

THE CRITERION

Archdiocese of Indianapolis

Penitential season of Lent begins

The solemn penitential season of Lent begins March 4 as Ash Wednesday ushers in a period of prayer, penance and preparation for the holy feast of Easter.

In all parishes throughout the archdiocese, Ash Wednesday will be observed as ashes are blessed and distributed to the faithful: "Remember, man, you are dust and to dust you will return."

Archbishop Edward T. O'Meara will

lead the diocese into the season as he celebrates the Holy Sacrifice of the Mass and distributes ashes at SS. Peter and Paul Cathedral. The liturgical celebration will begin at 12:10 p.m.

Father Steve Jarrell, director of the Office of Worship, urged Catholics to see Lent and Easter as "complementary parts of each other—each a celebration of the great paschal mystery. One cannot plan Lent without seeing its goal—Easter," he declared, noting that the holy day is not simply one day but a feast extending from Easter Sunday to Pentecost.

"We often have stressed the individual's effort to prepare for Easter, focusing on personal acts of sacrifice, penance and service," Father Jarrell said. But he explained that Lent must also have "a communal dimension."

"Lent should be experienced as the parish's annual retreat. For some of us, it is a time of immediate preparation for new life in Christ through Baptism or profession of faith. For all of us, it is a time to focus on baptismal commitment and its influence on our lifestyles."

Father Jarrell cautioned that Lent isn't the time for special "but often unrelated education programs." In his view, Lent is the ideal time for parish activities to foster parish renewal and the spiritual works of mercy. He quoted Jesuit Father Peter Fink who declares that penitential programs are "no doubt beneficial," but which may not give enough attention "to the intense baptismal focus of Easter or to the community dimension of the Lenten renewal."



WAITING—A tree in winter—barren of all signs of life, yet its roots reach deep into the earth for nurture and new life. So it is with the Christian community, its source of life within itself—at its roots in the water of Baptism. Spring comes and with it new life. The tree comes alive, becomes a cross, resurrecting all its members. (Photo by Dennis Jones)

LENTEN REGULATIONS

FOR FAST AND ABSTINENCE

Ash Wednesday—March 4, 1981, is a day of Fast¹ and Abstinence.²

Fridays of Lent are days of Abstinence.²

Good Friday—April 17, 1981, is a day of Fast¹ and Abstinence.²

NOTE: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning Fast or Abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion between the First Sunday of Lent (March 8) and Trinity Sunday (June 14).

¹Fast—Binds all over 21 and under 59 years of age. On the days of Fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

²Abstinence—Binds all over the age of 14. On days of Abstinence, no meat is allowed.

Archbishop calls for Lenten response to truth

My dear Family in Christ:

The last time I spoke personally with Pope John Paul II was in November of 1979, just days before being informed that I was to come to Indianapolis. My memory is still vivid of our holy father taking my hands in his and reminding me that a bishop is first, last and always a teacher. "And what do you teach," his holiness asked; "You teach Christ, you teach Christ."

Within days, Lent again begins, when the Church calls us to make our faith fresh and new once more. Humble prayer, honest self-searching, genuine repentance and personal penance must be our companions during these 40 days of renewal, but this Lent I would like to propose an added goal which occurs to me from my memory of Pope John Paul's words.

It is hard enough to deliver over to the Lord the pleasures our bodies enjoy, and the desires that are closest to our hearts. Harder still it is to deliver over to Him our prideful and rebellious minds, and yet we are not truly the Lord's until we have made the total surrender of body and soul, heart and mind, which is where true freedom begins.

This Lent, then, I beg all of you to revive your basic thoughts and attitudes that you might have the mind of Christ as your own. I offer you the words and example of Pope John Paul himself, who so tirelessly and so courageously teaches Christ to the city and to the world.

Are you concerned when basic human rights are violated and when fellow human beings are economically impoverished and even positively oppressed? Does it offend your Christian sensibilities that violence is so frequently used for the resolution of difficulties and the strength of armaments regarded as a genuine hope for peace?

Is your mind genuinely open to a moral voice that suggests norms of conduct unappreciated by the spirit of the world and sometimes personally inconvenient and difficult? Do you really believe that every other human person is truly of value without limit in the sight of God? Are you comfortable with the thought that the most inventive, curious and intelligent human mind is but a spark from the mind of God Who is the flame?

Bend your minds this Lent to the call of that truth which is from God. The call comes from Christ, present in the midst of His Church through word and sacrament, and your determined Lenten response to this call to truth will bring peace, fulfillment and genuine freedom to you at Easter.

Sincerely yours in our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

THE CRITERION

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Indianapolis, Indiana

Handicaps are many, but one man says 'attitude' makes all the difference

by Valerie R. Dillon
(Second of a series)

He's 65 years old, shoots golf in the 70's and 80's, is an excellent bowler, and—as a retired salesman—now has extra time to enjoy his eight children and four grandchildren.

His name is Joseph (Chris) Maled. He and his wife, Mary, live on Indianapolis' west side and are members of St. Michael parish. Oh yes, he's also a double amputee.

It happened back in 1945 in a German concentration camp. Chris had been badly wounded in the Battle of the Bulge and lay unattended in a frozen foxhole for eight days before the Germans found him. At the camp he persuaded German doctors not to amputate his frostbitten feet.

A month later, however, an American doctor was imprisoned with him and gave Chris the bad news: his legs would have to come off or he would die. The American doctor cut them off with a wood saw without the aid of anesthetic to kill the pain. When the war ended, Chris received artificial limbs at a veteran's hospital and returned home to his wife and firstborn son.

"My heart just hit rock bottom when I had to go home that way. I didn't want my wife and family to see me," says Chris. "But when I got home, everybody I ran into was so good to me—even strangers."

He picked up the threads of his life, going into business with help from his father ... later persuading a reluctant liquor wholesaler that "I could cut the mustard" as a salesman.

In Chris' view, positive attitude is everything. But he doesn't think that veterans who came back from recent wars have had the same support he received. "Many today are just lying in hospital beds. They're not getting help except from their families."

ABOUT 10 YEARS ago, Chris entered an amputee golf tournament in Cincinnati and it triggered an idea for helping other amputees. With the aid of his wife's sorority, his brother and a number of businessmen, he launched the First Annual Midwest Amputee's Golf



SPRING'S COMING—Or so Chris Maled hopes as he polishes his golf clubs for another season.

Tournament at Speedway golf course. It's purpose: to show that "as long as people try to be productive, resourceful and creative, no handicap of any kind can prevent a full and rewarding life."

Explains Chris, "I decided that everyone must feel the way I first did. You have to show them they can still get out and do things."

"There's a place for everyone. It's amazing what these people can do," he declares. "A lot of times I had to fight to do what I wanted—people didn't believe I could."

This June, the sixth annual tourney will be held, and close to 100 entrants will come from all over the country. For Chris, his year-long effort is worth it when he gets a letter as he recently did. The mother of a young man who lost both legs "up too high for artificial limbs" reported that since her son took part in last year's tournament, he had "changed completely," had new optimism and confidence.

Chris Maled's family proudly revealed that their father last year received an "Endowment for Peace" nomination—a prestigious national honor given for positive mental attitude. But an even better measure of the man came out of a comment by one of his daughters, Cathy Maled, a teacher at Pike High School. Said Cathy:

"ALL MY LIFE, knowing my dad all

these years, I always thought of him as a man who had no legs ... but I never thought of him as handicapped. That he was handicapped never even crossed my mind!"

Not all make it, as Chris has. Some are still struggling.

Eve Minton is a serious yet smiling young woman who turned 24 on Christmas Eve (hence her name). Like most young people, Eve longs to be independent, to get out on her own, to have a "special friend." But these normal desires are more difficult to achieve under her circumstances.

Eve has cerebral palsy, a condition since birth, and she is confined to a wheel chair. Asked about it, Eve is forthright and realistic:

"There's no chance I'll walk. My 'deal' has to do with brain damage. The area of my brain that tells me to walk is damaged, my bottom half isn't able to function well." She adds with a grin—"At least I've got my top half!"

"Because of her situation, Eve recognizes that she's "different," but feels that "pretty much of the time, people treat me well."

"I think people sometimes are scared. I just say 'hey, don't worry about that. You can ask me any questions, it won't bother me. And besides—I'll tell you when it bothers me.'"

EVE IS THE only girl in a family of four brothers and two step-brothers, and she lives with her mother and step-dad, Claire and Bernard Browning, on the west side of Indianapolis. Every morning by 8:30, Eve is on the job at Noble Greenhouses, a few blocks from home. There she works with others in a sheltered work environment.

What does she do? "Anything and everything they tell me!" This might mean transplanting, planting bedding plants or pulling off dead leaves. Her workday ends at 4 p.m.

What about friends and a social life? "I like a quiet life. I don't like too many things scheduled for me," she maintains. "I just like to do things on my own, to start things for myself." Eve does enjoy

crafts. One of her hobbies is crocheting; another is "making dogs" out of hangers and yarn.

Eve says about her co-workers, "they're all my friends." She says that she's "contented." But—and the admission comes slowly—"I'd like to have just one special friend. Most of the girls over there have boyfriends ... I would like to have a boyfriend. I kind of feel left out in the cold."

Her family belongs to St. Michael parish, but with characteristic honesty, Eve describes herself as "not the church-going type," adding quickly, "but I do accept God. God knows that I care."

EVE CARES about a lot of things. She wishes she was "able to handle myself better, like being able to take care of myself." She cares about her family. And she cares about others, especially young people who are on drugs.

"I just wish they'd leave drugs alone. Most of these people have great minds. Here I don't even have half my body ... and they're wasting their minds!"

Eve is one of 600,000 people in the United States who have cerebral palsy. The total number of Americans with one or another disability is 25-million. Of these, about 5-million are mentally retarded.

One of the most dreaded conditions is Down's Syndrome. Abortion now is widely promoted when a fetal test, amniocentesis, indicates a child might be born with this condition.

Dottie and Bill Sylvester of Immaculate Heart parish in Indianapolis faced this question. Dottie, pregnant in her 40's, refused the test, knowing she and her husband would never agree to an abortion regardless of the results.

Their child was born with Down's Syndrome. Dottie's immediate reaction was determination to help their baby reach full potential. Now almost 3 years-old, "P.J." (Patrick Joseph), attends Noble School for Retarded Children and fully shares in his family's life and activities.

"No one can possibly know how much joy he has added to our lives," says his mother. "He's given so much to the entire family." The other five Sylvester children dote on him, and when brother Bill, a freshman at Butler, leaves home—"P.J.'s the one I miss!"

As Chris Maled put it—attitude is everything, not only the attitude of the person with a disability but the attitude of those around him.

(Next Week: Who helps the disabled?)



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HARD AT WORK—Eve Minton tamps the earth as she transplants seedlings into flat beds at the Noble Greenhouse. (Photos by Valerie Dillon)

Pope John Paul II continues worldwind Pacific tour

Spends 18 hours on U.S. Guam

AGANA, Guam—Pope John Paul II stepped on U.S. soil for the second time in two years Feb. 22 as he arrived for an 18-hour stay on the U.S. protectorate of Guam.

Thousands lined the streets of the tiny island, located about 6,000 miles from the West Coast of the continental United States, to greet the pope. Compared to the tumultuous crowds which welcomed him in the Philippines, the Guam reception was subdued.

In the Philippines, cheering crowds, colorful spectacles and banners proclaiming love and devotion greeted Pope John Paul II wherever he went during his six-day visit to the Philippines.

But after the crowds went home and the banners were stored away, millions of Filipino Catholics were left with a legacy of papal calls for unity, fidelity to church doctrine and collaboration with Asians of all religions.

The pope also had issued a strong call for friendlier church relations with China and challenged the human rights record of the Filipino government of President Ferdinand Marcos.

The 60-year-old Pope John Paul celebrated seven Masses, led more than 20 motorcades in a variety of "popemobiles" and had 14 meetings with groups ranging from Moslems to Catholic laymen and from slumdwellers to professional people.

The 60-year-old pope arrived from the Philippines after a grueling tour of eight Filipino cities.

MORE THAN 90 percent of Guam's 120,000 inhabitants are Catholics.

He addressed a group of priests and nuns at Agana's Dulce Nombre de Maria Cathedral Feb. 22 and celebrated a morning Mass in the town's main square Feb. 23 before leaving for Tokyo in the early afternoon.

Pope John Paul also visited patients and staff at the Guam Memorial Hospital during his stay in Agana, Guam's capital.

His talks dealt with spiritual issues and avoided local political matters.

"The Gospel message is not intended to be displayed as in a museum showcase, where it can only be studied or admired," he said at the cathedral meeting with 1,200 priests and Religious.

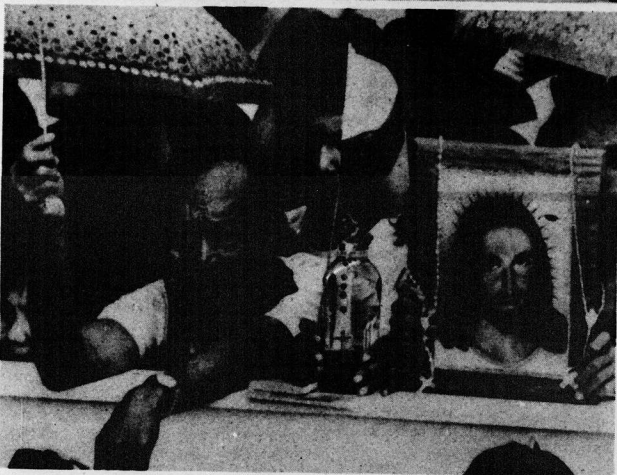
"No, it must be shared, passed on, so that others may hear it, accept it and be initiated into the community of the faithful," the pope added.

The Polish-born pontiff had no public comment on Guam's current public employee strike, a major issue on the island.

"We know he (the pope) is a great believer in democracy," said union member Tony Ramirez. "Maybe he can talk to (Guam Gov. Paul) Calvo and help restore it. After all he's in the working class. He's not a multimillionaire."

Before the pope's arrival, Father Brigido Arroyo had warned that it would be "out of line to ask (the pope) for help in the island's strike, because it is an internal problem."

AT THE AIRPORT, the multilingual pontiff added another language, Chamorro, to his repertory. He greeted about 2,500 people with the words, "Gof magof yo na bai hu bisita i bonito na tano miyo yan hamyu man famaguon yuos."



BLESSING THE POOR—Through the windshield of a bus, Pope John Paul II blesses poor residents of a tondo slum neighborhood in Manila. Holding various religious items they hope the pope will bless, Tondo dwellers line a barricade awaiting the pope's arrival. In his address the pope told the people he cares deeply for them and considers it a moral necessity to improve their lot. (NC photos)

In Chamorro the phrase means: "I am happy to see your beautiful island and you, children of God."

Among those present at the airport was U.S. Ambassador to Japan Mike Mansfield, a former U.S. Senate majority leader.

At the cathedral, Pope John Paul said the Eucharist "must never be the cause of dissension or fragmentation in the community."

"Individual forms of expression must give way to building up the ecclesial communion of the entire church," he added.

"We must not be content to boast of a glorious heritage from the past without turning our attention to the demands of the present moment," Pope John Paul said.

"Our credo can never be considered a precious heirloom only to be admired and then tucked away for safekeeping," he added. "Rather we must express our 'amen' in what we believe by putting our faith into practice in daily living."

Asks support of non-Christians

TOKYO—Pope John Paul II asked Buddhist and Shinto leaders of Japan Feb. 24 to join the Catholic Church in its fight for human rights and against abortion.

The pope spent most of his first morning in Japan at the apostolic nunciature in Tokyo, receiving a delegation of non-Christian leaders, a group of non-Catholic Christians and Japanese Prime Minister Zenko Suzuki.

He went into the cold and rainy weather of Tokyo only once in the morning, to be received by Emperor Hirohito at the Imperial Palace, the former home of the Tokugawa shoguns (military dictators), who ruled Japan from 1603 to 1868. The visit ended with the first bow by the emperor—formerly considered divine—to another person.

In addressing the 29 non-Christian leaders, Pope John Paul noted that most of them had been to the Vatican in recent years to meet him or the late Pope Paul VI.

"We Christians are willing and ready to collaborate with you on behalf of man's dignity, his innate rights, the sacredness of his life even in his mother's womb, his freedom and self-determination on the individual level and on the level of society, his moral upbringing and the primacy of his spiritual dimension," he said.

After ending his English-language talk, the pope switched to Japanese.

"I would like to say more, but human language is at times so limited," he said in Japanese. "I know however that you understand the heart. And the aspirations of our hearts are pointing in the same direction."

ONE BUDDHIST LEADER refused to attend the meeting and about 10 others were too sick or elderly to be present.

Each of the non-Christians received a Vatican medal commemorating the papal visit. Egyoku Hata, chairman of the All-Japan Buddhist Association, gave the pope a Japanese mailbox on behalf of the entire delegation.

The pope's first meeting of the day was (See PACIFIC TOUR on page 5)

Co-chairmen named for appeal

Archbishop Edward T. O'Meara has named John Hillenbrand II and J. Thomas (Tom) O'Brien as general lay co-chairman of the Archbishop's Annual Appeal (AAA).

The two men will be responsible for organizing and directing the approximately 8,000 volunteer workers from 157 parishes and 16 missions throughout the archdiocese.

According to Hillenbrand, their primary objective "is to make certain every Catholic family in the archdiocese has complete campaign details and understands the need for their financial support."

Campaign plans call for enlistment of volunteer workers before May 3, which is designated AAA Sunday. It is on that date that the archdiocese's 225,000 parishioners will be contacted for their gifts.

Donors also may arrange for other payment plans to best satisfy their financial commitments.

"The challenge of the Archbishop's Annual Appeal is my highest priority," O'Brien stated at the time of his appointment. "I want to help in any possible way to assure its success." He encouraged any worker to make their requests known to either co-chairman so they could be of help.

Hillenbrand, Democratic gubernatorial candidate last November, is a Batesville businessman. He and his wife and six children are members of St. Louis Parish, Batesville.

O'Brien is an Indianapolis automobile dealer. He and his wife are members of St. Luke's Parish and the parents of 14 children.

Editorials

Rituals needed by all

A birthday cake with candles, the "wearing of the green" on St. Patrick's day, a toast of champagne, the family gathering on Christmas Eve, July 4th fireworks and parade, the oldest child saying grace, special foods served at special times, the lighting of a candle in church—all of these are rituals. Though simple in themselves, they stand for some deeper meaning, expressing in a symbolic form what we believe in and hope for.

Never again will yellow ribbons have a nondescript quality since we tied them around trees, poles, doors and on ourselves as a pledge of our caring for and fidelity to 52 Americans imprisoned in Iran.

But very largely our lives have been shorn of ritual. We are too busy to stand around and talk after Mass, expressing friendship and community. Young students scorn the pomp and circumstance of graduation. We don't fly our flags because flag-waving is "false patriotism." "Presidents' Day"—the shopping mall's delight—has replaced cherry pie and "I cannot tell a lie" tales of Washington's Birthday, and the oratory and inspiring reminders of Abe Lincoln's boyhood in the woods.

The family evening meal, a source of renewal and sign of unity, is a thing of the past in many homes. Meetings, ballgames, work schedules, social engagements, even TV programs wipe out the family's chance to renew itself.

In the church, Vatican II eliminated many practices which—though they may have been bad theology—gave richness and comfort to our practice of our faith. Worse, little has replaced them.

Ash Wednesday once again is here. We are reminded we should "get ashes," and this rite is intended to convey very special meaning to Christians. But if "go for ashes" because "that's what we always do," if it's purely a mechanical gesture, it's an empty sign. We lose an opportunity to remind ourselves what the ashes signify—that we are mortal creatures, made from the earth by God and called to repent and to convert our hearts.

Without ritual, life becomes humdrum; one day follows another and is much like the one that preceded it. Both formal and homemade, rituals, rites, celebrations, and customs are necessary and possible. Within the family, in the church, and as a nation, we need to resurrect those rituals that still have meaning for us and to initiate new ones which express our deepest values . . . a sense of who we are.—VRD

Must Catholics keep quiet?

"Making it" for a Catholic in America has often meant making it in spite of being Catholic. Historically, there are reasons for this. In early colonial life, Catholics were blatantly persecuted. They couldn't vote, hold office nor could they practice law. No public Catholic worship was allowed. Protestantism was the established state religion in all but three states following the Declaration of Independence.

The 19th century brought a flood of Catholic immigrants, mostly Irish and German, and with them a flood of anti-Catholic campaigns against "popery" and allegiance to "foreign influence." In the middle 1800's, anti-Catholic riots in Philadelphia resulted in loss of life and burned churches.

But as numbers increased, Catholic Americans became more mainstream. In disproportionate numbers, Catholic men fought on both sides of the Civil War; nuns were nurses on the battlefield. The Catholic Church became an "Americanizing" agent, founding schools, charitable institutions and a Catholic press. Still, relatively few Catholics held seats of power and influence in government or industry until recently. It took almost 200 years for a Catholic to be elected president.

Small wonder, then, that Catholics often are defensive, sensitive and unsure about their right to speak on public and political matters. Especially, they are reluctant to express moral views which place them at odds with the rest of society. Abortion is the clearest case in point, and many Catholics back off rather than speak up.

It is in this context that an abortion rights group last week named the U.S. bishops as co-defendants in a lawsuit and urged revocation of the church's tax-exempt status. Their charge is that the church at various levels engaged in partisan political activity and that this is not allowed under tax-exempt laws.

But the suit probably is not the abortionists' real target. Rather, they appear to be stirring up old remnants of anti-Catholicism among those who share their pro abortion sentiment. More significantly, they are trying to intimidate into silence the largely Catholic pro life voice.

But the matter is really bigger than abortion. It goes to many issues—racism, war, sexuality, etc.—anywhere Catholic principles can or do clash with society's predominant view. What Catholics need to realize is that, as Americans, they have every right—in fact, duty—to speak out on all matters which affect the lives, the dignity and the well-being of all people. The Gospel demands no less, even though it may not always be comfortable.—VRD

Washington Newsletter

Adequacy of Reagan's 'social safety net' is challenged

by Jim Lackey

WASHINGTON—President Reagan's badly hooded economic recovery program, unveiled Feb. 18, may have put into vogue a new term describing the web of federal programs which assist the poor: the "social safety net."

Reagan used the term once in his speech to a joint session of Congress, saying those Americans in true need "can rest assured that the social safety net of programs they depend on are exempt from any cuts."

Administration officials in briefings around town also have called attention to the continued existence of a "social safety net" despite cuts in other programs. They said that by 1984 safety net programs will comprise 41 percent of the federal budget, up from the current figure of 37 percent.

But just what is this safety net, and what determines whether or not a federal program qualifies for the safety net's exemption from budget reductions?

At one not-for-attribution briefing for reporters, a top administration official admitted that "frankly, you can define the safety net any way you want." But for the Reagan administration, the working definition is that the safety net is com-

prised of those essential income security measures dating mostly from the New Deal of the 1930s in which long-standing commitments and promises have been made aimed at keeping the poor from falling deeper into poverty.

"NOT EVERY program defended in the name of the disadvantaged can or should be considered part of the essential social safety net," according to the lengthy report submitted by the administration to Congress the evening of the president's speech.

The report listed four categories of safety net programs: social insurance benefits for the elderly, basic (not extended) unemployment benefits, cash benefits for dependent families, elderly and disabled, and social obligations to veterans. Those add up in 1981 to \$239.3 billion of the total \$654.7 billion budget.

Not necessarily included in the list are such programs as food stamps, housing subsidies, low income energy assistance, and supplemental security income, although the administration said some social programs outside the safety net—such as Head Start, summer youth employment, subsidized school nutrition programs and meals for the elderly—could be maintained at current levels.

According to administration officials, the major problem with the majority of social programs of recent vintage is that their price has increased at a rate nearly double that of the overall budget and even

faster when compared to the Gross National Product.

Many of those programs, administration officials complain, have increased tenfold since 1970 even though the need for them has not experienced a similar tenfold jump. If there is such a need for those programs, the official remarked at the briefing, how did the country get along without them back in 1970?

"OUR SOCIETY'S commitment to an adequate social safety net contains powerful, inherently expansionary tendencies," the report to Congress adds. "The federal government has created so many entitlements for unnecessary benefits that it is essential to begin paring them back."

But the argument that the social entitlement programs are often unnecessary or that their growth does not reflect a growth in real need undoubtedly will be questioned, both by the Democrats who helped create the programs and by the church groups which admit a bias toward the poor.

One response will be that the social safety net which existed in 1970 was not catching those Americans suffering, for instance, from malnutrition. While the food stamp program has grown astonishingly over the past 10 years, it is argued that it has effectively wiped out the nation's malnutrition and has become one of the most productive social programs of the century.

Others will question whether social obligations to veterans should be included in the administration's social safety net definition. While the country is obliged to repay its veterans for the sacrifices they've made, not all veterans' benefits fit the description of aid for the truly needy.

In announcing its proposed budget cuts, the Reagan administration has acknowledged the need for a web of programs to provide a certain amount of income security for society's destitute. But defining exactly how much is needed to maintain an adequate social safety net promises to be perhaps the key public policy debate in the coming months on Capitol Hill.



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Cathedral HS 'Megaphone' reports on inauguration

by Jon Schwantes

(This article is based on the adventures of three enterprising Cathedral High School students—Jon Schwantes, Mike Vore and Paul Georgeseu—who managed to "cover" the presidential inauguration in Washington for their school's newspaper, The Megaphone)

Unfortunately our route to Washington took us over what has to be the worst road on this continent—the Pennsylvania Turnpike. Fighting the handicap of having but one headlight, Mike Vore skillfully guided us through a blinding snowstorm (we neared death only twice) and on to much more inviting Maryland and the Rockville Ramada Inn, our home away from home.

Our first day in Washington, we managed to find the Presidential Inauguration Committee's headquarters at Fort McNair, located amid a mind-boggling maze of alphabetized streets, avenues and alleys. Here, while some guy threatened to destroy Paul Georgeseu's film for taking pictures in a "restricted area," we picked up our press passes—for the opening ceremony, the Governor's Reception, the parade and the Youth Gala—and Secret Service press credentials, which were to soon become our most precious possessions.

Knowing it would take us several hours to drive the two or three miles to the Lincoln Memorial where the opening ceremony was scheduled, we set out early. But, stopped by a traffic jam, we ran and slid the last mile across the icy mall—just in time to see the Mormon Tabernacle Choir step down from the risers at the program's conclusion.

Day two dawned much brighter and we purchased "official" inauguration but-



NEW PRESIDENT—This photo of President Reagan was one of 27 exposures shot by the "Meg" team in the Oval office.

tons, pins, banners, bumper stickers and flags being sold by hundreds of vendors practicing American free enterprise in the shadow of the Capitol dome.

WANTING A LOOK at the temporary residence of then President-elect Reagan, we inched up Pennsylvania Avenue where a large crowd was gathered across from Blair House. We parked and ran to the police barricades where we flashed the Secret Service credentials, passed through the barricade, and joined other journalists waiting for Mr. Reagan to depart for the Candlelight Dinner.

We eventually reached the front of the group... with the help of a police dog. Everyone was asked to move back as Rover sniffed for bombs among the camera equipment, and when the all-clear sign was given, we quickly stepped to the head of the line, even with or in front of all three network correspondents: Ike Pappas of CBS, ABC's Susan King and Rebecca Lynch of NBC. An hour later, as Reagan stepped into a barrage of screamed questions and then into a waiting limousine, we caught our first of five glimpses of the inauguration's star.

Monday found us trying to accomplish two very complicated tasks: buying subway tickets from a humanless though a temperamental vending machine, and obtaining press admittance to the White House—a job we wished had involved no humans at all. While calling to obtain the latter, Mike received a rather large dose of infamous government bureaucracy.

Later in the day we headed toward the Executive Mansion. We approached the northwest gate guardhouse. Here, we first noticed a startling phenomenon: all members of the extremely polite White House Police Force look exactly alike. They all wore matching short, brown hair, mustaches, and black, knee-length overcoats.

THE BRIEFING room was packed with media. Out walked Jody Powell, President Carter's press secretary, to reveal the latest details of the then-impending hostage release.

Tuesday, Inauguration Day, and it was standing room only on the subways headed downtown. Joviality and anticipation were the rule (maybe it was because the rides were free that day). We waded through a sea of onlookers at the Capitol and found, with the help of the entire United States military, the Southeast Media area. From here we witnessed the swearing-in of Ronald Reagan as the 40th President of our nation.

To the echoes of a 21-gun salute, the



SCOOP—From left, Mike Vore, Jon Schwantes and Paul Georgeseu pause on the lawn of the White House before pursuing their inaugural story.

ceremony drew to a close. We returned to the White House, the new base of operations for both President Reagan and ourselves. We were watching a monitor in the briefing room when the president announced that the hostages had just left Iranian air space. Now the thousands that lined the parade route, and all Americans, could enjoy a double celebration.

A photo session was announced. We entered the Oval Office and found President Reagan, still in his formal attire, seated comfortably behind the polished desk. When reporters lingered, Reagan good-naturedly commented, "It's been a very wonderful day," adding in jest, "I

guess now I can go back to California, can't I?"

It had been a very wonderful day for us too. But now we guessed we'd be the ones to go back. I didn't mind—the "Meg" had gone to Washington!

Generally Speaking

Dennis R. Jones' weekly column "Generally Speaking" which includes "Check it out..." does not appear this week, but will be resumed in next week's Criterion.

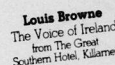
Paddy Noonan
from Mallow, Co. Cork

THE PADDY NOONAN IRISH SHOW

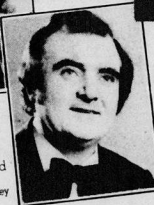
STARRING



Mary Hegarty



Louis Browne
The Voice of Ireland
from The Great
Southern Hotel, Kilmory



The Paddy Noonan Band

featuring:



Richie O'Shea • Kenny McLeod • Johnny Hanley



Hal Roach

Ireland's International Comedian

Date of Concert: Saturday, March 14, 1981

Location: Marian College, 3200 Cold Springs Rd., Indpls., IN 46222

Time: 8:00 p.m.

Ticket Info: Kevin Barry Div. (A.O.H.) 952 N. Downey Ave.
Indianapolis, IN 46219 Phone: 352-1076 or 359-7070
\$8.50 per ticket

Archbishop O'Meara's Schedule

Week of March 1

MONDAY/TUESDAY, March 2, 3—Indiana Bishops and Major Superiors' meeting, Fatima Retreat House, Indianapolis.

TUESDAY, March 3—Archbishop's Annual Appeal '81, Secunia High School, Indianapolis, 7:30 p.m.

WEDNESDAY, March 4—Mass at SS. Peter and Paul Cathedral, Indiana-

polis, 12:10 p.m.

THURSDAY, March 5—Catholic Relief Services/United States Catholic Conference Board of Directors' meeting, New York.

SATURDAY, March 7—Confirmation, St. John the Baptist Parish, Dover, 2 p.m.; St. Lawrence Parish, Lawrenceburg, 5:30 p.m.

Question Box Devotion to Mary recorded in early teachings

by Msgr. R. T. Bosler

Q Is devotion to Mary contrary to the basic Gospel?

A If devotion to Mary were contrary to the Gospel, it would be impossible to explain why and how the early church, in both the East and the West, gave her a place of prominence in Christian life.

By the end of the third century, invocations in prayer to Mary are recorded; by the fifth century, fast days were held in her honor and churches dedicated to her. The early writers, called the fathers of the church—like St. Athanasius, St. Ambrose and St. Augustine—proclaimed her the model of Christians. But the title they gave her most often was that of the New Eve, which linked her to the work of redemption with her son the New Adam. The scripture passages they based this on were not many but most significant.

The earliest Bible reference to Mary was St. Paul's: "When the designated time had come, God sent forth his Son born of a woman" (Galatians 4:4). Not much, yet enough to remind the early church writers of the mysterious "woman" in Genesis: "I will put enmity between you and the woman and between your offspring and hers" (3:15).

Paul wrote in the '50s of the first century, before the Gospels were composed, and the only stories about Jesus in circulation were those about the passion and the resurrection. The Gospels of Matthew and Luke were written in the '80s, at a time when people wanted to know more about the life and teachings of the savior. By then the Mother of Jesus

had obviously become important in the lives of the first Christians. Hence the nativity stories, in which Mary, at least in Luke, is the central figure. Scripture scholars find in these nativity stories the Gospel—the story of redemption—in miniature.

Luke's account of the annunciation and the visit of Mary with her cousin Elizabeth was basis enough for the early church's devotion to the Mother of Jesus. In this story Mary is the first to believe in the Redeemer, the first to bring him to others, when Elizabeth's child was graced in her womb, and the one who proclaimed in her hymn: "All ages to come will call me blessed."

By the time John's Gospel was composed, a decade later, Mary's place was fully recognized in the church, according to Rudolf Bultmann, the Protestant biblical scholar. John has the story of the miracle at Cana, in which Jesus at the request of his mother reluctantly changes water into wine, and the scene at the crucifixion when he gives his mother to the beloved disciple, whom the church fathers considered a symbol of the church. Significantly, John has Jesus call his mother "woman" in both instances—a peculiarly cold way of addressing one's mother, unless the scholars are right who see in this another reference to the woman of Genesis.

As Vatican Council II summarizes it all: "Mary was involved in the mysteries of Christ. As the most holy Mother of God she was, after her Son, exalted by divine grace above all angels and men. Hence the Church appropriately honors her with special reverence. Indeed, from most ancient times the Blessed Virgin has been venerated under the title of 'God-bearer.' That title 'God-bearer,' 'Theotokos' in Greek, is grounded in Scripture and is the basis of devotion to Mary."



AN INVITATION TO CELEBRATE

A Charismatic Mass

The Word of the Lord stands forever; it is the Word given to you, the Good News. (1 Peter 1:24-25)

I solemnly tell you: Those who have left everything and followed me will be repaid a hundredfold, and will gain eternal life.



THE MONTHLY CHARISMATIC MASS
WILL BE HELD ON THE FIRST FRIDAY OF MARCH 1981 AT:

St. Michael
512 Jefferson Blvd.
Greenfield, Indiana 46140

DATE: March 6, 1981
Soup and Bread Supper — 6:00 p.m.
Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Fr. Stephen Banet
Homilist — Fr. Robert Kolentus

For further information call:

Catholic Charismatic Community Center
Phone: 255-6561

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

SCRIPTURE TEACHING

GOSPEL OF JOHN

by Reverend George Montague, S.M.

Those who complain about the lack of Bible courses under Catholic auspices should leap at this opportunity.

Fr. George Montague, S.M., a Scripture scholar nationally recognized for his deeply spiritual and practical lectures on the Bible, makes the Gospel of John meaningful for Christians today as he helps you learn how to read the Word of God prayerfully. Beginners or experienced readers of the Bible, clergy, laity or Religious will benefit from these lectures and the discussions that follow them.

Discussions will be led by Msgr. Raymond T. Bosler.

(\$15 per person for series. Mail check with attached registration form)



10 Tuesday Video/Lectures

March 10 to May 12

Mornings: 9:30 to 11:30 a.m. Evenings: 7:30 to 9:30 p.m.

Marian College Library

Please enroll me in the "Scripture Teaching—Gospel of John:"

Name _____

Address _____

Morning Classes ☐ Evening Classes ☐

Mail with \$15.00 fee for the 10 lectures to:

Christian Leadership Development Center
Marian College
3200 Cold Spring Road
Indianapolis, IN 46222

marian college

Advance Notice:

Parish Council Workshop
Saturday, April 25 (9:30 a.m. to 3:30 p.m.)
Marian College Library Auditorium

KNOW YOUR FAITH



DONATIONS—Workers at Our Lady of Mt. Carmel Parish in New York sort through goods donated by parishioners and neighboring parishes for victims of the Italian earthquakes. As long as parishes try to build the kingdom of God in terms of

the realities of people's lives, they will find themselves joining with others. It is only by inter-parish cooperation that many concerns of the church can be treated adequately. (NC photo by Chris Sheridan)

Now is time for Lenten reading

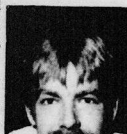
by Don Kurre

"A minister was in a bookstore one day when a woman came in to buy a book. When asked what kind of book she wanted, she replied, 'Oh, just anything.' So the clerk handed her a worthless story. She rapidly glanced through the book, and then said, 'That looks good, I'll take it.'"

"A half hour later the minister was in the meat market when that same woman came in and demanded a steak. She scornfully refused the first cut and the second that were offered, insisting rather loudly upon, 'the best that you have.' When she finally received and paid for a most expensive cut, she announced for all to hear, 'I am particular about what I eat.'"

This story, which appeared in the March 1981 issue of "Pulpit Helps"

(See LENTEN READING on page 11)



Interparish cooperation hails efficiency and impact

by Fr. Philip Murnion

True or false: a parish should always look to its own members for the ideas, the talents, the volunteers, the funds or the sense of commitment needed to meet important needs?

The answer: true and false. Parishes look to their own people. But parishes are also looking to each other. The kinds of Christian responses needed in the complex situations of today's world often benefit from the combined efforts of parishes that take action together.

Parishes, it seems, can serve as resources to one another.

►In Kansas City, Kan., parishes, grouped by region, are working together to serve families.

►Parishes in the Flatlands, an area of Oakland, Calif., have been working together for some years. One cooperative activity has been the development of housing for the elderly.

►On the Lower East Side of Manhattan, 21 parishes are in the third year of



a joint program that trains parishioners to take a greater part in the work of their parishes.

There's a sort of efficiency mechanism at work in some of this cooperation. People recognize that time can be of the essence in the work of the church. They try to avoid unnecessary duplication of effort.

But efficiency and the desire to save time do not tell the whole story. When parishes work together, it is often because they want to do so and need to do so. They believe their combined efforts will have more impact than is likely if they simply go it alone.

The potential of parishes is very great, many people believe. So they take action together to show how great this potential is.

INTERPARISH cooperation may be necessary if many concerns of the church are to be acted on in an adequate way.

Often this cooperation has a modest objective: the simple sharing of information. Here "cooperation" and "communication" are seen to be close relatives. Cooperation takes the form of communication as people learn from each other's insights, past experience, and expectations.

In this case, parishes cooperate on the level of planning. They learn what has and has not worked for others, how others envision the future. Parish representatives talk over ways to prepare people for marriage or for baptism, how to work with teen-agers, how to plan for worthwhile parish council meetings, what to do to get groups of families, neighbors or friends together in homes for discussions of the faith.

But other interparish efforts mount joint programs. In these cases, people do more than share information. Action is a goal. Perhaps two or three parishes work together to develop joint training programs for religion teachers. Perhaps social action committees from two parishes work out a plan of action to defend the rights of people in a local neighborhood in which the parishes share an interest. Perhaps the parishes provide counseling services or promote awareness of available public health services.

Parishes have worked together to promote harmony and unity among racial and ethnic groups. They have worked out joint plans for reaching people who are alienated from the church. They have developed lecture series for adults. They have shared the services of full-time lay

personnel. In some dioceses there are even interparish councils that represent the parishes on a diocesan pastoral council.

THE EMERGENCE of these interparish efforts is an example of the church's ability to be flexible in responding to new needs or needs that call for new approaches. Of course, it is all a far cry from the days when many parishes jealously maintained their independence.

The boundaries of our lives are frequently in flux. Sometimes people feel that there is little beyond their own neighborhood that is of much concern to them. At other times, events make us realize that we are almost rubbing shoulders with people on the other side of the world. The hostage situation in Iran was such an event.

Interparish efforts give recognition to the relationships we have with others beyond the limits of a given parish.

The scope of people's lives and the full dimensions of their concerns can call for some special efforts by Christians. At times this will mean that common needs and common interests are going to lead to more sharing among parishes.

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THE WORD THIS WEEKEND

MARCH 1, 1981
EIGHTH SUNDAY IN ORDINARY TIME

Isiah 49: 14-15
1 Corinthians 4: 1-5
Matthew 6: 24-34

by Paul Karnowski

With national concern focused on the economy, most people contend that a balanced federal budget is an absolute necessity; how that balance is achieved is another question. One suggestion enjoying a lot of popularity these days involves dramatic cutbacks in the so-called "welfare state."

This particular approach is so popular at my place of employment I have found it necessary to take certain precautions. First of all, I go to work fully prepared to speak in generalities about the waste, fraud, and freeloading that have occurred at the expense of the "taxpayer." I make certain that I become adequately livid about the food stamp program, lest I raise any suspicions. And I never, ever discuss my vote in last November's elections.

But upon reading today's gospel and an article from the Jerome Biblical Commentary, I have devised a way to become the new smash hit at work. (Frankly, I was a little worried about using the Gospel in a political discussion, but I remembered that nowadays it's quite fashionable to mix the two.) Anyway, I'll tell my co-workers that when I first heard Sunday's gospel, I was upset. "How can Jesus make such an irresponsible statement?" I'll ask. "He says 'Look at the birds of the air; they do not sow or reap . . . Yet, our heavenly Father feeds them. Such an image,'" I'll continue, "just encourages laziness. When everyone nods in agreement, I'll dramatically ask them if they know any human being that works as hard for his food as a sparrow? 'If Jesus encourages us to imitate the birds of the air,' I'll say before they can think of an

answer, "then He must be telling us to be industrious and work hard." My popularity will blossom as they all agree.

My tongue-in-cheek plan for a political discussion at work involves a legitimate interpretation of today's gospel, but it falls short of the complete truth. Jesus's message rises above partisan politics, welfare reform and balanced budgets. As sure as the birds are in the air, we must

work. Jesus does not encourage indolence; but more importantly, he asks us if we miss his message of love?

It's a tough question because it touches close to the heart of the "American dream"—a dream shared by Democrats and Republicans alike.

We are so preoccupied with acquiring the things that come with work—food, clothing, security, cars and gadgets—that we

Discussion Points and Questions

1. According to Father Philip Murnion why are parishes looking for new ways to cooperate and work with each other?
2. Father Philip Murnion tells how some parishes are working together. What are these ways? Do any of them seem especially valuable?
3. Why does Father Murnion bring up the example of the hostages in Iran? Now, choose an example of your own which makes the same point.
4. Father John Castelot reminds readers that there are some limits

to our freedom as Christians. Some Corinthians thought otherwise. How does St. Paul respond, according to Father Castelot?

5. In what ways is your parish working with other parishes? Do you find this helpful?
6. What books have helped you the most as a person of faith? What about that book made it so helpful? How did you find out about that book?
7. Has your family ever read a book and discussed it together? Would you and the other members of your family be willing to try it?

Story Hour

Paul and Silas remain strong in face of opposition

by Janaan Manternach

Paul and Silas were back in their prison cell. The morning sun was just beginning to light up the city of Philippi.

The jailer came to their cells with good news. He was now their friend and a Christian. They had baptized him during the night.

"The city magistrates have just sent orders for your release," he told Paul and Silas with a big smile. "You can get your things together and leave right away."

Paul and Silas made no move to leave.

Instead, they spent a couple of minutes talking with each other. Then they told the jailer something that amazed him.

"No," Paul replied. "We will not go so easily. The magistrates had us flogged in public without even a trial. Then they threw us into jail although we are Roman citizens! Now they want to smuggle us out in secret. Not a bit of it! Let them come to the prison and publicly escort us out."

The jailer trembled with fear. He had no idea Paul and Silas were Roman citizens. He ordered his officers to go immediately to the magistrates with Paul's words.

The officers rushed into the magistrates' offices. "The men you had flogged and imprisoned are Roman citizens!" they reported.

The magistrates looked at one another in horror. They knew well that Roman law forbade anyone to flog or imprison a Roman citizen. To do so without any kind of trial was even worse. It was a serious crime. The magistrates knew they could lose their jobs. They feared they even might be punished and put in jail.

So they ran down the narrow streets to the jail. They rushed into the maximum security cell. They apologized to Paul and Silas. They promised to make up for the pain and insult they had caused them.

"We had no idea you were Roman citizens," they assured Paul and Silas. "We made a terrible mistake. What can we do to make up for it?"

"Lead us out of here yourselves," Paul insisted. "That will show everyone that you are sorry for throwing us in jail."

The magistrates led Paul and Silas out of the prison in the sight of everyone in the city square. It was a way of publicly saying that they were wrong in punishing these men. But they were afraid that Paul and Silas might stay in Philippi. That made them very uneasy.

"Please leave the city," they begged Paul. "We wish you no further harm. But we fear for our own jobs and our very lives. We did a terrible thing. As long as you stay in the city, we are in danger."

Paul and Silas did not leave the city immediately. They went to the house of their friend, Lydia. There they met with the Christian community that worshipped regularly at Lydia's house. Paul and Silas encouraged them to be strong in the face of opposition. They prayed with them and spoke to them about Jesus.

Then the two said goodbye to their Christian friends. They left Philippi. The magistrates breathed a sigh of relief.

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

PROJECTS:

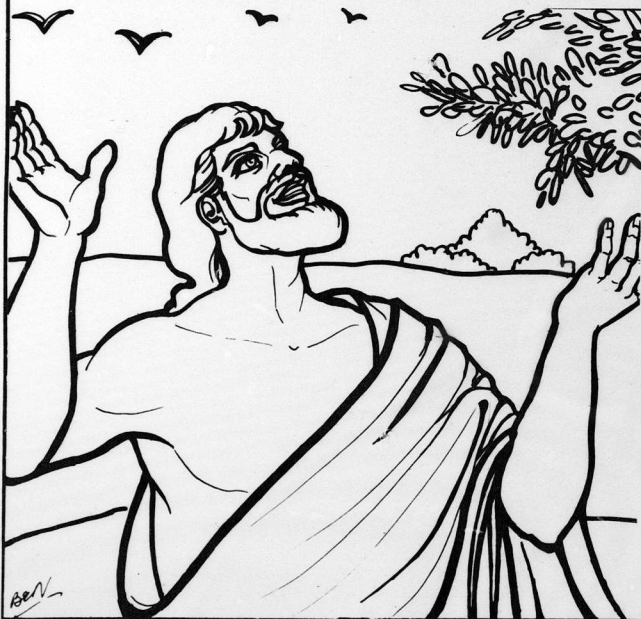
1. Pretend that you were in the public square the day the magistrates led Paul and Silas out of prison. Write a story about your feelings and a prayer asking God to help you to act courageously when it is important that you stand up for what is right and just.
2. Create a plaque to put on the gates of the prison where Paul and Silas spent some time. Make it say something special about the two men. Design it so that it will inspire anyone who sees it to be courageous and to trust in God and in themselves. Put your plaque on a wall or door or bulletin board in your room.
3. Make up a play without words—a series of pantomimes—that tell how Paul is released from prison. Act out your play with some friends or with members of your family.

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

QUESTIONS:

- Why was the jailer a friend of Paul and Silas and why was he a Christian?
- Why didn't Paul and Silas leave the prison when the jailer told them they could go?
- How did the magistrates react when they heard Paul and Silas were Roman citizens?
- How did the magistrates make up for wrongfully punishing Paul and Silas?
- Why did the magistrates want Paul and Silas to leave the city?
- Why didn't Paul and Silas leave the city immediately?

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WORKING TOGETHER—Couples who speak Spanish as their primary language participate in an activity at a Hispanic Pre-Cana program in Chicago. These programs are among the many activities where people from many parishes work together toward a common goal. (NC photo by Jim Kilcoyne)



st. paul writes to the church in corinth

by Fr. John Caserio

St. Paul warned the people of Corinth about the danger in overconfidence. He pointed to the sad example of some ancient Israelites. They, too, enjoyed God's special favors, especially during the Exodus. But they grew careless and fell, even turning to the worship of false gods, with disastrous results.

Paul picks up on this theme in Chapter 10 of First Corinthians, and what he has to say, as well as its context, is interesting.

He begins, "I am telling you, whom I love, to shun the worship of idols, and I address you as one addresses sensible people."

He is back to the subject of eating meat which has been sacrificed to idols. Paul agreed with the Corinthians in principle: Idols are nonentities and food offered to them is changed in no way. But in practice people should be careful not to offend the



sensibilities of those who cannot rise above their emotional reaction to eating this meat.

Once again Paul appeals to the intelligence of the people; but this time in the hope that they will recognize the complexity of the matter. True, idols are nonentities, and food used in their worship is quite neutral.

But that is just one aspect of the problem. When it comes to actual participation in pagan temple feasts, another factor must be considered: the bond of fellowship created among the participants.

To demonstrate this, he alludes to familiar rituals. When the Corinthian Christians share in the Eucharist, they worship God, but they also forge a bond of unity among themselves.

IN FACT, through the cup and bread, he says the people share in Christ's body and blood—and he emphasizes the sharing. The result? "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf." It is the same with the sacrifices of Israel. Those who partake of them enter into a communion with each other.

Consequently, Paul tells the Corinthians, "The Gentiles (pagans) sacrifice to demons and not to God, and I do not want you to become sharers with demons." Whether they like it or not, when they participate in pagan feasts, objectively they enter into fellowship with a godless community which is hostile to their own Christian community. They involve themselves then in a vicious contradiction.

Paul agrees that, thanks to our Christian freedom from pagan pressures, "all things are lawful." But there are circumstances which make some things destructive. Other people's interests need to be taken into account—including the interests of those who are bothered by these matters.

Paul tells the Corinthians not to borrow trouble. If they go to buy meat, they need not ask whether it was once used in a temple sacrifice. Similarly, if a pagan invites them to dinner, they should not ask the hostess where she buys her meat. What they don't know won't hurt them in such a case.

ON THE OTHER hand, if someone makes a point of the fact that the roast was once standing on a pagan altar, then they are on the spot. Even if they eat it in good conscience, they may scandalize another guest.

Parenthetically, Paul interjects a possible objection: "Why should my liberty be restricted by another man's conscience?"

His answer is, in effect, that there is no such thing as completely unrestricted freedom. Others have rights, too, and we cannot abuse our freedom by infringing on those rights:

"Give no offense to Jew or Greek or to the church of God, just as I try to please all in any way I can by seeking, not my own advantage, but that of the many, that they may be saved."

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Lenten reading (from 9)

struck a familiar note with me. I know what a good steak looks like—but, I'm not always sure what a good book looks like. As a result, my success rate is much higher for choosing meat than it is in choosing books.

If you're like me, you might appreciate some suggestions of books which would stimulate your desire to read something worthwhile.

With Lent just around the corner you might also want to pick a book which every one in your family could read. After reading the book the family could gather for a discussion. Or, how about talking with a few couples on your block to see if they would be interested in reading a book and spending one night during each week of Lent discussing it?

WE'LL START OFF our list with a free book on Scripture—yes free. "Share the Word" from Paulist Catholic Evangelization Center, 3131 Fourth Street N.E., Washington D.C. 20017. This monthly pamphlet focuses on the readings of Sunday liturgy. It is a good guide for any one wanting to learn more about Scripture.

Again in the area of Bible study, you might try "Your Guide to Successful Home Bible Studies" by Norma Spande (Thomas Nelson Publishers: New York, 1979). Also helpful is "Meeting Christ in Scripture" by Dianne and Roger Miller (Paulist Press: New York, 1979). This practical how-to and resource guide can be used for home, parish, and small group

Scripture study.

Finally, if you are interested in learning more about the history of the Bible, how it came to be, and how to read it—try "Background to the Bible: An Introduction to Scripture Study" by Richard T. A. Murphy, O.P. (Servant Books: Ann Arbor, Michigan, 1978). This book is easy to read and understand yet packed full of useful information about the Bible.

For those of you interested in the Catholic Church today—what it believes and the evolution of those beliefs you really must read Richard P. McBrien's two volume work "Catholicism" (Winston Press: Oak Grove, Minneapolis, 1980).

THE PERSON interested in the history of the Catholic Church in the United States should pick up a copy of "American Catholicism" by John Tracy Ellis (Second Edition Revised, University of Chicago Press: Chicago, 1969).

Are you interested in some inspirational reading? I found Henri Nouwen's works "The Living Reminder" (The Seabury Press: New York, 1977) and "With Open Hands" (Ave Maria Press: Notre Dame, IN, 1972) very worthwhile. You might also want to try "The Way to Christianity, In Search of Spiritual Growth" by Richard Chilson (Winston Press, Inc. 1979).

For children of all ages looking to survey salvation history in a fun way C. S. Lewis' "The Chronicles of Narnia" are a must. (Available in most book stores)

About a year ago the first book of this seven book series, "The Lion, The Witch

and The Wardrobe" was done as a TV special. While the TV program was remarkably true to the text you will find yourself captured by the web that Lewis weaves. Adults enjoy traveling through Narnia while children are held spellbound (even four-year-olds) by the adventures of Peter, Susan, Edmund, and Lucy in Narnia.

HAVE YOU decided that Lent would be the perfect time to make some plans for your future? I've found the following books extremely helpful in life planning. The most comprehensive work on personal planning is the book "The Three Boxes of Life and How to Get Out of Them: An Introduction to Life/Work Planning by Richard N. Bolles (Ten Speed Press: Berkeley, CA, 1978).

For personal planning you would also find Alan Lakein's book "How to Get Control of Your Time and Your Life (The New American Library: New York, 1973) helpful. Finally there is George Morrisey's "Getting Your Act Together: Goal Setting for Fun, Health, and Profit (John Wiley and Sons: New York, 1980) for those who would like another approach to feeling more in control of their lives.

To wrap up this list, for those interested in enriching their family life, try "Making the Family Matter: A New Vision of Expanded Family Living with Practical Ideas to Make it Work" by James and Mary Kenny (St. Anthony Messenger Press: Cincinnati, Ohio, 1980).

St. Benedict Parish

Terre Haute, Indiana
Fr. Hubert Kobunski, pastor

by Don Kurre

In 1864 during the closing days of the Civil War, St. Benedict's Parish was established in the midst of burgeoning Terre Haute. The founding of the parish was an attempt to help the German immigrants—tasting the heady freedom of a pioneer town—preserve their Catholic faith by enabling them to worship in their mother tongue.

Until 1872, St. Benedict was served by diocesan priests. Faced with a declining number of priests, Bishop de St. Palaise asked the Conventual Franciscans for help, and for the next 109 years they would minister to the parish.

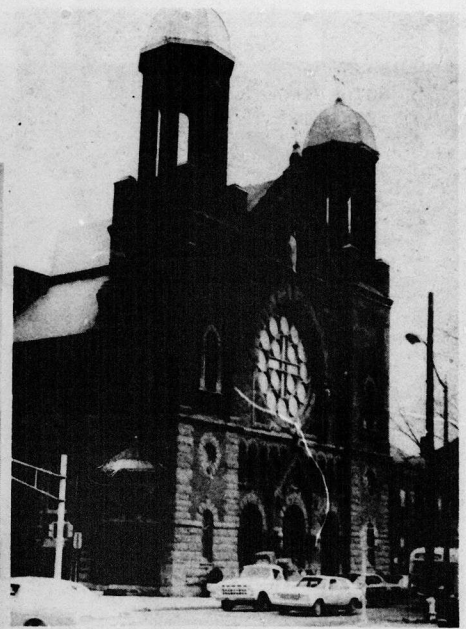
When Franciscan Father Hubert Kobunski was appointed pastor in June, 1977, he was told that St. Benedict was a dying parish. Parishioners and the pastor clearly believe the parish is alive and well. "If the parish is dying," muses Father Hubert, "it's not noticeable."

Franciscan Father Louis Manna, associate pastor, and Father Hubert minister to the spiritual needs of the Sisters at St. Joseph Carmelite Monastery in Terre Haute in addition to their duties at the parish.

Paul Jackson, parish finance commission chairman, believes that the leadership provided by the Franciscans today and for the past century is one of St. Benedict's strengths. Liz Tuttle, president of the parish board of education, agrees and praises "the smooth transitions from one pastor to another."

STRONGLY committed to its traditions, the parish retains its identity as the national parish within Terre Haute. As such, it draws its members from all over the county . . . people who trace their family history back to the early years.

Mary Blake, for example, is a third generation parishioner. Her grandmother



TWINS—At left is a painting of St. Benedict before the fire which destroyed the golden dome. Above is the same church, but without the dome which burned in 1930. (Photos by Don Kurre)

came to St. Benedict's from Germany. Both Mary and her mother were raised in the parish.

Paul Jackson, a member of St. Benedict's since the fifth grade, explains the parish this way: "It seems like there's always a family relationship among the people."

Another strength cited by parishioners is St. Benedict's religious education program. Run by part-time director Marie Grimley, it is described as a growing program with a current enrollment of 22 students at pre-school level.

Most of the parish turns out for the

annual Seder supper, put on as part of the religious education program. In addition, excellent support is given to the parish's involvement in the annual Oktoberfest.

St. Benedict also is proud of its outstanding choir, led by Bill Balduzzi who has been organist and choir director for some 40 years.

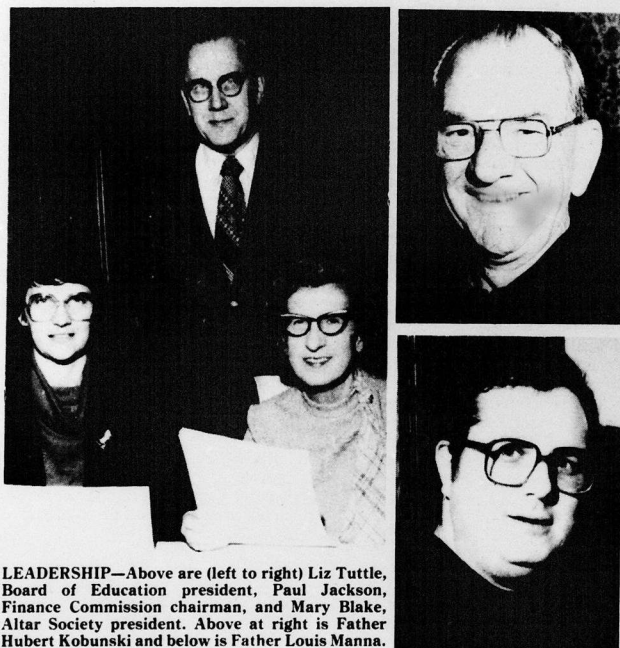
AS TERRE Haute begins to redevelop its downtown area, St. Benedict—on the edge of the area—looks forward to the civic and religious role it can play. The present church, dedicated in 1899, remains today much as it was when it was built. With the exception of the majestic dome, destroyed by fire in 1930, the parish has been able to maintain the classical and reverent nature of its church.

As example, when the revised reconciliation rite called for construction of a special reconciliation room, Father Hubert was determined to incorporate it

into the church's existing decor. He was successful, as parishioners today receive the sacrament in a room which conforms to the new rite but without showing any signs of structural change.

The church's beauty lends itself well to what Father Hubert described as St. Benedict's traditional style of worship. He is "very proud" of the parish's ability to provide members with the opportunity to "worship as they have worshipped all their lives."

According to Father Hubert, the most recent test of the parish's inner strength of character was the closing of the school in 1968. Now, trying to serve its large elderly population as well as growing numbers of young members, St. Benedict's faces another substantial challenge. However, its leadership agrees, the parish is handling this test with the same resolve it addressed challenges of the past.



LEADERSHIP—Above are (left to right) Liz Tuttle, Board of Education president, Paul Jackson, Finance Commission chairman, and Mary Blake, Altar Society president. Above at right is Father Hubert Kobunski and below is Father Louis Manna.



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Tuition tax credit promising

WASHINGTON—There never has been a better political climate for the passage of a tuition tax credit bill, said Frank Monahan, U.S. Catholic Conference legislative coordinator, in Washington.

But he told non-public school representatives in the Washington area not to be over-optimistic. "It will not happen by itself; it won't be handed to us on a silver platter. The worst mistake is to take it for granted," he said.

His comments came the day before a press conference scheduled by Sen. Robert Packwood (R-Ore.) to announce the introduction of the Packwood-Moynihan bill. Monahan and other USCC representatives met with the school officials at the last in a series of nine conference held across the country to assess the chances for tuition tax credits.

Monahan estimated that a tax credit bill could be passed by as early as July or

August or "it could play itself out till the end of next year."

"It must be accomplished during the 97th Congress or I am convinced it will not happen at all," Monahan said, adding that bi-partisan support is crucial.

Although timing is important because of President Reagan's recently proposed tax cuts, the USCC legislative coordinator does not see Reagan backing off from his commitment to tuition tax credits. In his Feb. 18 speech Reagan had said that although he supports tax credits the issue will have to

wait because of pressing economic problems.

To help non-public school representatives and parents get a better picture of the chances of a tax credit bill for elementary, secondary and college students passing the 97th Congress, and to help them work for that passage, a USCC team met with more than 300 people in nine cities from Feb. 9 to Feb. 23.

Edward Anthony, USCC director of educational assistance, said tuition tax credit is not just a Catholic issue and it is not a benefit for non-public schools.



POINT OF VIEW—Libby Johnson of St. Mary Parish, Lanesville, lobbied her representative Richard D. McIntyre over lunch at a recent Indiana Right to Life Legislative Day in Indianapolis. More than 200 constituents from all over the state met with 80 legislators to voice their views on proposed legislation. (Photo by Ruth Ann Hanley)

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New facility opens soon

Maryvale, a new housing facility for the elderly and disabled on the St. Mary of the Woods campus, will be available for occupancy in late April or early May.

The facility was conceived by the Sisters of Providence, growing out of their awareness of the elderly in Vigo County and involvement in trying to meet their needs.

Maryvale residents will have access to the college library, conservatory, swimming pool and tennis courts. A special services package offering mini-classes, music lessons, crafts, and various social and cultural opportunities will be available at a nominal monthly fee.

In 1978 the Providence order formed an 18 member board, applied for funding to HUD, and started construction in February of 1980. The 120 apartment facility is now more than 78 percent complete.

Sister Barbara Ann Zeller is executive director and Sister Loretta Schaefer is president of the Maryvale board.

Interested persons may make an appointment to apply for residency or obtain further information about the facility by contacting the Housing Authority at P.O. Box 3086, Terre Haute, IN. 47803 or by calling 812-232-1381.

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February 28

St. Susanna parish in Plainfield will have its annual parish dance, "Mexican Fiesta," at the Westwood Country Club, 1501 High School Road, Indianapolis, from 9 p.m. to 1 a.m. Tickets at \$10 per couple are available from Ed and Bonnie Broska, 271-8406, or at the door.

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 Chataud High School, 5885 Crittenden Ave., Indianapolis, beginning at 7:30 p.m.

March 2

Registration for kindergarten at Little Flower School, Indianapolis, is now under way. Children must be five before Oct. 1. For information call 353-2282.

March 5

The Indianapolis Deanery

Council of Catholic Women will have its third quarterly meeting at St. Joseph parish, 1375 Mickley Ave., beginning with registration at 9:30 a.m.

March 6

St. Bridget Church, 801 North West St., Indianapolis, will host the annual World Day of Prayer Service at 7:30 p.m. Sponsored by Church Women United, the World Day of Prayer is celebrated in over 150 countries and islands throughout the world. The public is invited.

March 6-8

A weekend retreat for women is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father James Farrell will direct the program.

March 6-10

St. Gabriel parish, Connersville, will hold a parish community retreat. The entire Christian community is invited to participate. For details call 825-1215 or 825-7853.

March 7

The annual fashion festival under the auspices of the St. Francis Hospital Center auxiliary and wives of the medical staff will be held in the ballroom of the Hyatt Regency Indianapolis. The event begins at 10:30 a.m. Reservations for the \$15 tickets may be made by calling the hospital's volunteer department, 783-8192. Proceeds go to the special nursery care unit for newborns.

March 7, 14

A "Life in the Spirit Seminar" sponsored by the Catholic Charismatic Renewal will be held in Clare Hall, Marian College, Indianapolis, from 8 a.m. to 5 p.m. For information call Carl and Patty Lentz, 547-7898, Jim and Judy Betzner, 786-4641, or Sister Sue, 283-2819.

March 8

A "rap" session for osteomates will be held at 3 p.m. at Winona Hospital, Indianapolis. Members and friends of the

Marian College production

"Kiss Me Kate," the musical version of Shakespeare's "Taming of the Shrew" with music by Cole Porter, will be given at Marian College on Friday, Saturday and Sunday, Feb. 27 and 28 and March 1.

Indianapolis Chapter of United Ostomy Association are invited.

St. John's Festival of Arts will feature the Ambassadors of Msgr. Downey Council, K of C, at 4:30 p.m. at St. John Church in downtown Indianapolis. Mass will follow the concert at 5:30 p.m.

A Pre-Canva Conference for couples in the Indianapolis area will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, from 12:30 to 6 p.m. Pre-registration is required. Call 317-634-1913.

March 10, 11

A bioethics workshop will be offered by St. Vincent Hospital and Health Care Center at the Marten House, 1801 W. 86th St., Indianapolis. The workshop is designed for members of the medical and nursing professions, pastoral care, clergy and others interested in moral implications in the medical field. For information and/or registration call the department of medical affairs at the hospital, 317-871-2161.

Set spring variety program

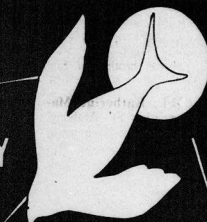
"Sounds of Spring," billed as an action-filled variety program of music and comedy, will be presented March 27-29 on the campus of Saint Meinrad College and School of Theology at St. Meinrad.

Performances will begin at 8 p.m. on Friday, March 27, at 2 and 8 on Saturday, March 28, and at 2 p.m. on Sunday, March 29. Tickets cost \$3 for adults and \$1.50 for children 14 and under. They may be purchased at the door or in advance from

Richard Trout (812-3576387).

The show is sponsored by Cooperative Action for Community Development (CADC), an organization which serves mentally and physically handicapped children, the Boy Scouts, Special Scouts, and people in nursing homes in southern Indiana. CADC also supplies firewood to the needy, assists children in local schools and provides neighborhood community centers for children.

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Part II

March 14th
(8:00 a.m. to 5:00 p.m.)

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Admission Free

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Remember them

† **AMORUSO, Philip L. Sr.**, 54, St. Barnabas, Indianapolis, Feb. 19. Husband of Jean (Motsinger); father of Susan Love, Janet Otterman, Philip Jr. and Thomas Amoroso; stepfather of Elaine Miller.

† **BAUMANN, Mabel Helen** (Sprigler), 84, Our Lady of Perpetual Help, New Albany, Feb. 16. Mother of Ruth Davis, Patricia Haub, Rita Haub, Mildred Barmore, Alvin, Melvin, Richard and William Baumann; sister of Flora Benet, Irma Schindler, Agnes Leidolf and Raymond Sprigler.

† **BRUGGEMAN, Victor**, 87, St. Mark, Perry County, Feb. 12. Father of Agnes Conner, Donna Parker, Lanore LaMar and Anthony Bruggeman.

† **BURST, Frank N.**, 86, St. Nicholas, Ripley County, Feb. 21. Husband of Loretta; father of Fran and Tom Burst; stepfather of Margaret LaFollette; brother of Ella Walpole.

† **CARROLL, Katherine Marita**, six months, St. Anthony, Indianapolis, Feb. 24. Daughter of Joseph and Jacqueline (Petree) Carroll; granddaughter of Mr. and Mrs. Joseph R. Carroll and Harold Petree; great-granddaughter of Cora Petree.

† **CHANEY, Ruth J.**, 86, St. Philip Neri, Indianapolis, Feb. 18. Mother of Mary Etter and Jerome Chaney; sister of Edith Kelly.

† **CLAYPOOL, Clara Marie**, 94, St. Luke, Indianapolis, Feb. 21. Mother of Edward L. Claypool.

† **DAVENPORT, Sarah K.**, 75, St. Benedict, Terre Haute, Feb. 19. Mother of Margaret Ann England and Kathleen Mellon; sister of Anna Effen and Peter Mellon.

† **DeVAULT, Jeanne (Curley)**, 66, St. Luke, Indianapolis, Feb. 17. Wife of Paul J.

† **DOYLE, Emma**, 82, St. Patrick, Terre Haute, Feb. 20. Mother of Mary Doyle; sister of Andrew Baker.

† **ERB, Addie Louise (Day)**, 82, St. Mary, New Albany, Feb. 16. Mother of James J. Erb; sister of Rose Soergel, Loretta Smith, Gertrude Bal, Edith Soergel, Evelyn Vigar, Cletus and Julius Day.

† **FOREMAN, Mary E.**, 70, Holy Trinity, Indianapolis, Feb. 23. Sister of Michael and Charles Schenk.

† **FORNELL, Mary H.**, Holy Trinity, Indianapolis, Feb. 18. Sister of Franciscan Sister Mary Yolanda Molner, Elizabeth Kade, Ellen O'Brien and Louis Molner.

† **HERTZ, Norma**, 52, St. Michael, Madison, Feb. 12. Wife of Charles; mother of Rebecca; sister of Vivian Holt, Dorothy McCalla, Doris Faber, Mildred Harrod, William and Louis Robinson.

† **KISTNER, Frank J. Sr.**, 80, St. Philip Neri, Indianapolis, Feb. 19. Father of Florence (Kitty) Kuntz, Hilda Rose Disher, Patricia Ann Carter and Frank J. Kistner Jr.; brother of Hilda Carr and Louise Goohs.

† **KNIGHT, Olivia**, 86, St. Joseph, Shelbyville, Feb. 24.

† **KNOLL, Hugh E. Jr.**, 30, Christ the King, Indianapolis, Feb. 23. Father of Katherine, Edgar and Sarah Knoll; son of Mrs. Hugh Knoll Sr.; brother of Madelyn Larson, Dr. Nancy, Margaret, Constance, Mary Therese and Thomas Knoll.

† **KUPFERER, Sarah "Sis" (Catter)**, 92, Holy Family, New Albany, Feb. 17. Mother of Anne M. Nein and Anthony Kupferer; sister of Edna Hancock.

† **LEPPER, Marie E.**, 77, St. John, Indianapolis, Feb. 19. Mother of Rose Drury and Ernest Lepper Jr.

† **LOEW, Irma (Ott)**, 73, St. Mary, Lanesville, Feb. 19. Wife of John; mother of Anna Brown, Mary Koetter, Helen Gettelfinger, Laverne Smith, Hilda Robinson and

Lawrence Loew; sister of Marie Elmer, Carl and Vincent Ott.

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

† **McNEELY, Liane B.**, 4, Holy Spirit, Indianapolis, Feb. 23. Daughter of Paul and Elaine McNeely; sister of Leni Rene McNeely; granddaughter of Paul and Gay McNeely, Linton and Mabel Sry.

† **PERKINS, Margaret M.**, Holy Name, Beech Grove, Feb. 19. Wife of James E.; mother of Robert Beck; sister of Lillian Sutton and George Schmidt.

† **POMERLEAU, J. Armand**, St. Pius X, Indianapolis, Feb. 21. Husband of Cecile (Hall); father of Jeannine DeKory, Suzanne and Ray

Pomerleau; brother of Cecile Vachon, Jane Turcott and Maria Martel.

† **POTTER, Mary B.**, 71, St. Patrick, Madison, Feb. 13. Wife of Robert; mother of Buford, Bennie and William Peak; sister of Wilford, Howard, Roy, Dave, Cleve, James and George Bayne.

† **QUINKERT, John E. (Molly)**, 87, St. Mary, New Albany, Feb. 6. Father of Benedictine Father Dennis Quinkert, Sister Joanne Quinkert, Dolores Day, John J. and James P. (Pat) Quinkert. (Correction.)

† **ROSENBERGER, Bertha A.**, 67, St. Michael, Brookville, Feb. 17. Wife of Howard; mother of Carol Ferkinhoff, Linda Gillispie, William, Richard, Larry, Kenneth and Bernard Rosenberger; sister of Emma Rosenberger, Minnie Steiner, Betty Schneider, Mary Blades,

Ruth Schneider, Rita Ruf and Henry Reuss.

† **SANDEFUR, Mary A.**, 63, St. Roch, Indianapolis, Feb. 20. Wife of James R.; mother of Patricia Simpson, James, John and Dennis Sandefur; sister of Elanore Woirhave and John Creeden.

† **SCHMELZ, Charles E.**, 34, St. Mary, New Albany, Feb. 14. Father of Robbie Schmeltz; son of Mr. and Mrs. Herman W. Schmeltz; brother of Dorothy Gilkey, Nancy Horn, James and William Schmeltz.

† **SCHULTZ, Theodore L.**, 82, St. Gabriel, Connersville, Feb. 18. Father of Margie Eversole, Bernard, Francis and Donald Schultz.

† **SMITH, Jacob F.**, 81, St. Gabriel, Connersville, Feb. 19. Father of Jeanne Neely, Robert and Harry Smith.

† **VanVELSE, Amanda Josephine**, four months, Little Flower,

Indianapolis, Feb. 25. Daughter of Ed and Kathy VanVelse; sister of Blair and Jessica VanVelse; granddaughter of Mr. and Mrs. Jan VanVelse and Mr. and Mrs. B. W. Mountjoy Jr.

† **WALL, George Kenneth**, 64, St. Catherine, Indianapolis, Feb. 23. Husband of Catherine; father of George K. Jr., Patrick, John, Kevin, Michael and James Wall; brother of Rose Wingy and John Wall.

† **WATHEN, Alphonsus J. Sr.**, 66, St. Mary of the Knobs, Floyds Knobs, Feb. 14. Husband of Geneva L. (Bush), father of Barbara Casey, Alphonsus J. Jr., Michael, William, Lawrence and James Wathen.

† **WILSON, Brandi Michele**, 5, St. Malachy, Brownsburg, Feb. 19. Daughter of Mr. and Mrs. Gary Wilson; sister of Brian; granddaughter of Cordes Wilson.



Reminder:

If you haven't renewed your membership this year in the Society for the Propagation of the Faith, why not do so this week-end 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."

Providence Sister Bowes dies

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Providence Sister Mary Francisca Bowes, 83, were held in the Church of the Immaculate Conception here on Feb. 21. Sister Bowes died in San Gabriel, Calif. on Feb. 17.

Born in Chicago in 1898, Sister Bowes entered the Congregation of the Sisters of Providence in 1921. She

taught in the upper grades and also served as a counselor in the California provincial administrations. In the archdiocese she taught at St. John and Nativity Schools, Indianapolis.

She is survived by a niece, Mrs. Eileen Kucharian of Cleveland, Ohio, and two nephews, Jack and Richard Bowes, both of Chicago.

Burial rites held for Sr. Reichel

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Mary Berarda Reichel was held at the Franciscan motherhouse

here on Feb. 17. Sister Reichel, who was 91, died on Feb. 15.

Born in Richmond on July 6, 1889, she entered the Congregation of the Sisters of St. Francis in September, 1912.

As an elementary school teacher, Sister Reichel taught in Ohio and Indiana. Her assignments in the archdiocese included Our Lady of Lourdes, Indianapolis, and St. Vincent de Paul, Bedford.

There are no immediate survivors.

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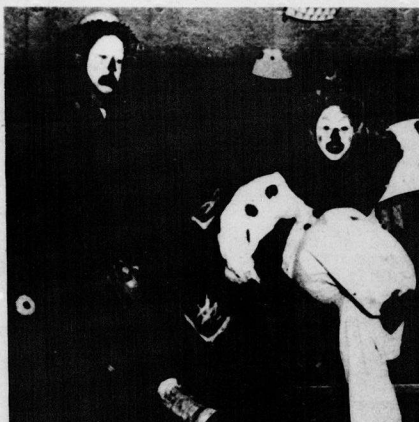
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Mini-study of black culture

"Look at Me; I Have Been Set Free!" is the theme of the annual Holy Angels Model School Soul Food Dinner Theater Saturday, Feb. 28 at 7:15 p.m.

This cooperative staff production takes music, song, poetry, and drama through several stages of development to illustrate its theme and to touch important peri-

ods of American Black history. Dance begins with the 19th century ham bone and moves through tap, western (black cowhands) and ballet to modern disco. One song, "Amazing Grace," is sung in three distinct styles to illustrate the movement from metered to gospel music. Poetry includes Gwendolyn Brooks, Dr. Martin Luther King, and the Liberian poet Roland Tombekei Dempster. Brief dramatic episodes are taken from the life of Frederick Douglass.

Director Mrs. Elnora J. Starks, youth choir leader at Mt. Calvary. As the daughter of a minister she has witnessed the development of black music.

According to its sponsors, the program expresses the philosophy of Holy Angels Model School, a Catholic community school dedicated to "the fullest possible development of the child and family" while recognizing of the black family's cultural and religious heritage.

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St. Francis offers new cardiac services

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A routine check had turned into a "Code Blue" situation.

St. Francis Hospital Center is currently the only hospital in Indianapolis which has the cardiac arrhythmia computer. The system, equipped to detect several types of heart beat deviations, offers the most modern and efficient care in central Indiana, according to a hospital spokesman.

The unit makes available a review of the patients' heart rate and blood pressure, current arrhythmia history and graph comparison summaries of various physical signs, all at one monitored central station. An audible tone is sounded when there is any deviation from the patient's vital signs.

The system consists of a bedside module, programmed to monitor each patient's EKG (electrocardiogram which detects the heart rhythm), blood pressure and/or pulmonary artery pressure and additional equipment located in the nurses' station.

Two sets of screens in the nurses' station make it possible to view each patient's current condition within seconds. The first set shows the EKG, with the second giving a digital display of heart rate or blood pressure and other related information.

With the push of few keys, various informational screens will reveal the patient's basic background and precise arrhythmia history.

A final piece of equipment can produce a paper copy of anything called up on the computer terminal, necessary in keeping permanent chart records.

St. Francis currently is waiting for General Electric to complete two additional units to give flashback and trending capabilities.

'Men's Day' on March 1

Sunday, March 1, is "Men's Day" at Holy Angels Church, Indianapolis. The men of the community will be honored and receive a special blessing from Father Clarence R. Waldon, pastor, at 10:30 a.m. liturgy.

Men are asked to hang their keys on a cross located in the church's sanctuary—symbolic of their willingness to offer their responsibilities to the Lord.

This is an annual event during March, the month dedicated to St. Joseph.

Day of Prayer scheduled

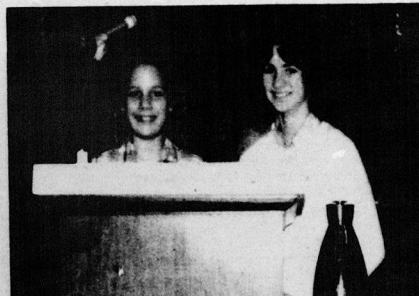
Church Women United in Indianapolis will celebrate World Day of Prayer on

March 6 at five Catholic churches in the city.

These include Holy Spirit at 11 a.m., St. Philip Neri at 1 p.m., Holy Angels at 7 p.m., St. Joseph at 7 p.m., and St. Bridget Church at 7:30 p.m.

The theme, "The Earth is the Lord's..." is a timely one, say sponsors, as the services will focus on prayer "for the ecological awareness and action which is needed to restore health to our world."

Church Women United is a national ecumenical movement of Christian women witnessing to their unity in Jesus Christ through worship, study, celebration and action.



PAGE DUTY—Jennifer Scharfenberger (left), a fifth grade student, and her cousin Luci Scharfenberger, an eighth grader, both from St. Michael School, recently spent a day at the Indiana House, serving as pages for State Representative William Drozda.

'Day of recollection' set

The St. John Bosco Annual Day of Recollection is planned for Ash Wednesday, March 4, at Fatima Retreat House. This will be a structured day of quiet prayer and inspiration beginning at 9:30 a.m. and closing at 2:30 p.m.

Father Mark Svarczkopf will celebrate Mass and distribute ashes. Providence

Sister Rose Loretto Wagner will direct two conferences entitled: "Who am I for you?" and "You being for others—the essence of Christian life."

A \$6 registration fee is required and lunch will be provided. For reservations call the CYO office at 632-9311.

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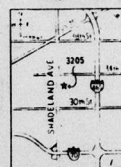
Contact: Don Kurre, Religious Education Center, 2931 Ohio, Terre Haute, IN 47803. 812-232-8400.

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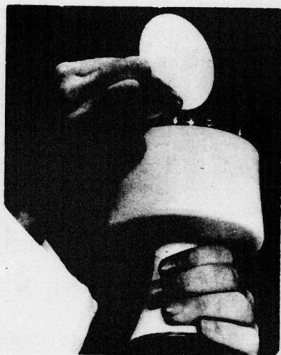
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PRIDE—Johnny Cash stars as Jesse Hallam, an adult functional illiterate who tries to make a better life for himself, his teen-age son and his crippled daughter by learning how to read in a two-hour drama, "The Pride of Jesse Hallam," on March 3 on CBS. (NC photo)

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Date	Celebrant
March 1	Fr. Justin Belitz, OFM
March 8	Fr. Samuel Curry
March 15	Fr. Joseph Dooley
March 22	Fr. Kim Wolf
March 29	Fr. John Sullivan, OFM
April 5	Fr. William Munshower
April 12	Fr. Karl Miltz
April 19	Archbishop Edward T. O'Meara
April 26	Fr. Michael Bradley

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Holy Spirit Parish, Indianapolis
Roncalli High School Students,
Indianapolis
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St. Patrick Parish, Indianapolis

TV Programming

Is 'Sesame Street' for the birds?

by Michael Gallagher

NEW YORK—The National Coalition on Television Violence (NCTV) is an organization dedicated to curbing violence on television, an eminently worthwhile goal, and much of what I read in a recent edition of its newsletter, NCTV News, I agree with. The newsletter had much to say that was to the point about the effects of television on individual behavior, both physical and verbal. This includes cartoon violence, which many parents take far too lightly.

But though I agree with what NCTV has to say about violence and its effects, I am less enthusiastic about its findings with regard to particular programs. NCTV's scoring system is based upon monitoring programs and rating them in terms of the number of violent acts per hour that they contain, without, it seems, any reference to the quality of a violent act or its duration. Does a garroting, for example, count the same as a slap in the face?

My three-year-old is a great fan of "Sesame Street," especially the Muppets. A few days ago I happened to watch with her an episode starring hapless but lovable Grover. In this true-life drama Grover was a lumberjack. He hustled into the bunkhouse for dinner with his customary good cheer. Before sitting down, however, he stopped beside the door to remove his very attractive shiny red boots.

HE HAD just got one boot off when the door flew open, slamming him against the wall, and his comrades came piling in. With no

"Buck Rogers," (25.8), judged by NCTV to be the most violent show on prime-time television. As a matter of fact, this little episode would probably have to be tagged as more violent than "The Deer Hunter" or regard for the niceties, they sat down, boots and all, and devoured the dinner. Then while poor Grover, who had picked himself up off the floor, was struggling with the other boot, they got up and stormed out the way they had come, unfortunately for Grover in exactly the same way.

So Grover picked himself up a second time, got the other boot off and was just about to sit down to eat the single plate remaining when an ill-tempered grizzly made his entrance with predictable results. Down went Grover. Down went the last dinner, into the grizzly's gullet. Out went the grizzly. Down went Grover. Struggling to his feet for the last time, incorrigibly optimistic Grover smiled sheepishly at the cook and said, "Well, at least I'll be in time for breakfast."

NOW I don't think that this little episode is at all likely to make my daughter yearn for the chance to slam Daddy up against the wall. I think it more likely, given the style of the violence and the character of Grover, that her impressions would run more like this: "I have a hard time with my boots too, but at least I'm not as big a klutz as Grover. But he always stays cheerful no matter what, and that's nice."

But how would Grover's tribulations rate on the NCTV meter? Since it lasted no more than three minutes, its violent acts-per-hour rating would have to be at least 60, not even counting the grizzly's growling. This would make the episode much more violent than

"Dressed to Kill," both extremely violent films.

NOW IF I had a rating system that evaluated "Song of the South" as a pretty violent film and consistently evaluated PG films as more violent than R films, I would have grave doubts about my system. Instead the NCTV lashes out at that favorite whipping boy, the MPA system, charging that it is hard on sex and soft on violence.

R-rated films are certainly more violent than PG-rated films. The reason they score low is that suspense plays a large part in the effectiveness of violence, and the more effective the director, the more care he takes in building up to the big payoff moments. Hence the impossibility of getting much of an insight into violence—or any other element in a film—by attempting to bring numbers to bear.

Sunday, March 1, 10:30 a.m. (EST) (CBS) "For Our Times." Religious activism and the anti-nuclear movement are profiled in this program taped at the Riverside Church in New York. Archbishop Helder Camara of Olinda and Recife, Brazil; former Prime Minister Olof Palme of Sweden; author Stig Terkel and the Rev. William Sloan Coffin of the Riverside Church appear. (Please check local listings for exact time in your area.)

Sunday, March 1, 12:30 p.m. (EST) (ABC) "Directions." ABC correspondent Robert Clark interviews Archbishop James Roach of St. Paul, Minn., president of the National Conference of Catholic Bishops, who reviews some issues facing the American Catholic Church and offers some clarification about the

role of the church in world affairs. (Please check local listings for exact time in your area.)

Sunday, March 1, 10:30-11 p.m. (EST) (PBS) "Broken Arrow: Can a Nuclear Weapons Accident Happen Here?" This documentary probes the dangers of storing nuclear weapons in the San Francisco Bay area in light of last year's Titan II accident in Arkansas.

Monday, March 2, 8-10:30 p.m. (EST) (PBS) "L'Elisir d'Amore." Gaetano Donizetti's comic masterwork will be televised live from the stage of the Metropolitan Opera House with Luciano Pavarotti and Judith Blegen in the lead roles.

Monday, March 2, 9-11 p.m. (NBC) "The Acorn People." Ted Bessell stars in a drama about bright but severely disabled children at a summer camp and one of their counselors who overcomes his initial shock of seeing their physical problems.

Wednesday, March 4, 4:30-5:30 p.m. (EST) (ABC) "Run, Don't Walk." An 18-year-old, paralyzed in an accident, refuses to admit to herself that she will always be in a wheelchair until a new friendship alters the course of her life in this "Afterschool Special."

Wednesday, March 4, 10-11 p.m. (EST) (PBS) "The New American Moviemakers." Films produced outside the traditional Hollywood studio system are the subject of this program which interviews a number of these new directors and screens excerpts from their work.

Saturday, March 7, 8-11 p.m. (EST) (PBS) "Something Spectacular with Steve Allen." Another public television fund-raising campaign begins with an all-new special spoofing PBS programs while entertaining with comedy, music, variety and dance segments.

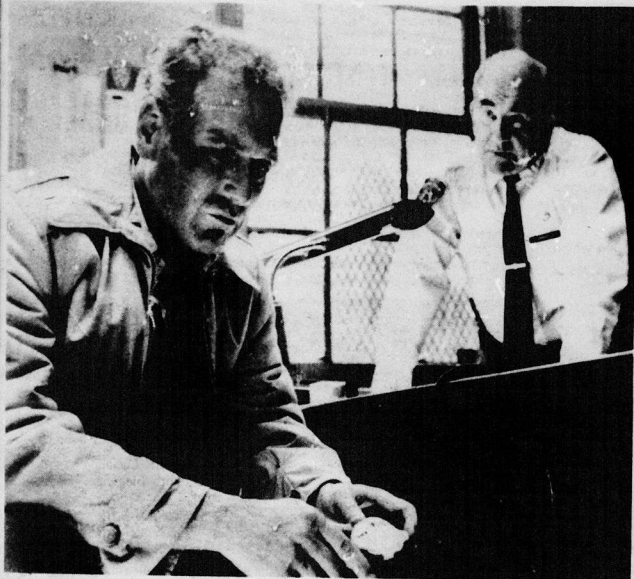
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EMBATTLED PRECINCT—Paul Newman, left, plays a veteran police officer who clashes with his commander, played by Edward Asner, in "Fort Apache, The Bronx," a Twentieth Century-Fox release about an embattled police precinct in a devastated, crime-ridden area of New York. (NC photo)

Film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned

Agatha Christie's

The Mirror Cracked A-2

Any Which Way You Can B

(Emphasis on violence)

Battle Beyond the Stars A-3

Bad Timing: A

Sensual Obsession B

(Some graphic sexuality)

Blood Beach B

Breaking Glass A-3

Caddie A-3

A Change of Seasons C

(Extravagant nudity and muddled moral outlook)

The Chant of

Jimmie Blacksmith A-4

The Competition B

(Crude sexual references and a graphic love scene)

Dirty Tricks A-3

The Earthling A-2

The Elephant Man A-3

The Empire Strikes Back A-2

Fade to Black B

(Sordid atmosphere and violence)

Falling in Love Again A-3

The Getting of Wisdom A-2

Gloria A-3

The Great Santini A-2

Hangar 18 A-2

The Idolmaker A-3

In God We Trust B

(Contains an irreverently tasteless attitude toward the sacred)

Inside Moves A-2

It's My Turn A-3

The Jazz Singer A-3

Jun B

(Offensive sexuality)

Kagemusha A-2

The Kidnapping

of the President A-3

The Last Metro A-3

Loving Couples B

(Implies that mate-swapping can have a therapeutic effect on marriage)

Melvin and Howard A-3

Mother's Day C

Nine to Five A-3

Oh, God! Book II A-2

One-Two Punk B

(Contains several sexual scenes, nudity and gross language)

Ordinary People A-3

Popeye A-2

Private Benjamin B

(Contains scenes ridiculing sexual morality as well as some nudity and gross language)

Raging Bull A-3

The Return of the

Secaucus Seven A-3

Scanners B

Seems Like Old Times A-3

Shogun Assassin C

(Extreme violence)

Somewhere in Time A-2

Spetters C

Stardust Memories A-3

Str Crazy B

(Frequent profanities and a lewd sequence)

The Stunt Man B

(Graphic nudity and sexuality)

Fear No Evil C

The First Deadly Sin A-3

Fish Hawk A-1

Flash Gordon A-3

The Formula A-3

From the Life of

the Marionettes B

(Extensive nudity)

Tell Me a Riddle A-3

Tess A-2

Touched By Love A-1

Tribute A-2

Willie and Phil A-3

Viewing with Arnold Saga of 'Old West' in 'South Bronx'

by James W. Arnold

"Fort Apache, the Bronx" represents regression in the evolution of the police movie, since essentially it uses big city problems of race, crime and immorality as an excuse for entertainment, despite a thin and useless veneer of human and social concern.

The title really says it all: the film is a modern western in which a South Bronx police precinct is likened to an army outpost in hostile Indian territory. The people in the neighborhood range from inscrutable savages to loveable loonies, but little effort is made to explain or understand them. They are mostly objects for rather dangerous patrol duty. The focus is on the soldier-cops who try to maintain order in the wilderness: some are good, some misguided, a few are rotten. But the true dilemmas of their situation are secondary to souped-up, non-stop sex and violence.

This new "Apache," written by Heywood Gould, is directed by Daniel Patrie, who also directed "Resurrection." It owes little to the original 1948 John Ford classic, except the idea that the "fort" undergoes a change of command from a low-key, campaign-wise veteran to a more disciplined leader who intends to make instant order out of chaos.

In the Ford film, the new man is a stuffy martinet who lacks compassion, provokes the Apaches, causes a foolish massacre of his own troops, and becomes a posthumous hero in the Army tradition.

"The Bronx" never really decides what to do with the new captain (Ed Asner, in what could've been his first major big-screen role). At first he seems as knuckle-headed as his western counterpart, then sort of disappears as a presence in the film, until a final scene when he makes a sympathetic speech upholding law and order and running a tight ship. This would be the first easily identifiable movie of the Reagan Era, if it took its social messages at all seriously.

The Asner plot isn't the only dead end. There is a lurid search for a black cop-killer, who turns out to be only a crazy hooker (Pam Grier). She pops into the film now and then, like an annuity, to arouse and sadistically murder some eager males.

MOSTLY the movie follows the TV cop show formula, although it has the bad luck to emerge at almost the same time as a series ("Hill Street Blues") to which it is clearly inferior in realism, character and intelligence. "Apache" follows the adventures and off-duty romances of two squad-car partners, Murphy



ering his virginal Catholic girlfriend, who wanted to wait until they're married, on the grounds that he's a cop and could get killed any day. In this movie, that line is supposed to be amusing and cute.

The ultimate crisis owes something to "Serpico," since Newman has to decide if he'll brave the ostracism of fellow officers by informing on a mean-nasty-worthless cop he has seen heave a harmless Spanish kid off a tenement roof. Before he decides, there is a shootout with a couple of Hispanic crazies who take hostages in a local hospital after giving the heroine an overdose of heroin. (Sorry if I sound breathless).

In some ways, "Apache" is a symptom of what's wrong, but not in the way producer David Susskind thinks. At least part of the urban problem today is the police perception that they are an army of occupation, and their tendency to act out that fantasy, pretty much as they do here.

(The Bronx as zoo, with almost continual jolts and shocks, but minimal insight; not recommended).

(NCOMP Rating: Not available).

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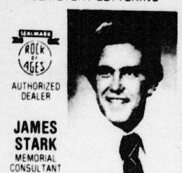
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LETTER FROM THE ARCHBISHOP

Mr. Robert V. Welch
Chairman of the Board of Directors
Cathedral High School

Dear Mr. Welch:

My letter comes to you to give you the reasons why it is easy for me to lend my encouragement and support to the effort you are making at the present time to place the Cathedral High School on a sounder financial basis.

In the first place, I have come to believe that the Cathedral High School is truly an institution which offers an excellent academic program as well as a sound religious formation in the traditions and values of the Catholic Church. For this I offer my sincerest commendation to Cathedral's faculty.

In the past, institutions like Cathedral High School have been established and conducted by the members of the great religious communities of the Church. We are now in the age when the laity are assuming greater responsibility and taking greater initiative. Just as a school conducted by religious sisters, brothers or priests is an integral part of the local Church, so too, a school sponsored and directed by the laity can likewise have such a relationship. Yours is a very unique and significant initiative, and this is another reason why I am happy to extend my good wishes and blessing.

What I have just written offers me the opportunity to say that I regard Cathedral High School as an integral part of the Archdiocese of Indianapolis. It is one of the many institutions that together show the concern of the entire Archdiocese for the future of our youth, and it has a distinguished record of service of the pursuit of excellence.

Congratulations then and God's blessings to all of the men and women who will work with you in the coming campaign. It is my deepest conviction that your efforts together will not only be successful in behalf of Cathedral High School, but will deepen within all of you your conviction about the value of a Catholic education, and will heighten your sense of responsibility about the welfare of all educational enterprises within the Archdiocese.

It is a pleasure for me to wish you well and to accept your gracious invitation to be the honorary chairman of your coming campaign.

Sincerely yours in Our Lord,

Edward T. O'Meara

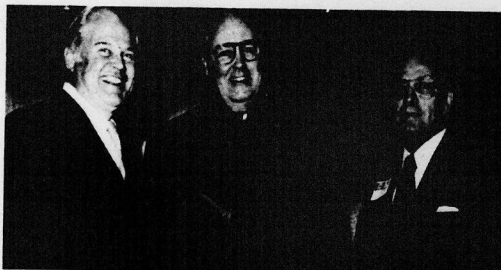
Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Alumni Leadership

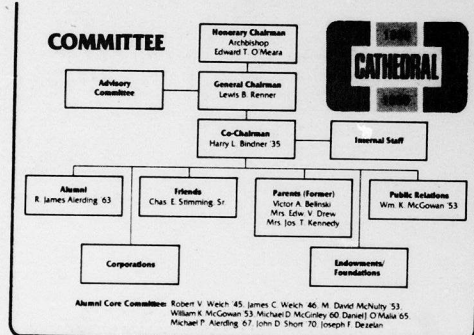
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This CHALLENGE for the CAMPAIGN FOR CATHEDRAL is directly proportionate to our ability to generate the remaining Campaign goals from Corporations, Foundations and Major Donors. The Alumni and Parents of Cathedral represent our first critical CHALLENGE to begin THE CAMPAIGN FOR CATHEDRAL.



(From left to right): Chairman of the Board of Cathedral High School, Robert V. Welch; Honorary Chairman, the Campaign for Cathedral, Archbishop Edward T. O'Meara; Vice-President for Development, University of Notre Dame and Special Counsel to the Campaign for Cathedral, Dr. James W. Frick.



THE CAMPAIGN FOR

CATHEDRAL

The Campaign for Cathedral has evolved from the report of The Cathedral Committee on Priorities. It seeks to generate \$10,000,000 over a five year period to effect the mandate of the Priorities Study endorsed by the Cathedral Board of Directors.

The Campaign for Cathedral will effectively translate Cathedral's vision for the 1980's and beyond into reality, and, thus underwrite the greatness to which Cathedral aspires as one of the nation's finest self-sustaining Catholic college preparatory schools.

Letters of commitment from Cathedral alumni, parents and friends will create an overwhelming strength and a solid foundation for this ambitious campaign. As we exemplify our personal commitments to the Campaign for Cathedral for 1980-1985, so shall our challenge be met by the citizens of this city on whom we call.

Archbishop Edward T. O'Meara, Lewis B. Renner and Harry L. Binder have provided that challenge and commitment by their leadership. Our response can be no less.



Our first challenge to raise \$3,500,000 by June 1981 from our alumni, parents and friends of the archdiocese for private Catholic education...

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		Seeds	Current	Seeds	Current
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1922	Mike Reddington	14	2	16,000	1,000
1923	Karl Zinkan	15	1	13,000	500
1924	Carl Hindel	11		15,000	
1925	Jos. Quigley	18	2	39,000	750
1926	Fr. Carey	16	1	36,500	500
1927	Jos. White	11	2	41,500	7,500
1928	Larry Sexton	12	4	44,500	8,500
1929	Bob Langsenkamp	16	3	38,500	10,500
1930	John Montani	17	2	26,500	750
1931	Pat Foster	16	4	42,500	6,500
1932	Charles Hill	16	2	31,500	1,250
1933	Clyde Bowers	13	4	45,000	25,100
1934	Ted Sweeney	27	2	103,000	25,500
1935	Larry Pileger	25	1	97,000	7,000
1936	Bob Loughery	33	4	77,000	21,750
1937	Jim Schmitt	18	3	57,500	7,500
1938	Frank Fox	50	2	108,500	15,000
1939	Joe Quill	58	3	53,500	2,850
1940	Jack Flynn	43		55,000	
1941	Bob Akin	33	3	62,500	4,000
1942	Leo Barnhurst	36	3	79,500	3,100
1943	Joe Viehmann	37	3	87,000	30,000
1944	Leo McNulty	35	3	75,000	8,000
1945	Tom Redmond	54	2	294,000	100,000
1946	Jim Welch	104	2	135,500	6,250
1947	Tim McDow	56	3	91,000	8,500
1948	Jack Bradshaw	39	1	72,500	500
1949	Bill Brady	65	2	84,000	7,000
1950	Charles Farrell	77	3	109,500	6,000
1951	Paul Farrell	52	2	\$ 57,500	\$ 5,100
1952	Keri Matthews	74	3	137,000	17,300
1953	Dave McNulty	85	3	113,500	8,800
1954	Tony McCann	53		71,000	
1955	Dennis Yaggi	56	2	77,000	2,000
1956	Tom Moynahan	60	2	101,000	7,500
1957	Fried Schoettle	37	2	97,500	25,500
1958	Bob Elson	70	1	68,000	1,000
1959	Jackson Schmidt	56	1	47,000	500
1960	Fran Brezette	49	4	74,500	36,750
1961	Bob Miller	36	3	39,000	3,000
1962	Major Schnieders	51	5	45,500	10,750
1963	Dan Hasbrook	60	7	74,000	26,000
1964	Julian Peebles	70	3	78,000	6,500
1965	Dan O'Malia	87	6	133,000	8,750
1966	John Davis	68	4	66,000	7,000
1967	Mike Alerding	58	2	56,500	1,500
1968	Bob Kiesel	44	3	52,000	1,750
1969	Bob Roberts/Dave Worrell	42	2	45,500	1,250
1970	Steve Schaefer	63	8	74,500	12,000
1971	David Hurley	41	2	39,500	2,500
1972	Mark McGinchey	97	1	59,500	1,000
1973	Mike McNulty	73	1	47,500	1,000
1974	Joe Breen	50	1	30,000	500
1975	John Loughery	50	4	25,000	1,750
1976	Ed Loughery	50	1	25,000	200
1977	Mike Ruwe	50	1	10,000	200
1978	Tom McNulty	50	3	10,000	900
1979	Kate Drew	50	6	10,000	1,025
1980	Mike Healy/Trish Drew	50	5	10,000	1,550

Join Our Leadership Team for Strong Catholic Education

MAIL TO:

Cathedral High School
Office of the President
5225 E. 56th Street
Indianapolis, IN 46226

THE CAMPAIGN FOR CATHEDRAL



I intend to contribute the sum of \$_____ for the Campaign for Cathedral. I expect to make this gift in cash or securities in _____ installments over a period of _____ years beginning in _____ (month/year). I wish to receive reminders toward this commitment as indicated:

☐ yearly ☐ semi-annually ☐ quarterly ☐ monthly.

I consider this gift a moral obligation as a commitment for Cathedral; however, I reserve the right to modify or cancel in the event of unforeseen circumstances.

OFFICE OF DEVELOPMENT

317-546-4327
317-542-1481—Ext. 12

(SIGNATURE)

(PRINT NAME)

(ADDRESS)

(CITY)

(STATE)

(ZIP)

Alumnus (yr.) _____
Parent (former) _____
Friend _____