

THE CRITERION

Archdiocese of Indianapolis



FOUR ON TWO WHEELS—Four smiling Japanese boys on a bicycle built for one roll along a Tokyo street enjoying the breeze. Pope John Paul II will arrive in Japan on Monday, Feb. 23, for a three-day visit. (NC photo)

Looking Inside

This week's issue will be of special interest to young adults as it features an eight page supplement, "Marriage Today," beginning on page 11.

Pope John Paul II is off on another world trip, this time to the Philippines, Japan and Alaska. His first two stops are described on page 3.

A decision has been made and the new archdiocesan Superintendent of Education is announced on page 2.

The political scene at state level is covered by Ruth Ann Hanley, as she reports on bills being lobbied by the Indiana Catholic Conference. See page 5.

This week, Dennis Jones tells you about "a remarkable woman" in his Generally Speaking column on page 7.

Archbishop's appeal gets under way

The Archbishop's Annual Appeal '81 (AAA) has been formally launched in the Archdiocese of Indianapolis.

According to Edward T. O'Meara, archbishop of Indianapolis, the ultimate goal of the \$1,978,000 fund drive is to create a stronger financial support system in the archdiocese and finance a wide range of existing programs and services. In addition, the drive will enable the creation of three "long overdue" archdiocesan offices.

Father John Ryan, pastor of St. Anthony Church, Indianapolis, has been appointed to coordinate the activities of the '81 appeal.

Organized under the supervision of deanery moderators with the assistance of parish chairmen and captains, 5,000 parish volunteers will visit Catholic homes throughout the archdiocese to secure pledges from every family and single adult in their respective parishes on Appeal Sunday, May 3.

Parishioners may choose to pay their pledges over a 10-month period—June 1981 to March 1982. A personal goal of 1 percent of the gross income of the family or individual has been set as a possible giving guide.

Under the plan, each parish will have a goal based on previous parish assessments, its ordinary Sunday revenue, and a review of the parish's individual situation (such as heavy debts or special local circumstances).

AAA provides that all parishes which meet their goal will qualify for a 10 percent rebate of pledges received. Further, parishes which collect more than their goal will share the surplus amount with the archdiocese on a 50/50 basis. (See chart on page 2.)

ACCORDING TO Archbishop O'Meara, the appeal will finance a number of items normally paid for by parish assessments "so that the usual substantive increment in assessments won't take place this year."

In addition, the archbishop announced that the practice of "parish sharing" (in which wealthier parishes share with poor ones) will be eliminated as a budget item for parishes in Marion County and outlying areas. Instead, funds to help poor parishes will come from the entire archdiocese—this year in the amount of \$286,000.

"We have parishes with very crunching financial needs," the archbishop declared. "It is a lot easier to be a pastor in some areas than others. Our desire is to more equalize the financial burdens."

At least four annual collections will be eliminated under the appeal—the Catholic Charities Appeal, Catholic University,

Latin America, and the Catholic Communications Campaign. Instead, each drive's normal income will be provided by AAA funds.

The largest budget item is \$450,000 to convert the old Cathedral High School into a Catholic Center where many diocesan offices and service agencies will relocate. The total amount for renovation of the high school building will be amortized over a five year period.

A sum of \$200,000 is earmarked for deanery religious education centers (at Terre Haute and New Albany) and for Catholic secondary education (six high schools in Indianapolis, Madison and Clarksville). This money is intended as a "cushion," Archbishop O'Meara said. It will not change parish assessments or tuition.

RESTORATION OF SS. Peter and Paul Cathedral is budgeted at \$250,000 this year. Built in 1892, the Cathedral has not had major renovation in 45 years.

Archbishop O'Meara called it "a crying need" that three new offices be created—Family Life, Pro Life and Evangelization.

He explained that an archdiocesan task force on family life urged that a separate Family Life department be set up to "help people prepare well for marriage, to maintain their own healthy family life and to minister to the wounded, the separated, divorced and remarried."

"We are behind in this," he declared, noting that family life efforts are well developed in other parts of the country.

"In pro life we're even farther behind," the archbishop said. "Don't confuse pro life and right to life, which is a very (See ARCHBISHOP'S APPEAL on page 2)

THE CRITERION

Vol. XX, No. 20 — February 20, 1981
Indianapolis, Indiana

Parish Sharing Plan

When a parish collects 100 percent of its parish goal, it qualifies for a 10 percent rebate. As further incentive, parishes that collect more than 100 percent of their goal, share with the archdiocese on a 50-50 basis.

EXAMPLES:

Parish A:

Parish Goal.....\$20,000
Collections 1981-82.....20,000
Parish qualifies for
a 10% rebate.....\$ 2,000

Parish B:

Parish Goal.....\$25,000
Collections 1981-82.....30,000
Parish qualifies for
a 10% rebate.....2,500
PLUS 50% of the \$5,000
over subscribed/collected
amount (50% of \$5,000).....2,500
Total Parish Sharing of
Amount Collected.....\$ 5,000

legitimate effort from the civic, not Catholic community. Its goal is to achieve a human life amendment," he added, explaining that the archdiocesan Pro Life office will be a pastoral and religious education effort. It will deal "not only with conception and pregnancy, but also with the aged and with all life and death issues."

A THIRD OFFICE—Evangelization—has been called for by the Priests' Senate, and in the archbishop's view, the archdiocese is "light years behind the rest of the American church in this effort."

Other programs to be financed out of the annual appeal are the Spanish speaking apostolate and the campus ministry at Indiana University, Bloomington; Indiana State University, Terre Haute; DePauw University, Greencastle; and various smaller colleges around the archdiocese. In the past, funds for campus ministry have come out of parish assessments.

Also eliminated as assessment items will be the archdiocese's payment for national and regional organization memberships. The two largest are the National Conference of Catholic Bishops and the Indiana Catholic Conference—the public policy arm of the state's five dioceses.

Archbishop's appeal (from 1)

Archbishop's Annual Appeal 1981-82 Goals

Parish Portion (10% of goal).....	\$200,000
Needy Parishes.....	286,000
Catholic Center (5 year amortization).....	450,000
Catholic Secondary Education & Deanery Religious Education Centers.....	200,000
SS. Peter and Paul Cathedral Renovation (1st year).....	250,000
Family Life.....	50,000
Pro Life.....	25,000
Evangelization.....	10,000
Spanish Speaking Apostolate.....	20,000
Campus Ministry.....	55,000
National and Regional Organization Memberships.....	89,000
Collections:	
Catholic Charities.....	\$250,000
Catholic University.....	21,000
Latin American.....	38,000
Catholic Communications.....	34,000
TOTAL.....	\$1,978,000

In announcing the appeal, Archbishop O'Meara expressed his sincere hope that Catholics will "bring the vision of faith to this whole thing," and not think of the appeal "only as what it's going to do for

my parish, my apostolate.

"This is an expression of concern for the whole church of the archdiocese. It is an effort to share its burdens out over the whole area."

Alabama native named superintendent

Frank X. Savage of Birmingham, Alabama, has been named Superintendent of Education for the Archdiocese of Indianapolis, effective July 1.

His appointment was announced jointly by Archbishop Edward T. O'Meara and Mrs. Ellen Healey, president of the Archdiocesan Board of Education. It followed a nationwide search process, the first time the superintendent has not been simply appointed by the archbishop.

A 33-year-old native of Birmingham, Savage currently is Director of Religious Education for the Diocese of Birmingham. He holds a Bachelor of Arts and a Master of Divinity from Notre Dame Seminary, New Orleans, and a Master in Religious Education (summa cum laude) from Loyola University's Catechetical and Pastoral Institute. In New Orleans, Savage also worked on a pastoral team,

taught religion at Brother Martin High School and was a television production instructor at Loyola.

The process resulting in his appointment began last fall when a board search committee made up of Father Harold Knueven, Robert Cook and Providence Sister Margaret O'Brien received 34 inquiries and 17 full applications for the position. These were screened by Archbishop O'Meara and the committee, and the field narrowed to six applicants. Tests to indicate aptitude for educational administration on this level then reduced the candidates to four. Each candidate then had individual interviews with the archbishop and the full board of education.

"It was a very easy thing for me to accept the board's final decision," the archbishop stated. "I had come to believe very strongly in the selection process and could see the search committee's seriousness of purpose."

Further, Archbishop O'Meara ex-

plained, he read Savage's application before the interview, "so I felt I knew him. When I met him, he was all I expected and more—intelligent, a pleasant personality, deeply committed to the church, and very pleased with our concept of total Catholic education."

The new superintendent will oversee 7 elementary and 9 secondary schools throughout the archdiocese. He also will be responsible for out-of-school religious education for children and adults. Savage will succeed Providence Sister Judith Shanahan, acting superintendent since Father Gerald Gettelfinger resigned to become Chancellor.

Savage said he considers his work as a professional Catholic educator "not merely a career but primarily as a vocation to full-time service in the educational ministry of the church."

He and his wife Gerianne have worked together as a team. They are the parents of two children. In Savage's spare time he hikes, bakes bread and works with stained glass.



Frank X. Savage



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Lugar doubts life amendment will pass now

U.S. Senator Richard Lugar (R-Ind.) has reaffirmed his support of a human life amendment to reverse present abortion-on-demand laws. But he warned that Senate passage "does not appear for the moment to be in prospect."

Lugar, in Indianapolis last week, spoke at a press conference following a Rotary Club addresses at the Athletic Club.

Noting that a two-thirds vote is required for amendment passage in the Senate, Lugar believed a vote could be "relatively close," but anticipated the amendment might be inserted as a rider on an appropriations bill or through some other "subterranean" means. Instead, he stated

"it would be useful to have these votes on basic social questions up front with reasonable debate."

Questioned about the Reagan administration's decision to continue arms to El Salvador, Lugar called it "a very close call, but the proper thing to do." He maintained that the decision is designed to try to bring some order rather than anarchy to that country, but "we must carefully examine the situation from week to week." On other issues, the senator:

—announced his advocacy for major legislation to impose a three-year limit on imports of Japanese autos into the U.S. He described this move as "the ultimate

step in defense of the American automobile industry... Nothing short of this action is going to bring the Japanese to terms."

—acknowledged that many people will be affected by food stamp cuts, but that the poorest people will still get stamps. Further, he predicted that "if we do not make a whole gamut of cuts," ultimately the total number of poor people in this country will increase dramatically in the future.

—reported his advice to President Reagan to lift the grain embargo against Russia because, he said, it did not succeed in stopping Russia in Afghanistan.



COUNTRY CONTRASTS—Fishing villages such as this one at Zamboanga, Philippines, are common throughout the island country. Colorful sails are a trademark of the small fishing boats. Below, with a population of 4.5 million, Manila is the country's largest city as well as the capital and cultural center of the islands. (NC photo)

Pakistan address stresses hunger, Christian unity

KARACHI, Pakistan—Pope John Paul II stressed the problem of world hunger, the need for Christian unity and the bonds between Islam and Christianity as he began a 12-day trip to East Asia Feb. 16 with a stop in Karachi.

The papal plane, an Alitalia airlines DC-10 called the "Luigi Pirandello," arrived in Karachi at 6:20 p.m. (8:20 a.m. EST) after a more than seven-hour flight from Rome.

The three-and-a-half-hour visit was marred, however, by a bomb explosion at the National Stadium, site of the papal Mass. The explosion happened about 20 minutes before the pope's arrival at the stadium.

According to Pakistani police, a man was killed when a grenade in his pocket exploded as he entered the stadium. Police said the explosion occurred after the man was challenged at the entrance to the section reserved for diplomats and VIPs. Two other men and a security agent were wounded in the blast, police said.

The pope was not told of the explosion while he was in Pakistan.

The pope was greeted at the airport by Pakistani president, Gen. Mohammed Zia ul-Haq, and Cardinal Joseph Cordeiro of Karachi.

On the way to the stadium he passed a Moslem museum which was decorated with hundreds of tiny multicolored lights to mark the first visit of a pope to Pakistan. Churches, automobiles, trees and the arena itself were also bedecked in special lights.

THE POPE'S homily in English drew

little response from the crowd until after a summary of it was read in Urdu, the national Pakistani language.

The airport welcoming ceremony featured a 21-gun salute after Pope John Paul gave his traditional kiss on the ground of Pakistan.

"Christ is the only one who can satisfy the deepest hunger of the human heart," he said in an English-language homily before more than 70,000 people.

But, Pope John Paul said, Christians cannot "try to ignore the need for bread, the great need for food suffered by so many throughout the world, even in our own lands."

The Eucharist "unites us to one another, to all the other members of the church, to all the baptized of every age and every land," he said.

"Because the mystery of the Eucharist is so closely linked to the mystery of the church, we cannot but feel a sadness at the divisions which still affect the one body of Christ," the pope added. "May this sadness prompt us to action."

Pope John Paul praised Pakistani Catholics for their "efforts to being the message of salvation, in a spirit of dialogue and respect, to those in your own country who do not know Christ."

About 96 percent of the 80 million Pakistanis are Moslems and about two percent are Christians.

DURING HIS arrival and departure speeches, the pope stressed the ties between Moslems and Christians. He

Pope arrives in Philippines, tackles diverse issues

by Nancy Frazier

MANILA, Philippines—Pope John Paul spoke out firmly Feb. 17 against "any violation of the fundamental dignity of the human person."

During the pope's first of five days in the Philippines, more than a million people, many dressed in traditional Filipino costumes, came out to greet the pontiff and to cheer his every attempt to speak the national language, Filipino.

In wide-ranging English-language talks to President Ferdinand Marcos of the Philippines and to nuns, priests, brothers and seminarians, the pope tackled issues such as the vocations crisis, political involvement by church personnel and human rights.

"It is the joint effort of all the citizens that builds a truly sovereign nation, where not only the legitimate material interests of the citizens are promoted and protected, but also their spiritual aspirations and their culture," Pope John Paul told Marcos at an afternoon political reception at the Malacanang Palace.

"Even in exceptional situations that may at times arise one can never justify any violation of the fundamental dignity of the human person or the basic rights that safeguard this dignity," he added.

The papal comments came less than a month after Marcos lifted martial law and four days after about 2,500 anti-government demonstrators, including nuns and white-robed priests, held a rally in Manila asking an end to "fascist dictatorial rule."

MARTIAL LAW had been in force for eight years, but Marcos retains many of the executive powers granted by martial law through separate sets of legislation.

The pope indirectly praised the lifting of martial law by saying that "recent initiatives . . . augur well for the future, since they manifest confidence in the capacity of the people to assume their rightful share of responsibility in building a society that strives for peace and justice and protects all human rights."

He also asked Filipino Catholics to oppose divorce and abortion and to "proclaim vigorously the right of parents to be free from economic, social and political coercion."

Although Pope John Paul arrived in the Philippines five minutes ahead of schedule at 7:55 a.m. (6:55 p.m. Feb. 16 EST) from Karachi, Pakistan, he was

emphasized "the common concerns which are shared by all men and women of good will."

These concerns, he said in his departure speech, include those "for the spiritual dimension of the human person, for the freedom and dignity of every man, woman and child, and for true justice and lasting peace."

The Pope also alluded to the massive influx of Afghan refugees who have flooded Pakistan since the Soviet invasion of Afghanistan. An estimated 1.5 million Afghans currently are in Pakistan.

"One of the special concerns of the church at this time is the plight of refugees, a problem faced by your nation and by any other countries as well," said the

nearly two hours behind schedule by the end of the day.

The main factor slowing the pope's movements was the huge crowd that greeted him at every point.

In a brief airport address Pope John Paul practiced a few phrases in Filipino. He said, "salamat sa puong maykapal" (thanks be to God) and "mabuhay ang pilipinas" (long live the Philippines). Then he traveled about eight miles to the Shrine of Our Lady of Perpetual help.

THE CROWD WAS 10 people deep on both sides of the street along the entire route as Filipinos were not deterred by the hot and humid weather. Many carried umbrellas to protect themselves from the brutal sun producing 90-degree temperatures.

The visit to the shrine was not a first for Pope John Paul, who celebrated a secret Mass at the shrine in 1973 during a stop-over in Manila on his way to Poland from Australia.

The pope, then Cardinal Karol Wojtyla of Cracow, Poland, had to visit the church in secret then because the Polish government had no diplomatic relations with the Philippines, meaning he could not receive a visa to leave the airport.

Speaking to about 6,000 women Religious at the shrine, Pope John Paul called on the nuns to be witnesses to the faith, to pray daily, alone and in the community, and to have "a local docility to the church's magisterium."

He strongly rejected violence as a means toward any goal.

"Only love can transform hearts, and without love there can be no adequate reform of structures in society," the pope said. "The only violence that leads to the building up of the kingdom of Christ is the sacrifice and service that are born of love."

His next stop was at the Manila cathedral for a Mass with religious priests and brothers.

THE POPE NOTED the shortage of priests in the Philippines which results in only one priest for every 10,000 Catholics and called on the religious men to "listen to the word of God, ponder it in your heart and seek to put it into practice."

He repeated the warning against political activity by priests and Religious which he first made in Puebla, Mexico, more than two years ago.

"You are priests and Religious; you are not social or political leaders or officials of a temporal power," he said.

pope. "May I take this occasion to express my admiration for the efforts which Pakistan has made and is still making on behalf of these displaced persons."

In his departure the pope stressed Catholic-Muslim ties.

"I am thinking in a particular way of the bonds of dialogue and trust which have been forged between the Catholic Church and Islam," he said.

"By means of dialogue we have come to see more clearly the many values, practices and teachings which both our religious traditions embrace: for example, our belief in the one almighty and merciful God, the creator of heaven and earth, and the importance which we give to prayer, almsgiving and fasting," he added.

Editorials

El Salvador policy deadly

One more nail has been hammered into the coffin that is the American foreign policy toward El Salvador. This week key congressional leaders agreed to support the Reagan administration in providing arms to El Salvador's embattled government. The agreement came in the midst of news reports that the Salvadoran government is declining to pursue key evidence in the deaths of four American women missionaries, three of whom were nuns.

The administration's rationale is that military aid to the Salvadoran government, really a military junta, should be increased to thwart arms supplied to its leftist guerrilla opponents by Cuba, Ethiopia and Vietnam. A further argument is offered that stability and order will be restored only if the present government is kept in power.

The bloody civil war in El Salvador last year took the lives of at least 9,000 people, including the four women, in a country of only four and a half million. (This death toll is comparable to 500,000 being slain in the U.S.) The list, of course, includes Oscar Romero, Archbishop of San Salvador, shot to death one year ago while he celebrated Mass. The Catholic church, outspoken in its criticism of the present regime's repressive policies, has been under siege—schools, service agencies and a church radio station have been bombed and attacked, priests killed. Responsible sources report growing evidence that government security forces are involved in much of violence, either directly or by tolerating it.

How, then, can any good come out of the American government's decision to provide further military arms? With Vietnam still a bitter memory, how can it justify its means to an end?

It is hard for most of us to get involved in the suffering and violence of a far off place. Unless it happens to us, to our family, in our home, to our neighborhood or maybe our country—it's hard to be stirred to action or commitment. But can we continue to ignore the death-dealing actions of our government? Pope John Paul II, speaking Tuesday in Manila said:

"Only love can transform hearts, and without love there can be no adequate reform of structures in society. The only violence that leads to the building up of the kingdom of Christ is the sacrifice and service that are born of love."

Can we ignore this challenge? Can we accept the actions of our leaders when those actions diminish and destroy life?—VRD

Appeal is a good beginning

It would be wonderful if the church—or household or government for that matter—could operate solely on prayer, principles and good works. Unfortunately in this complex world, it takes money and lots of it to keep anything running.

So the Archbishop's Annual Appeal '81, unwelcome as it might be to a lot of Catholics, poses a challenge to the 200,000 people and 65,000 families of the archdiocese. It poses a challenge to their faith, their generosity and to their vision of the future.

Simply put, AAA calls on every family and adult single to support not only their own parish community and special concerns, but to help support Catholic programs and institutions across the archdiocese.

One might quarrel with some of the specifics of the plan: You might challenge the lack of certain services in your locale . . . or wish for a Catholic high school where there is none. I might be convinced of the critical importance of an archdiocesan center for peace and justice. Other people might challenge the expenditure of a relatively large sum of money on the Catholic Center project . . . or resent renovation of a church, even the "mother church" of the archdiocese, when their own church remains unrenovated.

But the appeal is a first-time, first response effort. It's only a bare beginning. Under the appeal, three vitally important areas will finally get attention: family life, womb-to-tomb pro life education and evangelization. No areas touch deeper into the life of the Christian than those. A more equitable sharing of responsibility for poor parishes will be implemented through the appeal. Several individual collections will be eliminated. Extra monies will be provided to educational facilities around the diocese. These merit particular support.

Of course, the appeal strikes a vulnerable spot—people's pocketbooks. Many Catholics are likely to say, I already give all I can to my parish, and for some that will be true. But most of us, pushed to honesty, will have to acknowledge that our giving scarcely ever really "hurts," or is in any way commensurate with the many blessings of our lives.

For too long this archdiocese has languished in a semi-conscious state, often unaware of problems or trends beyond its own narrow horizons, unresponsive even to some deep human needs within its own community. Certainly money isn't the total answer to it all. But without money, all the creative ideas, unselfish service and deep faith will fail to bring about needed concrete change.—VRD

Washington Newsletter

Churches gearing up for conference on aging

by Jim Lackey

WASHINGTON—Much as they did last year with the White House Conference on Families, mainline church groups are gearing up to participate in the next executive branch parley, the White House Conference on Aging.

Officials such as Auxiliary Bishop Theodore McCarrick of New York admit that Catholics especially have been "Johnnies-come-lately" in structuring formal national programs for the elderly. But they also hope that participation in the White House Conference on Aging will be part of a broader recognition within the church of the possibilities for ministering to the elderly.

The White House Conference on Aging, the fourth such meeting to be held since the initial one in 1950, is an effort by the federal government to develop a series of grass roots recommendations on directions that can be taken to confront both the short-term and long-range issues of concern to an aging society. Earlier conferences, for instance, led to passage by Congress of the Older Americans Act, which many consider the cornerstone of most current policy and programs for the elderly.

People concerned with the needs of the elderly think this year's conference—

scheduled for Washington Nov. 30-Dec. 3—will be even more significant because of the steady "graying" of America.

THE WORK TOWARD the conference already is well under way, with community forums, state conferences, state delegate selection processes and regional hearings already held or planned for the months leading up to the Washington meeting.

Church involvement in the conference will come from two major sources: the convening of a Catholic Coordinating Committee for the 1981 White House Conference on Aging and the activity of an already existing National Interfaith Coalition on Aging.

The Catholic Coordinating Committee, organized by the National Conference of Catholic Charities and headed by Bishop McCarrick, who is the U.S. bishops' liaison for ministry to the elderly, includes such organizations as the U.S. Catholic Conference, the Catholic Health Association, the National Council of Catholic Women and the Leadership Conference of Women Religious.

While one of its purposes is to coordinate the activities of national, state and local Catholic groups which participate in developing the White House Conference's recommendations, it also plans to remain working after the conference concludes to find ways the church can continue to address the issues.

The National Interfaith Coalition on Aging, meanwhile, is promoting and

organizing an interfaith liturgical celebration at the National Cathedral in Washington on Sunday, Nov. 29, the day before the conference actually opens.

"WE WANT IT to be a recognition of the place that faith plays in the lives of older persons," said the Rev. Thomas C. Cook Jr., a Presbyterian and executive director of the coalition. He said the coalition also will ask churches around the country to call attention on that Sunday to the conference in Washington and to pray for its success.

Mr. Cook is one of several religious leaders struggling to impress upon the conference that religious concerns are not just "icing on the cake" for the elderly but often constitute a substantial portion of their lives. A report by one of the many "technical committees" formed to develop issues for consideration by the conference makes similar points.

"Spiritual well-being of the elderly is as important as their need for health care, housing and other physical sustenance," the report contends. It adds that all the dimensions of life are part of an "inextricable totality" which cannot be separated without diminishing the whole person.

The report recommends that despite arguments that church and state must never interact, religious organizations should be given a major national role in providing services and education for the aging and in funneling public funds to programs for the elderly.

Not all are happy, though, that the

White House Conference is taking place. Some groups which opposed the convening of last year's White House Conference on Families are saying that the White House Conference on Aging could be similarly "rigged" in favor of the "artificial demands" of government bureaucrats seeking radical social change.

Catholic Church officials, on the other hand, say the church needs to get involved in the aging issue. The church long has concentrated on its youth, they say, but because of the rapid rise of the median age of U.S. Catholics it must now divert its attention to its elderly.



THE
CRITERION

520 Stevens, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 per year
25¢ per copy

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

Most Rev. Edward T. O'Meara
Publisher

Fr. Thomas C. Widner, editor-in-
chief; Dennis R. Jones, general
manager; Valerie R. Dillon, news
editor; Agnes Johnson, circulation
director; Dick Jones, composing
director; Alice Cobb, advertising sales.

Published weekly except last
week in December.

Postmaster: Please return PS Forms
3579 to the Office of Publication.



NO BUSINESS—Mary Gibson, director of the Denver archdiocesan Pro-Life Commission, is nearly hidden by piles of mail requesting "No" buttons. The archdiocese have received more than 15,000 requests for the buttons designed to give men and women a new way to say "no" to others interested in sexual relations. The cartoon (below) is from "No" campaign literature. (NC photo)

Abortion group seeks end to church's exemption

WASHINGTON—An abortion rights group has named the U.S. bishops as co-defendants in a four-month-old lawsuit urging revocation of the tax-exempt status of certain Catholic churches and organizations in the United States.

The group, the Abortion Rights Mobilization, originally had filed suit last Oct. 2 in federal court in New York against the Internal Revenue Service for "continuing to accord tax-exempt status" to Catholic organizations which allegedly have engaged in partisan political activity on the abortion issue.

But in an amended complaint filed with the same federal court Jan. 30, the suit specifically named the bishops' twin agencies, the National Conference of Catholic Bishops and the U.S. Catholic Conference, as defendants with the IRS rather than simply as third parties.

Citing the bishops' Pastoral Plan for Pro-Life Activities, approved in 1975, the suit charges that the church's political efforts to secure passage of a human life amendment constitute a violation of the tax code, which prohibits tax-exempt groups from participating or intervening in a political campaign on behalf of or in opposition to any candidate.

Saying that the prohibition "represents a sound policy judgment by the Congress that tax-exempt, deductible dollars should not be used by tax-exempt organizations to influence political campaigns," the suit charges the church with "repeatedly and consistently" breaching the prohibition.

The IRS, the suit adds, has "just as consistently overlooked these violations and failed and refused to perform (its) statu-

tory duty to enforce the code and the Constitution."

THE SUIT CITES five instances in which it says the church actively participated in political campaigns:

—Publication of articles in parish bulletins and church newspapers in Minnesota, Michigan, Pennsylvania and Texas during the 1978 and 1980 election campaigns attacking "by name" pro-abortion candidates;

—An editorial ("To the IRS—Nuts!") in Today's Catholic, newspaper of the Archdiocese of San Antonio, Texas, during 1980 supporting the election of Ronald Reagan and attacking the candidacy of John Anderson;

—Published criticism by officials of the Diocese of Pittsburgh in 1978 of Rep. William S. Moorhead (D-Pa.) in which Catholics were urged to vote for his opponent;

—The letter by Cardinal Humberto Medeiros of Boston prior to the 1980 Massachusetts primary urging Catholics not to vote for candidates who support abortion, and

—a public attack on former Sen. George McGovern (D-S.D.) in April 1980 by a South Dakota priest.

THE SUIT ALSO contends that by participating in political campaigns the church has had an unfair advantage over groups such as Abortion Rights Mobilization and the National Women's Health Network which "have refrained from endorsing or opposing candidates for public office." (See ICC on page 8)

ICC loses migrant proposal, supports four new bills

by Ruth Ann Hanley

The migrant worker wage-pay reform bill supported by the Indiana Catholic Conference (ICC), the bishops' lobbying arm, has been effectively killed for this session of the Legislature.

H.B. 1618 was tabled last week by the House Agricultural committee. This followed successful efforts by ICC director Ray Rufo to secure a hearing for the bill. As initiator of the bill the ICC called on Sister of St. Joseph Ann Weller of Lafayette Diocese to explain the injustice of the present bonus system. The ICC bill would have established pay guidelines for pickers, eliminating withholding a so-called bonus from an agreed-on piece rate in order to keep workers in the field when work gets slow.

Her testimony, Rufo said, convinced the committee to draft a compromise amendment, but this was finally tabled.

Position papers have been issued by the ICC on four additional bills which it supports. These include medical cost support for low-income pregnant women, statewide uniformity in poor relief standards, and legislation to ensure higher state standards and patient's rights in nursing homes.

The ICC voiced opposition to a packet of four House bills calling for expansion of

the number of prison cells, contending that the bills do not say "where or how" such expansion should be done.

WITH OTHER lobbying groups, the ICC has successfully obtained a hearing for what ICC calls "the major pro-life legislation of the session." Rufo believes passage out of committee looks promising.

This bill, H.B. 1799, seeks medical costs for low-income women pregnant for the first time. These are the women, mostly young and unmarried, who cannot presently get Medicaid for prenatal care, nor Aid to Families with Dependent Children (AFDC).

The ICC position paper says the "evidence is quite clear that children born to women in poverty settings, whose mothers do not receive adequate pre-natal care, are more likely to be born physically or mentally impaired. The evidence also suggests that access to public assistance reduces this risk." According to Rufo, the assistance would "reduce the possibility of abortion without encouraging further illegitimacy."

Despite what it describes as "the fiscal restraint placed upon legislators, the ICC calls on them "to carefully consider the human and social benefits that would accrue if this bill were to become law."

H.B.1636, a bill supported by the ICC to

unify poor relief standards statewide, now apparently stands little chance of passage. Because the bill failed to emerge from an interim study commission, Rufo considers it dead unless it can be added as a possible amendment to several other pieces of legislation.

Rufo says the bill addresses the inequities of available relief for those needy residents who can't qualify for public welfare. He adds that eligibility for township help varies so greatly that often "where a person lives determines if, and how much, assistance he will receive."

TWO OTHER ICC supported bills with favorable prospects concern attempts to insure better nursing home conditions.

As presently written, H.B. 1759 would ensure a patient's bill of rights, and H.B. 1760 would stiffen enforcement of health facility regulations.

Because of an ongoing discussion between supporters and opponents, the bills are still in committee. One problem Rufo expects is an attempt to "attach damaging amendments." The ICC will continue to monitor hearings to see that the intent of the bills is not crippled.

A new ICC position paper cites various problems in nursing homes—substandard facilities, infrequent inspections, poorly trained inspection personnel, and the fact

that "courts often do not back the health department."

To improve the quality of care, the ICC suggests several measures, including adopting higher state standards, inspecting without prior notice and requiring the health department to make available a list of nursing homes and status of citations against them.

Of those bills on expanding prison facilities H.B. 1354 has a "good chance of being passed." Its intent is to convert New Castle Hospital into a correctional facility. Rufo says the fiscal impact of the remaining three make hearings unlikely.

The ICC bases its opposition to this legislation on grounds that simply adding new prison cells will burden the state financially without solving the problem of increasing crime. The position paper asks "Why in a period of economic entrenchment are they willing to spend millions on a known failure?"

Instead, the ICC recommends such community-based correctional facilities as work release centers, halfway houses, group homes, community correctional centers, restitution projects and other programs to assist victims of crime.

All bills must be voted out of committee this week in order to stay alive this session, said Rufo. Of legislation being lobbied by ICC, 10 of 14 bills have either been heard or are waiting to be heard.

Chancery Report



Metropolitan Tribunal

The Presiding Judges, Associate Judges, Defenders of the Bond, and the Advocates of the Tribunal have scheduled a session with **clinical psychologist Richard Lawlor, Ph.D.**, from 3-6 p.m. on Thursday, March 26. The meeting will include a presentation and dialogue on the psychological factors which have a bearing upon matrimonial consent.

During the week of April 6, the Tribunal staff will present a **workshop for priests and pastoral associates** on how to handle Tribunal marriage cases. The sessions for priests only will be: April 6 (Indianapolis); April 7 (Batesville); April 8 (Mt. St. Francis); and April 9 (Indianapolis). A session for pastoral associates is set for April 10. Sessions will begin with registration at 9:30 a.m. and conclude at 4:30 p.m.



Office of Worship

Father James Bonke, pastor of Nativity Church in Indianapolis, has been reappointed chairman of the **Archdiocesan Liturgical Commission** by Archbishop Edward T. O'Meara. His term of office is for the current year. Mrs. John (Marie) Mitchell was recently elected by the Liturgical Commission to serve as its vice-chairperson, and Franciscan Sister Rita Horstman as recording secretary.

The Liturgical Commission met this month to set goals and objectives for 1981-82. The Commission also began planning for the annual Chrism Mass.

Homily guidelines for the archdiocese have been completed and will be sent to Archbishop O'Meara for his approval.

The first meeting of the **Indianapolis Chapter of Pastoral Musicians** was held last month. Seventy-four people, representing 32 parishes, attended the meeting. The Chapter will conduct its next meeting on Feb. 23 at 7:30 p.m. in Clare Hall lower lounge at Marian College, Indianapolis. Contact Charles Gardner 317-634-4519 for information about the local chapter.

Charles Gardner, director of music for the Office of Worship, is serving as one of three judges in a national **competition for composers of liturgical music** sponsored by the National Association of Pastoral Musicians (N.P.M.).



Office of Catholic Education

On Feb. 1, the Archdiocesan Board of Education and Archbishop O'Meara interviewed the finalists for the position of **Superintendent of Education**. The new superintendent was appointed at the Feb. 17 meeting. The appointment is effective July 1, 1981.

The Department of Schools has acted on the Testing Committee recommendations for the **standardized testing program** in elementary schools. The program will change from the Stanford Achievement Test—a norm-referenced test—to the Iowa Test of Basic Skills. The staff has also approved the committee's recommendation that the testing program be administered in the spring, beginning in March 1982.

Departmental staff have scheduled seven **visitations** this month. Schools are St. Philip Neri, Holy Spirit, All Saints and St. Gabriel.

Indianapolis; Pope John XXIII, Madison; Our Lady of Perpetual Help, New Albany; and Sacred Heart, Clinton.

The science committee has completed its **study of textbooks** for elementary schools. Textbook adoption presentations will be held from 9 a.m.-1 p.m. on March 7 at St. Michael, Indianapolis, and on March 14 at St. Mary, Rushville.

Benedictine Sister Mary Margaret Funk, director of Religious Education, represented the Indiana Diocesan Directors of Religious Education at the **National Conference of Diocesan Directors** which met in Phoenix, Arizona, Jan. 18-22.



Catholic Youth Organization

The second **CYO Leadership and Service Institute** is scheduled for Sunday, March 15, 1:30-5:30 p.m., at the Indiana Convention Center.

Speakers include Lee Corso, Indiana University head football coach, Father James P. Higgins, pastor of St. Paul Catholic Center, Bloomington, and Mrs. Debra Williams, principal of All Saints Grade School, Indianapolis. Father Mark Svarczkopf, CYO moderator, will be the principal celebrant of the Mass.

Further information is available from the CYO office at 317-632-9311.

For the first time, high school age musicians will compete in the **CYO music program** which is scheduled for Saturday, Feb. 21, at Chataud High School. In addition, the Music Committee has re-classified competition so that piano participants will perform according to grade level.



Vocations Center

Archbishop Edward T. O'Meara, Fathers Mike Welch, Vocations director, and Bob Sims, associate Vocations director, attended the annual **workshop at St. Meinrad**, Feb. 9-11. The topic of discussion was the relationship of the diocese and vocation director to the seminary.

On Feb. 9, Archbishop O'Meara installed John Cannady, Kevin Dugan, and George Henninger in the Ministry of Acolyte. Joseph Bozzelli and David Coons were installed in the Ministry of Lector.

The **Diocesan Vocation Directors** from Indiana will meet at the Vocations Center on March 12.

On Feb. 6, 7 and 8, a retreat was held at the Vocations Center for college age men and older discerning a **call to priesthood**. Father John Gillman spoke on the theology of priesthood; Father Steve Jarrell on spirituality; and Father William Munshower spoke on the pastoral aspects of diocesan priesthood. Twenty-two men attended the retreat.

Members of the **Acts II and Contact programs** attended the production of "A Man For All Seasons" at Christian Theological Seminary on Jan. 29.

A **retreat will be given** at the Vocations Center on March 27 and 28 for men and women, college age and older, pursuing the concept of a church vocation. The theme is "Speak Lord, I'm Listening." Father Bob Sims and Providence Sister Ellen Kehoe are the retreat leaders.

The **Campus Renewal Team** will visit Ball State University from March 21-24.

A **program will be presented** at the Vocations Center on Wednesday, March 18 at 7 p.m., for religious and priests to share ideas on creating vocation awareness.



Catholic Communications Center

In an attempt to coordinate the media aspect of the **1981 Archbishop's Annual Appeal** drive for funding a number of important aspects of the Church's ministry, Valerie Dillon, *Criterion* news editor, and Chuck Schisla, Catholic Communications Director, have been meeting with Bob Griffin, appeal coordinator, Msgr. Francis Tuohy, vicar general, and Harry Dearing, business administrator.

Work has been begun with Cassell Film Productions of Indianapolis to develop a slide/audio tape show to explain the appeal and its funding processes.

The former **Catholic Communication Collection** will be incorporated into the Archbishop's Annual Appeal. We ask that all

who have so generously supported the communication collection in its first two years, continue that support by contributing to the Annual Appeal.

The **TV Mass** begins its 6th year of production at WTHR-TV, Channel 13, on Feb. 22. We wish to express our deepest thanks for this service to Channel 13 Vice-President and General Manager, Christopher Duffy and the staff and management of WTHR. Their contribution of time, talent, professional experience and facilities is a contribution that amounts to many thousands of dollars each year.

With spring just around the corner, the Catholic Communications Center is extending an invitation to parishes outside of the near proximity to Indianapolis to notify us if they are interested in travelling to the city on a Friday evening to video tape the **TV Mass for Shut-Ins**. Please ask for either Chuck Schisla or Mary Ellen Russell.

To the Editor... Many languages in Mass

Some older Catholics (of which I am one) remember when the thought of hearing the Mass in English would have horrified us. The Mass would not have been the Mass said other than in Latin, or so we thought. However, the Mass in the vernacular has generally been accepted. It certainly seems to me to be more meaningful than the ancient hollow form used since the council of Trent.

Yet, today the cry to return to the Latin Mass is heard. Perhaps on particularly solemn occasions—Christmas, Easter, etc.—the Latin Mass should be said, if only to preserve its honored place in the history of the Church.

But the Mass of today contains a greater variety of languages than many of us are conscious of. The Kyrie is Greek. The Sanctus chiefly Latin. But the word "Sabaoth" is found in the Sanctus. The word is from the Hebrew—Tsevaoth—(p) 'armies or hosts.' "Sabaoth" means "of armies or hosts." And the word "Alleluia" is from the Hebrew—Hallelu—"Praise to God."

Thus, we may express not only English, but Greek, Latin, and Hebrew in the 'Vernacular' Mass of today. We Catholics, thus, are multilinguals, if only in a small way!

Clarence J. Walker

Waveland

Tithing says 'thank you'

It is very easy for a single person, such as myself, to say that since I don't have children in school, I don't need to tithe. The trouble is, if I don't tithe now, there may not be a Catholic school to send my children to in the event I want to use them some day. Just imagine if all the childless Catholics give their fair 10% faithfully. Maybe the schools could be upgraded and teachers' salaries boosted to compete with the fancy public schools and their facilities.

Also, I have heard the excuse that if a person works for the archdiocese, he/she is already sacrificing a salary cut, and therefore has already given his/her share. On the contrary, if full funds were put back into the system, perhaps more persons could be employed, non-professional wages could be fattened, or teachers' salaries and other benefits could be made better.

Praises talk

I wish to applaud Franciscan Father Bill Cardy of Sacred Heart Parish, Indianapolis, for his excellent pro-life sermon Sunday, Jan. 25. So seldom will a priest actually speak out and take a stand on an issue this sensitive.

Mary Schott

Indianapolis

I consider it a personal compliment, to my parish priests, Brothers, Sisters and lay members, to give them my full allotment. It's the very least I can do, in return for all they give. And don't you think God shines ever more brightly on those who not only break their backs earning fair wages, but also give a chunk back to Him for this beautiful chance to live?

Mary Schott

Indianapolis

Nonsense!

We have received from some friends in Indianapolis a copy of the *Criterion* (1/9) in which appears an editorial, "Christianity Outranks Politics." Congratulations on a bunch of utter nonsense!

Christ said plainly, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." You say, "forget your country; forget God; follow the church." Yours is latter day Quaker dogma, not Catholic dogma.

For your penance please sing one verse of "God Bless America," one verse of "Onward Christian Soldiers," and volunteer to be chaplain on the next U.S. Army rescue mission to Iran.

Joseph F. O'Mahoney, Jr.
Stone Mountain, Ga.

Generally Speaking

'Helen Straub is a remarkable woman'

by Dennis R. Jones

"She has been such an inspiration to the parish 'family' at St. Thomas. She has touched—and continues to touch—our lives with her example of faith and confidence in prayer. And we wanted to express our appreciation to her."

These were the words of Father Martin Peter, pastor of St. Thomas Aquinas Church, Indianapolis, on Friday, Oct. 5, 1979, at a special "Celebration of Life" for Mrs. Helen Straub, St. Thomas executive secretary.



Father Marty noted that so often "we don't let people know when they are alive how much we admire and appreciate them."

The celebration of the liturgy and a dinner were in thanksgiving to God for the life of Helen and a tribute to her as well.

In November, 1976, Helen had undergone surgery. During the operation, pancreatic cancer was discovered. The surgeon's prognosis was a bleak one... he estimated that she had "perhaps six months to live."

But because of Helen's deep faith in God, a love for life and a determination to live, she agreed to submit to experimental treatment with neutron radiation at Bolling Air Force Base in Washington, D.C.

Since her release from the hospital nearly four years ago, Helen has faced complications resulting from the radiation treatments. But even with these setbacks, according to Father Marty, "she continued to work full time until about a year ago, when it became apparent that she was unable to work a full day... so she began working on a part-time basis."

Father Marty stressed that "most people in Helen's situation would have given up and gone to bed." But Helen is not like most people... she was—and is—determined that her condition won't change her lifestyle. Despite what seemed to be insurmountable odds, she has continued to live her life to its fullest.

On December 31, 1980, Helen "formally" retired from St. Thomas Aquinas as executive secretary but she will continue to work at the parish twice a week in the afternoon.

Even though she'll be spending less time at the parish, Helen has many interests to keep her busy. She loves any-

thing that is Irish... she collects dishes... and her hobbies of cooking and bridge will give her endless hours of activities with her many friends.

Her replacement, Mrs. Marilyn Freeman, had great praise for Helen. She talked of "her courageous attitude and an evident enthusiasm for life," expressing gratitude to Helen for her assistance and all that she has learned from her in a relatively short time.

On Saturday, Feb. 21—nearly "six months" as well as four years since the discovery of cancer—Helen will be honored again by St. Thomas parishioners. This time as "Queen for a Day," with a Mass at 5:30 p.m. and a reception following in the gym. It's their way of showing their appreciation for Helen's 18 years of service to the parish.

But her past service isn't the only reason for this tribute. Helen Straub is a remarkable woman.

Often, when we know someone who is handicapped or is afflicted with a terminal illness, we tend to make that person appear more "saintly" than they are by praising "insignificant" accomplishments. But the people at this northside parish have experienced an awakening in their day-to-day association with Helen that is real and unexaggerated.

She sees life as a precious gift. Though the radiation treatments have caused her to rely on a cane to move about—a sign of a physical dependence—it contradicts the inner strength that she exhibits.

Her optimism about life and capacity for love intertwined with "her example of faith and confidence in prayer" has given the St. Thomas people an inspiration which revitalizes a sometimes forgotten concept that "nothing is impossible if you believe in God and in yourself."

Check it out . . .

✓ Can you help the committee working on the 50th reunion of the class of '31 of **Holy Cross School**, Indianapolis? The reunion is set for June 13. Members of the class who have not been located include Marian Kearney, Mary Eleanor Fields, John Stanley, Pete Nichols, Clarence Hunkler and John Doyle. Anyone with information concerning these classmates should contact Marie Breen, 317-253-7413, Rose McMahon, 317-356-7882, Tim Sheehan, 317-357-9239, or Paul Brown, 317-353-2290.

✓ **Archbishop Edward T. O'Meara** will speak to a city-wide meeting of Separated, Divorced and Remarried Catholics (SDRC) about their needs for ministry at 7:30 p.m., Wednesday, Feb. 25, at St. Luke's Church, Indianapolis, in the cafeteria.

✓ **The Crisis and Suicide Intervention Service** of the Mental Health Association in Marion County will begin a training class for additional volunteers on March 7.

Especially needed are volunteers to handle daytime and weekend calls for help. The volunteer crisis worker takes

calls at his home for one 6-hour shift each week. At all times an experienced supervisor is on duty.

The deadline for applicants is March 4. Interested persons may request an application by calling 317-636-2491, Monday through Friday, 8:30 a.m.-5 p.m.

✓ The 1971 graduating class from **St. Mary Academy**, Indianapolis, will hold its ten-year reunion in June. For further information contact Kathy (O'Hara) Pierce, 317-353-6339, or Peggy (Costello) Beikes, 317-353-1033.

✓ The **Sisters of the Cross** in Dearborn, Wis., notified me recently that they continue to make **Rosaries from dried rose petals** as a means of self-support.

Sisters of the Cross were on the staff at Marydale, a protective home for girls in Indianapolis, until the home was closed a number of years ago.

The Sisters promise delivery of all orders within two to three weeks. These "classic remembrances" are \$15 plus postage. Send all orders to the Sisters of

the Cross, 20654 W. Warren, Dearborn, MI 48127, or call: 313-271-4150. No C.O.D.'s please.

✓ **Cathedral High School's** annual fund-raising event, the **Shamrauction**, will be held on Saturday, Feb. 21, at 5:30 p.m. For ticket information call 317-542-1481.

✓ The **926-HELP LINE** is Indianapolis' oldest social service to link people with problems to appropriate human service agencies. The telephone service will become staffed by volunteer referral specialists beginning Monday, March 16.

Presently the **HELP LINE** receives an average of 1,000 calls monthly. Some callers ask for simple single answers (How do I apply for Social Security?) while others pour out complex stories of distress such as dire financial need or severe psychiatric crisis.

The Community Service Council is launching a full-scale recruitment campaign "looking for mature empathetic and action-oriented volunteers who have the desire and capacity to become skilled interviewers," according to Barbara Bailie, chairman of the Council's information and referral advisory committee.

Training sessions will take place from 9:15 a.m. to 2:15 p.m. Monday, Wednesday and Friday beginning Feb. 23 and ending March 13. Call the 926-HELP LINE for applications.

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Archbishop O'Meara's Schedule

Week of February 22

WEDNESDAY, February 25—Meeting with the Separated, Divorced and Remarried Catholics, St. Luke parish, Indianapolis, 7:30 p.m.

THURSDAY, February 26—Confirmation, St. Martin's parish, Martinsville, 7:30 p.m.

Question Box

Evolution a means of creation

by Msgr. R. T. Bosler

Q I am disturbed by your answer on evolution. It reminded me of a story about a minister who visited a sick man. He asked for the sick man's Bible. When the minister opened it, he was surprised to find a lot of pages missing. The sick man explained: "Every time you said in church that we cannot take a certain story in the Bible for truth, I ripped the pages out; so this is what is left of it." I learned that God created us in his image. If we don't believe in creation, we don't believe Adam and Eve committed sin—so there is no need for Christ's salvation. I heard someone say evolution is trying to explain a creation without a creator.



A There need be no conflict between the acceptance of the theory of evolution and belief in a creator. In fact, the vast majority of people who accept evolution look upon it as the means God uses in creation. There is nothing in the Bible that says that God acted like a magician, waving a wand and in an instant bringing the universe as it now exists into being. Creation is an action that goes on continuously. God is creating constantly as seeds grow into plants and cells develop into babies.

Our knowledge of evolution can make us marvel all the more over the plan of the creator.

The best way to teach is through story-telling. Jesus' stories of the prodigal son and the good Samaritan are loaded with truth even though they are about fictional characters. The story of Adam and Eve, Cain and Abel, the Tower of Babel teach mighty truths about what sin has done to man and why a savior is needed.

Q What is meant by schism in the church?

A "Schism" is a Greek word meaning separation. It was used by the early church to designate a split from unity of communion. St. Paul used it to describe the

troubles of the church in Corinth, where there was division over which leaders to follow.

The Great Western Schism was the division of the church in Europe occasioned by the election of two popes and eventually three. The Eastern Schism is the term the Western church uses to designate the split between the Eastern and Western Churches that took place formally in the 11th century.

Those in schism, the schismatics, are not necessarily heretics, unless they deny beliefs held by the church from which they severed. However, for all practical purposes, a schismatic will be considered a heretic by the mother

church for the reason St. Jerome gave: "There is no schism," he wrote, "which does not invent some heresy for itself to justify its departure from the church."

Q When a person dies in the odor of sanctity, does that mean such a person went straight to heaven?

A It was not necessary in your letter to tell me you were over 80; the use of that phrase "odor of sanctity" dated you. I haven't heard it since I listened to the lives of the saints during table reading in the seminary some 50 years ago. The phrase signified that a person with a reputation for sanctity died in an edifying manner, leaving the impression of experiencing the presence of God in the end.

There were stories about saints in the past whose bodies after their death exuded pleasant odors. From this came the custom of describing every saintly death as dying in the odor of sanctity.

(Msgr. Bosler welcomes your questions. Write to him at 600 North Alabama, Indianapolis, Ind. 46204.)



Reminder:

If you haven't renewed your membership this year in the Society for the Propagation of the Faith, why not do so this weekend by dropping your contribution in the collection basket?

If you've mislaid your special envelope, any envelope will do... just mark it "Propagation of the Faith."

ICC (from 5)

lic office in order to preserve their favorable tax status."

The suit remarks that non-profit organizations such as the Catholic Church under the tax code can either forego participation in political activities and preserve their tax-exempt status or can elect to participate in political campaigns and pay taxes.

The suit's plaintiffs include abortion rights groups, abortion clinics which say they could be put out of business because of the church's political activities, Protestant and Jewish clergymen who say they have abided by the law prohibiting them from participating in political campaigns and seven Catholics who maintain their contributions to the church are being used illegally.

The suit asks the court to order the IRS to revoke the tax exemption of the Catholic Church, to assess and collect all taxes due from the church and to notify church contributors that their donations are no longer tax deductible.

Gospel series announced

A 10-week video-lecture series of the Gospel of John will be held March 10-May 12 at Marian College.

Sponsored by the Christian Leadership Development Center at Marian, the series will be coordinated by Msgr. Raymond T. Bosler, who will serve as discussion leader. The video-lectures will be given by Rev. George Montague, noted Biblical scholar.

The sessions are scheduled in the Marian College library auditorium on consecutive Tuesdays from 9:30 to 11:30 a.m. and 7:30 to 9:30 p.m. Patrons may choose either session. Fee for the series is \$15.

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Please enroll through your parish!

KNOW YOUR FAITH

Church's concern for human life knows no boundaries

by Fr. Philip Murnion

Parishes and their people are part of a worldwide church, though they might not always feel like it. No parish is ever self-contained. Indeed, the international character of the church is a fact of life that is getting clearer all the time.

But how can anyone say that the people of the church in other nations are part of our life here and now?

A lot has happened recently to help make people aware of just how international the church is. Newspaper reports that tell of the threats to life many missionaries face in turbulent Third World nations are perhaps the most dramatic examples. The reports have heightened concern for these "other" people—people of the church who seem so far away.

One time, Father Karl Rahner—the well-known German theologian—was talking about the Second Vatican Council. He said that in the council the church was trying to act as truly a world church for the first time.

Father Rahner was referring to the fact that so many cultures were represented in this council. At an earlier date, the representatives of Asian and African churches might all have been bishops born in Europe and America.

With Vatican II, the church's people got a good glimpse of something intended from the start of the church. On the first Pentecost, when the apostles set out to proclaim the good news, their message was received by people speaking every language.

THE CHURCH is multicultural and transnational. This is reflected, every 3 years, when bishops from all parts of the globe meet in Rome for a Synod of Bishops—as happened in October 1980 when the synod's discussions of marriage and the Christian family's role attracted a great deal of media attention. Whenever a synod takes place in Rome, the participants develop an awareness that their unity must be forged from considerable differences.

The travels of Pope John Paul II also bring the world character of the church into view. This traveling pope has already visited Latin America, Africa, the United States, France and West Germany. As he travels, it becomes clear that, while there is unity under the pope, there is also great diversity in the church from culture to culture.

Actually, it is not just in geographical or national or cultural terms that the church is universal. The universality of the church also means that there is nothing in human life that lies outside the range of the church's concern. It means we believe it is important to try to think as a church

and not simply as individuals.

The universality of the church reminds us of something important for our personal lives as well. For, just as people are tempted to isolate themselves from strangers or from foreign people and cultures, they are tempted to compartmentalize their personal lives. This happens, for example, when people keep religious convictions separate from parts of life—perhaps from daily life or family life.

If we compartmentalize our lives in such ways, we imply that our beliefs have little to do with our work or our private lives or with the laws and policies of society. It is important that we struggle with this. It is

important to keep drawing the connections among all the parts of our lives.

THIS BRINGS ME back to the main point. One thing a parish does is to help people make the connections in their lives. We all know that parishes want to help people connect Sunday worship with the other parts of their lives.

And more and more parishes want to help bring to life a concern for the church in other parts of the world, particularly a concern about the poor of the world, about peace and about justice.

The assassination of four U.S. women in El Salvador in December 1980 brought

home to many people in a tragic, vivid way the unity of the international church. In plenty of parishes at that time, parishioners spoke out their prayers for the people of El Salvador, as they have done also in recent months for the troubled people of Poland.

There is a sense in which the whole family is mysteriously present in each family member. And, each member is part of the whole family.

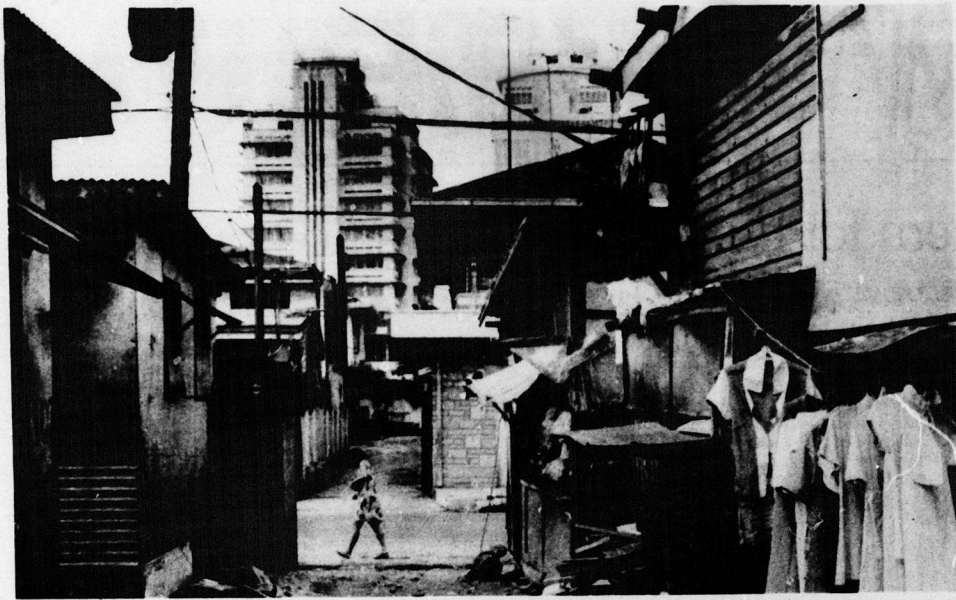
It's like that for the church. The whole church is somehow present in each parish and the parish is very much part of the whole church.

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ONE WORLD—Pope John Paul II meets the king of the Ashanti tribe on his visit to Kumasi, Ghana, in May, 1980. The pope's visit to Africa as well as his other international

travels is a reminder of the world character of the church and that, while there is unity under the pope, there also is great diversity within the church. (NC photo)



SHARING—Father Enda McDonagh, Irish theologian presently teaching at Notre Dame University, says part of his job is "to open people up to the claims of the poor, to convince people they should share their goods." That "has a double-

barred advantage: it enriches people and helps the poor as well." A Manila slum is a sharp contrast to modern apartment buildings nearby. (NC photo)



st. paul writes to the church in corinth

by Fr. John Castelot

It was all too evident to St. Paul that a chief fault of some Corinthians was exaggerated self-confidence. They fancied themselves supremely wise and so spiritual that they did not have to be concerned about what they did with their bodies.

They felt they could eat and drink whatever and wherever they wished; they could sleep with anyone they pleased. What difference did those mundane things make? They thought they had all the answers, and this gave them the freedom to look down on fellow Christians who were less magnificently endowed.

In Chapter 10 of First Corinthians, Paul brings the people up short with a sober warning: "Let anyone who thinks he is standing upright watch out lest he fall." Before he issues this warning, he gives some well-known examples of people who grew complacent and fell flat on their faces.

The examples are all from the past history of God's people, a history Paul presumes the Corinthians know. Many of the people were Jews; others were Gentiles who had come to Christianity by way of the synagogue. Apparently the early



instruction of all converts included a thorough grounding in the Old Testament.

THE PARTICULAR events he calls to their attention are connected with the story of the Exodus—the journey of the Israelites out of Egypt to a new land. It is not surprising that the Corinthians should know the narrative of this central event. But Paul can also allude to later legends with which the basic account had been embellished.

Nor does he hesitate to exploit the figurative meaning of the events. For instance, he begins with this reminder: "Brothers, I want you to remember: Our fathers were all under the cloud and all passed through the sea; by the cloud and the sea all of them were baptized into Moses."

It is not hard to see the connection between the waters of the sea and the waters of baptism by which the Corinthians were baptized into Christ. Less clear, but still recognizable, is the cloud as a symbol of the Spirit.

The spiritual food and drink were, of course, the providential manna and the water from the rock in the desert by which God satisfied the hunger and slaked the thirst of the Jews. The strange little parenthesis in verse 4 with its reference to the rock that was following them reflects a later popular legend to the effect that God actually supplied them with a mobile drinking fountain, a stream or even a moving well!

The identification of this rock with Christ is mysterious, to say the least. Obviously Christ was not with the Israel-

ites in the desert 13 centuries before Christ. Perhaps Paul is trying to suggest that the eternal God is the master of all history.

AT ANY RATE, the allusion to the Corinthians' own baptism is unmistakably clear, as is the reference to the Eucharist they now enjoy.

Paul's main point is that, in spite of the gifts God showered on his people of old, they fell into all sorts of sins and "were struck down." This should be a warning to smug Corinthians. Their enjoyment of God's gifts must not blind them to their own weakness.

If they have fallen in the past, that should remind them that they are only human after all. They have succumbed to the temptations which befall everyone. For the future they should be careful; perhaps even greater temptations lie in store for them.

But the people should not be discouraged: "He will not let you be tested beyond your strength. Along with the test he will give you a way out of it so that you may be able to endure it."

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Discussion Questions

1. Why does Father Philip Murnion feel that Christians in this country are part of the universal church? How can parishes help people make this kind of connection with other people?
2. Father Murnion quotes German theologian Father Karl Rahner. What is the point he is making? do you agree?
3. According to Father John Castelot, why did St. Paul find it necessary to warn the Corinthians so severely?

John Lennon

by Don Kurre

I am not what you might call a real Beatles fan. I do remember watching their first explosive performance on the Ed Sullivan show. However, my world was not shattered when the murder of former Beatle, John Lennon was reported. I grieved about the same as when other lives are taken unexpectedly through an act of senseless violence. In short, John Lennon would not rank as one of my heroes.



However, I was taken by some insightful comments on marriage and family life that John Lennon made during a recent interview. In early January a local newspaper carried a wire story booked as the most recent and as fate would have it, final interview given by John Lennon.

The interview portrayed John as a man who went from a virtual nobody to a cultural hero and who had come through that experience and touched again the selfless center of human life. "I was used to a situation," John admitted, "where the newspaper was there for me to read, and after I'd read it, somebody else could have it. It didn't occur to me that somebody else might want to look at it first." John credits his wife Yoko with liberating him from that self-centeredness.

There is a sense in which I have to say yes that's the way family life is. Family life is an effort that each of us makes to liberate each other. Where true love calls

THE WORD THIS WEEK

FEBRUARY 22
SEVENTH SUNDAY IN C

by Paul Karnowski

If God were an American, certain changes in Scripture would be necessitated. To begin with, the oft-quoted verse from the Gospel of John, "God is love," would certainly be changed to read: "God is practicality." From the time we are born we are taught over and over again that "useful" behavior is the supreme virtue in this land. Woe to the day-dreaming fourth-grader, the "spacy" sophomore, or the "klutzy" collegiate. On the job, the businessman who "knows how to get things done" is the one who gets the promotion. We no longer buy a house because we want a home; rather, our pragmatic nature urges us to make the purchase because it's a "wise investment." It's tough to be an artist, a poet or a dreamer in the land of the handy man and the home of the efficient.

Keeping our national consciousness in mind, we'll have an easy go with the first reading. In the book of Leviticus (an orderly set of rules and regulations) we are commanded to love our neighbors as ourselves, to cherish no grudge against our fellow countrymen. This is the stuff of which we are made: its practical precept. The benefits of getting along with one's neighbors far outshine the disadvantages.

Marriage Today

Ready to wed? Here's quiz to find out

by Valerie R. Dillon

Are you "fit to be tied"—ready to take on the responsibilities that come with marriage? Are you mature enough, loving enough, skillful enough? Have you not only found the right partner to wed . . . but, are **you** the right person?

Here's a little quiz to test your readiness for marriage. Experts say that these 10 questions can help to predict how successful a marriage you may achieve.

How old are you?

If you're out of your teen years, it's a big plus. For many reasons, couples who marry while still in their teens have less than a 50/50 chance of making a go of it. Of course, no exact chronological age can ensure marital happiness. It depends more on the maturity and sense of responsibility you have at a particular age. But normally, such stable characteristics don't fully develop until after adolescence.

What dating experience have you had?

Dating may be fun, but it also serves some really important purposes. Through dating you discover what the opposite sex is like, you meet and come to appreciate many different types of people, and you learn what personality and character traits matter to you and what do not.

You also learn about yourself—your feelings, needs, emotions and capacity for love.

If you've dated only a few persons . . . or you went with only one guy or gal all through your teens, you haven't given yourself the best chance to know what you really seek in a husband or wife.

Why do you want to get married?

What motive do you have? Obviously, the answer must be "love." Most people today marry for this single reason. But deeper analysis of an individual's life situation often reveals other less obvious motives. Why a person is getting married often reveals just how ready he or she is.

Some young men and women get married just to escape an unhappy home life. Others marry to prove they're grown-up. Still others to legitimize sex—either the girl is already pregnant or they are sexually involved and one or both partners feel marriage is the only honorable recourse.

There are persons who marry because they fear being "left out." Other young people wed on the rebound from a broken romance. Some women marry for economic security or for fear of becoming "old maids." Some are pressured by their families to tie the knot.

There probably is trouble ahead if the real reason for marriage isn't genuine eagerness for the challenge, the excitement and the hard work of living with and loving this particular person.



What's your "P.M. quotient"?

That stands for "personal maturity," and marriage experts warn that it takes self-confident and emotionally stable individuals to weather the hard times as well as enjoy the delights of wedded life. Some helpful character traits are:

- a tolerant acceptance of oneself and others (without unrealistic expectations);
- the ability to face and solve problems—to be able to say "there is a problem and this is how I'm going to deal with it";
- a good sense of humor (one which doesn't ridicule others but which sees the foibles of life and laughs at them);
- strong ethical beliefs—a sense of right and wrong and the will to act on such principles;
- personal autonomy—which simply means you're in charge of your own life and don't need constant direction from others to move you off dead-center;
- the capability of maintaining close and trusting relationships not merely superficial ones;

- spontaneous expression of your thoughts and feelings which shows you are in touch with your inner emotions and aren't afraid to share them;

- a sense of reality—the ability to look at your world as it really is and respond to it appropriately.

What do you expect of marriage?

Today, counselors debate whether or not couples expect too much from marriage. Are their expectations so great that no partner could ever fulfill them all?

Three areas which seem to hold greatest expectations are sex, romance and excitement, and relief from life's problems. Yet sex will only be as good as all other aspects of a couple's relationship.

The excitement of courtship and wedding days inevitably give way to routine, sometimes boring everyday life. And a troubled man or woman soon discovers that marriage isn't magic—it won't cure the heavy drinker, turn a sourpuss into a smiler, or wipe out a deep-seated feeling of inferiority.

False hopes that a marriage license will confer nonstop ecstasy or solve longstanding problems can lead to disappointment and a feeling of being cheated.

How do you handle money?

Money is a leading source of friction and in today's tight economy, intelligent money management is a must. But attitudes toward money are probably even more important.

If you are financially ready for marriage, you already recognize the need to use money wisely, to save for desired goals and to live within your means. You strike a balance between healthy respect for money . . . and detachment from it, realizing that material possessions and preoccupation with financial security can be a trap.

How do you feel about sex?

God made sex, therefore it's good. It is the most total and pleasurable way to express love and shared lives. On the other hand, it isn't the answer to all woes. Nor is it a shameful thing which always involves some taint of sin.

You are ready for marriage from a sexual point of view if you:

- accept your own body and your sexual nature as good and pleasing;
- know the basic facts of life and reproduction and can discuss these facts comfortably and respectfully;
- are free from any excessive guilt or shame over real or imagined sexual sins;
- accept your sexual instincts as normal, yet realize that to be fully human, you must control these drives;
- recognize the power and beauty of sex within a loving, permanent relationship, but reject it as a trivial or self-gratifying experience.

How long have you known her (him)?

If this is a sudden, overwhelming romance and you hear wedding bells, though you met only five weeks ago—SLOW DOWN! Infatuation and sexual attraction are at work.

Many rude surprises about each other may await the couple who don't let their love relationship ripen slowly. Time is (See HERE'S QUIZ on page 18)

A Special Supplement to

The Criterion



MODERN PARENTS—The style may be different, but a survey of today's young adults suggests they still retain many traditional ideas about marriage and family life. (NC photo)

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Who says young adults don't care for marriage?

by Jim Jachimciak

Young people today have lost sight of traditional values in marriage, right? They aren't interested in long-term relationships, right? They don't want to take on the burdens of a family, right?

Wrong! Wrong on all points, it seems!

Recently I talked to some young, single Catholics about what they would expect from marriage.

"We would have to be compatible in all respects—not just sexually or otherwise," said Jim Priester, son of Mr. and Mrs. Fred Priester, parishioners of St. Benedict Parish in Terre Haute. Marriage would require "a good deal of patience on both sides. It would have to be an open, honest relationship," the Indiana State University student observed.

"It might involve getting to know each other all over again once you move in together."

"Another thing that would be very important is to get some idea of how you both want to raise children," Priester added, citing such concerns as which church they would attend in a mixed marriage and where the family would live.

Mike Hurm, a freshman at Franklin College, had some definite views also, stating "I would expect to be happy and to have a wife who is loving and understanding." He noted that he was referring to "one wife," as he plans to marry only once.

"I EXPECT TO have children and to raise them as Catholics," he added. Hurm is the son of Mr. and Mrs. Bernard Hurm, Jr., and a member of St. Bernard Parish, Rockport.

Franklin senior Elizabeth McNamee, member of St. Rose of Lima Parish, Franklin, said simply that she would expect marriage to be "forever." She pointed out that it would be important "to be able to talk" and that she wouldn't want to "compromise her church" in marriage.

At Saint Mary-of-the-Woods College, Rose Brady, a Saginaw, Mich., senior, also wants "a family to which I could transmit my values." She said communication is important, and "most of all, marriage should be a commitment," with both parties "putting each other first."

"For it to be that way," Miss Brady added, "it would take a lot of work, a lot of hurt, and a lot of self-sacrifice."

Sally King, a Saint Mary-of-the-Woods student from Brighton, Michigan, also "would hope to have a family." She stressed communication, patience, understanding and freedom. "It's got to be a give-and-take on both sides," Miss King believes. She feels that marriage means mutual support and "a commitment to the values that hold you together as well as the ones that make you different."

Patrick Cowger, also a member of St. Rose of Lima at Franklin, believes that marriage is "a special companionship." He views that companion as "one person you can always trust." Cowger would want his wife to be "someone to share in all the things that are really important," such as faith in God, outlook on life, and goals in general.

THE BENEFITS which Peggy Mueller hopes to gain from marriage are companionship, love, security and children. Miss Mueller, of St. Louis, Mo., is a junior at Saint Mary-of-the-Woods.

"Just a specialness" is what Franklin College senior Amy Taylor anticipates from marriage. She added "I'd like it to be as equal as possible regarding sharing duties at home." Miss Taylor is the daughter of Mr. and Mrs. Robert E. Taylor, Greencastle, and belongs to St. Paul's Parish there.

Asked his expectations, Dennis Hutchinson, president of Single Christian Adults (SCA), replied that marriage requires "a common interest" between husband and wife. He feels it should include being able to "share everything you do." SCA is an organization of the CYO for unmarried men and women ages 18-30.

Jim Miller, Marian College sophomore, took a realistic view of the married state. "I would expect troubles, but overall I think I'd expect it to be the happiest years of our lives, years that we could share with several children."

A member of St. John's Parish, Osgood, Miller is the son of Mr. and Mrs. Ralph Miller, Holton. He summed up the views of most of the young adults queried, stating that "being happy" is a prime goal in marriage.



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WEDDING DAY—A moment of excitement and joy. The unity in marriage can be fostered by strong Christian faith. (NC photo)

Many forms of mixed marriage present challenge to church

by David Gibson

Mixed marriages involving a Catholic and a baptized Christian of another communion are common now, not just in the United States and Canada, but in the Netherlands, West Germany, Britain and many other countries.

This fact challenges the church and its people. The church does not want to neglect people married to members of another communion. And some church leaders say they want to do more to encourage partners in mixed marriages to develop the potential of their marriages precisely as Christian marriages.

Mixed marriages come in many forms. There is the mixed marriage in which one partner maintains serious interest in Christianity while the other has little such interest. Of course, you don't have to have a mixed marriage to have this situation.

There is the mixed marriage in which lack of compatibility in church-related matters somehow turns into a road out of formal Christianity for both partners.

There is the mixed marriage in which one partner's interest in the church inspires the other, contributing to growth in the marriage and family. Perhaps both partners ultimately end up as members of the same Christian communion.

There is the mixed marriage in which two people, each maintaining active interest and involvement in separated communities, find that aspects of Christianity they share are sources of enrichment. Perhaps they find acceptable ways to work together in raising Christian children.

THOSE ARE just a few forms mixed marriages have been known to take. The fourth point is of interest. In the age of searching for Christian unity, it has emerged as a point for serious discussion. Most recently it was discussed during the October 1980 international Synod of Bishops in Rome.

Let's look at what two bishops in that forum—Auxiliary Bishop J. Francis Stafford of Baltimore, a leader in U.S. church efforts on behalf of family life; and Cardinal Jan Willebrands of Utrecht, the Netherlands, head of the Vatican's ecumenical secretariat—said.

Cardinal Willebrands talked about mixed marriages in which both partners hope Christian faith will foster unity of marriage and family life. He said that in these mixed marriages, family life "should be nourished by truly Christian prayer, by meditation on the word of God, by a spirituality which runs through their whole family life."

When partners in mixed marriage pursue such goals, they can actually contribute to the work of ecumenism—the work of restoring Christian unity in the world, the cardinal said. What's more, the needs of partners in mixed marriages present an opportunity for separated Christian communities to carry out some joint pastoral service, he observed.

THE PARISH communities from which mixed marriage partners come, according to the cardinal, "can give them (See MANY FORMS on page 17)

Natural family planning founders talk about own life, future of method

LOS ANGELES—Drs. John and Lyn Billings of Melbourne, Australia, whose Billings ovulation method of natural family planning has spread in one decade to all continents and more than 100 countries, are often asked:

"If your method is really effective, why do you have nine children?"

The Billings, who take great joy in their nine children and 23 grandchildren, find it curious that some people equate effective family planning with a small number of children. Such people seem to assume that children are undesirable.

"Our family spent Christmas together at our holiday home in the hills near Melbourne," Billings said. "There were Lyn and I, our nine children and their spouses and the 23 grandchildren, 41 of us altogether. It was our greatest Christmas ever."

He said he and his wife traveled to Poland after the Christmas holidays to fulfill speaking engagements before scientific and medical societies in Warsaw, Cracow, Wroclaw and Lodz.

THEN THEY went to Rome to join

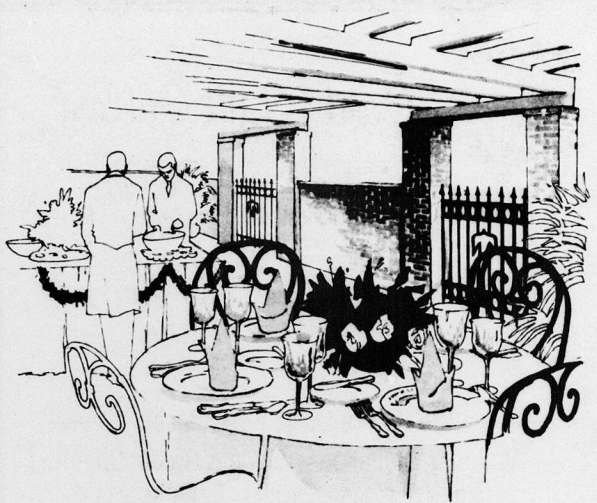
delegates from 40 countries at the Congress for the Family of Africa and Europe. At the end of the congress they had an audience with Pope John Paul II in the papal apartments.

Billings said he and his wife came to know the pope quite well last October during the 1980 world Synod of Bishops. They were among 16 couples selected from around the world to be auditors at the synod sessions. One morning they had breakfast with the pope, Billings said.

"As a flow-on from the Synod of Bishops," he said, "already there is evidence of increased interest and promotion of programs of the Billings ovulation method and other natural family planning methods as well. All are getting strong impetus. When the bishops get together and put emphasis on something, the whole thing really goes."

Stressing that the Billings method of natural family planning is a new development, Billings said, "The old rhythm method is obsolete. It was good for some couples, but not enough. Some women's cycles are too irregular."

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FAMILY HUG—A man who has just lost his job feels love and support when his entire family engulfs him in a huge hug. The therapeutic effect of such hugs is described in the article by Theodore Hengesbach. (NC photo)

Expert says we all need four hugs every day

by Theodore Hengesbach

Recently, a well-known writer on human relationships, Virginia Satir, said that people really need a minimum of four hugs a day.

Her words made me think just how important expressions of affection are in love and in marriage. These musings, in turn, led me to a conviction about priority of the hug.

Four hugs a day—what a wondrous thought! Hugs can take the form of full embraces, gentle or almost crushing; a squeeze of the hand, or a simple touch.

Such contact establishes a relationship that provides needed physical contact and warmth. Hugging involves reaching out and taking in. It is an experience of support, a giving and a receiving as well as a gentle caring. The hug helps give people a renewed sense of self-worth and a vital tangible relationship with one's world.

PEOPLE NEED their four hugs every day, according to Ms. Satir. But, she goes on to say, after the first four, each one is icing on the cake, a bonus. And, just in case anyone is concerned, no one can overdose (O.D.) on hugs!

A friend of mine says this need for hugs q.e.d. (four times daily), finds expression in one of his favorite quotes, or laws, on human relationships. An experienced hugger and huggee, his law reads: "Crabbi-ness is in inverse proportion to hugs."

I am not trying to establish here scientific validity of the connection between hugs and a sense of well-being—although some interesting and promising research has taken place in this regard at Purdue University in West Lafayette.

I do want to suggest, however, that the hug is important. And for those intimately involved in family life, there are people

around to hug; people who will hug us in return. Even more important, these are persons who exist close to the heart of one's life and not merely on its fringes. The hug physically expresses and develops the intimate bond between significant persons in one's life. This makes the hug an act of highest priority.

The hug is so easy to give. It is such a luxurious gift to receive. It can be planned or delightfully spontaneous. It can be given or received in widely varying degrees of intimacy. It is always sensual, but it may or may not be sexual. The hug is a generous act of self-expression. Yet it can be controlled in meaning and purpose.

ALTHOUGH the hug is not the prerogative only of the married, it is an expression of affection that should have special significance for two persons who have so fully committed their lives to one another. Sometimes, however, it can happen that couples overlook the delights of the hug or do not fully savor them in the rush toward explicit sexual activity.

Sometimes, married couples see the sensual experience of the hug only as means to an end, intercourse, rather than as a worthy end in itself. If this becomes the rule within a relationship, however, married couples will miss out on many tender nuances of the hug.

Marriage and family is an appropriate school in which to learn techniques of affectionate behavior. There is not one among us who is an expert when it comes to fashioning our ever-developing relationships. Marriage is an environment in which people must continue to practice and learn affection.

I can only suggest this as delightful homework: practice the hug at least four times every day.



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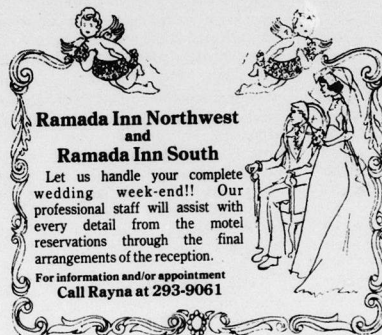
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(Criterion photo by Ruth Ann Hanley)

Why no married saints? It's a difficult vocation

By Patrick Joyce

"Why," a cynical friend asked me long ago, "do you suppose that so few married people get canonized?"

"Yeah," I replied, "all the saints do seem to be single, and the few married people who make it are usually canonized in spite of being married; it's like a handicap. All the women saints are either virgins or widows—never wives."

"It's because married people don't have anyone to lobby for them in Rome," my friend said. "All these priests and nuns have religious orders working for them, sometimes for centuries. Who's going to go to bat for some husband or wife who died 150 years ago?"

My youthful piety wouldn't let me accept my friend's reasoning, but he did make me wonder why so few married people are listed in the calendar of saints—and why it seems that no married couple has been jointly canonized.

Only after I was married and the father of four did I discover the answer: Married life can be the most difficult of all vocations, often even more demanding than the priesthood or the religious life.

While we all need the help of other people and the grace of God to achieve sanctity, husbands and wives—unlike priests and Religious—have a unique dependence on each other.

I suspect that most husbands and wives go to heaven together or they don't go at all. Of course, a few saintly men, like the Old Testament prophet Hosea, triumph in spite of less than virtuous wives, and occasionally a St. Monica reaches for the heights of sanctity while her husband is busy cutting corners on earth. They are the exceptions. In marriage we become not only two in one flesh but in the spirit, too. As our lives are united on earth, so are our destinies in heaven.

NOWHERE IS this union of husband and wife so important, so maddening and so joyful as in parenthood. It starts with an act of love—that's the easy part—and quickly turns into the long hard work, punctuated by bursts of happiness, of raising them.

I wish I knew the secret of painless and effective child-rearing. I'd whisper it in my own ear and then proclaim it to the world. Instead, I find myself shouting at the kids, ignoring them, spoiling them, doing all the things that everyone agrees are wrong.

But, if my patience with my children is short, I have even less patience with the experts who write about "parenting," parental roles and the all the abstract formulations that pass for wisdom in some sociological circles.

The only thing I am certain of—in angry times and calm—is that these little rascals are my children, not just my wife's, and I have not only a duty, but also a right, to raise them.

Precise parental roles, traditional or avant garde, are not really important. Family life is too intensely personal to nail down its elements neatly. Roles vary from family to family and always have.

My wife excels at teaching the kids to shoot pool. I'm great at nursing them back to health when they are ill or get hurt. This works well for us but I wouldn't recommend it for everyone.

WHAT I WOULD recommend is that husbands and wives both look on married life not as a sociological institution but as a vocation, a calling every bit as divine as the vocations of the priesthood and the religious life. Everything else—career, personal fulfillment, money and success, should take second place.

Easier said than done, but better said than left unsaid!

The kind of sacrifice involved in this is impossible if married life is seen as only a social phenomenon. It is possible, although difficult, if married life is seen as a divine calling, a vocation shared by husband and wife, and if children are looked on as gifts from God.

Just as all the law and the prophets are summed up in the two great commandments of love, the eternal destinies of married people can be summed up in two final questions:

"Have you loved one another as I have loved you?"

"Have you loved these little ones as I have loved them?"

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Recognize stresses to make 'I do's' last

by John R. Sullivan

Our neighborhood is one of modest affluence, which is to say we're a long way from the lifestyle of "Dallas," both materially and emotionally.

Yet, I am hard pressed to count the number of divorces, separations and other family troubles that have afflicted our friends and neighbors over the past few years.

These aren't crazy people or particularly selfish folk. They don't appear to be mean, excessively ambitious or impulsive. So what happened?

The common thread appears to be that each family reached a sticking point—a point of stress that became their undoing.

Marriage appears to be full of possible trouble. But there is usually a way to cope, a graceful way to yield to change or differ-

ences, to be flexible about what bugs you.

One reason is that, usually, we recognize the approach of troubles and their source. Once alerted, we can act.

But sometimes we aren't alerted. Some things in life really are of "good news, bad news" variety. We see the good, but miss the implications for bad—in this case, stress.

Some potential sticking points are fairly obvious: When one partner loses a job, there are sure to be some difficult times. But what about a family vacation? That, too, can cause stress.

THESE AND other events are included in the Social Readjustment Rating Scale developed by Thomas H. Holmes and Richard H. Rahe. The scale includes 43 events shown to cause personal stress.

The most stressful event on the scale is

death of a spouse; the least, a minor violation of the law, such as a parking ticket. In between are several with special meaning to married couples.

Most stressful events involve one simple word: change. It appears that any time we change expected patterns of our lives, we create a certain amount of stress in ourselves and in those close to us.

Switch from jogging to tennis: stress. Sleep late after a lifetime of early rising: stress. Some of these situations—change itself, for that matter—are inevitable results of living.

Some stressful situations appear to be a consequence of marriage, according to Holmes and Rahe.

Marriage itself is said to be stressful. Also stressful are pregnancy, birth of a child, moving to a new home or getting a mortgage.

When a wife takes a job or quits a job there is stress both for her and her husband. Likewise, stress occurs when one receives a raise or promotion or accomplishes some outstanding feat.

THERE ARE many more examples. The most stressful fall into the "good news, bad news" category. That is not to say that stressful events in marriage must lead to marital discord.

But recognizing potential for stress and the need to adapt to change may be the first step toward successfully coping with potential trouble.

That is the firm conviction of one friend after a particularly unhappy experience.

"My wife and I were doing all the right things, we thought," he said. "I went back to school to earn a degree. My wife also went back to school for her degree, and then she earned a master's."

"I got a better job and she got a job. We worked hard to spend time with the kids, to have them participate in all the good things that were happening in our lives, and they seemed to respond well. They were responsible, happy teen-agers."

"But neither of us saw the cloud behind the silver lining. We didn't understand that we had to adapt to each other again. And before we knew it, we were acting like we didn't want to," he said.

He added: "If we had understood that 'good news, bad news' idea, we might have had a better chance."



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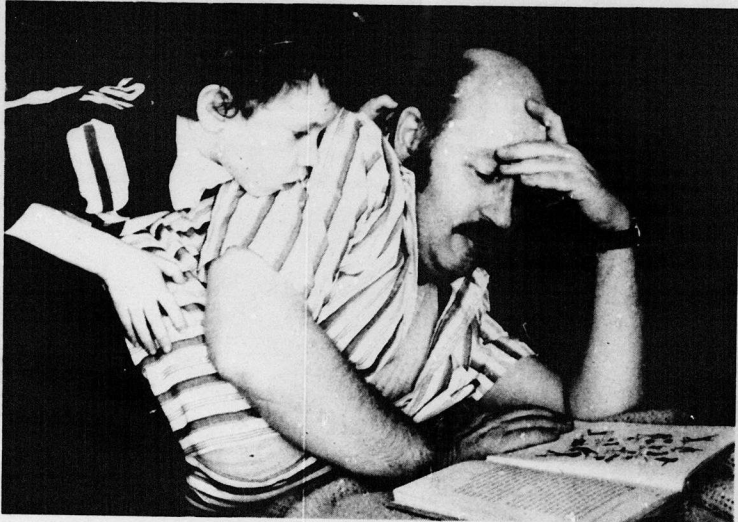
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Madeleine Hilderbrand



TIME—Spent together, a father and child discover that time builds strong bonds. Especially with many women working outside the home, nurturing of children must be shared by mother and father. (Criterion Photo by Ruth Ann Hanley)

Children's needs call for work reforms

by Dolores Leckey

In the 20th century, a lot of married women went to work outside the home. A lot of married men got some new jobs at home.

Last October, when an international Synod of Bishops in Rome discussed the role of the modern Christian family, the U.S. synod delegation spoke about the changing roles of men and women. It stressed equality of men and women and acknowledged that work is a means "for persons to develop their own creative capabilities and skills." The delegation said the synod must, together with the people of the church, "discern these changes in the light of the Gospel."

The U.S. delegation did not discuss in depth the practical consequences—problems and benefits—that arise when both husband and wife, mother and father, work outside the home. But this is precisely what many men and women believe should constitute an ongoing conversation.

One of the first issues a married couple with two careers must face is child care. Mothers of my generation tended to put careers on hold for five or 10 years to devote full time and energy to their children's early development, as I did.

My husband and I wanted to be primary agents in the intellectual and spiritual formation of our children. This meant that I stayed home and my husband worked outside the home. While he shared in the care of our children to the extent possible, most of our children's early interaction was with me.

MANY YOUNG parents today look for ways to restructure the workplace so that young children can be nurtured in the intimacy of their own homes, by both parents, while both parents maintain careers. It is a challenge, to be sure, but some employment "reforms" might make it possible.

—Part-time work with benefits would help.

—So would parental leave (like maternity leave). This would allow fathers and mothers to be present, perhaps at different times, with young children.

—At-home work is another possibility.

Studies have shown many jobs can be done quite well, at least some of the time, at home.

Such reforms may force many institutions of society to examine attitudes toward home and family.

The time when both parents are likely to be working outside the home is when children have reached school age. New issues then arise.

In my case, as the children grew, former interests, temporarily retired, also grew. They led me to graduate school, then to a part-time job with career commitment, and then to full-time work.

As this evolution unfolded, no amount of reading could dissuade me from trying to be superwoman, nor could it get my supportive husband thinking like a housewife. He would—and did—help as long as I continued to take care of practical family needs. There seemed to be a fixed pattern: Only I knew whether there was milk for dinner!

WE WERE ABLE to work out with relative ease who would attend a particular teacher conference or afternoon ball game. There was no problem if I was needed to bring oranges to soccer games or my husband was needed at the ballet board meeting. There was a problem in that I felt I was the one to make sure all these details were carried out.

As we talked about how to share responsibility in homemaking, we realized the real issue was sharing the executive function. My husband said he had to learn to see and think about details of family living.

So, some evenings, there was no milk! But the family began to shape a new way of being a community, a way suited to new, shifting responsibilities.

To reach the point of exploring shared life and labor in all its details required of us, as wife and husband, as friends, some honest evaluation. We've examined how much we value each other's outside work, not only in monetary terms, but in other terms. We've discussed how we regard household tasks, how we see our gifts and competencies in terms of family living.

Obviously our maturing children had to be involved in the conversations. We let them know they are needed by us, just as we are by them—that there is something

at stake called "common good."

Most important, we tried to keep in focus that people make a home, that fun and prayer, forgiveness and a sense of humor are real dynamics of the "domestic church"—the Christian family.

And frequently we express gratitude for God's confidence in us as stewards of many responsibilities.

Many forms (from 13)

enormous help in strengthening their family unity and in making their own contribution to the life and unity of the church."

Bishop Stafford told synod delegates that the church has a role to play in strengthening mixed marriages on the spiritual level. The church can help prepare the couples for marriage. It can provide a meaningful liturgy for their weddings. And it can offer pastoral assistance to couples in all human and religious facets of marriage, he said.

According to Bishop Stafford, this kind of thinking does not "override or ignore the real differences which will exist in the faith orientation of the marriage partners in an interfaith marriage." Nor is it a question of calling for more mixed marriages.

But, he said, "there is an admitted area of potential growth even in the religious life" of these couples. He encouraged couples in mixed marriages to meet together in groups in order to offer each other "mutual enrichment and encouragement."

The bishop pointed out that the church's efforts on behalf of mixed marriage partners may help strengthen the marriages. The alternative, he said, is to declare a sort of "religious truce" in the marriage whereby each person simply goes his or her own way in religious matters. But, he explained, "this creates a climate where religious indifference can thrive."



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No. 78

ARE YOU FIT
TO BE TIED?

14 QUESTIONS FOR WOULD-BE MARRIED

No. 79

MEDLEY—These three marriage and family life pamphlets, written by Criterion News Editor Valerie Dillon, are available in single copies at no cost by writing to Catholic Information Service, Knights of Columbus, P.O. Box 1971, New Haven, Conn. 06509. The front page supplement article, "Ready to wed? Here's quiz to find out" was excerpted from Pamphlet No. 79.

Here's quiz (from 11)

needed to mature love—to let the first flash of passion die down to a glowing flame . . . or else peter out altogether. Time is needed, too, to allow individuals to see one another under all kinds of circumstances.

What do you share?

The more you have in common, the more solid your foundation for a lasting union. We don't refer here to hobbies or tastes in music, mutual love for mushroom pizza, or the same favorite TV shows. Rather, sharing is important when it involves deeply held values and concerns.

Some important commonalities are intellect, education, social and cultural background, religious beliefs, long-range life goals and expectations in marriage (including plans for children).

Every now and then, we meet an ecologically happy couple who come from different worlds, but they are the exception. If you and your spouse-to-be are more alike than different—chalk up a plus for your side!

Are you in love?

"Love" is probably the most misused, misunderstood word in the English

language. Its meaning in today's culture runs from the sublime to well into the ridiculous. Unlike what many youngsters believe, true love can survive beyond soft lights and music, romantic evenings and murmured "sweet nothings." And deep love can exist and flourish with or without perfect sexual compatibility.

If you genuinely love someone, you're likely to have these feelings:

- care and concern—that is, a deep interest in the life and genuine growth of that person, apart from what consequences such growth might have for you;
- respect—which means looking at that person as a unique individual with certain strengths and flaws, and accepting the person on his own terms;
- knowledge—which involves a deep understanding of the heart and mind of this person. Genuine love isn't blind, but sees below the superficialities of behavior to the person within;
- giving—the most important characteristic of love. The lover is OTHER-centered, looking for chances to perform acts of kindness, tenderness, protection, support and friendship.

Love is not simply a feeling, but a conscious decision of the will. Without such love, no real commitment or fidelity can long survive.

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shed self-centeredness to reach others.

seek the good of the other family members, often above our own.

MARRIAGE and family life often lull us into taking those we love most for granted. Crisis erupts when, for example, teenager stops conforming to our view of the good child he once was. A wife who has been content to stay home wants to begin a career. A husband wants to develop a new life style by getting out of an unexciting job. Because we lose touch, unexpected behavior thrusts our relationship into crisis.

John's experience as a "house husband" led him to realize that he had to be in touch with those he loved. "I had come out of my own dreams," confessed John, "and allow Sean (his son) to be part of my life for me to be in his dream too. It was to allow that she (Yoko) existed other than just the way I saw her or thought I saw her as a female and the same with the children."

John began to realize that marriage and family life were designed to create an environment of growth. Growth leads to full development of the other's potential and not growth toward the expectations of oneself. Allowing a child or spouse to follow his or her own path takes the preme act of love.

In 1973 according to John, Yoko kicked him out. Seven years later John reflected, "I'd lost was a whole life with someone. It's the old game of everybody's trying to win, you know? . . . but what they don't realize is that you have to start again and go through the same pattern with the other person anyway, and you reach the end points, then if you can't go through the end points, then that's when they div-

orce again."

FOR SOME reason, it appears easier to change the trappings that surround our life rather than to question our perception, attitude, or expectations about these events or relationships.

Ken Keyes repeatedly makes the point in his book, "The Handbook to Higher Consciousness," that we make ourselves unhappy, even angry because we continuously make the irrational demand that other people be other than they really are. John seems to have come to a similar con-

clusion. If his marriage and family were going to work, John might be overheard saying: then I'll have to change.

I know too little about John Lennon to hold him up as an idol for family and marital relationships. However, it seems to me that his reflections have an air of truth to them. There is nothing here that cannot be reached and achieved by each of us as well. Regardless of our situation, marriage and family life is something to be worked at. Marriage and family life is the kind of work that is often painful, hard,

yes even frustrating; yet it is the type of work that produces one of the most meaningful experiences of human life. Within family, we are offered the opportunity to share the very souls of other persons. If only we would open ourselves to that experience.

Finally, John Lennon has given marriage and family life some very good press. Because of his commitment to make his family life work. Because he is the cult hero that he is. The extensive reporting about his life at the time of his death has said to thousands upon thousands—marriage and family life are worth doing.

If John Lennon had left us only that, it would have been enough.

The Story Hour

Paul reveals Christ in stripes, prison

by Janaan Manternach

It was almost midnight. Paul and Silas stood in their maximum security cell. Their feet were chained to a stake fixed in the stone wall. It was dark and damp.

Their backs hurt terribly from the public flogging earlier that day. But their hearts were full of praise for God. They were singing hymns to God and praying out loud. The other prisoners listened in surprised silence. They could not believe how anyone could sing in so awful a place.

Suddenly a loud, rumbling noise overwhelmed the voices of Silas and Paul. The prison shook violently. It was a severe earthquake. The very foundation of the prison seemed to move. The locked doors of the prison flew open. The earthquake's violence ripped the prisoners' chains free from the walls.

The jailer woke up with a start. He reached for his sword. To his horror he saw that the prison doors were swinging open. He was sure all the prisoners had escaped. That meant punishment for him, maybe even the death penalty for negligence. The jailer raised his sword, ready to thrust it into his heart. Suicide would be better than facing his angry superiors.

Just then Paul called out to him, "Do not harm yourself! We are still here." The jailer called for lights. A guard rushed in with two torches. They looked around the maximum security cell. Paul, Silas and the other prisoners were sitting on the floor. The jailer was amazed that they had not escaped. He could not understand these unusual men.

He ran into their cell. He fell at the feet of Paul and Silas. His whole body was trembling with fear. He just knelt there shaking for a few minutes. He could not even speak.

Then he slowly got to his feet. "Come with me," he said to Silas and Paul. The jailer led the two out of the prison. Once outside he turned to them and asked very seriously, "Men, what must I do to be saved?"

Paul smiled at the man. He answered without any hesitation. "Believe in the Lord Jesus and you will be saved, along with your whole family."

Paul's words summed up the Christian message. Faith in Jesus as Lord and savior was the way to salvation. It still is.

Paul and Silas sat down with the man for a few moments. They told him more about the good news of Jesus. They announced God's word to him. The jailer was a Roman. He apparently had never

heard of the one God and his son, Jesus Christ.

The jailer believed what Paul and Silas told him. He expressed his faith in the one God. He professed his faith in Jesus as his own Lord and savior.

Even though it was so late at night, or better, so early in the morning, the jailer took Paul and Silas home. He bathed their wounds. Paul and Silas talked more to the man and his family about God, their Father, and Jesus, his well-loved son, the world's savior.

Paul and Silas then baptized the man and his whole family. The jailer, in turn, invited everyone to a festive dinner. The whole family enjoyed a delicious meal. They were celebrating their new faith in God. It was a great party.

Suggestions for parents, teachers and young people using the Children's Story Hour for a discussion together:

PROJECTS:

1. Pretend that you are commissioned to create the scenes of the earthquake that are part of a movie about St. Paul's life. Draw sketches that show your images of that awful moment.
2. A story about this event in Paul's life

has been written by Carol Granger in an Arch paperback book, "The Jailer Who Changed His Mind," 1971, Concordia Publishing House, St. Louis, Mo. You may want to add this book to your collection of bible stories.

3. During the next week or two search in newspapers and magazines for stories of people who are released from prison. Plan with your family to pray for these people so that they will choose to live good and productive lives.

Read and discuss the story. Questions like the following may guide your conversation.

QUESTIONS:

- What did an earthquake do to the prison?
- How did Paul keep the jailer from harming himself?
- How did the jailer react when he saw the prisoners had not escaped?
- What did the jailer have to do to be saved?
- How did the jailer treat Paul and Silas?
- Why was a great party held at the jailer's home?

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Leviticus 19:1-2, 17-18
1 Corinthians 3:16-23
Matthew 5:38-48

RD KEND

1981
DINARY TIME

neighborhood associations, business partnerships and family get-togethers all based on this common sense principal. clear, simple, and direct: "if you scratch my back, I'll scratch yours."

We're delighted with the common sense we discover in the first reading. It probably be appalled by its absence today's gospel. We can't quite believe ears as we hear Jesus say that we would love our enemies. If you're taken court over your shirt. He says, give your adversary your coat as well. Lend money to anyone, bad risks along with the good. If someone attacks you, forget about self-defense; do not counter violence with violence.

We tell ourselves that Jesus exaggerated to make a point. Surely He couldn't ask us to live this way. Through a process we call rationalization, we attempt to discover what Jesus is really saying. We talk about the "spirit" of the law; distinguish between a "just" war and an "unjust" war. But the simple command, "love your enemy," comes back to haunt us.

In order to abide by it, we would have to depend completely on the strength of God himself. But total dependence on another we all know, is eminently impractical.



St. Ambrose Parish

Seymour, Indiana

Msgr. Cornelius B. Sweeney, pastor

by Valerie R. Dillon

St. Ambrose Parish in Jackson County is 121 years old, with a lot of history behind it and a lot of people who've been around awhile.

There's Alice Fox, described by her pastor as "one of our stalwarts" who was married at St. Ambrose and had her "wedding dance" upstairs in the old school. There's Tom Fettig, Seymour's postmaster—"I've only been here 50 years, that's my age!"—whose family traces back to 1846 when his great grandfather had a harness and luggage business in town. And there's parish secretary Loretta Henkle, in St. Ambrose since third grade—"never mind how long that is!"

But if you ask what is the strength of St. Ambrose Parish, the answers won't focus on past history but on the present.

Ask Msgr. Cornelius B. Sweeney, pastor since 1975, and he quickly tells you the parish's greatest strength is "the deep faith of the people," their daily acts to help anyone in need.

He explains that lay people open the church at 6 a.m. to give Communion to six or seven others unable to attend morning Mass. Daily Mass is still said, and the school children "are led not driven" to attend. Msgr. Sweeney proudly notes that average daily adult attendance at morning Mass this year is 23.

"If there's a sick parishioner or there's been a death, I might say to someone at Mass: 'Stand by, we might need you today.' Every evening at about 6:30, a

small group gathers on their own at the church to say the Rosary for peace. Also, our people, at great sacrifice, are sustaining our school."

THESE ARE "strong signs" of the people's faith, Msgr. Sweeney says.

He spoke of the good works of the Legion of Mary, who call on newcomers and minister to families where there's been a death or emergency. According to Loretta Henley, the Legion just had its 1,744th meeting. Msgr. Sweeney also praised the generosity of the Daughters of Isabella, the leadership of the CYO and the efforts of the Knights of Columbus to establish "its Catholic presence."

"We don't really get too organized here . . . we just work together," explains the pastor. "Our strength is in the lay people."

Ask Alice Fox about the strength of the parish and she also responds quickly: "The greatest thing that happened to this parish and the whole community was the day Monsignor was appointed here."

"Daily Mass is really something . . . Monsignor's homilies are for the children, but they're something you can take home and remember," Alice declares. "When he visits the hospital, he doesn't just visit Catholics, he visits everyone. I've had people tell me how much they appreciated that."

Tom Fettig chimes in, "It's amazing how much Msgr. Sweeney has brought to us. It's just wonderful to see his shining face; he's always there."

IN FETTIG'S VIEW, the variety of priests over the years—"each with different insights"—has been a strong factor in the parish's growth. Another strength has been the influx of new people.

Homogeneous for generations, Seymour and the parish began to diversify after World War II when Freeman airfield was converted into an industrial park and large companies brought in people from all over the United States.

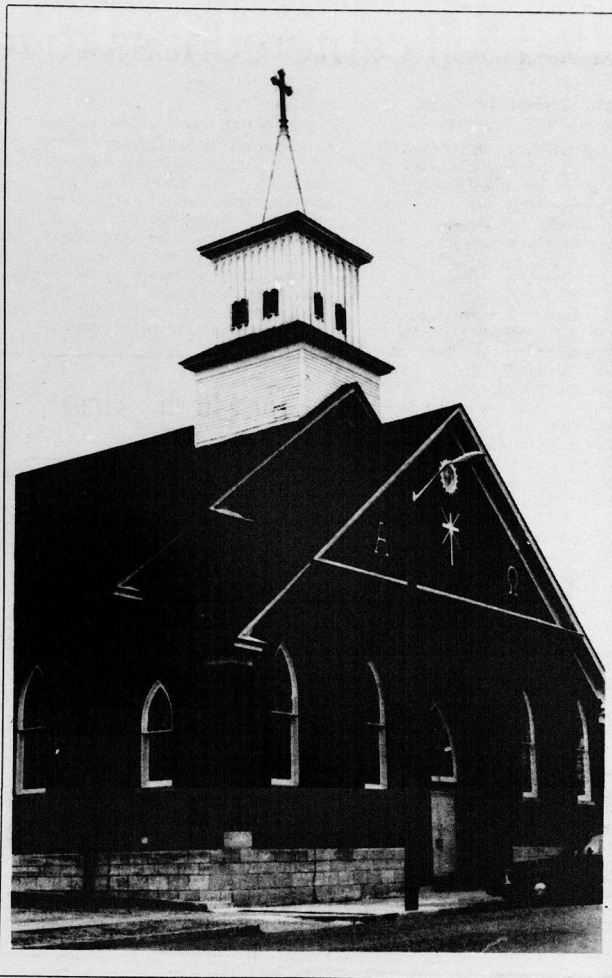
"One of the hardest things to accept," recalls Fettig, "was the new people who came in with their new ideas. But this really has been to our benefit. It helped to make us stronger in a lot of ways. It shows up in our schools—they're strong and vibrant."

Fettig, a past president of the Seymour Chamber of Commerce, remembers the inclination to say, "What do you know about it?" to newcomers. "But if you sit back and listen to their ideas, you gain from it. Eventually it binds you together and makes you strong."

Chris Cameron, director of education and school principal, agrees. He sees the parish as a healthy blend of the traditional and liberal.

"OUR BENEDICTINE Sisters still wear their traditional dress and it's something the parish likes. Yet we're willing to move ahead with new ideas. We accept people from the outside."

Among the newest parishioners are some 40 Vietnamese. A bilingual program helps the children to learn English, and in Alice Fox's words, "those children get up and read beautifully at morning Mass—sometimes better than the other children."



States Cameron, "We're traditional in so many ways. But our parish has been spared the conflict many parishes experience between the old and the new."

With a laugh, Msgr. Sweeney adds, "the older parishioners have adopted the attitude, 'if they let me say my Rosary, I'll listen to their banjo.'"

What has made this accommodation to change and diversity possible? Again Msgr. Sweeney returns to the concept of faith.

"You can feel it in the pulpit, when you're saying Mass . . . in their responses. The people here at St. Ambrose are hungry for God."



SHARING—Alice Fox and Tom Fettig look over a program describing the history of St. Ambrose Parish and School. (Photos by Valerie Dillon)



LEADERSHIP—Above is Chris Cameron, parish director of education, and (at right) Msgr. Cornelius Sweeney, pastor, and Loretta Henkle, parish secretary.



Reagan appoints Vatican envoy

WASHINGTON—President Reagan has appointed a California businessman, William A. Wilson, his personal representative to the Vatican.

The White House said Wilson, a long-time personal friend and political adviser to Reagan, would visit the Vatican from time to time to exchange views with Pope John Paul II and other Vatican officials "on international and humanitarian subjects of interest and concern to the Holy See and the United States government."

Wilson, a convert to Catholicism, replaces former New York Mayor Robert Wagner, who was appointed President Carter's personal envoy in 1978.

The Vatican and the United States do not have full diplomatic relations.

Born in Los Angeles, Wilson is a Stanford University graduate and a World War II veteran. A millionaire and a member of Reagan's "kitchen cabinet" of close personal advisers, Wilson had served since last November's elections as head of the Presidential Personnel Advisory Committee, which sought out Reagan loyalists for administration positions.

He has known Reagan for 20 years and was appointed

by the then governor of California to the board of regents of the University of California. He also is a member of the board of St. John's Hospital in Santa Monica.

The White House announcement said Wilson is active in real estate development and has cattle interests in the United States and Mexico. Earlier he was in the oil tool business.

The job of personal envoy to the Vatican is an unpaid position, although expenses for travel and entertaining are provided.

The amount of time spent in Rome varies from envoy to envoy. Wagner averaged seven or eight trips per year, usually for only three days to a week, but occasionally stayed in Rome for as long as a month.

Wilson is the fifth presidential envoy to the pope. The first envoy, Myron C. Taylor, was appointed by President Franklin D. Roosevelt just before World War II and served until 1951.

After Taylor, the post went unfilled for nearly 20 years after a controversy erupted over whether a presidential envoy to the pope was necessary during peacetime.

President Nixon appointed former Sen. Henry Cabot Lodge to the position in 1970. Lodge served until Carter, in his first year in office, appointed David Walters of Miami.

Walters resigned after the death of Pope Paul VI in 1978 and asked not to be reappointed.

Americans United for Separation of Church and State had asked Reagan not to appoint a replacement for Wagner. The organization, which traditionally has opposed the appointment of the envoy, urged the new president to "let this position die a quiet death."

Catholic enrollment remains constant

WASHINGTON—Despite a decrease in the number of school-age children, enrollment in Catholic elementary and secondary schools has remained relatively constant over the past five years, a study by the National Catholic Educational Association (NCEA) indicated.

The average decline in enrollment in Catholic schools from 1975-76 to 1980-81 has been 2 percent on the elementary level and 1.2 percent on the secondary level.

During that same period the total number of school-age children in the United States declined about 9.7 percent, an annual average of 1.9 percent for elementary pupils and 1.5 percent for secondary pupils. And total enrollment in public and private schools has declined consistently since 1970.

These and other findings have been published in "A Statistical Report on U.S. Catholic Schools 1980-81," prepared by Basilian Father Frank Bredeweg, NCEA Data Bank consultant. The study presents national statistical information on Catholic elementary and secondary schools, enrollment and faculty and, where similar information is available, makes comparisons with other private schools and with public schools.

The study found that private schools today enroll a significant percentage of the nation's elementary and secondary school pupils and will represent a higher percentage of total enrollment in the 1980s than they did in the 1970s. In 1980 private schools served a larger share of elementary and secondary school pupils (10.9 percent) than they did in 1970 (10.5 percent). And this percentage is expected to increase to 11.2 percent by 1985.

Although Catholic school enrollments today constitute a smaller percentage of private elementary and secondary education than they did at their high point in the mid-1960s, they are no longer declining as they did between 1965-66 and 1976-77.

Other findings of the study include:

► Catholic elementary school enrollment is proportionately distributed over grades 1-8, with about one half of the enrollment in grades 1-4. This distribution suggests that enrollments will be stable in the future.

► Catholic schools remain integrally involved with minority education and urban problems in the United States. Today black and Hispanic pupils represent about one-sixth of the total enrollment in Catholic schools. In the past 10 years enrollment of black Americans in Catholic schools has risen from 209,500, or 4.8 percent of total enrollment, to 252,900, or 8.1 percent of total enrollment. In the same period enrollment of Hispanic-Americans in Catholic schools has risen from 216,500, or five percent of total enrollment, to 256,000, or 8.3 percent of total enrollment.

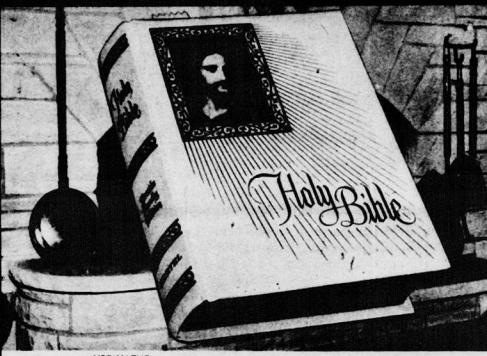
► The percentage of Catholics in Catholic schools has declined from 95 percent of enrollment in 1970 to about 91 percent in 1979. The decline is due in great part to the increased percentage of black students in Catholic urban schools.

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February 21

"Boost Your Spirits" winter dance will be sponsored by the Central Catholic Youth Booster Club at LaScala Restaurant ballroom, 110 S. Meridian St., Indianapolis, from 9 p.m. to 1 a.m. Admission: \$10 per couple; \$5 singles. For tickets call 266-0140, 637-3680, 632-7175, 784-9426 or 784-2183.

The annual German dance at the K of C Hall, 511 E. Thompson Road, Indianapolis, will be from 9 p.m. to 1 a.m. Doors open at 8:30 p.m. Tickets are \$5 per person. Call Eva Oakley, 787-7563, or Judy Looney, 787-1114, for reservations.

February 22

St. Bernadette parish, 4826 Fletcher Ave., Indianapolis, is sponsoring a monthly card party the last Sunday of each

month. The event begins at 2 p.m.

The southern Indiana group of Separated, Divorced and Remarried Catholics (SDRC) will meet at St. Mary school, New Albany, at 7:30 p.m. For more information call Tom Traugher, 812-948-8124, or Evelyn Kehoe, 812-945-1265.

The second in a three-night program on "Sexuality—God's Gift" will be held at St. Maurice parish hall, Napoleon, from 7 to 9 p.m. The religious education programs of St. Maurice, Napoleon and Millhouses are sponsoring the inter-parish event for teens and adults in the area. The third section of the series will be on Sunday, March 1.

February 23

All church singers and musicians are invited to the monthly

meeting of the Indianapolis Chapter of the National Association of Pastoral Musicians from 7:30 to 9:30 p.m., Clare Hall, Marian College. Call Charles Gardner, 812-634-4519, for further information.

An introductory aerobic dance class will be held at the St. Vincent Wellness Center, 622 South Range Line Road, Carmel, from 7 to 9 p.m. Five Mondays and Wednesdays through March 25. Call the Center, 317-846-7037, for details.

February 24

Separated, divorced and remarried Catholics (SDRC) will have a meeting at 7:30 p.m., St. Mary School, 209 Washington St., North Vernon. For further information call Father Robert Drewes, 812-346-3604.

February 25

A meeting of members of the SDRC group in the Indianapolis area will be held at 7:30 p.m., St. Luke cafeteria, 7570 Holliday Drive, East. For further information call Beverly Boone in Anderson, 642-3588.

February 27 to March 1

Two retreats are scheduled in Indianapolis this weekend. A men's retreat will be held at Fatima Retreat House, 5353 E. 56th St., phone 317-545-7681. A "Togetherness" program for married couples is scheduled at Alverna Center, 8140 Spring Mill Road, 317-257-7338.

February 28

St. Andrew parish, 4000 E. 38th St., Indianapolis, is sponsoring a Monte Carlo from 7 p.m. until 1 a.m. Adults, 18 years and older, are invited.

A Monte Carlo night will be held at Chatham High School, 5885 Crittenden Ave., Indianapolis, beginning at 7:30 p.m.



Piano duo to offer family concert

Giannina Hofmeister (at left in photo), of Immaculate Heart Parish and Elizabeth Lane, a nationally acclaimed piano duo, will perform a family concert at 7:30 p.m. Thursday, Feb. 26, at St. Thomas Aquinas Church, Indianapolis.

They will play "Carnival of the Animals" by Camille Saint Saens. Actor Jerold Kappel will augment the musical score with comic narration. A reception at which the audience can meet the artists will follow the performance.

Tickets are \$4 for adults and \$2 for children. Proceeds will benefit the child care program sponsored by Fairview Presbyterian Church.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony,

6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher

parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Remember them

† **BARRON, William**, 85, St. Catherine, Indianapolis, Feb. 17. Brother of Mary Lipferd, Mabel Burris, Leona Kaperak, John and Ernest Barron.

† **BEYERSDORFER, Anna Marie**, 77, St. Mark, Indianapolis, Feb. 14. Aunt of Carole McGranahan; great-aunt of Debra Coleman and Rose M. Kirby.

† **CLEARY, Douglas L.**, 77, St. Malachy, Brownsburg, Feb. 13. Husband of June; father of Carol Armstrong, Geraldine Zeunik,

Janet Dodd, Michael, Thomas, Joan, Patricia and Mary Cleary.

† **CUNNINGHAM, Simon M.** (Cy), 80, St. Andrew, Richmond, Feb. 14. Father of John Cunningham.

† **FARMER, Robert Joseph**, 29, St. Michael, Charlestown, Feb. 11. Husband of Dolores (Taylor); father of James Farmer; stepfather of Rhonda, Kenneha, Shetila, Clinton, Daniel, Kevin and Ronald May; son of Mr. and Mrs. James B. Farmer; brother of Elizabeth Hunt, Terry

and Douglas Farmer; grandson of Peralce Pierce.

† **FERGUSON, Hazel** (Becker), 84, St. Catherine, Indianapolis, Feb. 18. Mother of Helen Gilman and Paul Becker; stepmother of Marilee Dillon.

† **GULLIVER, Stanley W.**, 71, SS. Peter and Paul Cathedral, Indianapolis, Feb. 11. Husband of Margaret; stepfather of Jane Walsh, William and Patrick Maher; brother of June Majors.

† **HALLER, Edward W.**, 75, St. Meinrad Church, St. Meinrad, Feb. 9. Husband of Lorina; brother of Carl and Albert Haller, Clara Nemer, Mildred Welmer, Pauline Hildenbrand and Nettie Ernst.

† **HILBERT, Minnie C.**, 94, St. Gabriel, Connersville, Feb. 10. Mother of Mary Sturgeon and Raymond Hilbert; sister of Barbara Glaub.

† **HORNEY, Mark**, 21, St. Lawrence, Lawrenceburg, Feb. 10.

† **HOUK, David William**, 38, St. Christopher, Indianapolis, Feb. 12. Son of Mr. and Mrs. James M. Houk; brother of Michael Houk.

† **JAMES, Ada Irene**, 71, St. Paul, Tell City, Feb. 3. Sister of Susie Cook.

† **MALOOF, Philip A.**, 49, St. Pius X, Indianapolis, Feb. 13. Husband of Shelby; father of Michael and Maribeth Maloof; son of Joe Maloof; brother of Robert and Donald Maloof.

† **McGOVERN, Michael F.**, Holy Name, Beech Grove, Feb. 18. Father of Carla, Jimmy and Larry McGovern; brother of Mary Jo Sevaska, Edward, John, James, Joseph and Thomas McGovern.

† **MISSI, Agnes**, 78, St. Mary, New Albany, Feb. 14. Wife of Raymond F.; mother of Mary Krueger, Dolores Karter, James and Paul Missi; sister of Pansy Wright, Orbyrie Jones and Harry Hatfield.

† **QUILL, William Pierson**, 77, St. Patrick, Indianapolis, Feb. 14. Father of Patricia Ann DuKate; brother of Patricia Hazelwood.

† **RESSLER, Marie V.**, 74, Immaculate Heart, Indianapolis, Feb. 16. Wife of Edwin P.; mother of David Ressler; sister of Frank Kropp.

† **RETTIG, Francis H.**, 75, Little Flower, Indianapolis, Feb. 13. Father of F. Joseph, Carole Mark-

ley, Jeanne Huffman and Kathleen Locke; brother of John and Raymond Rettig, Florence Siefert and Bertha Rettig.

† **WARD, Pearl**, 79, St. Anthony, Indianapolis, Feb. 13. Aunt of Dorothy Rose, Mary Louise Rishel and Bernice Yerh.

† **WHITAKER, Samuel M.**, 89, St. Patrick, Indianapolis, Feb. 14. Father of John and Joseph Whitaker.

† **WITT, Merle A.**, 66, Holy Guardian Angel, Cedar Grove, Feb. 7. Husband of Charlotte; father of Cheryl Meyer, Dr. Dennis, William and Jeffrey Witt; brother of Lucille Whitmore, Albert and Clyde Witt.

Burial Mass said for Henry Kern

A concelebrated Mass of Christian Burial was held for Henry C. Kern, 93, at St. Philip Neri Church, Indianapolis, Monday morning, Feb. 16. His son, Father Jo-

seph Kern, was a celebrant of the liturgy.

Mr. Kern was a member of St. Philip Neri parish for 52 years and was past president of the parish's Holy Name Society.

In addition to Father

Kern, co-pastor of St. Paul parish, Tell City, he is survived by two daughters, Good Shepherd Sister Rose Henry of Columbus, Ohio, and Rita Moravec of Chicago and two sons, Robert and James Kern of Indianapolis.

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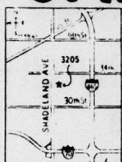
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Franciscan Sister Ruhl

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Francelia Ruhl was celebrated Wednesday, Feb. 11, at the motherhouse of the Sisters of St. Francis here. Sister Ruhl, 81, died on Feb. 8.

She entered the Franciscan community on Oct. 31, 1923. As an elementary school teacher, she taught in Ohio, Missouri and Indiana including St. Michael, Brookville, and Sacred Heart, Clinton.

Sister Ruhl is survived by one sister, Mrs. Elizabeth Dees of Ontario, Calif.

Sr. Backert dies at 97

FERDINAND, Ind.—Benedictine Sister Claudia Backert, 97, a former teacher in the Archdiocese of Indianapolis, died Monday, Feb. 9. The funeral liturgy was held Feb. 11 in the chapel of the Convent of the Immaculate Conception here.

Sister Backert, who was born in Rouelles, Alsace, France, on April 7, 1883, came with her family to Vincennes in 1890. She entered the Benedictine community on Oct. 22, 1905.

She spent 53 years teaching school. Among her assignments she taught in Tell City and Indianapolis. She also did painting and art work at St. Paul Hermitage, Beech Grove.

She celebrated the 70th anniversary of her first profession of religious vows in 1978.

There are no immediate survivors. One of her deceased brothers was Father Joseph Backert, a priest of the Indianapolis archdiocese.



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In Abu-Dis, outside Jerusalem, an elderly Muslim prays contentedly to Allah because a Sister from Ireland is at his side. It costs just \$65 a month for his complete care.

Six Sisters from India—a physician, two nurses, three social workers—live in Jordan, to work in the camps. They are no better off than the refugees. All six can live, teach, and work for only \$150 a month.

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Social disorganization 'mangling' blacks: priest

DENVER—Social disorganization in U.S. society is "mangling black family cohesiveness," said a black priest who has been an official of the National Office for Black Catholics (NOBC).

In a talk to a gathering mainly of black Catholics at Cure d'Ars Church in Denver the priest, Father Giles A. Conwill, listed factors in U.S. society that are harming black family life:

—The increasing number of black females to black males.

—The number of black males in prison. He said there are 329,000 black men in prison now. That factor threatens black family survival, he said.

—The growing acceptability of homosexuality.

—Unemployment, particularly of black teen-agers.

—Mobility. He said extended families living together are becoming less characteristic of blacks today.

Blacks need the family "to keep our race alive," the priest said. "The family is where we get our personal identity." Saying that the family provides love and recognition for its members, Father Conwill said people will express love later in life in the way they learned as children from their parents.

The 36-year-old priest, who is studying and doing research at Emory University in Atlanta, said factors causing a break-up of the nuclear family among blacks include:

—Unisexuality, in which there is a confusion of gender identification.

—"Anti-male, anti-maternal feminism."

—The "romanticizing of single parent-hood."

—Male-female relationships "that are temporary purposefully," and

—Black male-female competition.

Father Conwill, a priest of the San Diego Diocese, was highly critical of what he called the "Super Fly Syndrome," an increase in sexual activity among young black males who do not want to marry. These young men develop what Father Conwill called "super stud characteristics." He said they "lose respect for young black women" and develop "a pimp personality" toward black women.

Urging black families to return, "to the basic values of their Afro culture" and to be aware and proud of being black, the priest stressed the need for "strong black male figures."

He urged blacks to re-evaluate the educational system to ensure that it shows how religious and moral values are tied up with sexual values.

Concerning the treatment of blacks in the Catholic Church, Father Conwill said "the fact that the church hasn't promoted blacks to policy-making positions is an example of the racism that still exists in the church."

Noting the "scarcity of black priests," Father Conwill said there are about 300 in the United States. He urged black families to have literature about and pictures of black priests, nuns and deacons in their homes and to invite black priests and nuns into their parishes.

Koop named to health post

PHILADELPHIA—Dr. C. Everett Koop, surgeon-in-chief at Children's Hospital of Philadelphia and an outspoken abortion critic, has been named deputy assistant secretary for health in the U.S. Department of Health and Human Resources.

At a press briefing at Children's Hospital Feb. 13 shortly after the White House announced the appointment, Koop said he had accepted the job effective March 9 with the understanding that he would become U.S. surgeon general once a law is passed changing the age requirements for that office.

As the law now stands a person must be under 64 years of age 29 days before assuming the office of surgeon general. Koop reached 64 last Oct. 14.

Koop said Secretary of Health and Human Resources Richard S. Schweiker told him he would be named surgeon general as soon as enabling legislation is passed. The change in the law not only would lift age requirements for the post, but would also place four agencies within the Department of Health and Human Services under his jurisdiction.

Koop said also he had resigned from all pro-life organizations to avoid conflicts of interest.

A native of Brooklyn, Koop became surgeon-in-chief at Children's Hospital in 1948 at the age of 32. He is also professor of pediatric medicine at the University of Pennsylvania. Koop won world renown for completing the first successful separation of Siamese twins.

A Presbyterian, Koop has said there is a "complete and total conspiracy" to undermine the pro-life movement "by playing on the hidden bigotry of people against Roman Catholics."

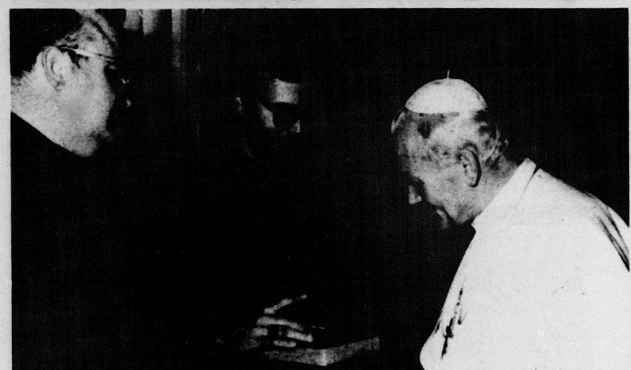
In an interview last year he said, "I say I am not a Roman Catholic at the beginning of my speeches against abortion. I say this because the audience is thinking, because of what the media has done to them, that this guy is speaking out of a prejudiced Roman Catholic point of view: 'Why doesn't he think for himself?' they ask."

The author of a book on basic human rights, "The Right to Live; the Right to Die," Koop toured the country last year with Francis Schaeffer, a Presbyterian theologian and philosopher, to conduct seminars on human rights issues. A film presentation used in the seminars, "What Ever Happened to the Human Race?" was televised in some cities.

Koop has said the protection of all human life must become an absolute priority in the United States so the country never becomes "an exclusive reservation for the perfect, the privileged and the planned."

Born in Brooklyn, N.Y., Oct. 14, 1916, Koop received a B.A. at Dartmouth College in 1937 and an M.D. at Cornell University in 1941. He also holds a doctorate of science in medicine from the University of Pennsylvania.

He and his wife, Elizabeth, whom he married in 1938, have two sons and a daughter. Another son was killed in a mountain climbing accident.



MEDALLION—A 14 karat gold medal marking the 1500th anniversary of St. Benedict's birth was produced by Terra Sancta Guild in Pennsylvania. Pope John Paul II receives the medal from Benedictine Abbot Jerome Hanus of Conception Abbey, while Benedictine Father Alphonse Sitzmann looks on.

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What's Cookin'?

Pitch-in brings out best in cooks

The dedicated eater who would dine at home every day of his life rather than be exposed to the indifferent food and expense of eating out may well be first in line at a pitch-in dinner. Only a fool or a mean thin person could fail to appreciate the superior qualities of food offered at such affairs. Contributors to pitch-in dinners struggle to produce their best-tasting, most successful dishes, since their effort will be judged publicly.

Good food enthusiasts learn to discern a pitch-in meal, whether disguised as a church dinner, club picnic, family reunion or whatever. Old favorites which Mom can't (or won't) fix appear on groaning tables. One such is Three Bean Salad.

Three Bean Salad

1 lb. can cut green beans
1 lb. can cut wax beans
1 lb. (2 c.) can kidney beans
2 tbsp. chopped green onions
¾ c. Italian salad dressing.

Drain all beans. Add remaining ingredients to beans and toss to mix; season to taste with salt. Refrigerate several hours or overnight. Before serving toss again, then drain. Dash with freshly ground pepper. **Makes 6-8 servings.**

Another make-ahead salad is this treat.

Day Ahead Salad

1 head lettuce (dry leaves)
1 head cauliflower
1 lb. bacon
1 Bermuda onion, sliced fine

Dressing: Mix

2 c. mayonnaise or salad dressing
¼ c. sugar
½ c. grated Parmesan cheese
Seasoning salt and pepper

Layer: lettuce pieces, onion slices, bacon bits, sliced cauliflower buds. Spread dressing on top, cover with plastic wrap and refrigerate overnight. Toss before serving. **Makes a huge bowl of salad.**

Hams, barbecued ribs, fried chicken and roast beef often dominate the pitch-in scene, but main dishes are not neglected.

Ground Beef Hot Dish

1½ lbs. ground beef
1 diced onion
2 c. cubed, uncooked potatoes
1½ c. diced, uncooked carrots
1½ c. diced, uncooked celery
1-10 oz. can tomato soup
1 soup can of water
1 can cream of mushroom soup

Brown beef with onion and then place in 3 quart casserole. Add vegetables, tomato soup and water. Bake covered at 350° until carrots are done (about 2 hours). Spoon cream of mushroom soup on top and bake uncovered for ½ hour longer. (Add more water during baking if necessary).

A similarly delicious but simple dish is this Seven Layer Casserole.

Seven Layer Casserole

Layer: Sliced potatoes
Sliced carrots
Chopped cabbage
Chopped onions

1 can corn, drained
2 lbs. ground beef, cooked until pink disappears

Top with a 15 oz. can tomato sauce and a bit of chopped green pepper. Bake 1½ hours at 350°.

Even the humble vegetable can be 'Queen for a Day' at the pitch-in dinner. Corn appears with cream, green beans with french fried onion, peas with mushrooms and pearl onions. On our menu a dressy potato casserole is a must.

Potato Casserole

Dice: 10 cooked potatoes
1 large onion
1 green pepper
1 can pimientos
¼ lb. Velveeta cheese
Add: 1 slice of fresh bread, chopped fine
Parsley
1 c. melted butter
Enough milk to moisten.

Mix the above and add salt to taste. Place in a 9"x13" pan and cover with crushed cornflakes. Bake 45 minutes to 1 hour at 350°.

Serves 16.

Whatever cause the pitch-in dinner serves, whether it be parish community, neighborhood cleanliness or political unity, the message is the same: good food, eaten in the company of like-minded friends, tastes super!

Local seminarians installed

Five men from the Archdiocese of Indianapolis were among 47 St. Meinrad School of Theology students installed into ministries during a recent liturgy, presided over by Archbishop Edward T. O'Meara.

Installed as acolyte were Joseph Bozzelli of Our Lady of Lourdes, Indianapolis, and David Coons, Jr., St. Augustine, Jeffersonville.

Installed as lector were Kevin Dugan of St. Columba parish, Columbus; John Cannaday, Our Lady of Lourdes, Indianapolis, and

George Henninger, Little Flower, Indianapolis.

St. Meinrad guides priestly candidates through the ministries of lector and acolyte to ordination, first as deacon, then as priest.

During the recent ceremony, acolytes promised "to live the eucharistic life more intensely in a spirit of oblation and sacrifice, and to grow daily in faith and charity toward their brothers." Their duties include assisting in preparing the altar for Eucharist, distributing the Eucharist and cleaning the

sacred vessels.

Lectors stated their "submission to the Lord and His teachings." Their duties are reading the Word of God during liturgy, teaching Christian doctrine, and directing the faithful in liturgical song.

Scholarships announced

Six Indianapolis high school seniors have been awarded scholarships to attend Marian College in Indianapolis. They include:

Mary Boyle of Cathedral High School, Chartrand Memorial Scholarship valued at \$500 annually or \$2000 over four years; Lauren Ernst, Ritter High School, Enterprise Scholarship worth \$500 annually; Catherine Siefertman, Ben Davis High School, Frank McHale Memorial Scholarship valued at \$500 annually.

Academic scholarships also have been awarded to Lori Sparks, Washington High School, Carrico Scholarship worth \$400 annually; Jeffrey Dossman, North Central High School, Cardinal Ritter Scholarship worth \$400 annually; Teresa Scanlon, Ben Davis High School, Dilhoff Scholarship worth \$400 annually; Robert Carrico, Cardinal Ritter High School, Carrico Scholarship of \$300 annually; Bobbi Morse, North Central High School, Frietsch Scholarship of \$300 annually.

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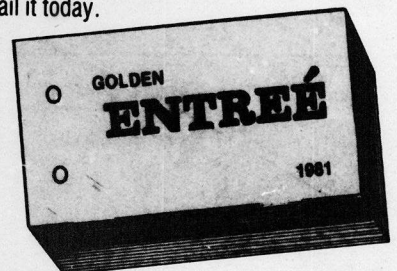
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TV Programming

'Merchant of Venice' presents complex Shylock

by Michael Gallagher and Henry Herx

NEW YORK—It is doubtful that Shakespeare had ever met a Jew before writing his great tragicomedy, "The Merchant of Venice," which airs as the second presentation in season three of "The Shakespeare Plays," Monday, Feb. 23, from 8-11 p.m. (EST) on PBS.

Yet Shylock is arguably the most powerful Jewish character in English literature and surely the most troubling. The reason is the complexity of Shylock's characterization as neither righteous hero nor outright villain, but a wronged individual striking back at those who hate him solely because of his race.

Those who see in Shylock only an invidious racial stereotype—that of the grasping moneylender demanding his "pound of flesh"—miss the human dimension and sympathy that Shakespeare invested in the enigmatic character. The play's greatest moment comes with Shylock's response to his Christian tormentors in his speech on our shared humanity—"If you prick us, do we not bleed?"

One of the themes that Shakespeare is dealing with in the play is that of justice versus mercy, exemplified in the contrast between the Old Testament and the New. The paradox is that the play, after making its point about tempering justice with mercy, ends with Shylock being undone strictly through the law and without benefit of any Christian mercy.

Admirably directed by Jack Gold, this production emphasizes the play's unflattering picture of Christians in an age of bigotry, one that contemporary viewers can only see as a tragic part of the history leading to the Holocaust.

Rather than being anti-Semitic, the play eloquently elicits our sympathies for

Shylock and an understanding of his motivation for revenge. Warren Mitchell's riveting performance stresses Shylock's Jewishness, using such means as a thick, mid-European accent that some will find objectionable and evidence of racial stereotyping.

The fault, however, lies less in Shakespeare than in ourselves. With anti-Semitism stirring in the land, we would be less than prudent not to be concerned lest this presentation contribute to it. The producers have fulfilled their responsibility to Shakespeare by an excellent staging of the work and by providing the broadcast with a thoughtful introduction and afterword.

For us, Shylock is the dominant role and the play's lasting challenge. There are many other things going on, however, not least of which is the superior intelligence exhibited by its women characters. Gemma Jones as Portia and Susan Jameson as Nerissa are delightful instructors to the unenlightened males with whom they must deal.

There is nothing wrong with American medicine except that Americans are finding it increasingly difficult to afford it. Examining this situation and possible alternatives to it is "The

Malady of Health Care," airing Tuesday, Feb. 24, from 8-9 p.m. (EST) on PBS.

Technological innovation has improved medicine dramatically but brought skyrocketing costs that tax the means of the average citizen, to say nothing of the 20 million who are ineligible for any kind of medical coverage.

Contrasted to the medical delivery system in this country is a look at how socialized medicine works in England. There are disadvantages—long waiting-lists for elective surgery, for instance—and yet the British take medical care for granted as a right rather than a worry about whether they will be able to pay for it.

The emphasis of the program is on ways to improve health care at lower cost. Local hospital groups which are paid to prevent health problems rather than only treat them seem the most effective and practical.

Everyone agrees that something has to be done to contain the rising costs of medical care in the United States, but precisely how is bogged down in political debate. This "Nova" documentary, narrated by Julie Harris, highlights the problem and points toward some practical solutions.

Monday, Feb. 23, 7:30-8 p.m. and 11-11:30 p.m. (EST) (PBS) "The Dick Cavett Show." Cavett talks with George Cukor, veteran movie director whose Hollywood career dates from 1929 (second part of program continues Feb. 24).

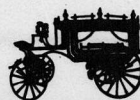
Monday, Feb. 23, 9-11 p.m. (EST) (NBC) "Evita Peron." Faye Dunaway stars in the title role of this two-part dramatization about the ambitious peasant girl who became one of the world's most powerful women as the wife of Argentina's dictator (part two airs Feb. 24).

Wednesday, Feb. 25, 8-9 p.m. (EST) (PBS) "Clipper-ton: The Island Time For-got." Jacques Cousteau explores the history, inhabitants and natural science of a disputed French island 55 miles southeast of Acapulco, Mexico.

Wednesday, Feb. 25, 9-10 p.m. (EST) (PBS) "The Fabulous Philadelphians: From Ormandy to Muti." In the first of five programs on the Philadelphia Orchestra, the focus is on Eugene Ormandy who, after 44 years as the orchestra's conductor, passes the baton to his successor, 39-year-old Riccardo Muti.



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'Resurrection' rare film

by James W. Arnold

If we could just love each other the way we say we love Him, I expect there wouldn't be so much bother in the world.
—from *Resurrection*

"Resurrection" is a rare American film about a serious religious experience, and it is predictably loaded with controversy, a kind of agnostic "Song of Bernadette."

It's the carefully crafted story of an apparently ordinary woman (Ellen Burstyn) who survives a terrifying auto accident, returning in fact from the brink of death after experiencing the kind of benign visions reported in the research of Elizabeth Kubler-Ross and others. Then, after an encounter with an offbeat holy man, who runs a gas station in the Mojave desert, she discovers she has the power to heal by the laying-on-of-hands. She returns to her home in rural Kansas where she creates a sensation as a healer of the sick without religious portfolio.

The script by Lewis J. Carlino ("The Great Santini") doesn't have the slightest ambiguity about the validity of her power. Her cures are efficient and quick; she heals even "impossible" medical cases; she can even bend physical objects without touching them, and finally performs on demand under rigorous testing, achieving a miraculous cure before a lecture hall full of scientists. The movie accepts the "gift" of



Burstyn's Edna McCaulay as unequivocally as horror films accept the satanic powers of their protagonists.

THE film also does not intend to be an allegory

about a female Christ, although inevitably there are echoes and similarities. Symbol hunters are allowed to bring along their magnifying glasses.

Carlino's main interest is in whether being "touched by God," in this day and age, carries with it any specific religious or even Christian connection, or obliges one to live an extraordinary or saintly life.

In "Resurrection" Edna accepts her power, and uses it generously, as a sort of free gift or talent. She doesn't feel that it should otherwise change her life, and goes on to have a romantic affair with a moody young man in the district (Sam Shepard). She doesn't deny the power comes from Christ; she knows only that it comes. "I offer it to you in the name of love."

OTHERS—family, friends, neighbors, mostly 'Christian fundamentalists—don't understand this trendy existential approach. They assume her power comes from either Christ or the devil, and a few are upset that she won't acknowledge it. Her failure to play the saint role also enrages some, including her bitterly puritanical father and even her lover. He starts as a skeptic, but comes to believe so strongly he goes over the edge, identifying himself as God's instrument in trying to destroy her. (This is the movie's most strained section).

In the end, Edna flees the pressure and (ironically) does become a sort of nun or hermit, replacing the holy man in the desert gas station (a symbol for grace if I ever saw one). There, like him, she touches occasional passersby with goodness and miracles. But quietly, humanly, without religious trappings.

Carlino seems to argue for something like natural religion, a power of love and healing much like the love of a mother for a suffering child. (This is the attitude Edna always adopts, movingly, in her cures). But the power does come from that brief contact with some unknown benevolence in the universe. There is also life, beautiful and comforting, after death. But none of this, Carlino suggests, has any necessary connection to worldly religions or conven-

tional "holiness." Only love and compassion matter.

LIKE "Oh God," but on a much more serious level, "Resurrection" tries to cut through "religion" to approach God or Goodness or Love directly.

There are intellectual difficulties with this, among them the problem of bypassing Christ or treating him as irrelevant, and the illusion that the Rule of Love is simple or easy. But few Christians will be angry with a film that is so positive and deeply touching in exploring this awesome subject.

Strictly as a film, "Resurrection" is superbly acted, including a rare appearance by 80-year-old grande dame Eva Le Gallienne that is practically a miracle in itself. The music, special effects and lyric photography in Texas locations are all first class, and director Daniel Petrie provides a style that is dignified

without being solemn, making credible the most difficult scenes and situations. The cure sequences have the strength and reality of documentary.

(Classy and provocative, if not totally satisfying; recommended for mature viewers).

(NCOMP Rating: Not available.)

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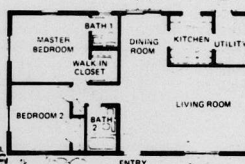
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