

Young woman tells of her life in a cult

by VALERIE R. DILLON
(First of a series)

She's bright. She's pretty. She's idealistic and religious. She's the sort of girl that mothers hope their sons will bring home. She's also the type that religious cults seek to ensnare in their ideological straightjacket.

One did.

Nineteen-year-old Teresa Parli spent six months in a cult, the Lighthouse in West Lafayette. Its parent body is the Faith Assembly in Fort Wayne, controversial sect with 1,500 followers, some of whom reportedly died after refusing medical treatment because of their beliefs.

Teresa is out of the cult now, thanks to the determined efforts of her mother and a trio of deprogrammers who spent a non-stop eight days to "bring her back to herself." Because of the ordeal and the threat which the Parlis believe such cults pose to young people, Teresa and Rose Parli decided to "go public" with their experience.

It all started when Teresa, a hazel-eyed blond, was a senior at North Central High School in Indianapolis. A friend of hers, a

Christian charismatic, impressed on her that Jesus has "a perfect plan for your life" and described his experience in being "born again."

"I got to feeling down. I was beginning to go through that transition from high school to college. I knew I had to find what was good, what I'd be happy with," recalls Teresa. "It seemed like my friend had everything going for him; he was the nicest person. It was very persuasive."

TERESA AND a girlfriend, Ann (not her real name), began to search out and attend bible study classes at a variety of churches. They heard about "end times" when Jesus would return, how close it was, about "the rapture" and what the Devil would do. Both girls were seeking an answer: What did God want from them? and Teresa recalls thinking: "I'd better get right with God; I'd better be right where God is, or I'm going to be in trouble."

Late in their senior year at North Central, Teresa and Ann became aware of a classmate, Paul, who constantly quoted Scripture and

talked about Hell and the Devil. They labeled him weird, but felt sorry for him.

Formerly popular and active in the usual high school parties and activities, Teresa began to change. She saw herself as "so sinful."

"I was getting more and more separated from my friends. In my last semester," she says, "I broke up with my boyfriend." Nor did she go out for college sorority rush because "I didn't like the idea of having to do what a group wanted you to do. I didn't see then that cults do the same."

When Teresa and Ann arrived on the Purdue University campus in August, 1981, Teresa believes they were "perfectly set up to find a cult." In her mind, those leaving high school and also leaving college are "most susceptible" to the promises and security that cults offer.

Shortly after arrival, the two girls again encountered Paul. "He told us it must be God's will that we'd all be together again. When you start thinking like that," you begin to imagine that any time someone walks by you—maybe it's God's will, maybe God wants me to talk to that person, to help him to get saved."

In the cult, says Teresa, "everything is stressed on that: God is always doing things in your life."

EVENTUALLY, she went to a religious gathering with Paul that "scared me half to death," with its singing, clapping, dancing and speaking in tongues. "I went in jeans and tennis shoes, and all these women wore tent dresses—cult clothes we call them. Women in cults wear these oversized clothes. They don't want anything to show: 'Don't make your brothers stumble.'"

Did she recognize it as a cult?

"Oh no. Anything that was saying it was Christian—I knew that couldn't be a cult," declares Teresa, adding: "I can't say that even if someone had told me all about cults and how they set you up, that I would have known, because I believed that if you were really searching in your heart—God would lead you to the right place."

Paul kept coming to the girls' dorm and finally, at his urging, Teresa and Ann left a smaller sect called "The Upper Room," and

(Continued on page 2)

THE CRITERION

World joins in Easter celebrations

Today, Good Friday, will be observed throughout Christendom with a reading of Scripture, the solemn proclamation of St. John's Passion, with veneration of the cross and holy communion and by traditional as well as "living" Stations of the Cross.

In the archdiocese, the Knights of Columbus will present their 46th annual "Outdoor Way of the Cross" at 12:15 p.m. in downtown Indianapolis.

At SS. Peter and Paul Cathedral, Archbishop Edward T. O'Meara will lead the Good Friday service which begins at 3 p.m.

These rites are a somber forerunner to Sunday's day of glory as Easter is celebrated by Christians throughout the world.

The Easter Sunrise Service will be held for the fourth time at SS. Peter and Paul. Archbishop O'Meara will be the presiding celebrant at the service which will begin with kindling of the New Fire at 5:30 a.m. on the Blessed Sacrament Chapel porch. A procession into the darkened cathedral, the Service of the Light and the Easter liturgy will follow.

As in other archdiocesan parishes, new members of the church will be welcomed at this Mass and a reception will follow in the cathedral rectory.

All new Catholics in the archdiocese will be honored at a Neophyte Mass at the cathedral on the Second Sunday of Easter, April 18, beginning at 4 p.m. A reception at the Catholic Center, 1400 N. Meridian Street, will follow.



Looking Inside

This is it! Our Annual Easter Supplement, with 16 special pages beginning on page 11. Especially, we invite you to read Ruth Ann Hanley's fascinating account of the Shroud of Turin and two local scholars. See pages 14-15.

No matter what side you're on, you'll want to read Father Widner's analysis of the El Salvador election on page 4.

Here's a brightener on page 6: Photos of aproned priests at the annual senior citizen luncheon—especially one member of the Vocations Office staff.

And you really mustn't miss the adventure of the slipping steeple, told pictorially on page 29. Enjoy!

the criterion

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Indianapolis, Indiana

More about— Young woman in a cult

joined him in the Faith Assembly. Their lives changed radically after that.

Three times a week they went to three-hour meetings, attended by about 200 people. Most of them, Teresa says, were in the mid-20s, but there also were many college students, people in their 60s and whole families. Teresa feels that all people are susceptible to cults at different times in their lives—divorce, death, times when they're searching for answers to problems.

She recalls, too, that cult leaders always emphasized guilt. "I was made to feel guilty about my life and maybe these older people were made to feel guilty too."

Teresa and Ann also read stacks of materials and listened to tapes provided to them by the cult—at a cost. Especially they studied the teachings of the cult's leader, Dr. Hobart Freeman.

According to Teresa, the group speaks against the major churches "all the time," especially against Catholics. "They talk against churches and try to convince you that Christians in other churches are demonic... the Devil has ahold of them. They called this 'denominational spirits.'"

Dr. Freeman, regarded as the "anointed teacher of God," said his message was "for overcomers, for Christians who are really Christians," says Teresa. "We believed that we were overcomers, the elite, and prided ourselves on overcoming for God."

"I stopped talking to people because of 'positive thinking' and confession," Teresa remembers. "They taught you that negative thinking was a sin and that the greatest sin of all was doubt. You were supposed to ask God in faith to heal you, and once you asked—you knew that he would do it, so you were healed from that time on."

"I threw away my glasses and my contacts; I threw away my aspirin—all of those things," she says.

The day that Teresa threw away her glasses and contact lenses, she made a "positive confession." "There's a Bible quote 'Whatsoever you asked in prayer, believing you shall receive,'" explains Teresa. "So we believed that when we asked in faith, we got it when we prayed... so my eyes were healed in Jesus' name."

BUT COULDN'T she tell that she still couldn't see? "Oh yeh, I knew it, but I couldn't confess that I couldn't see. I couldn't say that... that would have been the Devil."

"And all the time, it was this positive thinking and confession. I could never express my doubts about anything. Once they controlled what I said, they controlled what I was thinking. They said that if you confessed negatively, Satan could work through that negative statement and make it happen."

Instead, she was taught to sing, chant or speak in tongues to ward off doubt and shut herself off from the Devil.

Teresa's mother smoked cigarettes, and in Teresa's words, "we believed in nicotine spirits—we had a lot of demons and spirits. So I had to ask God to deliver Mom of her nicotine spirits. If I failed, she would still have them."

But what—as actually happened—if her mother kept on smoking?

"I would say: In Jesus' name, she doesn't smoke."

Didn't this create conflicts? "That's why we had all these techniques," Teresa responds. "To try to put away doubt, they gave us terms like speaking in tongues, so that if the Devil made you doubt, you'd speak in tongues, or sing and praise God. And all the time your mind was closed off."

"I HAD A hard time. I was trying so hard all the time; I was being torn back and forth. And trying to be proud and be an overcomer, yet be humble and submissive to God. It's like I could never be one way or the other—that was the Devil talking. So I'd have to shut my mind off."

Christmas was taught as an evil by the cult and Paul told her its celebration was demonic. According to Teresa, she worried about whether she could celebrate it or not. When her mother sent her a homemade devils' food cake and decorated it with a devil, Teresa and Ann were repulsed.

Teresa stopped dating, except for one senior whom she went out with only so she could convert him—"I preached at him all the way home." Did he know she was a member of a cult? "Most people at Purdue have heard of the Lighthouse."

She also stopped wearing jeans. "I got frightened into wearing dresses because somewhere in the Bible it says that wearing men's clothes is an abomination to God, and I didn't want to be an abomination to God."

Enrolled at Purdue as a science major in biology, Teresa especially enjoyed dissecting. But as she got deeper into cult life, "more and more I believed that what I was doing was wrong. Cutting flesh was wrong and medicine was demonic." At the end of the semester, she switched her major.

Was she told to do so by the cult? "They never came out and said you had to. It was more manipulatory than that. They said that 'God will come out and show you.'"

Her girlfriend, Ann, also had joined the cult. But she was the first to notice the physical change in her friend's appearance. "You don't walk the same any more," said Ann. Her head down, shoulders slumping, Teresa walked with mincing steps. "It made me into a zombie," she says, "I had to be submissive."

"I cried a lot, but I couldn't let anybody see it." Why cry? "Because... I don't know exactly. I always felt so scared and wrong. It got to the point where I couldn't use my own conscience, couldn't use my own brain any more."

According to Teresa, she never really said about the cult, "This is what I want." It was more like: "I have to do this—this is all that's left. This is the ultimate place that God wants me to be."

(Next week: Teresa's efforts to help an old woman and her family's efforts to help her)



TELLING THE STORY—Teresa Partl expresses many emotions as she describes her six months in a religious cult, as her mother, Rose, shares her daughter's feelings. Teresa, who was deprogrammed last fall, left Purdue University and now attends IUPUI. (Photo by Valerie R. Dillon)

Letter from the archbishop

My dear Family in Christ:

In our times as in the time of Christ, serious minded young men and women seek a teacher, a guide, a master—someone to give a fuller meaning to their lives. The first apostles took time off from their jobs. They temporarily left their families because they heard of a teacher, a prophet speaking on the banks of the Jordan River. They went and they listened. They learned. They understood more deeply than all the rest for when the Lord asked, "What do you seek?" They followed Him. Ultimately that is the question the Lord addresses to each of us. And the answer we give is the most significant decision of our lives, the decision that consciously or unconsciously decides and shapes all else we do.

Within the Christian community one of the functions of those called as priests is to challenge each of us to search our hearts as we hear and as we respond to the Lord's question. By their own lives of total dedication, our priests must challenge us to journey with Jesus through the pain and suffering of Good Friday, to the joy, hope and new life of Easter. By their persons and by their lives, our priests must challenge us to speak ourselves the Good News of which St. Paul reminds us—that God has emptied Himself, became even a slave, to bring us His life and His love.

Again this year I remind you that the entire Easter collection is devoted to the formation and development of such priestly ministers for our parish communities. The collection supports the work of the Vocations Center, the educational costs of seminarians, and finally programs for the spiritual, physical, and intellectual development of the priests of the Archdiocese. I encourage you to read the brochure which lists the various programs of recruitment and development your offerings will support.

Please be as generous as you can be. Likewise be mindful that while financial assistance is extremely important, it is not enough. All of us, laity, religious, and priests must create and maintain an atmosphere and an environment in which all of us are challenged by Jesus' question, and in which some are encouraged and supported to give their lives totally as religious and as priests. We must work together to provide an atmosphere in which young people might lovingly, freely, and generously respond to the question and call of Jesus to serve Him and to serve His people. Finally, we must always be one in prayer especially at the Eucharist as we continually celebrate His Resurrection.

May the Risen Lord make us one in peace and love.

Sincerely yours in Our Lord,

Edmund T. O'Meara

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



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Argentine bishops ask peaceful end to Falklands dispute

by JAIME FONSECA

The bishops of Argentina asked their countrymen April 3 to pray for a peaceful solution of the dispute between their country and Great Britain over the Falkland Islands, and for wisdom for all the leaders involved.

"May God grant wisdom, far-sightedness and the necessary strength to all leaders in these difficult circumstances in order that they may act according to his intentions for the good of a peaceful coexistence," said the statement issued by Cardinal Raul Primatesta of Cordoba, chairman of the Argentine Bishops' Conference.

Argentine marines April 2 seized control of the Falklands, a group of 200 islands about 250 miles northeast of Cape Horn ruled by the

British since 1833, and which Argentina calls the Malvinas archipelago. There are some 1,800 inhabitants, most of them British and Scottish, living by sheep farming.

Argentina has claimed the islands since the nation became independent in 1816. The military government said it had decided to "restore to the national patrimony" the disputed territory after waiting for London to end its delaying tactics in negotiating a settlement.

In London the British government condemned the invasion as unprovoked aggression and announced it had broken diplomatic relations with the Argentine government. A British fleet left Portsmouth April 5 on a two-week, 8,000-mile voyage with orders to recapture the islands. Gen. Leopoldo Galtieri,

head of the Argentina's ruling junta, said his nation would go to war to defend the archipelago.

CARDINAL PRIMATESTA's statement asked "all the people of God (to pray that) the Lord may show rapidly the routes to peace in order to avoid the disaster of an armed conflict."

The statement was broadcast by Vatican Radio. The Vatican itself had no comment on the dispute as of April 5.

Ruben Blauro, Argentine ambassador to the Holy See, and the newly appointed British ambassador, Sir Mark Heath, attended the opening session April 3 of the symposium on the social encyclicals, "From 'Rerum Novarum' to 'Laborem Exercens': Toward the Year 2000,"

and sat three seats apart. Both were greeted by the pope, but Vatican sources said he did not mention the Falklands issue.

Pope John Paul II has been mediating since early 1979 in another territorial dispute involving Argentina. That dispute is with Chile over three small islands in the Beagle Channel at the southern tip of South America. The two neighboring nations had threatened to go to war over the issue. A proposal for settlement offered by the pope in December 1980 was reportedly welcomed by Chile, but Argentina has given no answer.

A church source in Santiago, Chile, said the Argentine-British conflict was seen "with extreme concern as a very delicate situation" and noted that thus far Chilean officials had abstained from any comment except to favor "a peaceful outcome." The source added that Chileans had voiced misgivings about the military actions of the Argentine government and wanted to keep a low profile.

Call for nuclear freeze a national issue

by JERRY FILTEAU

WASHINGTON (NC)—The call for a nuclear arms freeze moved onto center stage as a national political issue at the end of March. In doing so it entered a new phase in which intense debate is likely to emerge over the practical merits of alternative approaches to arms control.

In 1981 and early 1982 the campaign for a freeze moved along as a more or less generalized idea, a handle that people could latch onto as a way of expressing a deep moral concern over the threat of nuclear war and their growing frustration at the apparent ineffectiveness of other efforts at stemming the nuclear arms spiral.

It called for the United States to negotiate an immediate bilateral freeze with the Soviet Union on the production, testing and deployment of all nuclear weapons. The campaign proposal said the freeze was to be accompanied by mutual verification safeguards and followed by negotiated reductions on both sides of existing nuclear arsenals.

The campaign picked up steam rapidly and by spring had gained more popular support in the United States than any ban-the-bomb movement in years.

In California a nuclear freeze proposal picked up well over half a million signatures to place it on the state ballot this fall as a popular referendum. In Vermont town meetings at the beginning of March a freeze received overwhelming support. Several state legislatures and even local governments passed freeze resolutions, and others were considering such resolutions.

Prominent religious leaders of almost every denomination, including more than 70 Catholic bishops, backed the freeze.

Previous anti-nuclear campaigns, largely the domain of a few peace activists in the academic and religious worlds, had developed no populist following even remotely comparable. A poll by Yankelovich, Skelly and White in March showed that the public favored an early freeze in strategic nuclear weapons by nearly a 3-1 margin.

The clear growth of popular support for a nuclear freeze led to the introduction of freeze resolutions in Congress.

In the Senate, Senators Edward M. Kennedy (D-Mass.) and Mark O. Hatfield (R-Ore.) introduced an immediate freeze resolution March 10 with the backing of 18 other senators. In the House 160 members endorsed a similar resolution.

In the House of Representatives the first full debate on arms control in memory began March 30.

In the Senate, meantime, Senators Henry M. Jackson (D-Wash.) and John W. Warner (R-Va.) gained the sponsorship of 56 other senators—a clear majority—for an alternative

resolution that would call for a negotiated freeze at "equal and sharply reduced levels"—code language for a freeze and reduction after the United States regains equality with the Soviet Union in several sectors of nuclear defense-deterrence.

In the House Rep. Robert R. Michel (R-Ill.) introduced the Warner-Jackson resolution with co-sponsorship by 13 other House members.

President Ronald Reagan entered the fray publicly March 31 with a statement on U.S. arms control policy issued at the beginning of the first prime-time televised news conference of his presidency.

Reagan directly challenged the proponents of an immediate freeze, proposing to "reduce nuclear weapons dramatically" only after the United States has overcome the Soviet Union's "definite margin of superiority."

Reagan argued that until the U.S. "window of vulnerability" in nuclear systems is closed, the Soviet Union would have no "incentive" to negotiate arms reductions.

Political analysts reported that the administration's decision to take a high profile in the arms control debate was a recognition that it was losing public support for its defense program and needed to rebuild that support.

The New York Times quoted an unnamed "senior administration official" as saying, "We are under a lot of pressure . . . There is no doubt that the support for the arms buildup is beginning to go at the edges. The question is how you are going to hold it. Some of us think the president has got to get out front and focus national attention on his military program in the next month or we are going to take a beating."

EFFORTS WERE UNDERWAY at the diplomatic level to avoid armed confrontation before the British fleet was due to reach its destination. The same day Cardinal Primatesta issued his statement, the U.N. Security Council passed a resolution demanding that Argentina withdraw its forces and urging both governments to enter diplomatic talks. The Argentines have called on the Organization of American States to listen to their side, said Argentine Foreign Minister Nicanor Costa Mendez after his arrival in Washington.

Although the London government pledged to restore British administration over the Falkland Islands, some observers said distance from the home base would make it difficult to support the operations of a British naval force in the South Atlantic.



HEARING DOG—Penny, a hearing dog, practices listening for a ringing telephone while Ralph Dennard of the San Francisco Society for the Prevention of Cruelty to Animals does some reading. The dog is trained to

run back and forth between the source of the sound and the owner to alert the hearing-impaired person. (NC photo from UPI)

EDITORIALS

Gains and potential losses

What was gained in the elections in El Salvador?

Clearly the winner was the desire of the Salvadoran people for peace. For an end to war. For an end to the violence which has killed nearly 32,000 people there since 1978.

Yet desire itself does not create the result. If it were up to the Salvadoran people themselves, peace might have a chance. Unfortunately for them, they are struggling at the mercy of their own political leaders, the United States government, leftist guerrillas and world opinion. And these groups have little mercy indeed.

One news analysis said the election merely deepened the crisis in that country. While being praised by the Duarte government as well as the U.S. as "the first step of a return to democracy and an end to civil war," the election did not turn out exactly as the U.S. apparently had hoped. Perhaps El Salvador, despite the crisis state it has been in, has not been critical enough.

Though the Christian Democratic Party of President Duarte received 35% of the more than 1½ million votes cast, a coalition of rightist parties vying among themselves received more than 52% of the votes. Some critics of the election point to more than 11% of the votes being blank ballots, an indication of support for the guerrillas. Other critics also point to the 500,000 Salvadorans who would have been eligible to vote were they not in exile. And still others claim that those who did vote were middle class, urban people "who wanted Duarte and his civilian military junta to go on, or favored the right." However one analyzes the election, it remains clear that those who did vote wanted a way out of current events.

El Salvador is a nation of nearly 5 million people, half of whom are under the age of 15. Like most of central and South America, it was a mixture of the very wealthy and the very poor. The Economist, British news and business journal, recently claimed, however, "the old idea of central America as a region polarised between land-owning oligarchs and landless peasants has gone into the dustbin of economic history." The magazine says the real value of the region's exports jumped 18 times since 1950; the region learned to diversify its agricultural exports, the share taken by the average country's main commodity (coffee or bananas) falling from 70% to 36%; industrial expansion increased from 11% to 18% in 20 years; and a new middle class was created, along with an urban working class while even agricultural wages increased.

Small wonder that the nation is in turmoil. Such change is revolutionary.

Land reform is at the heart of such change. Land reform is of utmost concern to the church, the landless poor, and the U.S. Before land reform began in 1980, four-fifths of the population which works the land (about 700,000 people) had no right of ownership to any of it. Land reform is opposed by the so-called "14 families," the oligarchs who are unwilling to see their huge estates broken up into smaller territories for those who have never owned land, as well as by the medium-sized farmers, the rich coffee growers, who would have all their lands expropriated. The reform is not without its problems as rented land has been awarded at the expense of other small farmers in some cases and agricultural cooperatives which were set up have not been particularly efficient.

The difficulties are such that the frustrations and disappointments of the poor feed the activity of the guerrillas while the attempts at reform encourage the military and the powerful oligarchs. The rich are seeing their wealth broken up to benefit the poor and this incites them to react through military force while the poor, when reform does not work, often have little other choice but to turn to the guerrillas.

The tragedy for El Salvador then is that an historically hostile environment becomes more so. The stage was set in past decades by the economic structure of the central American states themselves. El Salvador and its neighbors have long lived under the oppression of the poor by the wealthy. Now their struggle has become a confrontation between East and West. Not only do Salvadorans have a stake in their country. So do the U.S. and the Soviet Union. In the middle are the Salvadoran people—rich and poor—who want to settle their own affairs but who now find themselves at the mercy of both East and West.

What is happening in central America then is far more complex than a struggle between rich and poor, between East and West, between military and guerrillas. El Salvador is the story of a people who want to decide for themselves how they will conduct their own affairs.

El Salvador is like a child wanting to be recognized as an adult. It is easy from this vantage point to identify its adolescent mistakes. It is not so easy to let that nation learn from its own mistakes. Too many adults have too many selfish interests in the adolescent's life.—TCW

No relief in sight

Congress has put off until after its Easter recess a debate on restoring postal subsidies for non-profit publications, including the Catholic press.

This means there's no respite for the individual or the parish with the cost of a Criterion subscription.

An amendment restoring a \$77 million subsidy was shelved after Congressional leaders requested no amendments to an appropriations bill funding the activities of several government agencies for the next six months.

Catholic press lawyers are working to restore the subsidy. It would help if readers contact their congressmen in support of the Burdick amendment.—TCW

WASHINGTON NEWSLETTER

Housing cuts in budget not good

by JIM LACKEY

(Second of two parts)

WASHINGTON—As part of Washington's annual spring rite of budget testimony on Capitol Hill, Auxiliary Bishop James Lyke of Cleveland appeared before a House

subcommittee March 25 to comment on the Reagan administration's proposals for housing subsidies.

His words were not kind. Cuts in housing assistance, he said, were "simply unacceptable" because they would make the housing problems of the poor—massive even in the best of times—considerably worse.

"Last year's budget cuts have intensified the shelter needs of the poor," he said.

The Reagan administration, on the other hand, in recent days has been citing low income housing assistance as one of several examples of government's continuing commitment to the poor. Though critics of the administration are "screaming that we're throwing people out in the snow to die," the total number of households aided by federal housing assistance will continue to increase, President Reagan told the National Association of Realtors March 29.

While many areas of the federal budget are extremely complex, perhaps no domestic budget function surpasses the complexity of the government's array of housing programs. Besides underwriting programs for middle-income households such as VA and FHA loans, the government also provides assistance to local public housing programs, rent subsidies to low income households, direct loans to non-profit groups building housing for the elderly and handicapped, as well as other programs.

BUT CRITICS OF the Reagan plan contend that low income housing is being targeted for some of the most severe cuts in domestic spending. The number of subsidized households may indeed be increasing, but they will be increasing far slower than the amount needed to maintain federal programs at their present levels.

One controversial Reagan proposal calls for slowly replacing subsidized housing units for the poor with a new program of housing vouchers. Instead of entering long-term contracts with private landlords and local housing authorities to subsidize rents for eligible low income households, the government would begin handing out housing vouchers which low income households could use to find housing on the open market.

By providing direct subsidies to households rather than subsidies to private landlords, the administration contends, tenants would have the incentive and the ability to shop around for the best deal on the type of housing they choose to occupy.

But critics of that proposal say that while the plan might help some families whose major problem is finding affordable housing, it would create more difficult situations for families which the private market is unable or unwilling to serve, such as large families, single-parent families or minority families.

THE NARROWING availability of private rental housing and the lack of control over



future rent increases also are being cited as drawbacks in a voucher program.

Another proposal for budget savings that is being criticized just as strongly is a plan to require subsidized housing tenants to pay their entire utility bills and to count food stamps as income when computing rent charges.

The administration argues that reimbursements for utilities undermines energy conservation and that counting food stamps as income more accurately reflects the total cash and "cash-equivalent" resources available to a low income household. But the changes, opponents respond, are particularly unfair to households in colder climates and in older, poorly-insulated housing, could double or triple some rents, and could mean an even higher percentage of monthly income being spent on housing.

Bishop Lyke's testimony, meanwhile, cited a third problem: a reduction in new construction which will lead to a dwindling availability of low income housing.

According to the administration, subsidies for new construction are no longer as important as they had been because fewer people now live in substandard housing. Thus, the administration says, the basic problem facing the poor is not a lack of adequate housing but rather inadequate income for making rent payments.

But Bishop Lyke and others say just the opposite is occurring: condominium conversions and the trend of young couples moving back into the cities is reducing the availability of rental properties for the poor and driving rental charges up.

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LIVING THE QUESTIONS

Failures of Lent give way to sunlight of Easter

by Fr. THOMAS C. WIDNER

Lent has failed to change my life. More correctly, I find that I am the same person I always was. I am as aware, if not more so, of my deficiencies, my weaknesses, my faults and failures, my sinfulness. At the moment the world appears to be an eternal Good Friday, a joyless, bleak, darkened affair, a concentration camp full of decaying corpses, the most hopeless and despairing of human existences. Lent, if looked at from an unreal expectation of changing the unchangeable, has succeeded in leading me to the hell of selfish concern.

Last week while seated at a make-shift confessional waiting to hear the agonies of the hopeful sinners, I watched snow flurries blow wildly across the yard through the windows of our church. After the days of unseasonably warm weather, the cold had returned, and with it a chilling rain and a reminder that external forces control our lives and little can be done to alter them.

Like the bundled up youngster coming in from the deep snow with the frown turned to his mother in the advertisement for a Florida vacation, I too "need it bad." We all need a Florida vacation, or at least the sunshine, the constant good weather, the warmth and freshness. But there is nothing one can do about the weather except perhaps escape to a different



climate. But that's not always possible and the different climate has its own follies.

BUT WATCHING THE SNOW flurry through unrenewed grass and cold puddles in the low ground, I realized the time has come to let go, to bid goodbye to the past, to forget one's regrets. Lent is coming to an end. One cannot change what was in one's life. One can only look forward with the eagerness of something new.

One of the most difficult things about Lent is self-acceptance. Have I learned to realize that I am the sinner I secretly believe I am? Have I learned to realize that God loves me nonetheless? Have I learned to love myself despite my deficiencies?

The essence of Good Friday is failure. It is a recognition of the utter worthlessness of oneself. It is the proof positive that all human endeavor is stamped with the prospect of failure. It is the absolute truth that the pursuit of the strictly human will end in dismal tragedy. Lent teaches us more than any other time to know the awfulness of ourselves.

As in any process of dying, there is the possibility we will hang on. Some of us never adequately deal with the process of dying and so we "rage against the dying of the light" as Dylan Thomas encouraged. Perhaps rage is at its greatest though when we recognize not our dying, but our inertia. Death represents a change. At least in dying there is something happening. But what if, as a result of one's Lent, one is still at start? What if, for all the pushing and prodding, there is still an immobile and reluctant player?

LIFE THEN BECOMES BUT a series of stage shows one watches from the theater. The plays are acted out and one laughs and cries. But there is always a distance which isn't necessarily aesthetic. Like the communion rail in older churches, the proscenium arch keeps the audience from being involved in the events onstage. There is separation. Is it lack of talent which prevents the audience from taking part? Or has the audience simply not appreciated its own role as audience? Does it remain passive?

Good Friday is aloneness. Aloneness is the final experience. Death has room only for one. Each one dies by oneself. And there is no escaping it. It grabs one whether one reaches for it or waits for it. It seeks the person who welcomes it and who runs from it alike. One of the promises of Lent is whether or not one has given oneself over to it, the dying of Lent carries one along.

Good Friday must make room for Easter Sunday. Death must give way to resurrection. Whatever the experience of Lent, it always ends the same. The movement is the same for all. Death is not final; it does not end in itself. We may rage against it. We may sit entranced in its vacuum. But it can never be final.

So we cannot help but have our tombs opened. For the process of dying has not been on our shoulders alone. For the believer there is a transformation. The tomb is opened for us. We have never needed to depend only on ourselves. And now though death seems to have triumphed, the ending has become the beginning. Someone else calls us forth from our tombs into—not the dying light—but the sunlight.

Parish volunteers to seek commitments for AAA '82

An army of 8,000 men and women—Archbishop's Annual Appeal workers—is being marshalled in preparation for this year's Solicitation Sunday on May 2nd.

These parish volunteers will be seeking 10-month commitments from the 68,000 Catholic families and individuals throughout the 39 counties which make up the archdiocese.

With an AAA '82 goal of \$1,978,000, the appeal will pay for a broad spectrum of programs and services. Through one's pledge, the individual Catholic can directly aid archdiocesan efforts to provide food, clothing and shelter to the needy and homeless, to offer counseling services to the troubled, and to further evangelization, education and pro-life efforts.

Contributions also can assist the individual's own parish since all parishes meeting their goals receive 10 percent back, plus half of all money over the individually established goal.

Catholics throughout the archdiocese will be mailed a brochure this month which explains archdiocesan budget needs for the current year. Distribution of funds collected during the 1981 campaign has already been printed in The Criterion and additional facts on disbursements will be reported at upcoming deanery rallies.

AAA organizers report that parish team captains, third echelon in a four-echelon unit of volunteers, have been appointed. Pastors and their parish chairpersons will now conduct informative meetings for captains, after which team members will be selected.

Beginning on Monday, April 19, informational deanery rallies will be held in all 11 deaneries for parish organization members, including pastors, chairpersons, associates, captains, team members and auditors.

An informational audio-visual presentation, "AAA-82" has been completed and copies are being distributed to all deans for use at parish meetings and/or in lieu of homilies. Parishes wishing to use the slide show should contact their dean for scheduling. A limited number of copies also are available from the AAA office at the chancery.

Father John N. Sciarra, campaign coor-

ordinator, reports that solicitation of gifts from archdiocesan priests is nearly complete. Thus far, 144 gifts from priests have totaled \$27,506, for an average gift of \$191. Also, pledges are currently being sought from parish chairpersons and associates.

"This year we are encouraging greater participation in all parishes," Father Sciarra says. "It is good for parishioners to become

involved in their organization to learn more about the AAA program. Usually this additional interest will give them sufficient reason to make a responsible 10-month commitment."

According to Father Sciarra, families are asked to consider 1 percent of income as their possible contribution. "This suggested giving guide helps families and individuals to

determine their degree of giving in the proper perspective."

He adds that some persons may be able to "do better" than the 1 percent figure, "possibly 2 percent from those who have been more generously blessed. On the other hand, there are some who cannot consider even the minimum amount, and this is understandable," states Father Sciarra.

St. Meinrad fund drive achieves \$7.5 million goal

Archabbot Timothy Sweeney announced this week that Saint Meinrad has reached its campaign goal of \$7.5 million. To date, gifts and pledges total \$7,577,533.

The Capital Campaign, begun two years ago, provides funding for a new monastery and a new library to serve both the monks and students of the seminary at Saint Meinrad. More than 60 percent of the five-year pledges already have been fulfilled.

Gifts and pledges from archdiocesan alumni and friends totalled more than \$3.6 million. This includes special campaigns organized in Indianapolis, Terre Haute, New Albany, Richmond and Tell City.

Some 900 volunteers took part in the campaign, collecting gifts and pledges ranging from \$1 to more than \$1-million. Gregory G. Kempf of Evansville was general chairman, praised by the archabbot for his "enthusiasm and confidence."

"When we launched this campaign," declared Archabbot Timothy, "we had no guarantee that we could raise the necessary funds. We planned very carefully. But this was our first experience in capital fund raising. Our confidence was based on God's help and the support of our alumni and friends. We were not disappointed."

The new monastery will house 130 members of the Benedictine monastic community. The old monastery will be renovated for the seminary's use. The new library, built for 200,000 volumes, has been designed for modern technology and its 40,000 square feet will provide space for study and various services.

Architect was Evans Woolen Associates and construction management was by Geupel-DeMars, both of Indianapolis.

The public is invited to tour the new facilities at open houses on three Sunday afternoons, from 1:30 to 4:30 p.m. (CDT), April 25, May 9 and May 16.

Archabbot Timothy said he chose Holy

Thursday to announce the campaign's success because "this is the traditional day on which we celebrate the importance of Priesthood for the church."

St. Meinrad, founded in 1854, currently has students from 60 dioceses and has 1,900 alumni who are serving the church as ordained priests. Another 4,000 alumni are laymen in the church.



NEW MONASTERY—A blend of traditional and contemporary styles, the new monastery building at St. Meinrad forms a triangle around a spacious cloister courtyard.

TO THE EDITOR

Gap in campus ministry seen

We commend the declaration of Catholic Higher Education Week. Catholic colleges and students deserve any recognition and support they may get. We would like to take this opportunity, however, to point out what we feel is a large gap in our support for Higher Education in this diocese—Campus Ministry.

The problems we face, at least at St. Joseph's Campus Center, which serves Indiana State University and Rose Hulman Institute of Technology, are many and derive from many sources. We believe there is insufficient support at all levels, from Archdiocesan officials to students themselves. Some of us, though, are committed to making campus ministry work in Terre Haute despite our problems—our most immediate being financial.

Despite what the Criterion said (March 19), it is not possible for everyone to attend Catholic colleges. We at the secular universities believe we deserve more community support to carry on the work of Jesus Christ Our Lord.

Executive Council
St. Joseph's Campus Center

Terre Haute



Heed pope's arms reduction call

All citizens of the world would do well to heed Pope John Paul II, who strongly advocates arms reduction for both the United States and the Soviet Union. It is interesting to note that certain high placed clergymen and other assorted persons propound the failed policy called unilateral disarmament.

Perhaps these enlightened people could visit Cuba or Russia. It would be a notable chance to apply their illusory persuasion on the enormously roguish leaders of these bloody-handed governments. They could conscientiously give them the benefit of their insights. Can't you visualize them murmuring fervently on satellite TV: "Trust us cousin Fidel Castro and Uncle Leonid Brezhnev, we trust you."

These "fair-minded leaders" would be delighted to promise to dismantle their gargantuan war machines. Can't you just see their academy award performances as lovable, docile, trustworthy and gullible souls?

We American mortals do appear to be naive at times, but it is difficult to imagine the world's communists leaders—consummate fakers that they are—ever convincing this nation that they are possessed of much divine righteousness.

O. L. Rieger

Indianapolis

Monro calls editorial thoughtful

Your editorial, "What is Meant by Peace?" (March 12) is an articulate and thoughtful piece that I find terribly important. You write, "Peace is so difficult because it means that everyone has to change and the victors only want the conquered to change . . . as long as the heart of man remains obstinate in his unwillingness to recognize his neighbor's right to exist as he exists, peace will always be the brass ring just out of reach." Those are thoughts that must be repeated over and over—until they take root and begin to thrive.

While NCCJ does not take a stand on the political issues of war and peace, our reason for existence is to help individuals and groups in their recognition of their neighbors' right to exist as he exists. Only when this happens within nations as well, can we have the domestic peace, the brotherhood, we all are searching for.

Barta Hapgood Monro

Executive Director
National Conference of Christians and Jews
Indianapolis



CLERGY COVERUP—Biggest treat of the ninth annual dinner for senior citizens hosted by Catholic Charities at Secena High School last week was the priest's apron contest. Father Joseph Riedman, pastor of Our Lady of the Greenwood parish (above left), inched out a field of fantastic creations with a full length apron and bandana topper. Secena principal Ray Reilly congratulates the winner while Father John Elford applauds. Father Robert Sims (above right), administrator at Holy Rosary parish, didn't cop a prize, but he had more fun than anyone as Mary Stumpf put his apron on. Father Paul Shikany of St. Barnabas waits his turn. At left, Father John Gillman of St. Charles, Bloomington, and Father James Moriarty, St. Matthew's pastor, serve some of the 618 seniors who attended the luncheon. (Photos by Ruth Ann Hanley)

George says native Americans deserve right to own progress

Recently you carried an article about Patrick Flanagan and a portrait of Christ that he is sending to Pope John Paul. In the article, through misunderstanding or an error, I was seriously misquoted. While I feel that it is an honorable thing for Mr. Flanagan to have labored so extensively on this artwork with the specific intention of sending it to the Pope from himself and several Native Americans, I do feel the need to comment.

There are many thousands of Native Americans in this country, both Catholic and non-Catholic, and many who are traditionalists. I am quite sure that the Native American Catholic populace would be happy in this gift. We are all aware that the Pope is referred to as the Pope, and not as the "Chief of the Black Robes."

Where the remark, "tee-pee flaps are always open" came from, I don't know. It is rather silly, and not penned by any Native American that I know, and I am quite con-

cerned that modern intelligent people, might confuse this rather silly stereotype remark, with a serious comment from either myself or my people.

Mr. Flanagan is a serious and dedicated artist who gives much of himself to others, and is naturally quite proud and excited with the completion of this work. I mean no disrespect to Mr. Flanagan nor to the staff of the Criterion. I merely feel that in these times, it is vital to my people, that they always are portrayed as they are. We, as all other peoples, reserve the right to make our own progress and development as well as our own mistakes.

Thank you for your time and considerations. Walk in balance, walk in the true beauty of Wisdom.

Brian George

Indianapolis

Faith proclaims hope amidst suffering

by VALERIE R. DILLON

You've seen her byline in the Criterion many times. You've chuckled over some of her exploits and smiled at her insights into the foibles of human personality. If you're a regular, you know Alice Dailey by her wit and her gently smiling "mug."

Alice has been writing a monthly column for the Criterion for the past five years or so and has provided all of us with many chuckles. There was the time that she got the flu and in desperation, turned to TV. After non-stop hours of soap operas, game shows and commercials, our heroine was desperate enough to send away for Gene Autry albums—a "breath of fresh air" blowing over the contemporary music scene, she declared.

There was her description of what it's like to motor through city streets and her question: "Who wouldn't have the cords in her neck stand out after driving behind a fellow who is steering single-handedly, using his right hand to either preach the Gospel or give a state of the union address to his seatmate?"

Then there was the Christmas column when Alice compared her own disastrous efforts to have a family tree-trimming party—the kids left and her husband watched football—to the magazine illustrations of "women, all arrayed in long velvet skirts, with not a speck of dust on them, handing strands of tinsel to a smiling man."

I guess my all-time favorite was Alice's "A Day in the Life of Ivana Won't Get Rich," her observations of a cashier in a supermarket and the unbelievable tide of humanity that checked their goodies through her turnstile.

But two weeks ago, a column appeared which must have been a puzzle to a lot of Alice Dailey fans. It was a serious piece which talked about the cost of loving. In Alice's words, "when our loved ones hurt, we hurt. When they suffer pain, torment or confusion, we suffer too. And if we are called to sacrifice our most priceless possessions, our children, we try to go

down into the valley with them as far as possible."

Alice spoke about "the door to death" and posed the inevitable question when death takes a child: "Why them? Why not someone else?"

What only her friends could know is that when she wrote that column, Alice Dailey was asking the question for herself. For within a month's time, she and her husband, Fred, had lost two daughters—Janet on Feb. 7th, and Jeanna (Franciscan Sister Jeanne Dailey) on March 4th after a long and painful illness.

Now the Dailey family numbers only four—two other children, Thomas and Theresa, are left.

I think about my own children and the thought of harm coming to them or of our losing them cuts like a sword through my heart.

Yet, somehow, Alice writes of "the consoling realization that the mighty God, the powerful God is an understanding one" because he too knows what it is to see a child die. And she speaks of suffering as "the testing element which turns a shallow ego into a deep well of compassion," as a "steep, steep rung on the ladder to perfection."

I wonder, would I have the strength to acknowledge "the many springtimes along the way, many compensations" and eventually, of an Easter "which will lead us to our own great re-birth and reunion?"

Alice, your humor has brought us laughter in past years. But this Easter, we thank you for your faith and hope in the midst of a Good Friday suffering.

check it out...

✓ A benefit concert will be presented at 7:30 p.m. Tuesday, April 13, at St. Joan of Arc Catholic Church by Terry Talbot, an interdenominational Christian singer. An Indianapolis native, Talbot's most recent album is "A Song Shall Rise." No admission will be charged but a free will offering will benefit a "Save the Refugees" fund, which cooperates with human service agencies, including Catholic Relief Services.

✓ Immaculate Heart of Mary parish is inviting choirs and vocalists in the city to help form a combined choir for a special parish event. Father Ed Sahn, for many years archdiocesan director of music, will celebrate his Golden Anniversary May 16 at IHM, where he was pastor for 30 years. Some Latin music will be used for the celebration. Interested persons should contact parish music director, Mrs. Cecelia Shepley, through the parish office, 257-2266.

✓ An Emergency Assistance Conference of all providers of basic survival assistance in Marion County has been called for Thursday, April 15, by the Community Services Council. Scheduled from 1 to 5 p.m. in Second Presbyterian Church, 7700 No. Meridian, the conference will focus on the Emergency Assistance Project, dealing with the problem areas of food, shelter/housing assistance and utilities. The council is a planning and coordinating body to human services agencies in metropolitan Indianapolis, including many Catholic parishes and organizations.

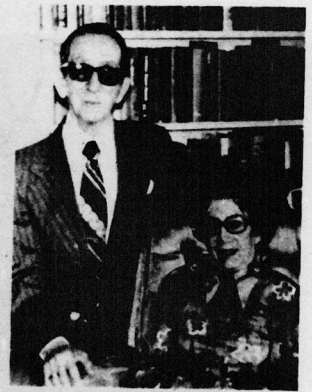
✓ The St. Peter Claver Center, Indianapolis, will be the site of an Art Exhibit and Auction sponsored by the Indianapolis Sickle Cell Center on April 18. A preview of art to be auctioned is set for 6 to 7 p.m. followed by the auction from 7 to 10 p.m. Original lithographs, etchings and graphics, watercolors and original paintings will be sold to benefit patient care and other supportive services. Tickets are \$3, available by calling 925-7596.

✓ A delegation headed by Archbishop Edward T. O'Meara, will represent the archdiocese at a regional parish renewal conference April 16-18 in Cincinnati. The conference, sponsored by the Committee on the Parish of the National Conference of Catholic Bishops, carries the theme "The Diocese in Service to Parish Renewal." Also scheduled to attend are Father John Fink, Providence Sisters Loretta Schafer and Marilyn Herber, Vanilla Burnett, Lawrence Frey and Daniel Davis.

✓ A 50th Anniversary Reunion has been announced by Little Flower grade school class of 1932 on June 5. Organizers have been unable to locate seven class members—Paul Robisch, Mary Lou Pyle, Ann Louise McMahon, John Carter, Dorothy English, Leonard Ward and William Jackson. If you know the whereabouts of any of these individuals, contact Tom Beaven at 263-6460.

✓ The ARIA Vocation Committee is sponsoring a program for those of junior, senior and post-high school age from 3 to 7 p.m. April 18 at the Benedictine Center, Beech Grove. Those interested may call Brother Thomas or Gregory, 628-5551, or Sister Darlene, 251-3455.

✓ Single men and women between 20 and 30 are invited to a retreat at the Vocations Office starting at 7:30 p.m. Friday, April 16, and ending at 5 p.m. April 17. Speak Lord, I'm Listening" will be the retreat theme. For further information, call the Vocations office, 636-4478.



✓ Mr. and Mrs. Clarence W. Schultz of St. Paul parish, Tell City, have the joy of celebrating their 60th wedding anniversary on Sunday, April 18. To honor them, their daughters, Mrs. James J. (Bernice) Hartz, Mr. Hartz and family of Tell City and Benedictine Sister Mary Jonathan Schultz of Beech Grove will host a reception on April 18 for relatives and friends at the Union Hall, North 12th St., Tell City, from 1 to 4 p.m. On Saturday evening, April 17, a Mass of Thanksgiving will be celebrated at St. Paul Church. Clarence and the former Minnie Heitkemper were married at St. Paul's on April 18, 1922. Besides their two daughters, the Schultzes have three grandsons and four great-grandchildren.

✓ Alternatives to Abortion International will hold a regional meeting from 9 a.m. to 4 p.m. Saturday April 17. For more information call Clara Green, 251-5369.

Festival time corrected

The second annual Archdiocesan Music Festival combining Indianapolis area high schools will be held 7:30 p.m., April 16 in the Murat Theater, not at a later hour as earlier announced.

A 150-piece band and a 200 member chorus from Chatard, Ritter, Roncalli and Secena will perform. Their program will include selections from Latin hymns, spirituals and traditional folk songs. Tickets are available at \$3 from the four schools, from band and chorus members and at the door.

Archbishop O'Meara's Schedule Week of April 11

SUNDAY, April 11—Easter Sunrise Service, SS. Peter and Paul Cathedral, Indianapolis, 5:30 a.m.

MONDAY, April 12—Monastery of the Resurrection, Discalced Carmelites, Indianapolis, final vows, 9 a.m.

TUESDAY, April 13—Visitation to the Newman Center, Indiana University Southeast, New Albany

FRIDAY and SATURDAY, April 16 and 17—East Central Area Conference on "The Diocese in Service to Parish Renewal," Cincinnati.

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THE QUESTION BOX

Did Vatican II divide us?

by Msgr. R. T. BOSLER

Q Can a priest come into a parish and use his authority to completely change a church building because that's what Vatican Council II said he should do? Our new pastor formed a parish council, brainwashed it and got it to agree to modernize the church against the opposition of many parishioners. Now we are a parish bitterly divided. Is that what Vatican Council II was supposed to accomplish?

A Certainly not. But what you are experiencing has happened far too often since the council.

Vatican II did inspire the changes in worship and church architecture that have been taking place, but these were to be the expression of a fuller



understanding of what the church is, the position of the people in it and the way authority is to be exercised.

Before Vatican II, church buildings were designed to serve members who looked upon the church primarily as an institution from which they sought religious help in the form of teaching, forgiveness and grace through the sacraments.

The altar and pews were so arranged that from a distance the worshippers might watch with reverence a priest represent them before God.

The people did not see themselves as church but rather looked upon the church as something they needed and supported; for them church meant the pope, bishops, priests, teaching nuns and missionaries.

The movement to involve the laity in the work of the church was called Catholic Action. It advocated the laity's participation in the apostolate of the hierarchy—leaving the impression with some that there was nothing for the laity to do in the church except help the

clergy do their job.

Vatican Council II removed the blinders accumulated through defensive actions against errors of the past that kept us from appreciating the full meaning of the church. The council explained that all the baptized share in various ways in the priestly, prophetic and kingly office of Christ; that the Holy Spirit, not only through the sacraments but with special gifts, prepares lay men and women for special tasks within the church; and that through contemplation and study all believers have a part in the growth of the church's understanding of revelation.

The council also said the laity have the

office to be the church in the world, an apostolate to which they are assigned by the Lord himself, and that together with the hierarchy, all the members are to create community and make the church a "sign of intimate union with God and of the unity of all mankind."

This requires a new cooperative relationship between clergy and people that includes a sharing of responsibilities and the participation of the laity in worship as they exercise their sharing in the priesthood of Christ together with the presiding priest.

What I am trying to say is that the people need this fuller understanding of the church before changes are made. Priests determined to make the changes inspired by the council should do so in a manner consistent with the council's fuller notion of the church.

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

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Bedford parish experiences renewal and closeness

"It made me feel that I was home again. My Church and My God were there all the time; it was me that wasn't."

"It was a wonderful experience. I didn't realize I could share my feelings and thoughts with others and accept theirs so charitably."

The above remarks are but a sampling of the glowing appraisals of the ongoing renewal weekends at St. Vincent de Paul parish in Bedford.

One hundred parishioners have attended the Friday to Sunday renewal weekends begun last June and led by St. Vincent's pastor, Father Francis Eckstein. The program originated with Father Chuck Gallagher in New Jersey. Its goals are to respond to the search for faith direction and a deepening of the family spirit in the parish. It has resulted in "a better appreciation of and more closeness to their pastor," according to reports from other parishes using the format in the archdiocese.

That experience has been felt in Bedford too and Father Eckstein describes the "spirit of warmth, cooperation and responsiveness

which has been very supportive and affirming."

He also cites "a renewed enthusiasm ... evidenced by the increased attendance at daily Mass and reception of the sacrament of reconciliation." That sacrament, one couple says, has been better understood since the retreat. For John and Ann Armstrong the renewal also "clarified some basic truths and gave them insights into what it means to be a part of the body of Christ."

Another parishioner, Sheila Brown, says "the main thing I got from the weekend is that knowingly we all share the same problems and heartaches, but we don't want to say anything to anyone else for fear of burdening them." The opportunities for sharing led her and Kathryn Godin to see the parish group as "loving and caring men and women." Kathryn Godin adds, "the Parish Renewal gave me the courage to speak out about my problems and the willingness to share with others."

Looking forward to future weekends, Father Eckstein dreams of "how great it would be if all parishioners made the weekend."

Polish aid nets \$80,000 for Solidarity

Mayor William H. Hudnut and Ceil Levine, president of the Polish Cultural Society, have announced that more than \$80,000 has been raised during the Polish SOS (Survival of Solidarity) campaign.

The idea originated during a candlelighting ceremony in the Mayor's conference room on Christmas Eve to show support for the Polish people after the institution of martial law in

Poland. Since the official campaign kick-off on January 3, individuals from all religions, faiths and nationalities have contributed to the cause of freedom in Poland.

A major portion of the money raised has already been sent to various Catholic relief agencies which, in turn, have purchased and shipped needed goods and supplies to Poland.

"This is a tremendous outpouring of support for the Polish people, made even more remarkable by the fact that we are experiencing our own difficulties here at home," the mayor said. "The American spirit is alive and well in the State of Indiana."

Among major contributors were the Archdiocese of Indianapolis; the Catholic Federation of Lafayette; Church Federation of Greater Indianapolis; Knights of Columbus, Msgr. J. M. Downey Council; Indiana Brace Company, Inc.; and the Council of Latvian Organizations in Indianapolis.

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Crime has renaissance of ingenuity

by Fr. JOHN B. SHEERIN, C.S.P.

Crime in the streets is as old as the streets themselves. It is not something new, but it certainly is becoming more and more ingenious and picturesque.

Young criminals are becoming more inventive, devising new forms of violence at a precociously early age. According to reports, many of today's whiz kids begin their criminal careers at the age of 13.

In earlier days, young criminals frequently reformed and became contrite and penitent. Today, however, reformation and rehabilitation are considered pointless and old-fashioned by many of them, out of step with the rhythm of the times.

According to a series of articles in the New York Times, rehabilitation was once a dignified term. Today, however, many young criminals do not want to be reformed.

Among some of the experts, the emphasis on rehabilitation is being questioned today.

The chairman of the sociology department of City College, New York, aided by several colleagues, reviewed more than 200 studies of rehabilitation programs used both in prison and in the community among young people and adults.

The panel concluded that, with a few isolated exceptions, no

rehabilitation effort had kept those who participated in it from returning to crime, according to the report.

Even President Lyndon B. Johnson's project of a Great Society has little or no impact on the crime problem. In Kansas City, Mo., experiments revealed that tripling the number of police cars on patrol did not have any measurable impact on crime rates.

And the New York Times articles showed fairly conclusively that rehabilitation programs have proved to be a case of frustration. Despite the great expense and effort of such programs, their results have been a great disappointment.

Some observers say that the core problem in fighting juvenile crime lies in developing a sense of responsibility in the young criminal. Yet, thus far, such projects for young criminals have proved to be failures.

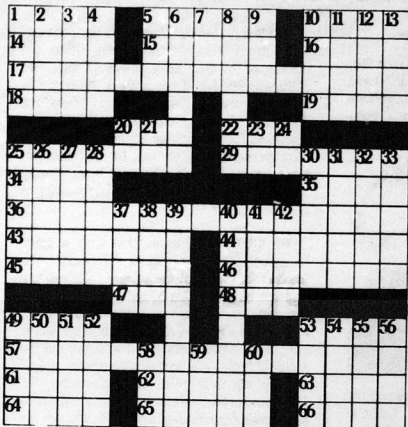
The House of UMOJA in Philadelphia takes in gang members, gives them a say in setting their own rules, helps them adjust to jobs and outside life and has negotiated peace agreements between warring gangs.

Similar homes have operated in New York and other cities. But, while they do seem to help some individuals, they have had no great impact on the crime rate.

Again young members of minority groups often sense that they are victims of discrimination with poor hopes of rising on the ladder of success. Often, unfortunately, they are excluded from the mainstream of cultural and economic life. Needless to say, some turn to crime.

What is the answer to the crime problem? The confidence of some experts in the effectiveness of rehabilitation efforts is obviously dwindling. But the crime problem is very real—for both the criminal and the victims.

Society is groping for ways to confront this problem. As it does, it is crucial that we do not lose confidence in the human dignity of all those involved. The answer will not be found by stripping offenders of their human worth.



Here is a crossword puzzle for your Eastertime enjoyment and knowledge. Answers can be found on page 34 (but don't peek unless you're really stumped!).

ACROSS

1. Genuine
2. Scandinavian
10. "Hitler!"
14. Land measure
15. Forward
16. Book for Mass and office
17. (With 36-A and 57-A) The heavenly messenger describes . . .
18. Fly without power
19. Sow (prov. English)
20. One of seven dwarfs
22. Baseball Stat.
25. Where hose and pumper are used
29. Boy in Calif. Indian tribe
34. Shakespearean villain
35. Rocky Mt. St.
36. (With 17-A and 57-A) . . . The triumph over death of the crucified Christ . . .
43. Double-breasted jacket feature
44. Military formation
45. Words meaning "into this place"
46. Garden where Plato taught
47. Defeat in bridge
48. Stroke gently
49. Piece of concrete, e.g.
53. Take out, in printing
57. (With 17-A and 36-A) . . . Words the angel used in the tomb to tell of the Resurrection (Matt. 28:1-7)
61. Balanced
62. K.ymond in France
63. Yield
64. Objectives
65. A voiceless person
66. Vivacity or dash

DOWN

1. Rodents
2. Repetition of sound
3. Space
4. Shakespearean King
5. Droop
6. From where (archaic)
7. Telecast fish
8. Office of the Curia
9. Dutch commune
10. Sacred
11. Gaelic
12. False God
13. Attic
20. 501 (in old Rome)
21. Either's correlative
23. College degree (init.)
24. Out's opposite
25. Eighth English letter
26. Lake on Calif.-Nev. boundary
27. A meshing cogwheel
28. Strong point
30. Performed
31. Sheer linen fabric
32. A weaving machine
33. John . . . English poet
37. Western Department of Greece
38. Rational
39. Against the current
40. Doesn't harvest (poetically)
41. Cato's "behold"
42. Informal talk
49. N.Y. Stadium
50. Son of Jacob and Leah
51. Word that seeks attention
52. Prohibitions
53. Gaming cubes
54. Donkey in Frankfurt
55. Mother of Castor and Pollux
56. Paradise
58. Woman's undergarment (colloq.)
59. Australian bird
60. Radio Navig. Eng. (init.)

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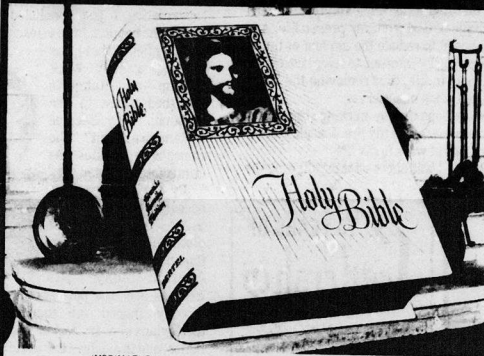
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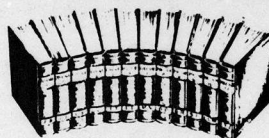
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'Instead I find rumors of his presence...'

by DON KURRE

On the first Easter, as the story is told in the Gospel of John, Peter and another disciple ran to the tomb of Jesus. What they found was an empty tomb. There is something that haunts me about this passage from the Gospel for Easter Sunday. In a way, it is what this Lent has helped me to see. Where I expect to find Jesus, I find instead the empty tomb. And instead of Jesus, I find rumors of his presence. Let me illustrate my point.

Tuesday, I came home from work and after giving the usual family greetings, I picked up the day's mail and began to sort through it. Among the usual bills and junk mail was a letter addressed to Imo and myself. Opening it together we read, "after reading your interesting articles in the 'Criterion', I feel like an old friend and as such allowed to offer you my deep sympathy because of your terminated pregnancy." After exchanging glances, we continued to read, "but I am sure it is not necessary to tell you to persevere in your prayers. The good Lord will doubtless bless you with more babies."

In the post script to the letter, after she had shared some of her own experience, Catherine wrote, "thanks to God I never gave up praying and I can see the light and the dear Lord can't seem to bestow enough blessings on me."

THIS LETTER WAS not unique in its message. Following the column on our

miscarriage, Imo and I received many letters and thoughts of sympathy. We really do appreciate the support and concern that has been shared with us. However, for me, the striking thing about the letters and thoughts we received were the faith statements they contained. In many ways, people were assuring us that in spite of it all, God still exists and loves us. These people have been sharing the light of faith, and making God present to and for us through their expression of sympathy and support. I found the tomb empty but continue to find the rumors of his presence within my own life and in the testimony of others.

During Lent, I undertook activities to enable me to open myself to the activity of God in my life by removing some of the distractions. I embarked on a regular schedule of exercise to reduce the distraction and sluggishness that I often feel from a generally sedentary life style. It was also my intention to work toward really listening to the people I meet. I did this to remove the distraction of self interest that often causes me to listen to people with only one ear.

FURTHERMORE, I wanted to integrate scripture more fully into my spiritual life, so I chose to prayerfully reflect upon the Sunday scripture readings. In this way I hoped to remove the distraction of a comfortable and unreal image of God from my prayer life. And finally, I hoped to reduce the amount of time I spent watching TV in order to have more time to participate in life, thus removing the temptation of just being an observer.

It was my hope that by working specifically on these weaknesses in my life, I would clearly encounter God at work in my life.

In general, I was successful in following the

path I set for Lent. I am exercising regularly. Already, I see that my alertness and energy are more in line with my potential and unwarranted tiredness distracts me less. With my focus on listening, I am consistently able to suspend my own judgments and needs. As a result I really listen and try to understand what others are trying to say to me.

Furthermore, for the most part, I have been faithful to reading and reflecting on the Lenten scripture readings. I suspect I am developing a fuller image of God as a result. Finally, my intention to reduce the time I spend watching TV was least successful. I am still given to watching more TV than I would like to.

All things considered, *Lent* has been a

successful season for me. This Lent was an intense time of searching for God and struggling to be transformed by him. What I see in the letters we received and the scripture readings are descriptions of the transformations others have experienced because of their encounter with God. They are giving witness that transformation is possible.

I have learned during this Lent that faith is often more a response to rumors of and not scientific proof of Christ's presence. Faith demands courage to live my life based on those rumors. I must live with that in spite of my demand that life and God deal with me on my own terms and conditions: My own transformation to a child of God proceeds through this awareness.

Because of the discipline of Lent and with the gifts that I have received during Lent, I will be able to celebrate the joy of Easter—for I have heard the rumors and I am faithful.

Hope-filled reflections of Rahner excite author's sense of Church

by Fr. RICHARD P. McBRIEN

I am composing this essay on March 5th, Karl Rahner's 70th birthday. I wouldn't have adverted to it if it weren't for a telephone conversation I just concluded with a good friend who happens to be a Jesuit.

I mentioned that I was drafting a Holy Week column on Rahner's published reply to the question, "Why Become or Remain a Jesuit?" The coincidence of dates was immediately pointed out.

By every reasonable account, Karl Rahner, S.J., is the most distinguished and influential theologian in the Church today. His writings over the past several decades have directly shaped the thinking of Catholic theologians of every sort in Europe, the United States, and throughout the world.

More indirect, but no less pronounced, has been the impact of his work on pastoral leaders, religious educators, members of religious communities, and adult Catholics from a variety of occupations and ministerial involvements. His short piece on being a Jesuit, therefore, should be of interest to a broad cross section of readers.

There is nothing more compelling or more moving than the positive and hope-filled reflections of a fellow Christian who has reached senior citizenship in the Body of Christ.

Persons who can look back over a long life and embrace it without regret, and then who can turn and look ahead with confidence to whatever future is left to them are persons in whom "God vividly manifests to us His presence and His fact."

"(GOD) SPEAKS to us in them, and gives us a sign of His kingdom, to which we are powerfully drawn, surrounded as we are by so many witnesses (cf. Hebrews 12:1), and having such an argument for the truth of the gospel" (Dogmatic Constitution on the Church, n. 50).

Karl Rahner is that kind of man, and his little essay shows us why.

"I would like to give my reply to that question ('Why Become or Remain a Jesuit?') in all simplicity even though it may sound somewhat pious," he begins.

"My reason," he says, "is not because the Society still has a significant influence within the Church." He mentions specifically its universities, its hundreds of highly competent specialists, and its achievements in mass communications. "Nor is it because in many countries... she is found on the side of the poor and the oppressed."

"Rather," he continues, "it is because, apart from her pastoral work within the Church or in that area where Church and politics meet, I still see around me living in many of my companions a readiness for disinterested service carried out in silence, a readiness for prayer, for abandonment to the incomprehensibility of God, for the calm acceptance of death in whatever form it may come, for the total dedication to the following of Christ crucified."

HE DOES NOT imply that such a spirit exists only within the Society of Jesus. "The fact is that the spirit exists here." He reflects on some of the Jesuits he has known and been inspired by, a few well-known but most anonymous: Father Alfred Delp, imprisoned for Christ; a nameless Jesuit who, beyond the notice of Indian intellectuals, helps poor people in India dig their wells; of another who "for long hours in the confessional listens to the pain and torment of unimportant people who are far more complex than they appear on the surface."

He thinks, too, of the Jesuit college chaplain in Barcelona who is beaten by police along with his students "without the satisfaction of actually being a revolutionary and savoring its glory; of one who assists daily in the hospital at the bedside of death until that unique event becomes for him a dull routine; of the one who in prison must proclaim over and over again the message of the Gospel with never a token of gratitude, who is more appreciated for the handout of cigarettes than for the words of the Good News he brings..."

In the past, as well as in the present, "it was possible to live in the Society the real spirit of Christ crucified; and this was the heart of the matter. I think that is how it remains today."

"That spirit," Rahner insists, "has primacy over all that there is in human society as well as in the Church. And so for those who live within the Society its future becomes, after all, a thing of secondary consequence, and for that very same reason its future remains full of hope." A meditation on those few lines could occupy the better part of this Good Friday, could it not?

Father Rahner's closing paragraph will startle some, especially those who tend to romanticize this great man and who, at the same time, assume that the essence of Catholic greatness is an almost obsequious attitude toward ecclesiastical authority.

"At the suppression of the Order in 1773," Rahner concludes, "a Jesuit wrote these lines: 'Let death come to me—I will remain forever in your company O Jesus, with neither the Pope nor Satan able to hinder me.'"

No one said that Holy Week meditations were supposed to be easy and without challenge.



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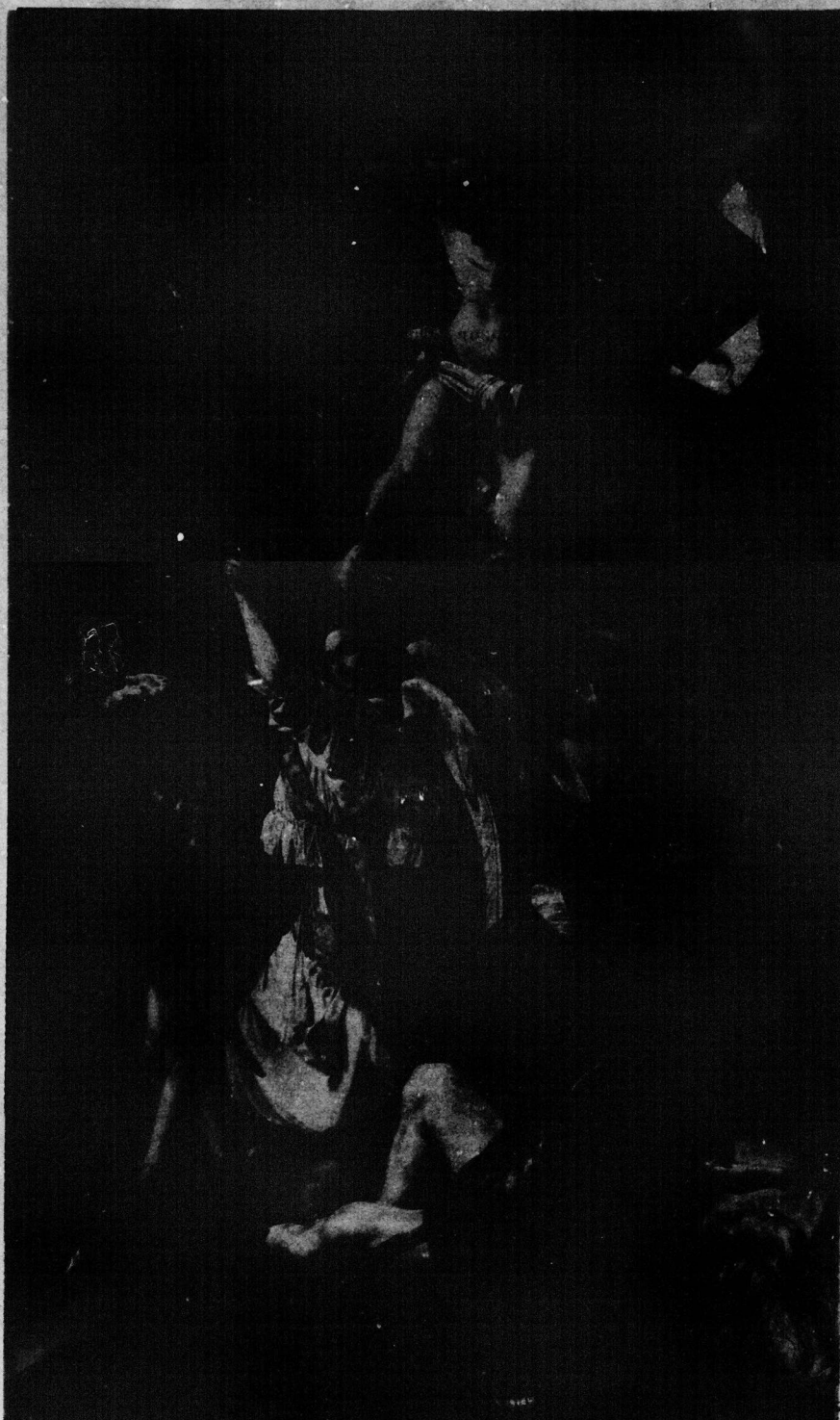
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EASTER SPECIAL



"After the Sabbath, as the first day of the week was dawning . . . the angel of the Lord descended from heaven. He came to the stone, rolled it back and sat on it. In appearance, he resembled a flash of lightning while his garments were as dazzling as snow. The guards grew paralyzed with fear of him and fell down like dead men." Addressing the women he said, "'I know you are looking for Jesus the crucified but he is not here. He has been raised exactly as he promised.' " (Mt. 28:1-6)

"The Resurrection" was painted by Cecco del Caravaggio around 1600. (NC photo courtesy of the Art Institute of Chicago)

Eastertime initiates share reasons for joining church

by Fr. THOMAS C. WIDNER

"There was something missing in my life." "The people are so warm and friendly." "I've always known Catholics." "There's an atmosphere of community."

People have all sorts of reasons for joining the Church. In recent years with the growth of the Rite of Christian Initiation for Adults, joining the Church has become a much more personal yet community oriented effort. It takes time, work and study. But it is satisfying in its results.

Individuals are looking to belong to something. They want to feel at home. They want to know they are loved and cared for. People who are joining the Church at Easter have decided for themselves they have found where they belong.

The Rite of Christian Initiation for Adults (RCIA) grew out of the reforms of the Second Vatican Council. The council called for a revision of the sacrament of baptism for adults. Indeed, the Church has not in modern times known a specific rite of baptism for adults. What it had was an adaptation of the rite of baptism for children.

Vatican II changed that by calling for a return to an ancient tradition—the develop-

ment of the catechumenate and a way of receiving into the Church those adults who wish to become part of her.

According to the revised ritual, the reception of adult candidates into the Church takes place in several stages. The person makes a request and is accepted for the catechumenate in a simple ceremony. The candidate attends a series of classes at a parish with other candidates. The candidate's study of the Catholic faith may take several years depending on the individual. Most often it lasts but a year.

DURING LENT the candidates enter into a liturgical preparation, a more intense spiritual recollection, and an immediate preparation for the sacraments of initiation (baptism, confirmation, Eucharist). All this leads to the Easter Vigil at which time the candidates are received into the Church. Following Easter the candidates continue a formative training in order to become more fully absorbed into parish life.

Shari Wyn's father and mother are both Catholic but she is only now joining the Church. She is part of the catechumenate at Holy Spirit parish. Her husband Paul is also among the candidates.



"I felt a need for a closer presence to God," she says, "after one of my sons died. My husband and I have known Father Munshower, the pastor, for a number of years and both he and Father Clem Davis, the associate pastor, were very helpful to us at the time of my son's death."

Paul and Shari have two other sons who are married to Catholics and a daughter who is engaged to a Catholic. The Wyns have been married 28 years.

"We've known people who go to Holy Spirit," Shari explained, "and we like the parish."

Jerry Bower was raised a Baptist but "I haven't been actively in the Baptist Church in recent years." Jerry will be received into the Catholic Church at St. Mary's in Greensburg.

"IT'S A BIG STEP switching from one religion to the other," he says. "I've been going to St. Mary's for two years. My wife became Catholic last year. I guess it got started because my 11 year old son Michael wanted to go to Sunday school. We sent him to the Baptist school but he didn't like that. Then he went to St. Mary's with a family friend, Debbie Meadows, and he liked the parish. Then my wife started going and then I went. The Church today seems more liberal and more relaxed to me. That's made a big difference."

Among the catechumens at Christ the King parish is Charles Carr. "My daughter attends the school," he explains, "and I got interested because I wanted to know what she was learning. I felt as her father I should know what her religious education was. I was an Episcopalian but only marginally attached to my church."

Carr described the parish's classes for parents of children in religion courses. "As I learned more about what my daughter was learning," he says, "I obtained the impetus to learn more for myself. Father John Buckel was a great help here. But I think Sr. Bernadine, my daughter's first grade teacher, and the association of the people in the class I took really got me going."

JUDY SMITH, A catechumen at St. Andrew's parish, felt "love in the people in the parish. I was an occasional churchgoer and I'd been to Lutheran, Methodist and Episcopalian churches. My neighbors, Wanda and Don Smith, got me interested in St. Andrew's. Now I'm really excited about being baptized."

Carole Hodge is a secretary and will be received into the Church at St. Mary's in New Albany.

"The atmosphere of the community was so open and warm," she says. "I got interested in

the Catholic Church by accident. I had dropped out of my own Baptist church and one day received in the mail a brochure mailed from Holy Family parish here. A girlfriend of mine at work and I were both interested and planned to attend a meeting at that parish for people interested in learning more about the Catholic faith. But we let it slip by. Finally, I called St. Mary's here and that was the beginning."

Linnie Smorey was influenced by a neighbor. Linnie is part of St. Joan of Arc's catechumenate. "I thought I was doing this (becoming Catholic) by myself," she explains, "but I've come to realize that I am being called by God."

BARBARA BOYD IS joining the Church with her daughter and her 82 year old mother. "I attended Ladywood so I had a Catholic foundation," she says. "But it was the 'old' foundation. I was an Episcopalian but I found myself searching. My husband Dick is not joining the Church but he's very open to the rest of the family doing so. My only regret is that I didn't do this ten years ago. I've never been happier and I can't express the inner peace I feel. I'm so excited I can hardly wait."

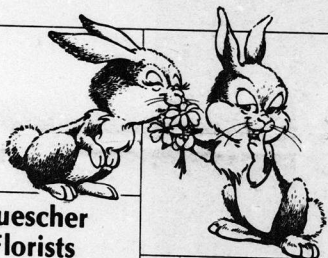
Dick Ingwell was raised a Lutheran but dropped away from his faith as he grew older. "I don't know why," he says. "I married at age 38. My wife Nancy was a nominal Catholic but we were married in the Catholic Church and we attended Catholic Church irregularly after that."

"Mr. and Mrs. Joe Zelenka are close friends of ours and we've always been impressed by their holiness. We decided our child would have a religious upbringing and we began attending Mass more regularly while she was attending CCD classes. This was at St. Thomas Aquinas parish. My wife and I are both physically handicapped and we had difficulty getting our daughter Kristen to the bathroom as a child because the rest rooms are located downstairs. So we began attending another parish but we didn't experience the same things we found at St. Thomas so we went back."

DICK SPOKE OF himself as a fallen away Protestant. "My wife and I have attended St. Thomas off and on for eight to ten years. This year I decided the Church was doing a lot for me both spiritually and emotionally. I felt I wasn't really a part of things if I couldn't take the sacraments. That would make my family complete. The Church has provided me with a lot of help to keep myself together."

Debra Dillon is another catechumen at Holy Spirit. "I've known almost nothing but Catholics all my life," she says. "They've (See EASTERTIME INITIATES on page 22)

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Easter tells us much about ordinary life events

by Sr. MARY COLLINS, O.S.B.

For countless numbers of people, Easter is an annual springtime interruption: Friday fast and Easter dinner; stripped altars and kissing the cross; new clothes; jelly beans and Easter eggs; lilies and alleluias.

Meanwhile someone in the household is job hunting; another learns he is dying; a third becomes pregnant; a fourth decides to join the navy; a fifth is bored out of his young mind.

Daily life is about jobs and money, birth and death, new possibilities and dead ends.

Easter and ordinary life? Connecting them requires deeper thinking than the kind that simply gets the day's work done. But, in the end, Easter has a lot to say about daily life.

Easter is God's judgment on daily life in the real world. Easter talks about unexpected possibilities in life and ultimately tells what meaning God intends for human life.

At the first Easter, God had let human perceptions and human judgments run their course. So Jesus, the one who went about doing good, got arrested and was executed as a public criminal.

Then God repealed human judgment, decisively reversing it. As Peter explained it to the people of Jerusalem: "You crucified Jesus, a man made known to you by God with mighty works and wonders. But God raised him up."

Peter's understanding of Easter was straightforward: God's judgment and human judgment have come into conflict over this man, Jesus.

"What do we do now?" was what people asked Peter that first Easter. He assured them that God was waiting for the human race to

reconsider. If they opened themselves up, the power of the Holy Spirit of the risen Lord Jesus would fill them.

In every generation since, Christians have celebrated Easter.

In 1982, it is easier to treat Easter as a jelly-bean and lily interlude in ordinary life than as an annual challenge to it. The greeting-card racks say so clearly.

Yet human perceptions and judgments can be as mistaken or deliberately perverse in the 20th century as in the first. People go hungry and the well-fed find good reasons not to help them. Young people want a full life, but fill themselves with alcohol and drugs.

And always there is the flat voice of someone who says: "I don't think. I just do my work."

Easter invites thinking. The season invites people to let go of past perverse decisions, judgments, and attitudes in favor of siding this time around with the Lord Jesus. Easter also contains God's offer of grace.

Translating "siding with the Lord Jesus" into decisions for ordinary life was not easy for Peter. It has not gotten easier with the passage of centuries.

The church reads the Acts of the Apostles on the seven Sundays of Easter as a way of keeping in touch with the continuous struggle of the first generation of Christians to understand what newness of life actually demanded of them.

The record the first Christians left shows that Easter faith meant changes within family relations, in personal behavior and attitudes, and in social relations. Peter and Paul both found themselves more than once doing things they had considered unthinkable before they knew the risen Lord Jesus.

At Easter of 1982, Christians face challenges unimagined by that first generation in Jerusalem. No direct answers are to be found in the book of Acts. But the first generation left a triple Easter legacy to the church.

1. They handed on the conviction of their experience that a newness of life is available.
2. They left a key question and a clue for those watching for the coming of the risen Christ. What—in families, in society, in the church, among nations, in personal attitudes—is divisive of human community or destructive of human dignity? People can listen in such places for the Easter judgment being sounded and the announcement of new life being proclaimed.
3. The first Christians left the assurance that the Holy Spirit, the Counselor, is still teaching the church what it means to let the surprising judgment of God break into the business of daily life.

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MODERN CRUCIFIXION—Former football star Roosevelt Grier walks at the head of a procession with street evangelist Arthur Bleasitt who carries a wooden cross through a riot-torn area of downtown Miami. In the midst of unemployment, boredom and poverty, the message of Good Friday is both believable and comforting. (NC Photo)



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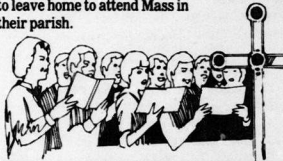
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Archbishop Edward T. O'Meara will celebrate the Easter Sunday (April 11) Television Mass for Shut-Ins.

The program will be seen at 7 a.m. on WTHR-TV, Channel 13, and on all of the cable TV systems that carry the station.

Members of the Chancery staff and their families will form the live "congregation" for the archbishop's television Easter liturgy, which has become a tradition for those unable to leave home to attend Mass in their parish.



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Two in diocese immersed in shroud study

by RUTH ANN HANLEY

The Shroud of Turin is a 14' 3" length of ancient linen cloth bearing front and back images of a tortured and crucified male body. Scorch marks and patches attest to a long-ago fire.

Throughout Europe, but especially in France and Italy, this cloth has been venerated from ancient times as the shroud of Jesus. Rulers have guarded it as their personal treasure. Towns have held it as protection from assault. Popes have paid it homage in its chapel adjoining the 14th Century Church of St. John the Baptist in Turin, Italy. On contemplating the shroud, Pope John XXIII declared "This is the finger of God."

In 1898, with the burgeoning of the new science of photography, the scientific community joined those of faith for a more penetrating look. The reason was an explosive discovery that showed the image on the yellowed cloth was a negative one. That is, those areas of a finished print which would normally show light, are dark on the shroud. Those which would be dark are light.

The new discovery sparked a flurry of research that has never abated.

In 1960, members of a society called the Royal Confraternity of the Holy Shroud and others from the International Center of Sindonology (study of the Shroud) in Turin, began a scholarly publication, "Sindon."

It was not until 1978 that American scientists became deeply involved.

They were on hand when the cloth, in preparation for an exposition of the shroud in Turin, was taken from behind the iron grille in the black marble and gold leaf altar of the chapel. It was uncovered first from a silver

box, then an asbestos cover, then a wooden box, and finally from silken ribbons and fabric until it lay around a wooden staff.

THE SHROUD was displayed in an atmospherically controlled viewing box. The team of American scientists from Grotton, Conn., tested their scientific theories with one-quarter of a million dollars worth of equipment. Their "final verdict" (despite a newly published book by that name from Servant Books) is still not in.

In fact, here in America the controversy over the authenticity of the published report is but one of several. Misinformation on the Shroud abounds.

This can be traced partly to language difficulties, according to an archdiocesan woman from Nashville, who has been researching shroud science since 1972.

For this reason, Dorothy Crispino has begun an English language publication called Shroud Spectrum International so she can translate for English speaking people the copyrighted articles from Sindon, which publishes in French and Italian.

Though she believes implicitly in the authenticity of the shroud, Mrs. Crispino says she works to discover the truth. "I like facts," she avows. "I want to know what the truth is. I look it up everywhere I can."

To that end she has traveled to Turin and corresponds with experts overseas. In a rambling house once used as a summer place, she spends up to 20 hours a day in research. The home she shares with her artist husband, Luigi, two large black labradors and a cat speaks eloquently of her consuming interest. Throughout are pockets of shroud in-

formation—small libraries, papers, pictures and briefcases of slides.

Mrs. Crispino has taken one small area of research as her own and painstakingly re-assembles all that can be known of a 14th century French family, the de Charneys, which she believes had the shroud in its possession for 100 years. Subsequently they entrusted it to the House of Savoy, the house of the kings of Italy, in whose possession it remains.

As preparation for her work Mrs. Crispino points to the 20 years she lived in Italy where she learned languages and the few years she worked on the Bloomington Tribune learning journalism and photography. She laughs that, "I had no way to know what God had in mind with that training in journalism. I worked temporarily because it was so difficult for my husband, who is Italian, to get a job until he learned English."

So with her penchant for facts, her ability with languages and her determined research, she has become a link, a way to promote knowledge of the shroud in the United States.

OF COURSE, she is not alone in her avid study of the cloth. Near Bargersville on Highway 31, is a Baptist minister familiar to Mrs. Crispino, the Reverend Albert Gates.

He shares her interest in the shroud, collecting books, clippings and information. But the unusual aspect of his home at Victory Villa is a shrine which houses a replica of the shroud and is open to viewers from June through October.

Gates became interested in the shroud through an article in 1977. He says he worried about the "abusement of relics in the past." What he wanted to know is, "Is this another splinter of the true cross?"

The possibility that the shroud might be genuine prodded him into reading Father Peter Rinaldi's book, "It is the Lord."

Father Rinaldi, he found, had been reared in Turin, had in fact been an altar boy at the same church in which the shroud is kept. Working in the States later, he was able to bring information here.

Gates got in touch with the priest because he thought "if even half is true, it's worth proceeding."

Eventually he decided that a replica of the shroud would be the perfect addition to his Victory Art Gallery at Victory Villa. With Father Rinaldi's help, he obtained from a studio in Turin the life-sized replica on sensitized photographic cloth.

Now it is in an enclosed hillside shrine. Gates says the closest life-sized reproduction he knows of will be on display at the Chicago Art Institute in May.

GATES GIVES slide presentations on the Shroud to Bible study groups and has written a pamphlet linking the scriptural story of the passion and sufferings of Christ to the marks on this ancient cloth:

- The image indicates no less than 121 strokes were inflicted with three corded whips, hardened at the tips with balls of metal, and that the scouring was performed by two men, one taller than the other.
- The whole skull bears the marks of a unique crown made of intertwined thorns.
- Two large bruises on the left shoulder and one just above the right are the marks of a cross beam or patibulum customarily tied to the outstretched arms of those condemned to death.
- A severe bruise on the left knee suggests a

(Continued on next page)



SHROUD STUDY—Nashville scholar Dorothy Crispino uses wooden model (in above photo by Ruth Ann Hanley) to explain how Jesus' body was laid in the tomb, and photo of a 16th century painting to show how the long linen burial strip enfolded his body. Her quarterly publication on the shroud can be ordered from Indiana Center for Shroud Studies, R. 3, Box 557, Nashville, IN., 47448. Price is \$15.



fall, as do markings on the right cheek and right eyebrow.

- Swellings on the right cheek and center of the forehead indicate a hard blow with a stick.

- The forearm shows wounds where a garment which had adhered to wounds was torn off, reopening the wounds.

- A flowing of blood and water from the side is evident in a complex of stains of deep red blood, surrounded like a halo, with the final shedding of the serous liquid "water."

Gates reminds the listener that the disciples had only an hour in which to carry out the burial because of the approaching Sabbath.

With sufficient time, they would have washed Christ's body seven times in perfumed water, cut his hair and beard, performed the sacred anointing and clothed him in a new garment before wrapping him in a shroud.

As it was they had only time to lay him on a slab where they had spread the shroud lengthwise, bind his chin, hands and feet and spread spices and aloes. The plan was to return after the Sabbath.

Gates says that because of his displays of religious art, some people see him as a renegade and his displays as "idolatry." But he insists that as he approaches the shroud from a scriptural point of view, the Protestant world "cannot help but find the miraculous element exciting. They might see it not as a veneration of a new object but as an element of prophecy." Gates sees it as a sign of the end times, "as God giving the people another sign to believe before it is too late."

THE MINISTER, who has taken upon himself a vow of celibacy and calls it "a gift," jokes that his friends sometimes ask if he is more Catholic than Baptist. But although he can joke about himself, he sees God's hand in the preservation of the shroud, as God's way of dealing with a modern people. In fact, he believes, "it is more for us than others."

Dorothy Crispino would agree, though she also notes that every age has found something unique in the shroud. She believes that presently it "fulfills the scriptural promise of Christ that when he is raised up he will draw all things to himself." She maintains that "every branch of human learning—science, medicine, history, archaeology, iconography, exegesis... from the modest skill of sewing to the application of interstellar space photography... is mirrored in the shroud."

Scholars acknowledge gaps in the chronology of the shroud. However, they continually uncover references from early centuries as touchpoints for more research. Insists Mrs. Crispino, "No one should insist that a theory is correct until proven so. All theories should have an equal chance to be tested."

One continuing unsolved mystery is: by

what process was the shroud imprinted? It bears marks which correspond to the gospel description of the Passion and although artists and forgers have been ruled out, no theory seems able to explain it all.

"If they find a process that would work chemically," says Mrs. Crispino, "it won't hold up for physics. Contrarywise certain physical theories which may be attractive are precluded by chemistry. Those that can explain that delicate image on the front, cannot explain the same delicacy on the dorsal image on which the weight of the body rested. Some believe the shroud marks were made at the time of Resurrection, others that they were made earlier."

Mrs. Crispino describes three popular theories, none of which has enough evidence to support it:

The Scorch Theory. This observes that the coloration is the same as that of the areas of the shroud scorched in a fire in 1532. But in 1978, spectroscopic and fluorescent examinations showed image and fire-scorch are totally different imprints. Scorch theory was the springboard for the flash photolysis and nuclear change theories which said at the moment of Resurrection a burst of heat or light emanating from the body caused the stains. Scientists disbelieved this also, claiming that such a nuclear change would have destroyed not only the shroud but all of Jerusalem. Mrs. Crispino admits to the appeal of this theory saying "I liked it myself."

Vaporography. This was the first theory, insisting that the imprint was made as vapors rose from body heat in the cold tomb, turned the aloes dark, and this in turn imprinted the cloth. But it was soon found that when vapors disperse they don't travel a straight line and the image on the shroud is straight not slanted or wavy.

Aloe Oxidation. This theory, still to be either accepted or refuted, proposes that inside the tomb the 99 percent humidity and low temperatures worked with the warmth of the body which had been in the heat of the day and under the sun for hours. The combination oxidized the aloes which had been sprinkled on the sheet.

"Well this is the latest," comments Mrs. Crispino. "Whether or not it will be disputed remains to be seen."

It is because of this uncertainty that Mrs. Crispino feels "work on the shroud is becoming ever more exciting. We have much to look forward to; the problems are infinite and each generation will find something new."

"There are some things that we will never know. Science isn't going to explain it all. Somewhere we must stop, and that is the doorway to faith. When they learn about the shroud, two types of people will recognize Christ—those who love him and those who hate him."



LIFE-SIZED REPLICA—From June to October visitors are welcome to view a replica of the Shroud of Turin, enshrined at Victory Villa near Bargersville by the Rev. Albert Gates, a student and promoter of shroud studies. (Photo by Ruth Ann Hanley)

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Franciscans continue long care of Holy Land shrines

by LIZ SCHEVCHUK

WASHINGTON (NC)—For 700 years the Franciscans in the Holy Land have ministered to their people, buried their martyrs and seen politicians of various conquering nations come and go.

Throughout centuries of war and peace, persecution and pilgrimages, they have cared for the Christian shrines around the scenes of Christ's life and death and served the people, mostly Arab Christians, who have worshipped in parish communities that developed around the shrines.

Now, at a time of sometimes deadly friction between Palestinians and Israelis and among various Middle East nations, the Franciscans are still at it. But their people and parishes in the Holy Land are poor and they will be passing the collection plate in Catholic dioceses on Good Friday to raise funds for their ministry.

Through their Custody of the Holy Land, which has commissariats in Washington, St. Louis and Oakland, Calif., the Franciscans supervise 40 shrines, five basilicas, 64 churches, 26 chapels and 38 parishes in the Holy Land. Under their safekeeping are the Holy Sepulcher Basilica, housing what is believed to be Jesus' tomb, and shrines at Bethlehem, Nazareth, Mount Tabor, where the Transfiguration is believed to have occurred, and other sites where Christ and his disciples lived.

In addition, the Custody of the Holy Land has schools, orphanages, housing for low-income people, medical dispensaries, summer youth camps, a biblical archeology center and other projects in Israel, Jordan, Syria, Egypt, Lebanon and the islands of Cyprus and Rhodes.

THE SHRINES, more than just tourist attractions or ancient curiosities, also serve as

the parish churches for Arab Christian communities.

According to Franciscan Father Raphael Bonanno, superior of the Franciscan Holy Land commissariat in Washington, many Arab Christians are poor and unable themselves to care for the shrines and educational and social programs the Franciscans run. Thus, the support of Catholics through the Holy Land collection is essential, he added. "If it weren't for that the shrines would just become museum pieces."

During the centuries the Franciscans have seen Crusaders, Arabs, Turks, British, Israelis and others control the Holy Land. There have been persecutions, bloodshed, and even fights with other Christian denominations.

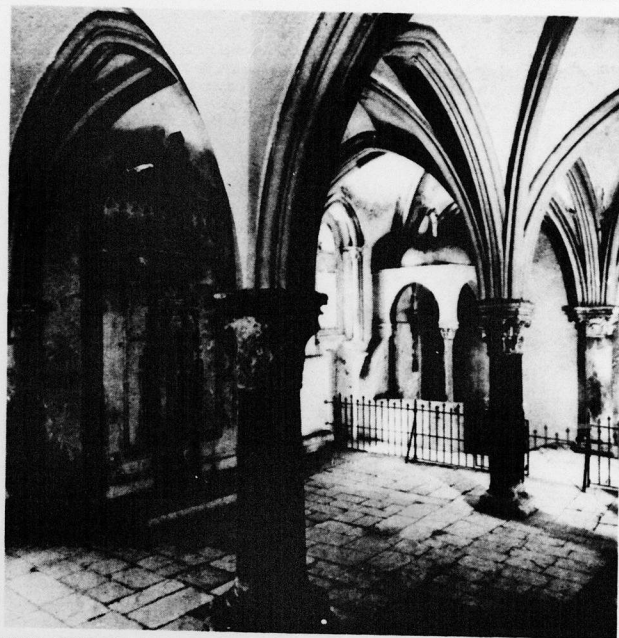
"We try to keep out of it (politics) as much as possible," said Father Bonanno. "In 700 years we've seen a lot of politicians come and go."

But sometimes, the violence that has plagued the Middle East for so long spills over into the Franciscans' projects.

"Our church was bombed last year in Beirut, Lebanon," Father Bonanno said. "I don't really know who bombed it. I just know we've got to rebuild it."

Arab Christians, especially those in Israel, face animosity both from Israeli Jews and Arab Moslems, who think their Christian counterparts are traitors to the Arab people, Father Bonanno said. "Those Arabs who want to co-exist with Israel can get shot by the PLO," he said. "That has happened," although he does not know of any parishioners of Franciscan churches who have been killed.

VIOLENCE, HOWEVER, is not the only thing forcing the people served by the Franciscans from their homes. Economic pressures on Arab Christians under Israeli rule have made many—especially the younger



HOLY ROOM—The room of the Last Supper is a sacred site to the many Christians who visit Jerusalem. Located on Mount Zion, just outside the city's walled section, it is the place where Jesus supped with his apostles and changed bread and wine into his body and blood the evening before his crucifixion. (NC Photo)

generations—leave their traditional homes for North America, Britain and Western Europe, Father Bonanno said. For instance, he said, next to the Basilica of the Holy Sepulcher in Jerusalem is the Christian Quarter. It had contained shops run by Arab Christians. Many are now owned by Moslem Arabs, aided in part by petrodollars from Arab nations.

The Franciscans also work with Jewish Israelis and Christians of Jewish background and young Jews often come to the shrines to get

information on the Christian heritage in the Holy Land, Father Bonanno said. "The Christian presence is very important."

Through their years of work in the Holy Land, the Franciscans—sometimes themselves killed for their faith—have tried to be peacemakers, he added. In fact, St. Francis himself tried to make peace during the Crusades. He failed, but, as Father Bonanno said, "he started something that continues to this day."

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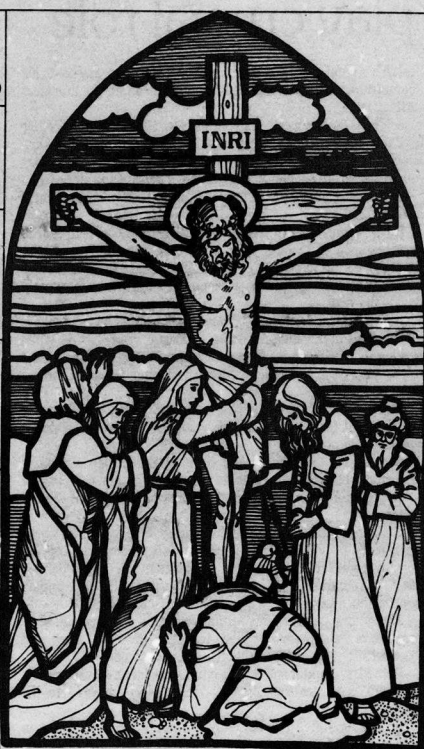
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Easter egg readiness is no yolk, says mother

by MARIANNE STRAWN

Wednesday.

I screech my car to a halt, edging out a blue Buick that tries to capture the last parking spot in the grocery store lot. No way am I going to be caught short, squeezing my basket down the aisle the day before Easter!

Somehow, it seems every person in the state has the same bright idea. People are filling their grocery carts early—wheel to wheel, struggling past the jelly beans, zipping around the hams, zeroing in on the eggs.

I fill my basket with coffee cakes, marshmallows and other absolute essentials to sustain my family through Easter Sunday.

I squeeze in three dozen eggs. Surely that will be enough for my three children. They don't even like eggs. But everybody loves an Easter egg—to hide and hide again, and finally discover in June; to serve as a projectile to hurl against the sidewalk; to grind into the living room rug.

Dinner looks a little sparse, a lonely stew. To beef up the beef stew, I whip up a dozen popovers. That's three eggs less.

Thursday. My youngest walks into the kitchen pleading:

Prison can be road to new kind of freedom

by DORIANNE PERRUCCI

Prison. For two women who grew up in Washington, D.C., prison became the road to a new kind of freedom.

In fact, both of them recall their prison experiences in a positive way. As one commented, "When you're in prison, you're shut up alone with God in that cell."

I looked into the stories of these women in an effort to discover what the resurrection of Jesus might mean in the most concrete of terms. Because of the resurrection, it is said, broken people are healed, hungry people are nourished and freedom becomes a reality in people's lives.

What, then, does the resurrection mean for the poorest of the poor, for suffering people, for the oppressed?

And what might the resurrection mean for imprisoned people? The power of the risen Christ is an ongoing reality in the lives of these women today. Since their release from prison in 1980 and 1981, Darlene, 23, and Verna, 28, have been working at Prison Fellowship, an interdenominational Christian ministry based in suburban Washington.

Prison Fellowship works with prisoners while they are in prison and also after their release.

"I am a living witness to the power of Christ in me," says Verna, who went back to the women's prison in Alderson, W.Va., recently as part of Prison Fellowship's week-long seminar.

"I tell you, it was a shock to a lot of people there, seeing me," she said. "So many of the women told me, 'Seeing you come back here is an encouragement to me. I've seen you and now I know I can make it out.'"

Verna added, "And I could say, 'Hey, you can make it!'"

Becoming a Christian in prison often is seen as a sign of weakness, Verna relates. "People call you a hypocrite, thinking you're trying to beat parole. Or else they tell you, 'You're not going to be a Christian when you get out. You'll be back in here with us someday.'"

But Verna believes her recent visit to the prison is testimony of the power of "Christ in me."

She admitted, "I knew the Lord before I was locked up, but it didn't matter." Verna was put in prison at Alderson on charges of assault with intent to kill. She was married and the youngest of her three children was just 2 months old. She was heavily addicted to drugs and alcohol.

As she tells the story of her conversion: "Very quietly one day, just lying on my bed, I realized I needed God, and that he was keeping me, even when I kept on running."

Darlene went to Alderson in 1978 when she was 20-years-old on manslaughter charges. According to her testimony, "The Holy Spirit was already working in me. I just needed to be in prison to accept Christ fully. Evelyn Williams, a Prison Fellowship volunteer, presented the Gospel to me and prayed the sinner's prayer with me."

After she accepted Christ, Darlene says, "I was never harassed in prison or anything like that," though people did make occasional comments. "But Christ made me perfect in my weakness."

"A lot of people have been waiting to see how long I would hold out after I got out," she says with a laugh.

"But I'm afraid they're going to be disappointed. Because I've been able to see that if you don't have God, you can be a prisoner anywhere."

"Aren't you going to bake for the Easter party? All the other mothers are doing it. Can we have cupcakes with grass and jelly beans?"

"Why not?" I reply. "Don't you want tulips and rabbits too?"

"Oh yes! I'm glad you thought of that." My thoughtful middle child wanders into the kitchen. "Mom, I think we should bake something for the sisters. Don't you feel that yeast breads are especially appropriate for Easter? What about that Greek bread, you know, the kind with the colored eggs cooked right in?"

After the flour settles out of the air, there are one and a half dozen eggs resting securely and comfortably in the refrigerator.

Friday. "Who ate the tuna fish," I scream as I prepare to slather slices of bread for lunches. The angelic faces around the breakfast table are blank.

"Surely, Mother, you don't think one of us did it?" asks my son, stuffing his mouth with Cheerios.

"We should all be fasting anyway," offers the daughter of the Greek Easter breads, sweeping her long hair back over her shoulder.

"Fast, what's fast?" asks the 5-year-old.

"Starve to death," illuminates my son.

"I don't want to starve, Mommy. I'll be good, I promise. I don't like starving."

I assemble five egg salad sandwiches.

"You're bringing whom for dinner?" I ask my husband who calls from work. "There's not enough bulgar casserole to stretch," I groan into the phone. Plan B is a nice cottage cheese surprise. I check the refrigerator. No cottage cheese.

I whip six eggs into a cup of cream and create a quiche.

Saturday, 7:30 a.m.

My youngest climbs into bed, jarring me from a perfectly decent sleep. "Let's do eggs now."

"Later," I bury my head under the pillow.

"When later?"

"After I buy more eggs."

"I want to do eggs now. I need to watch Bugs Bunny later."

"We don't have any eggs," I offer.

"Yes, we do."



She climbs out of the bed. In a second she is back waving the egg carton. She whips it open to prove me wrong. The four surviving eggs sail to the floor.

There are no parking spaces at the store. I leave the car two blocks away and hike back. Everyone in this part of the country is picking up a few last minute things.

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by DAVID GIBSON

A news report can capture a person's attention.

Perhaps the topic of the news report is interesting, intriguing—it appeals to one's curiosity.

Perhaps the topic is startling or surprising—it shakes a person to full attention.

When the news of the resurrection spread 2,000 years ago, it must have captured the full attention of all who heard it. Undoubtedly the disciples of Jesus found the news startling, surprising and amazing; interesting and intriguing.

But can what they heard be called news? They called it that: the Good News. That's what the word "Gospel" means: Good News.

Like most real news, the story of the resurrection spread widely. The disciples would tell and retell the story of Jesus: that he died; that he rose to new life; that because of those events, people's lives are changed.

The story of the resurrection has been retold for centuries. Yet, it still manages to capture people's attention.

That may not be surprising—but it is interesting. Think how many people participate in the church's services during the days

just before Easter, Holy Thursday, Good Friday: These are not holy days of obligation. Yet they are kept like holy days by many people. The same is true of Easter Sunday itself.

It is as though an instinct causes people to sense that during this season the church's attention is focused on the heart of the matter for Christians.

Easter, it seems, is still newsworthy and interesting.

However, its news does not just concern a past event. The message of Easter holds that the resurrection affects people now; that the resurrection is much more than an idea or a concept to think about.

Why do events in the news capture people's attention? Often it is because people sense that the news accounts concern them directly.

The earliest disciples of Jesus must have felt that way about the news of the resurrection: that it related to them directly, that they could never be the same again because of it. It was more than a past event.

Because of the resurrection, they saw the world differently—their perspective was altered.

And they were invigorated by the resurrection—given new life. Like good music, the resurrection stirred them. Like friendship, it called forth the best in them. Like love, it altered priorities, changed the way they felt and placed demands on them.

A reason why the memory of the saints is kept alive in the church is because the saints help people understand what it means to say that the resurrection still brings people to new life. It is easy to recognize a sign of the resurrection in the compassion of the saints, in their patience and care and work.

Mother Teresa of Calcutta is often described as a living saint. She prays; she takes care of the destitute; she rescues homeless children; she hears the voice of Christ in the poorest of the poor; she feeds the hungry.

Many people regard Mother Teresa as a sign of what the resurrection means in the world now.

But others who live more ordinary lives, or at least much less public ones, are signs of the resurrection too. For the resurrection is much more than a valued part of the Christian memory. It is an event for now.

And people still find that this event is Good News.

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Christ may have had heart attack: scientist

ROME (NC)—Scientific studies of the Shroud of Turin show that Christ may have suffered a heart attack more than two days before his crucifixion, according to a report in *Civiltà Cattolica*, a bi-weekly Jesuit review.

The publication summarized shroud investigations by two Rome physicians, Doctors Luigi Malantruccio and Gaetano Delle Site, who concluded that Christ died on the cross not from suffocation but from the effects of a heart attack suffered in the Garden of Gethsemane.

Malantruccio was among 25 scientists permitted to study the shroud, believed to be the burial cloth of Jesus, for five days in 1978. Delle Site conducted experiments with human cadavers that backed the other physician's findings.

In a report last year to an Italian conference on synodology (shroud study), Malantruccio said he centered his studies on a section of the shroud containing traces of coagulated blood and blood serum in a spot corresponding to the chest area where the Gospels say a Roman soldier pierced Christ with a lance after he died on the cross.

The physician, head of radiology at St. Peter's Hospital in Rome, said the coagulation of the blood shed after the lance was inserted shows that Christ died of a heart attack.

After a heart attack, blood and serum collect in the pericardium, the sac surrounding the heart, and it was this fluid which was shed by Christ, Malantruccio said.

It takes from 46 to 48 hours for the blood and serum collected in the pericardium to break down and coagulate to the consistency of the traces of blood and serum found on the shroud, he said.

"Christ died on the cross, there's no doubt about that," said Jesuit Father Vittorio Marozzi, who wrote about Malantruccio's findings in *Civiltà Cattolica*. "But from the examination of the shroud, it appears he suffered a heart attack."

Malantruccio said that the heart attack may have occurred at the moment when Christ said, "My heart is nearly broken with sorrow," while praying in the Garden of Gethsemane.

Christ's Last Supper with the apostles and his agony in the Garden of Gethsemane may have taken place on the Tuesday in Holy Week and not Thursday, Malantruccio said.

The Tuesday theory was first proposed by French biblical scholar A. Jaubert, a student of the Dead Sea scrolls who maintained that Christ was a member of the Essenes, a dissident Jewish sect.

The Essenes, according to the Dead Sea scrolls, followed a different religious calendar and ate the Passover meal two days earlier than other Jews. Christ's Last Supper took place on the Jewish Passover feast.

One of the first scientists to propose that Christ may have died of a heart attack was William Stroud, president of the Royal Medical Society of Edinburgh, Scotland, in 1847, *Civiltà Cattolica* said.

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SPRINGTIME TREAT—Spring is the signal for roller skates and long-tailed kites, Little League baseball and fun in the park. Charlie Cox, who fits perfectly inside his little red wagon, gets a

ride from his brother, Bernard, in Washington, D.C. (NC Photo by Dan Hultburt)

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Children can be taught significance of Easter events

by DAVID GIBSON

Lent, the time of getting ready for Easter, is 40 days long. For an adult, that is a significant period of time. But Lent seems much longer to children who generally feel that time passes slowly.

1. **Lent Points to Easter.** The time spent preparing for Easter helps to communicate the value of Easter to children. They readily see that the church is dealing now with an event of great importance.

But since the real relationship of Lent and Easter can easily be overlooked as Christians concentrate on Lent itself, it is vital that parents speak about this with children.

2. **The Natural Symbolism of the Season.** Some special ways of observing Lent at home will help children to understand Easter.

During Lent, the season of the year changes from winter to spring. New signs of life—germinating garden plants, flowering bushes or just plain old green grass—begin to be seen everywhere. For children, this kind of natural symbolism works special magic.

Parents can capitalize on this natural symbolism, rather casually in ordinary conversation, without having to plan a special time to talk about Easter.

When little children remark with amazement that the tulip bulbs have broken through the soil, a parent can calmly remark that this is the time when the life of the world gets refreshed, when the life inside the seeds bursts out.

Then, the parent might add: Soon the church will have its special festival of new life, a time of remembering how Jesus rose

again to life and how he keeps on sharing his new life with his people.

In addition, however, some special activities can be planned with young children to help them understand Easter's meaning. Children enjoy planting seeds and watching them grow day by day. Parents and children might plant some seeds. As the family observes the growth of a new plant, they can talk over how the Lord's life is inside Christians and how they are meant to grow.

3. **Baptism's Meaning.** Easter is the time par excellence in the church for celebrating the sacrament of baptism and the new life the sacrament gives. Children often are fascinated by baptism, especially their own.

Discuss the meaning of baptism with children. Get out photo albums, and recall all the details of the child's own rebirth in baptism.

Children also enjoy participating in a baptism and getting to see another person baptized. In most parishes there are baptisms during the Easter Vigil service. Parents might consider taking children to the vigil.

4. **The Easter Vigil.** Generally, the Easter Vigil begins late on Saturday night before Easter. Therefore, at our house, a nap on Saturday afternoon is always a command performance for the children. For the Easter Vigil, we feel, is too valuable to miss.

It is the great celebration of the church's entire year. So it is good for children to see that this special service means a lot to adults.

Moreover, it is a service of the church that is filled with symbols that everyone—including children—can understand. For example, there is the sharing of the light from the paschal candle which, once all the candles are lit, lights up the whole church—and, symbolically, the whole world, like the light of Christ.

Then there are the baptisms—and the renewal of everyone's baptismal promises. The message is clearly communicated that this festival of the resurrection, celebrating an event in the life of Jesus, is also a celebration of what his life means for us.

The Easter Vigil spells out the meaning of this feast in vivid symbols.

5. **Easter Points to Pentecost.** Sometimes after the grand celebration of Easter, children may gain the impression that something has come to an end. Yet Easter is neither the beginning nor the end of the church's liturgical year.

From Easter, Christians look forward to the feast of Pentecost when the fact that Jesus is still present to Christians in the Spirit is celebrated.

For the church, children can be told, Easter points ahead to Pentecost; it is a promise that Jesus is still among us.

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Eastertime initiates (from 12)

always been good and nice. But I was raised in an anti-Catholic atmosphere. I haven't been to church since I was in high school. At that time I wanted to be baptized in my neighborhood Christian church but my father wouldn't let me. Maybe that's what influenced me most.

"He died two years ago and I'd have to say he was the most sinful man I ever knew. But when he became sick with cancer he wanted to make his peace with God. He asked several different ministers to visit him but he was never satisfied with them. Then Father Sam Curry visited him. My father lived at Spencer where Father Curry is pastor. Father Curry drove 20 minutes every day to see my father. He was baptized and became a changed person. Father Curry gave my dad peace of mind. I've never met Father Curry but he gave my father courage. It started me thinking."

Tom and Marie Hunt will become members of St. Thomas

Aquinas parish. "There was something we lacked," Tom says. "We visited different churches and then some friends invited us to attend St. Thomas. We decided to go to other Catholic churches as well because we wanted to see if our interest was in the Church or just in the parish. It was the Catholic faith. I was a Baptist and my wife was Methodist. I'm a regular churchgoer now. In fact, I feel naked if I miss."

George Wilcox will be baptized at St. Andrew's. "I'm retired military," he explains, "and my wife joined the parish last year. I've been around the world and I wanted to settle down. I was a member of the African Methodist Episcopal church as a child but I've not been active of late. I started going to St. Andrew's when my wife made her first communion. The pageantry and the ceremony influenced me. Since then I've gone to church almost every Sunday."

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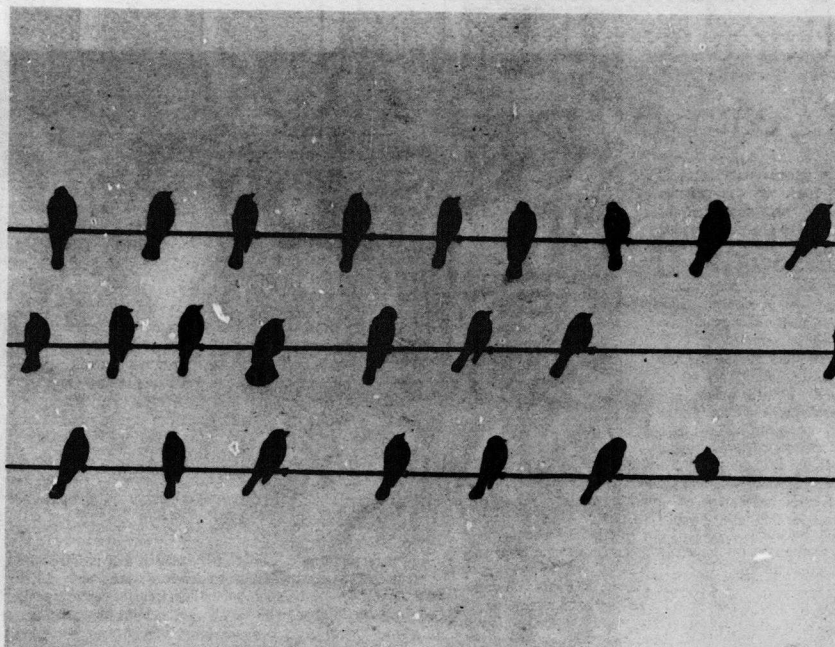
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ALL THINGS YOUNG AND WONDERFUL—Spring goings remind us again that new life springs forth more vibrant, beautiful, and unmarred than the old, symbolizing the new hope of Christian resurrection. (NC Photo)



NOTEWORTHY—Looking like musical notes, birds greet the arrival of spring as they sit on power lines. Freshly growing plant

and animal life can help children to understand the significance of Easter as a special festival of new life. (NC Photo by Rick Smolan)

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World's 'holiest spot' draws pilgrims year after year

by Fr. DAVID O'ROURKE, OP

Throughout the days of Lent, the pilgrims come.

—Through the tunneled arches of the Damascus Gate, built 400 years ago by Suleiman the Magnificent on foundations laid by Herod Agrippa.

—Down the stone steps worn smooth by generations of passing feet.

—Past the Arab women in their long blue dresses, the sun bouncing off their jewelry as they wave at passers-by, hoping to attract them to view the produce brought that morning from their villages.

Then the pilgrims pass into the dark and narrow covered arcades of the Suq Khan ez Zeit and its steel shuttered shops, their abundance barely leaving room for both buyer and seller. Honey-dipped pistachio pastries; freshly ground spices mounded a foot high on hammered brass trays; charcoal roasters sending the aroma of heating coffee beans up into the arches.

The pilgrims look in curiosity or disbelief at whole lambs hung on hooks before the butcher shops. They pass the sellers of icons and antiquities. Then, just beyond the steps to the Ethiopian monastery they turn right to a narrow stone gateway and enter a small, worn court, not a hundred feet across.

At its end is a double arch, the right side bricked up years ago; the other side leads into a totally dark interior. An Arab policeman tilts his wooden chair back against the thousand-year-old archway and stretches his legs in front of him.

The pilgrims are at the entrance to the holiest spot in the Christian world, the Church of the Holy Sepulcher.

Each year at Easter, television and newspaper reporters speak of the dark and

damaged church, its interior walls supported by steel scaffolding. The rivalry of the different Christian groups who share control of the church is discussed, and how they cling to what is theirs.

A picture is painted of distress and discord in the place that should be a symbol of unity and peace. There is a sense of perplexity: How can people keep coming year after year to this house of contradiction?

It is true. In 2,000 years the site has witnessed little unity and less peace. This church, set above the abandoned quarry where Jesus was crucified, enshrining his tomb in the quarry wall some 50 feet away, has seen both the hope and the contradictions of human history.

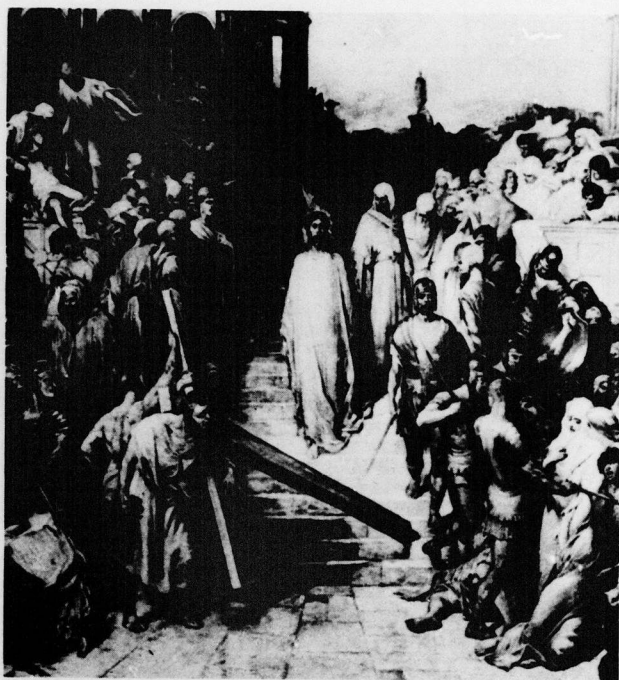
The church was built by the Emperor Constantine to honor the tomb of the risen Christ. It was captured but kept as a Christian church by the first of the Moslem conquerors, the Sultan Omar.

The church was beaten to rubble 300 years later by a religious fanatic, the Caliph Hakim, then partially rebuilt by the poor and harried Orthodox Christians. It was captured in the midst of violence by the crusaders.

Then it was rebuilt as we see it today. It has been captured by the Turks, occupied by the allies and, during our own generation, has witnessed the war between Arab and Jew.

Some people come to the church seeking a place of peace, a place suffused in a sense of calm and serenity. What they find is a place deeply steeped in the human condition.

It was into this very same human condition, this life of transience and military occupation, that Jesus came. And it is only because of his resurrection from the dead that the site has been transformed from a place of turmoil into a symbol of hope.



DORÉ'S MASTERPIECE—"Christ Leaving the Praetorium," considered by Paul Gustave Doré to be his greatest achievement expresses the drama of Jesus as he prepares to take up his cross. The painting, shown partially here, measures 187 by 282 inches. For centuries, especially during Lent, pilgrims to the Holy Land have sought to see those places where Christ lived his last days on earth. (NC Photo)

The Christians who control the church cling to what they have as a symbol of the hope which gives meaning to life. Paradoxically enough, that hope is founded not on what is here but on exactly the opposite: what is not here.

"You seek Jesus the Nazarean," the angel

said to the women. "He is risen. He is not here."

It is the emptiness of that tomb, and the gift of eternal life it promises, that draws pilgrims to this church year after year.

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Easter morn brings light of day to 'nighttime Christian'

by Fr. JAMES A. BLACK

The man approached. "Can I help you?" he asked the two of us quietly. "Yes," I replied. "A friend of ours has just died. We'd like to make arrangements for burial."

I had spoken of the man as a friend. In reality, the dead man had been much more than that. He had been the leader of a small but significant movement.

The leader's message had been simple, but strong. The authorities finally had arrested him and then killed him. He hadn't ever harmed anyone.

"What would happen to the movement now?" I wondered. Sabbath eve was approaching, so the Jewish rite of burial had to be done quickly. In that way, we could still participate in the weekly joy day.

The group at the grave site was small: Just a few close friends and relatives were present, weeping. All the others knew him better than I, because they had followed him longer. He had been

my friend, but at first I hadn't really understood his message.

I take my Jewish heritage very seriously. Thus I was present in the temple for worship the day after the burial. But all throughout the service, and as the day progressed, I couldn't help thinking about the impact of this leader on my life.

I always had been a bit afraid of what might happen. If any of my own people had ever learned that I was following such a man, they would have ridiculed me. They might even have asked me to leave the temple. But I found myself genuinely interested in the man and in his message.

Whenever I had gone to see him, I had been careful to go unobserved. I even used to go at night, since I feared that someone might find out. My friends just wouldn't understand.

I suppose that I was never really convinced that his system would work. He seemed to be something of a dreamer; not too practical. I used to question him a lot about what he said, although I didn't really try to understand much of it. But something kept bringing me back to him.

Later that Sabbath, my friend Joseph came by. We'd buried our leader rather hastily, and we thought it might be good to spend some time in prayer at the tomb, according to proper custom.

As we approached the tomb, we talked of many of the things that the leader had spoken of in his lifetime. Joseph helped me to understand that the message had really been simple all along.

The day after the Sabbath, I was awakened by Joseph's shout outside my door. "Nicodemus! You won't believe what has happened!" he cried.

"Mary and some of the other women went to the tomb this morning and found it empty. Then Peter and some of the others came and said the same thing. Our leader has been raised! He is alive!"

It was only then that I began to understand who our leader, Jesus, really was. Now everything he had said and done was becoming much more clear. The message Jesus had often

preached: Maybe it wasn't really so unbelievable after all.

My friends probably won't understand; I didn't understand either. Maybe some day they will. One thing is certain: I'm not going to be a "nighttime Christian any more."

"Nicodemus (the man who had first come to Jesus by night) likewise came with Joseph, bringing a mixture of myrrh and aloes ... Because of the Jewish Preparation Day they buried Jesus there, for the tomb was close at hand." (John 19:39-42)

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And there's Father Clarence Waldon. He's the Catholic priest who runs the parish concentrating on your average, everyday kind of miracles—nothing spectacular.

Instead of parting the waters, he may try to keep a family together. Instead of raising the dead, he may help teach a child a new life.

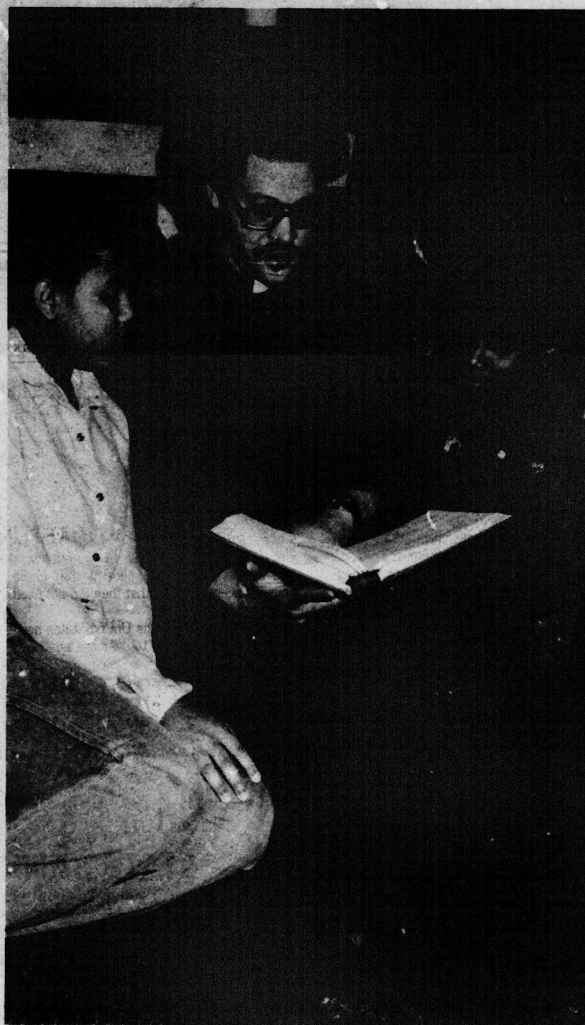
As if that weren't enough, he just became director of the Evangelization Office of the Archdiocese; recently gave a five-day revival to 1,000 people in Cleveland, Ohio; and performs other priestly duties at the parish house where he lives.

In other words, he starts work at 9 in the morning and finishes up at 10 at night, celebrating daily Mass at 6:15 p.m. . . . Six hard-to-believe days a week. And just to keep in shape, Father Waldon received his Master's degree in counseling.

How does he do it? Easy—he has his own personal miracle going for him—his priesthood. And that's what makes Father Clarence Waldon do for love what he could never do for money.

If you would like to know more about the ministries of priests, sisters or brothers, write:

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Your Easter contribution is entirely devoted to the training of new priests and the continuing education of the ordained clergy.

Together we enjoy us without trial

by DOLORES CURRAN

A joyous Easter to all. It's the time of year and the time of faith that gladdens our hearts and puts hope into our lives and families. Behind us we have cold winters, viruses, and Lent. Ahead we have gardens and flowers, long sunsets and the sounds of children playing outside, graduations and new beginnings.

I don't have to stretch far to talk about the relationship between Easter and the seventh and final stage of family life—the coming together of generations. It's this stage when couples become grandparents, when all the joys and promise of new children and old satisfactions. Just as the sober and reflective days of Lent end, so do the tedious trials of earlier times in family life give way to looking forward to pleasures of enjoying others without attendant responsibilities of rearing them.

I met a couple during Lent who shared with me their gratification at seeing values and traits so painfully inculcated in their own children showing up in their grandchildren. "Tell others not to judge their failures with



COMING TOGETHER—The generations can find many occasions on which to celebrate together.

their grown children too quickly," they said. "When we see how our children are trying to pass on the same values we tried to, we realize that we did a pretty good job, although we didn't think so at the time."

This seventh stage has a triple focus. Parents can look back at their lives and work

with a degree of completion and satisfaction if they don't focus on their failures. Some do and that's sad because there are failures and droughts in every life. Focusing on them merely invites depression and despair.

Those in this stage of life are also entitled to enjoy the present bondedness of generations, experiencing for the first time the reality that we are all links in the generations of humankind. They realize that they are an important part of their children's and grandchildren's future. Without their efforts, prayers, and hope, the succeeding generations would be much different. They have put their stamp on future peoples.

A third focus is that of looking ahead to a time when they will be parented by their children. How able they are to permit and even invite their children to help them make decisions regarding their lives, housing and health makes a big difference in how they enjoy this state of family life. If they accept the inevitability of dwindling energy and eventual death with hope, they will continue to serve as

models for those who follow. If they approach old age and death with fear and bitterness, that, too, is the model they leave.

I was struck by this reality while reading "The Selected Letters of Ernest Hemingway." His father committed suicide when Hemingway was young and he struggled with this his entire life, which ended with his own tragic suicide before he reached the age of sixty.

The seventh stage shows us the coming together of generations, the acceptance that one's life will end while new life begins. It's the Easter story made human.

In our spiritual life as in our human life, we experience the coming together with our heavenly father, a hope of reunion with our own parents and grandparents who have gone to God, and an opportunity to prepare for this eventual homecoming. Without Easter we could not have this hope. Without family we could not anticipate this reunion.

Easter, spring, family, hope—all are linked together in this time of life.

Way of cross reminds marchers of God's good news to poor

by HOWARD RICHARDS

About sixty people met to begin the Way of the Cross, at a little pink statue of the Virgin Mary beside a water fountain where women come to wash clothes. There were eleven Italian nuns among us, looking like penguins in their old-fashioned black habits, with bonnets and stiff white collars; they were the teaching staff of a missionary school run by their order. A little man with a big megaphone passed out a sheet of hymns on cheap mimeograph paper in a blurry black ink, with letters missing where the typewriter lacked a key.

We were the people from the more or less middle-class side of a medium-sized country town, a provincial capital. We were to carry a heavy wooden cross to the town square, where a column from the other side of town, the desperately poor neighborhood called Rahue, was supposed to meet us.

We began our march, following the cross, and followed by the man with the megaphone, who led the singing. At first we sang, "Caminar" (. . . Walking, walking, following the Lord.) We stopped to pray at all the places Jesus stopped as He carried His cross, and every place we prayed was the home of a family that had lost a son, or a father, or a sister or mother, when the military dictatorship took power and tried to eliminate all opposition.

When we got to the town square, the column from Rahue was not there, so we just carried our cross round and round the square, singing hymns and waiting, hoping that the people from Rahue would show up. The poorest people had suffered more and were more intimidated—perhaps the column from Rahue were afraid to come. It became very important to me that the circle around the town square be completed by the people from Rahue. I prayed

and prayed that the circle would be unbroken.

Finally, down the street in the distance, over the tops of cars and trucks, over the heads of passersby, we saw a plain wooden cross held high by the people of Rahue. As they came nearer it seemed to me that they did not need crosses.

The people back in the United States need crosses to remind them to bear one another's burdens. These people were sick, thin, dirty, and barefoot—they already had crosses to bear; they seemed not to need to bear another one made of wood. Yet these people, of all people, were carrying the Cross.

After we formed an unbroken circle around the town square, we congregated in front of the headquarters of the local military governor. A lay reader, a shoe repairman by trade, read from the book of the prophet Isaiah: "The Spirit of the Lord Yahweh has been given to me, for Yahweh has anointed me. He has sent me to bring good news to the poor, to bind up hearts that are broken, to proclaim liberty to captives, freedom to those in prison."

Then we sang a hymn before we went to the cathedral on the other side of the plaza. There the bishop spoke to us of the reconciliation of God and man achieved by Christ's death, and of the work of the church in Latin America today.

Here in the United States, the words of the last hymn we sang, "El Testigo" (The Witness), come back to me: "Senor, me has mirado los ojos; Sonriendo, me has dicho mi nombre. En la arena he dejado me barca. Junto a ti, buscare otro mar." ("Lord, you have looked in my eyes; Smiling, you told me my name. In the sand I have left my little boat. Together with you, I will sail another sea.")

(Howard Richards teaches at Earlham College in Richmond, Indiana, and is a member of Pax Christi, USA.)

THE WORD

APRIL 11, 1982
Easter Sunday

by PAUL KARNOWSKI

In the face of death, mankind has always been a monument builder. The pyramids mark the final resting places of Egypt's fabled pharaohs; the Pantheon in Paris showcases an assortment of famous Frenchmen; and St. Peter's Basilica, said to be built over the fisherman's burial spot, is a gallery of graves, pope after pope lying in repose.

But monuments for the dead are not the exclusive property of the great, the wealthy, or the important. We set aside thousands of acres for the express purpose of honoring our dead. Although we may not find pyramids and pantheons in the average city or parish cemetery, we do find an assortment of markers and monuments that are as varied as the people lying underneath them: some are beautiful, others are ugly; some are simple, others, complex; some are old and worn, others are quite new.

But with all the variety of monuments, churches, and markers built over the graves of the world, there is only one that really stands

apart. The Church of the Holy Sepulchre in Jerusalem is unique in the world of monuments for it marks a spot where no one is buried: it is built over an empty tomb.

This is the same empty tomb we read about in the various gospel accounts of today's liturgies. In the Easter Vigil Mass, Mark recounts the tale of the three women who went to the Lord's grave to anoint His Body. Finding the Lord's body gone, they flee from the tomb, "bewildered and trembling." In the gospel of John, on Easter Sunday, we hear how the disciples Peter and John made a visit to the grave; they find nothing but the wrappings with which the body had been covered.

The feast of Easter might just as easily be called "The Feast of the Empty Tomb." We celebrate the emptiness of the tomb because it means that death has been confounded—because it means the Risen Lord walks among us. Here is an emptiness that fills the void within us, a nothingness that makes death count for nothing. Carved only in our hearts, the joy of Easter becomes the grandest monument of them all.

church in the world

Pope appeals for peace

VATICAN CITY—Pope John Paul II opened Holy Week April 4 with an appeal to Israelis and Arabs to seek reconciliation "in the land of Jesus." The Pope also defended the "legitimate aspirations" of West Bank Arabs. He addressed a Palm Sunday crowd of more than 100,000 gathered in St. Peter's Square and lamented the "four bloody wars" and other violence between Jews and Arabs, including recent incidents on the West Bank. "Again this past week new sorrowful episodes have taken place on the West Bank, with dead and injured, while the anxiety and the insecurity of the population grow, a population which yearns for a situation in which its own legitimate aspirations are recognized and affirmed," he said.

End murder, bishop asks

LONDONDERRY, Northern Ireland—Bishop Edward Daly of Derry has appealed to the people of his diocese to end the murders that have plagued the city. In a pastoral letter issued at Masses April 4, Bishop Daly noted that there had been "three cold and callous murders" in the past week. One of the victims,

he said, was an off-duty policeman coming from his place of worship the previous Sunday with his two young sons. The others killed were two British soldiers shot outside St. Eugene's Catholic Cathedral in Londonderry April 2. "It does not matter whether the victim is a soldier, police officer or civilian," the bishop said. "It does not matter what his religious or political viewpoint might be: The taking of human life, as it has been taken in Derry this week, is murder."

Award goes to GRACE

GRAND RAPIDS, Mich.—The National Association of Diocesan Ecumenical Officers has given its annual James Fitzgerald Award for Ecumenism to GRACE, the Grand Rapids Area Center for Ecumenism. The award will be presented during the National Workshop on Christian Unity to be held in Grand Rapids April 19-22. GRACE is the first ecumenical agency not totally Roman Catholic in character and the first local agency to receive this award.

Judge blocks order

PROVIDENCE, R.I.—A U.S. district court judge has blocked an order requiring a rural

school board to reimburse tuition costs for students who attend parochial high schools outside the school district. The Exeter-West Greenwich regional school district in Rhode Island, which has no high school, had been ordered last October by the state commissioner of elementary and secondary education to pay tuition of \$925 for a 9th-grade West Greenwich student to attend St. Raphael Academy, a Catholic high school in Pawtucket, R.I. The school district and others without secondary schools routinely pay tuition for residents who attend public high schools elsewhere in the state. For many years such payments were also made when students went out of the district to attend Catholic high schools.

Seeks help for refugees

WASHINGTON—At St. Benedict the Moor Catholic Church on Palm Sunday, the Rev. Jesse Jackson called for a national movement to persuade the Reagan administration to grant asylum to Haitian refugees. Mr. Jackson, a Baptist minister and civil rights leader, spoke on April 4, the anniversary of the death of the Rev. Martin Luther King Jr. and the feast of St. Benedict the Moor. In his talk after Mass Mr. Jackson told the crowd of more than 1,000 people that racism is the only explanation for the administration's position to turn Haitian would-be immigrants back to their shores or to detain them in camps.

Task force for poor

RALEIGH, N.C.—Catholic, Protestant and Jewish lay people and clergymen in the state have formed the North Carolina Task Force on Central America to work for that area's poor. The task force members said that because they think that people must be well-informed in order to respond to the situation in Central America, they intend to hold educational sessions and provide services to the media. A delegation also will be sent to visit refugee camps in Honduras, members said.

Bishop to demonstrate

SEATTLE—Archbishop Raymond Hunthausen of Seattle has said he and other church leaders in the Seattle area will join "a peaceful, prayerful demonstration" against the U.S.S. Ohio, America's first Trident nuclear submarine, when it arrives in Puget Sound this summer. He said that he does not plan to participate in any acts of civil disobedience. Last year Archbishop Hunthausen attracted national attention for his opposition to the Trident, his advocacy of unilateral nuclear disarmament and his decision to withhold 50 percent of his federal taxes to protest the nuclear arms race and the large U.S. military budget.

Caritas statistics told

ROME—Nearly two million of the 22 million inhabitants of six Central American nations are living the "anguished life" of refugees, an official of Italian Caritas said April 1. Msgr. Giovanni Nervo, vice president of the Italian Catholic aid agency, reported at a Rome press conference on a recent meeting in San Jose, Costa Rica, of Caritas representatives from Europe, the United States and Central America. Msgr. Nervo said that refugees in Nicaragua, Honduras, Costa Rica, Guatemala and El Salvador received nearly \$10 million in aid last year from Caritas agencies in Europe or from Catholic Relief Services in the United States.

'Commit leadership'

SANTO DOMINGO, Dominican Republic—Citing chronic poverty in their country, the Dominican Republic's bishops urged voters to elect leaders committed to "human development for the poor" in May 16 elections. "Otherwise," they warned, "the very survival of the nation is in jeopardy." Elections for president, congress and municipal officials are scheduled. "Our maladies demand prompt and realistic remedies as they reach the danger point," said the bishops in a joint letter read in the 200 parishes of the Caribbean nation of 5.6 million people.

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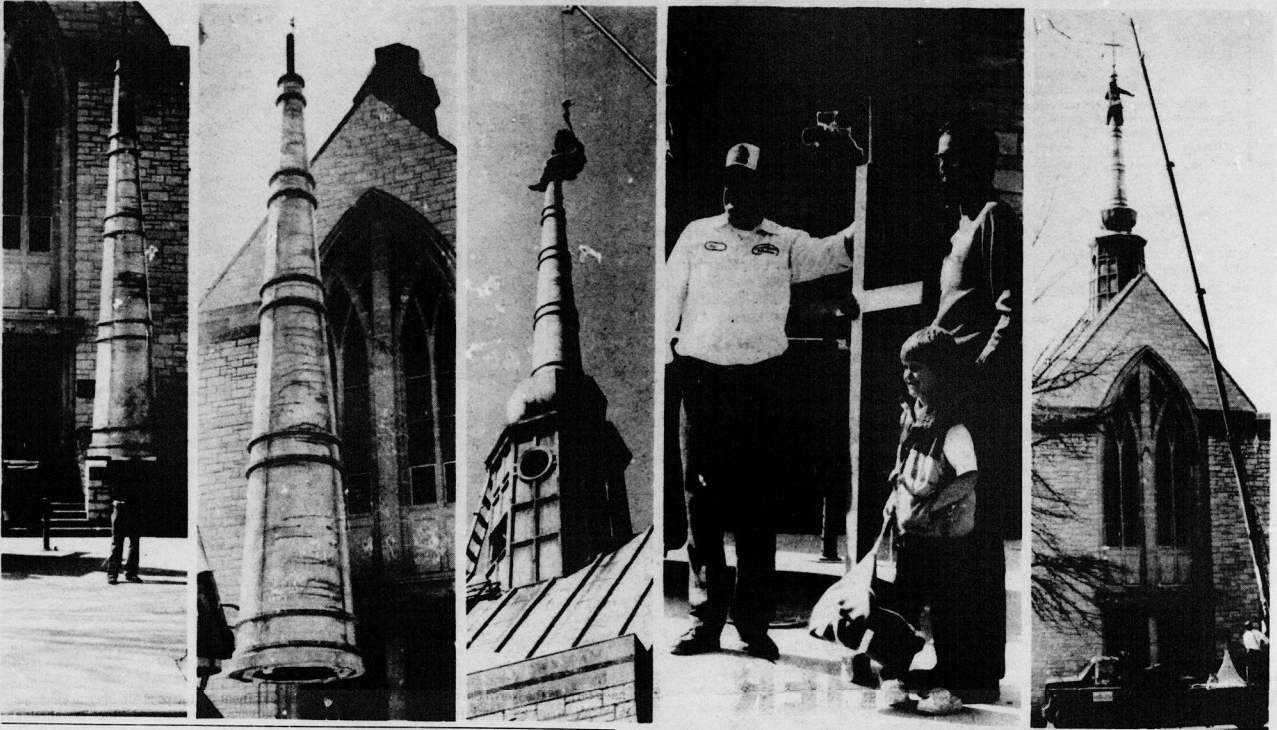
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NEW WAY TO LEARN—St. Monica C.C.D. and day students offered a catacomb tunnel of religious art to their parish. They constructed it in the school cafeteria of donated corrugated board and used murals, collages, symbols and sayings to explain the life and teachings of Jesus. Admiring the 3rd grade project are Meagan James and Greg Martin. (Photo by Ruth Ann Hanley)

Here's the church but where's the steeple?



Senior citizens are bringing old age back into style

by ANTOINETTE BOSCO

Old age may be coming back into style.

At the very least, being old in the United States seems to be entering a new era. No longer are the traditional stereotypes about senior citizens holding true, in every case.

Beth Solto, writing for Georgetown Population Control, observed that people turning 65 now differ considerably from those who entered the ranks of senior citizenship just a few years ago. She noted: The new entrants differ "not only in age but in life histories, experiences, attitudes and preferences."



If attitudes concerning old age are changing, at least some of the credit belongs to a friend of mine, Lou Cotton, a man almost 80 now who has been speaking out for older people.

He became a spokesman for the elderly after becoming upset at the way senior citizens were being treated. By way of illustration, he told me of a personal experience—where a much younger person, someone 25, condescendingly patted him on the head.

Cotton became a voice crying in the wilderness. He authored a syndicated column for people 60 or more years old. Now Cotton understands from the inside out what the problems and interests of growing older are.

Later, after receiving letters from older people from all over the country, Cotton became the author of a book called, "Elders in

Rebellion—a guide to Senior Activism," published in 1979 by Doubleday.

The example set by many older persons is contributing to a change of attitude. The notion of age is being defined by the many people today who remain active and vibrant long past the age of 65. Many are staying healthy longer and, in many cases, are better educated than ever before.

In addition, the percentage of people in the United States who are more than 65 is rising every year. John Barbour has written: Every day in the United States, some 5,000 people celebrate their 65th birthday. By the year 2000, 16 percent will be more than 65. This compares with 11 percent who were more than 65 in 1962.

The revolution in thinking concerning the aging person has several implications.

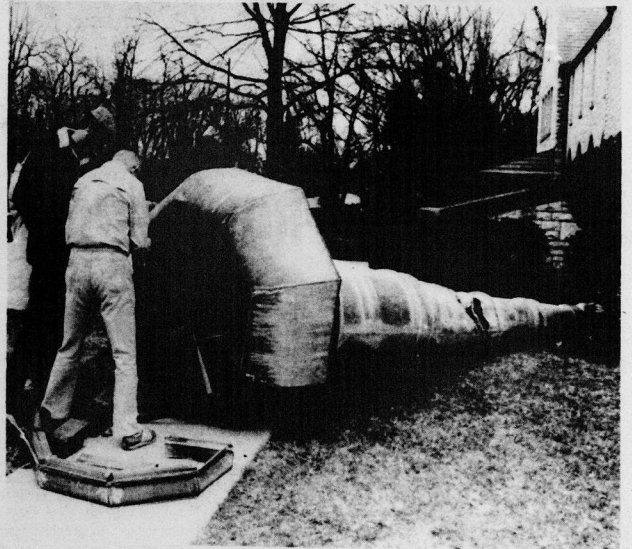
To begin with, now that they no longer are forced to retire at age 65, many people are remaining on the job. Also, more people, even when they do retire, want to stay actively involved. Therefore, many are taking up a second career or part-time work in their chosen field as consultants.

Many older persons offer freely of their talents in a variety of volunteer activities. A man I know is very interested in issues of social justice, especially in connection with feeding the hungry of the world.

Others work in senior power groups and take a special interest in what is happening on the federal scene today. These people speak out vocally to protect their interests in Social Security and Medicare.

Many older persons are leading satisfying lives visiting family and children and spending a fair portion of their time traveling.

1982 by NC News Service



SAGA—It's not every day that a steeple becomes a soap opera. In the case of the steeple at Immaculate Heart of Mary Church, one more chapter has been added. One year ago, on April 1, 1981, shortly after 11:30 Mass let out, the first lead-coated copper steeple fell from its perch—lasting 30 years from the church's completion in 1952. After a year's wait, a replacement arrived on St. Pat's Day. It was a slight bit shorter than the original and had a plain Latin cross to replace the original Celtic one. In far left photo, a workman checks the inside of the cone, appearing to be wearing a huge dunce cap. But soon (photo 2) the "hat's" destination becomes apparent. It took a workman delivered by crane (photo 3) to check it out and Father David Lawler, pastor (photo 4), to approve the new cross before it was finally in place once more (photo 5). But not for long! Exactly 17 days later, the steeple tumbled down again, this time taking the base (onion section not blown off originally). And this time, parish wags offered much unsolicited advice such as: Use the remaining part as a planter for geraniums. In Father Lawler's words, what he'd really like to do this time is "to cap it with a mayonnaise jar lid." But he conceded there probably would be another steeple to follow after considerable discussion by structural experts. (Photos by Ruth Ann Hanley)

The ACTIVE List



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

Send to: The Active List, 538 Stevens St., P.O. Box 174, Indianapolis, IN 46204

April 11

The annual Easter buffet brunch at Secena High School, 5000 Nowland Ave., Indianapolis, will be served from 10 a.m. until 2 p.m. Adults, \$4; children, \$2. For reservations call 356-6377.

sponsor a dessert/card party in Father Goote Hall at 7 p.m.

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

April 14

A luncheon/card party will be held at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis. Luncheon at 11:30 a.m.; card games at 12:30 p.m.

St. Martin's parish, Martinsville, will present Father Carey Landry in "An Evening of Prayerful Music" at 7 p.m.

April 12

The "Spring Bonnet" dessert card party will be held at Holy Family parish, 217 W. Daisy Lane, New Albany, at 7:30 p.m.

The monthly meeting of the Singles Club at St. Thomas Aquinas parish, Indianapolis, will begin at 7 p.m.

April 13-17

Beginning the week of April 12, St. Vincent Wellness Center will sponsor a number of classes. For complete information call 317-846-7037 or 317-873-2799. The classes include Basic Stress Management Technique, Hemocult Screening, Preparation for Childbirth, Infant/Child Healthcare: Guidelines for Parents, Biofeedback, The Vintage Years, Our Growing Family, Baby and Me, Prenatal Nutrition Seminar and Natural Food Cooking.

April 13

The Ladies' Club of St. Paul parish, Sellersburg, will

April 15

The United Catholic Singles' Club (ages 35-65) will have a dinner meeting at the northside K of C, 71st and Keystone, Indianapolis, at 7 p.m. Reservations requested. Call 542-8348 or 546-7569.

"Posie Patch Fling," the annual card party sponsored by the Holy Name parish Altar Society, Beech Grove, will begin at 7 p.m. Call Julia Aksamit, 784-2593, for tickets (\$2) and reservations.

April 15-18

A women's Cursillo is scheduled at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind. Call MSF 812-923-8818 for information.

April 16

Instructions on natural birth control will be given by Dennis and Charlotte Cake, representatives of the Couple to Couple League, at Our Lady of Mount Carmel parish, Carmel, at 7 p.m. To register, call 317-846-5176.

St. Philip Neri parish, 550 N. Rural St., Indianapolis, will have its annual spring festival from 5 to 9 p.m. in the parish community rooms.

April 16-18

A Charismatic Retreat is on the agenda at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681 for details.

Weekend retreats will be held at Mount Saint Francis Retreat Center, west of New Albany, for single adults (25-40) and for separated and divorced persons. For reservations call MSF, 812-923-8818.

April 17

All single Catholic adults are invited to the Catholic Alumni Club western party at Glenbrook Party House, 65th and Keystone, Indianapolis, at 9 p.m. For information call Mary at 255-3841.

Secena High School Booster Club will have a dinner/dance at the school, 5000 Nowland, Indianapolis. Cocktail hour, 6:30 p.m.; dinner, 7:30; dance, 9 p.m. Tickets: \$8 per person. For (Continued on next page)



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After checking into the Pilgrims' Inn, there will be time to relax before leaving to make the Way of the Cross. Dinner in the attractive Dining Room is included in the tour. After browsing in the gift shop, we'll attend evening Mass.

SECOND DAY: Sightseeing (Shrine and St. Louis, Missouri)

At 8:30 a.m., after breakfast, we board the bus for the visits and explanations of the many beautiful features of the Shrine—the chapels, main outdoor shrine, Lourdes Grotto, Angelus Bells and Reflection Pool, and retirement home.

After lunch, we leave for our visit to St. Louis. The Jefferson Memorial Expansion, highlighted by the Old Cathedral, is a must, as is the visit to the New Cathedral, a gorgeous edifice with the best mosaic adornment in the world. We return to the Shrine well in time for dinner, and again we attend Mass.

THIRD DAY: Bellefonte/Indianapolis

After breakfast, we'll begin our return trip to Indianapolis. Lunch is scheduled in Terre Haute and we'll arrive back in Indianapolis in the afternoon.

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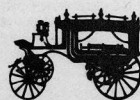
Program prepares children

A free program to prepare a child for the approaching birth of a brother or sister is conducted by St. Vincent Hospital and Health Care Center. Called "Our Growing Family: A Sibling Preparation Class," the program is for children ages four to ten years and their parents.

"Our Growing Family" is designed to help children understand their role as a family member at the time of birth and help them to feel more involved after the baby arrives. Included are a slide presentation to prepare the child for mother's and baby's hospital stay, activities such as diapering a doll to enable the child to be involved with the new baby, a discussion about the baby's growth and changes in mother's appearance before birth and a tour of the St. Vincent nursery.

The program will be held at St. Vincent Hospital on the first and third Wednesdays of each month from 6 to 7:30 p.m. The program is conducted in one evening. Mothers are encouraged to attend with their families during the last three months of pregnancy. Class size is limited to provide more personal attention, and pre-registration is required. Please

call the St. Vincent Wellness Center: Carmel to register at 846-7037.



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A Monte Carlo will be in progress at St. Andrew parish, 4058 E. 58th St., Indianapolis, from 7 p.m. to 1 a.m. Adults only.

The Luscious Ladies will sponsor a spring matinee at Anderson's Terrace Lounge, 1201 W. 30th St., Indianapolis, from 5 to 9 p.m. For information call Holy Angels parish, 926-

3324, Ann I. Sumler, 923-0353 (after 5:30 p.m.) or Joyce Norman, 545-3733.

The St. Pius X school carnival will be held in Msgr. Ross Hall, 7200 Sarto Dr., Indianapolis, from 11 a.m. to 3 p.m. Children and adults invited.

April 18

A Pre-Cana conference for the Indianapolis area will be held at St. Joseph parish, 1375 S. Mickley, from 12:30 to 6 p.m.

Pre-registration required. Call 317-247-0831.

Father Carey Landry will present a concert at 7 p.m. at Our Lady of Lourdes parish, Indianapolis. There is no admission charge.

Chattard's annual Athletic Club chicken dinner will be held in the high school cafeteria, 5805 N. Crittenden, Indianapolis, from 4:30 to 7 p.m. Adults, \$3.50; children under 12, \$1.50.

The Festival of Arts at St. John Church, Indianapolis, will have its season closing at 4:30 p.m. with a solemn Benediction

in Latin. The public is invited.

Ray R. Rufo will present a series of lectures on "The Lay Catholic: A Citizen of Two Kingdoms" at St. Christopher parish, Speedway, at 9:30 a.m. The series will run for four consecutive Sundays. The public is invited.

A spring card party will be held at St. Catherine parish, Tabor and Shelby Streets, Indianapolis, at 2 p.m. Admission: \$1.25.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernard school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road, St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Har-

man Hall, 6:30 p.m. St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1365 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



OBITUARIES

† BAUMANN, Catherine E. (Libe), 92, St. Augustine, Jeffersonville, March 31. Mother of Mrs. Robert Boyce and Hector Baumann.

† BEYER, John (Jack), 74, St. Pius X, Indianapolis, March 31. Husband of Agnes; father of Cheryl Hutsell, Sally Budreau, John B. Jr. and Charles Beyer; brother of Mary Josephine Berlier, Frieda Miller and Charles Beyer.

† BOYCE, Thomas F., 73, Holy Family, Richmond, April 3. Husband of Ethel; father of Norr Fisher and William Boyce; brother

of Gladys Bowling, Mary Underhill, Joan Wright and Norman Boyce.

† BROSAN, Mildred (Briggs), 71, St. Luke, Indianapolis, March 31. Wife of John D.; sister of Helen O'Connor and Jane Nagel.

† BULTMAN, Joseph W., 85, St. Philip Neri, Indianapolis, April 1. Father of Mary Jo Hughes, Betty Lyle and Edward Bultman; brother of Louise Cunningham, Ann Sommers and Irene Bultman.

† CROFT, Gladys M., 71, St. Paul, Sellersburg, March 29. Wife of

Joseph H.; mother of Mickey Croft; sister of Mildred Hall, Margie Stearns, Elizabeth Bean, Mary Hutchinson, James, Robert and Russell Griffin.

† DENSFORD, Kenneth E. (Specks) Sr., 53, St. Augustine, Jeffersonville, March 29. Husband of Dorothea Leona (Smith); father of Connie Marie Bishop, Julia Ann, Kathy, Thomas, William and Kenneth Densford Jr.; brother of Pauline Taylor, Ruth Reinsteiner, Dorothy Haire, Helen Sumler, Ernest and Jack Densford.

† DEZELAN, William M. Jr., (with U.S. Air Force in Germany), Holy Trinity, Indianapolis, April 7. Son of Toni (Mrs. William) Dezellan; brother of Joan, Kathy, Jeannette and Louise Dezellan.

† DRIGGERS, Mary Ann, 53, St. Mary, Richmond, April 5. Wife of James L.; mother of Mary Bond, Catherine Reynolds and Barbara Jones; sister of Florence Eidson, Bernadette Miller, Margaret Wrest, Theresia Reinsch, David and Thomas Jones.

† GORMLEY, Margaret Anne, 56, St. Michael, Indianapolis, April 1. Wife of Dr. Joseph J.; mother of Sharon Crane, Jody Gormley and Dr. Gregg J. Gormley; sister of Mary Hartrich, Robert Mattingly, M. Lou Tanner and Nelle Mattingly.

† HANKA, Ida (Schindler), 95, St. John, Starlight, March 31. Mother of Magdalena Snyder and Louise Mathis.

† HUMMEL, Ernest F., 81, St. Michael, Madison, March 27. Nieces and nephews survive.

† KNECHT, Josephine, 100, St. Peter, Franklin County, March 31. Mother of Margaret Hillery, Alice Ferris, Marcella, Albert, Andy, Charles, Clifford, Raymond and Clayton Knecht; sister of Lena Gillman and Margaret Benham.

† MALES, Frances A., 81, St. Ann, Indianapolis, April 3. Mother of

Edna Hodson and John Males; sister of Marie Richardson and Albert Blaschke.

† McAULIFFE, Joseph J., 73, St. Mary, North Vernon. Husband of Helen; father of Margaret, Joseph, Patricia, Michelle, Kathleen and Richard McAuliffe.

† McCURDY, Mary Edna, 83, Little Flower, Indianapolis, March 31. Mother of Jo Ann Joest, Francis and Robert McCurdy.

† McLAUGHLIN, Martha (Wade), St. Matthew, Indianapolis, April 3. Wife of Dale B.; mother of Jane Adamson, Sally Young, Daniel, Andrew and Matthew McLaughlin; daughter of Helen Wade; sister of Frances Baker, Joan Baker, Virginia Penman, Louise, Elizabeth, John and Joseph E. Wade.

† MEGEL, Alma E., 88, St. Roch, Indianapolis, April 3. Mother of Joan Early.

† MILLER, John P., 76, St. Joseph, Corydon, April 2. Husband of LaVern (Seibert); brother of Arlene Betz, Edward and Ralph Miller.

† NELSON, Leroy W., 68, St. Anthony, Clarksville, April 1. Father of Tina and Michael Nelson; brother of Clara Peters, Ruth Matthews and Louis Edwards.

† RECKELHOFF, Lucille, 68, St. Paul, Tell City, March 29. Wife of Leonard; mother of Peggy Heck; sister of Ella Mae Lawalin, Russell, Leroy and Cleve Rollins Jr.

† SMITH, Clarence P., 84, St. Mary, New Albany, March 30. Father of Helen Kruse, Ruth Whittaker, Robert, Elmer and George Smith; brother of Mary Flisapart and Clara Seiger.

† SMITH, Helen Marie, 73, St. Margaret Mary, Terre Haute, April 1. Sister of Agnes Astono.

† SMITH, Willard P., 79, Sacred Heart, Terre Haute, April 3. Husband of Opal; father of Jack, Frank, William and Thomas Smith; brother of Laura Mullens.

† TOOMEY, Stella (Bea), 79, St. Michael, Madison, March 22. Mother of Patrick and Joseph Toomey; sister of Elizabeth Ackerman.

† TRAUGHER, Francis E., 60, Dieckmann Funeral Home, New Albany, April 1. Husband of Fannie (Bott); father of Don E. Traugher; son of Regina Traugher.

† WASHAM, Clara P., 82, St. Mark, Indianapolis, March 31.

† ZIMMERMANN, Rose Mary, 68, Our Lady of Lourdes, Indianapolis, April 3. Wife of Daniel J.; mother of Rose Mary Litewski, Jo Anne Russell and Daniel Zimmermann; sister of Marie Madler and Theresa Koesters.



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YOUTH CORNER

Providence gymnast wins all-around title in state

by VAL DILLON

The daily papers headlined Perry Meridian last weekend when it won the 1982 high school girls state gymnastics crown. But even more outstanding was the victory achieved by Sherrie Seger of Providence High School, Clarksville. Sherrie, daughter of Mr. and Mrs. Gil Seger of Jeffersonville, won the all-around title by one-tenth of a point, scoring 9.45 in the floor exercise, 8.35 on the balance beam, 9.2 in vaulting and 8.8 on the uneven bars.

What makes the junior's achievement really remarkable is that Sherrie accomplished her feat all alone. There is no gymnastics team at Providence—no one to practice with, share with or be encouraged by, except for the coach. In this case, that's Sherrie's mother. Because there is no team, Providence had no coach until Mrs. Seger volunteered. Congratulations to both mother and daughter—you should really be proud of each other!

Sherrie also is on the track team and a member of the pompon squad.

More than 40 students took

Junior Division winners were First Place, Carrie Stauss, Second Place, Mary Beth Dayton; Third Place Cheri Schnebelt, all of St. Lawrence School. Winning honorable mentions were Carla Stahley and Christy Hartman, also from St. Lawrence.

part in the 1982 Right to Life Essay Contest, "The Old—the Young—the Less-than-Perfect" in southeastern Indiana. Awards were presented to winning entries at a recent program at Sunman Elementary School.

Senior Division winners were First Place, Steven L. Smith, Brookville High School; Second Place, Diane Messerschmidt, Brookville High; Third Place, Paula M. Wolter, Jac Cen Del High School. Honorable mentions were Tim Wyatt, Lea Ann Eckerle and Jeff Schnitker of Brookville High and Jane Managh of Southwestern.

Mark McLane of Brookville High School and Mrs. Jan Evans of St. Lawrence accept the hardbound reference volumes on behalf of the schools sponsoring the first-place winners.

The essay contest was sponsored by Right to Life of Southeastern Indiana, in cooperation with Right to Life organizations from Dearborn, Decatur and Franklin counties.

Cathedral High School's Andy Cope, wrestling as a heavyweight, 16-18 year olds, won the AAU Olympic 200 Regional Championship last weekend and will compete in

the national tournament in July.

Cathedral High School made a sweep in recent Olympics competition, sponsored by the National Association for the Advancement of Colored People (NAACP). First place winners representing Indianapolis will compete with winners from other cities. These are Ava Mason for Architecture and Energy, and Chuck Walton in the fields of Biology, Chemistry and Playwriting.

Colleen Campbell of Chataud High School will play the role of Lendore the Hare when the Junior Civic cast of "Reynard the Fox" performs musical selections from the play at 1 and 3 p.m. Saturday, April 10, on the grounds of Indianapolis Zoo.

Nominations are being received by the CYO for the CYO Monsignor Albert Bussard Awards. The awards will be presented during a special Mass May 4 at St. Philip Neri Church.

A Brebeuf Preparatory School student, Tracey M. Montgomery of Zionsville, has been named a winner of an Amoco Foundation scholarship in National Merit Scholarship competition. Tracey is a Readers Digest Scholar, secretary and treasurer of Brebeuf's Swing Choir and won first place in a state vocal solo contest.

Two Chataud seniors have been honored. Robin Barnett

was selected to attend a Washington Workshop Seminar May 2-8 involving lectures, seminars, tours and a mock congress. Several sessions will be conducted by government officials. Robin, the daughter of Barbara Barnett, was one of several Chataud students who applied to attend the seminar sponsored by Union Carbide.

Jill Dubois will attend Indiana University on a volleyball scholarship. Jill, daughter of Mr. and Mrs. Philip Dubois, has been active in volleyball, basketball and tennis at Chataud. She plans to study in IU's pre-medicine program.

Several Seccinia students recently were recognized. Sophomore Lisa Fels ranked second in the nation in sales in

Cheerleader Challenge, sponsored by Nashville Educational Marketing Services. More than 11,000 cheerleaders participated.

She raised \$345 for Seccinia's cheerleading squad selling suntan lotion, and received a \$100 prize for her efforts.

Junior Mary Jeane O'Gara has been named Miss Technology by the Indiana Scientist and Engineering Foundation. Kevin Kuehr, also a junior, was a finalist for Mr. Technology. They were judged on compositions and interviews.

Paul Koehl, a senior at Seccinia, has been chosen as an apprentice for Channel 20. Paul will develop sketches for a series of 15 slides, through the visual arts program at Broad Ripple High School.

Oldenburg students to study abroad

At least six students from Academy of the Immaculate Conception, Oldenburg, will study abroad this summer.

Juniors Gail Wessling, daughter of Mr. and Mrs. Joseph Wessling of Batesville, and Noelle Muceno, daughter of Dr. and Mrs. Dar Muceno of Shelbyville, will participate in Youth for Understanding—Gail in South America and Noelle in Switzerland.

Written tests and oral interviews resulted in a seven-week study program in France for Joan Eckstein, daughter of Mr. and Mrs. Maurice Eckstein, and Kim Baumer, daughter of Mr. and Mrs. Tom Baumer, both of Batesville. Indiana University Language Honors Program made the awards.

Earning a trip to Germany is Nancy Laker, daughter of Mr.

and Mrs. Albert Laker of Batesville, while Cincinnati resident Cindy Stenger, daughter of Mr. and Mrs. William Stenger, will summer in Mexico.

Regina Moser, daughter of Mr. and Mrs. Anthony Moser of Sunman is a semi-finalist in the 1982 Japan—U.S. Senate Scholarship Program.

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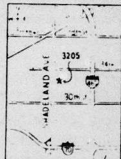
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TRAVEL PLANS—Students at Immaculate Conception Academy planning to study abroad this summer include (left to right) Joan Eckstein, Kim Baumer, Nancy Laker and Cindy Stenger. They are among six students who earned special grants.

IN THE MEDIA

Slick celebration of work too artificial

by HENRY HERX

NEW YORK—"Working," Studs Terkel's bestseller about people and their jobs, misfired as a Broadway musical several years ago. Bringing it back for another try is "American Playhouse" with a presentation airing Tuesday, April 13, 9-10:30 p.m. on PBS.

It is not that this musical adaptation by Stephen Schwartz and Nina Foss is inept. It is, in fact, too slick and polished for its own good. The work intends to celebrate the worth of ordinary people but, instead, the musical format only gets in the way, becoming in turn self-conscious, artificial and, ultimately, self-defeating.

If it doesn't work as a musical, it is not the fault of the subject which is fascinating even in muddled form. Terkel is in the tradition of Carl Sandburg, using a tape-recorder instead of poetry to transcribe the authentic voice of ordinary people speaking about the commonplace concerns of everyday life.

"Working" was Terkel's third collection of oral biographies and it recognized the contribution of those whose labor is too often simply taken for granted. Some of the themes highlighted in the stage adaptation are familiar—the dehumanizing boredom of many jobs, the loss of pride in doing work nobody seems to care about, the ambitions lost with age.

Unifying all these themes, however, is a concern for finding some meaning to life beyond workplace and paycheck, for showing that we are more than what we do for a living. The cumulative effect of the program is a refreshing sense of human solidarity, expressed individually through the words of people from corporation executive to steel worker, from fireman to waitress, from housewife to prostitute.

The book has attracted a certain amount of controversy be-

cause of the coarse language used by some of those interviewed in its pages. This is not an issue in the television program because there are few crude expressions and those only in a context appropriate to character and situation.

Even though this is a musical without any memorable songs, it will lift the viewer's spirit in its celebration of the human worth of everyday life. This is due in no small measure to the convincing performances of a large but very capable cast, including Barbara Barrie, Barry Bostwick, Eileen Brennan, Charles Durning and Rita Moreno.

Vanessa Redgrave plays a mother who must decide whether to give birth to a baby that is probably deformed or have an abortion in "My Body, My Child," airing Monday, April 12, 9-11 p.m. on ABC.

The plot centers on an Irish-American schoolteacher (Ms. Redgrave), mother of three grown daughters, who is overjoyed at the prospect that she may be pregnant. A young doctor misdiagnoses her condition, puts her on tranquilizers and then, as her health deteriorates, prescribes increasingly more harmful drugs.

Throughout this ordeal, she gets no help from her family who think her problems are all in her mind. After a car accident, however, x-rays reveal that she is 15 weeks pregnant and that her baby has almost no chance of normal development.

Although the program ends before she decides what she will do, the script by Louisa Burns-Bisogno has already stacked the deck in favor of "termination." It does this not simply on an emotional level (the potential fetal defects) but more essentially by a false moral equation of abortion with the stopping of extraordinary medical intervention in the case of a terminally ill patient.

It is one of those problem dramas in which anything that can possibly go wrong does, but

at the loss of credibility. The medical profession seems to be the script's chief target and the AMA is likely to want a second opinion. Catholics, however, will be more concerned about the fudging of the moral issues involved, especially since Mr. Redgrave's character is identified as a Catholic.

Sunday, April 11 (ABC) "Directions" A report on new approaches to music in religious services. (Please check local listings for exact time in your area.)

Sunday, April 11 (CBS) "For Our Times" Easter service from the student chapel at Duke University. (Please check local listings for exact time in your area.)

Sunday, April 11 (NBC) "Religious Special" Easter morning liturgy from Mission Santa Barbara with music by the mission choir and a brief tour of this famous

California landmark. (Please check local listings for exact time in your area.)

Radio: Sunday, April 11 (NBC) "Guideline" A report on the California missions founded by Franciscan Father Junipero Serra. (Please check local listings for exact time in your area.)

Sunday, April 11, 9 p.m. (NBC) "Casey's Shadow" (1978) Walter Matthau stars as an irascible but supposedly lovable Cajun horse trainer who has to make an agonizing decision whether or not to run a horse with an injured leg in a race that could mean fame and fortune to him. The racing episodes are colorful and well-staged and the acting is good for the most part, but the benign attitude shown toward the trainer's moral failings and the frequent profanity make this mature viewing fare. A-III, adults; PG, parental guidance suggested.

Wednesday, April 14, 9-9 p.m. (PBS) "Blood and Sand: War in the Sahara." This documentary examines U.S. foreign policy by focusing on Algeria's support of the Polisario guerrillas who are fighting

in the western Sahara against Morocco, an American ally.

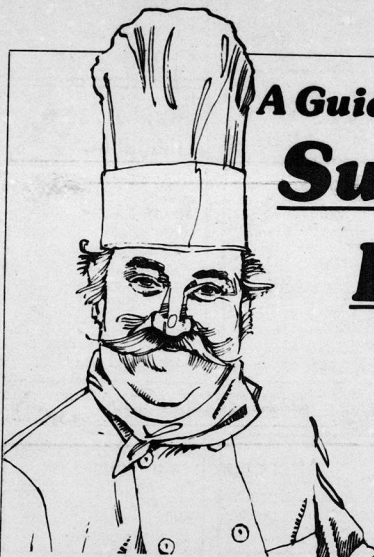
Thursday, April 15, 9-9:30 p.m. (PBS) "Numero Uno." The first in a 13-part series of documentaries showing the top sports heroes in other countries around the world focuses on Japan and its champion sumo wrestler, Taiho.

Friday, April 16, 9-9:30 p.m. (PBS) "Creativity." Bill Moyers presents a close-up on Norman Lear, the producer of such popular TV situation comedies as "All in the Family" and "The Jeffersons."

Friday, April 16, 10-11 p.m. (PBS) "Who Will Protect the Family?" This documentary looks at some of the people in North Carolina who have fought for and against the ratification of the Equal Rights Amendment.

Saturday, April 17, 9 p.m. (CBS) "Same Time, Next Year" (1978) Although the adult fantasy level of this comedy about an extramarital affair intends the situation not be taken seriously, the film's premise condoning adultery is intrinsically offensive, 0, morally offensive.

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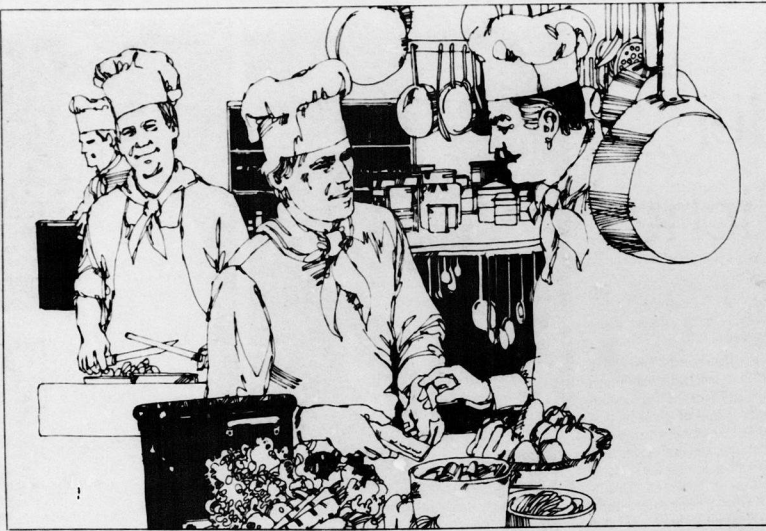
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VIEWING WITH ARNOLD

Tame murder movie full of cliches

by JAMES W. ARNOLD

Ira Levin's comedy-thriller-spoof "Deathtrap" is now in its fifth year on Broadway, and it's no surprise to see this genial, if often simple-minded, little moneymachine now emerging as a movie.

It's clearly good-natured slumming all around. "Deathtrap," which contains nearly every cliché known to murder melodrama, from the thunderstorm that knocks out the electricity to the batty neighbor lady psychic who keeps butting in, is put together by the classy production team (director Sidney Lumet, writer-producer Jay Presson Allen) that manufactured the magnificent "Prince of the City." With luck, a few bucks of profit from this potboiler can help support something Deep and Profound next year.

But Lumet and Ms. Allen are probably not going to be able to buy out the sheikhs in Kuwait. The movies are a different ball game from the generally sedate New York stage, and there is little suspense or horror in "Deathtrap" that is likely to shock the sneakers off anyone who has seen recent movie thrillers like, say, Brian DePalma's "Dressed to Kill." That just happened to be "Deathtrap" star Michael Caine's last film.

(It's worth noting that there are several real culture gaps in America. The papers have been full of outraged letters from people who saw "On Golden

Pond" and managed to be offended by its relatively mild language. I mean, *offended*—to the point of vowing to write to Hollywood for their money

back. Such folks should stay clear of "Deathtrap"—they shouldn't even think about "Dressed to Kill".)

(For the record, "Dressed to Kill" is stylish trash, very much on the sick side. "Pond" is conventional upbeat comedy that tries to be chic with occasional vulgarisms and profanities that rank rather low on the scale of nastiness in the world. "Deathtrap" tries to be an entertaining contrivance about greedy people trying to murder each other. It's fun, on the level of a puzzle, but its characters should not be taken with moral seriousness.)

In "Deathtrap," the middle-aged Caine plays a desperate playwright whose touch for turning out schlocky and profitable mysteries seems to have left him. He doesn't get much but sympathy from his bubble-headed wife (Dyan Cannon) who has a lot of cash in the bank. When an ex-student (Christopher Reeve) sends him a new play for criticism, Caine grumbles with envy—it's going to be a big hit. Then the idea, half-jokingly, begins to grow—murder the young man and steal his play.

THE wife is shocked. Would her husband kill just to have another hit? Of course. This is Show Biz, after all. As Caine puts it, "It'll gross two to four million. And that doesn't count the T-shirts." (Author Levin ("Boys From Brazil," "Stepford Wives") is obviously a man who knows about these things.

These then are the major ingredients for a bizarre, twisting-turning, who-will-get-whom-first plot set in an absurd Tony Walton-designed windmill house in remote Montauk. Since it's mostly talk and the sort of violence that can be performed in a living room, "Deathtrap" betrays its stagey origins without seeming to care very much.

Despite some pretty good surprises, it's nowhere near as tricky or visually interesting as its obvious play-film ancestor, "Sleuth." Ms. Allen's screenplay, however, does add a final surprise that is not in the stage version.

NONE of these characters, incidentally, have much of a conscience—although Caine jokes guiltily about donating half his ill-gotten profits to the Young Dramatists Guild—a fact which allows the audience to be detached and superior. There are some witty lines: "Nothing recedes like success." "The play is so good that even a



COMEDY-THRILLER—Michael Caine (left) and Christopher Reeve are involved in some unexpected situations in "Deathtrap," the screen version of Ira Levin's long-running Broadway comedy-thriller. The U.S. Catholic Conference, classifying the film A-III, says the leads perform very well under Sidney Lumet's direction, making it a fairly entertaining movie if "you like mysteries and are not in too demanding a mood." The dialogue is peppered with obscenity and profanity, and aberrant sexuality figures in the plot. The Motion Picture Association of America has rated it PG. (NC photos)

gifted director couldn't hurt it."

Among the surprises is a prim homosexual kiss between Caine and Reeve, which drew 10 seconds of groans and guffaws from the audience I saw it with, and lots of say-it-isn't-so-Supermans. With these plastic characters, it hardly constitutes a major Moral Controversy.

(Skillful but rather tame murder-movie of the gamesmanship genre, in which the characters mostly beat each other with one-liners; moderate tension and language, minimum moral tone; satisfactory for adult mystery addicts.

USCC rating: A-3, adults.

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

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

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