

## Indiana priest's reflections from Haiti

by Fr. Ron Voss

I have just returned from Haiti and am now in Abaco, the Bahamas, where I am working with many of the Haitians who have fled Haiti over the last 20 years. I want to offer some reflection on the events that have made history recently.

The Center for Peace and Life Studies where I work and live in Muncie, Ind., has been involved with an orphanage near Port-au-Prince for five years now. During these visits to bring supplies each year I have sharpened my views as to the nature of the political and economic situation in Haiti. With the fall of "President-for-Life" Jean-Claude Duvalier, and the turmoil that has attended that event, I'll share my thoughts as to what happened as I saw it and what I believe the future must hold.

I arrived in Port-au-Prince, the capital, on Tuesday of the week when it was mistakenly announced that Duvalier's government had collapsed and he had fled the country. For several months, many demonstrations had been occurring throughout Haiti and unprecedented anger was directed at a dictatorial regime which the people had finally connected with their oppression and poverty. For 28 years the Haitian people had been systematically denied any political or economic participation, first under Francois (Papa Doc) Duvalier and later his son, Jean-Claude (Baby Doc). The United States government had mistakenly propped up this regime with untold millions to protect the corporate structures. Over 200 U.S. companies exploit Haitian labor at the outrageous sum of two dollars a day. The sins of this regime are too many to relate, the wounds too deep. The scars will be lasting. To know the situation of Haiti is only to scratch the surface of the real human suffering these people have endured.

AFTER YEARS of being oppressed, enslaved and exploited, the Haitians began their cry that enough was enough. On January 27, two days before I arrived, a courageous man, an unknown Moses, stood up in the cathedral of Cap Haitien and called for the end of these years of travail.

Within minutes the crowd began the chants of "Abas Duvalier" ("Down with Duvalier"). Their treasonous call was met with paranoid police brutality within the cathedral walls. Many were wounded, several killed.

The news of the incident spread quickly throughout the entire country, with the assistance of Radio Soleil, previously shut down for daring to criticize the govern-

ment. I visited Radio Soleil the day they announced nationwide protests and called for Jean-Claude to step down. They were closed again, perhaps brutally, that night. I spoke with a priest from Cap Haitien who assured me, "The people know what they want." Both he and they were willing to risk their lives for this new dream of a land without the dictatorship of Jean-Claude Duvalier.

The most difficult thing for me during those days in Haiti was to be mistaken as an enemy of this revolution by an angry mob in Leogone. Two people had been brutally beaten to death as we drove on that scene. I was spared death by some flock of guardian angels and a hastily learned "Abas Duvalier" to indicate our sympathy with their cause. I was unquestionably (See REFLECTIONS on page 20)



CLEAN IMAGE—A detail of the "Delphi Sibylle" from Michelangelo's work on the ceiling of the Sistine Chapel in the Vatican shows how the fresco looked before cleaning and restoration began in 1984 (left) and how the section now looks



after work was completed in February. Restoration of all of the chapel paintings, darkened by centuries of candle smoke and dirt, is scheduled for completion at the end of 1988. (NC photo from KNA)

## Bishops refuse to turn over abortion documents

WASHINGTON (NC)—The nation's bishops will accept a contempt-of-court citation rather than turn over documents subpoenaed by an abortion rights group seeking to have the Catholic Church's tax exemption revoked, the National Conference of Catholic Bishops announced.

In a March 7 letter to the bishops,

released March 10, Msgr. Daniel F. Hoye, general secretary, said the NCCB and its public policy arm, the U.S. Catholic Conference, would not comply with the subpoena for records of its pro-life activities, finances and related material sought in a lawsuit by Abortion Rights Mobilization.

ARM contends that the bishops' Pastoral Plan for Pro-Life Activities urges political actions that violate the church's tax-exempt status. The group sued the Internal Revenue Service in 1980 to have the tax exemption removed, saying the church's illegal political activity on abortion put other tax-exempt groups favoring abortion rights at a disadvantage.

Msgr. Hoye wrote that upon the advice of NCCB attorneys and with the approval of the bishops' executive committee the court will be informed "that USCC-NCCB cannot comply with the subpoenas at this time."

He said such a stance appears to be the sole way to bring the issues to the attention of a federal appeals court.

The 2nd U.S. Circuit Court of Appeals refused to dismiss the case Jan. 14, opening the door for the enforcement of the subpoenas. Earlier, U.S. District Judge Robert L. Carter of New York, who has been handling the case since its inception, denied a petition by the IRS to dismiss the suit and upheld the subpoena requested by ARM.

"The only means to obtain appellate review of the district court's jurisdiction ruling and avoid the potential First Amendment problems is to refuse to comply with the subpoenas, be adjudged in contempt, and appeal the contempt citation," Msgr. Hoye told the bishops.

He said in addition to the amount of NCCB-USCC time the legal action has taken, "the subpoenas raise the prospect of the court's and ARM's involvement in the internal affairs of the church, and consequently, a potential infringement of USCC-NCCB rights under the religion clauses of the First Amendment."

Msgr. Hoye also told the hierarchy that "in taking this action" of not complying with the subpoenas, the bishops' conference "advised the district judge it was not reacting out of any disrespect for the court and its authority. If the district court's order on ARM's standing is wrong, it has no jurisdiction over the case and the subpoenas are unenforceable," he wrote.

"Based on our consultations, we expect that our stand will have substantial support among tax-exempt groups generally and churches in particular," he added.

After the original lawsuit was filed against the IRS in 1980, ARM in 1981 added the NCCB-USCC as co-defendants in the case. Carter in 1982 approved a petition removing the NCCB-USCC as co-

defendants but allowing the basic lawsuit against the IRS to continue.

In February 1985 he denied a petition by the IRS to dismiss the suit on the groups that ARM had no legal standing to sue. It was that decision which had been taken to the federal appeals court and was refused a hearing.

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## FROM THE EDITOR

## The correct role of the church in politics

by John F. Fink

There seems to be a growing dichotomy between the clergy and the laity on the issue of the Catholic bishops' public stands on political issues such as the arms race or the American economic system. The latest study to touch on this was done by a team of sociologists and researchers led by the highly-respected Dr. Dean Hoge of the Catholic University of America.

Their study showed that, while there is very strong agreement among priests that bishops should take stands on those issues, a large majority of the laity are unfavorable toward those stands.

The report says that the clergy-laity difference "is very large on the bishops' stands on political issues such as the arms race and the American economic system. If additional research substantiates this finding, it can be concluded that organized lay resistance can be expected to arise on the bishops' political and economic stands much more than on church leadership issues such as women's ordination, celibacy or ex-priests."

At about the time that report was being released, a conference was being held at the University of Notre Dame Feb. 14 and 15 on "Religion and Politics in the American Milieu." About 50 participants heard six scholarly papers on the relationship between religion and politics. A seventh paper was delivered at a preliminary dinner the night before the conference by Bishop James Malone, the president of the National Conference of Catholic Bishops.

The timing for the conference seemed just right,



coming approximately midway between presidential elections. That way the participants could talk about principles without seeming to endorse or oppose specific political candidates.

In his talk, Bishop Malone obviously understood the difficulty the bishops have in persuading Catholics that the church should speak out on political matters. Quoting Cardinal Newman, Jacques Maritain, George Washington and Thomas Jefferson to show that religion is essentially supportive of democratic institutions, he then quoted Father John Courtney Murray, whose influence was so great on the issue of religious freedom at the Second Vatican Council:

"Implicitly rejected is the outmoded notion that 'religion is a purely private affair' or that 'the church belongs in the sacristy.' Religion is relevant to the life and action of society. Therefore, religious freedom includes the right to point out this social relevance of religious belief."

BISHOP MALONE was quick to say, though, that the church's right to declare principles of the moral order "does not translate simplistically into a detailed political program." He said that, in a democratic, pluralistic society such as ours, "when religion speaks to the issues of the day, we rightly insist that its voice be heard. It would be wrong, however, to demand that its advice be heeded. For that depends on the merits of the argumentation and not on its origin."

Another speaker at the Notre Dame conference was Father Bryan Hehir, secretary for social development and world peace at the U.S. Catholic Conference. He noted that the U.S. bishops have stated their positions on a number of issues, but particularly on abortion, nuclear strategy, equity in the economy and U.S. policy in Central America.

He endorsed the bishops' specific policy stands, saying that "the willingness to be specific reflects a willingness to enter seriously the discussion of the morality of public policy." He further stated that the ability to address specific issues belongs to the whole church and the bishops "are not disenfranchised from that ability when they are ordained bishops."

THERE WAS far from unanimity at the conference though. J. Brian Benestad, professor of theology at the University of Scranton, for example, urged the bishops not to focus specifically on issues such as arms control, but rather to "be more clear on the need to pursue justice through virtue and conversion and holiness." He said that the U.S. church needs a "seamless garment of Catholic thinking on faith and morals" rather than on political issues.

He said that the bishops' decision to put specific policy stances in their pastoral letters "dilutes their teaching authority, limits the church's influence on the deeper levels of morality and spirituality, and confuses the laity." If Dean Hoge's study is correct, many Catholic lay people agree with Benestad.

John J. Gilligan, a former governor of Ohio who is now director of Notre Dame's Institute for International Peace Studies, said a majority of the participants felt that "there has been a very real change of the church's self-image in relation to its influence on public debate and policy making, with a new emphasis on the idea of the whole people of God being involved in the process." He said it was a shift from "the bishops talking to the princes to the bishops as pastors leading the whole people into engagement in the public dialogue, providing a necessary moral perspective."

It appears that the correct role of the church in politics will continue to be debated for some time to come.

## New St. Barnabas church to be dedicated Saturday

Archbishop O'Meara, numerous priests and 100 lay people to participate in dedication ceremonies

by Karen Oddi

The parish community of St. Barnabas will gather to celebrate the dedication of its new church building at 8300 Rahke Road, Indianapolis, this Saturday, March 15, at 6 p.m.

The dedication ceremonies will take place within the first Mass celebrated in the new worship space. Archbishop Edward T. O'Meara will preside at the Mass. Concelebrating priests will include the pastor of St. Barnabas, Father John Sciarra; associate pastor, Father Michael Fritsch; former associate pastors, Fathers James Farrell, Robert Klein, Robert Sims, and Paul Shikany; and a number of guest priests from throughout the archdiocese. Father Sims will be the homilist for the evening.

Nearly 100 lay persons from the parish will also be participating in the dedication ceremonies as ministers of the liturgy. The St. Barnabas choir under the direction of Benedictine Sister Harriet Woehler will blend its talents with a number of parish instrumental musicians to provide music for the assembly. Other lay ministries are being coordinated by the St. Barnabas

liturgy committee under the direction of Clarence Young.

In remarking about the new church dedication, Archbishop O'Meara noted that "God has been good to the parish of St. Barnabas" and pointed to the "tireless initiative" of the founding pastor, Father John Sciarra, in making a dream, begun in 1965, a reality today. The archbishop also commended the people of the parish who "with devotion and sacrifice, so often neither recorded nor acknowledged, dreamed, planned, worked, hoped, and prayed this beautiful church into existence."

Construction of the new church was completed in slightly under a year under the direction and management of the Everett I. Brown Co. architectural engineering firm. The nave or main worship space seats 780 persons in a semi-circular arrangement. A focal point for the assembly is the "risen Christ" which has become very special to the people of St. Barnabas over the years. The Christ figure is affixed to a 25-foot exposed brick wall located behind the main altar in the sanctuary area, which is also highlighted by a 60-foot ceiling and skylight. The statues of

the Blessed Virgin and St. Joseph have been placed in brick alcoves on the side walls while the statue of St. Barnabas is located in the main foyer of the building.

Another feature of the new facility is the raised baptismal which is designed to permit baptism by immersion. A filtration system continuously purifies and circulates the warm water.

The overall decor of the main worship area is a blend of soft earth tones including creamy ivory walls and terra cotta carpeting. The furnishings are a tastefully coordinated mix of new and old.

The pews from the former church have been refinished and changed to fit the new worship design. Attractive copper fittings highlight the heavy oak interior and exterior doors.

Many new articles used in Catholic worship have been acquired through the generosity of parish members. The organ, a Rodgers Windsor 840, and the piano, a studio Yamaha, are both new additions.

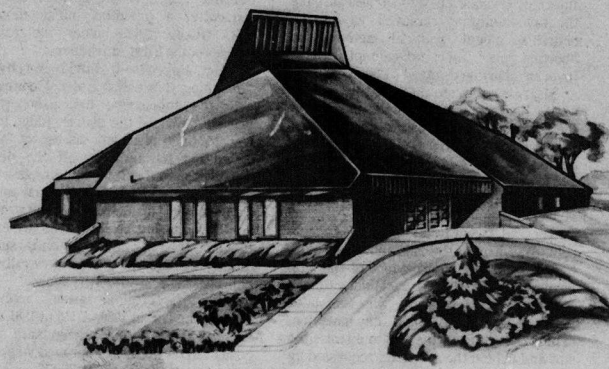
The new building, which is accessible to the handicapped, also contains the Blessed Sacrament chapel where daily Mass will be celebrated when smaller groups are present. A large nursery, parish offices,

and a bride's lounge are among a number of other amenities.

Father John Sciarra, in summing up his feelings about the new church building, noted that the dedication will mark "a dream realized through the efforts of the people who gave generously of their time, talent, and resources over the course of a number of years." Of particular note was the work of both John Basch and the late Jim Henry who, as co-chairmen, retired the previous parish debt and raised funds for new construction.

Over the years numerous other individuals have worked at executing both financial and structural plans. Father Sciarra said that he is pleased that, hereafter, the manner of worship at St. Barnabas will be in accord with liturgical guidelines and that everyone in the assembly, including the choir, can be part of the worship experience.

Father Sciarra has extended an invitation to the community to take part in the celebration on Saturday. Everyone is also invited by the St. Barnabas Women in Christian Service to a reception following the dedication Mass.



Architect's sketch of new St. Barnabas Church

## Archbishop O'Meara's Schedule

Week of March 16

SUNDAY, Mar. 16—Confirmation, Immaculate Conception Parish, Aurora, Eucharistic Liturgy at 2:30 p.m. with reception following.

—Confirmation, St. Nicholas Parish, Ripley County, Eucharistic Liturgy at 7:30 p.m. with reception following.

MONDAY, Mar. 17—1986 Indianapolis Athletic Club St. Patrick's Day Parade, 11:45 a.m.

TUES. through THURS., Mar. 18-20—National Conference of Catholic Bishops Administrative Committee/United States Catholic Conference Administrative Board meetings, Washington, D.C.



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Archdiocesan Catholic Charities

# Catholic Charities' efforts around the nation

by Robert Riegel

Over the past year, we—the Catholic Charities staff of the Archdiocese of Indianapolis—have attempted to tell you about the works of service and concern going on within the archdiocese. We will continue to share with you our work in providing food and shelter, professional counseling, care for unmarried mothers and their children, services for the aging, and our other programs.

We will try to tell you about ideas still in process: extending our counseling services to new areas (we hope to open an office in Scottsburg in the near future); working with unmarried mothers who keep their infants and need special counseling help (our first target areas for this program will be Bloomington and Indianapolis); new services for the elderly, especially in housing and volunteer opportunities; specialized counseling for post-divorce family situations; job-seeking help at our

emergency shelters; and working to help the mentally retarded enter community living (new staff in the New Albany Deanery will be starting on this in the next month).

These are the works of charity of your archdiocese, with your support. But the variation in programs is as varied as the geography, the people, the needs and the leadership of our country's 168 dioceses. Thumbing through a few recent issues of Charities U.S.A., one is struck by this

variety of God's helping church as examples of St. Paul's "variety of ministries," but from the same Christ.

A few might be cited, some as models we might consider, some as programs special to their own local needs:

1. The Archdiocese of New York has expanded programs for convicts and ex-offenders, including family support, alternatives to incarceration, and bail funds.

2. Father Dunne's Home in St. Louis is opening a transitional care program for young men too old for adolescent residential care and not yet ready for independent living.

3. Catholic Charities of Pittsburgh is publishing a monthly newsletter in five languages for local Southeast Asian refugees.

4. Catholic Community Services of Seattle sponsored a film depicting the lifestyle of runaway and deserted children ages 11 through 18.

5. Baltimore Catholic Charities served as recipient of a large donation of heating oil which has been distributed throughout the winter to families in need.

6. A joint program with the state of Maine to prevent child abuse and neglect is being set up by Portland's Diocesan Human Relations Services.

The list could be multiplied—service, advocacy, efforts to reform (re-form) systems and institutions—these are all a part of the ministry of Catholic Charities.

It is the wish of the board of directors of Catholic Charities of the Archdiocese of Indianapolis, and of the boards of our various agencies and programs, that we be responsive to the needs of our community. For that reason, your thoughts and ideas (which can be sent to Catholic Charities at the Catholic Center at 1400 N. Meridian St., Indianapolis 46206) are always and ever welcome.

## Frank Savage named national executive officer of the year by education association

by Jim Jachimik

Frank Savage, executive director of the Office of Catholic Education, has been named executive officer of the year by the National Association of Boards of Education (NABE).

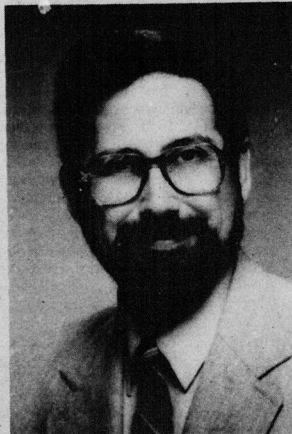
He will receive the award on April 2 in Anaheim, Calif., during the convention of the National Catholic Educational Association.

Savage has headed OCE since 1981. One of his roles as executive director is to serve as the executive officer of the Archdiocesan Board of Education (ABE).

Criteria for the award are spelled out by NABE. They include demonstrating "a high level of skill and dedication to nurturing the policy process, especially by helping board members to develop the skills for making decisions in the context of a Christian community."

ABE member Margaret Anne Kaiser of Richmond nominated Savage for the honor. In her letter of nomination, she said, "Frank Savage works well with his staff, board members, priests, volunteers and committee members. He has brought diverse groups together, providing consistency and guiding them to common goals by taking time to 'pull out' the talents of each."

Savage said, "I'm just honored beyond belief" by the award. But he believes that the board should also feel honored. "One of the high points of working here has been working with the archdiocesan board," he explained. "This is an affirmation of my



Frank Savage

work but it's also an affirmation of the work of the board. I don't think that an individual could receive this award without having a quality board of education to work with."

Savage sees his role as "enabling the archdiocesan board to do its job of policy-making and organizational planning." That includes working closely with ABE officers and committees. "Generally, what I do is to create a climate whereby they can do their best." He also serves as a link between the

board and the OCE staff. "The board hires me and I hire the staff of OCE," he explained. "So through me all of the people of the OCE are employees of the board, but I work for the board directly."

Savage's relationship to the board requires him to serve as "both a leader and a follower," he said. He explained that he advises the board in its policy-making role, but he must also follow the policies that the board sets.

Savage is a native of Birmingham, Ala. Before coming to Indianapolis in 1981, he was director of religious education for the Diocese of Birmingham. He had earlier worked in New Orleans as a member of a pastoral team, as a religion teacher at Brother Martin High School, and as a television production instructor at Loyola University.

He holds bachelor of arts and master of divinity degrees from Notre Dame Seminary in New Orleans, and a master's in religious education from the Loyola University Catechetical and Pastoral Institute in New Orleans.

Indiana General Assembly

## ICC supports study of need to establish AFDC-UP

by Ann Wadelton

Although the Indiana General Assembly is finished for this session, there are still some important decisions to be made. Those decisions involve the funding of interim study committees, says Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC).

Recommendations for about 50 study committees were approved by the legislature, but only 10 will be funded. Which ones will depend on public interest, according to the legislative leadership.

ICC is supporting HCR 46 and SCR 57, both of which would examine the need to establish AFDC-UP in Indiana. An interim study committee would be an appropriate vehicle to keep AFDC-UP alive into the 1987 budget-setting session. An AFDC-UP study committee is also supported by the Coalition of Human Services, which represents human service organizations.

AFDC-UP would allow the children of poor unemployed parents to be eligible for help through the AFDC program without one of the parents leaving the home. Current regulations limit help to single parent homes.

In response to a letter from the ICC, Governor Robert D. Orr said: "While I recognize the tremendous needs of unemployed families and the emergency needs of other families, there are serious questions that must be answered. . . ." An interim committee could study the issue and publicly answer some of the questions.

Looking back on the session as a whole, there was a notable lack of attention to the needs of the poor, according to Ryan. While two important bills were passed to upgrade the system for delivering services, there was no serious consideration of immediate human needs.

In brief, here's now ICC's priority issues faced during the assembly that just ended:

State administration of the public welfare system: HB 1065 is expected to be signed into law by the governor. This will make the state responsible for administering the public welfare system. ICC supported this action as a first step toward making the system more efficient and more responsive to the needs of the recipients.

Help for Calumet Township's poor relief system: HB 1185 is expected to be signed into law by the governor. Although ICC and others would have preferred more help for the people in that troubled area, ICC supported this bill as the best that could be approved this session.

Determination of death: SB 262 has been signed by the governor. ICC supported this bill after having it amended to strictly limit the criteria for declaring a person dead.

Execution by lethal injection: HB 1005 was successfully blocked in the Senate judiciary committee. ICC strongly opposed this bill for many reasons including the allegation, disputed in testimony, that lethal injection is painless. ICC also objected to the necessary involvement of health professionals in killing (in mixing and inserting the lethal drugs). Furthermore, ICC objected to accepting any drug-induced death, fearing that such killing would gain acceptability in other cases, i.e., with the terminally ill, the comatose, the handicapped, defective newborns, etc.

Separate standards of accreditation for non-public schools: Two similar bills died. They recognized the unique difference in philosophy and funding of non-public schools by developing standards of accreditation specifically for that section of the state's education system. Senators Richard Thompson (R-North Salem) and John Sinks (R-Fort Wayne) have said that they intend to introduce a similar bill next session.

### A Lenten meditation

## The God who dared to make the sun must love us very much

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

After so many days of gray weather, it's great to hear the forecast of sunshine for later today. Sunlight will be a blessing.

The sun is an amazing source of energy, warmth and light. Scientists tell us they are finding new facts about the sun almost every day through information gathered by satellites orbiting the earth and pointing towards the sun.

For instance, have you heard about the recent discovery of "solar bubbles?" A solar bubble is a huge, round mass of electrified gas which is hurled out into space from the surface of the sun at speeds of up to 4 million miles per hour. As the solar bubbles rush through space they might dim and expand, or become magnetic clouds traveling as fast as 290 miles per second, setting up shock waves in space. Mind-boggling, isn't it?

When I hear of such phenomena, I stop to think about how this sun came to exist and become the source of energy for so much of what happens here on earth. It was

an awfully smart God who constructed the sun and set it in motion; a God with unlimited talent for design, a God with a tremendous range of understanding how a huge solar system as well as tiny systems of atoms work, a God with an expansive flair for the immense as well as a delicate touch for the small.

As you watch the colors change in a sunset from yellows through reds and end in purples and grays, do you ever ask yourself about God's superb talents as an artist? How he planned it so that the sun's rays play on the clouds and water vapor in the atmosphere to create myriads of colors and shapes? One day, years ago, as I traveled through Iowa by bus, a seatmate looked out the window at a gorgeous sunset and remarked, "When I see something like this, I feel there really must be a God up there."

Yes, the sun tells me there is a God up there, a God whose talents give us a sun with its "solar bubbles," energy and light. Yet he is the same God who, big as he is, still finds time to reach out with real concern to me. He thinks of me each moment with as much attention as he gives the sun. He truly wants what is best for me. He wants to share with me the perfect joy and awe of heaven. He does on me with all his love—this God who dared to make the sun.



# COMMENTARY

## To Talk of Many Things Television evangelists and their political power

by Dale Francis

The phenomenon of a multiplicity of television evangelists, drawing millions of viewers who generously donate hundreds of millions of dollars, has convinced some observers that the TV preachers are about to become a potent political force.

Time magazine devoted its cover and lead article of the Feb. 17 issue to what it titled "Power, Glory—Politics." Many an editorialist and news commentator has commented on the possibility that a move to the political right would be led by the spokesmen of what is sometimes called the electronic church.

Pat Robertson, one of the most prominent of the television preachers, is



obviously thinking seriously about running for the Republican presidential nomination. His father was Virginia's Senator Willis Robertson. Pat himself is a graduate of Yale Law School.

So while observers are discussing a potential political impact of the television preachers, there are television preachers thinking about it, too.

University of Virginia sociologist Jeffrey Hadden was quoted in the Time article as predicting that, powered by TV evangelism, the Christian right "is destined to become the major social movement in America" during the late 20th century.

Is it true? Are the TV evangelists, already ubiquitous on television, about to become a political force in the nation? It is a matter of opinion. It is my own opinion that the possible political impact of television evangelists is exaggerated.

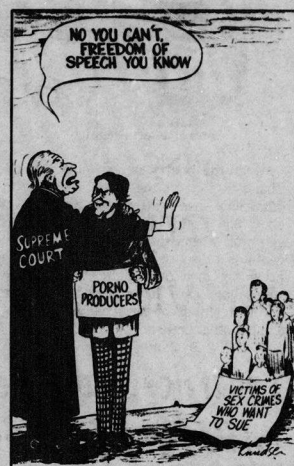
Those who believe that the TV preachers will have political force speak of

the millions of people who watch their television programs. Time cited a University of Pennsylvania survey that showed 13.3 million people who are regular viewers of the various shows. But that is a meaningless statistic. These are people who watch various evangelists and there is no monolith among the television preachers. They are not one united group of preachers; they are individuals with their own views and, in a very real sense, they are in competition with each other.

Pat Robertson, with his Christian Broadcasting Network and 700 Club, sponsored a survey that said his programs reached more than 16 million homes every month. But if there is no monolith among the evangelists, there is even less of a sharing of viewpoint among their viewers. Viewers of their programs may hold even a variety of religious viewpoints. They may watch Pat Robertson because they find in him a compassionate personality, a man who speaks with love of Jesus Christ. They support his programming because he speaks of prayer and prays for them. They have not really even made a religious commitment, so they are most unlikely to make a political commitment.

Americans have always, in a natural way, insisted on a separation of religion and politics. That doesn't mean that religious principles are neglected. The best of political principles are based on moral principles that have their origin in religious teachings. But Americans are uncomfortable when religious organizations or leaders seem to them to be entering directly into the political process.

It is my contention that, if the television preachers misjudge the situation and directly enter into politics, they will



discover they simply do not have influence in that direction. Instead, direct political efforts would be counterproductive.

Whether the Catholic bishops understand it or not, this same attitude of the people influences the response to the bishops' pastoral on economics. What is understood as presentation of moral principle is accepted, but what is perceived as entering the political realm is not.

The TV evangelists have inundated the television airwaves and gained some success. They will be foolhardy if they think they can translate that to political power.

## The Human Side

## Base lay ministry on a solid theology of work

by Fr. Eugene Hemrick

Without a doubt the single largest movement in the church today is lay ministry. More than 165 major lay ministry training centers dot the United States.

Lay ministry is not new. But what is new is the fact that more people are systematically preparing for it with the thought of making it a career.

In the next 10 years much can happen in this ministry. The possibilities for it are great. For example, a recent study of the U.S. parish conducted at the University of Notre Dame reported: Not only would parishioners like their parishes to offer more effective services when



marriages are in trouble, but they would like to get better help on some of the things that make marriages go on the rocks, alcoholism and substance abuse, economic problems, etc.

Perhaps we will see lay ministry providing these additional services.

But it seems worth recalling that in the 1960s seminaries were filled with candidates for the priesthood. Fifteen years later we saw those same seminaries half filled. Will this same phenomenon hit lay ministry?

Not all parishes joined in the renewal called for by the Second Vatican Council. How many parishes in the next 10 years will embrace the lay movement and how many will resist it?

I believe that if the architects of the lay ministry movement provide the right training—the right fundamental courses—the lay movement will be here to stay.

I believe one fundamental course on lay ministry should deal with the very nature of work itself. For the lay minister will need a vision of work that is different from that generally found in the marketplace.

In the business world, success usually means moving up the corporate ladder. Competitiveness often turns friendliness into a manipulative tool used to achieve a goal. In a large corporation, it becomes difficult for an individual to see work as a contribution to the whole.

The church sees work in a much different light. According to its vision, work gives people a chance to utilize and develop their gifts. Work enables people to overcome inborn egocentricity by joining with others in a common task.

The church also believes that work is best when it contributes to the common good and results in services needed by all of us for a decent existence. Real success is

not judged by an increase in profits or even by achieving a goal. It is more interested in how well all of God's people are served and the effort put into that service.

In a pastoral letter on ministry for the Archdiocese of Chicago, Cardinal Joseph Bernardin emphasized that all ministry must be based on solid principles of altruism and grounded in theology. These principles are emphasized to avoid tunnel vision and personal crusades in ministry which have a way of recoiling and destroying its effectiveness.

If the possibilities for lay ministry are to materialize, every new lay minister must be schooled in the metaphysics of work.

It could be that this is just what is needed to provide lay ministry with a unique identity that anchors it solidly in the work of the church.

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## Unions struggling because never really accepted

by Msgr. George G. Higgins

The "decline and fall" of the American trade-union movement is getting a lot of attention these days in academia as well as in the media. But this is not the first time.

The current wave of popular and scholarly articles about the "plight" of organized labor continues a longstanding tradition in academic and journalistic studies, labor economist Everett Kassalow of Pittsburgh's Carnegie-Mellon University told the Industrial Relations Research Association convention last December.

"Why this endless fascination with the plight of American trade unions?" he asked. His answer: It reflects "the almost continuously precarious position" of unions in the United States.

Despite occasional periods of growth, Kassalow pointed out that unionism has never been fully institutionalized in American life. That is to say, the bulk of U.S. employers have never accepted the



fact that unions have, or ought to have, a permanent institutional role in the U.S. economy.

Wayne Horvitz, a management consultant, experienced arbitrator and former director of the Federal Mediation and Conciliation Service, made the same point at the 1984 IRRA convention. He said that management has resisted first the existence and, second, the expansion of unions and therefore of the collective-bargaining process as the institution for joint decision making.

"The intensity of opposition," he said, "has varied over time, but even in the most genial of times it is just below the surface of good will and accommodation. And today the evidence is clear that the cycle is repeating."

This is not an eccentric, minority point of view. Rather, it reflects the thinking of many, if not most, experts in the field of labor-management relations.

That's obviously cause for concern, but there is also a brighter side to the picture.

As Kassalow has pointed out, the huge literature about the present and future of American unions is a tribute to how important an institution unionism is in American life. "While a few writers portray present-day union difficulties in

almost gloating terms, most are expressing a deep concern out of a conviction that unions are an essential part of modern democratic life," he says.

I hope he is right. The trouble is, however, that many of those currently writing about the plight of the unions are too readily inclined to put all the blame on labor and are loath to admit that the bulk of U.S. employers have never accepted the fact that unions are essential to a free economy.

A column by Lindley Clark Jr. in the Wall Street Journal is a case in point. Its very title—"Why Are Labor Unions Doing Themselves In?"—is a dead giveaway. It is meant to suggest that labor's plight is solely the fault of the unions, which are said to be pricing themselves out of the market by pushing for non-competitive wage rates and fringe benefits.

That may be true in a handful of industries, as the unions themselves are increasingly willing to admit. But it does not explain why the percentage of organized workers in the United States is, and has been for a long time, significantly lower in the United States than in Western Europe and even Japan.

Most unorganized workers in the United States are poorly paid by any reasonable

standard. It is simplistic, then, to argue that "wage rigidity" is the principal or, as some would have it, only explanation for labor's failure to organize these workers. Horvitz is closer to the truth when he says that "the inability or unwillingness to recognize and accept unions has been a hallmark of U.S. industrial history."

the criterion

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# ENTERTAINMENT

viewing with ARNOLD

## 'Story' is excellent movie from Argentina

by James W. Arnold

"I've always believed what anyone told me. I can't now."

This comment of the conscience-stricken middle-class heroine of "The Official Story" is a bit of poignant late 20th century truth that gives universal meaning to this Argentine film about the recent traumas and horrors in that country.

Nearly everywhere the educated but docile, well-off but distracted middle class has undergone a similar experience. It expresses the growing awareness that, at best, traditional authority hasn't always been brilliant or even entirely altruistic, or at worst, that it has been guilty of self-serving deceit and betrayal.

The U.S. hasn't been Argentina or the Philippines, but we've had Vietnam, Watergate and corporate duplicity. The world's middle class has learned to be



skeptical of the elites whose status it has tended to admire, trust and aspire to. Within limits (of course), skepticism is a sign of health.

As a movie, "Official Story" has made a lot of ten best lists. It's likely to be more available in theaters and on tape now that it is one of five contenders for the Oscar as best foreign film. (In that contest, it's probably underdog to "When Father Was Away on Business," which beat "Story" for the top prize at Cannes.) Its star, Norma Aleandro, shared best actress honors at Cannes with Cher for "Mask" and won with the New York film critics. She can't win an Oscar, because the Hollywood ritual effectively eliminates foreign competition.

The fortyish Aleandro is convincing as the anguished Alicia, a prep school history teacher and spouse of a Buenos Aires businessman, who gradually discovers that their only child, an adopted girl now five, was not abandoned as an infant. Instead, Gaby was the child of a young couple abducted and executed during the "war of terror" by the military regime in the late '70s.

Written and directed by Luis Puenzo, "Story" is the first film to emerge under

the democratic Alfonsín government to explore that period and deal with the plight of the "missing" (estimated at between 10,000 and 30,000) made famous by the mothers and grandmothers, Las Madres de the Plaza De Mayo who gather every day to protest the disappearance of their children.

Unlike other recent political films about Latin America ("Under Fire," "Missing," "Spider Woman"), this one has little violence or even high suspense. Largely because of the guilty reactions of the husband, Robert (Hector Alterio), the audience knows early what Alicia's detective work eventually uncovers. Roberto owes his affluence to shady connections with the government, military and Americans, and the collapse of all that coincides with his wife's increasing panic. The dramatic question is intensely personal: what will Alicia and Roberto do when she learns the truth, in fact, finds Gaby's real grandmother on the Plaza De Mayo?

Uniquely, "Story" is the missing-child search in reverse. When she is finished, the heroine will not find but lose a daughter. The crunch is made no easier by the casting of Amalia Castro, a beautiful innocent, as the child who knows only Alicia and Roberto as her parents. Alicia's decision is as tough a moral issue as any movie has ever faced. Fortunately, director Puenzo avoids a six-handkerchief ending by concluding with a few moments of symbolism after the inevitable husband-wife showdown.

It's obviously a juicy role for Aleandro. Except for once scene in which Roberto argues bitterly with his working-class father, who accuses him of selling out, the focus is entirely on the woman's painful journey of discovery. It begins when a friend, Ana, tells of her own abduction, imprisonment and torture, and incidentally mentions how the babies of women victims were sold for adoption. "Why didn't you

report it?" Alicia asks innocently. It ends when the grandmother shows her four photos—all that remain of her own daughter, son-in-law and grandchild.

En route, Alicia's path leads to the confessional of the priest who helped arrange the adoption and apparently knows the truth, but refuses to speak. All he can do is urge her to stop and to accept God's will.

American audiences will likely be put off by the subtleties and a lack of background in recent Argentine history. A major story device involves the irony of the naive Alicia being "taught" some of the truths of history by her own students, but except in a general way, it's difficult to understand all the references and details.

But nearly everyone can take to heart the idea of the complicity of the middle class in its simple acceptance of authority, without doubt or question, and even in profiting from the misery of unknown victims. Argentina is the Latin American country with the largest middle class. It is, one hopes not ominously, the society most like our own.

(Powerful drama of parental love, and the guilt of ignorance; some street language, no problematic sex or violence; recommended for mature viewers.)

USCC classification: A-II—adults and adolescents.

### Recent USCC Film Classifications

Angry Harvest.....	A-IV
Brazil.....	A-III
Crossroads.....	A-III
101 Dalmations.....	A-I
Room With a View.....	A-III
Sleeping Beauty.....	A-I
Smooth Talk.....	O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## PBS' annual 'Gala of Stars' is made in Austria

by Henry Herz

Some of the world's outstanding musical artists appear in "Gala of Stars 1986," airing Sunday, March 16, 8-11 p.m. EST on PBS.

These galas have become a traditional—and welcome—finale to public television stations' annual spring appeal for funds from local viewers. What distinguishes this gala from preceding ones is that it was produced on the stage of the Vienna State Opera with an international cast of singers and musicians.

Beverly Sills, general director of the New York City Opera, serves once again as guide, this time not only to the performances but to the world of Viennese music and culture. Based on excerpts shown to the press, viewers will get a good sense of this picturesque city and its long tradition of musical genius.

James Levine, music director of the Metropolitan Opera, conducts the Vienna Philharmonic in a program that begins with the overture to Mozart's "The Magic Flute" and concludes with four selections from Johann Strauss' comic opera, "Die Fledermaus." A variety of arias from the world of opera are also presented, along with a charming section devoted to the art of song known as Lieder.

For those who regularly listen to classical music, "Gala of Stars" is not to be missed.

The program is a co-production of WNET-New York, Austrian state television and the Vienna State Opera.

### "American Pie," PBS, March 19

Taking a close look at America's diversity is "American Pie," the latest program in the "Smithsonian World" series, airing Wednesday, March 19, 8-9 p.m. EST on PBS.

In the first of four segments, host David McCullough visits Fayetteville, N.C., an old city that is celebrating new beginnings. Once known only for its red-light district serving a nearby Army camp, the city determined to break with its past and reconstruct a better way of life for its community.

McCullough concentrates on the town's festivities at the dedication of the new main street where items representative of today's city are placed into a time capsule for future generations.

The next segment focuses on U.S. religious architecture, presented by Roger Kennedy, director of the Smithsonian's National Museum of American History and a specialist in church architecture.

Starting with an Indian ritual chamber in the Southwest, Kennedy contrasts the fortress-like style of Arizona's San Xavier del Bac, built by Spanish missionaries in the late 1700s, with that of a typical New England colonial church with its thin spire and uncluttered serenity.

The newest church visited is that of St. Peter's Lutheran Church, built in 1977 at the base of one of Manhattan's

skyscrapers. With its many windows, the interior is drenched in light and open to the view of passersby.

"It is a church easily accessible and at ease with its secular environment," comments Kennedy approvingly. And yet, he acknowledges the preference of many Americans for the medieval Gothic style, showing as an example New York City's St. Vincent Ferrer's Church.

This is followed by another bit of Americana—the annual airshow in Oshkosh, Wis., and the 750,000 visitors for whom flying is a passion.

In the concluding segment, McCullough talks with historian Garry Wills about the historical reality of George Washington as distinguished from the idealized national symbol that he became. Once again, reality proves more remarkable than manufactured myths.

"Smithsonian World" continues to provide a popular magazine show about scholarly subjects. It works best when it forgets about popularizing and concentrates on scholarship, as it does here with church architecture and historical research.

### "Getting Even," PBS, March 19

How to deal with the school bully is the problem facing the fearful young hero of "Getting Even: A Wimp's Revenge," airing on Wednesday, March 19, 4:30-5:30 p.m. EST on ABC.

The more 14-year-old Jeffrey tries to avoid Dewey, the class tough, the more he is harassed and made fun of. To compensate for these humiliations in school, Jeff makes up a secret cartoon strip in which he is the hero and Dewey is "a menace to mankind and a first-class jerk."

Every day after school, Jeff draws more cartoon adventures featuring himself as the young assistant to the world's greatest crime fighter, Dr. Rancid (Adolph Caesar). Each of these adventures ends with the annihilation of Dewey by one or another secret weapon invented by the good doctor.

Daydreams, however, are one thing and reality another. Eventually, Jeff will have to face up to the bully and get the better of him. That he does so by showing his willingness to fight—in order to protect a younger boy—finally ends Dewey's tyranny.

Although it is not so much a fight as a couple of shoves which a teacher quickly breaks up, this solution to Jeff's problems is not as satisfying as having the hero use his intelligence to outwit the bully. It's not only a bit simplistic but some young viewers may get the impression that the message of the program is that to be manly means being able to use one's fists.

The show succeeds well, however, in dramatizing a common enough problem of growing up. The violence in the daydreams is harmless comic fantasy but the cruelty of youngsters to one another is here made very real. The program may help raise consciousness by showing the hurt that results from denigrating and making fun of others.



CELEBRATING AMERICA—A street fair in Fayetteville, N.C., is one event visited in "American Pie" as PBS "Smithsonian World" celebrates the spirit of America March 19. (NC photo)

Like most programs in this series of "ABC Afterschool Specials," this is well-done and meaningful entertainment designed especially for young viewers. It's worth calling to the attention of the youngsters in the house. Moreover, it has a nice bit about parents and, if you have a VCR, you might consider this one for time-shifting and watching it together with the kids.

### TV Programs of Note

Tuesday, March 18, 9-10 p.m. EST (PBS) "Standoff in Mexico." Violence is breaking out in northern Mexico where people charge that there has been fraud in one election after another. This "Frontline" documentary examines the last elections in two Mexican states and shows why there is growing unrest there.

Friday, March 21, 9-10:30 p.m. EST (PBS) "Cavalleria Rusticana." Franco Zeffirelli's version of the classic opera starring Plácido Domingo is a presentation of the "Greeks Performances" series. Filmed on location in Sicily and on stage at La Scala, the opera's story grew out of the peasant life of the Sicilian countryside.

# TO THE EDITOR

## Do not repeat the blunder of 1913

Do your readers know what the clergy and Catholic laity were doing in Western Europe in 1913 to avoid the impending war? After the fact there was much talk of reconciliation, but before? Is the church's role simply to bury the dead and console and calm the survivors?

Last Sunday a group of "Gold Star Mothers" (those whose sons have been killed by the contras) and war widows was meeting. "If the cardinal was appointed by God," one of them asked the group, "could he still be mistaken?" From my knowledge of church history (thanks to Fathers Fives and Noonan of St. Mary's Seminary), I tried to explain how, in fact, many times the pastors of the Bride of Christ have betrayed both the Bridegroom and the Flock. It happened often when believers

the pope teaches

## Work of creation is part of the divine plan of salvation

by Pope John Paul II  
Remarks at audience March 5

Continuing my catechesis on the Creed, I wish today to speak of God as creator. We believe that God is the creator of heaven and earth, the source of all that is. God calls all things into existence out of nothing, and his almighty power keeps them in existence.

The work of creation is part of the divine plan of salvation. In fact, it is the first step. With the creation of the world, and especially with the creation of man and woman, God's plan of salvation began to be realized.

Although the work of creation is attributed above all to God the Father, the sacred Scriptures also speak of the creative role of the Son and the Holy Spirit. At the very beginning of the Bible, where the story of creation is set forth, we are told that "the Spirit of God was moving over the face of the waters." And St. Paul, referring to the role of the Son, says that "all things were created through him and for him." Thus we

had invested too much credibility in their shepherds, even though the latter had either begun to identify more with the sword than with the cross, or had begun to build themselves a state within the state.

Then a small group of Canadian tourists (only one under age 60) came knocking at the door. One of the men was so overwhelmed when he met Solia, who has had four of her five sons killed by the contras, that he gave her a spontaneous hug of sympathy. Would the cardinal or Mr. Reagan ever be so moved?

Next: A sea of young men's faces look my way from the pews. They're in uniform. Next day it's off to the front. They receive a badge of the Sacred Heart to accompany them and perhaps help reconcile them to their fate. The majority receive Holy

Communion. Their families are urged to visit the Blessed Sacrament in the following days to make a personal holy hour for peace in Nicaragua. Both the young men and their families are also urged to write a message to the U.S. Congress that it not fund the contras, because if the \$100 million President Reagan is requesting is granted, we can plan on having around 24 funerals for the very young men sitting in church.

Insofar as the Archbishop of Managua

failed to represent our parishioners' concerns in this matter during his January visit to the United States, would you ask your readers to make amends for this pastoral oversight, perhaps committed unwittingly, by writing to their own congressmen before the Congress acts on Mr. Reagan's request? It's 1913 in February of 1986. Those who know not history are bound to repeat its errors.

Fr. Bernard A. Survil

Esquipulas, Nicaragua

## Corporations should pay fair share

Your column in the Feb. 28 issue of The Criterion on how we can best lower the budget deficit lost credibility with me when you referred to the Grace Commission report to study waste in government, which was headed by J. Peter Grace of the W. R. Grace Company.

One need not be an economic genius to realize that when corporations are escaping 90 to 100 billion dollars a year in taxes through write-offs and loopholes, huge deficits are inevitable. While J. Peter Grace and other corporate mandarins huff and puff about "waste in government," they walk away with zero tax bills, or even refunds.

As an example, over the past three years W. R. Grace Company was among four corporate mega-giants that haven't paid a dime in federal income taxes while claiming refunds, if you please, of more than half a billion dollars despite a profit of \$684 million by the Grace holdings alone.

J. Peter Grace chaired the presidential commission on government cost control, yet among the commission's 2,478

recommendations, none would ensure that corporations would pay a fair share of taxes to Uncle Sam, thereby significantly reducing the federal deficit.

Victor W. Soergel

New Albany

## Help vets with post-war anxieties

On Jan. 31, a man was found dead, asphyxiated (by choice), in his garage. I'm sure no one, except family and friends, really cares. He was my uncle.

This man, 45 years old, was a Vietnam veteran, proud to serve his country, proud to live in America. The problem is, America wasn't proud of him, nor was it grateful on his return.

This led to his abandonment of civilization and his hermit-like behavior. This man lived upstairs in his parents' home, talked to no one unless he had been drinking, and couldn't hold a full-time job. All this post-war behavior stemmed from his time served during the Vietnam War.

Of course, attempts were made to have this man see a counselor, but he was told that he had his anxieties before his military career. If this is so, how can someone like him serve in the military for 10 years? My thoughts are that this man went through so much hell during the war he was affected mentally. The total rejection of the American public didn't help.

No marble wall or amount of statues can cure this shameful American syndrome, only a total American attitude change and a full-blown effort to do everything possible for each troubled American who has post-war anxieties.

Richard Oncale

Indianapolis

## Cut weapons to lower deficit

I expected the answer to the question you posed: how can we best lower the budget deficit? ("From the editor," Feb. 28) to be obvious to anyone who had read the bishops' pastoral on war and peace, but you never mention the pastoral. As I understand the pastoral, armaments for defense are o.k., those for deterrence are probably o.k., but in either case any expenditure beyond "sufficiency" is immoral. We have enough for 100 percent certain deterrence. No new weapons—save nearly \$25 billion. I think the pastoral wouldn't consider "star wars" defense—save another \$4.8 billion.

Bob Twitchell

Indianapolis



see that creation is the work of the Father through the Son in the Holy Spirit.

The mystery of creation reveals God's power, his wisdom and his love.

# THANK YOU

FOR YOUR GENEROSITY TO THE MISSIONS DURING 1985. YOUR PRAYERS AND GIFTS HELP VERY MANY PEOPLE IN NEED.

MAY GOD BLESS YOU FOR THE MANY KINDNESSES YOU HAVE SHOWN HIM THROUGH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

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INDIANAPOLIS, IN 46206

## Bps. start fund for No. Ireland

by John F. Fink

The National Conference of Catholic Bishops (NCCB) has established a fund for the victims of violence in Northern Ireland. It will assist various organizations engaged in human and community development, social services, and employment training and counseling in Northern Ireland.

The fund was explained to the American bishops in a letter from Bishop James W. Malone of Youngstown, NCCB president.

"The fund offers assurances to those concerned about suffering and injustice in Northern Ireland that their contribution will contribute to peace and reconciliation, not violence," Bishop Malone's letter stated.

He said that particular emphasis "will be given to organizations that concentrate on the promotion of interreligious human relations, reconciliation of traditionally hostile groups and persons, and conflict resolution."

The letter continued: "The primary problems in Northern Ireland are psychological and emotional, resulting from having to live with violence, from the loss of loved ones through violence, and from the sense of hopelessness associated with high unemployment. Solutions can come only by reconciling antagonists, reducing the level of violence, and creating a climate which encourages the creation of new jobs through investment."

Contributions for the fund can be mailed to the NCCB Fund for Reconciliation in Northern Ireland, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

# CORNUCOPIA

## Thoughts during a blackout

by Shirley Vogler Meister

With all the media attention given to the horrors of terrorism, it's no wonder that the average person finds the subject creeping into even the most happy social activities. At a recent dinner in my home, terrorism inevitably came into the conversation.

I observed that the worst kind of terrorism in our country—if, indeed, terrorism can be labeled in degrees—would be anything affecting Middle America or Mr. Average Citizen and Hometown USA; for that would make everybody vulnerable. One dinner guest suspected that the most accessible and frightening act of terrorism would be to hit power systems, for without electricity our civilization comes to a standstill.

The evening after this dinner, I read an editorial cartoon showing a man with bruises lying on the sidewalk beside a newspaper stand where headlines blared something like, "Terrorists Hit the Streets." The caption for the injured person—who had obviously just been beaten by two departing men—was "Thank goodness, they were only muggers."

A few minutes after reading this, the lights went out, reminding me of what my dinner guest had said the night before.

Midst flash-and-candlelight, my husband and I waited . . . and waited, intermittently calling the power company, whose line was continually busy. The entire neighborhood was blacked out.

The less than 15 minutes of darkness seemed longer, and it gave us time for varied reflections.

When I opened the front door, my husband cautioned, "We'll lose heat from the house if you do that." How many others in our city had no heat during this winter season, not for minutes or hours but for days or weeks or months? What would it be like to live in their homes?

We lit flashlights and candles. I remembered an elderly lady in our parish who had neither and who went to bed at dusk because she was without electricity. How would it feel to have no light at night for extended periods?

I laughed, nervously. The dinner conversation about terrorism could have been prophetic. What if this were a permanent outage? What if this were a terrorist action? What if battles raged in areas of Indianapolis like they do in Beirut? What if we had to live in constant fear of death and maiming or the loss of loved ones from kidnapping and violence?

I thought of—yes—the varying degrees of terror and terrorism: the momentary and the long-range, the minor and the serious. But, most important, I thought of persons who at that very moment were facing death's blackout—and the light (or darkness) of eternal life. These were moments for prayer.

### vips...

Four Marian College juniors have received music scholarships from the

Liberace Foundation. They are: Martin Spaulding, Jeff Johns, Diann Hoff, and Lisette Shattuck. Marian was one of 17 colleges around the U.S. who received music scholarships.

High school senior Joe Kraemer, a member of St. Andrew Parish, Richmond, recently won the American Legion High School oratorical contest for Zone Three with his oration entitled "The Preservation of America." Kraemer won a \$50 bond and a \$250 scholarship for his speech, which cited the problem of voter apathy.

The Second Annual Michael D. O'Brien Scholarship sponsored by Fraser Gleeson and the Linwood Square Merchants will be awarded to Secina Memorial High School junior Jeff Doyle on Mar. 16. Marion Co. Prosecutor Stephen Goldsmith will award the full-tuition scholarship, which is given for character, citizenship, service to school and scholarship, in memory of a Secina teacher who died in 1983.

St. Mary of the Woods College president Providence Sister Barbara Doherty was the major speaker recently at the 1986 Great Lakes Pastoral Ministry Gathering in Chicago. Sister Barbara's presentation, "Community is Sacred Encumbrance," covered individualism, commitment and church communities.

Allie Glodeane Thomas, a member of St. Augustine Parish, Leopold, has been awarded an honorable mention and fourth place award for two of her poems in the World of Poetry, Sacramento, Calif. contest. Thomas' poems, on religious themes, were "Winter Midnight" and "Two Little Faces."

### check it out...

Retreats International and the University of Notre Dame will sponsor a 1986 Summer Institute of week-long classes for persons involved in parish work, education, counseling and other ministries from June 30 through July 25. Housing, meals and recreation are available. For information, write or call: Retreats International, Box 1067, Notre Dame, Ind. 46556, 219-239-5320.

A Conference on Church Environment and Art sponsored by the Office of Worship for priests, pastoral associates, deacons and pastoral ministers will be held from 12 noon to 6 p.m. on Wednesday, April 9 in St. Elizabeth Ann Seton Church, Carmel. General sessions on "The Setting for Christian Worship: A View of Sacred Space from Inside Out" and "Presiding at Liturgy: Shepherding the Praying Assembly" will be held, as well as specific interest sessions. Registration fee of \$10 is due by April 4. Write: Conference on Church Environment and Art, Office of Worship, P.O. Box 1410, Indianapolis, Ind. 46206.

band, the Ancient Order of Hibernians, Our Lady of Lourdes Parish, Bishop Chatard Fourth Degree Knights of Columbus, the Irish American Heritage Society, Secina Memorial High School band, and the Notre Dame Club of Indianapolis.

Besides the parade, numerous other events have been planned in the archdiocese for this weekend to celebrate St. Patrick's Day, including banquets, dances and fairs.

The Kevin Barry division of the Hibernians will sponsor the 116th annual St. Patrick's Day celebration on Sunday in the 500 Ballroom of the Indiana Convention Center, with the banquet beginning at 1 p.m. The celebration will feature radio and TV personality Dennis Day.

Other celebrations of the day have been publicized in The Criterion.

lunch. Call Ann Thompson 251-7920 by Monday, Mar. 17.

CROP Hunger Walks will be held this spring for the relief of the hungry here and abroad. Local contacts and dates for the walks are: Pat Fury 812-265-6586, Madison (Jefferson Co.), May 4; Vicki Holland 317-842-3987, Indianapolis (Marion Co.), April 19; and Janice Jewell 812-339-3429, Bloomington (Monroe Co.), April 19.

St. Rita Parish, 1733 Martindale Ave., will sponsor an Hour of Prayer for Justice and Peace every Monday evening from 8 to 9 p.m. Everyone is invited.

The Indianapolis St. Vincent de Paul Society will sponsor a Writing Contest for 5th through 8th Graders in conjunction with the April 27th birthday of its founder, French historian Antoine Frederic Ozanam. The contest topic for essays of 500 words or less will be "Today's Good Samaritan: How Should We Respond to Those in Need?" The contest is open to all 5th, 6th, 7th and 8th grade students in archdiocesan grade schools or CCD classes. Certificates will be awarded to the top entry from each participating parish in the 5th-6th grade and 7th-8th grade categories. A cash prize will be awarded to the best archdiocesan-wide entry in each of the two categories. Deadline for entries is April 11. Contest judges are Sheila Gilbert, president of the Indianapolis Council, St. Vincent de Paul Society; Cynthia Dewes, Criterion staff writer; and Kevin McDowell, an attorney. Entries should be mailed to: 11511 Lakeshore Dr. E., Carmel, Ind. 46032 and should include the author's name, grade, parish and city.

The Interreligious Disaster Recovery Task Force in West Virginia and Western Maryland needs Volunteer Groups to help flood-affected counties in their area this summer. For information contact Mark Arend, Catholic Community Services, 219 Walnut St., Morgantown, W. Va. 26537, 304-292-6597.

## ARCHDIOCESE OF INDIANAPOLIS PILGRIMAGE

LAST  
CHANCE!

We invite you to join us in an act of faith that will include a day of recollection at the National Shrine and a tour of Washington, D.C.

DEPARTURE: April 15th, 9:00 A.M., Catholic Center Lot 1400 N. Meridian Street, Indianapolis  
RETURN: April 20th, 5:00 PM, Catholic Center Lot,  
PRICE: \$400.00 per person, double occupancy,  
(Includes hotel accommodations & transportation)  
DEPOSIT: \$75.00 with coupon for reservation  
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## Celebrations for St. Patrick's Day

The annual St. Patrick's Day parade will be held in Indianapolis on Monday, beginning at 11:45 a.m. The parade is sponsored by the Indianapolis Athletic Club. Parade chairman this year is Kevin Murray.

After the parade, the Irish Member of the Year Award will be presented to Robert V. Welch at the Athletic Club. Welch is scheduled to ride in the parade with Indianapolis Archbishop Edward T. O'Meara and Indianapolis Mayor William Hudnut.

The parade will start at the intersection of North and Pennsylvania streets, go south on Pennsylvania to Ohio, west to Meridian, and north to Michigan, where it will terminate.

Among Catholic organizations that plan to participate in the parade are the Cathedral High School Marching "Irish"

QUESTION CORNER

# Priests and presiders. . .

## Why is the priest called presider and not celebrant?

by Fr. John Dietzen

Q Recently, prior to the beginning of Mass, I've been hearing an announcement which conveys that Father Doe is the "presider for the Mass," rather than the customary "celebrant of the Mass."

In the lexicon of the church, are these two phrases synonymous, or is the sacramental priesthood being confused with the priesthood of the people? (Illinois)



A I'm surprised that you are only now hearing this terminology. It has been common in the "lexicon" for some years.

The designation of the priest as presider or presiding priest is used for at least two good reasons, which tie closely together. First, the priest is not the only celebrant of the Eucharist. It is quite proper, and in fact necessary if we are to remain faithful to Christian tradition, to say that the entire community gathered around the altar in faith is celebrating that faith by hearing God's Word and by offering the Eucharist.

This reality is made clear countless times in the liturgy, especially in the eucharistic prayer. The first eucharistic prayer (the so-called Roman Canon, which was the only one used for some centuries before Vatican II), for example, makes abundantly clear that while the priest is doing the speaking, he is acting and speaking for all.

"All of us gathered here before you . . . offer you this sacrifice of praise," it says.

"Father, accept this offering from your whole family," it repeats later.

And, "We, your people and your ministers . . . offer to you, God of glory and majesty, this holy and perfect sacrifice."

Second, therefore, the priest is appropriately and accurately described as the presider at the celebration, the one who, as the dictionary says, occupies the place of leader and directs the proceedings.

The General Instruction of the Roman Missal makes clear that this is precisely what the priest was ordained to do. "Within the community of the faithful a presbyter also possesses the power of orders to offer sacrifice in the person of Christ. He presides over the assembly and leads its prayer, proclaims the message of salvation, leads the people in offering

sacrifice through Christ in the Spirit to the Father, gives them the bread of eternal life and shares it with them.

"At the Eucharist, he should serve God and the people with dignity and humility. By his actions and by his proclamations of the word he should impress upon the people the living presence of Christ" (No. 60).

In the liturgy and theology of the church, the sacrament of orders gives the priest a leading and indispensable role in the celebration of the Eucharist. In fulfilling that role, however, he is not doing something for the community, as the word celebrant might seem to indicate.

He is doing something with that community, of which, before he is a priest, he is also a member through baptism.

Thus, while there is nothing wrong with the word celebrant as long as it is properly understood, designating him as the presiding priest describes much more accurately and fully his true role in the eucharistic liturgy.

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

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### FAMILY TALK

## 'My son plans to marry outside Catholic Church'

by Dr. James and Mary Kenny

Dear Mary: My oldest son, 26, plans to be married in a non-Catholic church. His fiancée is a Seventh-day Adventist and doesn't want to be married in his church.

If my son hadn't been a practicing Catholic I wouldn't feel so distressed; but he has been going to church even after getting his own apartment. He has even been teaching CCD.

Of course it's impossible for me to be objective. I am a convert and love the Catholic Church dearly. I guess I assumed in error that my children would keep the faith.

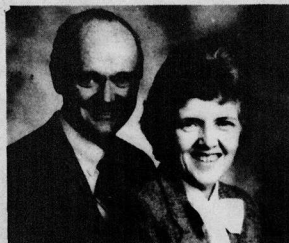
To make the situation more difficult, my son informed me he intends to continue as a Catholic and his fiancée will go to her church. They plan on being married in a non-denominational church in June. The children are to be raised "Christian"—no specific religion.

My husband, a born Catholic, is very disappointed, but is taking it a lot better than I am. My other four sons, 18 to 25, don't understand why I am so disappointed. One son told me, in a respectful manner, that I am very old-fashioned and so is the Catholic Church.—Florida

Answer: Thank you for your very personal and honest letter. At first glance, your situation seems to illustrate that your son's generation rejects the values dear to you and your husband. On closer reading, however, another explanation emerges, namely that your son actually shares your values and is applying them as best he can in the present situation.

First, he values his religion and takes it seriously. If he viewed church as meaningless ritual, he could happily agree to any marriage ceremony. Clearly he does not feel such indifference.

Your son demonstrates another value he probably learned while growing up in a loving and caring family. He has talked to and listened to his fiancée. He is serious about his religion, but so is she. That is why they have a problem. And neither wishes to solve the problem by imposing his or her will on the partner.



You describe your husband's position. Your younger son has told you his. Clearly you are a person who listens to others. Your son has learned this beautiful trait, probably from you.

Your son and his partner are trying to live out their religious convictions without making religion a divisive force in their lives. Their decision to raise children "Christian" may seem vague and naive to you. What they seem to be saying is, "We are trying to love the Lord, love each other and raise our children as followers of Jesus. At this point this is the best solution we can offer."

You have every right to be disappointed. You see the church as the pearl of great price, the treasure you have found. Continue to treasure your faith and practice it joyfully.

At the same time recognize the dilemma your son and his fiancée face. Recognize that this dilemma arises at least in part because you raised a son who cares about his religion, listens to and respects other people, lives up to his convictions but refuses to impose his convictions on others.

Look for the good and positive ways this young couple handles problems. Support the decisions they make, even when they differ from your wishes. And welcome the new member of your family. After all, after five sons, you are now going to have a daughter!

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

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# A day for the married at St. Martin's in Yorkville

St. Martin's Church, Yorkville, was the scene, Sunday, Feb. 9, where 32 married couples again promised "to be true in good times and in bad, in sickness and in health, in joy and in sorrow."

Four area parishes were represented at the special Mass for married couples: St. Paul's, New Alsace; St. Joseph's, St. Leon; St. John's, Dover; and St. Martin's.

Father John O'Brien, pastor at Yorkville and St. Leon, officiated at the ceremony.

Michele Stegman, accompanying herself on the autoharp, added a touch of nostalgia and romance with her rendition of "The First Time Ever I Saw Your Face."

The Mass was followed by a marriage banquet in the community center, where a

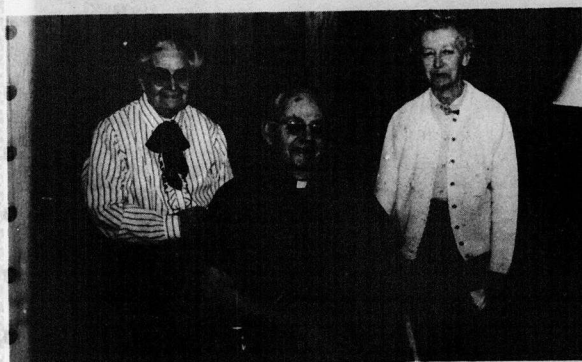
three-tiered wedding cake was the central focus, and hearts decorated the tables.

The celebration of marriage was sponsored by the St. Martin's liturgy committee. Floyd Trassman, president, and his wife, Mary Jo, assumed roles as organizers of the event. Mary Jo is also director of religious education (DRE) at St. Martin's. They were assisted by Anna Jo Kirchgassner.

Other volunteers were Jean Miller, in charge of music, Lisa Martini and Marjorie Miller, decorations; Margaret Schantz, Helen Schantz and Amelia Weber, food service and kitchen help; Mary Beth Miller, Ellen Martini and Marjorie Miller, babysitting committee.



**CELEBRATING MARRIAGE**—Floyd and Evelyn Hornbach (left) and James and Melody Rohrer stand beside the three-tiered wedding cake at the marriage banquet in the community center at St. Martin's, Yorkville.



**ONE FOR ALL**—Recently elected officers of "One for All," the Resident Council at St. Augustine Home in Indianapolis, are, from left, Mary Davenport, vice president and treasurer; Father Thomas Lyons, president; and Ann Hammer, secretary. They meet regularly and serve as spokesmen for residents of the home. (Photo by Jim Jachimiak)

## Penance services around the archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent.

Following is a list of services which have been scheduled, according to deanery:

### Indianapolis North Deanery

March 16, St. Joan of Arc; 3 p.m.  
March 19, Christ the King; 7:30 p.m.  
March 19, St. Pius X; 7:30 p.m.  
March 19, St. Thomas Aquinas; 7:30 p.m.  
March 20, Immaculate Heart of Mary; 7:30 p.m.  
March 23, St. Andrew; 4:30 p.m.  
March 24, St. Lawrence; 7:30 p.m.

### Indianapolis East Deanery

March 16, St. Simon; 4 p.m.  
March 22, St. Mary's (in Spanish); 2 p.m.  
March 26, St. Philip; 7:30 p.m.

### Indianapolis West Deanery

March 18, St. Gabriel; 7:30 p.m.  
March 18, St. Michael; 7 p.m.  
March 20, St. Joseph; 7:30 p.m.  
March 23, St. Anthony; 2 p.m.

### Batesville Deanery

March 17, St. John, Osgood; 7 p.m.  
March 17, St. Louis, Batesville; 7 p.m.  
March 20, St. Magdalen, New Marion; 7 p.m.

March 20, St. Anne, Hamburg; 7:30 p.m.  
March 20, St. Mary, Greensburg; 7:30 p.m.

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

March 23, Immaculate Conception, Millhousen; 4 p.m.

March 23, St. Maurice, Napoleon; 7:30 p.m.

March 24, St. Charles, Milan; 7 p.m.

### Connersville Deanery

March 17, Holy Family, Richmond; 7 p.m.

March 18, St. Elizabeth, Cambridge City; 7:30 p.m.

March 18, St. Mary, Rushville; 7:30 p.m.  
March 20, St. Andrew, Richmond; 7 p.m.

March 20, St. Rose, Knightstown; 7 p.m.  
March 21, St. Bridget, Liberty; 7 p.m.  
March 22, St. Mary, Richmond; 12:05 p.m.

### New Albany Deanery

March 16, Our Lady of Perpetual Help, New Albany; 7:30 p.m.

March 17, St. Joseph Hill, Sellersburg; 7:30 p.m.

March 18, Holy Family, New Albany; 7:30 p.m.

March 18, St. Mary, Lanesville; 7:30 p.m.

March 19, St. Mary, Navilleton; 7:30 p.m.

March 20, St. Paul, Sellersburg; 7:30 p.m.

March 20, St. Mary, New Albany; 7:30 p.m.

March 23, St. Augustine and Sacred Heart, Jeffersonville; 7:30 p.m. at St. Augustine.

March 24, St. Anthony, Clarksville; 7:30 p.m.

### Seymour Deanery

March 18, St. Vincent de Paul, Shelby County; 7 p.m.

March 23, St. Rose of Lima, Franklin; 4 p.m.

March 23, Holy Trinity, Edinburgh; 4:30 p.m.

### Tell City Deanery

March 16, St. Augustine, Leopold; 7 p.m.

March 19, St. Meinrad, St. Meinrad; 7:30 p.m.

March 20, St. Michael, Cannelton; 7 p.m.

March 20, St. Paul, Tell City; 7 p.m.

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

March 26, St. Martin, Siberia; 7 p.m.

### Terre Haute Deanery

March 18, St. Benedict, Terre Haute; 7:30 p.m.

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# Religious education without parochial schools

by Loraine F. McAvene

What has happened to religious education of young Catholics in the small communities of the Archdiocese of Indianapolis where there are no longer parochial schools?

At St. Joseph's Parish in St. Leon, religious education is planned and guided by Franciscan Sister Helen Saler, director of religious education (DRE). Her program moves with an integrated and progressive design from pre-school children through adults. Classes begin after 9:30 Mass on Sunday morning.

The teaching staff is made up of volunteers from the laity of the parish, and an elected board of education has approval and censure responsibilities concerning any material or concept employed by the education department.

"In the pre-school program," Sister Helen said, "the children are introduced to basic religious attitudes through Bible stories and related activities."

Emphasis for this age group is placed on helping the children understand and be a part of the Christian community.

**GRADES ONE** through six follow a core program entitled "God With Us," rooted in the truth that is the heart of the Catholic Faith: the Kingdom of God is with us.

The program's format seeks first to identify what the children already understand about their life experiences in relation to others and to God. It then encourages them to apply their own reasoning abilities to interpret the implications of these experiences to themselves.

This is done by presenting the story and vision of Catholic faith available from Scripture, tradition and church teaching, and the faith-life of others with whom they associate in their daily lives.

Junior high students (7th and 8th grades)

are preparing for the reception of the Sacrament of Confirmation. The educational goals here are to deepen the commitment to a Christian life through prayer and intensified study of the Catholic Church, and to encourage the emerging teen-agers to assume more responsibility as Christians for themselves and for others.

"**BY THE TIME** students reach high school," Sister Helen said, "it is expected that they have taken on the responsibility for their own spiritual lives."

The program of instruction for the high school students is entitled "Sharing." It is also being used by several neighboring parishes.

Through simulation games, critical essays, taped messages, films, and sharing of personal experiences, the students are guided toward making the right moral choices in life, and invited to accept and believe in their dependence on God.

Adults of the parish are, from time to time, offered a variety of tools for new knowledge as well as reinforcement of their existing faith through Scripture study; special speakers, in person and by videotape; and personal sharing at social gatherings.

A VISIT TO the classrooms confirmed Sister Helen's statement that "religious education is alive and well at St. Joseph's."

The freshman class, with an enrollment of about 15 students, was the first observed. The instructor was Richard Alig, assisted by his brother, LeRoy Alig.

With Bibles open on the table, students were instructed to find and read aloud certain passages from the New Testament about the miracles of Jesus. They were then asked to reassemble in groups of three or four and pretend they were journalists writing about those events for a newspaper as if they had just happened that day.

This process not only helps them

become familiar with the Bible but encourages them to really think about what they read.

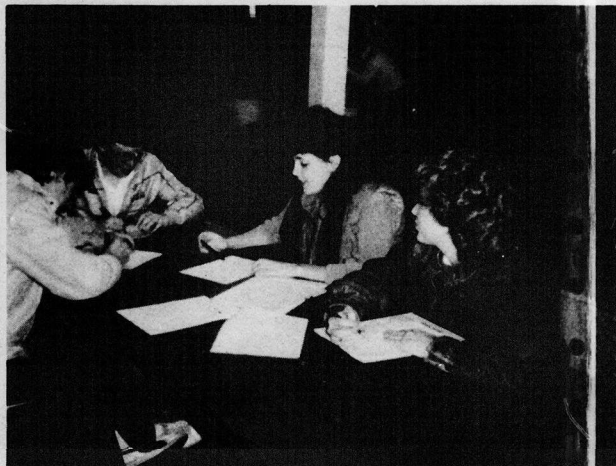
In the sophomore class Don Werner and Don Haas were engaging their students in consideration of moral issues. These students were given a story sheet portraying the interaction between several people in a love situation. They were then asked to form smaller groups to make moral judgments on the actions of the people in the story.

After this assignment was completed, the class listened to the taped voice of Father Robert Hunt, who explained the purpose of sex in life: "Sex must always be open to the possibility of life."

In both of these instructions, the students were being gently persuaded towards good moral choices in their own lives.

**NEXT, ARTHUR** Hoog guided a combined class of juniors and seniors toward a sound basis for choice of vocation. "These students," Hoog said, "are approaching their entrance into life as independent, responsible people. They have some major choices to make."

Alternatives are explored regarding marriage and careers, including religious vocations. Worldly questions are contemplated, such as, "Does the world need the church?"



**SEEKING ANSWERS**—Junior and senior CCD students at St. Joseph Parish, St. Leon, form small groups to consider worldly situations. They include, from left, Mark Baker, Kerry Eckstein, Chris Hartman and Peggy Hoog. (Photo by Loraine F. McAvene)

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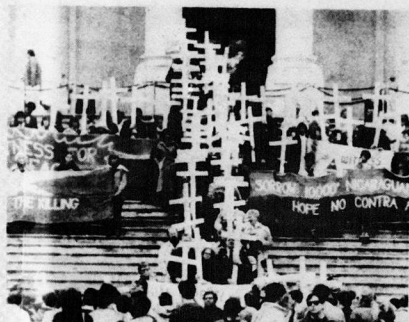


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**CROSS FOR NICARAGUA**—Forming a cross on the Capitol steps, demonstrators organized by the Interfaith Witness for Peace protest President Reagan's proposed aid to Nicaraguan rebels. At a press conference, Auxiliary Bishop Thomas Gumbleton of Detroit said "people in Nicaragua are free to practice their faith. They are not being persecuted." (NC photo from UPI)

## Sandinista regime oppresses people, Bishop Vega says

by Greg Erlandson

WASHINGTON (NC)—The Sandinista regime is oppressing the Nicaraguan people, but the door for dialogue is still open "a little," said Bishop Pablo Antonio Vega, vice president of the Nicaraguan bishops' conference, March 6.

Bishop Vega, of the prelature of Juigalpa, Nicaragua, also said that the nation's Catholic radio station, Radio Catolica, may only be allowed to go back on the air if it changes its name. The station was closed last year after it failed to broadcast a speech by Nicaraguan President Daniel Ortega.

Bishop Vega was in Washington March 5-7 to speak at a one-day conference on Nicaragua, sponsored by the Heritage Foundation, a conservative Washington think tank. He also spoke at the Ethics and Public Policy Center in Washington.

The same week, the Reagan administration began a major effort to win military funding for forces, known as "contras," fighting Nicaragua's Sandinista government.

**BISHOP VEGA**, who said he was called the "red bishop" by the late President Anastasio Somoza, whose government was toppled by the Sandinistas, declined to comment on the contra aid controversy in an interview with National Catholic News Service March 6. But he did criticize the domestic situation in Nicaragua.

"It is a fact that our regime is oppressive of our people, who are believers in God and are in need of human development," he said.

When asked if the Sandinista regime might interpret his appearance in Washington as an unfriendly act, Bishop Vega said that "they almost certainly will interpret it that way."

But he said such an interpretation would be wrong. "I only came here to help the American people understand the reality of Nicaragua."

At the Ethics and Public Policy Center, Bishop Vega said that the door was still open "a little" for dialogue between church and state. But he said that the problem in Nicaragua is that there are no individual rights, only rights of the masses.

"Those in conformity with the revolution have rights, but all others have no rights," he said.

Bishop Vega told NC News that on March 4 he had heard that the church's radio station may be allowed back on the air on the condition that its name is changed. He said that such a name change might make it easier for the Sandinistas to regulate the station without appearing to be against the church.

**RADIO CATOLICA** was shut down Dec. 30 because it did not air a live speech by President Daniel Ortega, as required by law. A diocesan spokesman said that the failure was due to technical difficulty.

The action has resulted in increased criticism of the Sandinista government by church and human rights observers. The human rights organization Americas Watch released a statement March 4 saying that the "indefinite closing is a disproportionate sanction."

Bishop Vega said he was not familiar with an assertion by Auxiliary Bishop Thomas Gumbleton of Detroit March 4 that there is no religious persecution in Nicaragua and that the people are free to worship.

But at the Ethics and Public Policy Center he said that such a position assumes that there is only direct persecution. While people are free to worship, it is their faith that is persecuted, he said.

Specifically, he said that what the Sandinistas are trying to do is "absorb the religiosity of the people, priests and nuns" in order to use it for the benefit of the state.

## Bp. Gumbleton: no persecution

by Greg Erlandson

WASHINGTON (NC)—Contrary to statements made by the Nicaraguan bishops' conference and other church leaders, there is no religious persecution in Nicaragua, said Auxiliary Bishop Thomas Gumbleton of Detroit.

Bishop Gumbleton joined six other church leaders at a press conference sponsored by Witness for Peace March 4 to criticize U.S. military support for "contra" rebels seeking the overthrow of Nicaragua's Sandinista government.

"All of the Catholic people in Nicaragua are free to practice their faith," Bishop Gumbleton said. "They are not being persecuted."

Bishop Gumbleton's statement contradicted recent statements by the Nicaraguan and Costa Rican bishops' conferences and by Pope John Paul II condemning "harassment" and "persecution" of the church by the Nicaraguan government.

Bishop Gumbleton was one of 200 religious leaders who signed a statement opposing a Reagan administration request for \$100 million in military and non-military aid to the contra forces fighting the Marxist Sandinista government.

Signers of the statement, including seven seminary presidents and the heads of 50 religious orders, charge that the "contras are systematically committing human rights atrocities."

The statement also alleges that U.S. government "falsehoods" about Nicaragua are "to prepare the American people for further U.S. military action in Nicaragua."

The statement and press conference were organized by Witness for Peace, an organization which sponsors volunteers living in Nicaraguan war zones to promote "continuous non-violent resistance to U.S. covert or overt intervention."

Harshly criticized by a number of participants was Cardinal Miguel Obando Bravo of Managua, Nicaragua.

Reports of persecution are signs of a split in the Nicaraguan church, said Bishop Gumbleton. Since Vatican II, Catholics have said that the church is the people, he added, "and the people say they are not being persecuted."

"Cardinal Obando (Bravo) doesn't report the same things that the people in the parishes report," Bishop Gumbleton told the National Catholic News Service. "Whether that means he is not in touch with his church, I don't know."

Bishop Gumbleton, while stating that the Sandinistas are democratically elected and that the United States "has no business being in Nicaragua," also said that the Sandinistas have committed some human rights violations, as reported by Amnesty International and other human rights observers.

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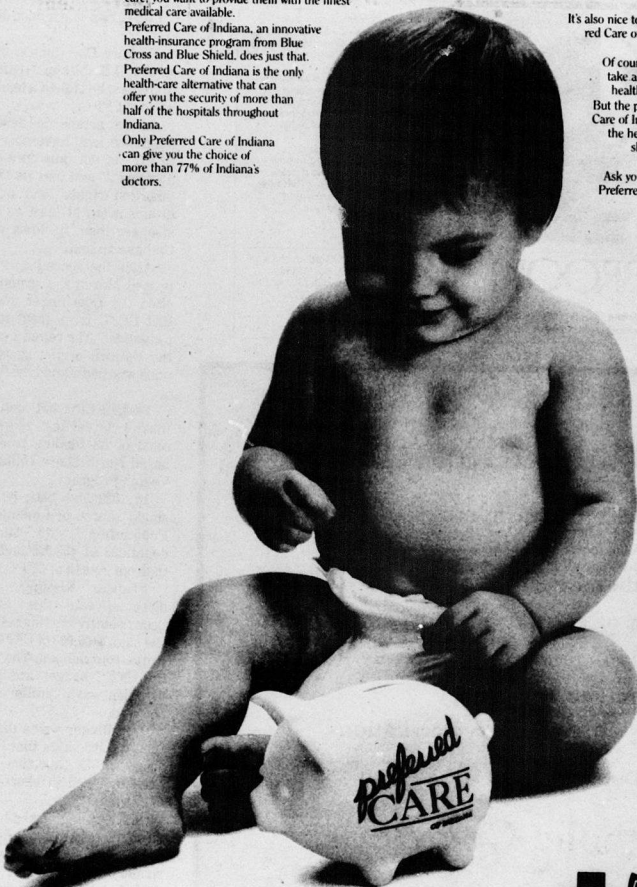
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# Commonweal, America criticize N.Y. Times ad

by Jerry Filleau  
NC News Service

Two leading national Catholic magazines have criticized the "Declaration of Solidarity" signed by nearly 1,000 Catholics and published March 2 as a full-page ad in The New York Times as a defense of dissenters from Catholic teaching on abortion.

Commonweal, a New York-based, lay-edited opinion magazine, said the declaration "heaped a new layer of confusion" on top of the "calculated ambiguity" of the earlier dissenting statement on abortion which it sought to defend.

Jesuit-run America magazine, also based in New York, said the central assertion of the declaration showed confusion "so blatant it is hard to believe it is not deliberate."

The "Declaration of Solidarity" carried the signatures of 962 U.S. and foreign Catholics. It protested "reprisals" against 97 Catholics who had signed an earlier ad in The Times which claimed that there was more than one "legitimate Catholic position" on the morality of abortion. The

new ad said the "free speech" rights of those Catholics were under attack.

Commonweal, editorializing in its March 15 issue, said that despite the new declaration's proclaimed intent of protecting rights of American Catholics to free speech, "what is at stake here has virtually nothing to do with a right to free speech in the First Amendment sense. It has, instead, everything to do with the conditions of belonging which any association may or may not properly ask of its adherents."

The editorial emphasized that Commonweal considered "free speech and responsible dissent within the church" important concerns. But the ad, it said, "presents no case for free speech and dissent that is sustainable, not only by standards special to the Catholic Church, but by standards pertinent to any organization."

America magazine, editorializing in its March 15 issue, said the issue of dissent within the church is "important" and "considerably broader than that of abortion." Like Commonweal, America objected strongly to the confusion involved in

## We affirm our solidarity with all Catholics whose right to free speech is under attack.

On October 7, 1984 at the height of the 1984 presidential campaign, an advertisement concerning the "Catholic Statement on Pluralism and Abortion" appeared in the New York Times.

Ninety-seven leading Catholic scholars, religious and social activists signed the Statement that time; many of the 97 signers and their families have been persecuted by opponents of the institutional Roman Catholic Church.

Members of religious communities have been threatened with possible dismissal from their orders if they do not retreat.

Speech of lecture at Catholic colleges and universities.

Social activists have been threatened from participation in programs on issues of peace and justice.

Signers and their families have been harassed in their workplaces.

Such reprisals constitute an unconscionable attack on the right to responsible dissent within the church, on academic freedom in Catholic colleges and universities, and on the right to free speech and participation in the U.S. political process.

### Declaration of Solidarity

Such reprisals cannot be condoned or tolerated in a free society.

We believe that Catholics who, in good conscience, take positions on the difficult questions of right abortion and other controversial issues are entitled to the civil liberties of free expression within their rights and responsibilities as Catholics and citizens.

We, as Roman Catholics, affirm our solidarity with those who signed the Statement and to stand with all who face reprisals. The onus which rests on the Catholic Church is to stand with its members in what is described as "charity in everything" (Second Vatican Council, Church in the Modern World 52).

ANOTHER AD—This is part of the full-page ad run in The New York Times March 2 signed by more than 900 Catholics expressing solidarity with Catholics who signed an earlier Times ad dealing with abortion. (NC photo)

linking "rights as Catholics and citizens."

"The rules for being Catholics in good standing and for being citizens of the United States are not the same," America commented. "As a citizen I am free to deny that Jesus is the savior. As a Catholic I am not."

The America editorial rejected the ad's claim that church disciplinary measures against those who dissented over its

teaching on abortion were a deterrent to "free speech and participation in the U.S. political process."

"Dissenting Catholics," the editorial commented, "remain civilly free to express their dissent, but other church members, including the hierarchy, are free to dissent from that dissent and to refuse to sanction the dissenting positions as legitimate Catholic teaching."

## Group's funding, goals cited as issue in abortion ad flap

by Jerry Filleau

WASHINGTON (NC)—The connection between Catholics for a Free Choice and two full-page ads on Catholicism and abortion in The New York Times has drawn new attention to questions about the nature of CFFC, how it is funded and what its goals are.

Richard Doerflinger, assistant director of the U.S. bishops' Office for Pro-Life Activities, has taken a leading position as a critic of CFFC.

In an article in Jesuit-run America magazine last November he argued that CFFC "is not only 'pro-choice' but 'pro-abortion'" and that its "ties with secular 'abortion rights' and population control groups seem at least as strong as, if not stronger than, its links with home-grown Catholic dissent."

After the second ad in The Times appeared March 2, a group of lay Catholics cited the Doerflinger article as evidence that CFFC is "a front for notorious anti-Catholics." The remark came in a letter to the Vatican urging strong action against nuns who had signed the first ad.

DOERFLINGER noted in his article that in its earliest years CFFC received most of its funding from the New York-based North Shore Unitarian Universalist Veatch Program.

In 1982 and 1983, he said, its largest single source of funding was the Sunnen Foundation, with successive annual donations of \$63,500 and \$70,000, or more than one-fourth of CFFC's total budget.

Frances Kissling, CFFC executive director, said that Sunnen has been "consistently our highest donor." In 1985, she said, \$100,000 of CFFC's \$363,000 budget came from Sunnen. The year before, when the CFFC budget was \$289,000, Sunnen's donation was a similar share of the total, she said.

Doerflinger wrote that Sunnen "helped fund the litigation that led to the Supreme Court's 1973 (abortion) rulings and has been involved in abortion rights projects ever since."

Ms. Kissling, asked how a foundation so strongly opposed to the Catholic Church position on abortion and contraception should be the major contributor to a Catholic organization such as CFFC, said, "The position we take is not that dissimilar."

"There are many Catholics who think the Catholic position, the official church

position, on abortion is damaging," she added.

MARJORIE REILEY Maguire, writing a lengthy critique of Doerflinger's article in the January-February issue of Conscience, CFFC's news journal, disagreed with the "pro-abortion" label that was used by Doerflinger.

"To be 'pro-abortion' would mean that one thinks abortion is a fulfilling experience for a woman, or that any woman who has not had an abortion is to be pitied," she wrote.

Doerflinger called that "an extremely strained version of what 'pro-abortion' means." He said Mrs. Maguire "is making up her own definition" which does not (See CFFC FUNDING on next page)

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## Malone: dissent not legitimate

by Jerry Filleau

WASHINGTON (NC)—On the objective moral evil of direct abortion "there is no such thing as legitimate dissent by a Catholic," Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said March 7.

The chief spokesman for the U.S. bishops said he was making his statement in response to questions raised "because of a recent advertisement in The New York Times."

"Abortion is a complex issue" in which there can be some diversity about questions of public policy or pastoral practice, he said in the 100-word statement. "But there is no room for dissent by a Catholic from the church's moral teaching that direct abortion is always gravely wrong in itself," he said.

Bishop Malone said that even within areas where "there is room for a diversity of views" on abortion, such as questions of civil law or pastoral practice, "not all opinions are valid and acceptable."

One opinion he specifically excluded was the view "that the question of abortion falls outside of law and public policy."

# Bishops favor quiet protest against 'Hail Mary'

by Joe Michael Feist  
NC News Service

While criticizing the controversial film "Hail Mary" when it comes to their dioceses, U.S. bishops have urged avoiding direct confrontations, preferring quiet protest.

And, while bishops have said the movie demonstrates poor taste, they have declined to label it blasphemous or sacrilegious.

The most vocal protesters in several U.S. cities have been followers of the Bayside movement of Veronica Lueken, whose claims of Marian visions have been discounted by church officials.

Theaters showing the film in Boston and Philadelphia have received bomb threats.

"HAIL MARY," a film directed by Jean-Luc Godard, is a modern version of the Annunciation and the virgin birth of Jesus. In the film, Mary is the basketball-playing daughter of a gas station mechanic and Joseph drives a cab. The actress portraying Mary appears nude in several scenes.

When the film opened in France last year, French bishops took little notice. However, after a Vatican statement issued in the name of Pope John Paul II said the film "distorts and scorns" themes of the Christian faith, the film has faced protests wherever it has appeared and has been banned in Brazil.

Bishop Pierre DuMaine of San Jose,

Calif., said that lurid publicity about the film was being spread by some of the protesters themselves. "I cannot indict the film as blasphemous in spite of the lurid publicity, most widely circulated it seems by protesters, about the juxtaposition of the erotic or vulgar with biblical names and events," Bishop Dumaine said before the film opened in San Jose Feb. 21.

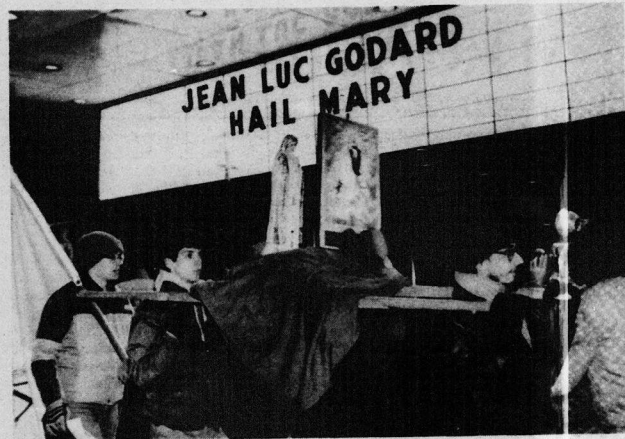
It was this juxtaposition that bothered Archbishop Roger Mahony of Los Angeles, however. In a Nov. 21, 1985, statement, Archbishop Mahony said nudity and vulgarity are not, in and of themselves, the reason for objections to "Hail Mary." Rather, he said, "what is very much at issue is the juxtaposition of nudity and vulgarity with a key religious figure, Mary, the Mother of God."

After the movie was picketed in Los Angeles, however, Father Joseph Battaglia, an archdiocesan spokesman, criticized the picketers for "drawing attention to the movie." One demonstrator in Los Angeles said many other protesters there were from the Bayside group.

Bishop DuMaine said that blasphemy implies "an intent to violate" the sacred, and that such an intent is not evident "in what I have read about the film."

The bishop added that Godard's "reckless use of names and symbols" is "more properly assailed as bad art rather than malevolent theology."

IN PHILADELPHIA, the archdiocesan chancery office asked pastors to select 10



**FILM PROTEST**—Some of 200 demonstrators march outside a Baltimore theater to protest the showing of the French film, "Hail Mary," a modern rendition of the story of Mary and Joseph. Some opponents consider the film blasphemous. (NC photo from UPI)

or 15 of their most articulate parishioners and ask them to write or phone their objections to the theater planning to show "Hail Mary." The archdiocese adopted this approach to eliminate the media exposure likely to arise from picketing.

But some people protested publicly at the theater when the film opened Feb. 14. Again, many of the protesters reportedly were affiliated with the Bayside community and included some "professional picketers" who followed the film.

When "Hail Mary" opened in Cambridge, Mass., in November, the Boston Archdiocese issued a statement asking Catholics not to picket the film. As in Philadelphia, some picketers did appear, including Bayside followers, said Father Wendell Verrill, a Boston archdiocesan spokesman.

Father Verrill told the National Catholic Register, a Los Angeles-based newspaper, that some of the protesters were Bayside

followers and others were from a Feeneyite community, followers of a priest, excommunicated and then reconciled, who had said there is no salvation outside the Catholic Church. Father Verrill said it was particularly unfortunate that some demonstrators carried anti-Semitic signs, for in Boston Jewish spokesmen had joined Catholic officials in criticizing the film.

In New York in October, a protest against the film's opening was sponsored by the Greater New York Chapter of the Catholic League for Religious and Civil Rights. Among those supporting the protest were students from the seminary run by the St. Pius X Society of suspended Archbishop Marcel Lefebvre and the American Society for the Defense of Tradition, Family and Property.

Cardinal John J. O'Connor of New York issued a statement saying that he was "spiritually present with all who do join in prayer for this purpose."

## CFFC's funding and goals cited

(Continued from page 12)

correspond with any meaningful way that people ordinarily use the term.

Mrs. Maguire, chief author of the "Catholic Statement on Pluralism and Abortion," said in her critique that it is "demeaning to the woman" to "overlook her interests in favor of an unprovable theory that a little bit of matter in her body may be a person."

The first ad on Catholicism and abortion, which appeared on Oct. 7, 1984, was funded entirely by CFFC. The second ad was funded primarily by donations from its more than 900 backers.

Though it did not fund the second ad, CFFC helped promote the signature campaign for that ad through its newsletter and made its office facilities available for coordinating the campaign.

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# THE SUNDAY READINGS

FIFTH SUNDAY OF LENT

MARCH 16, 1986

by  
Richard  
Cain  
Isaiah 43:16-21  
Psalm 126:1-6  
Phil. 3:8-14  
John 8:1-11

This Sunday's readings all share the theme of "making a fresh start." The first reading comes from the book of Isaiah. Based on historical and literary details, most biblical scholars maintain that the book is composed of two or three parts written by different authors at different times. The reading comes from the second part which was written during the Babylonian Exile in the sixth century B.C.

Once an independent and prosperous nation, Israel had been conquered and the people deported. In their exile the Israelites felt as if God had canceled his promises and had abandoned them.

In response to this, the author of the second part of Isaiah wrote. Despite the discouraging situation, the author set forth a tremendous vision of how God was still working to save Israel and fulfill his promises.

According to the author, God was giving Israel a fresh start. In conveying this message, the author used language and imagery which recalled the exodus from Egypt when the nation of Israel was born.

The second reading is taken from Paul's Letter to the Philippians. Philippi was an important Roman city in northern Greece. Paul visited the city around 50 A.D. while on his second missionary journey and founded there his first church on European soil.

It is important to realize that at this time the relationship between Christianity and Judaism was far from clear. Jesus was a lifelong practicing Jew and the first Christians were likewise Jews who continued to practise their Jewish faith.

The issue of whether Christians also had

to become Jews did not come to a head until people like Paul started preaching to Greeks. Paul (a lifelong Jew) argued that the purpose of the Jewish faith was to prepare the world for Christ. Once Christ had risen from the dead, its purpose was fulfilled. For a Christian to become a Jew was like trying to play the tape backwards, to undo what Christ had done.

Many disagreed with Paul. Some, in fact, were so outraged by Paul's teachings that they would follow him on his missionary journeys, telling his new converts that they needed to become Jews. So after leaving the Philippians, Paul wrote this letter warning them not to be misled by the Judaizers.

In this passage Paul reminded the Philippians that he, too, had once been a devoutly practicing Jew. But after meeting Christ, he saw that salvation came not through obeying Jewish laws, but through faith in Christ.

Paul made a subtle but important distinction here. We do not do what is right in order to obligate Christ to save us. Rather Christ's gift of salvation obligates us to do what is right.

The old way emphasized the past and our failure to measure up to the law. The new way emphasizes the future and our potential when we allow Christ's love to work through us.

The mystery is that in accepting Christ's gift of himself to us, we must give ourselves entirely to him. But even this giving of ourselves turns out not to be our doing but God's! Fortunately, like riding a bicycle, we don't need to understand it in order to do it.

## the Saints *by Luke*

### ST. MATRONA



ACCORDING TO THE ROMAN MARTYROLOGY, MATRONA WAS THE CHRISTIAN MAID OF A JEWISH MISTRESS IN THESSALONICA. WHEN HER MISTRESS DISCOVERED SHE WAS CHRISTIAN, SHE SUBJECTED HER TO MANY TRIBULATIONS; MATRONA WAS LATER BEATEN TO DEATH AT THE INSTIGATION OF HER MISTRESS.

ANOTHER MATRONA, A NATIVE OF BARCELONA, SPAIN, WAS TAKEN TO ROME AND WAS EXECUTED THERE FOR MINISTERING TO CHRISTIAN PRISONERS.

A THIRD ST. MATRONA, BELIEVED TO HAVE BEEN A PORTUGUESE OF ROYAL BIRTH, WAS SUPERNATURALLY INSTRUCTED TO GO TO ITALY FOR A CURE OF HER DYSENTERY, AND DIED THERE. SHE IS VENERATED IN CAPUA AND IS THE PATRONESS OF THOSE SUFFERING FROM DYSENTERY.

ALL ARE COMMEMORATED ON MARCH 15.

This Sunday's gospel reading from John gives the account of the adulteress. This incident came toward the end of Jesus' teaching ministry. As Jesus taught, the religious leaders became increasingly upset and looked for ways to discredit or get rid of him. One of their favorite techniques was to put the most controversial religious questions of the day before him. Because there were strong opinions on both sides, whichever way Jesus answered he would lose.

In this case, it is not clear exactly what issue was involved. But the goal was to embarrass Jesus. Characteristically, he responded in a practical way by refusing to answer the question. Instead he simply asked the religious leaders to see if they were worthy to pass judgment.

The account then goes on to say that Jesus bent down and wrote (or drew) in the dust. Numerous theories have been proposed to explain this. One theory is that after saying that the man without sin should cast the first stone, Jesus then wrote the sins of the leaders in the dust. Another theory is that he simply drew meaningless designs as a bored person would to show his disgust for the whole incident. Still another theory is that he wrote a verse from scripture such as Psalm 14:1 ("There is not one who does good"). This would have thrown the dilemma back on the religious leaders.

The lesson of the passage is not that God does not care about sin, but that God cares more about us doing good. God is always willing to give us a fresh start.

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By Monica Clark  
NC News Service

The other night during my ballroom dance class, the teacher stopped the instruction, noticing that some of us seemed distracted.

"Try to take all the worries, concerns and frustrations of the day and set them aside for the next hour," he said. "If you can let go of them for a little while and just enjoy dancing you'll feel better and find you have gained energy to cope with these difficulties."

I knew he was right. Dancing refreshes both my body and my spirit.

When I first thought about enrolling in the class, I catalogued the other things I should be doing with my spare time — painting my bathroom, completing income-tax forms, reading professional journals. The list went on, each item a piece of work to be accomplished.

Then a friend asked why I hesitated to give myself permission to have fun. "Even Jesus went to parties," she said, reminding me of the Cana wedding feast.

I admit I sometimes have trouble stepping away from work to do other things I enjoy. I am tempted to equate my Christian vocation with the work ethic — to feel that "wasting time" borders on the sinful.

Certainly there are times when a refusal to share time and energy with someone in need is wrong. But I know it is also unfair to

others to be so frazzled that my effectiveness evaporates.

Everyone needs leisure time to be renewed. How that time is created and what is done with it vary with individual circumstances. But without an alternative to daily routines, most of us soon find ourselves growing apart from God, family, friends, co-workers and ultimately ourselves.

"My job is so demanding and so focused on responding to the needs of others that I have to get away so I can come back refreshed," a hospital social worker told me. "That getting away usually involves some activity where I can laugh; laughter is a wonderful healer."

"My job is pretty boring," said an assemblyline worker. "In my free time I like to do things that give me new ideas to think about."

Rest and relaxation can be important — even essential — in the lives of Christians, according to Monica Clark. Everyone needs leisure time to be renewed and refreshed, she says. Without an alternative to the daily routine, most people find themselves growing apart from God, others and ultimately themselves.

A widow with four young sons said, "My life is so full of demands that there are times when I just need to sit and do nothing more than listen to quiet music."

How can busy people carve out leisure time? Those I asked responded resoundingly: "Plan it! And don't give it up unless there is an important emergency." Even then they said they try to reschedule or find an alternate activity to refresh the spirit.

Some said they make lists of activities they enjoy and select among those. Others have a favorite activity they include in their daily or weekly schedule, everything from walking the dog to playing basketball. Scanning community calendars in local publications for new or different activities is another approach some use.

Making a leisure-time schedule, however, can be hard. Keeping it free of unnecessary intrusions is

also difficult.

Those I talked with said they periodically evaluate their entire schedule to assess which activities and obligations can be set aside temporarily or permanently to give them needed leisure time.

"When I start feeling things are getting out of hand, I know it's time to reorganize my priorities at work and at home," said a single parent who works in public relations. "I can't be responsible for the whole world."

"I give myself 15 minutes of quiet reflection time every night after the kids are in bed," said a mother.

"I jog during my lunch hour," said a corporate executive.

"We turn off the television and play Monopoly with our children," a couple said.

In each case the criterion for judging the value of the activity is whether it helps the person attend to his or her personal, family and work responsibilities with vigor, enthusiasm and greater love.

Jesus took time to walk, fish with his friends, cook a meal for them and to be alone in the wilderness. Most likely he also participated in some of the cultural activities of his day. He celebrated the gifts of life.

In so doing he has helped me see that "wasting time" can be an important part of the Christian way.

(Ms. Clark is associate editor of *The Catholic Voice* in Oakland Calif.)

## Take a

By Suzanne Elsesser  
NC News Service

Life always seemed easy and under control for Butterfly, our mixed-breed alley cat who died last summer at the lofty age of 14. She enthusiastically went about her daily tasks, scaring neighborhood dogs from our yard or racing up the stairs to check on the sunlight that was coming in a bedroom window.

And then she rested. The warm radiator in front of a sunlit window was a favorite resting place in the winter. The shade of the pussy willow was an equally comfortable spot in the summer.

Sure, she was only an animal, a pet of the family. But still, there was more than one time that I thought how nice it would be to have my life so well balanced between work and rest. How nice it would be for my friends and those I work with as well, because an overly full schedule so often means that a "Let's get together soon" is followed by weeks of inability to find a mutually convenient time to get together at all.

Gail Jaffe, a New York psychotherapist who has treated many physically and emotionally tired people, explained recently why helping a person overcome the inability to slow down and rest

## On the 7th

By Father John Castelot  
NC News Service

For the ordinary person in biblical times, rest was a luxury. Survival in a hard land called for unremitting toil on the part of everyone. Perhaps because of this, leisure was usually considered more a curse than a blessing.

The words of Proverbs speak volumes: "I passed by the field of the sluggard...It was all overgrown with thistles...And as I gazed at it, I reflected, I saw and learned the lesson: A little sleep, a little slumber, a little folding of the arms to rest — Then will poverty come upon you like a highwayman and want like an armed man" (Proverbs 24:30-34).

When one lives in constant conflict with nature, to rest is to perish. Of course, that gadfly of the Old Testament, Ecclesiastes, had a typically pungent reflection on this commonly accepted view: "For what profit comes to a man from all the toil and anxiety of heart with which he has labored under the sun? All his days sorrow and grief are his occupation; even



## Slow down...

By Cindy Liebhart  
NC News Service

Last summer, I spent most weekends outdoors on a bicycle, pedaling along the banks of the Potomac River or along the mall in Washington, even becoming adventurous from time to time and heading out toward the Eastern Shore.

These outings took on almost ritual dimensions: Every week I rushed through Saturday morning to finish cleaning my apartment or doing laundry, then packed a small lunch and headed for my bike.

Sometimes I spent the afternoons alone, exploring new bicycle routes, challenging myself to ride longer distances or simply enjoying the sights and sounds.

Occasionally I ran into a friend, another cycling enthusiast. We would ride together, usually stopping at some point to grab a drink, bask in the sunlight and free-associate about life.

The sunshine and warm breezes off the river, the physical exercise, the brief freedom from deadlines and just the fun of riding had a calming, almost cleansing effect.

The exercise helped rid body and mind of stress built up throughout a week behind a desk. What's more, those respites actually helped me gain clearer perspective on a particularly frustrating project I was working on.

I could go back to the work week sufficiently refreshed and rested, able to be more productive and creative.

I was reminded of those weekends when I read a recent article in the Washington Post on work. The article acknowledged that work contributes to a person's self-identity and self-worth.

But it also spoke about people who work too much, who don't know how to relax — people whose motto could be "Thank God It's Monday."

The article even suggested that the English language itself might contribute to the inability to enjoy leisure. There are "plenty of synonyms for the verb 'to work'" but "no active verbs derived from the noun 'leisure'.... 'Play,' often considered the opposite of 'work,' suggests frivolity and lack of seriousness."

Whether because of the connotations of certain words, or remnants of the work ethic that seeped into our subconscious, or the demands of modern life — some people just don't find it easy to take it easy.

Unfortunately, good leisure time is often the first thing to go when the schedule starts to fill up — probably the time it is needed most.

But rest and leisure — like work — are vital to growth, development and overall good functioning.

Without it, we tend to feel

somewhat out of control of life. When tired, it is easy to feel overwhelmed by responsibilities, fragmented, unable to concentrate, even sad. Relationships with family and friends, even God, can become strained and often health suffers.

But there are ways to make time for relaxation. Here are some suggestions busy people I know have found helpful in carving out time for activities that renew mind, body and spirit:

□ Schedule in periods for recreation or rest and treat them like other appointments.

□ Don't stay at your desk during lunch breaks. Meet a friend for lunch, go for a walk, go to Mass.

□ Instead of crashing on the sofa every evening, which often only contributes to frustration, do something you really enjoy: Go to a movie, read a novel, play the piano, do needlework, write a letter.

□ Get in the habit of taking a walk after dinner — by yourself, with your spouse or as a family.

□ Use weeknights to accomplish some routine chores, like cleaning or grocery shopping, freeing up weekend time you might have allotted those tasks.

□ Get up 20 minutes earlier each day and enjoy a relaxed breakfast with the paper, or take an early morning swim or jog.

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



...you're movin' too fast

# lesson from your cat

takes time. The fact is that the "overwork ethic" may have become a large part of the person's personality.

"Rest is an emotional refueling," she says. "Without it people gradually lose interest in the world around them and are less able to enjoy life."

"People who race from one activity to another often cannot stop doing that because then they would have to face a situation within themselves that is painful or causing problems," she says.

"They try to avoid the structure for reflection that rest provides."

**"Rest is an emotional refueling. Without it people gradually lose interest in the world around them and are less able to enjoy life."**

What is regarded as restful is a very individual thing, Ms. Jaffe points out. For some people rest might mean lingering over a cup of coffee or reading the newspaper. For others rest is found in a hobby, watching television or in a nap. It is not possible to make judgments about what will be restful for someone else.

But the fact that rest is

necessary and that it is an important ingredient for good communication is clear to this psychotherapist who has witnessed the positive results that rest brings.

"Rest is a time to step back, to reflect, to find time to know who you are and what you are all about," she says. "Knowing about yourself is an important part of being able to enter into a relationship with someone else."

I often think about a Benedictine sister from South Dakota with whom I once worked who seemed to have achieved a healthy balance between rest and work in her life. She returned from a Christmas visit to her motherhouse one year and gave me a simple bookmark that the sisters of her convent had made.

Instead of hiding it among the pages of a book, I pinned it up close to my desk because its words held much wisdom for me.

Its words reflected those of St. Benedict, with a small addition. Instead of the simple instruction to "pray and work," it read: "Pray, work and play."

I agree. Pray, work and play: a very good combination for a happy life.

(Ms. Elssesser is a freelance writer in Larchmont, N.Y.)

# h day, even God rested

at night his mind is not at rest" (Ecclesiastes 2:23).

Still, he did have a point. Common sense dictates that work be broken up by periods of rest. The alternative is to burn oneself out, physically, emotionally, spiritually.

It was a healthy recognition of this truth which led originally to a Sabbath rest. Then, long before the time of Jesus, this regulation was reinterpreted. One rested because God had rested on the seventh day of creation. To work that day was to insult God.

But the origins of the Sabbath rest are shrouded in obscurity. And the earliest form of the Sabbath regulation is actually the one seen in an account in the book of Deuteronomy. It indicates that there was a humanitarian motivation behind it.

"Six days you may labor and do all your work; but the seventh is the Sabbath of the Lord, your God. No work may be done then, whether by you, or your son or daughter, or your male or female slave, or your ox or ass or any of

your beasts or the alien who lives with you.

"For remember that you too were once slaves in Egypt, and the Lord, your God, brought you from there with his strong hand and outstretched arm. That is why the Lord, your God, has commanded you to observe the Sabbath day" (Deuteronomy 5:12-15).

In that early account, the reason is clearly a concern for the well-being of all in a household, even the beasts. While the family might take a day off without urging, there was always the danger that people would not be as considerate of servants and hired hands. There was the ever-present temptation to work them mercilessly seven days a week.

So the Israelites are reminded in Deuteronomy that God himself freed them from just such killing servitude when he rescued them from Egypt. It is his sensitive concern for people that they are to imitate. This is how they "keep holy" the Sabbath day.

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

# FOOD...

## ...for thought

The good use of leisure time is often the first thing to go by the wayside when people feel crowded for time, Cindy Liebhart writes this week. Could

the same be said for prayer? Is prayer frequently linked in people's minds with leisure time or periods of relaxation — and readily dispensed with when things get busy?

Like leisure time, prayer contributes to human growth. One writer who took note of that recently is theologian Lawrence Cunningham.

"It is useful to see prayer, understood at its most fundamental level, as linked to the development of what it means to be a full human person," writes Cunningham in "The Catholic Experience" (Crossroad Publishers, 370 Lexington Ave., New York, N.Y. 10017, 1985).

That praying can bring healing and reconciliation has been "the clear conviction of every spiritual writer of this generation," says Cunningham. The professor of religious studies at Florida State University at Tallahassee writes: "To pray is to affirm, however indistinctly, the potentialities of human life."

Prayer often begins with an instinctive response, Cunningham says. For instance, when he puts his small daughter to bed "with her blanket and current favorite

doll, I almost impulsively touch her head and wish for her a happy, untroubled night."

Other times we may encounter God fleetingly in beauty or in a moment of intense emotion. For Cunningham, "those privileged moments flash for us that sense of the awesome mystery against which our lives are worked out."

It is in prayer that Christians come to grips with themselves in relationship with God's infinite mystery. Prayer leads individuals to "a sense of God's presence in our life and at the deepest level of our personal existence," Cunningham continues.

But Christians grow through the experience because praying helps them move from concern just with themselves to concern for the wider community. A life of prayer "should expand the human horizon of those who pray to a more Catholic sense of mission and purpose," Cunningham writes.

Often, he adds, this happens in quite ordinary ways. People, strengthened by prayer, discover they want to be more loving toward a family member or less indifferent to a neighbor or more helpful to a needy person.

Prayer. Do you think it really could be a factor in one's growth as a full human person? Why?

## ...for discussion

Do you agree with our writers that the good use of leisure time leads to much more than frivolity — that it can be a factor in personal growth?

In a busy life, filled with responsibilities of work, family and community, it can be difficult to find time for restful activities that restore and renew us. How would you set about making that time?

Do you think people sometimes feel guilty about using leisure time well, as if they were being lazy?

Cindy Liebhart thinks that as people grow more and more busy, taking less and less time for rest, even their relationship with God may be affected. Why might this be true?

## SECOND HELPINGS

"A Feast for Lent" by Della Smith. Sometimes, overburdened with activity, people "get caught on a kind of treadmill like a hamster running furiously with the wheel turning faster and faster but getting nowhere," Ms. Smith writes. She thinks that it is normal to be busy with the usual run of daily activities at work, at home and in the community. "But being overburdened is quite another," she says. "If we are too pressured this puts strains on our health and on our relationships and, above all, is a huge block to growth in faith and knowledge of God." She suggests that "Lent is a time to get off the treadmill, to examine our situation." In this 80-page paperback, she provides short daily reflections on biblical passages aimed at personal reflection and growth in Lent. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355, \$3.95.)

# CHILDREN'S STORY HOUR

## A Sabbath visit

By Janaan Manternach  
NC News Service

Anne was both excited and nervous. It was her first meal in the home of her friend, Rebecca. It was Friday evening.

Anne sat next to Rebecca. The table was covered with a spotless white cloth. There were candles in the center and wine cups at each place. Anne noticed that the whole house was fresh and clean and beautiful. She could tell Rebecca and her family were celebrating something important.

Rebecca's father welcomed Anne. "We are so happy to have you with us, especially as we celebrate Sabbath. Rebecca has told us so much about you. Sabbath is our favorite day of the week. Jewish people welcome the Sabbath like a queen. That's why the table is set so beautifully."

Rebecca smiled warmly, motioning to Anne to watch her mother who was lighting the Sabbath candles. Then the mother turned to Anne, explaining:

"As I light the Sabbath candles we ask God's blessing on our

home and our family. You can pray for your family too."

They were all quiet for a moment of prayer. Then Rebecca's father said with a twinkle in his eye: "A woman of valor, who can find? For her price is above rubies. She cares well for her family and is not idle."

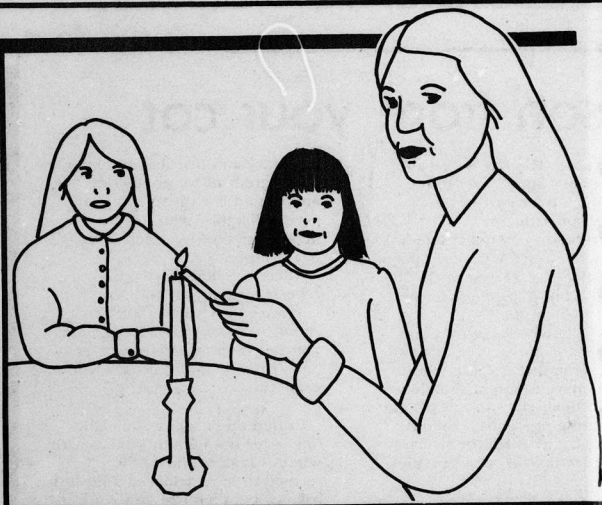
"That's from the Bible," Rebecca whispered to Anne.

Her father raised his wine cup and prayed: "Praised are you, our eternal God, king of the universe, creator of the fruit of the vine... Praised are you, O eternal one, who makes holy the Sabbath."

Then he broke the loaf of golden hallah bread and prayed: "Praised are you, O Lord, our God, ruler of the universe, who brought forth bread from the earth."

The prayers reminded Anne of the priest's prayers at Mass on Sundays when he holds up the bread and wine at the altar. Rebecca's father then blessed the whole family as everyone bowed their head.

"Let's enjoy our meal now," Rebecca's mother said happily. "I



Color the picture of Anne celebrating the Sabbath with Rebecca's family as Rebecca's mother lights one of the Sabbath candles.

hope you like it, Anne."

Anne felt very much at home now. She loved the hallah bread.

"Dad, why is the Sabbath so special?" Rebecca asked.

"Do you remember the Ten Commandments?" her father asked. "One says: 'Remember the Sabbath day, to keep it holy.' Just as God rested on the seventh day, we relax on the Sabbath, from

sunset on Friday to sunset on Saturday."

Anne was glad Rebecca had invited her. It wasn't all that different from Sunday dinner at home with her family.

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

### Word Scramble

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

Example: NENA

ANNE

1. TAHBASB

\_\_\_\_\_

2. CAECBRE

\_\_\_\_\_

3. LAHLHA

\_\_\_\_\_

4. EIHJWS

\_\_\_\_\_

5. DASECNL

\_\_\_\_\_

Answers: 1. Sabbath, 2. Rebecca, 3. hallah, 4. Jewish, 5. candles.

### HOW ABOUT YOU?

☐ How is Sunday different from the rest of the days of the week? What interesting discovery did Anne make about Sabbath dinner at her friend's house?

#### Children's Reading Corner

In the story "Guess Who My Favorite Person Is," by Byrd Baylor, a child and an adult are in an alfalfa field watching ladybugs climb yellow flowers. This leads to the question, "Want to see my favorite one?" Then the two talk about their favorite things, favorite colors, favorite sounds. In the end both choose "now" as their favorite time of day. The child says that choosing the same thing is her favorite way to end this game. This is a wonderful picture book celebrating the pleasures of favorite things in a reverent and reflective way. (Antheneum Publishers, 122 E. 42 St., New York, N.Y. 10017. 1977. Paperback. \$3.95.)

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Sister Thea Bowman —

"Make A Joyful Noise Unto The Lord" Psalm 100

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a Ph.D. from Catholic University, Sister Bowman also gives college lectures and speeches at religious conferences on inter-cultural awareness.

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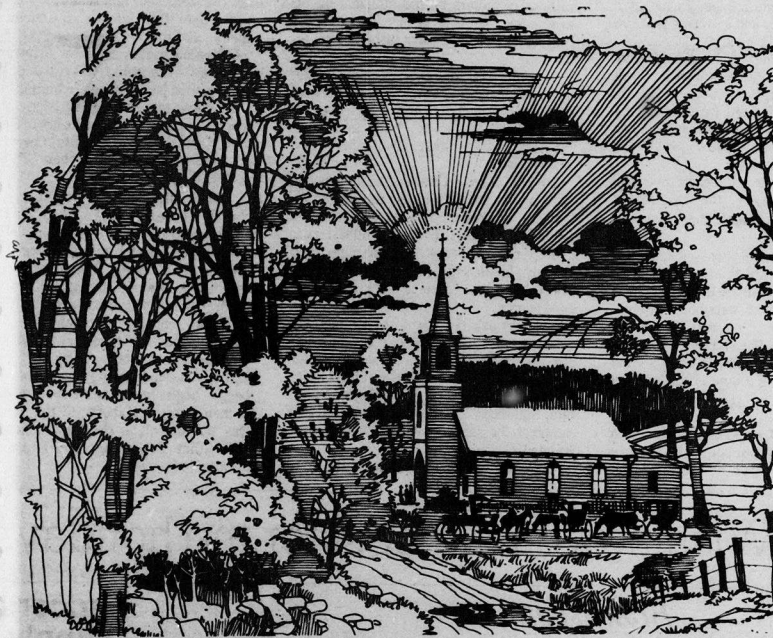
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# Reflections from Haiti

(Continued from page 1)

behind these peoples' struggle for freedom and justice. I had always hoped that the non-violence of Jesus, Gandhi and Martin Luther King Jr. would someday prevail to create the new society of Haiti. But 28 years of buried frustration proved too much and I was caught in a moment of terrible irony. The revolution I hoped to live to see nearly claimed my life, not at the hands of those who opposed my hope, but from those who hoped it with me. To die at the hands of the Duvalier secret police, the Ton Ton Macoutes, would be tolerable, if not desirable. But death from momentarily misguided passionate friends was my worst fear. On Friday, Jan. 31, I had both opportunities.

**THE WEEKEND OF terror continued.** My personal journey was not nearly so important as the one to which a nation was giving birth. What had only been a far off hope one week earlier had come to pass. Jean-Claude literally fled like a thief in the night. With untold millions of his peoples' wealth, Jean-Claude departed the country at 3:20 a.m.

When Jean-Claude left, however, he did

not take with him the injustice that had ruled their land for decades.

When Jean-Claude left he did not take with him the poverty and suffering that is a plague to these good people.

When Jean-Claude left he did not take with him hunger and malnutrition that starves this country.

When Jean-Claude left he did not take with him the system of exploitation that has enslaved these hard-working people for ages.

When Jean-Claude left he did not take with him the illiteracy, the filth of the slums, the unemployment, the disease of the people left behind.

His leaving, however, brought sounds of celebration everywhere in Haiti and wherever Haitians had earlier fled. There was a new moment, a new hope. "Something changed here . . ." was the prayer of Pope John Paul II on his visit to Haiti two years ago. But there is a long road ahead. The dream of a land of justice is in its infancy.

**WE MUST NOT** expect this country to pull itself up by its own shoestrings, when most of its people have no shoes. We all

must see this as an opportunity, a moment in history when we can participate in creating a just society. Here are my suggestions to accomplish this goal:

I would ask Jean-Claude Duvalier to publicly confess his sins and return millions of dollars he has stolen from his own people. We will, in turn, forgive him. That is, perhaps, the most difficult part for us.

I would ask the VSN (Volunteers for National Security), the hated and feared and now persecuted Ton Ton Macoutes to break their guns in half and seek forgiveness. We must grant them that forgiveness.

I would ask the Haitian communities in exile in the United States, the Bahamas, Canada, wherever they are, to stay in solidarity with their brothers and sisters in their homeland. Most of that support is already beginning, especially in Abaco where I am privileged to work with these good people.

I would ask the people of France, the original colonizers, to repay these people the natural and human resources stolen over the years. The French Revolution gathered around the cry, "Liberte, Fraternite, Egalite." This revolution in Haiti now deserves the support of those who created its need.

I would ask the American citizens to

repent from our years of complicity in supporting this oppression and respond generously to rebuild a society we unwittingly helped destroy. As American citizens we could offer our constitution as a guideline, where all rights are recognized if not realized. The right to life, to work for a just wage; the right to an education, to shelter and medical care; and the right to food are not rights given by governments. These are gifts from God—rights due to us all in justice because we are human beings. They come just from being born. Governments can take these gifts away, as has been the history of the Haitian people, but governments do not grant them. They only protect them.

And finally I ask that we who are of the church of Jesus would continue to see ourselves as one with these people. Though we are not all born Haitian, we are one with them in this struggle. Though we are not all born black, we see that this effort transcends color. Though we are not all born poor, we can share what we have to eliminate poverty once and for all in this impoverished country. Though we are not all born in bondage, we feel deeply with a people beginning to taste the freedom of broken fetters. "Liberty to the captives" was the sign John the Baptist needed to know that Jesus and the kingdom he dreamed of were here.

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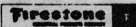


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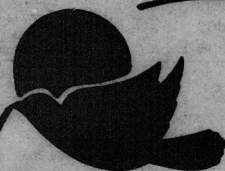
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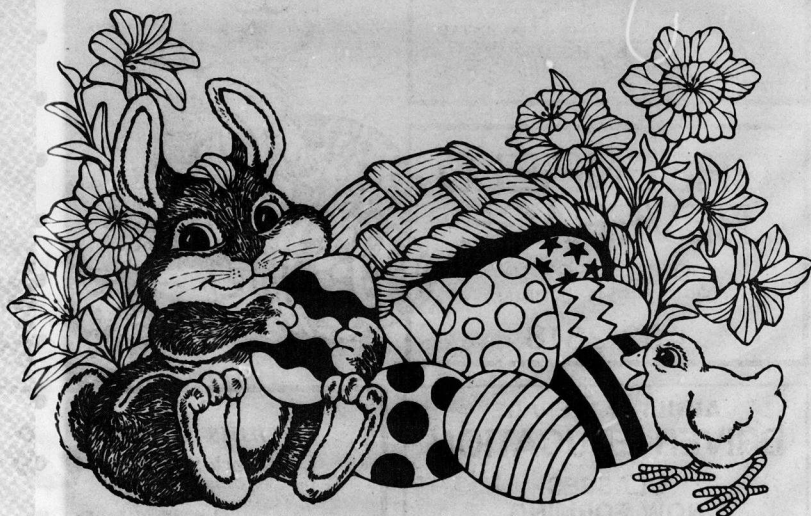
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**by Agostino Bono**

The idea of drafting a catechism, or compendium of Catholic doctrine, was raised at the synod by Cardinal Bernard F. Law of Boston and won wide support last fall. Some have suggested a special commission of cardinals to work on the project. Under synod rules, the task of planning the follow-up work of the synod belongs to the council.

Other Brazilian church leaders have said the Father Boff

The pope has yet to define what is "permissible" in Brazil according to Catholic standards. Seeking this definition may become the pivotal point of the March 13-15 meeting.

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# The Active List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1416, Indianapolis, IN 46206

## March 14

Secena Memorial High School will sponsor its Annual Irish Fair from 5:30 to 11 p.m. Fish dinners served until 9 p.m. No admission charge.

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

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

The Men's Club of St. Roch Parish, 3500 S. Meridian St., will sponsor a Fish Fry from 5 to 7 p.m. Adults, \$3; children under 10, \$1.50. Dine in or carry out.

St. Lawrence School, 6950 E. 46th St., will hold Kindergarten Registration for the 1986-87 school

year for residents within parish boundaries from 8:30 a.m. to 3 p.m. \$20 fee. Bring child's birth certificate. Monthly tuition: \$42.50.

Knights of St. John, Hamburg, will sponsor a Fish Fry from 5 to 8 p.m. in the Knights' Hall.

## March 14-15-16

A Women's Weekend on "St. Augustine: You Have Made Us For Yourself, O Lord, and Our Hearts are Restless 'Til They Rest in You" will be conducted by Father John Maung (replacing Father Lawrence Moran) at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Tobit Weekend for engaged couples will be held at Alvena Retreat Center, 6140 Spring Mill

Rd. For information call 317-257-7338.

A Search for Christian Maturity Retreat for high school juniors and any seniors unable to make the senior retreat in February will be held at the CYO Youth Center. Cost \$25.

## March 15

Old St. John Parish's first sesquicentennial event will be a St. Patrick's Celebration benefit buffet dinner from 6 p.m. to midnight at Secena Memorial High School.

The eighth annual St. Patrick's Dinner Dance sponsored by St. Luke's Women's Club will be held from 6:30 p.m. to 1 a.m. \$12 per person. For reservations call 255-6929.

St. Ann Ladies Guild will present its second annual Easter Bazaar from 10 a.m. to 4 p.m. in the parish hall, 2850 S. Holt Rd. Homemade lunch served from 11 a.m. to 1 p.m.

A Retreat for RCIA Participants will be held from 9 a.m. to 3:30 p.m. at Beech Grove Benedictine Center. For information call 788-7581.

Ritter High School Parents' Club will present its Annual St. Patrick's Day Dinner/Dance in the cafeteria. Dinner served at 7 p.m.; dancing from 9 p.m. to 1 a.m. Music by DJ Ron Hofer. Tickets \$12.50; reservations only.

A Workshop for Cantors will be sponsored by the Office of Worship from 10 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St.

A Catholic Spirituality Workshop entitled "Images of

God" will be sponsored by the Terre Haute Deannery Center, 2931 Ohio Blvd. from 9:15 a.m. to noon. Featured speaker: Mike Carotta of OCE.

A program on "Merton: Solitude and Solidarity" will be conducted by Sister of Charity Madeline Abdelnour from 9 a.m. to 5 p.m. at The Hermitage, 3650 E. 46th St. Call 545-0742 for information.

The PTO of Little Flower School, 1400 N. Bosart Ave. will sponsor a Garage Sale/Bake Sale from 8:30 a.m. to 3:30 p.m. in the cafeteria.

A Parke County CYO Dance will be held from 8 to 11 p.m. at Holy Family Hall. \$2 single; \$3 couple.

## March 16

The Adult Catechetical Team of St. Roch Parish concludes its "Effective Management of Stress" workshop series from 7 to 9 p.m. in the rectory meeting room.

A Pre-Cana Day will be held from 12:45 to 5:30 p.m. in the Catholic Center, 1400 N. Meridian St. Registration fee \$15. Call the Family Life Office at 236-1400 for information.

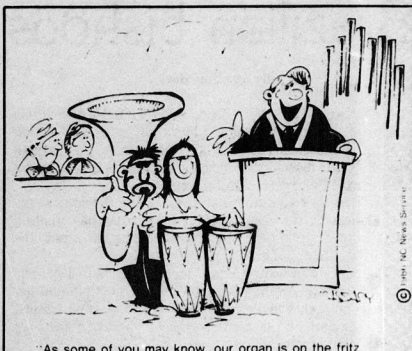
The last of the Lenten Gatherings sponsored by Little Flower Parish will be held from 6 to 9 p.m. after 5 p.m. Mass.

A Soup Night in conjunction with Operation Rice Bowl will be held at 4:30 p.m. in the school cafeteria of St. Mary Parish, 206 S. East St., Greensburg.

The St. Francis Calix Unit will meet at 8 a.m. in St. Francis Hospital chapel for Mass, followed by a meeting at 8:45 a.m. in the cafeteria.

The Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes continue the focus on the Family film series from 3 to 5 p.m. with "What Wives Wish Their Husbands Knew About Women (Part I)" at St. Thomas Parish.

The free adult program "What Does It Mean to Be a Catholic in 1986?" sponsored by St. Maurice Parish, Napoleon, concludes at 7



"As some of you may know, our organ is on the Fritz."

p.m. with Msgr. Joseph Brokhage speaking on "What Is It You Always Wanted to Know About Catholicism and Never Had a Chance to Ask?"

Kevin Barry Division #3, Ancient Order of Hibernians, will present its 116th Annual St. Patrick's Day Celebration beginning with 11 a.m. Mass at St. John Church followed by a 1 p.m. banquet in the Indiana Convention Center. \$20 per person. Call 863-2381, 359-9123 or 356-5641.

St. Philip Neri Parish will sponsor a St. Patrick's Day Dance from 8 p.m. to midnight at Secena Memorial High School, 5000 Nowland Ave. \$25 couples, \$15 singles. For reservations call St. Philip Parish at 631-8746 or Mickey McNulty at 849-6031.

An Indianapolis Area Pre-Cana Program will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 236-1596.

St. Jude Parish, 5353 McFarland Rd., will hold an Evening of Recollection beginning with Mass at 5:30 p.m.

Franciscan Father Martin Wolter will speak on "Forgiveness." Bring a sandwich. For more information call Susan 786-1380, Edna 784-4580 or Millie 786-3146.

St. Anne's Altar Society of St. Mary Parish, Navilleton will sponsor its annual Dessert Card Party at 7 p.m. in the activities center. Admission \$2.

## March 17

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., for a St. Patrick's Day celebration. Wear green. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in St. John the Apostle Church, 3410 W. Third St., Bloomington, for a film entitled "Princess." For information call Patrick Fitzgerald 812-336-1510 or Celia Lewis 812-336-0291, ext. 35.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its regular monthly meeting (Continued on next page)

## Holy Spirit Women's Club Annual Lenten Fish Fry

Friday, March 21st

In School Gym — 7241 E. 10th Street  
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Serving 5:00 PM to 8:00 PM  
**PEACHEY'S FAMOUS CATERING**  
ALL YOU CAN EAT (Price includes free home-made dessert)  
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## CELEBRATING THE JOURNEY

A Retreat Experience  
For RCIA Participants

March 22, 1986  
9:00 a.m.-3:30 p.m.

You Are Invited!

What: Designed as a complement to already existing parish RCIA programs, this day will offer a blend of prayer, reflection, listening, and faith sharing.

Who: Pastoral staffs, RCIA team members, sponsors, god-parents, catechumens, and their spouses. (Catechumens are encouraged to attend with their sponsor.)

Why: • To enable participants to articulate, share, and celebrate their faith journeys together.  
• To realize that the journey is on-going.  
• To appreciate the value of each person's story.  
• To pray together.



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**Merton: Solitude & Solidarity**  
Saturday, March 15, 9:00 AM-5:00 PM  
Sr. Madeline Abdelnour, S.C.N.

**Dreams and the Art of Dreamwork**  
Saturday, March 29 — 9:00 AM-5:00 PM  
Mr. Rusty C. Moe, M.A.

**Meditation: What It Is & How It Can Change Your Life**  
Thursday, April 3 — 7:30 PM at the Radisson Hotel (Fr.)  
Fr. Justin Belitz, O.F.M.

**Transcendence, Transformation & Therapeutic Change**  
Saturday & Sunday, April 5 & 6  
9:00 AM-5:00 PM, both days at Marian College  
David Berenson, M.D., Ph.D.

**The Experience of Prayer**  
Saturday, April 19 — 9:00 AM-5:00 PM  
Mr. Rusty C. Moe, M.A.

**Elizabeth Kubler-Ross (in person)**  
Friday, May 2 — 7:00-9:30 PM at the Murat Temple  
All Programs at The Hermitage unless other wise designated  
Call (317) 545-0742 for tickets or information

# The Active List

(Continued from page 25)  
at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

## March 18

The Archdiocesan Board of Education will meet at 7:30 p.m. EST at St. Bartholomew Parish, Columbus.

The spring session of Mature Living Seminars on personality profiles will begin with "King Ludwig of Bavaria" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. \$10 donation for series of seven seminars. Bring bag lunch or buy in cafeteria.

St. Christopher Parish will present "Lifestyle of the Beatitudes," Part III of its Be-Happy-Attitudes reflections on the Beatitudes from 7 to 8:30 p.m. in the parish activity room. Mass at 5:30 p.m.; supper at 6:15 p.m. Bring sandwich or brown bag item.

## March 19

The Catholic Widowed Organization (CWO) will hold its regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., following 5 p.m. Mass in Cathedral Chapel and a 7 p.m. support meeting.

The Bible Study on The Acts of the Apostles: A Catholic Perspective concludes from 7:30 to 9 p.m. in St. Luke reception room.

St. John's Lenten Series on Renewal in the Church continues with Father Porter speaking on "Church Art and Architecture: the Space in Which We Worship" from noon to 1 p.m. in St. John's rectory, 128 W. Georgia St. Bring bag lunch.

A Basics Workshop for Lecturers will be sponsored by the

Office of Worship from 7 to 10 p.m. at Holy Spirit Parish.

A Father/Son Evening on "Teen Years in the '80s" will be conducted by Father Paul Koetter at Fatima Retreat House, 5553 E. 56th St. Call 545-7681 for information.

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

Reservation deadline for Seder Supper to be held March 26 at St. Mary Parish, Greensburg. Call 812-663-8427.

The AOCW will sponsor a Respite Orientation session from 9:30 a.m. to 2:30 p.m. in rooms 206-207 of the Catholic Center, 1400 N. Meridian St. \$4.50 fee includes lunch. Men and women welcome. Call Ann Thompson 251-7920 by March 17.

## March 19-20-21

The Women's Club of Mary, Queen of Peace Parish in Danville will sponsor a Rummage Sale from 6 to 8 p.m. Wed., and from 9 a.m. to 5 p.m. Thurs. and Fri.

## March 20

An Oremus prayer circle will be held from 7:30 to 9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

The last in a free series of Discussion Evenings for Women, "The Female Images of God" will be held from 7:30 to 9 p.m. in St. Andrew's Parish office, 3922 E. 38th St. Call 546-1571 for information.

A Cursillo Ulteyra beginning with 6:30 p.m. working group

followed by 7:30 p.m. Mass and Ulteyra will be held at Mount St. Francis Retreat Center. Call 812-923-8617 for information.

The NCCW Batesville Deanery Board meeting will be a Day of Renewal from 9 a.m. to 2:30 p.m. at St. Peter Parish, Franklin County. Reservations due by March 16. Call Rosemary Schroeder 812-663-4523 or Irene Schutte 812-663-3621.

Secina Parent Support Group

will meet at 7:30 p.m. in the library for a film on "The Conflict of Adolescence." Enter school through east doors.

## March 20-23

A Men's Cursillo Retreat will be held at Beech Grove Benedictine Center from 8 p.m. Thurs. through 5 p.m. Sun. For information call Ken Corbett 257-4565.

## March 21

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

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

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

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

Ball State University Catholic students.

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

## March 21-22

A CYO Quest Retreat for high school freshmen and sophomores will be held at CYO Youth Center, 590 Stevens St. For information call 317-632-9311.

(Continued on next page)

## YOUTH MINISTER NEEDED

A modern Catholic parish of 2,100 families in Jasper, Indiana, located in the southwestern part of the state, is seeking a Youth Minister. This person will work with a parish team of seven people, working closely with parish programs and projects designed for a fuller development of the parish youth.

There are youth programs presently functioning involving 30-50 youth. A bachelor's degree and some experience with high school youth is required. Please send resume and salary history by March 31, 1986, to:

Father Joe Kirsch  
St. Joseph Parish  
1020 Kundek Street  
Jasper, IN 47546

## SECONDARY SCHOOL PRINCIPAL

Secina Memorial High School is searching for a qualified Administrator. The successful candidate for this challenging and rewarding position will have strong commitment to Catholic Education, be a professed and practicing Catholic, and hold or be able to obtain an Indiana Secondary Principal's License. Excellent salary and benefits.

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Office of Catholic Education  
1400 N. Meridian St.  
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# The Active List

(Continued from page 25)

**March 21-22-23**

A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-425-0817 for information.

\*\*\*

A Men's Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$60, which includes \$20 deposit. Call 257-7339 for information.

\*\*\*

A Scripture Holy Week Enrichment Retreat on "Penitence: Underpinning of Our Christian Experience" will be conducted by Benedictine Father Conrad Louis at Fatima Retreat House, 5883 E. 56th St. Call 545-7881 for information.

**March 22**

The Catholic Widowed Organization (CWO) will enjoy a Chili Supper and Fun Night at 6 p.m. at the Catholic Center, 1400 N. Meridian St. \$4 fee. Sign up at March 19 meeting.

\*\*\*

A Chili Supper and Raffle will be held at 5:30 p.m. in St. Jude Parish cafeteria, 5553 McFarland Rd. Adults \$2.50, children \$1.25.

\*\*\*

Our Lady of Fatima Retreat League will sponsor its annual Spring into Summer Luncheon/Style Show at 11:30 p.m. in the K. of C. 71st St. at Keystone Ave. Fashion by Claypool. \$12 reservations due by Mar. 14. Call 545-7881 for information.

\*\*\*

The Fifth Wheelers Club will hold its monthly Social at the

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**March 22-23**

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

**March 23**

The Catholic Youth Ministry of Jennings County will sponsor its annual Living Way of the Cross at 2 p.m. in Olenburg outside the Sisters of St. Francis Motherhouse.

\*\*\*

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

\*\*\*

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

\*\*\*

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

\*\*\*

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

\*\*\*

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

# Your Mission Sacrifices for 1985

Parish Number	Parish Population	Propagation of the Faith Due	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
<b>INDIANAPOLIS</b>							
1	SS. Peter and Paul	250	\$ 451.00	\$ 985.00	\$1,043.25	\$	\$
2	Assumption	250	96.64	117.95		103.00	10.00
3	Holy Angels	497	162.00	475.00	277.74		
4	Holy Cross	590	172.82	169.00	627.00	1,056.00	
5	Holy Name	4,190	1,643.00	1,216.88	3,762.26	1,308.00	
6	Holy Rosary	293	153.31	150.15	526.51		
7	Holy Spirit	4,392	1,048.00	1,086.50	3,326.69	306.00	1,020.46
8	Holy Trinity	752	494.00	454.50	779.39	174.00	
9	Immaculate Heart of Mary	1,942	1,190.00	2,501.47	2,805.85		
10	Nativity of Our Lord						
	Jesus Christ	1,397	602.83	706.47	1,534.82		331.00
11	Our Lady of Lourdes	1,800	974.00	1,756.00	2,244.50		500.00
12	Our Lord Jesus Christ, King	3,514	2,365.00	3,350.00	4,985.50		
13	Sacred Heart of Jesus	584	405.00	215.00	485.00		
14	St. Andrew	1,297	230.61	428.00	1,767.91		302.06
15	St. Ann	1,002	163.69	253.88	682.49		228.00
16	St. Anthony	1,145	672.64	715.39	1,370.46	2,380.00	23.33
17	St. Barnabas	3,915	1,008.00	1,201.00	3,091.75	303.00	
18	St. Bernadette	1,022		127.00	591.28		
19	St. Bridget	372	187.36	304.06	228.42		
20	St. Catherine	934	228.00	381.00	305.00		64.00
21	St. Christopher	4,208	928.00	1,568.00	3,689.50	108.00	675.00
22	St. Gabriel	3,347	700.00	1,606.11	3,257.51		1,500.00
23	St. James, the Greater	582	406.00	330.00	211.50		
24	St. Joan of Arc	1,071	962.91	1,244.80	1,494.30		
25	St. John	20	125.00	852.00	1,826.70		74.95
26	St. Joseph	975	843.37	1,019.56	1,435.80		
27	St. Jude	4,000	1,434.50	1,182.11	5,237.40		2,957.00
28	St. Lawrence	4,754	885.00	3,315.00	3,493.00	549.00	312.00
29	St. Luke	4,637	2,853.00	8,134.50	7,367.00	1,000.00	2,641.00
30	St. Mark	2,694	862.00	1,520.00	3,690.50		340.00
31	St. Mary	218	490.00	603.00	1,081.00		
32	St. Matthew	2,862	2,310.22	2,705.50	10,377.56	57.00	
33	St. Michael, Archangel	2,740	1,705.00	2,295.00	3,060.00		1,447.00
34	St. Monica	2,067	604.50	1,579.96	5,505.43	54.00	
35	St. Patrick	800	368.16	597.25	528.00		
36	St. Philip Neri	1,650	801.00	1,025.00	1,812.50	1,077.00	
37	St. Philip X	4,000	1,507.80	1,558.62	3,717.88		454.02
38	St. Rita	619	93.00		234.00		
39	St. Roch	1,500	661.00	860.00	2,143.50		320.00
40	St. Simon	3,536	557.25	1,926.50	2,240.00	1,607.00	1,020.00
41	St. Therese of the Infant Jesus	4,077	576.55	1,915.80	2,720.69		
42	St. Thomas Aquinas	1,950	440.00	758.00	2,353.18		
43	Aurora	1,162	859.00	1,237.81	2,338.07	234.00	
44	Batesville	3,186	573.25	1,203.00	1,899.81		
45	Bedford	1,624	638.50	1,034.00	1,931.00	414.00	214.00
<b>BLOOMINGTON</b>							
47	St. Charles	1,997	1,005.10		2,545.50		
48	St. John	1,120	566.50	942.00	1,184.59		
49	St. Paul Catholic Center	5,300	458.51	759.60	1,717.70		34.00
50	Bradford	1,100	462.92	844.41	521.18		25.07
51	Brazil	575	600.00	600.00	600.00		226.00
52	Brookville	1,825	1,536.50	1,554.67	1,771.99	8,096.00	1,176.20
53	Brownsburg	3,412	394.00	639.00	2,743.62	399.00	
54	Brownstown	41	61.00	238.62	277.00		
55	Cambridge City	825	428.00	565.00	536.00		
56	Cannelton	353	112.61	273.50	224.66	36.00	
57	Cedar Grove	603	240.00	588.00	875.79	1,710.00	
58	Charlestown	675	172.00	400.00	375.24		
59	China	130	125.00	168.00	200.00		
60	Clarksville	3,160	690.00	1,105.50	3,228.50		578.00
61	Clinton	943	330.50	486.00	435.00		124.89
<b>COLUMBUS</b>							
62	St. Bartholomew	1,426	821.89	1,078.58	2,812.01		
63	St. Columba	1,973	601.00	1,157.75	3,058.20		
64	Connorsville	2,921	2,957.02	1,405.97	2,133.08		35.00
65	Corydon	925	37.00	216.00	1,140.00		
66	Danville	740	280.50	418.77	401.50		
67	Diamond	15					
68	Dover	631	245.00	282.00	527.00		
69	Edinburgh	300	111.25	340.97	314.25		
70	Enochsburg	525	570.00	504.60	856.60		
71	Fortville	352	120.00	141.20	636.74		
72	Franklin	1,218	309.00	857.30	939.39		48.00
73	French Lick	200	122.00	77.50	169.00		
74	Frenchtown	754	95.00	254.00	325.00		
75	Fulda	374	150.00	224.03	136.94		
76	Greencastle	672	126.05	469.00	1,155.65		52.00
77	Greenfield	2,056	372.00	943.65	2,934.41		1,718.45
78	Greensburg	3,353	1,575.00	2,776.25	3,695.15	36.00	72.85
79	Greenwood	4,032	1,486.31	2,322.15	3,843.02		1,540.05
80	Hamburg	280	235.00	256.00	175.00	6.00	
81	Henryville	260	128.05	176.75	192.15		

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
<b>JEFFERSONVILLE</b>							
84	Sacred Heart	2,054	\$ 981.00	\$2,553.50	\$1,700.96	\$	\$1,235.59
85	St. Augustine	1,385	694.50	885.00	1,887.00		14.25
86	Knightstown	252	112.00	223.00	241.50		66.88
87	Lanesville	1,239	2,148.50	2,699.55	2,635.65	15.00	
88	Lawrenceburg	2,095	465.75	335.00	1,134.00		874.00
89	Leopold	625	152.00	200.00	333.65	1,343.00	
90	Liberty	320	560.00	611.00	562.00	87.00	
<b>MADISON</b>							
91	St. Mary	1,075	335.00	485.00	700.00	448.50	50.00
92	St. Michael	680	345.00	485.00	700.00	244.50	50.00
93	St. Patrick	475	362.00	624.20	983.88		50.00
95	Martinsville	1,400	686.00	600.00	1,485.14		
96	Milan	511	212.00	275.00	252.00		48.00
97	Millhouses	563	668.00	953.10	421.65	246.00	
99	Mitchell	297	200.00	368.58	214.00		
100	Montezuma	69	72.00	158.00	67.00		
101	Mooreville	1,124	406.05	759.15	913.58	283.31	7.56
102	Morris	606	342.00	542.00	425.00	45.00	56.59
103	Napoleon	554	136.00	207.30	131.00	171.00	
104	Nashville	553	153.00	438.00	1,182.03		
105	Navilleton	1,030	469.00	931.00	536.40		
<b>NEW ALBANY</b>							
106	Holy Family	2,275	1,024.00	1,446.75	2,681.00	900.00	626.57
107	Our Lady of Perpetual Help	2,929	999.50	853.65	2,170.93		
108	St. Mary	1,586	1,647.50	1,819.50	2,917.00		614.00
109	New Alsace	676	290.00	522.03	410.98		906.00
110	New Castle	1,400	359.00	545.00	1,407.70		
111	New Marion	134	140.00	228.22	181.06		
112	New Middletown	182	20.00	31.00	179.00		
113	North Vernon	1,360	857.00	934.50	1,991.95	177.00	597.00
114	Oak Forest	69	196.00	62.00	88.00		
115	Oldenburg	1,502	610.00	941.00	1,329.00		
116	Osgood	757	345.00	552.00	1,052.44	138.00	
117	Paoli	115	40.00	71.00	64.10		
118	Plainfield	1,623	409.00	1,305.00	2,225.78		3.82
<b>RICHMOND</b>							
119	Holy Family	1,200	997.00	1,552.50	1,859.00	714.00	196.18
120	St. Andrew	1,900	943.00	2,269.40	1,714.11		
121	St. Mary	1,101	574.00	528.00	2,086.22		279.00
122	Rockville	350	269.00	346.91	452.30		260.00
123	Rushville	1,435	1,013.00	1,647.48	1,759.85	279.00	455.80
124	St. Anne (Jennings Co.)	207	270.00	337.00	297.00		204.73
125	St. Croix	224	265.00	324.00	320.00		
126	St. Dennis	72	53.00	342.57	96.75		
127	St. Isidore (Perry Co.)	396	88.26	48.90	89.90		
128	St. Joseph (Crawford Co.)	216	144.00	253.00	185.00		
129	St. Joseph Hill	950	389.14	217.00	756.18		
130	St. Joseph (Jennings Co.)	395	310.00	1,165.00	550.00		
131	St. Leon	774	544.00	909.00	580.00		
132	St. Mark (Perry Co.)	420	210.00	403.00	235.00	200.00	
133	St. Mary of the Knobs	2,888	1,725.20	2,027.00	2,588.15		
134	St. Mary-of-the-Rock	287	206.00	212.25	226.86		
135	St. Mary-of-the-Woods	435	450.00	300.00	383.00		
136	St. Maurice	438	133.00	230.00	347.15	159.00	
137	St. Meinrad	1,014	309.00	325.00	415.00		
138	St. Nicholas (Ripley Co.)	765	397.00	580.80	376.44	663.00	
139	St. Paul (Decatur Co.)	13					
140	St. Peter (Franklin Co.)	619	207.00	301.00	432.00		
141	St. Peter (Harrison Co.)	198	17.00	63.00	214.30		
142	St. Pius (Ripley Co.)	163	32.00	38.00	78.00	13.00	
143	St. Vincent (Shelby Co.)	617	582.30	788.00	1,372.08		
144	Salem	405	146.29	266.75	368.61		
145	Scottsburg	455	351.00	500.00	300.00		
146	Seelyville	275	308.70	340.26	314.65	969.00	44.00
147	Sellersburg	1,016	353.00	531.08	906.20		386.40
148	Seymour	1,469		1,201.00	2,705.00	1,740.00	495.89
149	Shelbyville	2,150	324.00	969.30	1,697.25	2,005.43	359.00
150	Siberia	217	116.00	78.00	150.00		14.00
151	Spencer	146	113.00	209.36		342.00	
152	Starlight	612	355.00	344.84	450.71		264.00
153	Tell City	4,172	1,309.05	1,896.90	2,385.40	1,959.00	140.26
<b>TERRE HAUTE</b>							
154	Sacred Heart of Jesus	1,108	125.00	970.34	1,526.38		38.04
155	St. Ann	418	50.00	144.38	100.83		
156	St. Benedict	1,300	294.00	482.00	1,788.50		
157	St. Joseph	1,297	382.13	431.75	2,625.63		
158	St. Margaret Mary	816	462.14	540.83	1,517.76		
159	St. Patrick	1,519	750.68	3,033.75	2,186.54	1,416.00	
160	Troy	337	129.00	184.00	161.42		
161	Universal	149	55.00	135.00	220.00		
162	Vevay	133	145.00	249.55	272.81		
163	West Terre Haute	210	129.00	253.50	262.00	555.00	
164	Yorkville	170	198.45	252.35	475.90		
	Marquette Manor		442.00	342.00			
	St. Augustine Home		264.00	116.00			
	St. Paul's Hermitage		420.00	288.00			
	Sisters of Providence		57.00				200.00
	Sisters of St. Francis, Oldenburg			500.00	111.00		300.00
	St. Meinrad College			94.00			25.00

NOTE: In addition to what is reported above, donors from the Indianapolis Archdiocese contributed the following amounts directly to the National Office for the Propagation of the Faith in New York, N.Y.:

To the General Fund of The Society for the Propagation of the Faith	\$34,437.80
To the Society of St. Peter Apostle	95.00
To a Special Designated Fund	105.00



**HIBERNIAN HIGH JINKS**—Hibernian Jack Flanigan, right, helps "hijack" a statue of St. Patrick from Holy Cross-Immaculata Church in Cincinnati for use on a float in the city's St. Patrick's Day parade. (NC photo by Marianne Cianciolo)

## 'Statue-tory crime' for St. Pat's Day

by Marianne Cianciolo

CINCINNATI (NC)—There is nothing "wee" about the statue that leads the St. Patrick's Day Parade through downtown Cincinnati each year. Its size is definitely not little, nor is the folklore surrounding it.

The life-size statue of St. Patrick, the bishop who Christianized much of Ireland, makes its home at Holy Cross-Immaculata Church in Cincinnati most of the year.

Come mid-February and the approach of the March 17 St. Patrick's feast day, however, the statue's whereabouts can be hard to ascertain.

As the tale goes, several hundred Irish-Americans from the Ancient Order of Hibernians, the local organizer of the parade, meet one month before the scheduled parade to "steal" the statue.

At Holy Cross-Immaculata, the Hibernian heist is pulled off in broad daylight after the Irish-Americans knock on the church door with their shillelaghs. Once the figure is obtained, the Irish tote the statue through the streets with bagpipes blaring.

This year the Hibernians perpetrated what might be called their "statue-tory crime" on Feb. 16.

In the past, the "thieves" would reportedly hide St. Patrick from public view until parade time.

This year, as they have for the past few years, the Hibernians returned St. Patrick to his marble pedestal inside the church until his float is ready for him on parade day, March 16 this year.

The group has virtually abandoned "hiding" him because of complaints about the statue's safety. One year he ended up in a neighborhood bar on his way back to church.

The origin of the local tradition stirs as much debate as the background of St. Patrick himself, who was reportedly kidnapped from Scotland to Ireland.

According to one version, the ritual of borrowing the statue began about 16 years ago, according to a pair of Irishmen, Mike Crowley and Todd Dunn.

Until then the statue belonged to Holy Cross, one of the two parishes in Cincinnati's Mt. Adams neighborhood. While Holy Cross was a parish of Irish immigrant families, the other parish, Immaculata, served mostly German descendants. The rivalry between the two nationalities was intense in the early part of the century.

But in 1970 Holy Cross Church was closed and merged with Immaculata two blocks away.

"Some of the ladies at Holy Cross said they wanted that statue moved over to Immaculata," said Crowley.

Crowley and his cronies toyed with the idea of making the move something of an occasion, complete with Hibernian bagpipes and parade regalia, but that scheme was quashed by a resolute nun from the parish.

Then one night shortly after St. Patrick's Day, Crowley and Dunn were "getting their noses wet" in a cafe between the two churches. A few other friends arrived and the group decided to move the 500-pound statue that night from Holy Cross to Immaculata, which they did.

Word of the heist spread through newspaper accounts and Irish storytelling. The Ancient Order of Hibernians heard about it, too, and the idea of holding their own parade and kidnapping was born.

## YOUTH CORNER

## 'My best friend is being taken advantage of . . .'

by Tom Lennon

**Question:** My best friend likes a boy who doesn't care about anything except his own pleasure at her expense. He really treats her terribly, and she always ends up crying because of being hurt. I hate to see her like that, but I don't want to tell her for fear that she'd hate me. I'm the only one whose opinion really matters, so it would sink in but I don't want to hurt her or the friendship. (Oklahoma)

**Answer:** Although there is nearly always risk involved in intervening in such a situation, you may be able to help your friend without hurting her.

When the time is right for a confidential chat, could you bring up the subject of her boyfriend in a way that is not abrasive and without trying to force your opinions on her?

Instead of starting an argument, could you ask some questions and raise some issues? Try saying (in your own words) something like the following:

"Linda, does it ever seem to you that Bill is causing you to be too unhappy too often? I like you a lot, and I've been worrying about you lately."

Be prepared to give some examples of what you worry about and try to give these examples in a non-argumentative way. Speak

softly and try to keep the emotional temperature cool.

Instead of following with something like, "I think you should stop seeing Bill right away and date someone else," try another question like: "Might it be wise to stay away from Bill for a while and date Jerry some? You told me once he's interested in you."

Better stay away from direct criticism of Bill. That's a touchy subject. You can focus, however, on how unhappy your friend has been in specific situations with Bill. Then let her figure out that it's Bill who causes her unhappiness.

If at any time you see that

your friend is getting angry, back off quickly. Say immediately, "I'm sorry. I didn't mean to intrude," or, "It's just that you're my friend, Linda, and I've been concerned about you."

Avoid saying something awful like, "I'm telling you all this for your own good."

As mentioned earlier, there is a risk in bringing up the subject. You must decide whether it is worth the risk in order to help the friend who is hurting now and whom you like so much.

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

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## St. Nicholas events include education day, St. Patrick's Day service

Here are some upcoming events at the St. Nicholas Youth Center, located at 1644 Roosevelt Ave. near downtown Indianapolis. On Monday, March 17, at 7 p.m. there will be a St. Patrick's Day service followed by a celebration. Thursday, March 20, at 7 p.m. there will be an Education Conference. Speakers from various jobs have been invited to talk about how to choose a career and get the education needed

to land a job. The following Sunday, March 23, at 11 a.m. there will be a Palm Sunday Service. The service will feature an outdoor procession with a donkey (weather permitting).

The center is open 1-9 p.m. seven days a week. Those who visit the center during school hours because of problems at school or for other reasons must spend one hour working around the center, one hour of study and



INVITATION—Members of the Steering Committee for the 1986 Archdiocesan Youth Conference join Archbishop Edward T. O'Meara to invite archdiocesan youth to the conference. With the archbishop are, from left, Paul Vespo of Little Flower Parish, and Susie O'Leary and Jeff Madden of Our Lady of the Greenwood Parish. (Photo by Richard Cain)

## Archbishop invites youths to attend youth conference

Archbishop Edward T. O'Meara is urging all youth to attend the upcoming Archdiocesan Youth Conference, "Celebrate Youth '86," to be held Saturday and Sunday, April 12-13, at Roncalli High School in Indianapolis.

"I'm just delighted to have the opportunity to extend an invitation to all the youth of the archdiocese to participate in the ac-

tivities and programs of the Catholic Youth Conference," Archbishop O'Meara said. "Our young people are so important to me and our church for two reasons. They are the church of the now-moment and they are the church of the future as well."

Featured at the conference will be Father Don Kimball, a disc jockey and authority on youth ministry

who heads Cornerstone Ministries in Santa Rosa, Calif.

The cost of the conference is \$16 (\$21 for registration after March 21).

Housing is available for out-of-town guests. For registration and more information, write or call the CYO Office, 580 E. Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

## Upcoming events in New Albany Deanery

The monthly deanery youth Mass will begin at 6 p.m. Sunday, March 23, at Mount St. Francis. The celebrant will be Father John Meyer, administrator of St. John the Baptist in Starlight and part-time associate at Our Lady of Perpetual Help in New Albany. Music and dancing will follow.

Those interested in entering the New Albany Deanery Performing Arts Festival should contact the Youth Ministry Office as soon

as possible. The festival will begin at 1 p.m. Sunday, April 27, at Holy Family in New Albany. The entry fee for plays is \$25. There is no entry fee for all other acts. For more information contact the deanery Youth Ministry Office 812-945-0354.

### CYO play festival winners

Best Actor: Christopher Denny from St. Monica in Indianapolis.

Best Actor Runner-up: Vito Viscuso from St. Monica.

Best Actress: Chris Werenko from St. Monica.

Best Actress Runner-up: Lydia Martinez from St. Catherine in Indianapolis.

Best Costume: St. Monica.

Best Make-up: St. Catherine.

Best Direction: Steve Martin from St. Monica.

Best Play: "Going Steady," St. Monica.

### Board of ed. asks for input

The New Albany Deanery Board of Education is currently involved in doing deanery educational planning for the next three years. If you have needs, thoughts or input for this process, we encourage you to communicate it to your education administrator and to your deanery board representative.

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## Youth Ministry Certificate class

Youth workers interested in taking the next CYO Youth Ministry Certificate Program course are asked to register if possible by Friday, April 4. The course is called "Fostering the Faith Growth of Youth through Justice and Service," and will be offered Friday-Sunday, April 18-20 at the CYO Youth Center, 580 E. Stevens St. in Indianapolis (46203). The presenter will be John Roberto, co-founder of the Center for Youth Ministry Development.

The tuition cost is \$140. Room and board is \$30. Graduate credit may also be earned at a cost of \$10 per credit. The course is part of an eight-session program lasting two years. For more information or to register, contact the CYO Office at the above address or by calling 317-632-9311.

# CYO Archdiocesan Science Fair winners

Ann Riehle from St. Barnabas in Indianapolis and Beth Young from Our Lady of Perpetual Help in New Albany are the winners of the J. Earl Owens Memorial Scholarships and Trophies.

Riehle won in the Eighth Grade Biological Division with her project "Is Competition Beneficial to a

Species?" Young won in the Eighth Grade Physical Division with her project "The Advantages of Homemade Soap Over Commercial Varieties." The scholarships are worth \$250 each.

Other winners include: (Eighth Grade Biological) Ann Conneally from St. Pius

X in Indianapolis—"How Free From Bacteria Are Public Fountains"; Karla Pederson and Ruth Nugent from O.L. Greenwood—"How Quickly Can the Human Brain Filter Out Unnecessary Information?"; Mary Beth Kirkhoff from Christ the King in Indianapolis—"Can an Earthworm Learn?"; Dana Freiburger from O.L. Perpetual Help—"Effects of Smoking on the Unborn Child"; Kelly Bossom and Antoinette Mirasol from St. Simon in Indianapolis—"Alcoholism and Teenage Drinking"; and Naomi Paradise from St. Thomas Aquinas in Indianapolis—"How Do Different Colored Lights Affect Plants?"

(Eighth Grade Physical) Jennifer Williams from St. Barnabas—"How Can a Mineral Be Identified?"; and Ben Sharp from Christ the King—"Aerodynamics." (Seventh Grade

Biological) Dan Zetzel from St. Thomas in Indianapolis—"Plant Chromatography"; Kristen Johnson of O.L. Mount Carmel in Carmel—"What Is the Role of Bacteria in a Forest Ecosystem?"; Jeff Lyons from Little Flower in Indianapolis—"TMJ"; Cliff Fehr from O.L. Mount Carmel—"How Do You Graft?"; Jeff Flanagan and Joe Anderson from All Saints in Indianapolis—"How Chewing Aids Digestion"; Mike Wallace from St. Simon in Indianapolis—"Turtles"; Jill Ernstberger from O.L. Perpetual Help—"Staphylococcus."

(Seventh Grade Physical) Paul Riehle from St. Barnabas—"Vitamin C"; Brian Traub from St. Pius X—"Mathematical Concepts from Simple Pendulums"; Dan Weas from O.L. Mount Carmel—"How Is Paper Made?"; Vince Huckleberry from Little Flower—"Direct Current"; Sherman Ibarra and Sherwin Ibarra from St. Mark in Indianapolis—"Holography"; and Kristen Schwinghammer from Holy Family in New Albany—"Chemical Wastes."

## Roncalli band awards

Eighteen Roncalli High School band members were awarded First Division medals at the Indiana State Music Association State Finals. The competition was held Saturday, March 1, at Butler University in Indianapolis.

Winning first place medals were trumpet soloist Eric Thornbury; flute trio members Ginnie Steele, Karen Kaminski and Glenda Agostino; marimba trio

members Mike Deer, Michele Bryant and Jeff Madden; and large percussion ensemble members Scott Miller, Mick Hayes, Julie Hiatt, Karen Walsh, Leann Doyle, Mark Anderson, Linda McDowell, Mike Deer, Jeff Madden, Michelle Bryant and Randy Kramer.

Winning a second place medal in the competition was clarinet soloist Stephanie Parton. Roncalli is in Indianapolis.

## Promoting peace may require force

by John Thavis

VATICAN CITY (NC)—Promoting the cause of peace can include using force to defend it, Pope John Paul II told a group of 300 Italian military chaplains March 10.

The chaplain's task, he said, is to reflect the balance between hope and realism found in the church's teaching. "One does not help the cause of peace (by) negating the possibility and the duty to defend it," he said. His comment was an apparent reference to the church's teaching that governments cannot be denied the right to legitimate defense when peaceful means of settlement have been exhausted.

"Everyone wants peace, and this is certainly a marvelous fact in the moral growth of humanity. But peace, as sacred Scripture and the very experience of men teaches, is much more than the absence of war," the pope told the group. He quoted his 1982 World Day of Peace message, saying that a completely peaceful human society on earth is "unfortunately a utopia" that risks encouraging "unreachable hopes."

Soldiers, many of them young men, live in a time of uncertainty, and must personally face sacrifices, separation from families, new environments and military discipline, the pope said.

"It would not be wise for the church to miss the precious opportunity of encounter and dialogue which is tied to the period of military service," he said.

In guiding the spiritual formation of servicemen, the pope added, the chaplain should assert the "legitimate alternative choices" that are the right of each individual.

## Still room in CYO retreats

There is still room for interested youths to participate in the Search and Quest retreats. The Search retreat is March 14-16 and is for juniors and seniors. The

Quest retreat is March 21-22 and is for freshmen and sophomores. For more information about either of the retreats, call the CYO Office at 317-632-9311.

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## Book review

## American Catholic women of power

NEW CATHOLIC WOMEN, by Mary Jo Weaver. Harper and Row Publishers (San Francisco, 1985). 262 pp., \$18.95.

Reviewed by  
Ellen W. Healey

At a time when consciousness is rising about women in the church and preparations proceed for the bishops' pastoral on the subject, there comes from the hills of Indiana a challenging work which explores both history and the contemporary scene. Mary Jo Weaver, associate professor of religious studies at Indiana University with a Ph.D. in theology from the University of Notre Dame, combines a keen sense of history with an intense interest in women's issues in this short and readable volume. It is of interest that several women from the archdiocese participated in research for the work and are acknowledged by name in the introduction.

The opening chapter, "Who CAN Find a Valiant Woman," searches in vain through American history and especially American church history for contributions of women who presumably were present. Finding the female majority "invisible," Weaver delved into original sources and constructed a fascinating new chapter in history from the contributions of many valiant women who made possible the trek to the frontier and the foundation of Catholic educational and social institutions.

The book continues with a contemporary look at "women in the parish." The women's movement is compared to the Second Vatican Council, both of which strove to effect structural change (the former less successfully than the latter.) The official church teaching about women (complementarity) is seen as a block to the full use of the creative energies of these women. Weaver's observations, however, seem to have overlooked the large number of women who while speaking out strongly against many stands of the institutional church, nevertheless find a measure of peace and fulfillment in their home parishes.

One of the most moving sections chronicles the recent history of American sisters—the "inside outsiders" because of their position as laywomen under Canon Law, exercising little power but being subject to rather firm control by church officials. Change began in the 1950s

when it was perceived by the Vatican and the women religious themselves that a higher level of education was a necessity.

Looking to the future, Weaver envisions a bonding of women of the parish with the sisters into "alliances" (as opposed to "sisterhoods" as some have proposed). Citing the heavy reliance of the church on tradition and quoting some truly dreadful statements made about women by eminent church fathers, the author is not sanguine about the likelihood that women's issues will ever be satisfactorily addressed by the official church. She notes studies which show a dangerous trend, especially among younger women, of simply walking away from the church. She may have underestimated the determination and skill of those who remain to transform the structure, from the bottom.

Those not well versed on the subject might have trouble with Weaver's ideas on feminine spirituality,

women's ordination and Womenchurch, but that is not an excuse for not reading this book. The chapter on female theologians (yes, they do exist) is well-done and fascinating.

The strident tone which those who have heard Weaver speak might expect is muted here. The careful research,

clear writing style and intriguing quotations which introduce each chapter make this work rewarding even for those who cannot embrace all the ideas contained therein.

In a final and most touching section, Weaver moves to the New Testament, where she notes that Jesus, almost alone among major religious figures, says nothing negative about women. Then she skillfully constructs a powerful religious symbol for all

women by weaving together all of the Marys of the Jesus story (plus some unnamed women) into a "garland of Marys." It is not the "be it done to me according to your word" Mary, but a Mary who questioned, who thought, who dared, who moved into action and stood steadfast—a lowly woman who said yes to divinity. A woman of power. Thank you, Mary Jo Weaver.

(Healey was chairman of the Archdiocesan Committee for the Pastoral on Women.)

## MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, nuns, parents, and Religious sisters serving in our archdiocese, are listed elsewhere in the Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† BERG, Anna M., 77, St. Michael, Brookville, Feb. 22. Mother of Shirley Lanning, Verna Gretchen and Joe Hamann.

† BRYLINSKI, Leona Marie, 71, St. Ambrose, Seymour, Feb. 23. Mother of Elizabeth Foga and Mary Smith; grandmother of seven; sister of Orville, Marvin, Joseph, Tony and Delores Maschino, Helen Thoele, Dorothy Hess, Loretta Henkle, Angela Hill, Mildred Thomas and Mary Jean Kvaal.

† CARTEAUX, Larry J., 43, St. Columba, Columbus, March 2. Husband of Patricia; father of Jan, Jill, Julia, Katherine and Todd; stepfather of Jason and Steven Hertenstein; brother of Russell, Robert, Thomas, Lavon Jansen, Tereca Kebart and Beverly Floyd.

† CONNER, Nadia, 49, St. Paul,

Sellersburg, Feb. 24. Wife of Louis; mother of Sandra Donahue, Linda Miller, Karen, Chuck and Jerry; daughter of Cecil Akin.

† GILSON, Carl L., 68, St. Christopher, Indianapolis, Feb. 27. Husband of Natalie T.; father of Carol S. Forrest, Linda J. Elliott and Carl L. Jr.

† HEMMELGARN, Edna M., 74, Holy Name, Indianapolis, Feb. 20. Wife of Leonard J.; mother of Joann Sussman; grandmother of seven; great-grandmother of seven.

† HOOK, Mary Margaret, 92, Sacred Heart, Jeffersonville, Feb. 22. Mother of Mary Nickles, Sarah Reynolds, Regina L. Gnaul, Catherine L. Jewell, Matilda Fox, Jeanette Buchanan, Charles J. and William A.; grandmother of 28; great-grandmother of 30.

† KNOTT, Eva D., 70, St. Ambrose, Seymour (Our Lady of Providence, Brownstown), Feb. 22. Mother of Don Perkins, Marjorie Freeman and Elizabeth Fish; sister of Robert Pferrer; grandmother of three; great-grandmother of one.

† LaFORGE, Marie, 87, St. Joan of Arc, Indianapolis, March 2. Aunt of Mary Jane Key and F. Joseph Viehmann.

† MILLER, Gerald F., 79, St. Christopher, Indianapolis, Feb. 28. Husband of Martha Keene; father of William L.

† RAY, Frances M. Quatrichi, 78, St. Christopher, Indianapolis, Feb. 26. Mother of Mary Ann Reinhard and Salvatore.

† REISERT, Juanita Jane, 57, St. Gabriel, Connersville, Feb. 27. Daughter of Charles; sister of Charles E., Edward L., and Rose Marie Zirmmer.

† REYNOLDS, John Hollis, 85, Sacred Heart, Jeffersonville, Feb. 20. Father of Val Lander.

† SEIS, Robert Gerald, 61, Sacred Heart, Jeffersonville, Feb. 19. Husband of Elizabeth; father of Kenneth, Robert, Gary, Carole Drexler and Linda Davis; son of Emily; brother of Edward; grandfather of six.

† STIER, Richard R., 50, St. Mary, Greensburg, March 3. Husband of Patricia; father of Stephen, Gary and Robert.

† STOESSEL, Kathleen B. Canary, 86, St. Paul the Apostle, Greencastle, Feb. 25. Mother of Rosemary Kime, Taylor, Texas and Joanne Shephard; sister of Helen Griffin; grandmother of seven; great-grandmother of six.

† THEOBALD, Clarence, 88, St. Peter, Franklin County, March 1. Brother of Charles.

† WEHLAGE, Margaret E. (Peggy), 57, St. Philip Neri, Indianapolis, Feb. 25. Mother of Paul M., and Laura A. Anderson; grandmother of four; sister of Helen Griffin and Ann Bova

## Sr. Joan Schloemer dies Mar. 1

ST. MARY OF THE WOODS—Providence Sister Joan Schloemer, 77, died here March 1. She was given the Mass of Christian Burial on March 4 in St. Simon Church, Washington, Ind., and was buried in the convent cemetery at St. Mary of the Woods on March 5.

The former Meta Helen Schloemer was born in Jasonville, where she attended grade and high schools. She was graduated from St. Mary of the Woods Academy and obtained a B.S. in music education from St. Mary of the Woods College.

Sister Joan entered the Congregation of the Sisters of Providence in 1925 and made final vows in 1932. She gave private music lessons, led chorus and choir groups, and performed as a church organist and accompanist for social groups.

As a music teacher, Sister Joan taught in Indiana, Illinois and Washington, D.C. Her assignments in this archdiocese included St. Joan of Arc and St. Philip Neri in Indianapolis.

A cousin, Providence Sister Ellen Getry, survives Sister Joan.

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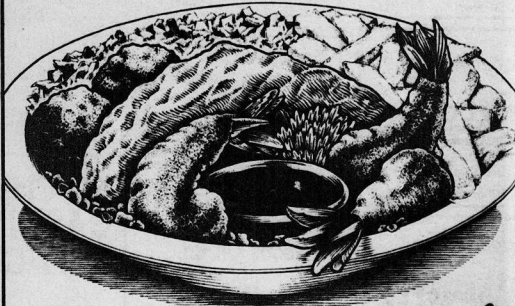
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## Christians in Lebanon

## Mission to help the displaced

by Sr. Mary Ann Walsh  
Last in a six-part series

BEIRUT, Lebanon (NC)—Magr. John Esseff from Scranton, Pa., spends his days trying to help thousands of people displaced by Lebanon's long civil war.

The priest heads the Pontifical Mission for Palestine, an agency which began in 1949 to help Palestinian refugees, but which took on a new role when Lebanese Christians and Moslems began fighting in 1975.

Since then "we've been caring for the victims of war," he said.

He estimated that there are "as many" displaced and refugee Lebanese now as there were displaced and refugee Palestinians when the pontifical mission began. The number is estimated to be around 500,000.

About 40 percent of the mission-administered funds goes to aid these displaced persons, the monsignor said.

The money comes from church agencies, such as Misericordia, the charitable arm of the German bishops' conference, and the Catholic Near East Welfare Association, which receives 10 percent of the annual Society for the Propagation of the Faith collection in the United States, he said.

MSGR. ESSEFF voiced fears for the future of Christianity in Lebanon as Christians become a minority there. His parents were immigrants from Lebanon, and he has taken Lebanese Christianity as his cause. The priest said he sees himself as Ezechiel, the prophet of the Old Testament.

"I believe God sent me to Lebanon to sound the trumpet" of impending doom, he said.

Freedom to practice Christianity "will be destroyed," he said. "It's going to die. The sword is coming against a million Christians and they are going to die."

He sharply criticized Islam, calling it "a false religion," with "a strong appeal to the lower instincts of human

nature," but stressed that the pontifical mission gives 20 percent of its funds to children's programs "of all religious persuasions."

"Somewhere there is a sign that God loves everybody," Magr. Esseff said. The pontifical mission "ministers to the need" and does "not regard the creed."

ABOUT 30 percent of the money is used for development projects, said Magr. Esseff, who cited a "great need for technical training" in areas such as carpentry and electronics. The pontifical mission supports projects in those areas and in agriculture and "has helped develop farms on monastery lands," he said.

Magr. Esseff said he avoids taking sides in a nation where religion determines political party affiliation and where Christians and Moslems further divide themselves according to an almost feudal-like system centered on prominent families.

Christians, for example, for years have lined up behind the Gemayel or the Franjeh families, which are longtime, bloody rivals.

Trying to reach a balance, Magr. Esseff said he has tried to be friends with both. For example, he celebrated Mass at the palace of President Amin Gemayel one Sunday morning,

but he also dined with former President Suleiman Franjeh on the anniversary of the death of Franjeh's son Tony.

Tony Franjeh was killed along with his wife and 3-year-old daughter in 1978 by followers of President Gemayel's brother, Bashir. Bashir Gemayel was assassinated in 1982, just weeks before he was to assume the presidency of Lebanon.

THE 57-YEAR-OLD priest, who said he rises between 4 and 5 a.m. to pray, said he saw little difference between his earlier and his current work as a priest. In the Diocese of Scranton he worked with inner-city poor and prisoners. Before that, he worked with the poor in Peru.

He has dealt "with a lot of people who've killed a lot of people," he said, but never before has he "dealt with people who've killed on such a large scale."

He noted that violence has long been familiar in Lebanon, where firing guns is part of wedding and funeral celebrations.

"The nation's favorite saints are St. George, who slew the dragon, and St. Elie, the prophet who slew the false prophet," he said.

Magr. Esseff sleeps at his office in Christian-controlled East Beirut. He cannot safely go to the pontifical mission apartment in Moslem-controlled West Beirut.

"People want me to carry a gun, to have one in the car," he said.

He noted that an armed bodyguard couldn't prevent the kidnapping of American Servite Father Lawrence Martin Jenco, director of Catholic Relief Services in Lebanon.

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