

# THE CRITERION

## Synod document affirms psychological need for individual confession

VATICAN CITY (NC)—Individual confession and absolution, expected to be a key theme of the 1983 world Synod of Bishops, "responds to the deep psychological needs" of human beings, says the synod working document made public Feb. 17.

The working document for the month-long synod, scheduled to open at the Vatican Sept. 29, was released in Latin and in unofficial French and Italian translations at a Vatican press conference by Archbishop Jozef Tomko, general secretary of the synod.

The working document was prepared by the synod's 15-member council on the basis of responses from 96 bishops' conferences, Catholic organizations or Vatican offices to the "lineamenta" or preparatory "framework" document issued a year earlier. The latest document shows a much greater emphasis on the importance of individual confession.

The "lineamenta" devoted slightly more than a page to the topic, while the working document's treatment of the subject covers nearly five pages.

"It appears evident that the worthy celebration of the sacrament of reconciliation, and in its sphere individual confession with the minister of Christ and the church, responds to the deep psychological needs of man and can contribute to the maturity and serenity of souls and to interpersonal relationships," the working document says.

"SOME, HAVING abandoned the celebration of penitence with individual confession, have begun to manifest the anxieties of their soul, and sometimes its guilt, to psychologists and with too much gullibility even to astrologers and others," the document adds.

The theme of the 1983 synod is "reconciliation and penance in the mission of the church."

The working document reaffirms the long-time church stance that "individual and complete confession, with the respective absolution is the only ordinary mode whereby the faithful can reconcile themselves with God and with the church."

General absolution is permitted only "if there is a great need, namely when in view of the number of penitents, sufficient confessors are not available to hear individual confessions properly within a suitable period of time," the document says.

"A person has an interior need to open his or her soul to another," Archbishop Tomko told NC News after the press conference.

The 70-page working document is an expanded version of the "lineamenta," drawn up along the same lines but devoting more space to "the promotion of reconciliation in the various spheres of personal and social life," Archbishop Tomko said at the press conference.

"THIS PART IS almost completely new, prepared at the request of several bishops, in order to create a space for discussion of concrete solutions and to show once again that true interior conversion brings a fundamental contribution to renewal and reconciliation in society and the world," he added.

"Here," says the working document, "is a call for the work of the synod: May it declare in an incisive manner the obligation which Christians have to commit themselves to the ways of penitence, which converts hearts, in order to eliminate the ferment of hate and violence which sustains wars and to revive the flame of the Spirit so that the disciples of Christ may be found 'strong in faith and active in work.'"



**YOUNG TEACHER**—Eduardo Flores, 14, teaches others to read and write at a camp for persons displaced by El Salvador's civil war. About three years ago his mother was killed during a civil war battle and Eduardo and his father were forced to leave their home. In the camp he joined a literacy class and despite having only three years of formal education he decided to teach others. (NC photos from UPI)

## Committee OKs nuclear freeze resolution

A resolution calling for a nuclear moratorium took a first step last week in the Indiana General Assembly as SCR 42 was approved in Senate Public Policy committee by a 7-1 vote.

The resolution would have the Indiana General Assembly urge the United States, the Soviet Union and other nations to "pursue an immediate and complete mutual and verifiable moratorium to the nuclear arms race" and then "mutual and verifiable reductions in nuclear weapons."

A previous bill calling for a state referendum on the issue was dropped in favor of the resolution. Senator Morris H. Mills (R-Indianapolis), a Quaker and sponsor of the bill, said he didn't mind deleting a provision calling for the referendum in 1984. If the resolution passes, said Mills, the message will reach Congress and President Reagan sooner.

The resolution was supported in committee testimony by many religious denominations and organizations including the Indiana Catholic Conference and Leadership Conference of Women Religious.

In other legislative action an amendment was defeated which would have allowed teachers in all accredited schools to benefit from a bill calling for tax credits to businesses that hire public school math and science teachers to work in positions relevant to their academic training during school vacations. The vote was 51-44 with the question of constitutionality raised in objection to the

amendment. That bill, HB 1814, awaits third reading in the House.

Bills prohibiting the disconnecting of utilities during the winter months to the poor, elderly and handicapped have failed to get a hearing in committee. One sponsor, Robert K. Alderman (R-Fort Wayne), may attempt to amend a disconnect ban onto another bill on second reading in the House.

SB 158 which would discontinue the property tax exemption for tangible property used by not-for-profit corporations in the operation of residential facilities for the aged or Christian Science homes or sanatoriums was amended in committee to reduce the negative effect on churches and religious organizations.

HB 1340, which would protect the elderly and disabled under laws currently applying to child abuse was approved by committee and sent to the House. Services required by the bill were decreased to lessen the fiscal impact from \$8.3 million to \$900,000.

### Looking Inside

**JOBS WANTED**—Sixty-five Criterion readers placed ads in a special one-time only service in this week's issue. If you are an employer, turn to page 13. St. Peter's Parish in Franklin County is this week's Parish Profile. Turn to page 12.

the criterion

Vol. XXII, No. 21 — February 25, 1983  
Indianapolis, Indiana

# Local priest feels kinship with Latvian cardinal

by SUSAN MICINSKI

Father John Beitans, associate pastor of St. Christopher Church in Indianapolis, recently traveled to Rome for the ceremony elevating bishops to the honor of Cardinal. This awesome event was even more meaningful to Father Beitans because one of the Cardinals-designate was Julius Vaivods of Latvia. What makes this so significant?

Born in Germany of Latvian parents, Father Beitans, who came to this country at the age of five, feels a close kinship to the Latvian people. His parents were some of the many who fled Latvia at the time the Russians annexed that nation into the Soviet Union and established political control and instituted religious oppression.

Father Beitans said it is significant on several accounts to have a Cardinal in Latvia. "For one thing, there really are not enough people to justify having a Cardinal," he explained. He also mentioned that the geographic size of Latvia is too small. "But it is significant in the eyes of Pope John Paul II," he continued.

Having a Latvian ministry in Indianapolis was a special reason for Father Beitans wanting to attend this event. This ministry works mainly with older Latvians "who know enough English to function in it, but feel more at home speaking Latvian," he remarked. Once a month Father Beitans celebrates Mass in their native language at St. Christopher's and nearly 100 people attend.

Father Beitans estimated that there are about 1,000-1,500 Latvians in Indianapolis. Of this total, "probably about 400 or so are Catholic," he said. He noted that not all the Latvians are the same age, so the younger ones have integrated into other parishes. When he first learned that Julius Vaivods would become a Cardinal he called a family here to tell them the news only to find they already knew and were opening the champagne.

"Of course, you can imagine the celebrating in Rome was on a much grander scale," he went on. "Some of the cardinals had retines numbering in the thousands. But the Latvian Cardinal only had 15 people, and even that included the people from the Vatican who work in the Latvian office of Vatican Radio. The only person allowed to accompany the Cardinal from Latvia was one priest secretary."

Although never having visited Latvia or meeting Cardinal Vaivods before, Father Beitans knew of him. In 1975 when the Eucharistic Congress for Roman Catholics took place in Philadelphia, Father Beitans met

three priests from Latvia. This was the first time Latvian priests could come to the United States. These priests knew the then Bishop Vaivods.

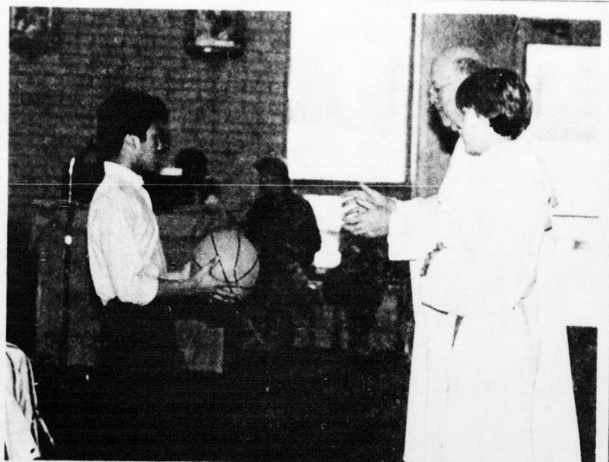
At the time of Pope Paul VI's funeral, Father Beitans who was in attendance there met the auxiliary bishop of Latvia, Julius Zondaks. The auxiliary bishop was accompanied by one of the priests Father Beitans had previously met in Philadelphia. From these encounters, Father Beitans was able to learn of Julius Vaivods, and in turn, the other was able to learn of Father Beitans from his associates.

"There really was no need for us to communicate," Father Beitans stated. "We live in separate worlds, but it is intensely interesting to be aware of what's going on there. It would have been difficult to have tried to communicate with Cardinal Vaivods because you never know what's safe to say and what's not."

According to Father Beitans a lunch was held by the Latvians for Cardinal Vaivods. "But the priest who came with Vaivods didn't come to it because he was afraid that it might mean politically for him," he observed. Yet, the same day a reception sponsored by the Soviets was held on account of "the great honor that was bestowed on a Soviet citizen," the priest said. He indicated he was not invited to that reception.

"Being there was like a dream," Father Beitans said. "It was a very tear-filled, emotional event. Being present to receive the first blessing given by Cardinal Vaivods was very special and moving."

Another highlight of Father Beitans' trip was being part of a private audience (seven



**BASKETBALL OFFERING**—In celebration of Catholic Schools Week, Teddy Bordador of St. Anthony's, Clarksville, brings up a basketball in the Offertory Procession as a sign of sports involvement. Ready to accept the offering is Father Bonaventure Knaebel, principle celebrant of the Mass. (Photo by Father Louis Manna, O.F.M. Conv.)

people) with the pope. Some prepared remarks were exchanged between Cardinal Vaivods and the pope. Essentially, the cardinal thanked the pope, and the pope replied that he hoped it all would be for the glory of God.

Upon meeting the pope, it is customary to kneel and kiss his ring. However, upon Father Beitans' meeting, he did not follow through on this. "I was the last one in line and I was pinned up against a chair," said Father Beitans. "There just wasn't room for me to genuflect so I grabbed his hand with both of mine to greet him warmly." According to Father Beitans, the pope looked at him and said "you are from the United States, aren't you?"

"I don't think the pope was offended by my

not genuflecting—he actually looked kind of amused and had a smirk on his face," said Father Beitans.

What did Father Beitans get out of this trip? In a nutshell, "rather than building bombs, let's encourage the faith here as well as there. If Latvia can turn out 22 priests for the year to staff various parishes throughout the Soviet Union they must have a strong faith. It's amazing they can find people who want to be a parish priest in the Soviet Union. And I also was reminded once again that American Roman Catholics are painfully unaware of the realities of the life of Catholics in the Soviet Union (mainly Latvia and Lithuania)," Father Beitans concluded.

## Workshop brings sacred stories to life

by Fr. THOMAS C. WIDNER

"It isn't the same without Him. If we do what He did when He was with us, then maybe the power of life we felt then will be with us." So Father John Shea explained the desire of Jesus' disciples and friends to cope with the reality of their Lord and Saviour who left them—not once, but twice.

Father Shea, a theologian and poet who teaches at St. Mary's Seminary in Mundelein, Ill., and who has authored half a dozen books including "Stories of God" and "Stories of Faith," wove his storytelling skills around 300 avid listeners at St. Margaret Mary Church in Terre Haute last week. Invited by the Terre Haute Religious Education Center to conduct a two day workshop, Father Shea explored with religious education personnel the retelling of sacred stories for achieving one's identity and purpose.

"It isn't the same without Jesus," Father Shea appealed. "That's why the Gospel asks about the disciples—what are they staring at?—once Jesus has ascended into heaven. They had to 'get at the core' of what it meant to be a follower of Jesus now that He was gone."

This is why, according to the seminary professor, Christians tell stories about Jesus. He himself used storytelling as a means of expressing what it meant to be His follower. So when people were with Jesus, they experienced three things—themselves as gifts beyond themselves to be freely given away; a transformation process both personal and social to be courageously engaged; and, an overwhelming mission to be accomplished at all costs.

Father Shea used his talk before the group gathered at St. Margaret Mary's to draw out more fully people's experience of themselves

as gifts beyond themselves to be freely given away. He retold three parables of the Gospel to show that Jesus' stories are always about life and about people giving something away for nothing. These were the parables about the farmer who sowed grain but then dies after putting up storage bins; the servant who owes his master but whose debt is written off and then demands payment from a fellow servant; and the parable of the talents.

"What do you do with your own gifts?" Father Shea asked his audience. Stressing the importance of viewing life as a gift, he added that "for anyone who has ever lost anything, everything is a gift."

"We see ourselves achievement oriented," he explained, "and not as gifts to one another. This is the problem Jesus worked with. Our talents become things by which we misuse others around."

In other words, Father Shea said, "when you don't know life is a gift to be given away, you use your gifts to oppress others rather than to give life."

Retelling the story of Peter making the huge catch of fish with Jesus, Father Shea said, "We all want to be loved by those we love. Thus, we desire life itself. But the evidence of others' love for us is ambiguous at best."

According to American author F. Scott Fitzgerald, Father Shea said, there are three terrible things in life. "Have you ever waited for someone who does not come?" he asked. "Have you ever laid awake in bed and not been able to sleep? Have you ever tried to please someone and not been able to?"

We try to make ourselves lovable, he went on, but "if it is my brains which make me lovable, then I have a vested interest in my ignorance."

It is our fear of not being loved which makes

us "parade our vested interests," he declared, and thus makes us break down the human community. "What if you knew you were loved?" Father Shea queried. "You'd be able to give yourself. Then you would be able to use power to give life rather than tear down."

And then, according to the priest-storyteller, you'd understand why chapters 11-14 of the Gospel of John reveal Jesus explaining to his friends that He doesn't want to leave them but unless He does, they won't be able to give their lives.

## Funeral liturgy held for Fr. Schweizer

NEW ALBANY—The Mass of Christian Burial was concelebrated on Monday, Feb. 21, at St. Mary Church here for Fr. Ralph T. Schweizer, who died on Feb. 18.

Father Schweizer was born in Evansville on March 10, 1921, and was ordained to the priesthood at St. Meinrad Archabbey on May 27, 1947.

At the time of his death, Father Schweizer was chaplain at Providence Retirement Home. Prior to this chaplaincy assignment he had served as pastor in the parishes of St. Joseph, St. Leon; St. Mary, North Vernon; and St. John, Osgood. He also had assignments as associate pastor of St. Augustine, Jeffersonville; St. Joan of Arc, Indianapolis; and St. Mary, Ellettsville.



### MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_

NOTE: If you are receiving duplicate copies please send both labels

THE CRITERION

P.O. BOX 1410  
INDIANAPOLIS, IN 46206



# Lithuanian priests protest Soviet policies toward church

*Underground report calls regulations contrary to Gospel and U.S.S.R. constitution*

BROOKLYN, N.Y. (NC)—Two-thirds of Lithuania's Catholic priests have protested to the Soviet government, saying its religion regulations are contrary to the Gospel, to church law, to the Soviet constitution and to the Helsinki accords, according to an underground report that has reached the West.

"Some paragraphs of these regulations do not square with the Gospel of Christ, with the decrees of the Second Vatican Council, or especially with the constitution of the USSR... the Universal Declaration of Human Rights, (or) the Helsinki Final Accords," the protest reportedly said. Arguing that "we must obey

God rather than men," the priests said they could not in conscience follow regulations that prevented them from carrying out their ministry.

In February the latest issue reaching the West of the underground Chronicle of the Catholic Church in Lithuania carried a report on the protest. It said that at least 468 priests, including a bishop in internal exile, had signed it by November 1982. It was forwarded to the late President Leonid Brezhnev of the Soviet Union. Lithuania is a part of the USSR.

The bishop who signed the document was Bishop Julijonas Steponavicius, apostolic

administrator of Vilna, who is prevented by Soviet authorities from ministering in his diocese.

News about the contents of the latest issue of the Chronicle was reported by the Lithuanian Information Center in Brooklyn, a center that documents government violations of religious and civil rights in Lithuania.

The center said that the total number of Catholic priests in Lithuania is 701 and that priests' signatures were still being gathered in two of the country's six dioceses when the 468 signatures were reported.

The protest attacked Soviet regulations giving the state complete control over priests' assignments and the admission of priesthood candidates to the one seminary still allowed to exist.

The priests also protested regulations restricting the ministry of priests and policies

of harassing the church by slandering believers in the press, destroying shrines and church property, and arresting, fining and physically assaulting priests.

The Lithuanian Information Center said that Father Ricardas Cerniauskas, whom it described as a "prolific preacher... especially popular among Lithuanian youth," was recently transferred by state authorities to a different parish and denied the right to preach.

It said that another priest, Father Alfonsas Svarinskas, has been repeatedly fined for organizing processions and holding children's meetings.

Father Svarinskas was arrested and charged with "anti-state activities" in January and "is the first priest in 10 years to face trial in Lithuania for religious activity," the center said.

## CRS provides food and medicine for Nigerian refugees

NEW YORK (NC)—Emergency food and medicine are being provided by Catholic Relief Services to help illegal aliens expelled from Nigeria, according to information provided by the CRS headquarters in New York.

About 1.2 million West Africans have left Nigeria since the government ordered the expulsion of illegal aliens in January, according to Nigerian Interior Minister Alhaji Ali Baba. About 700,000 were from Ghana, 180,000 were from Niger, 150,000 from Chad and 120,000 from Cameroon, he said Feb. 14.

In Ghana, where people have been arriving overland and by sea and air, CRS is working with local church groups to cook and serve 5,000 meals a day, said CRS spokeswoman Beth Griffin. CRS also has regular programs in Togo and Benin, two small west African countries between Nigeria and Ghana.

Ms. Griffin said Feb. 16 that CRS has responded to the emergency situation but has had no specific requests for longterm aid from the local communities in Ghana that are receiving the people arriving from Nigeria. Bishop Edwin B. Broderick, CRS executive

director, said CRS has maintained offices and programs in Ghana, Togo, Upper Volta, Cameroon and Benin for the past 20 years. CRS is the overseas aid agency of U.S. Catholics.

"When this unprecedented exodus arose, CRS staffers were able to assess the situation accurately, act immediately and keep the situation under control," he said. "CRS staffers have been able to provide food and medical supplies. The food has come from existing stocks and the medical supplies have been provided through the generosity of the Catholic Medical Mission Board."

According to Ms. Griffin, Nigeria has been prosperous in recent years because of its oil supplies and the country welcomed workers from Ghana. Because of the recent drop in its oil exports, however, the Nigerian government decided to expel foreign workers.

"The economy in Ghana had been boosted by people working in other countries and sending money home," she added. "The economy (in Ghana) had been pretty stable, but with the influx of expellees, the economy is bound to feel that."

## Archbishop outlines challenges in Indianapolis urban life

In response to a survey taken by the Greater Indianapolis Progress Committee (GIPC), Archbishop Edward T. O'Meara, a committee member, made several recommendations based on information he obtained from Indianapolis area priests and Religious. GIPC, a bipartisan volunteer organization created by the Office of the Mayor of Indianapolis, works behind the scenes and its 350 advisory board members represent all parts of urban life in the city.

The challenges the archbishop sees in Indianapolis facing in the 1980's include: unemployment; housing/food for the poor; maintenance of human services; distribution/availability of community resources to the people; integration by socioeconomic class; urban development/neighborhood maintenance; redevelopment without removal of low income families; upgrading/support of schools; recognition of the role of non-public schools; providing acceptable levels of government services to all segments of the population; providing an optimal environment for development of a strong non-industrial

economic base; maintaining physical services; and maintaining and replacing all publicly owned infrastructure.

By realizing the aforementioned challenges, the archbishop indicated that a more positive atmosphere for downtown Indianapolis could be created, as well as a smooth transition to the future from changing the economic base.

The reduction of federal monies to finance local services; the lack of funding or inability to redistribute funds; the unwillingness of the legislature to respond; and the power of corporate lobby over the city council and legislature are all obstacles the archbishop listed the city must overcome.

The GIPC survey also wanted to know what role, if any, GIPC could play in achieving the challenges. In reply to this, Archbishop O'Meara stated that GIPC can set the tone for the community. He further added that if GIPC advocates principles, that advocacy will influence decision makers; attract new businesses by creating a city in which 'growth' industries will want to locate; help the city image; and work on national contracts.

## church in the world

### Bishops want aid for displaced Central Americans

WASHINGTON (NC)—Three U.S. archbishops who toured Central America in February have urged immediate attention to the needs of the region's displaced persons. Archbishops James A. Hickey of Washington, Patrick F. Flores of San Antonio, Texas, and Peter L. Gerety of Newark, N.J., also criticized efforts to isolate Nicaragua "from access to critically needed resources" and said they would prepare a confidential report for the president of the National Conference of Catholic Bishops on discussions they had with church and government leaders in the region. The three, who visited El Salvador, Nicaragua

and Honduras from Feb. 1 to Feb. 9, released a joint statement in Washington Feb. 17. The archbishops said that although the church in Central America has suffered due to the many conflicts that have occurred, it is "alive, vibrant and full of hope."

### Bishops' pastoral faults Philippine leaders

MANILA, Philippines (NC)—In a pastoral letter read throughout the Philippines Feb. 20 the nation's 102 Catholic bishops criticized the government of President Ferdinand Marcos and said it must use genuine means, not propaganda, to overcome the country's ills. The letter, which the bishops had approved at an earlier meeting, said the government is responsible for growing poverty and social unrest and other difficulties in the Philippines. The letter also condemned the use of torture and murder to stem dissent. The bishops also disavowed the use of violence by some anti-government groups, which allegedly include some militant priests and nuns. According to the Filipino Defense Ministry, 11 priests and nuns have been arrested since mid-1981 for subversive activity.

### Tribunal to investigate beatification case

VATICAN CITY (NC)—Pope John Paul II has approved the establishment of an archdiocesan tribunal to investigate the beatification cause of Padre Pio of Pietralcina, an Italian Capuchin priest who bore the stigmata—the marks of Christ's crucifixion—on his hands, feet and side.

The Holy See never officially ruled before or after Padre Pio's death on whether the Franciscan received the stigmata through supernatural intervention.



A CELEBRATION OF LIFE!—Providence Sister Barbara McClellan and Father Jim Byrne led parishioners of Holy Cross Church in a joyous Celebration of Life on Feb. 20. The celebration is an annual event at the near East side parish. The occasion was more poignant because it was Father Byrne's last day as pastor of Holy Cross Church. (Photo by John Wyand)

# POINT OF VIEW

## Make this Lent something special

by Fr. CHUCK FISHER

Lent's still with us. Many want to do something for Lent if not also for the Easter season. Lent and Easter can't be separated, unless we don't believe Jesus rose from the dead. Doing something special for Lent means doing something special for Easter (and the rest of our lives), too.

How many of us are still being faithful to the promises or covenants we made on Ash Wednesday? Slacked off a bit? Remember how we used to give up candy, movies, desserts, booze, cigars, cigarettes and those meatless days, and fasting between meals, and that two meals could not equal one full meal, and the great explanations on Quinquagesima Sunday about what it all meant and how to do it and who was exempt and who was not, and how some dioceses were dispensed from these obligations on St. Patrick's Day (for obvious reasons)?

I remember getting up early (if I wasn't serving) and going to communion with one of my parents, and upon our return, my sister (the others were too young) and the other parent would go to church.

There was always extra stuff to do during Lent: school kids had the Way of the Cross on Friday afternoons, the grown-ups on Friday nights. There were devotions and novenas, Benediction and lots and lots of confessions. Catholics certainly knew when Lent was.

Come Easter, we were back to eating candy, smoking, boozing, going to movies, not going to communion or the Way of the Cross, not fasting, eating meat (except on Friday). What did it all mean—in the long run?

IF THE NUMBER of years of that kind of discipline did anything at all, it made everyone dread the rigors of Lent, and colored darkly a present view of the season.

We don't have to don sackcloth and ashes, nor purge ourselves and our children each evening. Even if we've failed to keep our Lenten promises, we can always start over, and it's still not too late to celebrate in a special way a very special season in our spiritual life. The journey continues—goes on and on, and sometimes we're with it, and at other times, friends have to carry us along. So be it. But the Lent/Easter season is for all of us to try something—in order to refresh our sense of God's life within us.



One view of Lent is to get out of ruts (maybe start new ones—healthier ones). In addition, Lent can be a season to experiment with new ideas and practices—all to benefit our lives holistically.

Try fasting again—especially during this extraordinarily difficult economic time. Examples: fast on Friday—the whole day—drinking water only. The money saved, give it to the poor. Pick two meatless days (one in addition to Friday), sticking with vegetables or soup or a light meal. Skip desserts, or, better, eat salads and lose weight. Stop or cut down on the smoking. Again, the money saved, give it to the poor. If you don't know any poor, send it to me. There are many needy people in Terre Haute, and our soup kitchen at Bethany House could benefit.

**PRAY. EXAMPLES:** set aside 10-15 minutes to be quiet sometime during the week—getting up earlier, or after dinner and dishes, or after the kids are in bed, or a general time for quiet in the house. Use the Lent/Easter scriptures. Have members of the family read them before dinner, or after. Buy a new prayer book ("Lord, Hear Our Prayer," Ave Maria Press, Notre Dame, is a good one), and use the Morning or Evening Prayer.

Start a journal—thoughts/reflections on the days/weeks of Lent/Easter and how God has worked within the life of the family or self.

Go to Mass earlier and pray. Try the rosary again. Participate in parish sponsored projects or programs. In any event, pray.

Read a good book. If you read only "holy" books, read a novel or one of the classics of literature or poems. See how others imagine life. If you read only novels, read some non-fiction, historical books or autobiographies. See what it's like in the real world.

If you watch television and don't read books, try a few new programs. Give public broadcasting a try or programs that have been critically acclaimed, or something you're not used to seeing in order to brighten up your social scenes.

If you listen to the radio, try classical music. Be creative. Broadening the scope of our experiences brings the multifaceted realities of God's creative handiwork to home in our own lives.

AND, FINALLY, speaking of experiences, for those who are looking for a book to accompany them on the journey of Lent/Easter,

sink your teeth into Sister Barbara Doherty's "I Am What I Do" (Thomas More Press, Chicago). Don't let the title throw you. Think about it for a moment. From our experience of the everyday—the every-day-ness of life comes our experience of God.

Have you ever felt like you were getting nowhere, spinning your spiritual wheels, a dryness? Ever felt lost regarding the presence of God, or guilty about being away from God? Ever sense failure? This book is a response to that and it helps sharpen our sense of contemplation and our spirituality within the ordinariness of living.

I believe a person who approaches this work will find tremendous insight into the truth of what it means to be a searcher, fellow traveler on the journey toward God. Myths about contemplation are examined. Some are buried, others are illumined from Zen and the Zutta Nipata to Augustine, Benedict, Teresa, Therese and Catherine. As the author says, "Eternity has everything to do with the now and with what is in the present."

Indeed! Lent is now, so, too, is our journey through it to the brilliance of Easter. With this book, our experience of it all is so much more creative and God-like. Enjoy.

## Funeral services reflect Christian beliefs

by Fr. DAVID A. BOWER

In my seven years of parish ministry, I have officiated at many funerals. A non-believer from a distant country who observed one would be hard put not to see the relation between our Christian belief in the Resurrection and the customs of American funeral services. I couldn't, therefore, disagree more with Dr. Ernest J. Collamati's thoughts (Feb. 11) on these customs.

As Christians "we proclaim the Resurrected One as the source of hope and life. We assert without reservation that God is greater than death, not only in Jesus but in all of us." What does an American funeral service do to enhance this conviction?

Funeral directors are men and women of service. They are professionals called to help families in a difficult time of stress and grief. They attempt to aid families in accepting death in a healthy and positive way. As skilled technicians they restore the body of the dead person so he/she can be seen as before the ravages of sickness or accident.

Does this not support our belief in the Resurrection? Our bodies as vessels? It is through our body that we come to know and be known by the Lord and our fellow pilgrims. It is our body that is anointed and christened in baptism. It is our body which receives the precious gift of Jesus in His Eucharistic presence. With all the sacraments our bodies are the instruments through which Christ touches our spirit. Should not this temple be made as beautiful after death as modern day embalming and cosmetology will allow? A body properly restored helps people come to grips with the fact of death.

When a person is viewed in a casket, others cannot help but come to terms with death, but also that the spirit of the person loved is now born to eternal life. In my experience as a priest it has never failed that families who chose a closed casket later regretted it. In every such situation one or other family member has returned to me for counseling

because they had not come to terms with death. Seeing the dead body helps.

American funeral customs are not at all in opposition to the Gospel. They help tell the Good News. One cannot challenge such customs without looking closely at the men and women behind them. Most funeral directors are highly respected members of the business and professional community. They are active in civic and Church organizations. They work long hours and are called upon night and day to serve others at a very difficult and stressful time.

Funeral homes have staff persons who help families with the complexities of estates, wills, veterans benefits, social security and other perplexing concerns such as tax and insurance problems. The details of any funeral are many and the American funeral director serves the family with his/her knowledge, skill and ability.

And what of the Catholic community's relation to the funeral director? Is there a parish that doesn't have its yearly calendars paid for by the local Catholic funeral director? To whom do the chairpersons of our parish committees go first when seeking "free tickets" or filling advertising slots on the back of parish bulletins or extra chairs or automobiles for some parish function?

Of course, there are disreputable funeral directors just as there are disreputable attorneys, physicians and priests. But they are few and fast becoming fewer because of the fine work of such excellent organizations as National Selected Morticians and the Order of the Golden Rule. If you know of any funeral directors who are unethical in their practices, report them to these or any other state or national association. They won't be in business long.

William E. Gladstone, British prime minister in the 19th century, said, "Show me the manner in which a nation or community cares for its dead and I will measure with mathematical exactness the tender sympathies of its people, their respect for the laws of the land, and their loyalty to high ideals."

## Committee looking into parish finances

A finance issue committee is guiding research for the Urban Ministry Study which will make recommendations for the future of 22 Indianapolis central city parishes into the 1990's. The committee is studying the current financial trends of these parishes, the financial trends of the archdiocese, and the availability of financial resources.

The committee is composed of 11 members drawn from the parishes involved in the study. They have been chosen for their personal experience with finances in their own parishes. Included in the work of the committee is the evaluation and ranking of financial questions and the writing of computer programs for the Archdiocesan computer. Data for the years 1979-82 from parish and school reports of the 22 parishes will be placed in the computer which will then analyze the information and make projections.

Less comprehensive financial data from

other archdiocesan parishes will also be placed in the computer for comparison purposes. Information will be updated in the future which will then be available to all parishes. The committee will analyze and evaluate the data

and make financial recommendations for the study.

Father Larry Crawford, pastor of Holy Trinity parish, is chairman of the Finance Issue Committee.

## CCC to develop recording studio

Charles J. Schisla, director of the Catholic Communications Center (CCC), has announced the development of an audio recording facility this month. Estimated to take two years to complete, the facility should be able to provide basic usage within the next few months. Initial equipment prices and installation costs will be sought in the next few weeks.

This sound studio will initially be the production center for the "Lifesigns" radio program which can be heard each Sunday at 11:30 a.m. on WICR-FM in Indianapolis. The

program is produced by the CCC and the Office of Catholic Education (OCE).

This new effort in Catholic youth programming is coordinated by a team of persons headed by Mike Carotta of the OCE, and funded by the CCC. The program features a teenage panel from Archdiocesan parishes discussing issues of concern to teens. Hopefully, the program can be made available to other radio stations in the archdiocese in the future. The program is currently produced at Indiana Central University with post-production done at IUPUI.

the criterion

1400 N. Meridian Street  
P.O. Box 1410  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone 317-236-1570

Price: \$11.00 per year  
25¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.  
USPS 138-100

Most Rev. Edward T. O'Meara  
publisher

Fr. Thomas C. Widner  
editor-in-chief

Dennis R. Jones  
general manager

Published weekly except last week  
in July and December.

Postmaster: Send address changes to The Criterion,  
P.O. Box 1410, Indianapolis, IN 46206





## LIVING THE QUESTIONS

## Lack of knowledge reflects lack of interest in people

by Fr. THOMAS C. WIDNER

A geography professor at the University of Miami, Florida, recently gave a test to the business majors who take his class for a required natural science credit. The test consisted of a map of the world marked only by the colors blue for water and gray for land. Clear lines showed political boundaries, however. The 128 students were asked to locate 25 cities, countries, regions and bodies of water.

Forty-two percent couldn't find London; 55 percent couldn't find Chicago; 41 percent couldn't locate Los Angeles and 8.5 percent couldn't even locate Miami. As if that weren't bad enough, 7.8 percent couldn't find the North Atlantic Ocean and 29.7 percent couldn't locate the South Pacific Ocean.

The professor, who has given this sort of test to his students in other colleges in Miami and in California, says students either ask for help in locating the places or act insulted. "London was not in the textbook," they say. "How can you expect us to know it?"

The professor has concluded over the years that Americans don't seem to know where things are in general. A vice president of the American Geographical Society said the results would be the same in almost any college in this



country for "Americans are notorious for their lack of knowledge about the world."

A HIGH SCHOOL religion teacher once told his class about his trip to Europe during the summer. When he explained to them the difficulties he had with the languages and the currency, his class retorted with confusion. Don't the Europeans speak English, they wanted to know? Well, most do, but many don't.

The students refused to believe the Europeans couldn't speak English for, after all, everyone knows that all human beings are born with a knowledge of English and the reason there are different languages is because people study them as they grow up. In other words, a French person only speaks French because he learns to do so.

Sound like something out of the Twilight Zone? Not really. It happened in a Catholic high school in Indianapolis. It merely confirms the Miami professor's awareness of the ignorance most of us Americans have about the rest of the world.

Since our nation is so spread out, most of us don't ever get out of it. Europeans, on the other hand, live in smaller geographical areas and cross borders frequently—much as we do in going from state to state. Knowing more than one language is essential for human intercourse. But Americans don't have to. We've even created islands of America in countries across the world so that if we travel in foreign lands, it is possible never to meet a real foreigner. We put a

Holiday Inn in Paris and jump on sightseeing buses and never really come into contact with the people who live there.

SO WHAT'S WRONG with that? The playwright Noel Coward once asked in song, "Why do the wrong people travel when the right people stay back home?" The complaint often made about Americans traveling is our lack of genuine interest in the people and places we visit. Mostly we want to be able to say "I've been there" but without the slightest desire to understand or appreciate who and what it is we have seen.

When one enjoys the freedom and the power we Americans have, I guess we don't have to be interested in anything else if we don't want to. There are exceptions, of course. Many Americans do have a genuine interest in people of other lands but I wouldn't want to make a general rule based on it.

Once upon a time there was a man who walked the highways and byways of a strip of land in the eastern Mediterranean. Everywhere he went he saw new people and new places. Everywhere he went he spent time getting to know these people and places. He wanted to understand them. He wanted them to know how much he was interested in them. That's because he had a keen appreciation of himself and his own worth. He believed everyone should know and love themselves. For this reason, after he visited someplace new and met new people, he returned home refreshed and alive in the belief that he himself was even more worthwhile. And each day which followed became vastly more important for living fully and completely.

## Women's rights one of church's major challenges today

by JERRY FILTEAU  
(Fifth of ten articles)

In the Catholic Church one of the hottest topics of debate in the past decade, particularly in the U.S. church, has been the rights of women.

In an address to the Catholic Theological Society of America in 1981, Father Philip Murnion, director of the U.S. bishops' Parish Project, said the issue challenges "the integrity and unity of the church." He listed it among five major challenges to church life today.

An ad hoc committee of the U.S. bishops in dialogue with representatives of the Women's Ordination Conference concluded in an interim report in 1981 that the alienation of women in the church is a serious pastoral problem with important implications for the church.

Women make some substantial advances but still have a long way to go towards full equality in the new Code of Canon Law, which Pope John Paul II promulgated on Jan. 25.

The new code, a body of general law governing the Western Church, replaces the code enacted in 1917.

As far as women's rights advocates are concerned, at the heart of both the old code and the new is the exclusion of women from ordained ministry.

In a hierarchical church in which pastoral office is the basis of juridical and administrative authority, the exclusion of women from ordination is, by that very fact, an exclusion of women from all the key posts of authority in the church. "Only clergy," says the final draft of the new code, "can receive offices for whose exercise there is required the power of order or the power of ecclesiastical government connected to sacred order."

THE CHURCH'S exclusion of those who are not ordained from pastoral authority can be viewed as applying especially to women, since

only women are excluded as a class from ordination, or as not really applying to women as such, but rather to all laypersons, whether men or women.

"There is parity between lay men and lay women in general" in the new code, said Dominican Sister Lucy Vazquez, a canon lawyer and the Orlando, Fla., diocesan vicar for Religious. "They have gotten away from the blatant discrimination in the old code."

"With the exception of ordination, there is an equality," said Sister Rose of Lima McDermott, a Sister of St. Joseph who is assistant vicar for Religious of the Philadelphia Archdiocese and who wrote her doctoral thesis in canon law on the role of women in church law.

Here are some areas in which the final draft of the new code ends long-standing legal discriminations against women:

► In the old code, the husband had priority in determining legal domicile of the wife; in the new code husband and wife are treated equally.

► Place of origin of children under the old code depends primarily on the father's domicile. Under the new code, it is the domicile of the mother that counts first.

► In the old code, when one party to the marriage was of the Latin Rite and the other belonged to an Eastern Rite, children automatically belonged to the rite of the father. The wife could switch to the husband's rite if she wished to, but not vice versa. In the new code, either party can switch to the rite of the other. The children can be baptized into either rite chosen by the parents.

► In the old code, women could not be diocesan chancellors. They could not be auditors, assessors, defenders of the bond, promoters of the faith or judges on diocesan courts. They could not be members of diocesan synods or their commissions. They could not belong to the financial administrative council of a diocese or be professors or board members of a seminary. In the new code, all those positions are open to women.

► Religious orders of women were treated quite differently from orders of men in the old code. In a number of areas where men's orders could act autonomously, women's orders needed direct approval or oversight from the local bishop or Rome. Their treatment in the new code, however, is substantially the same, save in areas directly related to the clerical status of religious orders of priests.

► Gone from the new code are special requirements in the old law for the questioning of women before marriage or entry into religious orders.

On the other hand, there remain some notable areas in the new code in which women are not given parity with men, even in cases in which the holding of office is not intrinsically linked to ordination. Among these are:

► Women may not be formally installed in the lay ministries of lector and acolyte, which are open to laymen.

► Women may not serve the priest at the altar for Mass, even on a one-time or ad hoc basis, although laymen may do so.

Sister McDermott noted that one traditional point of discrimination between men and women, under which the church considers women sufficiently mature to enter marriage at age 14 while men are not able to marry before age 16, is maintained in the new code.

Pope John Paul did reverse the code's restrictions on women going to confession outside a duly established place of confession—restrictions designed to avoid any appearance of impropriety.

Sister Vazquez said she suspected that the reason for the continued exclusion of women from some forms of lay ministry related to liturgical functions is that traditionally these ministries "have been seen as leading to orders."

The reason for the exclusion is "emotional, not scholarly," said Sister McDermott, who also linked it, on the practical level, to "the ordination problematic."

Sister McDermott said that many laws of the old code which are viewed now as discriminating against women treated women protectively. These reflected "socio-cultural constructs" in which women were treated by society at large as needing special protection and being unable to take on public responsibilities on their own, she said.

The old code's treatment of women Religious, she said, also reflected a long history of misunderstanding of the role of nuns in the active apostolate, and it tended instead to set the model of the cloistered, meditative community as the norm for women Religious.

Sister Vazquez cited several points at which she said the final draft of the new code takes "a tremendous step forward" in avoiding discrimination against women.

One was the decision to open some judgeships on church courts, which were opened to laymen by Pope Paul VI in the early 1970s, to lay women as well. Another she cited is the possibility for either laymen or women, without distinction, to administer priestless parishes in cases of need, doing whatever does not require ordination.

A third instance she noted was the draft code's allowance, again only in cases of pastoral need due to lack of priests, and only with permission from Rome, for laymen or women to serve as the church's official witness to the sacrament of matrimony.

She cited those cases as ones traditionally interpreted as priestly functions. Under what must have been a strong pressure because of that linkage to exclude women, the drafters of the new code made a deliberate choice not to discriminate, she said.

"As much as we struggle for women in the church, I think we have to point out the many positive things we see here, the positive efforts of legislators to eradicate discrimination," said Sister Vazquez.

(Next: New roles for the laity)

## WASHINGTON NEWSLETTER

## Prayer debate continues

by JIM LACKEY

WASHINGTON (NC)—If Thomas Jefferson, James Madison and the rest of the drafters of the First Amendment were alive today, how would they define the principle of separation of church and state?

That is the question being debated in several court cases and in the halls of Congress as the nation continues to grapple with the complex issues of religious freedom and the necessity of avoiding religious favoritism. For example:

—A federal judge in Alabama, in yet another lower court ruling on school prayer, declared Jan. 14 that the history of the First Amendment "leaves no doubt" that it was not intended to forbid religious prayers in the schools. Jefferson and Madison, U.S. District Court Judge W. Brevard Hand said, were only concerned about establishment of a national religion and felt that anything short of that would not violate the First Amendment.

—The U.S. Catholic Conference, public policy arm of the U.S. bishops, submitted a brief to the Supreme Court in a tuition tax deduction case urging another look at the "historical underpinnings" of the First Amendment's separation of church and state. Like the Alabama federal judge, the brief

argued that Jefferson and Madison have been misinterpreted by those who attribute to them an absolutist view on the separation of church and state.

—In Congress, meanwhile, the debate rolls on in the effort to overturn the Supreme Court's school prayer decisions as well as the effort to supply tuition aid to the parents of non-public school children. Here too supporters of such initiatives have urged their colleagues to examine the views of George Washington, Benjamin Franklin and others on the importance of prayer and the benefits of limited government aid to religion.

**WHILE ARGUMENTS** over the views of Madison, Jefferson and others on the First Amendment may seem new, Congress and the courts always have attached major significance to the intentions of the Founding Fathers when attempting to interpret constitutional principles. But the arguments recently have become more noticeable, partly because issues such as school prayer were moved to the front burner when President Reagan took office and when the Republicans took control of the Senate.

Critics of school prayer proposals bristle at the suggestion that Madison and Jefferson

would give their blessing to such legislation. Citing particularly Jefferson's view that there should be a "wall of separation" between church and state, these groups contend that only a "revisionist" view of history would hold that the Founding Fathers wanted government to sanction religious services in its school systems.

Supporters of course respond that Jefferson and Madison are being taken out of context and that the Founding Fathers only wanted to prevent establishment here of something akin to the state Church of England.

**BUT WHILE** those supporters are urging a new look at the intentions of the Founding Fathers, the Supreme Court recently indicated that it was unwilling to take up the question, at

least in regard to school prayer. Only three days after the Alabama ruling, the high court said it would not review a federal appeals court decision which struck down a policy in Lubbock, Texas, allowing public elementary and high school students to gather before or after classes with teacher supervision for prayer.

But even if the high court won't take another look at the school prayer issue, the U.S. Catholic Conference brief holds out the hope that the long-sought re-examination will come in the current tuition tax deduction case.

If it doesn't, then the issue will be pretty much back in the hands of Congress, at least for the time being. On the school prayer issue, for instance, Congress has several proposals before it, including one introduced by Sen. Mark O. Hatfield (R-Or.) that would attempt to permit prayer meetings such as the ones in the Lubbock schools as long as attendance at such meetings is voluntary.

The debate over the views of Jefferson and Madison, though, is likely to continue indefinitely.

And since the Founding Fathers are no longer here in person, there's no way to settle the debate once and for all.

## Justice and peace for all is goal of struggle in Nicaragua

by Bishop WALTER F. SULLIVAN

(Second of two parts)

Throughout my visit to Nicaragua, in the summer of 1982, people constantly referred to "The Process." This word is used to emphasize grassroots involvement in decision-making, based on the principle that those being affected by a decision should also be part of the process which leads to the decision. People in Nicaragua speak of "The Process" as a new way of thinking, a means for creating a whole new way of life.

It is very difficult to go instantly from a society of oppression and dependence to one of common life where all feel responsible to one another, where all are considered equal and where all have a fairer share in the distribution of goods. The vision of the revolution seems almost like Utopia.

Tensions exist in Nicaragua because various groups participating in the revolution have different expectations of the results. Some look for instant access to a better way of life. Others jockey for positions of power and influence. Church authorities are justly concerned that the non-believers, or Marxists, might seize complete control. Christian leaders explain their involvement in "The Process" as insuring that the dignity of all people will be respected and recognized.

The Sandinista government has faced tremendous odds during its three years of existence. The people and the present leadership have no previous experience in building a country. Many former government officials and medical professionals fled the country, depriving the nation of their wealth and skills.

**THE NEW** government had inherited a foreign debt of \$1.6 billion, modest by our standards but enormous for Nicaragua. In the revolution, most industries were destroyed and the economy was left in a shambles. Rebuilding has been slowed by the disastrous floods in May, and also by the government's judgment that it needed to spend money to defend its borders against counter-insurgents.

In Nicaragua I saw signs of hope that "The Process" is working. The government education campaign has reduced illiteracy from 50 percent to 13 percent. All citizens now have access to free health care. The government has made strides in respect for human rights and has eliminated by law any forms of torture or capital punishment. Land reforms have provided new hope for campesino families.

The large land holdings of Somoza and those who fled the country were confiscated by the Sandinistas and turned over to the campesinos. Large landholdings which were not used in agricultural production likewise have been redistributed. The government has not, and has no plans to confiscate the holdings of large landowners engaged in agricultural production.

**AS IN ANY** time of transition, mistakes inevitably have been made. It seems that the errors receive much more attention in the U.S. press than the successes. Much more concern has been raised in our country over the absence of free elections. We readily forget our own history: elections were not held in the United States until five years after the American Revolution.

I met with two bishops, many priests and religious as well as lay leaders. Some church authorities fear the development of a national or popular church, as a result of the revolution. Throughout Nicaragua base communities of prayer and scripture reflection have developed. From these communities lay leaders are deputized as "Delegates of the Word." Some have been killed by counter-insurgents in an attempt to generate fear among the people.

Some church officials do not want to be identified too closely with the revolution. Opposition groups label priests and sisters who support the struggle for a new life as political activists. All seem to agree that the church must bring a critical presence to the struggle for freedom. The church is still searching for its place in this new historical situation.

Unfortunately, there are no clear answers. The church must dialogue with the revolution and the people must find together Christian solutions which promote human dignity and freedom. Christian participants in "The Process" must be rooted in a faith perspective.

The Nicaraguan bishops in their pastoral letter of 1979, after the revolution, said that the people cannot wait for a solution from heaven but must search for something new not found in capitalism or communism. Like life in Nicaragua, the journey might be harsh and difficult but the struggle for justice and peace for all is the goal of "The Process." We would do well to pray that the Nicaraguans will prove successful in their efforts.

Bishop Walter F. Sullivan of Richmond, Virginia, is a member of the United States Executive Council of Pax Christi, the International Catholic Movement for Peace. This article first appeared in The Catholic Virginia, Sept. 13, 1982. Used with permission.

HELP PROVIDE  
FOR  
THEIR FUTURE  
AND YOURS  
BY JOINING  
OUR  
POOLED  
INCOME  
FUND



Our Pooled Income fund provides a generous income based on current market conditions.

You can also reduce your income tax liability considerably since you will receive a substantial charitable contribution deduction.

For example a man, age 71, will receive a deduction of 60 percent of the amount given to the Pooled Income Fund. Your spouse or someone else may be designated a life beneficiary.

Interest income will be sent to you quarterly.

If appreciated securities are given, there is an **EXTRA TAX BENEFIT: NO CAPITAL GAINS TAX.**

But best of all, you will ultimately help support the Church in the Missions in service to millions who are in need of the Good News of Redemption in Jesus Christ.

Write us today in full confidence.

Dear Msgr. McCormack:

Please send me the information statement about the "Pooled Income Fund."

NAME \_\_\_\_\_

DATE OF BIRTH \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP CODE \_\_\_\_\_

Amount I would consider investing \_\_\_\_\_

Make checks payable to:

2-83 KOF00

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

1400 NORTH MERIDIAN STREET P.O. BOX 1410 INDIANAPOLIS, IN 46206

Fr. James D. Barton, Archdiocesan Director



## CORNUCOPIA

## Cruise brochures: there ought to be a law

by ALICE DAILEY

Shouldn't there be some kind of law against travel agencies sending out those dreary cruise brochures? They've done nothing but create a climate of unrest in what was once a reasonably peaceful household.

"Just look at this!" I spread out a gleaming folder before my husband.

"I saw it."

"That was yesterday. This one came today. Isn't that gorgeous?"

He grinned. "Sure is."

"Not the floor show!"

That deck. The ballroom.

That fabulous cuisine. It says they serve six meals

a day."

"Gluttony is one of the deadly sins."

"Now don't you go getting moral on me, Buster. At least I don't try to get my quarter

back after making a phone booth call.

Besides," I hastily returned to a more unctious

tone, "some of that food could be walked off

taking a turn or two around the deck."

"You'd freeze in mid-winter."

I glared. "We're not talking about ice

cutters in the Arctic. We're talking about

luxury liners in warm Caribbean waters."

"Why do you always have to be going some

place? We had two vacations just this past

summer."

"You don't call those one-day trips to

Churchill Downs vacations?"

"You're just sore because your horses

didn't come in. Why anyone would want to

leave a place like this—"

"It's because cobwebs are weaving around

me since I stay in this house so much."

He threw up his hands. "How much does it

cost?"

"Under three thousand."

"Three thousand dollars for two people?

What are they selling? Condominiums?"

I corrected him coldly. "That's three

thousand for one, chum. Uno. Some people drop

that much in one day at the track."

"You keep harping on that race track like

it's the only place we ever go."

"It is! And that's just because your young

friend Dick was into horses last year and

whenever Dick blows his nose you have to blow

yours."

He turned the television set and police radio

on at the same time. I drooled over the

brochure. Such carefree people on that ship.

That blonde in the yellow Halston; that

redhead in the green warmup suit. How did

they get their husbands to make the cruise?

Assuming, charitably, that those men gazing so

adoringly were husbands. Their own.

Mine was ensconced in a lounge chair, one

ear against the police radio and both eyes glued

to TV. Now and then he squirmed squeakily.

"Rumor has it," I announced loudly, "that

the next generation will be born with two sets of

eyes and four ears so they won't miss

anything."

He turned the volume down. "I can't hear a

word you're saying."

"Did you notice the temperature on that

weather report? It's 28 degrees in this town."

"Are you cold? We can turn up the ther-

mostat."

"The temperature in the Virgin Islands is

72."

"Good heavens! Are you still nagging about

that cruise? Listen. I may not have told you but

one summer I worked—"

"—on a boat up in Detroit. But that was

before we were married. Ancient history."

"—and saw enough water to last me a

lifetime."

My eyes clouded over. "Isn't that a man for you! I saw enough water. What about me?" My voice quivered.

He hastened to ward off another kind of water. "Here. Give me that paper again." He studied it and went "hmmmm." Then he squirmed and went "hmmmm" again. Finally he looked up. "Know what?"

I held my breath.

"There's a loose screw somewhere in this chair."

"You're telling me!"

"Got any tools out in the kitchen? Like a screwdriver or something?"

I clenched my teeth. "I can let you have a sledgehammer."

He started down the basement steps muttering, "The way they make furniture these days. Slipshod!"

While I sat there in festering silence a happy thought struck. We hadn't been in contact with zany Dick for a while. Maybe I could just slip a cruise folder in the mail to him. Anonymously. It was just about time he blew his nose again.

## check it out...

✓ Celeste Ewalt, a senior at Central Catholic High School, Lafayette, was named a \$5,000 scholarship winner by the Edison-McGraw Foundation of Detroit. She was honored last week by the Indiana General Assembly for her outstanding ability in the field of science. In addition, Celeste is one of only two students in the U.S. selected to participate in a youth science symposium in Auckland, New Zealand during February. She plans to compete in the Lafayette Regional Science and Engineering Fair and the annual Westinghouse Talent Search.

✓ An Interpreted Mass for the Hearing Impaired/Deaf members of southside parishes will be held Sunday, March 6 at 9 a.m. at St. Barnabas Church, 8300 S. Rahke Road. Coffee and doughnuts will be served after the service.

If the response is good, this will become a weekly event. Call Mike Wolfe 882-4062 or Rosie Saylor 261-2644 for more information.

✓ A workshop entitled "Toward a Human World Order" will be presented by Franciscan Sister Mary O'Brien at the Christian Leadership Center at Marian College on Saturday, March 12 from 9 a.m. to 4 p.m. Registration deadline for the workshop, whose goal is to empower people to find a creative response to the spread of the arms race, is March 1. Cost is \$7 (or \$5 per person in group of 5 or more). Call 924-3291, Ext. 206 or write the Center at 3200 Cold Spring Rd., Indianapolis, IN 46222.

✓ The joint Evangelization Committee of St. John parish, Enochsburg, and St. Anne's, Hamburg, recently named winners of the CCD essay contest on "What Evangelization Means to Me." Denis Forsting, Evangelization Chairman from St. John, awarded \$5 apiece to: Steve Giesting, Grades 7-8; Darlene Muckeheid, Grades 9-10; and Tim Taylor, Grades 11-12. Father Robert Ullrich from St. Anne's gave awards to: Holly Dwenger, Grade 6; Gary Bedel, Grades 7-8; and David Wietsbach, high school.

✓ John Wyand is the new associate director of corporate development at St. Vincent Hospital and Health Care Center. Formerly with the Indiana State Board of Health, Wyand, a member of Holy Cross Parish, holds a master's degree in business administration from Indiana Central and a bachelor's degree in public health from the I.U. School of Medicine. He is president of the board of directors of Woodruff Place Civic League, Inc.



✓ Father John N. Sclarra, Campaign Coordinator for the Archbishop's Annual Appeal in 1982, has again been appointed to this position by Archbishop O'Meara for AAA '83. Father Sclarra is the founding pastor of St. Barnabas parish in Indianapolis and former pastor of St. Nicholas in Ripley County.

✓ Father Charles Fisher announces that Sacred Heart Parish in Terre Haute is forming a small covenant household for interested Christian women. For \$80 per month plus one month deposit women may live in a modern facility on a city bus route within walking distance of churches and shopping areas. Write Sacred Heart Convent, 1320 Lafayette Ave., Terre Haute, IN 47804, or call 812-466-5322, 232-8901, or 234-0593.

### Archbishop O'Meara's Schedule Week of February 27

SUNDAY, Feb. 27—Confirmation at St. Paul Parish, New Alsace, Mass at 2:00 p.m. followed with a reception.

SUNDAY, Feb. 27—Confirmation for the parishes of St. Joseph at St. Leon and St. Peter in Franklin County, at St. Joseph Parish, Mass at 7:00 p.m. followed with a reception.

WEDNESDAY, March 2—Serra Club of Indianapolis Clergy Night, Indianapolis Athletic Club, Indianapolis, at 6:30 p.m.

THURSDAY, March 3—Confirmation at SS. Peter and Paul Cathedral, Indianapolis, for the Parishes of St. Catherine, St. James and Sacred Heart, Mass at 7:30 p.m. with a reception following.

FRIDAY, March 4—Confirmation at Our Lady of the Greenwood Parish, Greenwood, Mass at 7:30 p.m. followed with a reception.

## 20% OFF 1983-84 Special Supplements and Sections

Now, we've got an advertising package that's just perfect for you . . . Discount rates of 20% are available in our Special Advertising Supplements and Sections.

Don't miss this special offer . . . Call The Criterion Advertising Department at 317-236-1581 for additional information or fill out the coupon, send this ad back to us and we'll give you a call.

Yes! I'm interested in advertising in The Criterion Special Supplements and Sections (See ✓ indicated). Give me a call and tell me more about this new Special Discount Package. I'd like to know how I can get a 20% discount on all of my special advertising. (No obligation, of course.)

Name \_\_\_\_\_  
Company \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone \_\_\_\_\_

I'm Interested in (Check ✓)	Issue Date	1983 Theme	Advertising Deadline
<input type="checkbox"/>	Mar. 18	Easter Shopping Guide	Mar. 2
<input type="checkbox"/>	Apr. 1	Easter Supplement	Mar. 16
<input type="checkbox"/>	May 20	Vacation/Travel Guide	May 4
<input type="checkbox"/>	Aug. 5	Back-to-School Shopping Guide	July 20
<input type="checkbox"/>	Aug. 19	Back-to-School Supplement	Aug. 3
<input type="checkbox"/>	Oct. 7	Vocations Awareness Week Supplement	Sept. 28
<input type="checkbox"/>	Dec. 9	Christmas Shopping Guide	Nov. 23
<input type="checkbox"/>	Dec. 23	Christmas Supplement	Dec. 7
1984 Theme			
<input type="checkbox"/>	Feb. 3	Catholic Schools Week	Jan. 18
<input type="checkbox"/>	Feb. 10	Wedding Supplement	Jan. 25
<input type="checkbox"/>	Send me information on the Official 1983-84 Archdiocesan Directory and Yearbook. (Advertising Deadline: Aug. 12, 1983 — Distribution: Dec. 1, 1983)		

the CRITERION

1406 North Meridian Street, P.O. Box 1410  
Indianapolis, IN 46206

## FAMILY TALK

## Be loving by being positive

by Dr. JAMES and MARY KENNY

Dear Mary: I would like to question you concerning your article "If You Feel Unloving, Do Something Loving" that appeared in our paper.

Recently my husband and I had a disagreement which ended in my husband hitting me very hard. In our seven-year marriage he has hit me on three separate occasions. He has never injured me badly, but now I am finding it hard to feel affectionate or loving toward him.

I forgive him, but I can't just act as if

nothing has happened. Do you think we need counseling? Except for these incidents we have had a loving marriage with two beautiful children.

Your article says to change if you feel angry. You continue by saying you should do something loving and that we have more control over what we do than how we feel.

Are you suggesting I should be loving toward my husband? He is always sorry after one of these episodes, but I'm finding it hard to sympathize with him. I am keeping busy and praying, but I'm still scared and lonely.

**Answer:** Thank you for challenging us to apply our theory to a real-life situation. In your case "do something loving" seems to imply that you should demonstrate affection you do not feel. That's not what we mean. Perhaps we should have said "be positive" instead of "do something loving."

Should you seek counseling? If your life continues to be so difficult that you cannot tolerate it, you may need counseling or you may even decide to break up. Only you can make this choice. You say you have had a loving marriage except for these incidents. Yet you also say that you are scared.

If you do seek counseling, choose a clinical psychologist or a social worker with an ACSW (Academy of Certified Social Workers). These degrees represent a high level of professional training in the mental health field.

With or without counseling, only you and your spouse can change your marriage. Your

marriage seems to have many strengths. We think you may be able to help yourself a great deal by staying positive in thought and action. Here are some suggestions:

1. Think something positive. Your letter already indicates that you see many positive things about your husband, your marriage and your family. Think of all the things, large and small, that are good about your husband. Write them down—all of them—everything from "good provider" to "good looking" to "picks up after himself."

2. Now do something positive. Pick out two or three of those virtues you wrote down. Notice them in your husband and make him realize that you appreciate them. "You work so hard to give us a comfortable life." "The kids get their good looks from their father."

At a time of crisis spouses cannot always be loving, but they can be positive. We are not suggesting that you be a Pollyanna, creating an imaginary world without problems. Nor are we suggesting that you deny problems. Rather we encourage you to focus on the very real positives in your husband. Good luck!

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

© 1983 by NC News Service

## NOTES ON BLACK HISTORY

## DuBois remembered for claiming need to protest oppression

by VIRGIL T. MADDEN

W.E.B. DuBois articulated the desire of blacks for full participation in the larger American society and demanded "the abolition of all caste distinctions based simply on race and color."

An elitist who stressed the leadership role of a college-educated "Talented Tenth," DuBois was clearly committed to the welfare of blacks. His willingness to depart from the mainstream approach and to seek different solutions placed him in advance of his contemporaries.

W.E.B. DuBois was placed in the limelight of black leadership with his book "The Souls of Black Folk" which divided the black community between conservative and radical. DuBois, a master of propaganda, made a major development toward racial advancement here.

In 1903 he went further by publicly denouncing the Tuskegee machine of Booker T. Washington for condoning white racism and for shifting to blacks the major blame for their deprivation. DuBois claimed for blacks a need to protest against oppression to gain their rights and to stop blaming themselves for being a black American. They must demand "full political rights as other Americans, higher education of selected Negro youth, industrial education for the masses, a stoppage to the campaign of self-deprecation."

Though DuBois' program was later lauded by James Weldon Johnson, Washington had the support of the most articulate blacks and support of the whites who had interest in black advancement. As with T. Thomas Fortune, we see Washington out-manuevering his critics.

Trying to accomplish goals to improve education as well as obtaining full political and social rights to combat Washington, DuBois gathered 29 delegates, mostly college educated professors, carefully screened, and called

themselves the Niagara Movement. Their mission was to protest directly to Washington and denounce the inequities of the separate but equal doctrine and the unfairness of laws derived from such. Furthermore, the movement with DuBois as its head declared in 1905:

"We repudiate the monstrous doctrine that the oppressor should be the sole authority as to the rights of the oppressed... we do not hesitate to complain and to complain loudly and insistently..."

DuBois was attempting to raise the consciousness of the black masses and prove his rebellion against Washington the accommodationist. Unfortunately, due to Washington's mass media control, the movement never actually reached the mass of people needed to succeed.

Elliott Rudwick summed up the basic problems of the movement. The program's uncompromising protest for equal treatment was too far ahead of white public opinion and this fact damaged the movement's propaganda campaign.

In 1908, however, as a result of mob violence, some whites became convinced that an organization was needed for interracial protest, possessing the same aims as the Niagara Movement. DuBois thus became a major black founder of the National Association for the Advancement of Colored People (NAACP).

With the coming of the NAACP also came a news publication "Crisis," the editor being DuBois himself. He raised many issues in the publication. One article by him, "The Conservation of Races," argued that Afro-Americans should maintain their group identity and institutions. Salvation, he said, would come only from an educated elite who would chart the way to cultural and economic elevation teaching the doctrine that blacks "must do for themselves" by developing their own businesses, newspapers, schools and welfare institutions.

This cultural nationalism swung into Pan-Africanism, which was never widely accepted in this period. However, it did promote "a great central Negro state of the world" which would raise the status of blacks wherever they lived.

Dr. W.E.B. DuBois was nonetheless a prophet and a man who understood the twoness of black Americans. He demonstrated the need for direct-action protest, education and self-pride. With his movements he set a course for achievement of black Americans. Although in the end he leaned toward the accommodationist approach, he was always a team player and could be counted on by the NAACP when needed.



## AROUND THE WORLD TRAVEL AGENCY

One call for all your travel needs. Hotel, Motel and Plane reservations. Car Rentals and Group Travels. Domestic & Foreign Tours — Cruises Commercial Accounts Professionally Served

ALL MAJOR CREDIT CARDS ACCEPTED

Bill Walker, Pres.

Esther Walker, Vice-Pres.

3904 N. COLLEGE AVE. • 317-925-3525 • INDIANAPOLIS

## Obstetrics &amp; Gynecology

Dr. D. Maria Lammers

110 E. Main Street, Route 52  
New Palestine, IN 46163

317-861-4481

## 75 YEARS OF Leadership

Understanding dependability and skilled workmanship of quality memorials

Specializing in duplication of markers



926-3232

Schaefer  
MONUMENT CO.

3405 Graceland Ave., Indpls

INVITATION FROM THE CHANNEL OF PEACE TO CELEBRATE

## A Charismatic Mass

The Word of the Lord

stands forever; it is the  
Word given to you, the Good News.

(I Peter 1:24-25)

I solemnly tell you:

Those who have left everything  
and followed me will be  
repaid a hundredfold, and will  
gain eternal life.



THE MONTHLY CHARISMATIC MASS  
WILL BE HELD ON THE FIRST FRIDAY OF MARCH 1983 AT:

St. Ann  
2850 S. Holt Road  
Indianapolis, Indiana 46241

DATE: March 4, 1982  
Soup and Bread Supper — 6:00 PM  
Prayer, Praise and Mass — 7:30 PM  
Celebrant — Fr. Paul Landwerlen

For Further Information Contact:

Catholic Charismatic Community Center  
Phone: 844-0658

"May God our Father and the Lord Jesus Christ give you grace and peace."

(I Cor. 1:3)

## Journalism a vocation

VATICAN CITY (NC)—Journalism should be seen as a vocation and a mission, Pope John Paul II said Feb. 14. "The journalistic profession should be understood as a mission of information and of formation of public opinion, at the root of which is situated a strongly interior thrust which we can call a vocation," the pontiff said at an audience for 250 Italian Catholic journalists and their families. After highlighting "the unbreakable link between professionalism and morality" in a journalist's mission, the pope said, "The church looks with great sympathy and friendship on the work of Catholic journalists."



# Pathways of the Spirit

## Saints characterized by vitality and humanity

by Fr. ALFRED McBRIDE, O.Praem.

Would a woman ever stand before a pope and say, "Act like a man!"?

Catherine of Siena did. This 14th-century woman said a lot more than that as she negotiated with Pope Gregory XI to leave Avignon and bring the papacy back to Rome.

Would a nun ever sue a businessman? Francesca Cabrini did. She thought a contractor she hired to transform a North Shore Chicago hotel into a hospital was cheating her. She accused him of fraud, fired him on the spot and said, "I'll see you in court."

Both those women were canonized saints. Both were very alive and very human.

In fact, those are traits that characterized saints through the ages: vitality and humanity.

Peter Claver ministered to and baptized more than 300,000 black people during his 40-year career. At Cartagena in the Caribbean, port of entry for the slave trade in the 1600s, Peter Claver boarded the slave ships and roamed the slave warehouses seeking to bring the people human tenderness and divine salvation. He brought them medicines, food, lemon, brandy, tobacco, clothing and bread.

Peter Claver showed them he recognized their ethnic origins. A warm-hearted man, he went about tugging, loving, dressing, feeding

and caring for these multitudes of frightened people. He convinced them he believed in their personal dignity and self-worth.

Today, a dark, weathered statue of Peter Claver stands in the port of Cartagena. Originally it was a white marble likeness. Salt air has darkened it.

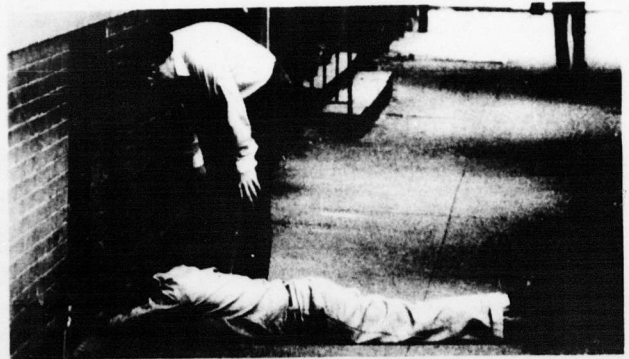
Popular tradition says that the black people, with knowing glances, claim that "Father Claver must have been a black, for no white man would have loved us so much."

Very much alive and very human, a man like Peter Claver drew his power from his prayer and the grace of God.

Many saints were converts from quite different lifestyles. Augustine once believed the Bible to be poorly written and not suitable for study by intellectuals like himself. But he was a searcher for truth and did one day find Christ and the ideals of Christian moral living. He also became one of Christianity's most eloquent explainers of the Bible.

That well-known lover of the poor, Vincent de Paul, spent most of his early life hating the poor. Born in poverty himself, he despised his humble state and resolved to become prosperous. How? By becoming a priest; moreover, by becoming a clerical opportunist.

Vincent de Paul courted the rich and the powerful. Self-ingratiating and charming, he



THE OUTCASTS—Brother Joseph Lennon talks to a man outside Holy Name Center on New York's Bowery. The Poor Brothers of St. Francis who staff the facility carry on in the tradition of St. Francis of Assisi, St. Peter Claver, St. Vincent de Paul and others as they work among the poor, unwanted people of society. (NC photo by Chris Sheridan)

secured high-salaried posts and found the financial security for which he hungered.

Fortunately, he was not without some remnant of conscience. More luckily yet, he met people like Francis de Sales and Cardinal Pierre de Berulle—spiritual giants in the early 17th century. They perceived in him the possibilities of moral integrity and spiritual living. Gradually, by their influence and God's grace, Vincent de Paul changed from clerical opportunist to champion of the poor.

In the second half of his life, Vincent de Paul initiated a host of valuable Christian ministries: the parish mission, continuing

education for the clergy (the Tuesday Conferences), a new model for seminary training, a widely used outline for a 10-day retreat, nursing homes for senior citizens, relief services for war victims, a ransom fund to free slaves (he had once been sold into slavery by pirates), a religious order of men—the Vincentians—and a religious order of women—the Daughters of Charity, under the leadership of Louise de Marillac.

No question Vincent de Paul was very much alive and profoundly concerned with the human. A whirlwind of action, he accomplished all his ventures without benefit of phone, car, plane or any other such tool of communications. How he found time to write 3,000 letters remains a mystery.

Today the church's poor cry for social change. A Vincent de Paul would be in close touch with a social ministry that would reply positively to them.

Living and human saints abound in our history. A Teresa of Avila brimming with common sense; an Elizabeth Seton full of maternal tenderness for her son in the merchant marine; a Philip Neri gently poking fun at human vanities.

We have lots of friends among the saints. They tell us, "Be alive. Be human. It worked for us. It will for you also."

© 1983 by NC News Service

© 1983 by NC News Service

## First American saint faced hardships

by KATHLEEN T. STIEF

Elizabeth Ann Seton is a saint I can identify with easily. She experienced much that many of us experience: She was a mother, a widow, an educator and an author of textbooks. Like me, she was a single parent trying to raise her children alone.

In 1774, Elizabeth Ann Bayley was born into a prominent and privileged family in New York City. She married a wealthy merchant, William Seton, and had five children. An Episcopalian with a strong sense of spirituality, she donated time to the aid of widows and the poor.

But then, within a three-year period, disaster struck the young woman. Her husband's business failed; the children went through a succession of serious illnesses; her father died of yellow fever and her husband's tuberculosis advanced rapidly.

Then, with her ill husband and eldest child, an 8-year-old daughter, Mrs. Seton set out for Italy to visit her husband's business friends. Because of the yellow fever epidemic in New York, however, Italian officials placed the Setons in quarantine for a month in a cold dark building.

Mrs. Seton kept a diary of the suffering they endured. It tells how her husband died a week after they were released. That time marked the low point in this courageous woman's life. She was in the home of strangers, without money.

Her new friends in Italy, who described Mrs. Seton as a charming and intelligent woman, helped her keep busy by teaching her about Catholicism. When she returned to New York five months later, her family and friends were shocked when she announced she intended to become a Catholic. They tried to dissuade her.

Initially, to support her family, Mrs. Seton opened a school in New York. Education was a natural for her because of her strong love for children.

A charismatic woman, children invariably loved her too. However the school failed financially within two months.

Eventually, Mrs. Seton determined to leave New York. After much prayer and after seeking advice from several people she trusted, she moved to Baltimore, Md. There she opened a Catholic school, beginning with four boarders and her own three daughters.

Mrs. Seton, encouraged by Baltimore's Archbishop John Carroll, established a religious community. Financial backing came from a benefactor who wanted to see women Religious involved in moral and religious education. The benefactor stipulated that "this establishment will be made at Emmitsburg, a village" not far from Baltimore.

On March 25, 1800, Mrs. Seton took vows of poverty, chastity and obedience in the presence of Archbishop Carroll. From that day forward she became known as Mother Seton.

Along with running her school and overseeing the Religious, Mother Seton cared for her children. Some time after she moved into Stone House at Emmitsburg with her three daughters, the two Seton boys transferred to nearby Mount St. Mary's College.

This time around, Mother Seton's St. Joseph's Academy succeeded from the beginning. As an experiment in teaching boarders and day students, Mother Seton admitted children from St. Joseph's Parish in Emmitsburg to her academy—the beginning of the Catholic parochial school system. She is credited with being its foundress.

After a long illness Mother Seton died Jan. 4, 1821, at the age of 47.

Today people can visit the Seton Shrine Center of the Sisters of Charity in Emmitsburg. They can walk along "Seton Way" in the peaceful valley Mother Seton loved and visit the places where this indomitable woman worked so successfully.

On Sept. 14, 1975, Pope Paul VI declared Mother Seton a saint. He said of her: "She is the first daughter of the United States to be glorified with this incomparable attribute."

## Saintly people can even be found in our own communities

by KATHARINE BIRD

The Greek cynic, Diogenes, set out on foot wrapped in a disreputable looking cloak and carrying a lantern even though it was broad daylight. His quest in the third century B.C., so the legend goes, was to comb the streets of Greece in hopes of locating one honest person.

That picture of Diogenes has tickled my fancy for a long time: the quest of a person of honesty.

Suppose we change the scene somewhat, going in search of saints. What kind of person would one look for? What qualities go into the makeup of a saint?

Let's imagine we are sleuths. The assignment: to look in our communities for saintlike people.

Allow me to cite some of the qualities I would look for in a saint.

Saints need perseverance.

People don't become saints instantaneously. It happens over the unsteady course of a lifetime. Saints have no shortcuts, no magic formula that allows them to short-circuit the hard work of becoming faithful Christians. Following Christ can include making false starts, and getting derailed, and having to start all over again.

Saintly people—such as 20th century lay Catholics, Raissa and Jacques Maritain—reveal in their writings that following Christ is like going down a tortuous road with many twists and turns. But they teach us too how to pick ourselves up and continue after stumbling.

Then there is the saintlike quality of humility.

Individuals don't know they are becoming saints during their lifetimes. Instead, saints usually are overwhelmingly aware of how modest their gifts are.

(See SAINTLY PEOPLE on page 10)

# Saintly people can be found (from 9)

Outsiders may look at the achievements of a Mother Elizabeth Seton and stand back in awe at what she accomplished: establishing schools, translating books, training teachers and raising her children. She almost felt that, compared with what needed to be done, her accomplishments were pitifully small.

Saints meet adversity and are forced to deal with it.

They are not insulated from the sorrows and hardships of life. At times, being forced to deal with adversity impels a person toward Christ.

Saints also can be cheerful and have a sense of fun.

Saints, alive with an awareness of who Christ is, find a way of "walking through life with courage, humility and humor," as Father John Shea puts it in "Stories of Faith."

Now, having drawn up a list of characteristics, how likely are we to meet saints in our daily lives?

I think each of us can find at least one. Someone like the woman I'll call Margaret Dickerson.

A convert to Catholicism about 15 years ago,

she is a woman who radiates a sense of serene confidence. She knows who she is and where she wants to go as a Christian.

I know, from what she tells me, that this woman has suffered mightily, beginning when her husband abandoned her when she was a young wife with small children.

At first, Mrs. Dickerson says, she didn't see how she was going to manage: how she could

earn a living and raise her children alone; how to find the emotional strength she needed.

Nonetheless, Mrs. Dickerson took one small step at a time, and gradually built a new life. She has learned to put her difficulties into perspective.

Today, she has developed a delicately balanced set of priorities. She cares for her children and pursues her career as an

educator. She has made close friends who love and support her. She makes sure she is involved in a service activity which helps others.

Mrs. Dickerson also makes sure that some portion of each day is reserved for prayer. For her, prayer is an essential aid in finding out how she can develop into a more faithful follower of Christ.

My friend may never be canonized a saint. And she certainly wouldn't recognize the title applied to her. But, for me, she is saintlike: a model of what a Christian can be.

© 1983 by NC News Service

## Jeremiah continues despite opposition

by Fr. JOHN CASTELOT

All the prophets needed the Spirit of the Lord to carry out their almost superhuman task.

—They needed wisdom and understanding to interpret the signs of the times.

—They needed prudence and counsel to advise people judiciously.

—They needed fortitude to carry on in spite

of the opposition—often violent—from the people they wanted to help.

This was especially true of Jeremiah. He was born about 640 B.C. at Anathoth, a little village some three miles northeast of Jerusalem.

Then, scarcely out of his teens, Jeremiah was called by God to be a prophet.

To put it mildly, the call was not altogether welcome. To the youth it appeared a sentence of doom. He stammered out his lack of fitness and ability. But, although the voice of the Lord may have been just a small whisper in Jeremiah's soul, it was an imperative one. He could not ignore it.

Well might Jeremiah have been frightened at the prospect! He knew all too well from his own keen observations what would be expected of him as a prophet. He was aware of the situation in suburban areas like his home town. And he was close enough to the big city to have firsthand knowledge of conditions there.

Religion and morality had fallen to an abysmally low estate under the kings, Manasseh and Ammon, whose reigns covered a half century. Idolatrous worship was openly encouraged. The people needed little encouragement for the type of religion which catered to the basest human instincts.

Sacred prostitution was standard procedure at the local shrines scattered all over the wooded hilltops. The incredible practice of child sacrifice had popped up again. The popular Assyrian cult of the "army of heaven" (the heavenly bodies), especially of the goddess Ishtar, was quite the vogue.

The temple itself was the center of idolatrous worship of all types—the temple which was supposedly the dwelling place of the one true God.

With religion poisoned at its very source, one could hardly expect the moral condition of the people to have been anything but rotten. And rotten it was.

Adultery, debauchery, fraud, bribery,

oppression, murder—these were the order of the day. Jeremiah scoured Jerusalem looking for just one decent person.

Here Jeremiah was, a youth of hardly 20 years, commissioned by God to give his people an ultimatum: Repent or perish!

Did the prophet stand a ghost of a chance? The people would just as soon knife him as look at him.

On the other hand, they were his people, and Jeremiah loved them. It broke his heart to see them as they were. The thought of what their conduct would bring upon them terrified him. That he should have been chosen to announce the chastisement was almost too much to bear.

But above all else, Jeremiah loved God and God had spoken to him. The task must be done.

Chapters 2 to 6 of the Old Testament book of Jeremiah come for the most part from the early period of Jeremiah's ministry. They reflect his youthful ardor and the turmoil of his tormented self.

Thus it was to be for half a century! Loving his people, Jeremiah had to preach their downfall. Sincerely attached to the temple, he had to preach its annihilation.

In love with life, with peace, with joy, Jeremiah had to foretell war, defeat, destruction and exile for his people.

© 1983 by NC News Service

## THE QUESTION BOX Is church Bishops' draft on nuc

by Msgr. R.T. BOSLER

Q Isn't the church getting too involved in politics these days? Our U.S. bishops are criticizing the government's efforts to build up our nuclear defense against the communist threat. The Canadian bishops took out after their politicians for not doing enough to create employment. I've read that our bishops are planning a statement on capitalism. Wouldn't they do better to stick to religion and promote personal reform through prayer and sacrifice?

A I am too old and too long in the priesthood to need to flatter bishops. You can be sure, therefore, that I am not trying to gain any "brownie points" when I say that I think that what our bishops are doing about the nuclear issue is the most exciting development in the church since Vatican Council II.

It is an exercise of the "collegiality" that the council strove to restore to the church. Instead of just circulating it among themselves, the bishops published the preliminary draft of their proposed statement



## Discussion points and questions

1. Do you see any advantages in studying Christian history?
2. What point is there in keeping the stories of the saints alive? What is the value of their histories?
3. Take up the challenge in Katharine Bird's article and look around you for a saint in the making. Is there someone who fills the bill? What is remarkable about that person?
4. How does Father Alfred McBride make his point that the saints are very human individuals?
5. Why does Kathleen Stief say she can identify with Mother Elizabeth Ann Seton?
6. What difficulties did Mother Seton encounter during her life, according to Mrs. Stief?
7. Why does Father John Castelot say that Jeremiah had misgivings about being commissioned by God?
8. Which saint mentioned this week interest you the most? Why?

Open Year Round For All  
Your Plant Needs.

## HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue  
Indianapolis, Indiana 46202  
786-1528

### CARPET TOWN

3220 W. 16th, Indpls.  
A Mohawk Carpet Color Center  
Indy's Oldest Westside  
Carpet Dealer

Quality Carpets and  
Installation at  
Everyday Low Prices

636-8376  
Don Hemelgarn  
Member of St. Mary's

Patronize Our Advertisers

2313 W. Washington St. 632-9352  
Indianapolis, Indiana

## USHER

### Funeral Home, Inc.

Anna C. Usher Wm. A. Usher  
Frank E. Johns

the  
Advantage of  
Vantage  
Point

Card-key entry  
system and covered  
under-building parking  
Adult living, swimming, tennis, sauna,  
exercise rooms, studios, one and  
two-bedroom dual level  
apartments with fourteenth floor view  
From \$230-\$495 monthly  
10-6 daily 12-6 Sunday  
342-0142  
State-Audit 37 & Allisonville Road

Revel Companies, Inc.  
Marketing & Management

## SHOPPING FOR A SUIT?

"We feel that we offer you the best  
dollar value in your suit  
to be bought in Indianapolis!"

### HERE'S WHY:

- Tailor made to your exact measures.
- Experienced family of tailors for you, not just sales clerks.
- Largest selection of fine wools for your choice in the Midwest.
- Cost no more than a fine ready-to-wear suit, starting at \$225.
- Each suit fitted to you properly. You are given the attention you deserve.

Why settle for less when at Leon's  
it costs no more to go first class.

## LEON TAILORING COMPANY

Open: Mon., Tues., Wed. & Sat. to 5:30;  
Thurs. to 7:00; Fri. to 6:00

809 N. Delaware 634-8559

OVER 40 YEARS EXPERIENCE

## ASKREN

monument co., inc.

2570 BLUFF ROAD  
INDIANAPOLIS, INDIANA 46225

### MARKERS MONUMENTS

CEMETERY LIGHTS & CANDLES  
IN CEMETERY LETTERING

MICHAEL  
NOTTER  
MONUMENTAL  
CONSULTANT

787-2568



color me



# Slaying of Goliath is story of trust in the Lord

by JANAAN MANTERNACH

The two armies stood ready for battle. The Philistines camped on a hill. Saul and the Israelites were stationed on another hill. A large valley lay between them.

Each army waited for the other to make the first move.

Suddenly a giant of a man walked down into the valley from the Philistine camp. He was taller than any of the Israelites.

His bronze helmet and bronze armor blazed golden in the bright sun. He wore a huge bronze sword and carried a long spear in his right hand. His name was Goliath.

The fearsome soldier shouted out to the Israelite army on the opposite hill. "I am a Philistine. You are Saul's servants. Choose one of your soldiers to come out and fight me. If he wins, we will become your slaves. If I win, you will become our slaves."

The Israelites were silent. They were terrified at the sight of this giant warrior.

Goliath shouted out still louder: "I challenge Israel today. Send out a man to fight me!" The more Goliath shouted, the more afraid the Israelite soldiers became.

David went up to King Saul. David was a young shepherd, who became Saul's armor bearer. He also played the harp to cheer up the moody king.

"Your majesty," David said to the king, "there is no reason to be afraid of this Philistine! I will go out to fight him."

"No," replied Saul, "you cannot fight this seasoned soldier. You are just a youth."

"But, your majesty," David argued, "I used to take care of my father's sheep. When lions or bears attacked the sheep, I would fight with them. I killed a lion and a bear. I can certainly beat this Philistine who insults you and God's people."

"The Lord protected me from the lion and the bear. The Lord will save me from this Philistine."

"Go!" Saul answered. "The Lord will be with you."

Saul helped David put on his own royal armor. Saul gave him his own sword. But the armor was too heavy. The sword was too large. So David took them off.

David took his own staff and his sling. He picked up five smooth stones from a stream in

the valley. David walked out to face the Philistines.

Goliath laughed aloud. "Am I a dog," Goliath shouted at David, "that you come after me with a stick?"

David yelled back, "You come against me with sword and spear. I come against you in the name of the Lord our God whom you insulted. With the Lord's help today I will beat you. Then all will know that it is not by sword and spear that the Lord saves."

Goliath charged at David with sword drawn and spear raised. David ran toward the mighty Philistine. David pulled a stone from his bag. He hurled the stone with his sling.

The stone struck Goliath on the forehead. The great warrior fell to the ground.

David ran up to Goliath. He took the Philistine's sword and killed him.

At the sight of their hero lying dead in the valley, the Philistine armies ran away.

## Part I: Let's Talk

**Activity:** There is probably someone in your family or in your circle of acquaintances who is having a rough time right now. Do something, individually or as a family, to help that person. You can give evidence of God's presence by what you do to help, no matter how simple it may be.

**Questions:** Why did David think he would be able to overcome the Philistine named Goliath? Why did Goliath laugh when he saw David approaching him? What response did David make to Goliath's taunts?

## Part II: Parent and Teacher Notes

**Story Background:** The story of David and Goliath, scholars say, seems to be drawn from two traditions. The theological point of the story is that God's people are to place their trust in the Lord more than in arms. The story also provides a heroic image of David who soon will be king.

**Scripture and Us:** When your life is filled with obstacles and challenges, do you trust God to help you overcome them? The story of the young shepherd, David, facing the mighty warrior, Goliath, is a story of trust in God's strengthening presence. Why is it sometimes hard to trust that God is with us to help us cope?

## too involved in politics?

ear arms an example of church's obligation to world

on nuclear warfare. They thereby involved their fellow Catholics and, indeed, the general public and the press in the process of developing their ultimate teaching.

Their second and longer draft reflected the criticisms and suggestions received.

Recently they sought the reactions of European bishops. The American bishops will embody these and, presumably, other suggestions in their final statement.

Thus, what they will produce will be a unique official episcopal statement, in which a much larger portion of the church will have a say than ever before.

The statement's authority will be all the greater for this. It will not bind in conscience, but it will be a challenge to the morality of how we as a nation defend ourselves that no wise person dare ignore.

The challenge of the bishops is for the laity to be the church in the world.

The church is far more than the clergy; it is laymen and women, whose mission or apostolate it is to bring Christian influence into society as lawmakers, civil administrators, business and labor leaders, scientists, physicians, artists, journalists, homemakers, etc.

Christians as citizens have an obligation to be involved in politics, for in no other way can they work for the common good so effectively and promote justice and peace.

In this sense the church must be involved in politics. And popes and bishops and, yes, officers of the World Council of Churches and National Council of Churches are obliged to spur Christians on and offer them the principles they need to preserve the dignity and rights of mankind everywhere in the world.

Prayers, sacrifices and the development of personal sanctity are, of course, the first concern of the church, but unless these lead to love of neighbor they are worthless.

It is not enough to say "Lord, Lord," Jesus insisted. He made it clear that we save our souls by serving God in the hungry, the naked, the prisoners.

Because churchgoers for so long failed to recognize that this teaching had anything to do with how governments and industry conducted themselves, the communists were able to convince many that religion is the opium of the people, promising pie in the sky to keep the poor content with their misery.

We can be grateful that church leaders today are reminding us that Christianity has something to do with how we defend ourselves, conduct our governments, businesses, etc.

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

1983 by NC News Service

## The Word

by PAUL KARNOWSKI

If you are a basketball player you may know the feeling. You were "on" for the night. Each shot arched gracefully through the air and found nothing but net at the end of its trajectory. You possessed a finesse you had never known, twisting and turning effortlessly as you drove the lane for one soft layup after another.

If you are an actress you may know the feeling. It was just another performance—nothing special. But for no apparent reason, the falsity of the stage disappeared for the evening. The props, the costumes, and the painted flats were no longer artificial; and you were no longer an actress. For that one evening you were Lady Macbeth.

If you are married you may know the feeling. In the course of an ordinary evening, perhaps while doing the dishes with your spouse, you exchanged a gentle word or two. Suddenly the feeling hit you in the heart and, for a moment, all of the barriers were gone. You experienced a sense of openness with your

partner, as if the two of you had temporarily merged into one composite person.

All of us have known this type of transfiguration: a time when we performed beyond our potential; a time when we loved deeper than what we thought possible; a time when we caught a glimpse of the glory of life.

It is just such a time we read about in today's gospel. Peter, James, and John ascend a mountaintop with Jesus and while there, they are given a glimpse of the real glory of the Lord. The simple carpenter's son is glorified and graced with the presence of Moses and Elijah.

But the story of the transfiguration is not only about the Lord. It's about us. Because of our faith we are called to the mountaintop. We are called to converse with the prophets. We, too, are called to transfiguration.

But for now we are like the three apostles: we are only given glimpses of the glory that is to come. And for now, we are like basketball players and actresses: we know the glimpses will only come with our dedication and hard work.

FEBRUARY 27, 1983  
Second Sunday of Lent (C)  
Genesis 15:5-12, 17-18  
Philippians 3:17-4:1  
Luke 9:28-36

# St. Peter Parish

Franklin Co., Indiana

Fr. David Senefeld, pastor

by RUTH ALDERSON

On a knoll in the heart of Franklin County a simple brick church, surrounded by a cemetery of fragile tombstones is the center of the complex of St. Peter Parish. The founding families attended Mass under a beautiful oak tree in 1833 and most of them are buried here. The first church has 1838 as its dedication date. Eventually the oak tree died but the present spirit of rural St. Peter encompasses parish, civic and mission endeavors, thus making it a very progressive parish.

On October 16 the 150th Sesquicentennial of St. Peter will be celebrated with a visit by Archbishop Edward O'Meara. A history of the parish and a parish yearbook are being prepared along with other plans to celebrate this important milestone.

Father David Senefeld is pastor and finds the parish leadership and unity strong. He feels the priests who preceded him, Fathers George Saum, Louis Schumacher, and Joseph Laugel, had much to do with the development of parish projects and the success of its close unity.

St. Peter has a nursery, pre-school, teen program, adult education and a choir directed by Jim Kleckner. Thirty parish children live on a bus route to Brookville and attend St. Michael School. A Catholic school is not available to the other 120 children in the CCD program.

Irene Weiler is president of the CYO, Sandy Jansing and Karen Messerschmidt assist her. "The CYO is one of the best attended in the area," states Irene. The old school has a gym that is popular

with area youth. Classes are held in the new school building.

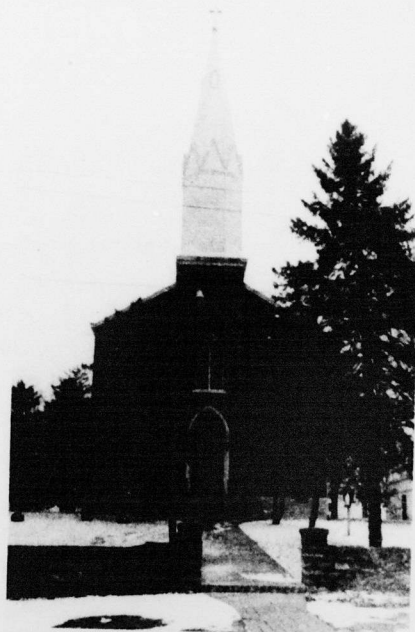
Father Senefeld teaches the high school CCD in a "catechism in depth" that is a four year mini-theology course. The near perfect attendance of high schoolers and interested adults is attributed to Father Senefeld's teaching ability that stems from his 15 years as instructor at Indianapolis, Madison and New Albany high schools.

The parish council president is Richard Fussner. Ann Hoff, secretary, stresses, "St. Peter encourages civic use of our parish community building." A community Migrant Ministry Program and a nursery that provided daily babysitting was a parish project for two summers.

The parish Council of Catholic Women is led by Hortense Dudley. This organization has provided strong leadership on a state NCCW level. Mrs. Arthur Bishoff, Mrs. John Kremer, and Mrs. Leo B. Kesterman have held offices there. Mrs. Kesterman has represented the archdiocese at the Detroit "Speaking Out" Convention in 1976 and a national bishops' conference on rural life.

The population of the parish is 610 and many can trace their families back to the early days of their German immigrant ancestors. Father Senefeld is thankful for the early records of St. Peter that have been preserved. Records of the parish picnic go back 61 years and it is believed to be the longest consecutively held picnic in the archdiocese.

The Labor Day picnic is famous and 60 per cent of St. Peter's income is derived from the festival. Ellen Rauch is picnic



chairman and says, "Everyone works to make this project a success. Kids start working in fourth grade. We served over 2,500 chicken dinners last year. We have a carnival and many booths that make the Labor Day picnic a family affair for many in the archdiocese."

Some beautiful quilts and hand crafted items are being made now in the winter before rural St. Peter members must gear up for spring planting.

While the Labor Day picnic proceeds are needed to run the parish, thoughts of helping others played a part in the parish's decision to help individuals, especially those involved in mission work. Father Senefeld is proud that the parish has a "Thanksgiving Turkey Bingo" with all proceeds going to missions.

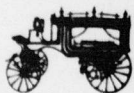
Two members of St. Peter who became nuns and have engaged in mission work are the recipients at this time. One nun works in a special education program in St. Louis and the other is a missionary in Uganda. The money is divided and not only helps financially the worthy work of these nuns but gives the nuns the satisfaction of knowing their work is supported and appreciated by their friends and relatives of St. Peter.



**PLANNERS AND ORGANIZERS**—Members of St. Peter Parish in Franklin County display their enthusiasm for their parish's works with their smiles. Standing left to right are: Karen Anderson, Mary Kocher, Karen Messerschmidt, Irene Weiler and

Sandy Jansing. Seated left to right are: Ellen Rauch, Ann Hoff, Father David Senefeld, pastor, Mrs. Leo B. Kesterman and Mrs. Bob Hilbert. (Photos by Ruth Alderson)

## Grinstein Funeral Home, Inc.



Pre-Arrangements?  
Pre-Paid Funerals?

**What Should  
I Do?**

The Grinstein Funeral Home is the oldest funeral establishment in Indianapolis. Founded in 1854.

Call on us to help you  
pre-arrange service.

Area Code 317

**632-5374**

1801 E. New York Street



Sam H. Preston

F. Edward Glosier

Harold G. Unger

DO IT YOURSELF AND SAVE!

## UPHOLSTERY FABRIC

Discount  
Upholstery,  
Drapery &  
Slip Cover  
Fabric

Foam Cushion Cut to Order  
While You Wait.

**WE'VE MOVED TO**  
30th and Shadeland

**Circle Fabric**

3046 N. Shadeland Ave. 545-2318

OPEN DAILY  
10 AM to 6 PM  
SATURDAY  
10 AM to 4 PM

St. Louis Jesuits



## Records Tapes Cassettes Song Books

St. Louis Jesuits' latest "Lord of Light"  
Record, Tape, Cassette .....\$8.98

John Michael Talbot's latest "Light Eternal"  
Record, Tape, Cassette .....\$8.98

Also: Carey Landry, Joe Wise, Jonas, St. Meinrad, West-  
ton Priory, Glory and Praise, Songs of Praise, The Rosary,  
Latin Mass, Arch Books Aloud, Purple Puzzle, etc.

(Add 5% Indiana State Sales Tax plus \$1.50 Postage & Handling)

Hours: Mon. thru Fri. — 9:30 to 5:30; Sat. — 9:30 to 5:00  
Parking South of Store (on Saturday)

**Krieg Bros.** Established 1892

Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225

(2 blocks South of Monument Circle)

(Area Code 317) 638-3416 or 638-3417



# Feeding hungry makes Lent meaningful for families

by PATRICIA DAVIS

"We know that they pray with us as we do with them," said Frances Kountz of Bowie, Md. She was speaking of people she has never met who live in BJR, India.

Mrs. Kountz was telling of the Bowie Hunger Group and what it has meant to her and her family.

The Kountz's involvement with the group began in 1975 when a newly ordained permanent deacon visited the director of his diocesan social justice office. The deacon asked how the season of Lent might be used to alert Catholics of his suburban community to the problem of world hunger.

Coincidentally, a few days previously, the diocesan director was paid a visit by Msgr. Gratian Mundadan of Bijnor who was seeking assistance for the hungry of his diocese. The two churchmen were put in touch with each other.

The following week representatives from five parishes in the Bowie area met. The deacon and Auxiliary Bishop Eugene Marino of Washington, D.C., proposed that interested Catholics meet each week during Lent to pray, to learn more about world hunger and to collect money for Msgr. Mundadan.

A number of families responded and the

Bowie Hunger Group was born. It met in a church each Thursday during Lent during the dinner hour.

Each week staff members from the diocesan social justice office presented educational programs for adults and children on hunger and related issues.

Bishop Marino and several priests from the area took turns presiding at the Eucharist. The liturgy was followed by a meal of rice or noodles and water. To folks who had fasted all day, that simple supper was a welcome sight indeed!

The evening concluded with passing the basket so families could contribute to Msgr. Mundadan the money they normally would have spent on food that day.

When Lent ended, some participants felt the group had become such an important part of their lives they didn't want it to end. So, for a small core of families, the group has continued for almost eight years. It is still going strong.

There have been many changes over the years. But adults and children still gather regularly to learn and pray, to break bread and give alms.

Now the group meets every two weeks and in homes rather than in a church. Each family eats a simple supper at home before gathering to pray. Several times a year the fast is

replaced by a potluck feast.

There also have been changes within families. Children have been born; other youngsters have received the Eucharist for the first time or been confirmed. Still others have gone off to college, returning only for occasional happy holiday reunions with the group.

There have been times of loss and grief as well. Several families moved from the area. An adult and teen-ager were killed in tragic accidents.

Changes have taken place in India during these years too. Several years ago Msgr. Mundadan was made bishop of Bijnor and soon thereafter made another trip to the United States. He visited the families in Bowie, staying at their homes and eating with them—sharing in person the eucharistic meal in which they had joined so often in spirit.

From that experience, the families of Bijnor became even more real to the Bowie families and the bond between them was strengthened.

Today the Kountz family and their friends send news and snapshots, as well as money, to folks halfway around the world who are no longer strangers.

What began as a Lenten discipline of prayer, fasting and almsgiving has become a way of life for a few people. These distant In-

dian sisters and brothers, and millions of others who go to bed each night hungry for food, justice and love, have changed the perspective and the practice of the Kountz family and others.

Perhaps they would say they have experienced a change of heart, a conversion. And that's what Lent is all about.

## Pope asks for programs to mark Holy Year

VATICAN CITY (NC)—Pope John Paul II has written to all Catholic bishops to ask them to mark the Holy Year which begins March 25 by holding special celebrations and offering programs of spiritual enrichment in their own diocese. In a letter dated Jan. 25 and released Feb. 17 the pope said current diocesan programs can take on a deepened meaning "by showing their connection with the mystery of redemption, by rediscovering their pastoral and formative power, and by adding to them a special dignity in the celebrations." Marking the 1,900th anniversary of the death and resurrection of Christ, the year-long celebration beginning in March is to be known as the Holy Year of Redemption.



## JOBS WANTED

The following classified listing is printed this week as a public service to our readers seeking employment.

### DRAFTSMEN

**Mechanical**—Associate degree in industrial drafting and design. Experience in product design, drafting and machine shop work. Jeremy F. Hill, Shelbyville, 317-398-9408.

**Mechanical/Electrical**—Associate Degree with 1 1/2 yrs experience in mechanical & electrical drafting. Dependable, hard worker. Call after 4:00 PM. William Stanley, Indpls., 317-357-4772.

### EDUCATION

**Teacher**—Religion or English. Experienced. MA Grades 7-12. New Albany, Clarksville, Louisville area. Available immediately. Virginia Winchell, New Albany, 812-944-5671.

**Teacher**—Catholic school experience at both primary and intermediate levels and in CCO Indiana license. Bachelor of Education. Social Studies, English, minor. Pamela Skrzynecki, New Palestine, 317-861-5636.

### GENERAL OFFICE

**Accountant/Bookkeeper**—Accounting, bookkeeping, P.R. taxes, payroll, inventory control, financial statements. Charles J. Damier, Indpls., 317-547-7778.

**Accountant/Bookkeeper**—Seeking employment as assistant accountant or bookkeeper. Have 2 yrs. of office experience with typing, dictation and computer skills. James Attwood, Indpls., 317-283-5417.

**Accounting**—B.S. Finance with Accounting minor with over 14 yrs. experience looking for position in financial area with an opportunity to use a wide variety of knowledge and skills. H. Philip Kenney, Indpls., 317-257-2663.

**Accounting Clerk**—Experience in accounts payable & receivable, payroll & general office skills. Type 45 wpm. Have own transportation. Salary is flexible. Steven Dyer, Greenwood, 317-888-8205.

**Bookkeeper**—Post A/R, A/P, CDA & CR journals, type A/R checks & photocopy, type A/R invoices & calculate proceeds, A/R invoices, run Xerox, press, enter data in micro-computer, Helen J. Ritter, Indpls., 317-359-8740.

**Bookkeeper**—Bookkeeper, full charge, 12 yrs. experience. Mature, dependable. Full responsibility, thorough general ledger. Excellent references. Owner congenial office on south or west side. Mrs. Hoffman, Indpls., 317-359-8889.

**Clerical**—7 1/2 yrs. experience banking, teller, cashier, general clerk. Customer Service, heavy telephone contact, CRT, calculator, filing. Bondable, reliable. Margaret Malloy, Indpls., 317-888-5581.

**Clerical**—Male, 49, possesses skills in most forms of office procedures. Excellent typist. Heavy experience with billing, inventory control, filing, etc. Willing to learn. Seeking full or part time employment. W. A. Schulteis, Indpls., 317-253-2268.

**Clerical**—Single lady unemployed for the summer after June 3. Desires part- or full-time work. Experience includes acctg, payable, payroll, statistical typing and secretarial but will consider any employment. Carole Ann Hodge, New Albany, 812-945-6691.

**Clerk**—College freshman pre-law major needs part-time. Varied experience typing, receptionist, maintenance, housekeeping, waitress. Honest, reliable, professional. Kathleen Jeffers, Indpls., 317-887-0595.

**Clerk/Typist**—Type 50 wpm. Have experience in filing, typing letters, invoices. Interested in full or part time. Lorenda Lyons, Bedford, 812-275-5253.

**Clerk/Typist**—Experienced clerk/typist, college degree. Will work for minimum wage. Deborah Miller, Indpls., 317-283-5662.

**Clerk Typist/Word Processor**—Type 50-60 wpm word processing, IBM 75 typewriter, dictaphone, MicroFiche reader and printer, filing, calculator, adding machine. Camille D. Spann, Indpls., 317-545-7765.

**General Office**—Lone "Granny" Friday needs full-time, entry level employment for any of the following: receptionist, light typing, record keeping, clerk, receiving, cashier, mailing. Prefer downtown or near northside. Joyce D. Meyers, Indpls., 317-255-1610.

**General Office**—Need job to try anything but have done the following: clerical office work, switchboard operation, parcel post packing, waitress, assembly—factory work. Vickie Odham, Indpls., 317-247-1926.

**General Office**—Varied duties, typing, filing, calculator, accounts receivable, payable, answer telephone. Willing to learn new procedures. St. Paul Parish area. Kathleen A. Foley, Indpls., 317-255-8889.

**Office Worker**—420 hrs. word processing training, 2 yrs. Computer Programming, 4 yrs. work same company, customer service. Willing to learn. Will work nights, weekends, holidays. Mary M. May, (No phone) 313 N. Colorado Ave., Indpls. IN 46201.

**Office Worker**—Dependable mature Catholic woman seeks office work. No shorthand. 2 yrs. experience personal secretary to branch manager. Have business letters of recommendation. Rita M. Pfeiffer, Indpls., 317-862-4777.

**Office Worker**—Provide management assistance in all areas of paperwork, perform a variety of accounting & clerical functions, prepare deposits & other banking functions, prepare payroll information, maintain files. Jackie McManus, Indpls., 317-257-0778.

**Personnel**—IU Business School graduate seeks personnel position. Great working attitude and good business sense can make me an asset to your company. Call me today! Brian T. Burton, Indpls., 317-298-4303.

**Personnel Specialist**—Screening, attendance, policy administration, time keeping, business English skills & typing. 53 wpm. Studies under Herzberg at Indiana University dealing with employee motivation and morale. 2 1/2 yrs. as personnel generalist. William H. Haskins, Indpls., 317-788-9999.

**Receptionist**—Both medical & regular form office. Certified Horizon System operator with good phone aptitude. schedule appts. type 55 wpm. Varied general office duties. No bookkeeping. Prefer east/northeast location. Betty J. Carroll, Indpls., 317-259-7069.

**Secretarial/Clerical**—10 yrs. banking experience. Bonds, C.D., C.R.T. Excellent secretarial skills, grammar, type 60 wpm, transcription. Good math. bookkeeping, accounting, some college. Operated sitting service five yrs. Aristic, bondable, reliable, professional. Jeanne Jeffers, Indpls., 317-887-0595.

**Secretarial/General Office**—Type 50 wpm. Experienced with computer terminals and medical & dental claims. Good with figures and quick learner. Linda Mader, Indpls., 317-632-4965.

**Secretarial/Managerial**—3 yrs. experience as O.I.C. at Siberia Post Office. 2nd credentials. Excellent references. Desiring full-time work in Dubois County. Available immediately. Joan Schatz,

**Secretary/Clerk Typist**—Recent graduate of IT Career Training. Received certificate to work word processor, IBM 75 & Dictaphone transcription equipment. Very punctual. Very reliable. D. Peterson, Indpls., 317-257-4655.

**Secretary/Receptionist**—I am a middle-age lady looking for an office position with expanded duties and opportunity for advancement. I enjoy working with people. Alice K. Wilson, Indpls., 317-283-2382.

### INDUSTRY & LABOR

**Auto Body Repair**—9 yrs. experience in own body shop. 3 yrs. experience in masonry construction. Also meat cutter for 15 yrs. Nunlist C. Roy, Batesville, 812-934-5183.

**Carpenter**—Can do any type of remodeling, kitchen, bathroom, living room, etc. Some plumbing experience from repairing a toilet to installing all new pipes. Marshall Brown, Indpls., 317-283-3668.

**Electronic Technician**—Graduate of IT Technical Institute, associate degree in electronics engineering technology. Self-motivated worker and work well without supervision. Christopher Wyld, Plainfield, 317-272-2025.

**Home Construction**—Processing & closing M/R or helper. Qualified to handle sales thru closing. Also experienced with construction loan draws. Have some legal background. Shirley Jean Harmon, Indpls., 317-535-8122.

**Industry/Education**—Graduate of St. Meinrad and Indiana State University (B.A. Social Studies) seeks position involving R & D while utilizing training skills & mechanical aptitude. Variety of machine skills. D. L. Dammann, Indpls., 317-241-8666.

**Laborer**—Dock worker, truck driver, carpenter's helper. Steady, loyal, dependable, in good health and needs employment. Salary open. James W. Wagner, Indpls., 317-241-6248.

**Labor/Sales**—I have worked approximately 20 yrs. in plants as press operator & hi-lo driver. Owned tree removal business for 6 yrs. Have also worked commission sales. William E. Johnston, Indpls., 317-898-1049.

**Material Handler**—6 yrs. warehouse experience. Experienced with receiving & documentation, inventory control & location systems. Picking, packing & some customer service. Will accept other types of work or trainee position. Greg Ripoy, Indpls., 317-291-9332.

**Meat-Cutter**—24 yrs. experience at store level in meat cutting, ordering, pricing & display of frozen products under company's shop out. Will accept stockroom or janitorial work. Dependable, hard worker. Kenneth R. Brothers,

**Metallworker/Laborer**—Knowledge of metals, metal cleaners, fork lift operator, laborer, green house worker & janitor. Pablo Estrada, Indpls., 317-639-0227.

**Miscellaneous**—College student, graduate of Indiana. Seeking full- or part-time job. Attended Marist & IUPLI. Currently attending Ivy Tech Welding School. Jim Doyle, Indpls., 317-897-1532.

**Miscellaneous**—Need any type of work desperately. Have family of seven. Out of work two yrs. Willing to start right away. Charles Joseph Peters, Georgetown, 812-951-3808.

**Miscellaneous**—Janitorial, security guard, truck driver, postal clerk, stock. Bill Kempe, Pendleton, 317-778-4888.

**Receiving Clerk**—Kept a file record of all merchandise in warehouse. Answered telephone, ran calculator, copy machine and other office duties. Stephen G. Grider, Beech Grove, 317-784-9494.

**Staff Assistant**—Design and teach programs that assist departments in the productive use of word processing equipment. Can develop procedure manuals, assist in equipment purchases. Diversified background in business, education and industry. Carolyn Meyers Hill, Indpls., 317-926-5495.

**Tool & Die Maker**—6 yrs. experience in building tools, dies & fixtures. 8 yrs. in a job shop environment. New & repair. Own tools. Larry A. Edwards, Indpls., 317-353-0845.

**Truck Driver/Farmer**—Experienced truck driver and farm hand wants position in either. Over 15 yrs. experience in either job. Ralph Ferguson, Richmond, 317-962-7840.

**Welder**—Welding school graduate experienced in TIG, MIG, Arc & Oxy Acet. Naval electronics background. Honorable discharge. Interested in fabrication, maintenance and robotics. Charles E. Kaiser, Oldenburg, 812-934-2262.

**LAB & HEALTH RELATED**

**Nurse's Aid**—Student at Secunia needs part time work to help finance nursing education. Kim Stanley, Indpls., 317-357-4772.

**Optical Lab Worker**—2 1/2 yrs. experience on finers, polishers and generator for surface department. Joseph A. Belvy, Indpls., 317-636-7193.

### MANAGEMENT

**Credit Manager**—25 yrs. experience. Resume and references available on request. B.R. Loyal, Indpls., 317-782-4053.

**Management**—Notre Dame graduate, Bachelor of Business Administration, 15 yrs. experience with two companies in sales management. P. L. C. budgeting, buying, inventory control, personnel, marketing & operations. John Lechner,

### PRODUCTION

**Production Control**—15 yrs. experience in production planning, ordering & scheduling material, expediting material, inventory control of material. Experienced in non-computerized and computerized systems. Alan L. Stolz, Danville, 317-745-4588.

**Production Control**—17 1/2 yrs. in production control & scheduling. Computer experience with RCA and IBM equipment. Up-to-date resume available. Curtis J. Gwynn, Indpls., 317-926-2287.

**Production Control**—30 yrs. steady, one employer, permanent shutdown. Need new beginning, age 48. Experience includes manufacturing, production, management budget control and labor union relations. Will work any level. Edmund P. Holzer, Indpls., 317-784-2073.

### SALES

**Outside Sales**—17 yrs. industrial sales experience. Robert Metzler, Indpls., 317-786-8770.

**Sales**—Inside or outside. College graduate, graduate school sales. Salary plus commission desired. Love to travel. John L. Wilson, Indpls., 317-357-1668.

**Sales**—High school graduate with 2 1/2 yrs. experience. 18 yrs. in restaurant and cash register experience. Willing to learn any job. Rebecca Lynn Stanifer, Indpls., 317-786-4265.

**Salesman**—Want sales position, full or part time, in construction related products. 20 plus yrs. experience. A. W. Lux, Indpls., 317-881-8802.

### SECURITY

**Security/Law Enforcement**—Hard working professional. 5 yrs. experience in retail & industrial security, special deputy gun permit, former FBI fingerprint examiner, former narcotics agent. Willing to relocate. Ronald P. Bangersville, 317-422-9007.

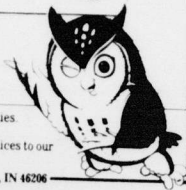
### WRITERS

**Creative Writing**—Interested in applying writing skills toward in-house or outside publication, coordinating writing and artwork and possible public relations capacity. Janet Kennedy, Indpls., 317-547-6095.

**Journalism**—Desire entry-level position utilizing verbal & personal communication with journalistic challenge & opportunity. 1981 Indiana University graduate with B.A. in journalism, German and high G.P.A. David D. Ryker, Indpls., 317-846-0864.

**Writer**—Experienced writer/editor. past up job looking for a challenge to prove himself through hard work, talent and lots of creativity. Charles Jones,

# 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 Friday prior to the week of publication.

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

## February 25

The Men's Club of St. Roch parish, 3500 S. Meridian, Indianapolis, will host a fish fry at the parish from 5 to 7:30 p.m. An invitation is extended to the public to attend.

A fish supper will be served at Secena High School, 5000 Nowland, Indianapolis, every Friday during lent from 4:30 to 7 p.m. Adults: \$3; children, 10 and under, \$1.

## February 25 to March 1

Little Flower parish, In-

dianapolis, will have a parish community retreat, 1401 N. Bosart. For complete information and registration call the rectory, 357-8352.

## February 26

A family activity for members of SDRC in the Indianapolis area is planned at the planetarium at 3:45 p.m. Adults: \$1; children, 50 cents. No children under six admitted. For information call Jan at 637-7866, or Joann, 875-7122.

A beef stew dinner will be served by the Indianapolis west side area of the St. John Bosco Guild of the CYO. The event will begin at 6:30 p.m. St. Joseph parish hall, 1401 S. Mickley. For reservations call Doris, 244-5541; Justine, 244-4377; or Virginia, 247-6244.

The theatre and music departments at Marian College, Indianapolis, will present the production, "110 in the Shade," in the Allison Mansion. Tickets for the dinner/theatre are \$10. Call the college for reservations.

## February 27

Parishioners of the archdiocese are invited to participate in the celebration of Vespers (evening prayer) at 5 p.m. at St. Peter and Paul Cathedral in Indianapolis on Sundays through March 20. Sunday's leader is Fr. Gerald Kirkhoff with music by St. Christopher choir.

A pay-what-you-think dinner will be served from noon until 5 p.m. at St. Gabriel parish, 6000 W. 34th St., Indianapolis. Sponsored by St. Gabriel's maintenance committee.

St. John's Festival of Arts program features Perry Smith, tenor, at St. John Church, Indianapolis, at 4:30 p.m. Public invited.

A recital of sacred music will be offered by two Sisters of Providence at St. Mary-of-the-Woods at 3 p.m. in

the Church of the Immaculate Conception. Proceeds will help fund a comprehensive care facility for Providence sisters. Tickets are \$20.

## February 28

New sessions of beginning and intermediate yoga and swimming classes for adults and children will begin at the Beech Grove Benedictine Center. For full details call 317-788-7581.

## March 1

Kordes Enrichment Center, Ferdinand, Ind., will offer The Fully Alive Experience on four consecutive Tuesdays from 7 to 9:30 p.m. Contact the Center at 812-367-2777 for complete information.

## March 1, 2

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will have an Over 50 Day on March 1 and Leisure Day on March 2.

## March 2

St. Vincent de Paul parish, Bedford, will host a "brown bag" luncheon at noon in the school hall. The parish participates with other

Bedford parishes for Wednesday lenten luncheons.

A four-week Wednesday night series, "Focus on Your Family," will begin at Beech Grove Benedictine Center from 7:30 to 9 p.m. The program is designed for parents (couples, singles or guardians). Call 317-788-7581 for more information.

"Learning About Grief and Loss," a seminar for those interested in knowing more about loss and the grieving process, will be offered by the St. Vincent Stress Center, 8401 Harcourt Road, Indianapolis. The hours are 7 to 9 p.m. for four consecutive Wednesdays. For further information call 317-875-4675.

## March 4

Little Flower parish, 13th and Bosart, Indianapolis, will host the annual world day of prayer at noon in the cafeteria. The ecumenical program will include churches of various denominations in the Little Flower area.

(See ACTIVE LIST on page 19)

## Choir seeks members

SS. Peter and Paul Cathedral choir seeks new members for the annual Christ and Neophyte Masses. The Christ Mass will be offered Tuesday, March 29 at 7:30 p.m. The Neophyte Mass will be offered Sunday, April 10 at 4 p.m. Practices will take place

March 15, 22 and April 5.

Persons interested in joining the choir should contact Dolores Augustin at the Catholic Center Business Office, 236-1410, by March 8. For further information call Charles Gardner at the Office of Worship 236-1400.

## CWO sets workshops for widowed

The Catholic Widowed Organization (CWO), a program of the archdiocesan Family Life Office, will sponsor

a "Workshop for the Widowed" on Saturday, March 12 at Marian College from 9 a.m. to 3:30 p.m. It is open to men and women who have suffered the loss of a spouse. Programs are planned for the newly bereaved and those widowed longer.

Planned workshops include: "Making It Through That First Year," Father Ken Czillinger; "It's Been A Year and I'm Still Hurting . . ." Valerie Dillon, Family Life Director; "Making Your Goals Work For You," Mike Kenney, career consultant; "Pulling Your Own

Power," Fran Lehmann, health consultant; "Managing Your Finances," Robert Bentley, E.F. Hutton; and "Hints on Home Repair," Robert Hebenstreit, an engineer from Allison's.

Father Ken Czillinger, a priest of the diocese of Cincinnati who specializes in ministry for the bereaved, will give the keynote address. For reservations call 236-1565 or 236-1500. The fee is \$12 (negotiable) and includes lunch. The reservation deadline is Friday, March 4.

## REVIVAL

Holy Angels Church  
740 W. 28th Street • Indpls. • 926-3324

### March 6, 7, 8 & 9

— 7:00 PM —

Fr. Clarence R. Waldon — Preaching

COME JOIN US IN  
Prayer — Preaching  
Scripture Reading — Song

## Parish musicians invited to deanery programs

Parish musicians in the seven deaneries outside Indianapolis are being invited by the Office of Worship to come together for enrichment, prayer and fellowship in meetings being offered from March through May.

Charles Gardner, Archdiocesan Music Director, will give a presentation at each meeting entitled "Effective Use of Hymns in the Liturgy."

Musical resource materials will also be available. Persons attending must pre-register at least one week in advance. A minimum of three parishes must pre-register for each meeting. Pastors are also invited to attend.

The meetings will take place at the following locations: March 14, Connersville, St. Gabriel School; March 21, Terre Haute, Deanery Religious Education Center; April 6, Bloomington, St. Charles School; April 11, North Vernon, St. Mary School (Seymour Deanery); May 2, Tell City, St. Paul School; May 3, New Albany, St. Mary School; and May 9, Batesville, St. Louis School. Each meeting will run from 7:30 to 9:30 p.m.

For further information or to indicate interest in attending contact the Music Director, Office of Worship, P.O. Box 1410, Indianapolis, IN 46206. Include your name, address, daytime phone number, parish and the number of people in your group.

## A Lenten Invitation

Scecina High School

invites you  
to eat with us in

Christian Friendship

according to the

Ancient Lenten Discipline

of Fast & Abstinence

Every Friday Evening in Lent

Place	Time	Menu	Cost
Scecina Cafe 5000 Nowland Ave. Indianapolis, Ind.	4:30 PM to 7:00 PM	Fish or Clamchowder, Vegetable, Potato, Bread, Drink, Dessert a la carte	Adult — \$3.00 Children — \$1.00 (10 & Under)

## Our Lady of Fatima Council 3228

Knights of Columbus

1313 South Post Road, Indianapolis

Parties, banquets, receptions anytime. Full menu restaurant every Saturday with live music for dancing 9:00 PM to 1:00 AM.

Phone: 897-1577



SUMMER SESSION  
June 20-July 29, 1983

MUNDELEIN COLLEGE • CHICAGO  
GRADUATE PROGRAM IN RELIGIOUS STUDIES

- Flexible course schedule, one week to six weeks.
- Special emphasis on women in scholarship, highlighting Madeleine L. Engle and Monika Hellwig.
- Workshops in youth ministry, sexuality, media, liturgy, shared Christian praxis.

Director: Clarisse Croteau-Chonka

Write or call:  
Graduate Religious Studies, 11  
**MUNDELEIN COLLEGE**  
6363 N. Sheridan Rd.  
Chicago, Ill. 60660  
(312) 262-8100, Ext. 664

## — ATTENTION — FIFTH WHEELERS

Our New Meeting  
Location

The Catholic Center  
(Formerly Cathedral High School)  
1400 N. Meridian Street

For Information Call:  
Mary — 862-6510  
Betty — 784-3239  
or Theresa — 882-5377



# OBITUARIES

† ALLISON, Margaret M., St. Philip Neri, Indianapolis, Feb. 16. Mother of Robert H. Allison.

† BATTIES, Lottie M. (Stockwell), 83, St. Joan of Arc, Indianapolis, Feb. 12. Mother of Thomas and Mark D. Batties III; foster mother of Tyrone and Dr. John P. Hickman III.

† BOLING, Mary Frances, 81, St. Francis de Sales, Feb. 17. Wife of Kenneth C.; mother of Robert and Dr. Richard Boling; sister of Charles Runey.

† BOOHER, M. Aidine, 70, St. Gabriel, Connersville, Feb. 14. Wife of Omer; mother of Vikki Risch.

† CRAIG, Walter C., 76, St. Vincent de Paul, Bedford, Feb. 12. Father of Marilyn Jean Dixon; brother of Eva Cooper, Martha Register, Idrus and Omer Craig.

† DESCHLER, William V., 74, St. Mark, Indianapolis, Feb. 19. Husband of Florence; father of Jeanette Moriarty, Betty Jane Scheaff, Donna Rosenberger, Mary Cier, Larry and William J. Deschler.

† EHALT, Edith L., 77, St. Mary, New Albany, Feb. 11. Nieces and nephews survive.

† FETTER, Robert J., 73, St. Joan of Arc, Indianapolis, Feb. 11.

Husband of Florence; father of Patricia Price and Robert Fetter; brother of Mary Rash.

† FISSE, Joseph, 87, St. Maurice, St. Maurice, Ind., Feb. 1. Father of Mary Schoettm; Rita Bokelman, Clarence and Paul Fisse.

† FLYNN, Michael Anthony, 24, St. Michael, Charleston, Feb. 19. Son of James M. and Eva Flynn; grandson of Gladys Miller.

† FRY, Mary C., 90, Immaculate Conception, Millhouses. Grandchildren survive.

† GATES, Carl V., 72, St. Vincent de Paul, Bedford, Feb. 9. Survived by four daughters and two sisters, Margaret Waldon and Catherine Reeve.

† GAYSO, Annabelle E., 56, St. Leonard, West Terre Haute, Feb. 8. Wife of Vincent; mother of Robert; sister of Sally Whitesell, Wilma Orndorff, Josephine Meeks, Mary Corona, John and Stanley Newman, Del and William.

† HENDRON, John Francis, 76, St. Maurice, St. Maurice, Ind., Feb. 10. Brother of Theresa Flick.

† HERBERT, Elizabeth M., 86, St. Mary, Greensburg, Feb. 9. Mother of Edna Grissom, Dorothy Herbert, Harry, Clarence, Paul, Dennis, Lotus and Robert Herbert.

† LUESOW, Harold, 72, Sacred Heart, Indianapolis, Jan. 31. Husband of Olivia; brother of Erwin Luesow.

† MATTINGLY, Henrietta, 96, St. Catherine, Indianapolis, Feb. 16. Mother of Benedictine Fr. Basil Mattingly, Holy Cross Bro. Edwin Mattingly, Charles, Kevin and Paul Mattingly.

† McMAHON, Gladys, 76, St. Agnes, Nashville, Feb. 14. Wife of William; mother of Gordon C. Faerber; sister of Bourri and Charles Macauley.

† PFUM, William E., 73, St. Gabriel, Connersville, Feb. 12. Brother of Laurena Burkart and Margie Daniels.

† SCHMALZ, Charles, 74, Sacred Heart, Indianapolis, Feb. 10. Husband of Mary Ann.

† SCHUTTER, Roderick H., 72, St. Lawrence, Lawrenceburg, Feb. 17.

Husband of Mabel; father of Joyce and Wayne Schutter.

† SHEA, Hazel, 77, Little Flower, Indianapolis, Feb. 16. Sister of Okal Moon.

† STIER, Olivia J., 101, St. Mary, Greensburg, Feb. 2. Mother of Franciscan Srs. Olivia Marie, Anna Marie and Mary Catherine Stier, Loretta Zoelner, Christine Eder, Eleanor Peters, Helen Hannigan, Margaret Feldman and Matilda Stier; sister of Margaret Keible.

† STILLER, Bernard John, 82, St. Mary of the Knobs, Floyds Knobs, Feb. 21. Husband of Alma; father of Mrs. John Habermel, Mrs. William Rinkoff, Martin and Carl Stiller.

† STOLLE, Edward F., 37, Richmond. Husband of Marsha; father of Troy and Ryan Stolle; son of Mr. and Mrs. Floyd Stolle; brother of Mary Jane Gross, Patricia Wright and Cathy Fullerton.

## Funeral rites held at Woods for Providence Sister Boyd

ST. MARY OF THE WOODS—The funeral liturgy for Providence Sister Irene Marie Boyd, 74, was held in the Church of the Immaculate Conception here on Feb. 18.

The former Mary Boyd was a native of Seelyville. She entered the Congregation of the Sisters of Providence in 1926. She held teaching assignments in schools in Oklahoma, Illinois and Indiana. Among the Indiana schools were four in the archdiocese including St. Anne, New Castle, St. Agnes, Immaculate Heart and Holy Cross, Indianapolis.

Sister Irene Marie is survived by two sisters, Mrs. Walter Astrofsky of

Wixom, Mich., and Mrs. Nellie Pepin, Avon, Ohio; and one brother, Charles Boyd of Chicago.

## BECKER ROOFING CO.

Established in 1899

Roofing—Siding—Guttering

"Above everything else, you need a good roof"

• Free Estimates •

2902 W. Michigan St.  
636-0666

Jim Giblin, Owner

# Focus on Needs of the Widowed

(Sponsored by the Catholic Widowed Organization)

## A Day of Workshops

Saturday,  
March 12th

8:30 AM to 3:30 PM

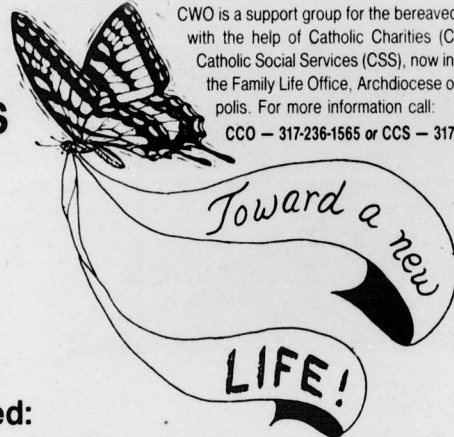
Marian College  
3200 Cold Spring Road  
Indianapolis

## Workshops Offered:

- 1) Making it Through that First Year
- 2) Pulling Your Own Power
- 3) Managing Your Finances
- 4) Making Your Goals Work for You
- 5) It's Been a Year and I'm Still Hurting
- 6) Hints on Home Repair

CWO is a support group for the bereaved, started with the help of Catholic Charities (CCO) and Catholic Social Services (CSS), now included in the Family Life Office, Archdiocese of Indianapolis. For more information call:

CCO — 317-236-1565 or CCS — 317-236-1500



## the Saints by Luke

ST. WALBURGA WAS THE DAUGHTER OF WEST SAXON CHIEFTAIN RICHARD AND SISTER OF SS. WILLIBALD AND WINNEBALD. SHE WAS BORN IN DEVONSHIRE, ENGLAND AND EDUCATED AT WIMBORNE MONASTERY IN DORSET AND LATER BECAME A NUN THERE. WALBURGA WAS ONE OF THE NUNS UNDER ST. LIOBA SENT BY ST. PATRICK IN 748 TO HELP ST. BONIFACE IN HIS MISSIONARY WORK IN GERMANY. SHE SPENT TWO YEARS AT BISHOPSHOFHEIM AND WAS APPOINTED ABBESS OF THE CONVENT OF THE DOUBLE MONASTERY AT HEIDENHEIM FOUNDED BY HER TWO BROTHERS AND BECAME ABBESS OF BOTH ON THE DEATH OF WINNEBALD WHO WAS ABOUT A POSITION SHE HELD UNTIL HER DEATH.

ACCORDING TO LEGEND WALBURGA STUDIED MEDICINE, AND A FLUID FROM THE ROCKS ON WHICH HER RELICS REST REPUTEDLY HAS PRODUCED MANY CURES.

SHE IS KNOWN BY MANY NAMES. AMONG THEM WALPURGIS, FALBOURG, VAUBOURG AND WARBURG.

ST. WALBURGA DIED AROUND 779 AND HER FEAST IS FEB. 25.



## St. Elizabeth's Home

Area Code (317) 787-3412  
2500 Churchman Avenue  
Indianapolis, IN 46203

### Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood  
Family Stress

love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way, Archdiocesan Appeal, Daughters of Isabella and service fees.

(Non-Sectarian Service)



## Registration Form

Reservation  
Deadline:  
March 6th

The workshop schedule allows time for you to attend two sessions

(Please indicate your choices by number):

1. \_\_\_\_\_ 2. \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

KEYNOTE SPEAKER: Fr. Ken Czillinger,  
Nationally Known for His Pastoral Ministry to the Bereaved, St. Matthias Church, Cincinnati, Ohio

MASS: Rev. Lawrence W. Voelker, Celebrant  
Catholic Charities Director

Please Enclose \$12.00 fee (negotiable), includes lunch.

Make Check Payable to: "CWO Workshop"

Send to: CWO Workshop  
Office of Catholic Charities  
P.O. Box 1410  
Indianapolis, IN 46206

# YOUTH CORNER

## Scecina students observing Lent

by SUSAN MICINSKI

Scecina High School held an Ash Wednesday service for its student body in the gym, according to Father Ron Ashmore who led the prayer service. "Students set the whole thing up," he said. The service consisted of prayer, song, scripture readings and distribution of ashes.

During Lent, students at the east side high school are being encouraged to be prayerful, generous and to fast. Father Ashmore explained that fasting does not have to do with food—rather "we should look into our own lives and see what we need to fast from that is destructive to our lives."

Franciscan Sister Theresa de Lourdes is going to give

scripture readings and reflections over the school P.A. system in the mornings during Lent. A student prayer group will make jars for donations for the poor available in the school cafeteria.

The cross used for the service was made by three seniors and the Woelter family from St. Maurice Parish of Decatur County.

"Lifesigns," the new radio show for youth developed by the Office of Catholic Education and Catholic Communications is going quite well, according to Mike Carotta, youth coordinator for the OCE. Catechists are encouraged to use the show as discussion topics with their youth group or classes.

Upcoming "Lifesigns" programs include: "Rejection" with St. Christopher's youth group (Feb. 27); "Juvenile Delinquency" with St. Patrick, Terre Haute youth (March 6); "Driving" with St. Mary, New Albany youth (March 13); "Euthanasia" with St. Luke youth (March 20); and "Parent Manipulation" with St. Martin, Martinsville youth.

"Lifesigns" is aired every Sunday morning at 11:30 on WICR 88.7 FM.

The third annual Padres' basketball game will be played March 3 between archdiocesan priests and the faculty of Ritter High School at the school. All proceeds go to the St. Francis Chapel in the school.

Ritter will also host a career day for juniors and seniors on March 1 and conduct a blood drive on March 11. For further information contact the school.

The junior class of Shaw High School, Madison, will host a dinner from 11 a.m. to 1 p.m. on Sunday, March 6 in the Pope John XXIII elementary cafeteria. Roast beef and ham are the featured entrees. The proceeds will go toward their prom.

Sophomore John Gallagher of Brebeuf recently competed in the Sweeney Memorial Scholarship Contest held at Jordan College of Music at Butler University. An oboist, John finished fourth in the competition receiving a \$150 scholarship to the Ball State Music Camp.

The finals for Academic Olympics will be held on Wednesday, March 7, at Cathedral High School. Don Stock, principal, said they "are still running smoothly."

Wiley Kraft, wrestling coach at Roncalli High School had five matmen go to the state finals last weekend at Market Square

Arena. The group included: Mike Bowling (freshman); Dave Marshall (junior); Joe Bowling (senior); Dave Jahnke (senior); and Ralph Smith (junior).

Lynn Starkey, choral director at Roncalli High School, has been selected to sing with the Indianapolis Symphonic Choir. The group will be doing Brahms' Requiem Mass on Good Friday.

\*\*\*



## DO THE CHRIST-LIKE THING

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

IN HIS NAME, PLEASE HELP

Through no fault of their own, thousands of innocent victims in the Middle East are trying to pull themselves together. Hungry boys search out scraps of food. Little girls look through rubble heaps for rags to cover their tired bodies. Cripples plead for crutches; the wounded, bandages; and the elderly, a roof to cover their heads. It goes without saying that during the aftermath of any fighting, guilt-free victims suffer tremendously as they attempt to pick up the pieces of their broken lives. . . . These victims are profoundly grateful for what you are doing for them. Reports an on-the-spot priest: "They spoke to me with tears in their eyes of their losses, but expressed profound gratitude for all Catholics are doing for them."

- What are their immediate needs?
- ☐ \$ Your 'stringless' gift goes where needed most.
  - ☐ \$25 Week's supply of medicines.
  - ☐ \$20 Feeds a family for one month.
  - ☐ \$5 Water purification tablets.
  - ☐ \$4 Crutches for a cripple.
  - ☐ \$2 Blanket for a baby.
  - ☐ \$1 Hot lunch for an orphan for one month.

BLESSED ARE THE PEACEMAKERS

Overlooked by the headlines from the Middle East are our hundreds of priests and Sisters quietly serving the suffering. A non-Catholic observer at a hospital in Lebanon spoke of four nursing Sisters. "They care for the wounded with supreme dedication . . . hours mean nothing to them." We are proud of them for they are truly peacemakers in a troubled area of the world. Pray, please, they'll be safe. . . . Many young girls that longed for a life of service to God now face disappointment. Their families, impoverished by war, have no means to support their training as Sisters. . . . Will you help? A Sister's training lasts two years, costs \$1250 a month, \$150 a year, or \$300 altogether. Your "peacemaker" in one of our 18 countries will write to thank you.

Dear Monsignor Nolan:

Please return coupon with your offering

6 ENCLOSED PLEASE FIND \$ CR  
FOR \_\_\_\_\_  
NAME \_\_\_\_\_  
STREET \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



## NEAR EAST MISSIONS

TERENCE CARDINAL COOKE, President  
MSGR. JOHN G. NOLAN, National Secretary  
Write: CATHOLIC NEAR EAST WELFARE ASSOC.  
1011 First Avenue • New York, N.Y. 10022  
Telephone: 212/826-1480



TURN FROM SIN—Students at Scecina High School observed Ash Wednesday with the traditional distribution of ashes. The cross used for the service is displayed in the lobby for all to see. In the picture above are those who helped get it in place: kneeling left to right, Steven Flecker and Father Ron Ashmore; standing left to right, Daryl Thomas and Jeff LeBeau. In the picture below at the service for the student body, Jerry Moorman, head of the religion department, marks the cross on a student's forehead. (Photos by Susan Micinski)



## TEENS ASK MYRA

### Eighth grader fears size will be handicap in high school

by MYRA KELLER

Dear Myra:

I am in eighth grade at Lincoln Middle School. They have football, wrestling, basketball and baseball for sports. I would like to be on the teams for some of them, but I am too small.

My brothers say to wait till I'm in high school and maybe I'll grow enough to be on a team. But I think if I don't get any experience now I won't be able to be on a team anyway. The other guys call me "Shorty" and "E.T." for Extra Tall. I don't think it's funny.

Do you think if I went to a Catholic high school I might have a better chance to get into sports?

Steve

Dear Steve:

As Rodney Dangerfield might say, short people don't

get no respect. At least you don't seem to be getting any respect right now. But I don't believe that going to a Catholic high school would help the problem. (Also, do you think that sports would be the best reason to choose a Catholic school?)

Your brothers are correct to some degree. Most boys seem to hit a growing surge during the first years of high school, and that might improve your chances to be in sports. As to experience, there are other opportunities to get it.

You could look into joining community teams, YMCA, etc., or your local Catholic grade school may offer a CYO team. Swimming, playing vacant lot softball at home, and working out with weights could build up your abilities. Boy Scouts offer

good programs of fitness and outdoor training.

If you choose a suitable sport for your size, it may give you more success. Wrestlers are not necessarily big people, but they develop strength and agility. If track, golf or tennis are offered they too might be more suited to you.

Sports should be fun first and competitive second. The glamor of being on a school team is great, but it's not the main reason to play sports either. Try to find something to play which is both enjoyable for you and within the realm of possibility for your skills and size. As you hit your growing phase, the other ambition may follow. Good luck.

(Address your questions to: Myra Keller, c/o P.O. Box 1400, N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)



# Classified Directory

## Pleasant View Lodge

To see us is to appreciate us.  
24-Hour Nursing Care in a Beautiful, Tranquil Setting  
A Professional Nursing Home  
Fully Licensed & Medicaid Approved  
East 56th & Hancock County Line Rd.  
(One Block South to Lane Road)  
Mrs. McCreary, R.N., FACNHA 317-335-2159

## OUR NEW LOCATION

**Hudsons' Place**  
Furniture Stripping and Refinishing  
253-0876

1107 East 52nd Street • Indianapolis, IN 46205  
10% DISCOUNT WITH THIS AD

## FROST UPHOLSTERERS

Fabrics at Discount Prices  
On In-Shop Work or Do-It-Yourself

### We Do Quilting

Fabrics Shown in Our Showroom  
or Your Home

4024 E. Michigan Street 353-1217

## Lawrenceburg

Let Us Be Of Service To You

### HOME FURNITURE

Hwy. 50 West 537-0610

## Take stock in America.



## Shelbyville

### Hoosier Plumbing & Heating Co.

Water Systems  
Plumbing Installations  
1127 Miller Ave. 392-3269

## Brownsburg

### BROWNSBURG HARDWARE, INC.

**HWI** Lucas Paints  
Electrical & Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4587

## Batesville



### WEBERDING'S CARVING SHOP, INC.

HAND CARVING • PATTERN MAKING  
CHURCH FURNISHINGS

P. O. Box 3, BOX 117  
BATESVILLE, INDIANA 47006

## Terre Haute

For Complete Building  
Material Needs See

### Powell-Stephenson Lumber

2 LOCATIONS  
11th & LOCUST STS. &  
HONEY CREEK SQUARE

Open 19 Hours  
a Day  
7 Days a Week

**GREAT SCOT**  
More Than the Price is Right

## Auto Parts

### Wilson Auto Parts & Service

2302 E. 38th St.  
Complete Auto Service  
Front End Alignment  
**HOURS**  
Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 8 a.m. to 3 p.m.  
253-2779

## Employment

MATURE BABYSITTER needed for an infant in our home. Part-time 2 or 3 days a week. Your own transportation required. References necessary. Near St. Vincent's Hospital. 875-7712.

## DIOCESE DIRECTOR

Evansville Diocese Director of Sarto Retreat House and The Catholic Center. Highly visible position responsible for management of facilities and services of Sarto Retreat House and The Catholic Center. Requires background in theology, spirituality, retreat work and administration. Salary negotiable.

Respond by March 31, 1983, to: Mrs. Donald Haller  
Sarto Retreat House  
P.O. Box 4169  
Evansville, IN 47711  
Starting date, June 1, 1983

## Drugs:

It takes guts  
to say NO!

## Want to Buy

WANTED TO BUY—Cash for your home or equity. No obligation. 924-5158

## Antiques Wanted

Oriental Rugs, Furniture, Glassware, Diamond Rings, Sterling Silverware, Gold Coins, Old Toys & Trains, Guns, Wicker, Gold Rings, Pocket Watches, Quilts, Clocks, Paintings, China. Anything Antique.

Mr. Saxon 632-4506  
DAY or NIGHT

## Real Estate

### St. Michael's Parish Greenfield

House for sale by owner. 3 BR, 2 Baths, FR, Fireplace, LR, DR, Heat Pump, Brick, wooded lot.  
\$79,900 — 11% Financing  
326-8186

## Remodeling



SPIVEY CONSTRUCTION, INC.

### Complete Home Remodeling

786-4337  
Evening: 881-2438

## Plumbing

### Burkhart's Plumbing

Residential and Commercial  
Repair—Sales—Service  
Drain Cleaning • Free Estimates  
24 Hrs.—Licensed—Bonded—Insured  
Senior Citizens Discount

Charlie Burkhart 353-9657  
2209 Lexley, Indianapolis, Ind.



### Joe's Plumbing

24 Hour Service  
No Job to Big or Small  
Downspout and Sewer Openings  
Joe Fowler

356-2735

## OPHIE'S PLUMBING



RESIDENTIAL COMMERCIAL SINCE 1971  
• NEW CONSTRUCTION  
• REPAIR  
• REMODELING  
WATER & SEWER LINES  
— NEW & REPAIR

356-6111

BONDED & INSURED  
1351 S. SHERMAN DR REAR

## Miscellaneous

### John Collins at Indianapolis Mack Truck Sales & Service, Inc.

4501 Bradbury Ave., Indpls.  
Business — 317-247-6221  
Residence — 317-852-5942

### GAS FURNACES CLEANED

by RETIRED GAS MAN  
Gas appliances connected and disconneccted. Vent piping work. Reasonable prices.  
Call: 255-7103

## Real Estate

### RETIREMENT HOMES

All homes include nice late sale lots, some lake views. (2) 2 Bdrm. REDUCED to \$17,900.00 each. (2) 2 Bdrm. REDUCED to \$22,900.00 each. (3) 3 Bdrm. 1368 Sq. Ft. C.A. \$28,900.00 each. (2) 3 Bdrm. 2-Car Garage. C.A. \$45,000.00 each. 390 Acres of Water to Enjoy. Mortgages and Contracts. Some as low as 12% APR. Greenville, Indiana  
Van Bibber Lake, Inc. 317-739-6441 317-539-4464

## Electrical

### HOME BURGLAR ALARMS

J.C. ELECTRIC Alarm Co.  
Since 1960

North & West 253-1142  
South & East 787-5367  
5546 Edgewood, Indpls



ADD-ONS — REPAIRS  
SECURITY LIGHTING  
SMOKE DETECTORS

### SR. CITIZEN DISCOUNT

MASTER CARD & VISA  
LICENSED — BONDED — INSURED  
FREE ESTIMATES  
CALL 545-7155

## Home Wiring



### ALL TYPES OF ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

### J.C. ELECTRIC CO.

South & East North & West  
787-5367—253-1142

LICENSED BONDED INSURED  
FREE ESTIMATES

## Remodeling

### RUSCO storm doors and windows in 10 decorator colors

### Carrico

home improvement co.  
for replacement windows, siding, patio enclosures, awnings, guttering and insulation.  
639-6559



## Parish Classified

### St. Jude

### HEIDENREICH

We Phone Flowers Anywhere  
5320 Madison Ave. 787-7241  
Member St. Jude Parish The Telephone Florist

### ORME'S CARPETS & INTERIORS

LINOLEUM—HARDWARE—TILE  
CUSTOM FLOOR DESIGN  
1505 S. MERIDIAN ST. 786-1471

### St. Simon

### VICTOR PHARMACY

Prescription Center  
8057 E. 38th St. 897-3990

### St. Catherine

### AERO HELP!

### TERMITE & PEST CONTROL

STATE WIDE

786-0456

1729 SHELBY

### St. Christopher

### ROSNER PHARMACY THE REXALL DRUG STORE

FREE PRESCRIPTION DELIVERY  
16th & Main Street Speedway, Indiana  
Phone 244-0241

### Sacred Heart

### MILLER'S REGAL MARKET

Serving the Southside Since 1900  
Terrace at Madison Avenue

### Christ the King

"BUY THE BEST FOR LESS"

at Richards Market Basket  
2350 E. 52nd St. at Keystone 251-9253

### FARMER'S JEWELRY & GIFT SHOP

We Buy Old Gold  
Jewelry, Watch Cases, Bridgework, etc.  
Keystone Plaza—5250 N. Keystone  
Phone 255-8070



2723 S. 7th St.

235-6253

IN THE MEDIA

# PBS show does just what TV should

by JAMES BREIG

It has been my frequent contention in this column that the only real taboo on television is the human soul. The one thing you will never see on TV is a drama about the human soul and its redemption.

That opinion wavered a bit when PBS broadcast "Brideshead Revisited," which did exactly what I have been asking TV to do. So my "never" has to be deleted, but perhaps I can save my absolute by putting it this way: The three commercial networks will never broadcast a drama about the human soul.

Two recent examples, when the networks could have done so but did not, reinforce my opinion. They are "The Scarlet and the Black" (seen on CBS earlier this month) and "Grace Kelly" (seen on ABC this week).

In the latter instance, the religion of the title character was ignored. In last week's column, I interviewed the co-executive producer of this two-hour movie. We talked about many things, such as the legitimacy of fictionalized biography and the rights of celebrities to their own life stories.

We also talked about religion, but only briefly. I did not report the producer's comments in that column, but I will do so here.

I ASKED something like this: "Grace Kelly made no secret of her Catholicism. She was proud of her religion. In fact, the last film she appeared in was a religious movie for Father Patrick Peyton. Is religion mentioned in your special?"

The producer, Michael Weisbarth, said, "No."  
This did not surprise me.



"We don't deal with that at all," he continued. "We tried very hard to be detailed and correct on the wedding (which concludes the film), but that's the only religious contact in the film."

In other words, religion is the trappings of a marriage ceremony. Get them right and you've done your job. Never mind the years of religious formation Miss Kelly had received as a child, the hours spent in prayer, the questions she must have asked her parents and teachers, the relationship she felt with God.

Don't ask questions like "Did she ever waver in her faith while a movie star?" or "What role did her religious background play in her decision to elect marriage and a home over a film career?"

I asked Weisbarth how much discussion went on among the producers and writer before it was decided that no mention would be made of the main character's faith. You can guess the answer: "not much."

THEN there is the case of "The Scarlet and the Black," a three-hour TV-movie starring Gregory Peck and Christopher Plummer. Based on a true story, it told of an Irish monsignor (Peck) who worked at the Vatican during World War II when Rome was occupied by Nazi forces (commanded by Plummer).

The priest, Msgr. Hugh O'Flaherty, aided thousands of escaped Allied prisoners of war by hiding them around the Vatican and Rome, feeding and clothing them, and finding ways for them to reach safe territory. To do so, he used disguises, guile, wit, a network of laity and Religious, and the safety of the Vatican's neutrality.

SS Col. Herbert Kappler (Plummer) soon found out that the priest was behind the efforts and set out to capture the POW's. He even tried to assassinate the priest to put an



**YOUTH IN TROUBLE**—Billy Warlock, center foreground, stars as a middle-class boy who lands in a juvenile detention center after an inept attempt to snatch an elderly woman's purse in "But It's Not My Fault," airing as an "ABC Afterschool Special" March 2. In the detention center the boy learns quickly that he must deal with tough, brutal and sometimes vicious boys. (NC photo)

end to the mercy work. It was typical of Kappler (remember: this is a true story), who had been cited by Nazi Germany for his atrocities elsewhere and would later be sentenced to life in prison for killing hundreds of Italian citizens.

The film was exciting enough, I suppose, and would not have caught my attention were it not for what happened after the film ended (with the liberation of Rome). In real life, O'Flaherty became Kappler's only visitor in prison, keeping monthly appointments faithfully.

And faithfully is the word

because Kappler, the Nazi, the murderer, the villain of the piece, was eventually converted and baptized by the very man he had sought to kill.

My God, what a story! That a priest saves thousands of lives is one thing, but that he saves one human soul is quite another. What a drama that would have been! What must the two have said to each other during those meetings? What leads a man from cold-blooded evil to embrace the God he had ridiculed, the God whose followers he had persecuted?

It is that story which should have been told. But TV will not

tell it, not so much because it deliberately avoids doing so, but because it doesn't think to do so. Grace Kelly is Hollywood and Monaco to such people; she is not Catholic and religious. Kappler is Nazism, not a human soul crying for salvation.

TV understands the body only too well. It shows hints of understanding psychology (thus all the dramas on alcoholism) and sociology (all the ones on herpes) and the mind (the dramas on multiple personalities). But it has no grasp of the soul.

And that is why TV bothers me so much.

## Contemplative society calls for prayerful attention to God

The Society of the Divine Attributes, an organization devoted to adoration of our Divine Lord and founded by Mary Malmberg of Milton, Mass., with the approval of the Franciscan Province of the Holy Name, New York City, is encouraging people of all ages and backgrounds to give prayerful and effective attention to God's perfections.

The society is contemplative in its aims and structure. It believes a valid, dynamic and genuine active life necessarily follows.

Membership requires the daily recitation of short prayers centering around one of God's perfections. There are no dues or meetings. Occasionally prayers will be suggested. Daily Mass attendance is recommended.

A publication, "Divine Radiance," is issued occasionally explaining the society's aims. To join, write

to: Society of Divine Attributes, P.O. Box 1700, Boston, MA 02205.

\*\*\*

The Interfaith Educational Conference will sponsor an Interfaith Seder on Tuesday, March 15 at the Indianapolis Hebrew Congregation at 6:30 p.m. The event is part of the continuing program of the Interfaith Educational Conference focusing in 1983 on a mutual understanding and appreciation of the religious holidays of Jews and Christians. It will consist of an exploration of the origins of the Seder ritual as well as the meal itself.

The Seder Service will be conducted by Rabbi Ronald Klotz. During the Seder, a discussion will be held on the Seder and Last Supper as a common connection.

The cost is \$8.50 for adults and \$5.50 for children under 12. Reservation deadline is March

9. For further information call the Indianapolis Hebrew Congregation, 255-6647, or John Knox, United Presbyterian Church, 291-4308.

\*\*\*

Coinciding with the 25th anniversary of its founding from St. Meinrad Archabbey, St. Charles Conventual Priory in Oceanside, California, has been raised to the status of an abbey. It will now be known as Prince of Peace Abbey.

Founded in 1958 in Riverside, California, the monastery relocated the same year in Oceanside on property which allowed for the expansion of the retreat apostolate and more room for the community.

Father Claude Ehringer is conventual prior.

Today the monastery numbers 28 including eight young men in formation (initial training). Nearly 9,000 guests and retreatants visit the monastery every year.



**THE FUJIYAMA**  
Steak House of Japan

You've  
Tried the Rest  
Now  
Try the Best

1-465 S. Emerson Avenue  
Exit 52, Beech Grove  
Across From Holiday Inn, S.E.  
787-7900

**MONDAY - FRIDAY**  
Lunch: 11 a.m. to 2 p.m.  
Dinner: 5:30 p.m. to 10 p.m.  
**SATURDAY** 5 p.m. to 10 p.m.  
**SUNDAY** 5 p.m. to 9 p.m.

**2 for 1**  
**SPECIAL**  
Lunch & Dinner  
(Beverages Excluded)

Must Present Coupon

Valid February 25 thru March 11  
(Not Valid with Other Discounts or Coupons)

COUPON

**Executive Inn**

1-465 S. Emerson Avenue  
Exit 52, Beech Grove

787-3344

**DINNER INCLUDES**

Monks IV Salad  
Baked Potato  
Fresh Baked Monks Bread

"Indy's Prime Rib Place"  
**MONKS IV RESTAURANT**

**PRIME RIB DINNER**  
**2 for 1 at \$995**

Must Present Coupon

Valid February 25 thru March 11  
(Not Valid with Other Discounts or Coupons)

COUPON



# THE ACTIVE LIST

St. Lawrence School, 6950 E. 46th St., Indianapolis, will have classroom visitation beginning at 8:30 a.m. for non-Catholic families in the area. Non-Catholic registration closes on March 25.

\*\*\*  
Today is the deadline for reservations for the annual brunch and style show sponsored by the Auxiliary of St. Francis Hospital

## Indianapolis to observe day of prayer

Church Women United, a local ecumenical movement of women of various Christian faiths, will sponsor the World Day of Prayer throughout Indianapolis area churches March 4. This year's theme is "New Persons in Christ." The resources for this day were prepared by women of the Caribbean.

Among Indianapolis area churches, services will be held in the following parishes: St. Joan of Arc at 10 a.m.; Little Flower at noon. For further information call Marilyn V. Wilkes of the Church Federation of Greater Indianapolis at 926-5371.

Center, Beech Grove. Call 783-8192 to order tickets at \$15 per person. The event will be held at the Hyatt Regency ballroom on March 12.

### March 4-6

Retreats for men, women and families will be directed at Alverno Retreat Center, 8140 Spring Mill Road, Indianapolis. Fr. Martin Weller will be the director. For information call 317-257-7339.

\*\*\*  
Fr. James Farrell will conduct a retreat for women at Fatima Retreat House, 5253 E. 56th St., Indianapolis. Call 317-545-7681 for reservations.

\*\*\*  
A women's retreat will be offered at Mount St. Francis Retreat Center, west of New Albany. Reservations available by calling 812-923-8818.

### March 5

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

\*\*\*  
The Fifth Wheelers will hold their regular monthly meeting at the usual time but in a new location at The Catholic Center, 1400 N. Meridian St., Indianapolis. Enter at the 14th St. gate. For more information call Mary, 862-6510; Betty, 784-3239; or Theresa, 862-5377.

### March 6

The St. John Festival of Arts will feature Hosanna Sacred Dance at St. John Church, Capitol and Georgia, Indianapolis, at 4:30 p.m. Public invited.

\*\*\*  
Holy Angels Church, 740 W. 28th St., Indianapolis, will begin a revival at 7 p.m. and continue each evening through March 9. Prayer,

preaching, Scripture and song. Public invited.

### March 8

Members of the Indianapolis area Separated, Divorced and Remarried Catholics (SDRC) are invited to a Mass at 7:30 p.m. in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, Indianapolis. Archbishop Edward T. O'Meara will be the celebrant. Refreshments will be served in the lounge of The Catholic Center following the Mass.

## Loss of spouse dealt with by Fifth Wheelers

For 19 years an organization known as the Fifth Wheelers has devoted itself to healing the wounds of grief and stress caused by the death of a spouse. A small group meeting at first in members' homes, the Fifth Wheelers now number 30 or more active members who meet twice a month.

On the first Saturday of the month there is a business meeting at 8 p.m. in the Catholic Center, followed by refreshments and socializing. On the third Saturday evening there is a larger social event, such as a play at the Indiana Repertory Theatre and dinner at the Atkinson Hotel. Four times a year the Wheelers take a bus trip to the horse races in

Louisville. There is also an annual Brown County trip, and a gala Christmas party which is the high point of the year.

Father Herman Lutz, chaplain of the Fifth Wheelers, celebrates special Masses four times a year in different sections of the city. All meetings begin with prayer.

Membership fees are \$2 at each first Saturday business meeting, and \$3 per year for the monthly bulletin which is sent to members. Betty Martin, Membership Chairman, 784-3239; Theresa Walters, President, 862-5377; and Mary Worthington, Social Director, 862-6510 may be called for more information about joining the Fifth Wheelers.

## Hibernians will celebrate St. Patrick's Day with liturgy and concert

The 113th annual Saint Patrick's Day celebration of the Kevin Barry Division 3, Ancient Order of Hibernians, will feature popular Irish tenor and TV personality Dennis Day in concert on Sunday, March 13. The celebration begins with a special Mass offered by Division Chaplain Father Gerald Kirkhoff in SS. Peter and Paul Cathedral at 3 p.m., assisted by the K. of C. 437 Columbian.



Dennis Day

An Irish Banquet will be held after Mass in the ballroom of the downtown Hilton Hotel. A Metro bus will be available for banquet guests to be transported from the Hilton Hotel to the Cathedral for Mass, and afterward to return guests to the hotel for the banquet.

Presentation of the President's Award will be made at the banquet, to be followed by the Dennis Day Concert at 7 p.m. Past presidents Charles McGinley and David O'Connor are co-chairmen of the St. Patrick's Day event.

Tickets at \$20 per person, which includes both the banquet

and concert, may be obtained by calling Tom McGinley at 632-2507 days or 359-7070 nights, or Charles McGinley 359-7147 nights. Mail requests may be made by sending check or money order and self-addressed envelope to Charles McGinley, 1525 N. Downey Ave., Indianapolis, IN 46219.

## A Guide to Superior Dining

### A NEW DYNASTY IN FINE DINING



Fine Chinese & American Cuisine  
Cocktails, Beer & Wine, Exotic Drinks  
from around the world  
Banquet & Carry-Out Service

**CHOYS WOKS**

9984 E. Washington St.  
(Washington Center)  
Indianapolis, Indiana 46224

898-8844

## IARIA'S

Family Owned Since 1933

ITALIAN CUISINE  
Spaghetti, Ravioli, Pizza

Steak, Shrimp, Chicken

Free Parking - Mixed Drinks

317 S. College Avenue

Indianapolis

638-7706

## McCLARNEY'S

FAMOUS  
RESTAURANT & LOUNGE

\$1.00 OFF TOP SIRLOIN

in Cafeteria Line - reg. \$5.99

BAR WELL DRINKS - \$1.00

ALL BEER - 50c

Cafeteria Open Nightly Until 8:30

For Fast Good Food

Ask about Saturday Night Express

Banquet Rooms & Catering Available

OPEN 7 DAYS

1435 W. MORRIS ST.

HOURS: Mon-Thurs. 11-10, Fri & Sat 11-12, Sun 11-3

JUST MINUTES FROM DOWNTOWN



632-1621

632-1772

## 中國酒樓 CHINA ROYAL

RESTAURANT AND LOUNGE  
Superb Cantonese - Polynesian  
and American Dishes  
LEISURE DINING IN THE RELAXED DIGNIFIED  
SPLENDOR AT THE CHINA ROYAL  
OPEN 7 DAYS A WEEK

**Chinese Buffet**

Lunch or Dinner  
ALL YOU CAN EAT  
or Table Service

-CARRY OUT-

546-6302

BANQUET FACILITIES

Weddings, Clubs

Meetings

**A Heritage Of Family Dining**  
**Dodd's Town House**  
**NOW OPEN FOR LUNCH**  
Monday-Friday - 11:00 AM to 2:00 PM  
**20% OFF**  
Discount for 1 or 2 people with  
this coupon (Lunch only)  
Dinner: Monday-Saturday - 5:00 PM to 9:00 PM  
Sunday - Noon to 8:00 PM  
5694 N. Meridian • Indianapolis • 255-0872

**Beef & Boards**  
DINNER THEATER  
NOW  
ON  
STAGE  
**South Pacific**  
RESERVATIONS 872-9664  
Special Group Rates Available

## VIEWING WITH ARNOLD

# 'Choice' fails to resolve questions

by JAMES W. ARNOLD

"Sophie's Choice" is a haunting movie with a virtuoso acting performance by Meryl Streep, and those are assets not to be quibbled over. It's also a rare film that describes the experience and despair of a Holocaust victim who happens to be a Catholic.

But this film never quite overcomes all its problems. It fails, basically, because it falls short of answering not only its major philosophic question—which appears to be the eternal one about the purpose of suffering—but its dramatic ones as well.

A slow-paced, wordy, rather thorough adaptation of William Styron's novel, "Sophie" is about a beautiful Polish woman (Streep), both daughter and wife of academics at Cracow, who loses everything to the Nazis but her life. She emigrates to Brooklyn, and is restored by the love of Nathan, a brilliant but psychotic Jew, whose madness finally destroys them both. This is a heroine who endures the deepest kind of tragedy several times over, but who is at other times vibrant, attractive and warm.

Her story is not told directly, but rather from a distance. Partly, as she tells it either verbally or in flashbacks to the narrator, Stingo, a boyish young writer from the South

who is obviously both Styron himself and a representative of American innocence.

Partly also, as Stingo observes it from the room



downstairs in the Prospect Park rooming house they all share in 1947. First he is an outsider, then a friend to both Nathan and Sophie, then for one climactic night, Sophie's lover.

STINGO (Peter MacNichol) is a fatal weakness in the movie. While he's a nice, sensitive kid, he never comes across as a great writer or the sort of man who would be accepted by Sophie and Nathan as an equal/lover/rival or confidant.

This indirect method shifts the focus, from Nathan and Sophie to Stingo's reaction to them. This isn't just a fussy point.

For example, Sophie's Holocaust experience is filtered through her highly selective memory. She either lies, or has "forgotten," about whether her beloved professor-father was a good man or an anti-Semite Nazi sympathizer; about how and why she was originally arrested, and about what happens to her and her children in Auschwitz.

Thus we never know for sure that even the novel/film's most crushing passage—when a Nazi doctor forces her to choose which of her children shall live—actually happened or is still another disturbed, self-serving deception.

Even if it were true—I don't mean whether such things actually happened in the death camps but whether they happened to Sophie—it's an unsatisfying episode, because we don't know why the reluctant doctor forces this choice, or anything about her relationship to her son and daughter.

THE SCENE intrigues me mostly because Sophie tries to use both her Catholicism and her father's anti-Semitism to save herself and her children, and the doctor seems to be kind (or cruel?) in response to the appeal to his Christianity.



'40s DRAMA—Kevin Kline, left, as Nathan, Meryl Streep as Sophie and Peter MacNichol as Stingo ride down the Magic Carpet slide at Coney Island in Universal's "Sophie's Choice." During one idealized summer in 1947 Stingo, a Southern writer, explores an intense and mercurial relationship with an enigmatic Polish woman named Sophie and her lover, the manic, self-destructive Nathan. Sophie, a Catholic imprisoned at Auschwitz during World War II, now lives with enormous guilt since she survived the Nazi death camp and everyone she loved had perished. (NC photo)

At that moment, I think we're right at the heart of much Catholic guilt over the Holocaust. It's not that many Catholics failed to protest, but that they used their religion as a shield. (Take them, not us).

Earlier, we learned that Sophie felt abandoned by Christ because of the horror of her experience and tried to commit suicide in a church. (Christians somehow don't expect to be victims in this life). Perhaps her anger is not at Christ but at herself.

This ambiguity theme is continued in the character of Nathan (impressively acted by Kevin Kline), who also constantly lies about himself. It's the nature of his schizoid illness to swing violently from gentle lover/friend/clown to frightening paranoid bully.

Do Nathan and Sophie ever know the truth about each other? Do we? Does Stingo? Does it matter? I think so.

Writer-director Alan J. Pakula, a gifted man who has not really made a strong film since "All the President's Men," resolves few of these questions. What we're left with is what has become the routine poignance of basically lovable people "butchered, betrayed and martyred" by life, com-

forting each other with love and snatches of joy and beauty in a cruel universe.

Depressing, yes. But with both lovely and terrifying moments. The audience is constantly moved by Streep's complex and authentic Pole. It is also newly awed and pained by the Nazi atrocities against children.

Perhaps the finest scene is between Sophie and the young

daughter of the Auschwitz commandant. The girl is both Nazi and child; she remembers Dachau as a nicer place, with more to do, and as she goes through her photo album, we suddenly realize again how the experience of life, and the snapshots of memory, depend on one's point of view.

(Satisfactory for mature audiences).  
USCC rating: A-III adults.

## Recent USCC Film Classifications

The Lords of Discipline ..... A-III, Adults  
Twilight Time ..... A-II, Adults and Adolescents



**Willowbrook**  
Arlington & Sunset adult community  
**Park Apartments**

46th St. & Allisonville Road  
253-1268

R Revel Companies, Inc.  
Marketing & Management

1, 2 & 3 Bedroom  
Apartments  
\$320-490  
Swimming Pool  
Carports  
Club House  
Cablevision  
Social Activities  
Fish in Our  
Private Lake  
253-1268

## PAPER ART'S FACTORY OUTLET

We Specialize in Seconds, Returns, Over-Runs  
and Out-of-Line Paper Party Goods  
**AT A 50% OR BETTER SAVINGS**  
JUST FOR YOU

THIS MONTH'S SPECIAL

**EVERYTHING YOU NEED FOR  
ST. PATRICK'S DAY**

(MUST SEE TO BELIEVE)

2 lbs. of Napkins — \$1.00

**Senior Citizens — 10% Discount**  
GRAB BAGS — \$1.00 each

Plastic Coated Plates 1" Each 3-Ply Napkins 1" Each  
By the Piece, Pound, Pack or Case  
For Clubs, Churches, Socials and Weddings

All Occasion Paper Party Goods

**50% BELOW  
RETAIL**

OPEN: Mon. thru Fri. — 9 to 5, Sat. — 9 to 2

3503 N. ARLINGTON  
INDIANAPOLIS

547-3736



## PRE-NEED PLANNING

It's Sensible and Economical

Your decision to purchase burial property today will bring a priceless sense of security to you and your family.

You will have spared yourself or your loved ones the agonies of making burial arrangements during a period of emotional stress. And you will have avoided the tendency to overspend in such circumstances.

Pre-need planning provides a lasting and sincere expression of your concern, reverence and love for your family.

For free information call

784-4439

## Catholic Cemeteries

Calvary Mausoleum Calvary Cemetery  
Holy Cross and St. Joseph Cemeteries  
435 West Troy, Indianapolis, at Troy and Bluff Road

## DO YOU VALUE YOUR LIFE and THE LIVES OF YOUR CHILDREN



This flower box which beautifies your home is also a personal fire escape built for years of dependable service. Your family is worth the time it takes to call and learn more about this beautiful & easy way to protect them.

Call: 317-831-0197 or 1-800-232-8005

Or Write:

**FLOWER ESCAPE**

P.O. Box 540

Mooreville, IN 46158

Protects as it helps beautify your home!!