on those Geneva negotiations. Reagan's proposal last fall to cancel European deployment of 572 Pershing II and cruise missiles in return for Soviet dismantlement of its SS-20 missile fleet became the opening proposal at the negotiations.

According to the Reagan administration, the new Pershing and cruise missiles are needed in Europe to give the Western alliance a force equivalent to the Soviet's intermediate-range missiles.

BUT THE SOVIET Union sees things in just the opposite light. It says that when you add up all of NATO's nuclear forces in the European



theater—including U.S., French and British aircraft and independent French and British missiles—the two sides already are equal.

That then was the rationale behind Brezhnev's proposal to freeze European nuclear weapons at the current level, as well as his threat to respond in kind, perhaps some say with missiles in Cuba, if deployment of the Pershing and cruise missiles is carried out on schedule in late 1983.

Back in the United States, meanwhile, the debate between the Reagan administration and nuclear freeze backers has been running along primarily the same lines. Even before Brezhnev announced his proposal Reagan was saying that the perceived imbalance in Europe made endorsement of a freeze impossible.

But Sens. Edward M. Kennedy (D-Mass.) and Mark O. Hatfield (R-Ore.), prime sponsors of the freeze resolutions in Congress, charged that their freeze proposal applies not just to Europe but to all strategic forces. While the Soviet Union may appear to be ahead in Europe—something freeze backers do not necessarily concede—the worldwide picture shows the two sides roughly even, with 9,000 U.S. nuclear warheads and 7,000 Soviet warheads.

From there on the arguments over the freeze become extremely technical, covering such issues as submarine and bomber fleets as well as potential improvements in air defense capabilities which could alter the current balance.

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## LIVING THE QUESTIONS

# Can a priest's service be political as well as spiritual?

by Fr. THOMAS C. WIDNER

It is sometimes joked among cynics that the Church will survive all disasters of history including the work of her own priests. We certainly come in for enough criticism but often history proves we do our job much better than some human beings care to have us do.

Some contemporary criticism of priests concerns our so-called involvement in politics, a criticism made especially painful for some because the involvement is often the opposite of what they would like. I submit that those who complain about the activity of priests in politics would change their tune if the priests were rallying around more conservative banners.

Be that as it may, it seems appropriate to look for a moment at recent church teaching on the subject.

Just what does the church have to say about the work of priests who are involved in politics? And what has our Holy Father had to say on the question?

To begin with the questions are misleading. Who is the church? Why distinguish 'the church' from 'the Holy Father'? What do we mean by 'politics'? The issues will be clearer, I think, if the language is clear.

By 'church' I mean the teaching church, the body of tradition not only handed down from the past but that built on by today's pope and bishops. The teaching church also includes defined statements of dogma as well as these undefined statements of our hierarchy. These three kinds of teachings (dogma, pope, bishops) are not contradictory but one builds on the other. Moreover, the teaching of pope and bishops is often a question of guidance and not definitive statements.

IT DOES HAPPEN THAT the Holy Father and the bishops sometime disagree on the particular application of a teaching. The most sensational example of this in recent years was the disagreement between Pope Paul VI and certain conferences of bishops concerning the 1968 teaching known as 'Humanae Vitae.'

As far as politics is concerned, church law says nothing about the involvement of priests. Priests who have run for public office, for example, do require their bishop's or superior's permission. But no part of canon law forbids a

priest from running for a public office.

But newspaper headlines say the Holy Father told the Jesuits to stay out of politics—an interpretation of what the pontiff said and not the actual thing. Certainly the Holy Father has immersed himself in the political affairs of his own native land and conferences of bishops everywhere are forever taking stands regarding political issues in their own nations. If one reads the Holy Father's address one thing becomes clear—he did not tell the Jesuits to 'stay out of politics'.

And in saying that one again has to be reminded what the language is. What the Holy Father did was to reaffirm the traditional work of that order and their reason for existence—to promote an authentic renewal of the Christian life, and to diffuse Catholic doctrine, including the education of youth and the renewal of seminaries. But he reminded the Jesuits that a priest's function is not sociological, psychological, political or whatever, but spiritual.

INSOFAR AS THE WORK of the church is concerned, the pope stressed 'the necessity to promote justice in the evangelizing action of the church.' The Jesuits' concern for justice, he said, 'must be exercised in conformity with your vocation as religious and as priests.' In this regard there can be no better example than the pope himself as he speaks constantly of the tragedy of Poland.

In his address to the Brazilian bishops in July, 1980, the Holy Father likewise stressed that bishops and priests "should be conscious that their best and most effective participation in the social pastorate does not consist in engaging in partisan struggles or in strife among groups and systems, but consists in being true 'educators in the faith,' secure guides, spiritual stimulators. Religious should avoid abandoning what constitutes their charism in the church—total consecration to God, to prayer, testimony of a future life, quest for holiness—for political commitments. These are not good for them—since they lose their identity—nor do they serve the church, since it is impoverished through loss of an essential dimension; nor again do they serve the world and society, since they are likewise deprived of an original element that religious life alone could give to rightful pluralism."

The role of the priest then is to remind the world of the dignity of humankind. This comes not only through words but through action as well. "The priest," the Holy Father emphasized, "has his essential function to perform in the field of souls, of their relations with God, and their interior relations with their fellows. It is there that he has to

accomplish his assistance to mankind in our time. He will do so through works of charity and in defense of justice. It should never be allowed to cause sight to be lost of the main service, which is that of aiding souls to discover the Father, to open up to him, and to love him above all."

Thus, the Holy Father spoke not of getting out of anything, but of being stronger servants of spirituality. History should remind us that the church throughout most of its lifetime has intertwined itself in the affairs of governments. No one with any knowledge of that wants to return to a church which attempts to be the state also. And one has only to look at the theocratic government of Iran to understand the dangers of the clergy running any government.

Nevertheless, in recent years priests have taken up political office. Father Larry Voelker, current archdiocesan director of Catholic Charities, was for two years a member of the Indiana State Legislature. Priests were permitted to take part in the new government of Nicaragua because they possessed skills available nowhere else, specifically, health and education skills.

In both these examples, however, the permissions given to the priests were temporary. As a priest's vocation is not that of a social worker, so also it is not that of a politician.

BUT SPIRITUAL SERVICE does mean teaching people to take responsibility for themselves. Insofar as priests are leaders, they must teach people to speak for their own rights and their own human dignity. That is why priests must address the Reagan administration's cutbacks on service to the poor. Priests must address the declaration of martial law in Poland which dehumanizes and demeans the citizens of that nation. Priests must address the injustices committed by governments in central America. Priests must address the world's relentless move toward a nuclear arms proliferation. Spiritual service means living and working in the example of the Christ Himself who spoke and lived for those who could not speak for themselves. What would Christ do had he found himself in our modern world?

That is the ultimate question we clergymen have to ask ourselves, whether it is concern with Reagan budget cuts, the invasion of Poland, the injustices in central America, the nuclear arms buildup, or even a city's decision to move inhabitants to make room for a freeway. Spiritual service is concern for the whole person and how human decisions affect a person's relationship to God. It is unfortunate that there are still those who think that such mundane concerns have no effect on the souls of human beings.



## TO THE EDITOR

### Disagrees with stand on working mothers

This letter is in response to Antoinette Bosco's article "Who Watches the Children of Working Mothers?" (March 5).

My husband and I are the parents of three daughters and we share equally in the upbringing of each. Six years ago I returned to work and to pursue my college education, hence I am what society so adamantly terms a "working mother." I take issue with Ms. Bosco's suggestion that many children of

working mothers will be found "just wandering the streets" or "watching soap operas" with many resulting in "unwanted pregnancies."

If anything, my return to work has not only bonded our family closer together but also enhanced the quality of time we spend together as a family. We feel strongly we are providing a model of love, marriage and family life that our children can view in a positive manner. Further, we feel we are broadening their ultimate life decisions and goals as well as teaching them a sense of responsibility and respect at an earlier age than most children. We accomplish this in a Christian family environment which centers around Gospel values. We receive added support from our employers who recognize the importance of parenthood and family values.

Parents and single parents alike need the support and creativity of their peers, employers and church community. So please, Ms. Bosco, if you must judge "working parents," base your judgment on the quality of time that parents give their children not the quantity.

Susan and Gregory Weber

### Enjoyed profile

Enjoyed reading the personality profile on Sr. Teresa Aloyse (2-10). You certainly captured the spirit and vitality and "blessedness" of this fine lady.

It was my good fortune some time ago to attend two retreats, about a year apart, led by T.A. at The Woods. And truly she "is alive and still growing" and an inspiration to us all.

If only I can be as positive and as aware of others as she is when I'm in my eighties! Thanks again for an excellent article

Name withheld on request

Terre Haute

Indianapolis

## Best wishes to Cathedral High School

At the risk of sounding provincial in an ecumenical age, we would like to pass along heartfelt congratulations to Cathedral High School for reaching the final round of the state basketball tournament, and, of course, we wish them well in their "run for the roses."

This marks only the second time in 39 years of tournament participation that a Catholic team has attained this lofty plateau in IHSAA post-season play.

For the benefit of younger readers (and older ones whose memory needs jogging), the only other Catholic school to reach the coveted Final Four was Rex Mundi of Evansville (famed pro football star Bob Griese's alma

mater) back in 1964. The Monarchs were eliminated in an afternoon game by eventual state champion Lafayette Jefferson.

By an ironic coincidence, Cathedral's emergence as a serious state basketball contender occurred at the same time that a Johnson County court ruled in favor of the IHSA's restrictive "all-Catholic cluster" concept requiring the five Indianapolis area Catholic teams to play each other in the 1983 state football playoffs. The verdict was grossly discriminatory, and we hope that it will be appealed.

Fred W. Fries

Indianapolis

## Clarifies information in photo caption

Thank you for your photo of Archbishop O'Meara and our Tender Loving Care families in the March 5, 1982 issue.

Hope you will join me in offering a little clarification.

The caption should read:

"Archbishop O'Meara joins ... three couples honored recently at a St. Elizabeth's Home ceremony. These families have provided voluntary foster care for infants ... Recognition Certificates for Volunteer Board

Service were also given to Joseph Naughton, Mary Anne Dolan, Tom Maxwell and Shirley Richardson Evans, current Board President."

We sincerely appreciate your co-operation in providing community-wide recognition to these people for their involvement and support of our agency—we wish we could do more.

Anthony J. Logan  
Executive Director  
St. Elizabeth's Home

Indianapolis

# Struggle for world influence seen in Central America

Six key nations marked by political diversity

by JERRY FILTEAU

Central America, a thin strip of tiny nations linking two continents, has in the past few years drawn world attention far out of proportion to its size or its general political, military or economic importance.

The reason is simple: the volatile region has become center stage of a conflict between the United States and the Soviet Union over global influence.

Despite their proximity, the six key nations in the region are about as different politically as six countries with shared geographic, cultural and economic bonds could be.

► El Salvador, where U.S. involvement is strongest and the fighting is the fiercest, has topped the list of hot spots for the last two years. At the beginning of his administration Reagan declared it the front line of the U.S. battle to halt Soviet incursion into Latin America. Its ruling junta, headed by a civilian but dominated by the military, is engaged in full-scale civil war with leftist guerrillas. The violence and suspicion of possible fraud have raised serious doubts about elections March 28 for a constituent assembly empowered to draft a new constitution and choose a new president. The left is boycotting the elections, leaving the field open only to the centrist Christian Democrats and five parties on the right.

► Nicaragua, the newsmaker of the late 1970s when leftist Sandinistas waged a two-year war before overthrowing the U.S.-backed Somoza dictatorship, comes in a close second in current news. Nicaraguans are convinced there is a major covert effort by the United States to destabilize the Sandinista government—a move they see as a logical extension of the open U.S. policy to force the government toward the center by isolating the left politically and economically. The Reagan administration is equally convinced that Nicaragua and Cuba are the chief supply lines to Marxist guerrilla forces in El Salvador and that the hard-line Marxist elements in the Nicaraguan government will gain increasing control unless they are forced into isolation.

► Guatemala, which has seen an increasing spiral of violence with repression by rightist military governments and insurrection by leftist guerrillas feeding on each other, follows closely on the heels of El Salvador in civil violence but occupies a much lower rung on the international scale of importance. A key reason for its lesser international importance is that the government, because of massive human rights violations, does not enjoy strong U.S. backing. In March presidential elections the unpopular military government won again, with opponents on the left boycotting the elections and opponents on the right charging that the military won only by massive, systematic fraud. The elections seemed to harden the political lines, leaving observers to predict that the bad situation would only continue or get worse. The Catholic Church has been a particular target of the government and rightists. More than 20 church workers have been among the thousands of victims of political violence in the past two years, and more than 100 missionaries have been forced to flee the country.

► Honduras was just restored to elected civilian rule in February but has been the scene of 385 armed rebellions and 126 governments in its 160 years of independence. It is making the news these days chiefly because of its strategic position on the southern border of Guatemala, the western border of El Salvador and the northern border of Nicaragua. Refugees from

all three countries flee to Honduras, and some of them use it as a base to return to their own countries as guerrillas.

► Costa Rica, still a developing nation but the richest and most stable of the Central American countries and long the showcase of democracy in the region, had a peaceful transition of power in February. It faces economic austerity, however, because of the international economic situation. Its export income from agricultural commodities has declined while import costs for oil and consumer goods have skyrocketed, causing serious inflation and rising unemployment.

► Panama, scene of one of the sharpest U.S. debates on foreign policy through the 1970s until treaties were signed in 1978 giving Panama full control of the Canal Zone by the year 2000, is enjoying a period of relative quiet. Second to Costa Rica in prosperity, separated by Costa Rica from the turbulent Central American nations to the north, and looking ahead to increasing control of its own destiny as it moves toward control of the canal, Panama can only benefit from domestic peace.

Thus El Salvador and Nicaragua are the leading players in the current international drama of Central America. Guatemala and Honduras are on stage in supporting roles, and Costa Rica and Panama are in the wings, hoping they won't be called on stage.

The Reagan administration blames the Soviet Union and its Caribbean agent Cuba for destabilizing the region in an effort to reverse nearly two centuries of history and wrest Central America from the U.S. sphere of influence. The solution, it says, is to counter the foreign-bred armed insurgency with U.S. military and economic aid to the besieged governments.

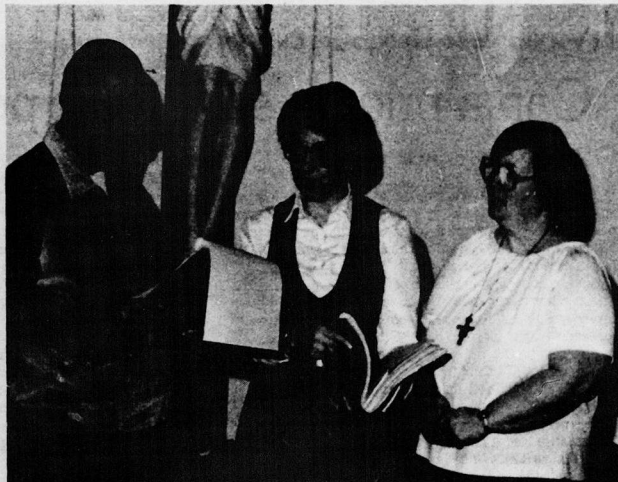
It acknowledges the need for internal social reform as well and in March proposed a new program of massive economic aid to the whole region, but demanded that Nicaragua move toward the center in its policies in order to participate in the program.

CRITICS OF PRESIDENT Reagan say he has put the cart before the horse. The horse, they say, is gross economic and social injustice within most of the region's nations and rampant human rights violations by an entrenched power elite seeking to maintain or enhance its positions of privilege. The cart is Soviet-Cuban efforts to take advantage of the elements of class struggle within such a situation. The solution is to promote internal social reform that will eliminate the causes of the revolution.

Throughout the heavily Catholic region the Catholic Church has played a major intermediary role, pressing for social reform but rejecting Marxist solutions, urging self-determination and pleading with the international community not to let Central America become a pawn in the struggle between global superpowers.

In Nicaragua before the revolution the church was a strong critic of the Somoza dictatorship. It is largely credited with preventing the revolution from being a totally Marxist one, at least so far. It seeks U.S. aid to and friendly relations with Nicaragua as the means of rebuilding the country, saying that rebuilding the economy is the best way to assure political moderation. While criticizing the Sandinista government frequently for individual actions or policies, it is supportive of the government overall and is trying to rebuild through cooperation rather than conflict.

In El Salvador the church was one of the



**PREPARING**—A single county-wide Communal Penance Service will take place Wednesday, April 7, during Holy Week for all Terre Haute area Catholics. Finalizing the details are Father John Dede, pastor of St. Margaret Mary parish, Providence Sister Peggy Lynch, Sacred Heart parish, and Marie Secrest of St. Ann's, all members of the deanery's liturgical planning committee. Most Vigo county priests will be participating in the service, slated for 7:30 p.m. at St. Joseph Church. Ample opportunities should be available for individual reconciliation. A listing of Indianapolis area penance services is found on page 9. (Photo by Father Louis Manna, OFM Conv.)

strongest critics of government repression before the country was enveloped in full-scale civil war. Now it seeks a negotiated peace, participation of all legitimate factions, and political settlement of problems with outside aid but without outside military or political interference.

In Guatemala the church is, by the description of practically all outside observers, one of the chief targets of persecution by the government and right-wing squads. Because of its efforts to promote social reforms, both nationally and at the local levels, it has been labeled by the government as part of the Marxist revolutionary left.

In Honduras the church has also criticized government repression and in the 1970s found itself an object of persecution because of its backing for land reforms. In the last year or two church-state relations have held a precarious balance as the government has slowly moved toward reforms.

In Costa Rica the church and the government have generally been friendly and

mutually supportive, reflecting the country's relative serenity and the government's progressive social policies.

In Panama the church was a key backer of the country's search for autonomy through control of the Panama Canal.

Just as the United States plays a dominant role in Central American affairs, the U.S. Catholic Church, reflecting the concerns of the church in Central America, plays a major role in the United States as a supporter or critic of U.S. policies toward the region.

It spoke out strongly in support of the Panama Canal treaties during the years of negotiations and the often bitter U.S. debate over their ratification. It was a strong supporter of the Carter administration's basic thrust of giving human rights a top priority in foreign policy.

Conversely, it strongly criticized the Reagan administration's decision to downplay human rights considerations in foreign policy and its priority on global strategy in determining Central American policies.

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# Dental health: something for kids to sink their teeth into

by RUTH ANN HANLEY

Last week I lost a piece of the rock!

That rock is the amalgamated filling that takes the place of the missing parts of my second molar. I held it between my thumb and index finger, overcome by its size and the immediate necessity of a trip to our dentist, regretting every bite of that peanut butter sandwich that dislodged it.

Visions of root canals, a mouth full of unmanageable false teeth, or smiling with the empty spaces of a halloween pumpkin pursued me.

It was the final vision of a probable toothache however, that got me to the dentist. I don't "deal well" with pain. In fact, I like to avoid it.

Aside from the imaginary horrors I concoct every time I go to the dentist, the experience is intriguing. Besides his repertoire of picks, mirrors and needles, our dentist has a repertoire of fascinating tales.

One of his best is about the patient who made three appointments and didn't show. He was warned that his fourth would be the last as the dentist could not afford to reschedule him again.

Well, the fourth time he showed up, completely crooked. He apologized later but said it was the only way he could get himself to the dentist.

He has another story about the little girl born without tooth buds. She just never got any teeth. And I guess apart from the fact that she

avoided the usual baby stress of teething, it was pretty much of a hardship.

However, the dentists in the area volunteered their time and talents to make her a set of false teeth—well, not exactly one set, but a set every year, for as she grew, her mouth did too. And each year she needed new teeth.

I know that our dentist has volunteered his time for nursing home patients, and that the Indianapolis District Dental Society has a reach out program every year during February for children recommended by care agencies. And so I wasn't too surprised to hear that the Indianapolis District Dental Society is planning a free evaluation examination April 17 at 100 dental offices for those who have not visited a dentist in at least two years. This isn't for the timid, like me, it's for the downright scared who would rather look like a pumpkin, period.

What the dentists are hoping to do is to overcome the fear of pain and show methods of good dental hygiene. Each individual will also get an evaluation of his or her own situation and what can be done to correct it.

The aim of the program, according to Betty Downer, director of the society, is not to get new dental patients, though that might be a side effect. But the real purpose is to produce community awareness of the importance of dental health and how it can affect general health.

One hundred dentists will volunteer their time, staff and equipment on April 17, hoping to meet the needs of persons in Marion, Hamilton, Tipton, Hancock, Shelby, Johnson, Morgan and Hendricks Counties. Registration will be March 29 by phone or mail, and forms can be obtained at any Hook's drug store.

Would it make you feel better to know that

my own dental story had a happy ending? Well, it did. Despite the fact that I lost such a huge piece of filling and tooth (or enamel as Dr. Fogle gently called it), it was possible to get the tooth refilled. "Oh, you've got at least a half a tooth left," he encouraged me. "There's lot's we can do without pulling it or using a root canal. If this doesn't hold we can cap it."

So now I can stop worrying about smiling like a pumpkin. How about you?

## check it out...

✓ Pat Long, former parish secretary and teacher payroll assistant at the Office of Catholic Education, has been appointed youth minister at St. Luke's. The new position was planned after a study was made of the needs of parish teenagers. Mrs. Long, who is the mother of four children, will coordinate parish high school youth activities, such as spiritual, liturgical, social, cultural, educational and athletic.

✓ Jesuit Father Theo Mathias, former delegate to the United Nations and professor at the Christian Theological Seminary, will speak on "Spiritual Renewal" after celebrating a 7:30

p.m. Mass, Wednesday, March 31, at Our Lady of Lourdes. Father Mathias, a native of India, is in residence at Holy Spirit.

✓ Correction: those who wish to contribute information concerning the eighth grade class of 1932 reunion at St. Augustine Parish in Jeffersonville, should contact Charles Herman at 812-232-3455.

✓ Chatard High School Placement test for eighth graders will be held 8:30 a.m., Saturday, March 27. For registration or information call 317-251-1451.

✓ Focolare, a family unity movement, is sponsoring a program from 1-5 p.m., Sunday, March 28, at the St. Thomas Aquinas Center in West Lafayette. Families in the movement will share their experiences of unity in this free of charge, open to the public meeting. In addition a film of Pope John Paul's address to 25,000 members from 49 nations will be shown.

✓ Mrs. Richard Wagner has been named general chairperson of the Indianapolis Council of Catholic Women mini (one day) convention to be held Wednesday, April 28, at the Atkinson Hotel. The convention will follow Council of Catholic Women Sunday, April 25th. Registration deadline for the convention is April 8. The \$12 registration fee includes morning rolls and coffee and luncheon. It is payable to ACCW and can be sent to Mrs. Oliver Schmoll, 8411 Oak Park Drive, Indianapolis, IN, 46227.

## Centennial observance marked by Knights of Columbus

NEW HAVEN, Conn. (NC)—The Knights of Columbus will commemorate their 100th anniversary on March 29 in the structure where the Catholic fraternal society was founded, St. Mary's Church in downtown New Haven.

The centennial festivities will include a Mass celebrated by Archbishop John F. Whealon of Hartford, Conn., and Bishop Charles P. Greco, retired bishop of Alexandria, La., and supreme chaplain of the K. of C., and the entombment of the remains of Father

Michael J. McGivney, founder of the Knights, in the rear of the church.

The century-old St. Mary's Church has been completely renovated and is acquiring an international reputation because the more than 1.35 million Knights around the world regard it as a "mother church." In 1879 The New York Times described it as "an eyecore on the avenue, a source of annoyance and injury to neighboring residents, and a complete failure as a business enterprise." The paper complained that the Catholic structure had invaded "the most exclusive home of wealth and culture."

Father McGivney, assistant pastor at St. Mary's when he conceived the idea of forming the Knights, died in 1890 and was buried in the family plot in Old St. Joseph's Cemetery in Waterbury, Conn. Exhumed on Dec. 8, 1961, his remains are being entombed in a bronze sarcophagus situated in the rear of St. Mary's Church.

Another event of the centennial observance will be the release of a new history of the Knights by Christopher J. Kauffman, a former member of the faculty of St. Louis University. Being published by Harper and Row, the book is titled "Faith and Fraternism: A History of the Knights of Columbus 1881-1982."

The K. of C. has spread throughout the United States and Canada and now has units in Mexico, Puerto Rico, the Philippines, Guatemala, Panama, Guam, the Virgin Islands and the Dominican Republic.

Total membership as of March 1 was 1,359,626, with more than a million in the United States, about 200,000 in Canada, 45,000 in the Philippines, 9,000 in Mexico, more than 3,000 in Puerto Rico and smaller numbers in the other countries. Members are affiliated with 7,156 local councils or lodges.

### Archbishop O'Meara's Schedule Week of March 28

SUNDAY, March 28—100th anniversary of the Knights of Columbus, Mass at St. Peter and Paul Cathedral, Indianapolis, 11 a.m.; Mass and dedication of the church and altar, St. Vincent Church, Shelby county, 4 p.m. followed with reception.

MONDAY and TUESDAY, March 29 and 30—Bishops and Major Superiors of the Province of Indianapolis meeting, Fatima Retreat House, Indianapolis.

TUESDAY, March 30—Serra Club of Indianapolis dinner, Indianapolis Athletic Club, 6:30 p.m.

WEDNESDAY, March 31—The annual Senior Citizens Celebration, Mass at Little Flower Church, Indianapolis, 11 a.m., lunch following at Secena High School; Confirmation at St. Paul parish, Tell City, 7:30 p.m.

THURSDAY, April 1—Confirmation at St. Anthony parish, Morris, 7:30 p.m.

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## THE QUESTION BOX

## Did Jesus have long hair?

by Msgr. R. T. BOSLER

**Q** Did Jesus really have long hair? If the Bible does not lie, Jesus could not have worn his hair long as paintings traditionally picture him. St. Paul says in First Corinthians: "Does not nature itself teach you that it is dishonorable for a man to wear his hair long, while the long hair of a woman is her glory?" Would this not prove that the famous shroud of Turin is not authentic since it has the image of a man with long hair?



**A** Our faith does not depend upon whether Jesus had long hair or upon the authenticity of the shroud of Turin.

Nor will it be weakened if we have to admit that St. Paul was mistaken in his reaction to long hair for men. He was mistaken in a much

more important matter when he expressed his belief that he himself would probably be living when Jesus returned.

Paul received no revelation from God on the time of the Second Coming and surely no heavenly information on how men should wear their hair.

The Corinthians he advised were not Jewish men but gentle Christians who followed the Roman custom of short hair for men. Jewish men in Palestine at the time of Jesus wore their hair long; they refused to adopt any of the customs of their Roman conquerors.

Corinth in Paul's day was a notoriously immoral city. Long hair there may have been the identifying mark of loose-living males imitating women. Paul may have meant that it was contrary to nature for men to act and groom themselves like women.

**Q** What does it mean to pray for someone? Isn't everything in God's hand already? We can't bargain with God for a favor. He decides anyway. So why bother?

## Suffering must be part of road to rebirth

by ALICE DAILEY

Living, as we do, in a pleasure seeking society, any hint of sacrifice, suffering or mortality is shunned as being repugnant to our self-indulgent nature. But somewhere on the road to eternity, like it or not, these factors are going to crop up and we must learn to deal with them courageously.

In youth, when the world is ours, we believe that all will be forever sweetness and light, health and beauty. Not for us the lined face, the illness and tragedy that befall others. We won't let it happen. Inevitably, though, we are forced to accept the truth that life is not all azure skies and peaceful streams. Trial and heartache make no exceptions.

Unless we are supreme egoists, we find love for others edging into our hearts many times, rooting out self. Not just romantic love, but familial love, affection for dear friends or the all-embracing love of parent for child.

Each new love that enters our lives brings burdens. When our loved ones hurt, we hurt. When they suffer pain, torment or confusion,

we suffer too. And if we are called to sacrifice our most priceless possessions, our children, we try to go down into the valley with them as far as possible. But when the door to death separates us we find ourselves asking, "Why them? Why not someone else?"

At such times comes the consoling realization that the mighty God, the powerful God is also an understanding one. He has been there ahead of us; he too knows what it is like to watch his begotten son die. And it is no accident that at times like these we are surrounded with caring people whose compassion flows out and into the void. It must be divine thoughtfulness which prompts such concern.

Suffering is the testing element which turns a shallow ego into a deep well of compassion. It helps us become total persons instead of hedonists. Suffering is a steep, steep rung on the ladder to perfection.

Happily, though, the way to God is not all Good Fridays and anguish. There are many springtimes along the way, many compensations and eventually an Easter which will lead us to our own great re-birth and reunion.

major concern of the USCC has been amnesty for several million people who are in the United States illegally. The bill would give some of these people the opportunity to legalize their status. The new bill also puts a cap on immigration. The ceiling would not include refugees. Donald Hohl, associate director of the USCC Migration and Refugee Services, and James Hoffman, MRS regional office director in San Francisco, said they are studying the legislation.

## Higgins receives award

WASHINGTON—Msgr. George Higgins, former secretary for special concerns at the U.S. Catholic Conference and a longtime labor activist, has been named recipient of the AFL-CIO's highest award for humanitarian service. According to the labor organization, Msgr. Higgins will receive the Murray-Green-Meany award in Chicago May 5 during a national conference. The award is named in honor of American labor movement leaders.

## Immigration may change

WASHINGTON—A comprehensive bill which would restructure U.S. immigration law appears fair, although it is too soon to say if the USCC will endorse the measure, two U.S. Catholic Conference migration officials said. A

"I beg you brothers . . . join me in the struggle by your prayers to God on my behalf. Pray that I may be kept safe from the unbelievers in Judea . . ." (15:30-31)

Amazingly, Jesus used the word "Abba" to address God and told us to use the same word in the Lord's Prayer.

"Abba" is a term of endearment and familiarity, something like our "papa" or "daddy." In using this word, Jesus impressed upon his disciples that God is a loving father.

Loving fathers like to have their children dependent upon them and asking for the things they need, even though fathers know very well what those needs are without being told.

(Msgr. 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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DRUGS  
IT TAKES GUTS  
TO SAY NO

## "I was thirsty, and you gave me drink." Matthew 25:35

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# LIVING LENT

A  
COLLECTIVE  
RETREAT

## Stations of the cross recall childhood memories

*How does this devotion touch your life now?*

by DON KURRE

When I was in grade school, each Friday during Lent we marched over to church and made the stations of the cross. Recently, as I was cleaning up some papers, I came across one of the little books that we used in making the stations. Nostalgically, the book filled my mind with thoughts and feelings from those events. The large statues were draped in purple and the altar was bare, setting the mood for that walk to Calvary.

I remember those walks to Calvary with the fondness of an adult remembering his childhood. I'm sure those memories are filled with inaccuracies as memories often are. But, making the stations provided a real opportunity to remember and make present what Jesus did for me.

As a child, I was captured by the story told in the stations of the cross. I was awed by the reverence and pageantry with which the story was spoken. Now, the attractiveness of the stations rests at a deeper level for me. I see the way in which the stations capture the rhythm and flow of life. Consequently, they provide me with the concrete opportunity to reflect upon how well I have integrated into my life the values Jesus modeled.

As I begin the fifth week of Lent, a reflection on that walk seems appropriate.

The first station: Jesus is condemned to death. The crowd that followed the trial of Jesus mocked him, spat on him, and crowned him. Jesus endured without striking back. How often do I treat others as the crowd treated Jesus? To make myself look big, important, or right; I have to put others down, lash out at them, or turn my back on them the way the crowd did Jesus. If any one had the right to be angry and lash out, it was Jesus—but he didn't.

**THE SECOND station:** Jesus accepts the cross. When compared with the cross that was laid upon the shoulder of Jesus, most of the troubles I encounter are trivial. At this station I remember to keep things in perspective.

The third station: Jesus falls the first time. After what Jesus was put through I'm amazed that he just didn't lay down and quit. The temptation to give up when I fail or make a mistake is great. With Jesus at this station, I search for the strength to keep trying.

The fourth station: Jesus meets his afflicted mother. Pain must have filled Mary's heart as she watched her son on the way to his death. I'm reminded at this station that God is on my side and working with him is the way to life.

The fifth station: Simon helps Jesus carry the cross. It's often easier to ignore people who come into my life than to help them. After all, I've got my own business to tend to. This station helps me remember that reaching out to other people is the Christian way.

The sixth station: Veronica wipes the face of Jesus. Veronica didn't think of herself and what others might think of her but was sensitive to the suffering of Jesus. At this station, I realize that it is often necessary to walk alone in order to live the Christian life.

The seventh station: Jesus falls the second time. Falling is part of life. At this station I'm encouraged to know that no matter how many times I fall, God still loves me and offers his help.

**THE EIGHTH station:** Jesus speaks to the women of Jerusalem. Even in his hour of great pain, Jesus made the effort to reach out to others. At this station I'm reminded that it's important to listen and respond lovingly to those around me.

The ninth station: Jesus falls the third time. For the last time he stumbles and falls to the ground. Yet, in the face of unjust pain and insults he gets up and walks for me. At this station I realize how little I'm willing to suffer for the good of others.

The tenth station: Jesus is stripped of his garments. There was little left they could take from Jesus and still he loved them. I'm awakened at this station by the way that I cling most to the things in my life of least value.

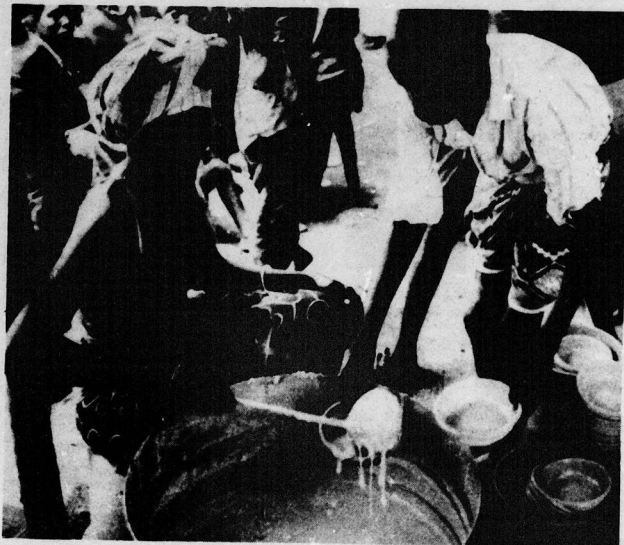
The eleventh station: Jesus is nailed to the cross. Even as he hung on the cross, Jesus was willing to forgive the people who crucified him. At this station, I see how slow I am to forgive even those I love most and promise to do better.

The twelfth station: Jesus dies on the cross. For me he died. For me!

The thirteenth station: Jesus is taken down from the cross. After he died some of his friends came to give Jesus a proper burial. I realize how very important friends can be.

The fourteenth station: Jesus is laid in the tomb. At this station I know that my own death is not the end. For, on the third day he rose. That is the promise.

How do the stations of the cross touch your life?



**A HUNGRY WORLD**—In East Africa, Catholic Relief Services (CRS) provides nutritious meals daily to thousands of refugees afflicted by Africa's worst drought in 15 years. The work of CRS in 70 countries around the world will be highlighted in a two-hour television special this weekend. "The World of CRS" will be hosted by Dolores Hope and will feature appearances by Mother Teresa and a score of popular entertainers.

## Catholic relief services sponsors television special next week

by Fr. JAMES BARTON

An earthquake devastates Southern Italy. Within hours, Catholic Relief Services establishes a relief fund. A nutrition and health maintenance program for mothers and children in sub-Saharan Africa helps to assure growth and life.

To salute these relief and development efforts and to give Americans an opportunity to view and support "The World of Catholic Relief Services," a special two-hour television broadcast will air in Indianapolis on April 4 at 7 p.m., on WTTV, Channel 4.

The unique television event, featuring Dolores Hope, will include guest appearances by numerous personalities in the entertainment field.

Documentary film footage of CRS activities throughout the world, along with special appearances by Mother Teresa and the Queen of Thailand discussing the need to continue the work of Catholic Relief Services, will be featured. A toll-free 800 number, to be announced on air, will be utilized to take viewer pledges during the broadcast to help the important efforts of CRS.

According to CRS Executive Director Bishop Edwin B. Broderick, "Whether serving the poor and needy in Southeast Asia, Central America or Africa, CRS has been there to help."

"Our Lenten television special will emphasize CRS's goals and activities, offering some bit of understanding to the scope of our efforts and to the dimensions of our need to continue our work. Television is the perfect medium to help bring this message across. We are pleased that so many gifted and talented individuals will give of their time, to be with us for our special two-hour telethon."

Catholic Relief Services, founded 40 years

ago, is the overseas relief and development agency of American Catholics, aiding an estimated 18 million people in 70 countries, with programs valued in excess of \$350 million. Among the projects currently supported by CRS funds and staff throughout the world are:

► A special people-to-people, church-to-church food aid program to help the people of Poland in the midst of a series of political and economic crises in that country. Since shipments began, CRS has sent some 35 million pounds of food and clothing, valued at \$19 million. The emphasis is on helping the infirm, the young, the aged, the institutionalized, and pregnant and nursing mothers.

► In Central America, CRS has shifted a number of long-term self-development projects to the short-term task of providing essential items and services to some of the 100,000-300,000 homeless refugees of civil strife in El Salvador, Honduras, Guatemala, Nicaragua and Panama.

► In sub-Saharan and East Africa, 15 years of drought have added millions of sufferers to the toll caused by parched homelands, famine and political upheavals. The prolonged droughts have also left their share of malnourishment, crowded refugee centers and countless numbers of displaced peoples. CRS has been there, in places like Somalia, where one of every four people is a refugee, creating feeding centers, training community health workers, alleviating problems in host countries, and creating longer-term, self-help projects for stricken families.

► The 1980 earthquake in Southern Italy resulted in an outpouring of relief aid from Americans. Within two months, CRS had developed 20 categories of assistance to meet the needs of earthquake victims and to complement government efforts.

## Parishes announce penance services

Indianapolis area parishes are planning penance services for Lent in the next two weeks preceding Easter. Several priests will be available at each location to hear private confessions. It is suggested that readers keep this list handy and participate in a service convenient to each one. The times vary on the services.

Monday, March 29—St. Andrew, 7:30 p.m.  
Tuesday, March 30—St. Monica, 7:30 p.m.

Wednesday, March 31—St. Catherine and St. Christopher, 7:30 p.m.; Holy Angels, 7 p.m.  
Thursday, April 1—St. Malachy and St. Matthew, both at 7:30 p.m.  
Friday, April 2—St. Lawrence, 7:30 p.m.  
Sunday, April 4—St. Anthony and Holy Trinity, both at 2 p.m.; St. Simon, 7:30 p.m.  
Monday, April 5—St. Philip Neri, 7:30 p.m.

For further information, contact the respective parishes.

# What can we defend in Christianity?

by Fr. RICHARD P. MCBRIEN

I recently participated in a seminar at which several bishops were present. When it was over, one of the bishops approached me to say how much he appreciated several of my affirmations about the church.

"There are a few people," the bishop said, "who I wish could have heard you." The clear implication was that there are some Catholics out there—including perhaps a few bishops—who continue to form hard-and-fast judgments about their fellow Catholics on the basis of statements taken out of context and, what is perhaps more important, without really knowing the person to whom the statements are attributed.

It's one thing to read a fragment of a more fully developed position. It's another matter entirely to be present with the person when the position is articulated.

Where that is the case, one can take some measure of the person's basic attitude and spirit, and one can also get a better sense of what a person means by what he or she says. One can observe the person's facial expressions, vocal tones, and gestures, and can note the efforts to clarify and qualify what is being said.

But Catholic fundamentalists abound. They aren't the least bit interested in context.



They've already made up their minds about what can be said—in any context—and what can never be said.

Thus, one can only speak of the pope—no matter which pope, including Alexander VI, one would presume—in superlatives. He is the best, the holiest, the wisest, and so forth. To say anything less is to attack him, because it is to deny him what the fundamentalists insist is his due; namely, the highest form of praise.

Furthermore, to take a position in any way at variance with current ecclesiastical policy is to betray the Church and its leader.

Thus, John Courtney Murray was wrong to advocate changes in official Catholic policy on Church-and-State relations, and it was only proper that he should have been silenced.

St. Ignatius Loyola was wrong to resist officials of the Roman Curia in their efforts to restrict the freedom of his fledgling Society of Jesus, and so it was proper that he should have been imprisoned.

And, if consistency is to be honored, St. Peter himself was wrong to eat with the Gentiles and then to discontinue the practice only after some conservatives came along who might have criticized him for it. And so it was entirely proper for St. Paul to have opposed St. Peter to his face, "because he stood condemned" (Galatians 3:11).

The church, it is said, needs defenders, not critics.

But what is there precisely about Catholicism, and about Christianity itself, that is really worth defending? Why, to be direct about it, was Jesus put to death? What was there about his message that was at once compelling and threatening?

Jesus dared to preach forgiveness of sins. He dared to favor the poor. He dared to break the Sabbath laws when human needs seemed more important. He dared to eat with public sinners and to converse with prostitutes. He dared to criticize in the harshest language the hypocrisy of religious leaders.

His Gospel had almost nothing at all to do with ecclesiastical authority or ecclesiastical laws. On the contrary, Jesus seemed to display a studied indifference toward the task of organizing his disciples or toward formulating precise rules of conduct for them.

He was interested instead in a fundamental change of heart, i.e., a conversion whereby they would put first things first. Seek first the Kingdom of God and all the rest will follow, he insisted.

That Kingdom is a Kingdom "of justice, love, and peace" (Vatican II, Pastoral Constitution on the Church in the Modern World, n. 39).

Catholicism, and Christianity as a whole, is compromised not when its leaders are subject to criticism from within the family of faith, but when the Gospel itself is not practiced, when the community gives it only lip-service.

There is only lip-service to the Gospel when the spirit of forgiveness is absent, when laws are more important than people, when individuals and entire classes of people are demeaned, when the demands of justice and peace go unattended.

Jesus was himself a critic par excellence. His message was threatening, and that is why he was put to death.

But his message was at the same time compelling, and that is why so many accept him as Messiah and Lord.

GOLGOTHA—Confusion and disaster were the Christ was crucified at Calvary. As Lent proceeds

## 'Leaving the nest' can be

by DOLORES CURRAN

There comes a transitional period in family life called *disengagement* or *nest leaving* (stage 5) when offspring begin leaving home. College, military service, jobs away and other temporary absences begin to prepare the single parent or couples for life without children and to prepare young adults for eventual permanent separation from parents.

Although much of the groundwork for this separation occurs earlier in family life, how the couple and offspring experience the disengagement period largely determines the success of the next stage, the empty nest. If young adults are given an optimistic and confident shove toward the future, they will look forward to leaving with hope. If not, they can approach separation with both dread and guilt.

If the parents hold on to these emerging adults with desperation, dreading life without them in the home, their eventual empty nest situation can be bitter. That's why this period is as important in preparing spouses to become a couple as the engagement or pre-natal period.

Yet, so often it is neglected, deliberately ignored. "I just don't think about the children leaving," some parents tell me. "I figure it will be painful enough when the time comes. Why anticipate it?"

Because this is the time to scrutinize the couple's relationship and rebuild it if it has been allowed to disintegrate during the child-centered years. If there are no shared interests, they need to be developed, whether it's gardening, sailing, or taking courses together.

Some couples meet this need creatively. I know one that has begun to cook together. After years of preparing routine meals for five children, they now set aside Saturday night in the kitchen just for themselves and gourmet meals.

Another couple takes a different course

every semester at the local community college night school. So far they have enjoyed learning together such diverse subjects as computer science, conversational Italian, yoga and jazz appreciation. This is also a time that individual spouses should develop friends and interests to keep them enthusiastic once the children are gone.

Again, Lent can serve as a good opportunity for a couple to focus on its readiness in becoming a couple again. Here are some of the questions to focus on this week: Is our relationship as rich as it was before children?

## Talented but kn

by Dr. JAMES and MARY KENNY

Question: I have an 11-year-old grandson who is a know-it-all. This boy is smart; his grades are good. He plays soccer, football, has gone to scouts, goes to camp, and is a good swimmer and skier.

But no matter what subject his parents or anyone else talks about, he has to butt in and give his side. He is an authority on everything. If we walk away from him, he will follow and keep it up.

He has a 7-year-old brother, and he is always giving him a bad time, saying "You're dumb," "You don't know anything," "You're just a baby." Then there is a fight.

This grandson is physically small for his age. With all his cockiness, he is sensitive and cries easily.

Answer: You have vividly pictured the pre-adolescent know-it-all. Yet you are wisely aware that beneath the surface your grandson is sensitive and unsure. His brash act is only skin deep.

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order of the day when reminded of the closeness of confusion in our own lives without the Christ who suffers for us. (Photo by Paul P. Meister)

# The Word

MARCH 22, 1982  
Fifth Sunday of Lent (B)  
Jeremiah 31:31-34  
Hebrews 5:7-9  
John 12:20-33

by PAUL KARNOWSKI

Blizzards and bikinis; oil spills and oceans; Quarter-Pounders® and quiche: common sense tells us that certain things don't mix. It may surprise us, then, to read about a contract between God and man in today's first reading. We associate contracts with lawyers, business people, and real estate agents—anyone but God.

But sure enough, in the pages of Jeremiah we find the terms of a new agreement. (Strictly speaking this arrangement is not a contract; it is a covenant. For the ancients, a covenant was a solemn agreement between two parties, sworn to by the witness of men and gods; if the verbal agreement was disregarded terrible curses would await the violator. In 20th century America, we have no equivalent to the concept of covenant, save for the contract.)

Before we dismiss the idea of a "contract" with God, we should read the terms. They are quite liberal. "I will be their God and they shall be my people. No longer will they have need to teach their friends and kinsmen how to know the Lord. All, from least to greatest, shall know me, says the Lord, for I will forgive their evil-doing and remember their sin no more." The terms of the covenant are flesh and blood: "I will place my law within them, and write it upon their hearts."

Every agreement has its implications, its fine print. In this case, the fine print can be found in the gospel. Jesus, considered the personification of the "new covenant," addresses the consequences of this new contract: "The man who loves his life loses it, while the man who hates his life in this world preserves it to life eternal." Christ illustrates His point with a common example: "... unless the grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit."

This contract, the new covenant, entails constant renewal. Constant death and constant resurrection. Through our actions and our attitudes we can sign and re-sign our agreement with God. The dotted line is on our hearts.



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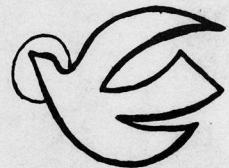
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"May God our Father and the Lord Jesus Christ give you grace and peace." (I Cor. 1:3)

## dreaded time for families

If not, in what ways has it changed? What are some concrete ways of rebuilding friendship and intimacy between us?

Are we looking forward to the empty nest with anticipation or dread? What's good about being alone again? (Think bathroom, phone, and car.) How can we let our children go without making them feel guilty for leaving us? What friends do each of us have? Should we nurture new friendships with other couples.

Do we really have anything worth saving between us? Can we share feelings, dreams and fears? Should we seek some professional

counseling to help us re-establish relationship?

Where does God fit into our lives now? Do we need Him once the children are gone? Can we pray together? Should we consider a marriage enrichment weekend or course?

The empty nest can be an exciting stage for couples who rediscover one another. They can share the pleasure of having launched a family together while beginning to do some of the things they have long wanted to share together, just themselves.

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## How-it-all grandson hides insecurity

Your grandson displays in somewhat exaggerated fashion important signs of adolescent growth. Breaking away from the family and becoming a distinct, unique individual are critical life tasks. Adolescence is nature's transition period when these tasks are addressed.

The temptation with a know-it-all is to put him firmly in his place. You want to tell him that he does not know everything and that no one likes a universal self-proclaimed expert. That would be a mistake not because it is untrue, but because it is not the most effective tactic.

Remind yourself that something good is happening with your grandson. He is looking at life and saying, "I can do it all by myself." However naive that may be, it is better than being dependent and depressed.

Respond to this beginning self-confidence. Listen to him tell you about the many activities he enjoys and does well. Encourage him. Look also for ways to touch and love him that are unconditional, that do not require an achievement.

Encourage him to try new activities. He

sounds like a capable young man. Don't let him rest on his laurels.

School athletics and hobbies may challenge him. Beginners make many mistakes. Your support may give him the courage to grow.

This is also the time to offer him new privileges and duties. A later bedtime. A larger allowance. He may now be required to prepare a full meal, mow the lawn, clean house. He is growing up.

The objectionable part of your grandson's behavior is not his superficial self-confidence, but the way he uses this to put down others. Ignore this part of his brash act.

Self-confidence is a marvelous trait. Putting down others is not.

When he puts you or someone else down, do not respond. Talk about something else. Lose interest in the conversation. Walk away. Help his little brother to get away at that time. Truly self-confident persons are able to listen to and value the opinions of others.

At the same time, make him feel secure. Give him new privileges and expectations consistent with his increasing age and ability. And let him know you love him.



# We ARE The Church

by Fr. THOMAS C. WIDNER

"I'm from the old mold," she described herself, "a nice person who smiles a lot. Everyone thinks I know something, but I really don't."

Mary Flaten says she's made 'a quantum leap' from that mold, however, and "I think I am more comfortable now in the presence of God and more humble than I ever thought possible." Her niceness shows through and so does her humility, one based on a sense of humor which suggests a worked at self-confidence and a determination to grow.

She is a 64 year old widow, the director of religious education at St. John's in Bloomington, and she has the respect and admiration of educators half her age.

She came to the Midwest from Long Island, graduating from the University of Michigan, and she married a professor of audio-visuals from South Dakota whose skill was in microphotography and who obtained a teaching job at Indiana University. While he taught, Mary raised a family of eight children—until her husband died suddenly eight years ago.

"I was utterly devastated at that point," she said. "A year before that our oldest son had been killed in an automobile accident. He had just obtained his doctorate in physics; he was a brilliant person who loved life. With both

deaths I was stunned for a long time. I had no direction and I didn't care to have any."

MARY AND HER HUSBAND Clancey had regularly attended Saturday morning Mass at St. John's. "It was the only time we had together," she recalled. "When you're raising eight children, you don't see much of each other." Several months after his death she found herself there "feeling numb," she said. "But, you know, we say at the offertory we bring ourselves to God. I thought, 'Who wants me now as I am?' Well, I took all my worries about finances and being alone and all my lack of self-confidence and imagined myself putting it into a bag and dumping it all right there. I told God there, 'You've got me.' Some weeks after that," Mary explained, "Father Frank Buck (St. John's pastor) offered me the job of religious education director."

"I still don't know why I took it. At first I told him 'no, I can't take that job—that's for sisters—I don't know religion—I told the committee that interviewed me I couldn't even type'. But they hired me. And the first year I felt so incapable I thought Benziger was a bishop somewhere."

She admits she's come a long way from that time six years ago when St. John's education committee hired her. "It has really allowed me to grow," she believes. "I find it a tremendous privilege to be able to read, to be in touch with

bright and sensitive people, and to see our own education committee as well as the whole Office of Catholic Education grow."

SHE CREDITS SISTER Judy Shanahan "with helping our own parish board to grow. She rode us hard but I was watching our group meet the other night and they were talking about goals and objectives. They knew how to phrase it and what they were doing with it. It's really thrilling for me to see the growth of lay people in working for the Church."

Mary sees herself as one of the diffident ones. "I've come to a sense of my own self-confidence," she claimed.

She has a very devoted interest in meditation resulting from her attachment to St. Teresa of Avila. "I read a book about her once and thought it the dumbest thing I ever read. But somehow I kept going back to her. She was a woman of her time, 47 before she began doing anything that stirred anybody. Yet she was very practical and pragmatic, a worker and an administrator. Her spiritual experience comes from her rock bottom love of God. It wasn't something she just pinned on. I'm in awe of her."

Because Mary finds great support in St. Teresa she takes time occasionally to seek spiritual advice from the Carmelites in Indianapolis. "It's very difficult reading St. Teresa and it's difficult finding a spiritual advisor. Sister Teresa Boersig there has been a great friend. Another sister who literally took me by the hand was Sister Mary Margaret Funk at the Office of Catholic Education." Mary believes these are remarkable women, "not the old stereotypes of nuns," she said, but the kind St. Teresa would have welcomed.

HER GREAT THRILL at the moment is looking forward to a trip to Avila this spring.

Of being a widow Mary described "the 'aloneness' which is most difficult. Not 'loneliness' because I'm kept busy. There is a center in marriage which was my concern and, of course, being the center of someone else's life. But for me now, this aloneness is the tool for which I find faith developing in me. I don't know where I'm going with it. But it's my most significant wrestling point now."

Her memories of "my early Catholic experiences are negative," she said. "My mother was pious and my father negative. I was frail as a child and taken out of Catholic school about the third grade at a doctor's recom-

mendation because of a punishing nun of whom I lived in fear. And I've had no more Catholic education than that.

"But it never occurred to me as I was getting older to not go to church. After I got my teaching degree I couldn't find a job in Michigan and I wanted to stay in the Midwest. Then I was told that I never would find a teaching job in the public schools there because I was Catholic and there was a strong anti-Catholic tendency at that time. I couldn't find a job in Catholic schools either because my education was in secular schools.

"MY HUSBAND WASN'T Catholic and after I married Clancey, I never asked him to become one. Yet he always went to church with me and he saw that the children went, too. This despite his own very bad experience as a Missouri Synod Lutheran hearing a hellfire and damnation sermon at an aunt's funeral. When Clancey became a Catholic 20 years later, it was a surprise to me. Because of or despite some rigid demands made on me, I never thought to be anything but Catholic."

Her faith has always been expressed through activity, she explained. She was instrumental in organizing a Passion play at Easter, one result being a kind of community among the participants. It is community which she sees as a real function of today's church. "People are isolated from their families," she said. "The church is a focal point. They need an instant plug-in. A husband's job changes every two years and people can't warm up to new friends and situations in a year and a half. But the church can provide quick access to warmth, community and activity if it wants to."

The church offers so many experiences of faith to people, she believes, that it can offer people a center for their lives. "Outsiders have seen us as an unchanging church," she said, "if we utilize that it could really help stabilize the loss of home and family and friends today."

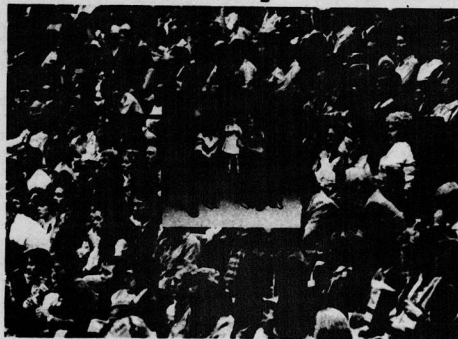
"That's where I'm at today," she stated. "I'm fortunate to be part of a small community like St. John's. Community life is very important to me. I'm fortunate to see myself and the people I work with grow. I enjoy that. Now I'm waiting for God to tell me what to do next."

If the last few years are any indication of the next few, God must have plans for her. "I talk to him so much," she said, "I think sometimes he must say at night, 'I'm glad she's gone to sleep.'"



Mary Flaten and Fr. Francis Buck

## Of every 100 Americans 3 are mentally retarded.



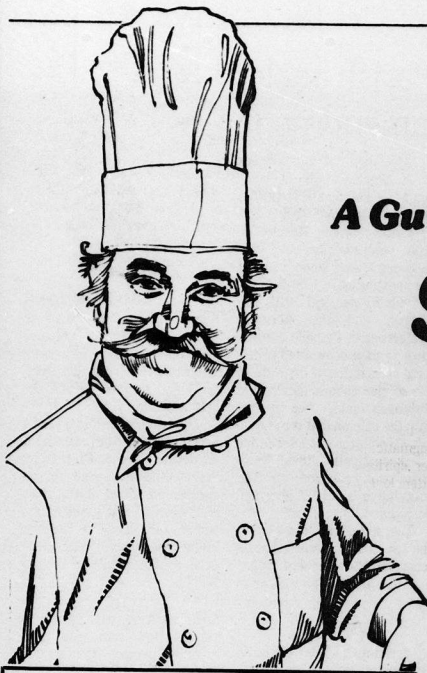
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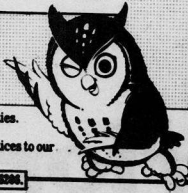
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# The ACTIVE List



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

Send to: The Active List, 530 Stevens St., P.O. Box 174, Indianapolis, IN 46206.

## March 26

The annual rummage sale and bake sale will be held at St. Mary parish, Danville, from 9 a.m. to 5 p.m.

\*\*\*

A Lenten fish fry held in Holy Spirit gym, 7241 E. Tenth St., Indianapolis, will be served from 5:30 to 8:30 p.m. Tickets for adults, \$5; children, 5-11, \$2.50; under 5, free.

\*\*\*

The athletic department at Secacina High School, 5000

Nowland, Indianapolis, is serving Friday Lenten dinners through April 2 from 4:30 to 7 p.m. Tickets: \$3 for adults; \$1 for children ten and under.

## March 27

"Creating Liturgical Art" is the Liturgical Art Workshop topic at the Christian Leadership Center, 3300 Cold Spring Road, Indianapolis, 9:30 a.m. to noon.

\*\*\*

The Ladies Society from St.

Catherine and St. James parishes, Indianapolis, will hold a joint day of recollection at the Beech Grove Benedictine Center. Contact Sr. Anita Eberle, 783-3158, for further information.

\*\*\*

St. Michael parish, 30th and Tibbs, Indianapolis, is having a mission through April 2. It will be conducted by two Passionist missionaries at 7:30 each evening. All interested persons are invited.

## March 27, 28

Holy Trinity's spring bazaar will be held at the parish, 902 N. Holmes Ave., Indianapolis, beginning at 10 a.m. Orders for Easter Poticas taken.

## March 28

Holy Angels parish, Indianapolis, is sponsoring "Brigadoon" at the Beef-n-Boards, 3301 N. Michigan Road, at 6 p.m. Tickets are \$15 per person. Call Holy Angels rectory, 926-3324, Mrs. Vanilla

## Father Waldon to speak

Father Clarence Waldon, archdiocesan director of Evangelization and pastor of Holy Angels parish will be the main speaker at the annual Acies

Burnett, 924-9940, or Mrs. Judy Johnson, 546-1535 or 923-3984.

\*\*\*

Highlights from the musical, "Godspell," will be presented by the Marian College Theatre at St. John Church in downtown Indianapolis at 4:30 p.m. The public is invited. No admission charge.

\*\*\*

"The Aging and the Elderly" is the topic for the Sunday Lenten series at 9:30 a.m. at St. Christopher parish, Speedway.

\*\*\*

A card party sponsored by the St. Therese Ladies Auliary, Knights of St. John, will be held in Little Flower cafeteria, 1401 N. Bosart, Indianapolis at 2 p.m.

## March 30

Our Lady of Guadalupe Circle, Daughters of Isabella, will have a card party at 8 p.m. at the Knights of Columbus Home, 223 E. Market St., Jeffersonville.

\*\*\*

St. Francis Hospital Center, Beech Grove, is offering a program at Holy Name School, Beech Grove, from 8 a.m. to 4 p.m.

\*\*\*

A Lebanese luncheon by Binnette L'Yorne for the Faye Aljamie Williams Scholarship Fund will be held at Christ the King School cafeteria, 5858 Crittenden, Indianapolis, from 11 a.m. to 2 p.m. Donation: \$5 per person.

## Parish backs amendment

More than 300 parishioners at St. Gabriel's Church have signed a statement of support of Terence Cardinal Cooke and Archbishop John Roach for their position backing the proposed Hatch amendment to the Constitution.

"While we feel that the Church and the National Conference of Catholic Bishops must remain committed to full legal recognition of the right to life of the unborn child," the statement said, "we concur with the opinion that the as-yet-unborn children cannot wait for a theoretically ideal constitutional solution to the cumulative horror of abortion-on-demand."

The statement was sent to the two United States senators from Indiana, Richard Lugar and Dan Quayle, as well as to



Cardinal Cooke and Archbishop Roach. Copies also went to Archbishop Edward O'Meara, and United States Representatives David Evans (8th Dist., Ind.) and Andrew Jacobs, Jr. (11th Dist., Ind.).

The letter to Cardinal Cooke accompanying the statement urged the American hierarchy "to continue to speak out on specific wordings of the laws and constitutional amendments which will have a positive impact on social justice and promote the dignity of human life."

## April 1

A rummage sale will be in progress at Holy Name School, Beech Grove, from 8 a.m. to 4 p.m.

\*\*\*

Classes in Seminars in Parenting: Birth to 12 Months will be held on Thursdays, April 1 through April 29, from 10 a.m. to noon at the St. Vincent Wellness Center, Zionsville. To register call 873-2799.

## April 1-4

Mount Saint Francis Retreat Center in southern Indiana will offer a youth retreat for high school seniors. Call MSF, 812-923-8818, for reservations or information.

## April 2-4

The Beech Grove Benedictine Center, 1402

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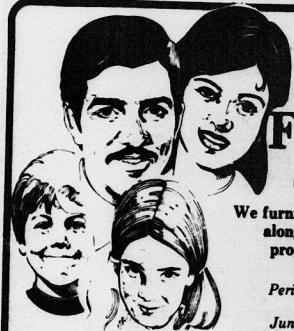
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# The Active List

Louis will direct a Scripture retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681 for information.

## April 3

A Grayson Brown workshop on contemporary religious music will be held at St. Bridget parish, 801 N. West St., Indianapolis, from 9 a.m. to 4:30 p.m. Pre-register. Number of participants limited. Call or write Juanita E. McClure, 4010 N. Capitol Ave., Indianapolis 46208, phone 317-283-6960, for information.

\*\*\*

Indianapolis SDRG groups will hold an auction at Immaculate Heart of Mary parish, 5692 Central Ave., Indianapolis, from 6 to 8 p.m. Social time follows auction.

## April 3, 4

The Benedictine Sisters of Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove, invite young women, 18 or older, to a vocation weekend at the convent from 9:30 a.m. Saturday to 1:30 p.m. Sunday. Call Sr. Rose Marie Scherschell, 317-787-3287, for information and/or registration.

## April 4

The annual day of recollection for women in the Tel City Deanery will open with Mass at 11 a.m. Women of St. Mark parish will host the program.

\*\*\*

St. John parish in downtown Indianapolis will continue its Festival of Arts program with a recital in the church at 4:30 p.m. No admission charge. Public invited.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St.

Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30

p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road: St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy

Name, Hartman Hall, 6:30 p.m. St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1205 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Classes to be held for adoptive parents

A series of six consecutive Monday evening classes on being adoptive parents will begin Monday, April 12 under the auspices of Catholic Social Services' Family Life Education program. Classes will take place at the agency at 623 East North St. at 7:30 p.m.

Dr. Jerome Smith, associate professor at the Indiana Univer-

sity School of Social Work, co-author of "You're Our Child," and a family counselor at CSS, will conduct the classes.

The classes are designed to help parents with adopted children enhance the parent-child relationship. Group discussion, role-playing, and contributions by outside experts will also be included in the class format.

Topics to be discussed include community attitudes toward adoption; fantasies of

both adoptive parents and children; what parents should know about genetic diseases; legal aspects of adoption; the "how" of telling children about their biological origins; special issues affecting the adopted child; the sealed record controversy; and how to help the child achieve an identity consistent with his adoptive family.

For further information and registration, call CSS at 632-9401.

## OBITUARIES

† ABRAHAM, Gertrude, Holy Trinity, Indianapolis, March 16. Mother of James H. Abraham.

† ANDERSON, Alberta May, 78, Sacred Heart, Indianapolis, March 24. Mother of D. Catherine VanOdel, Ann May, Ella Mae Moore, Salvadore, Theodore, Cornelius, James, Albert and Robert E. Anderson Sr.; sister of Alice Oberlies.

† BARRY, Oscar F. Jr., 67, St. Joan of Arc, Indianapolis, March 18. Husband of Virginia; father of Deanna Thompson, Karen Oh, Oscar F. III, Steven and Douglas Barry; brother of Martha McGowan and Joseph Barry.

† BAXTER, Neville O., 73, Sacred Heart, Indianapolis, March 15. Husband of Elizabeth; father of Betty, Nick and John Baxter; son of Stella Baxter; brother of Paul, George and Maurice Baxter.

† BOCKWEG, Goldie P., 80, Holy Cross, Indianapolis, March 23. Mother of Christina Chaplin, Joyce and Emma Bockweg; sister of Etta Smith and Bessie Fleewood.

† BRUNO, S.J., 68, Christ the King, Indianapolis, March 18. Husband of Nancy; father of DiAnn Thanas, Thomas, Charles, John, Michael and Joseph Bruno.

† DOYLE, Alvin B., St. Jude, Indianapolis, March 20. Husband of Helen; father of Charlotte Mohr,

Ann Rice, Mary Hines, Barbara Boehm, Gerald, Richard and John Doyle; brother of Margaret Jorger, Clara Kramer and Mildred Hertz.

† FIBCUS, Cecelia K., 81, St. Anthony, Indianapolis, March 15. Mother of Mary Campbell; sister of Margaret King.

† FOERDERER, Birdie V., 86, St. Matthew, Indianapolis, March 15. Mother of Josephine Greene, Catherine Walker and Louis J. Foerderer.

† FOHL, Christina Marie, infant, St. Michael, Brookville, March 15. Daughter of Robin and Mary Jo (Lang) Fohl.

† FRY, Delmar, 67, Immaculate Conception, Millhouses, March 11. Husband of Evelyn (Eden); father of Larry, David, Steven and Richard Fry; uncle of Donald Wilmer; son of Mary Vanderpohl Fry.

† HARDIN, Helena Bischoff, Calvary Cemetery, Indianapolis, March 23. Wife of Albion; mother of Michael Hardin and Judith Hall; sister of Clara Wroth, Thomas and George Bischoff.

† HENRICKS, Raymond A., 71, St. Barnabas, Indianapolis, March 18. Husband of Mary; father of Jennifer Orland, Teresa King, Bonnie Peavler, Lana, Lori, Katrina, Daniel, Jerry and Chris Henricks; brother of Rosalyn DeFelicis, Clifford, Arthur, Chester and Warren Henricks.

## Services held for Franciscan sister

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister M. Dolorine Starke, 88, was held in the motherhouse chapel of the Sisters of St. Francis here on March 22. She died on March 18.

She entered the Oldenburg community from St. Louis parish, Batesville, on July 2, 1912.

During her years as an elementary school teacher, she was assigned to parishes in Ohio, Illinois, Missouri and Indiana. In the archdiocese, she taught at St. Andrew, Richmond; St. Mary, New Albany; Little Flower, Holy Trinity and St. Lawrence in Indianapolis.

One sister, Leona Schimke of Batesville, survives.

† LAUFMAN, Mary E., 41, St. Margaret Mary, Terre Haute, March 19. Wife of William; mother of Kathleen and William D. Jr.; daughter of Mr. and Mrs. Louis Roehm; sister of Louis Roehm.

† LILLIS, Kenneth, 61, St. Luke, Indianapolis, March 23. Husband of Martha; father of Kathleen Timley, Paul, Christine, Lori, Tom and Jim Lillis.

† LYONS, Ellen Catherine, 71, St. Thomas, Indianapolis, March 22. Mother of John, Thomas, Robert and Charles Lyons and Ellen Gremling; sister of Mrs. Cornelia O'Connor, Mary Hoffman and Anna Kennington.

† MAHONEY, Mary Elizabeth (Betty), 75, Our Lady of Lourdes, Indianapolis, March 17. Wife of William J. (Bud); mother of Gertrude McConahay and Jack Mahoney; sister of Eva Buser and Helen Deggen.

† MITCHELL, Roland J., 78, St. Mary, Richmond, March 16. Husband of Della; father of Lilli Hirschfeld, Joan Arnold, Roland Jr., James and Patrick Mitchell; brother of Martha and Earl Mitchell and Katherine Moak.

† MOORE, Mabel L., 84, Sacred Heart, Terre Haute, March 19.

† OWENS, Mary C., 90, Sacred Heart, Terre Haute, March 22. Mother of Albert F. Owens.

† REGENSBURGER, Fred R., 79, Sacred Heart, Indianapolis, March 23. Husband of Mary (Wise).

† RIDGEWAY, Catherine (Pickett), 88, St. Mary, Richmond, March 15. Wife of Ernest; mother of Anna Marie Davidson and Michael Pickett; step-mother of Claudia Orobom; sister of Mary Hall, Joseph, Sam, Anthony and Phil Michael.

† ROTH, Patricia L., 50, St. Andrew, Indianapolis, March 20. Wife of Norand (Tony); mother of Louise Ann McKeand, Sharon McQueen, Susan Talley, Patricia Roth, Michael, David and Glenn Roth; step-daughter of Mildred Fateley; sister of Karen McKenney.

† SCHAFFER, Laura, 79, St. Michael, Madison, March 17. Sister of Marie Torline and Agnes Bufta.

† SCHINDLER, Dorothy L., 70, Little Flower, Indianapolis, March 24. Wife of Leo; mother of Angela Hundley; sister of Garnet Lindburger, Ruth Stephenson, Katherine Harris, Frederick Weber, Bertha Alvey, Mary Ann VanBritten, Alyne Thompson and Bette Weber.

† SCHMALZ, Hilda A., 80, Holy Spirit, Indianapolis, March 15. Mother of Louis Schmalz; sister of Joseph and Edgar Sitzman.

† SHERER, William C., St. Michael, Indianapolis, March 19. Husband of Charlotte; father of Larry Scherer, Gwen Pettigrew, Mary Sherer, Emily Kirby, Dorian Sendelweck; brother of J. Gordon Sherer.

† SNYDER, Anna, 92, St. Philip Neri, Indianapolis, March 19. Sister of Cecelia Hall.

† SUCH, Alva T., St. Christopher, Speedway, March 17. Husband of Carolyn; father of Alva III, Lawrence, Gerald, John and Joseph Such, Lisa Blue, Andrea Eastbridge; brother of Edward and Robert Such.

† VONDERHEIDE, Marie, 80, St. Michael, Brookville, March 18. Wife of Walter; mother of Irwin, Elmer, Walter Jr. and Harold Vonderheide; sister of Paul Walpe and Dora Lorenz.

† WENNING, Albert G., 77, St. Louis, Batesville, March 3. Husband of Christine; father of Mary Jo Siedling, Doris Schwiwer and Dale Wenning.

† YODER, Loretta S., 81, Little Flower, Indianapolis, March 23. Mother of Dorothy Peavy, John Jr. and Harry Yoder.

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# YOUTH CORNER

## Students express thoughts on racial differences

by Fr. THOMAS C. WIDNER

"The world is like a rainbow with yellow, red, orange, green, blue, black and white. But, black and white are known as the majority colors which have been transformed into racial groups that were put down as minority groups.

"Black and white are colors that stress the shadows and light on the earth. These groups have been burdened with many shadows hoping to reach the light.

"To have troubles I can feel but, I cannot deal with being black. If I were black I could deal with being teased, called names or put down. It is hard enough living the life as a white. But as a white you are always being put at the top and heavenly praised. At times I wish I could be black and try to cope with the troubles they have and try to find an answer for them."

That is the observation of Michelle Fultz, eighth grader at St. Joan of Arc School. Michelle was first prize winner in an essay contest sponsored by the Joseph Clark Justice Committee at the school. Idea for the contest came from Lillian Jones, social worker at the school from Catholic Social Services, as a result of Black History month projects. Students were asked to write on the topics, "What it means to be black in America" or "What it means to be white in America." Miss Jones gained the services of the Committee in awarding prizes for the contest.

"I am proud to be black,"

wrote Renee Dunn, fourth grader and second prize winner, "because God decided what color I would be and it is my gift from Him.

"Being black is being different from other people. There is a difference in the color of my skin, eyes, and the kind of hair I have.

"Being black is being like other people too. We all need food, clothing, a place to live, things to keep us busy, rest, water, and air. I also need love, and to feel safe and important to my family and friends. White people need this also."

Eighth grader Robyn Crawford, third prize winner, often wondered "how it would feel to become white. I thought then I could do things and go places I can't do or go now. Being white will give me more privileges than I have now.

"In my opinion to be white means to be free. In America whites have a better advantage of getting jobs and money."

Fourth place winner was Mary Orth, a sixth grader. In

describing what it means to be white, she said, "I'm glad I'm white, because it's easier in the business world. The reason is, there are more jobs opened to me. On the other hand, in recent years the United States government and the Federal Court have forced companies to accept more blacks. Today, being black is easier, because there are more jobs available for blacks. There is still a higher rate of unemployment among uneducated blacks than among uneducated whites.

"The problem is that some people are prejudiced against other people, because of their skin color. Blacks can be prejudiced against whites and whites can be prejudiced against blacks. We cannot change this feeling by laws and court decisions. Although these laws help blacks in getting jobs, education, and homes to live in."

Fifth grader Laura Gibbons took fifth place. "I would think to be black in America today would be to have hope in the future more so than in any time in the past.

"I would think that to be black in America today would also be upsetting because people are still prejudiced.

"To be white in America today is hopeful because I can receive a good education and will have many opportunities to participate in during my lifetime.

"To be white in America today also means helping people that do not have the opportunities that I have.

"I am thankful, whether white or black, to be an American, in America today."

\*\*\*

The junior class of Secena Memorial High School is sponsoring a "Spring Hog Raffle" to help defray junior prom expenses. The hog will be processed and double wrapped. Bacon and hams will be cured. The meat will be delivered to the winner's door on Saturday, April 10, the day after the raffle. The class is asking donations of \$1 per ticket or six tickets for \$5. Tickets can be purchased by calling Brad Cangany at 356-6377.

\*\*\*

The Archdiocesan CYO made presentations to thirty-four 7th and 8th graders in the 1982 Science Fair recently. Over-all winner in the 8th grade biological competition was Emily Naughton of St. Barnabas parish who received the J. Earl Owens Scholarship and Trophy for her project on caffeine. Annie Carson of St. Thomas Aquinas parish won the



**WINNERS**—Catholic Social Services worker Lillian Jones congratulates Michelle Fultz for her prize winning essay describing "What it means to be white" in St. Joan of Arc's recent racial awareness contest. Runners up were, left to right, Robyn Crawford (3rd place); Renee Dunn (2nd); Mary Orth (4th); and Laura Gibbons (5th). (Criterion photo by Ruth Ann Hanley)

scholarship and trophy in the 8th grade biological competition for her project on chromatography.

Over-all winner in the 7th grade biological competition was Laura Eisenber of Our Lady of the Greenwood parish for her project on hydroponics. Over-all winner in the 7th grade physical competition was Matt Fox of All Saints School in Columbus for a project entitled "By What Age Do Children Learn to Use English Morphemes?"

Seventh grade over-all winners receive a full campership to the CYO camp of their choice for one week as well as a trophy.

Other winners in the 8th grade biological competition were: Anita Hedges and Lisa Trivet (St. Philip Neri), "Stress"; Ann Myers (Our Lady of the Greenwood), "Concentration"; Michelle Moche (St. Roch), "Speech"; Stephanie Hallagwerth (St. Philip Neri), "Snakes"; Teresa Bziler and Suzi Rippl (Little Flower), "Chickens".

Other winners in the 8th grade physical competition were: Mike Franklin (St. Luke), "Echo Location With Sound Waves"; Pete Daitewitz (St. Michael), "Chromatography"; Ed Walsh (St. Michael), "Mass Spectrography"; Mesika Hartman (St. Simon), "Acid Rain"; Suzie Weaver (St. Pius X), "Crystals".

Other winners in the 7th grade biological competition were: Elizabeth Crisp (St. Matthew), "Can Vitamin C Be Destroyed?"; Julie

Reagan (Holy Spirit), "Blood Clots"; Barbara Wilkes and Elaine Whitehouse (All Saints), "Plants"; Bridget Schuch (Our Lady of Mount Carmel, Carmel), "How Do You Purify Water?"; Shawn Lee and Dawn Sandermaan (St. Pius X), "The Heart"; Todd Cunningham (St. Roch), "Diabetes".

Other winners in the 7th grade physical competition were: Stephen Morrison and Kevin Carroll (St. Thomas Aquinas), "Lasers"; Paul Keetungal (St. Jude), "Electricity"; Cary Sullivan (St. Simon), "Humidity"; Jim Hoppel (St. Matthew), "Seismography"; Stephanie O'Toole (St. Barnabas), "What is Colorimetry?"; Jimmy Criddle and Mike Cady (St. Simon), "Sound"; Matt Reese (All Saints, Columbus), "What is Heat?"; Jenni Gillis (St. Barnabas), "What is Chromatography?"

## Psalm is appropriate to Lent

by JENNIFER PETRONE

"Create a clean heart in me, O God." On the fifth Sunday of Lent, which is March 28, this verse will appear as the responsorial psalm. It is one verse in a series taken by "Kids' Kingdom" as a preparation for Easter. Learning and discussing one verse each week and then incorporating the meaning of it into your everyday life is one way of making your heart ready during Lent for Easter.

This verse can be looked at as a summary of all the others and as a special prayer during Lent. Lent is a time in which to make one's heart clean. It is a time to suffer in some small way, just as Jesus did in a great way while on earth.

Prayers and requests to God are necessary for people. Even Jesus asked His Father for support and strength in the form of prayers when He was on earth. Humans are too weak to exist successfully without God. We need help.

Asking God for help is like asking your own earthly father for help. Have you ever needed assistance in doing homework, or fixing a bicycle, or solving a problem? A father is a good person to ask. He was once a child and therefore knows about the same kind of problems that you have. Most of all, a father loves his children and is willing to help in any way he can.

Sometimes when your father helps you, you may not realize that it is help. Remember, though, that a father knows what is best.

God is a loving Father who knows what is best for each of

His children. Ask Him for help in your daily life in the form of prayers. During Lent especially, ask Him to help create a clean heart in you.

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IN THE MEDIA

# Program depicts populist movement

by HENRY HERX

NEW YORK—This week "American Playhouse" presents a poetic yet clear-eyed drama about a populist movement that swept across northern farm states around the First World War. Called "Northern Lights," the program airs Tuesday, March 30, 9-10:30 p.m. on PBS.

Based on events that usually get little space in American history textbooks, the story recounts an early success for the Western farmer in his long struggle with the Eastern financier. In the hard winter of 1915-16, North Dakota farmers began joining the Nonpartisan League, elected their own state officials and effected reforms that some called socialistic.

The film, which took the prize for best first feature at the 1979 Cannes Film Festival, is interested mainly in describing the conditions that led to the Nonpartisan League's victory. Its black-and-white photography and documentary style strikingly convey the isolation of these farms, the unremitting toll in working the land and the daily life of the Scandinavian immigrants who settled there.

The film is less successful in pegging this historical background to the story of a young farmer (Robert Behling) who delays his marriage to his childhood sweetheart (Susan Lynch) in order to work as an organizer

for the League. It is not the fault of the actors but of an episodic script whose focus is more on the struggle to join the community together than on the wedding of two individuals.

Produced, written and directed by John Hanson and Rob Nilsson, both North Dakota natives, "Northern Lights" is a deeply felt homage to this little-known period and the struggle of hardworking people for the fruits of their labor. The film has an authentic feel of reality that is due in part from the fact that almost the entire cast consists of the local residents of Crosby, N.D.

\*\*\*

"Nova" ends the current season on an upbeat note with a report on "Aging: The Methuselah Syndrome," airing Sunday, March 28, 8-9 p.m. on PBS.

One of the objectives of this documentary is to attack the negative view of old age generally held by Americans. We are told that it is a harmful social myth to associate old age with such concepts as "sick, senile, sexless, helpless and hopeless."

Accentuating the positive, the report shows individuals in their 60s and older carrying out activities that would tax people half their age. It also points out how the life span has increased since 1900 from 47 to 77 for women and to 70 for men.

For all of the past decade's scientific interest in the biology of aging, however, there is still much to be learned about how and why our bodies change with age. What we know for certain is that longevity is the result of two basic factors: genetic inheritance and individual psychology.

The program promises some dramatic scientific breakthroughs in this field in the near future but for the present, it seems, we don't know much more than "you're only as old as you feel."

\*\*\*

Sunday, March 28, (ABC) "Directness" An examination of the recent meeting of Jesuits with Pope John Paul II in Rome. (Please check local listings for exact time in your area.)

Sunday, March 28, (CBS) "For Our Times" Teen-age alcoholics and a new approach to therapy at the



CYO FLAYS—Principal characters from St. Jude's play, "The Trial of Captain Hero," relax outside Holy Rosary Church waiting for the results of the judging of the annual CYO Festival of plays. They are, from left to right, Andy Staris (judged best actor runner-up), Susan Welslifer, Julie Welslifer, Bob Daugherty, Leigh Tully, Nancy Urrutia, and Chuck Roach. St. Roch's CYO won first place in both divisions, comedy/farce and light comedy. (Criterion photo by Ruth Ann Hanley)

Marxwell Institute in Bronxville, N.Y. (Please check local listings for exact time in your area.)

Sunday, March 28, 9 p.m. (NBC) "MacArthur" (1977) Gregory Peck plays the great American hero in this capable if unspectacular film biography. Some violence in the battle scenes but not much. A-II, adolescents and adults; PG, parental guidance.

Radio: Sunday, March 28, (NBC) "Guideline" Father Fenton interviews Sister Florence Mallon about her ministry as a pastoral counselor. (Please check local listings for exact time in your area.)

Monday, March 29, 8-9 p.m. (ABC) "Pavarotti and Friends" Opera star Luciano Pavarotti returns to his hometown of Modena, Italy, sings some of his favorite arias, banters with some stars of the entertainment world and, incidentally, gets to plug his first motion picture, "Yes, Giorgio."

Wednesday, March 31, 7:30 p.m. (Channel 40, Indianapolis) "The Glory of God" Father John Bertolucci interviews several students about the faith environment on the campus at the University of Steubenville and finds out how each of them came to the university and what their relationship with the Lord means to them.

Wednesday, March 31, 10-11 p.m. (PBS) "Light in the West: Photography and the American Frontier 1880-1890." This is a beautiful and poetic elegy for the nation's last frontier and the handful of adventurous photographers who recorded it on glass plates before it vanished.

Friday, April 2, 9 p.m. (NBC) "Let's Do It Again" (1975) Sidney

Potter and Bill Cosby play two lodge brothers from Atlanta who take on some gangster in a boxing scheme in order to raise money for a new lodge hall. Funny to begin with but grows repetitious. Two scenes involving illicit sex and some vulgar verbal exchanges make it mature fare. A-III, adults; PG, parental guidance.

## Pope's life to be subject of new comic book

NEW YORK (NC)—Marvel Comics, which published an "extremely successful" comic book on St. Francis of Assisi last year, plans to publish a comic book on Pope John Paul II, a spokeswoman for the Marvel Comics Group said.

The 64-page comic book life of the pope should be published by this summer, she said.

Steven Grant has written the script in consultation with Father Mieczyslaw Malinski, author of a biography of the pope, and John Tartaglione is

doing the art work, the Marvel Comics spokeswoman said.

She said the St. Francis of Assisi comic has sold a half million copies.

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# Foodbank feeds agencies which feed the hungry

by JIM JACHIMIAK  
(First of two parts)

Because of a tough economy and cutbacks in food stamps and other assistance programs, there are a lot of hungry people around Indianapolis and other cities and towns in the state.

And while a number of agencies in Indianapolis work to feed the hungry, one organization directs its food distribution program to another audience—to the charitable agencies themselves.

It's called Gleaners Food Bank, and it supplies foodstuffs to 105 member agencies which distribute directly to needy individuals. Several archdiocesan institutions and parishes are among these agencies.

First organized in 1980, Gleaners has been affected by federal budget cuts. But Pamela Altmeyer-Bennett, director, explains, "I don't think we would have gotten as far as we have if we weren't supposed to be doing it."

Major impact in the area of funding is yet to come, when the Community Services Administration (CSA) is eliminated. This will mean a loss of \$79,000 for Gleaners after Sept. 30. "Because of some real dedication by CSA and legislators," Ms. Bennett reports, a grant was made to Gleaners before CSA was disbanded.

"Our board is working on a long-range funding program," Ms. Bennett says, "but we don't know how successful it's going to be."

While funding may be down, usage of the program appears to be increasing. This January, 57,132 pounds of food was distributed from Gleaners' recently renovated warehouse at 851 Indiana Avenue. In January, 1981, that figure was 42,020 pounds. Bill Powell points out that January use is likely to be higher than usual because pantries served by Gleaners are replenishing their stocks after the holiday season.

**GLEANERS LIMITS** distribution of food only to its member agencies. "We can't do the follow-up needed to see that the other needs (of those receiving food) are met," Ms. Bennett explains.

Paid staff includes four full-time and one part-time member. Volunteers help take orders, prepare them for pickup, clean the warehouse and sort food.

Lewis Deer of Gleaners notes that member agencies—or pantries—are required to submit a copy of a letter from the Internal Revenue Service to verify they are non-profit in accordance with the Internal Revenue Code.

Agencies must also agree not to resell food from Gleaners and not to hold Gleaners responsible for food which is not usable. Also, agencies must submit a monthly report to Gleaners.

Deer feels that pantries will have increasing difficulty in meeting demand with limited funds. In the years ahead, he foresees "a larger number of smaller users" of food banks. "I look for an increasing number of industries to support these programs in the same way they support the United Fund," Deer believes industry must realize that "we've got to feed the poor."

Funding comes from several sources, with member agencies paying 10 cents per pound of food. Catholic Charities has given

\$1,000 for transportation of food to the warehouse. The Indianapolis Foundation funded renovation of the warehouse and provided some initial operating expenses. Other major supporters include the Church Federation of Greater Indianapolis, Lilly Endowment, St. Paul's Episcopal Lilly Memorial Trust and United Way.

IN ADDITION, equipment such as freezers and a forklift have been donated. "We rely very heavily on donations," points out Marco Molina, resource developer for Gleaners. "That's the name of the game."

Most of what is distributed from the warehouse is donated by businesses, processors and growers. Often it is labeled improperly, near expiration date, in damaged packages or simply is not selling well in the market. While most supermarkets now sell such products in their own stores at reduced prices, Ms. Bennett

said, "Preston-Safeway has been just great to us." Gleaners participates in "Second Harvest," a nationwide program of food distribution.

A new program, "Harvest for the Hungry," will allow individuals to donate food to Gleaners. Ms. Bennett expects that program to supply primarily non-perishable foodstuffs, especially canned goods. She explains that it is not meant to compete with collections taken during the holiday season, but to make people aware that food is needed all year.

Another new program involves contributions from organizations to finance transportation of products. Ms. Bennett estimated annual freight costs at \$30,000.

Generally, products in the warehouse do not stay there long, but "occasionally we get in one item that will not move too fast," says Molina.

(Next week: How archdiocesan institutions are served by Gleaners)

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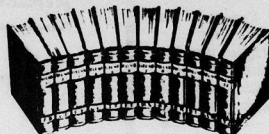
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## Latin American crisis discussed by bishop

"We've preached the Gospel. Now people ask how to make it concrete in this life."

Bishop Paulo Ayres Mattos, bishop of the First Ecclesiastical Region of the Methodist Church in Brazil and president of the Council of Evangelical Methodist Churches in Latin America (CIEMAL), spoke to an ecumenical group of nearly 50 invited guests at the Indiana Interchurch Center recently about the religious and political situation in Latin American countries.

"We want the North to hear the experience of the South," he said. As a result, five teams of Protestant church leaders from Latin America are traveling through the United States. Bishop Mattos spoke along with Eugenio Poma, national secretary for Service of the Evangelical Methodist Church in Bolivia, and Selena Tapper, an Anglican and sub-regional coordinator for the Caribbean Conference of Churches.

"The church supports the poor and oppressed," Bishop Mattos claimed, "not rebels and guerrillas. We've supported injustice in Latin America for a long time—slavery and oppression—now we must repent. The process is very difficult, especially for the Catholic church. But many are taking a commitment to the Gospel seriously."

Ms. Tapper called the East-West debate, the confrontation between the United States and the Soviet Union 'an academic exercise' insofar as the people of Latin America are concerned.

"When you are poor, Christ is the one thing you can hang on to. The church has to care more than just preach or visit after a bombing. We are confronted with people who demand you follow through with your convictions."

## VIEWING WITH ARNOLD

# 'Four Friends' got lost in the rush

by JAMES W. ARNOLD

Given the nature of the movie business and its hit-conscious hype, it's no surprise that a film like "Four Friends" got lost in the year-end rush and Oscar nomination melee.

It's not a hit and not my favorite movie, but it's a serious and often moving major enterprise that took several years out of the lives of producer-director Arthur Penn and writer Steve Tesich. These, of course, are Big Names. Penn ("Bonnie and Clyde," "Little Big Man") is in the top echelon of American film artists, though he's made little impact recently. Tesich is the very hot young writer of "Breaking Away" and "Eyewitness."

Their collaboration figured to be intriguing because neither is inclined to conventional movie twaddle. Each in his own way is disturbing to the smug. Penn has been a consistent critic of middle-class WASP values, especially the tendency to racism and violence, and he often sympathizes with the outsider and non-conformist. Tesich, writing out of a strong immigrant-ethnic-working class background, gives his scripts a social class awareness and gritty reality often missing in the stuff produced by the hotshots from the Ivy League and the California beach houses.

"Four Friends" is uneven but not disappointing. In many ways, it's a deeper version of "Breaking Away," centering on a youthful dreamer, Danilo, who hopes to break out of his

Yugoslav, steel mill environment in East Chicago, Ind., as a writer, presumably—although that is one of the crucial things the movie fails to make clear.



As before, he is in conflict with his gruff workingman father, but this time their relationship is bitter and sad rather than funny.

Also as before, the hero has high school friends with lesser dreams but a great deal of love for each other. The key difference is that one is a girl, Georgia, a free spirit whose ambitions are also large but much less conventional. Georgia fancies herself as the reincarnation of Isadora Duncan, and in the film she embodies the experimental soul of the Sixties, rejecting all the old mores in search of adventure, life, experience—heaven-knows-what, really.

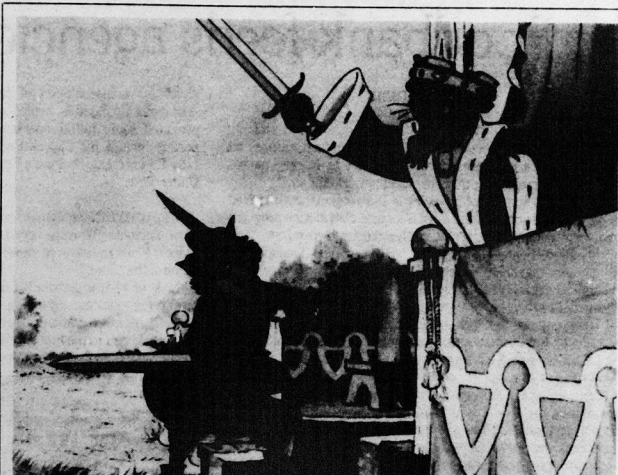
THE FILM is basically the love story of these two—the shy nice-guy hero and the crazily unstable liberated woman—as their paths cross and re-cross amid the turbulence of the Kennedy-Johnson years. All the other relationships serve as background. While there is a happy ending—in this context, definitely a surprise—there are no guarantees, as in life itself.

Otherwise the theme is the classic one about the hopes of youth crashing into life's realities. All the characters bend and compromise a bit, but Georgia resists most, and the film obviously loves her for it.

Since she is the sort who keeps offering herself to various characters as a Christmas present, Penn and Tesich's sentimental affection for this (often tedious) romantic rebel is the chief moral difficulty in the movie. The role is deliciously played by newcomer Jodi Thelen, awash in Hoagy Carmichael-Ray Charles "Georgia" theme music.

Doubtless contributing to the film's box-office woes is the fact that all of the performers are virtually unknown, including Craig Wasson, who as Danilo carries everything on his back. However, the acting is superb, and Penn's images of the period, catching slices of life from Northwestern University to Long Island elegance, are subtly magnificent.

IN FACT, Penn and Tesich try to squeeze in too much—a reference to hippies, here, Vietnam there, freedom rides in the South, the assassinations and moon landing, etc.—and you get the feeling "Four Friends" would've been better as a leisurely TV mini-series. There is seldom time to savor meanings and connections. Still the film is loaded with fine moments, including a marvelous Serbian



ROBIN'S RETURN—The daring fox, Robin Hood, challenges the neurotic Prince John in this scene from Walt Disney Productions' 1973 animated feature, "Robin Hood." Brian Bedford vocalizes the legendary outlaw and Peter Ustinov provides the voice for the tyrannical prince. The film is being re-released to theaters nationwide beginning April 2. (NC photo)

picnic and a lovely scene in a cemetery when Danilo says farewell to a girl he might have loved.

One melodramatic episode would be right at home on the Tube. Danilo almost achieves one sort of American dream when he marries the sister of a wealthy Northwestern roommate, only to have his new father-in-law, depressed at losing his daughter to a Slavic immigrant, shoot everybody at

the reception.

Fathers, as you can see, are a problem in "Four Friends." This kind of class conflict is probably less likely in the future, since current federal economies make it improbable that working class kids from

East Chicago will be able to mingle with the uppercrust at colleges like Northwestern.

(Thoughtful nostalgic drama, flawed but often touching; satisfactory, with some moral reservations, for adults). USCC rating: A-3, adults.

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

Chariots of Fire; On Golden Pond; Shoot the Moon; One From the Heart; Four Friends; Ragtime; Taps; Whose Life Is It Anyway?; Making Love; Sharky's Machine.

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