

# THE CRITERION

## Financial offices created in archdiocese

Archbishop O'Meara this week announced the creation of two new archdiocesan structures required by the revised Code of Canon Law as well as the appointment of two clergy to study ways in which the life and structure of the archdiocese will be affected by the revised Code.

A Council for Economic Affairs, called for in canons 492 and 493, is an appointed group of lay persons skilled in legal and financial affairs whose role will be to assist the archbishop by approving the proposed operations budget as well as the accounting and management procedures of the archdiocese each year.

The canons call for a minimum of three members and Archbishop O'Meara has appointed Eugene Henn, Norman Hipskind and Charles Wagner for terms through Dec. 31, 1984.

The archbishop also announced the appointment of Msgr. Gerald Gettelfinger to be the new Archdiocesan Secretary of Temporalities (Oeconomus), a position called for by canon 442.

Lastly, Archbishop O'Meara announced the appointment of Msgr. Francis Tuohy and Father Fred Easton to study ways in which the revised code affects existing archdiocesan structures.

The Council for Economic Affairs will be responsible for overseeing the preparation of and approving the archdiocesan budget as well as reviewing and approving the archdiocese's annual report. The Council will also render other services as required. According to Archbishop O'Meara, the Council may also be involved in the financial and legal government of the temporal goods of the Church, i.e., archdiocesan parishes, if the archbishop requests it.

Henn, a member of St. Luke's Parish, is vice-president and Counsel for the American Fletcher Corporation and each of its subsidiaries. A graduate of the Indiana University School of Law, he is president of the Indianapolis Bar Association.

Hipskind is a member of St. Matthew's Parish. He is president of Kenosis, Inc., an information systems/computer consultant firm. He is a graduate of the University of Notre Dame and has served as chapter president of the Association for Systems Management as well as various offices in the American Institute of Certified Public Accountants.

Wagner, a member of Immaculate Heart Parish, is president of LamFab Wood Structures, Inc. A graduate of the University of Notre Dame, he is a past president of the Serra Club of Indianapolis and serves on the board of advisors of St. Augustine Home for the Aged and Fatima Retreat House.

The position of Oeconomus calls for Msgr. Gettelfinger to supervise the archdiocesan budget and be accountable to the Council for Economic Affairs for the receipts and expenditures of (See FINANCIAL OFFICES on page 2)



PRAYERS FOR MARTYR—Pope John Paul II kneels on the stone floor of the San Salvador Cathedral as he prays for slain

Archbishop Oscar Romero during his trip to Central America this month. (NC photo from UPI)

## Pontiff to open Holy Year next week

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—At 5 p.m. on March 25 Pope John Paul II will strike the Holy Door of St. Peter's Basilica three times with a silver hammer, thus opening a jubilee year marking the 1,960th anniversary of mankind's redemption by Christ.

That same papal act has opened holy years for centuries. But the 1983 jubilee has a novelty all its own: of the 27 holy years in the church's history, this will be the first to be celebrated simultaneously around the world.

The pope has asked each of the world's 2,406 dioceses on or about March 25 to celebrate local ceremonies in union with those in Rome. He has called on each of the world's 784,000,000 Catholics to "rediscover in their daily experience all the riches of salvation."

In addition, he has announced that a plenary indulgence can be gained by Catholics in their

own dioceses for participating in certain Holy Year activities.

A plenary indulgence is the remission of temporal punishment due for sins already forgiven.

Local observances of the Holy Year will apparently be widespread and enthusiastic. Msgr. Francis Frayne told NC News, "The feedback we're getting is excellent. People around the world have caught on to this."

Msgr. Frayne, a native of England, has worked for nearly a decade at the Vatican office which serves tourists and is now assisting in the planning of Holy Year activities.

DESPITE THE availability of local celebrations, pilgrims will not be deterred from coming to Rome as they have done since the first Holy Year in 1300.

Among those who journeyed to the Eternal

City for that first celebration was the Florentine poet Dante Alighieri, who is commonly said to have received the inspiration for his "The Divine Comedy" during that pilgrimage.

Rome is preparing for an influx of some 6 million pilgrims during the Holy Year, which runs until Easter of 1984. This is in addition to the 12 million tourists who visit the Italian capital during a normal year.

Rome's 1,200 hotels are already beginning to say they are completely booked for the year's peak periods, as are dozens of religious orders that run "pensioni," inexpensive rooming houses.

The city is constructing two new camping areas, and four new youth hotels will be opened.

Thirty pilgrim trains will be lined up daily to (See HOLY YEAR on page 22)

the criterion

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Indianapolis, Indiana

# Pastoral care in genetics issues topic of meeting

by VALERIE DILLON

What chance does a baby have today if he's got a birth defect? According to a panel of scientists—more chance than ever before, despite the possibilities of abortion or non-treatment by physicians after birth.

A two-day seminar held last week at the Essex Hotel in Indianapolis brought together geneticists, bio-ethicists and clergymen to probe the growing need for genetic decision-making and pastoral care. Supported by the March of Dimes, the seminar focused on dramatic advances in diagnosis and treatment which open new options to couples at risk of bearing a child with handicaps.

It's estimated that 10 percent of all couples need genetic counseling because of family histories, and this does not include mothers of advanced age.

In a keynote address, Jesuit Father Robert C. Baumiller, professor in obstetrics, gynecology and pediatrics at Georgetown University, Washington D.C., declared that the range of medical options has intensified the need for assistance to couples so they can make "moral and ethical decisions."

"Such decisions affect life, family relationships, their relationships with their values and with God." The greatest need, he said, is for clergy and other pastoral care people who are "knowledgeable and experienced and who know the risks."

BAUMILLER ADMITTED that counseling is a sensitive, sometimes controversial matter, and he made a distinction between medical and pastoral counseling. Genetics counselors need to be "non-directive," he stated, "sharing whatever alternatives are available to the couple whether he agrees with them or not." This might include such decisions as whether to marry or not, whether to have children, whether or not to get treatment for their child, whether to seek abortion.

As director of genetics at Georgetown, Baumiller indicated people often ask him: What should I do? "The genetics counselor backs away from that question; he wants them to come to a conclusion they can live with. It is a moral question."

It is here that pastoral counseling is needed, and the Jesuit said that if couples ask him—he then "changes hats" and assumes a pastoral role.

"Many people need that kind of help, but few such individuals are available."

"Catholics ask: What does the Church say I should do? We must answer that honestly but also pastorally... Many people make bad

decisions while under stress. They will need counseling in the future to reconcile themselves. They need help because people make decisions they will feel remorse for later."

ON THE MEDICAL level, Baumiller applauded development of such diagnostic techniques as ultrasound and fetoscopy (observing the fetus in the womb). They permit treatment before birth which, he explained, can be done before damage is irreversible, while healing is rapid and while the mother's immune system still protects the child.

Some of the latest treatments include replacement therapy, in utero surgery and manipulation of DNA. "In utero surgery already is being done on fetal monkeys," said Baumiller. "They are removed from the womb, repairs are done and they are returned to the womb. We are on the verge of beginning this type of surgery on human beings."

He also mentioned a developing technique to implant a valve into the skull of an infant to reduce hydrocephalus in the brain.

An especially controversial technique is amniocentesis, where cells from the amniotic fluid surrounding the fetus are drawn off and examined to diagnose Down's Syndrome. The risk of damage to the fetus is reportedly 1 in 100. Moreover, most couples who get a positive diagnosis abort the child. However, Baumiller feels "the best we can do is give them freedom to make the choice. Every couple must decide what they would find acceptable." He added that some couples come just so they can "be prepared," with no intention of abortion. "We're beginning to work with families on grieving and acceptance."

Another major speaker, the Rev. John C. Fletcher, sees "truth telling" as the number one moral problem in genetic counseling. This involves revealing matters of illegitimacy or "other family secrets" which must be told to family members at risk.

Fletcher, assistant for bioethics at the National Institute of Health, Bethesda, Maryland, identified four ethical issues in doing pre-natal diagnosis:

► For whom is such diagnosis appropriate? i.e. is it ethical for parents' sex-choice anxiety?

► What is the safety and accuracy of the technique and has this been fully communicated?

► Is abortion justified?

► Is pre-natal diagnosis available for all or just to the advantaged? Genetic programs are not covered by Medicaid.

Fletcher highlighted the relationship between advanced diagnostic tools and the moral issue of fetal life. Ultrasound photos, he said, are speeding the process of bonding between parents and child, complicating decision-making. Also, more surgeons are looking at sonograms, working with fetal therapy and asking: does the fetus have a personality?

"As the fetus becomes treatable in early stages, his moral status goes up."

Ronald M. Green, chairman of the department of religion at Dartmouth College, provided a view of genetic and reproductive ethics based on Jewish tradition. Based on the Talmud, Green said, a stringent view of reproductive ethics calls for the obligation to procreate (but this applies only to the male), qualified permission for abortion, prohibition on hastening death and acceptance of medical therapy.

Jewish application of their religion leads to "an almost unqualified therapeutic intervention," according to Green. He also noted that under Reformed Jewish thought, abortion at any stage is permissible, and that a newborn is not a human being until 30 days after birth.

A fourth conference speaker was Roger Dworkin, professor of law at Indiana University.



**LIVING STATIONS**—Sixth grade students at St. Joseph School in Shelbyville act out living stations of the cross. The fourth station, where Jesus meets his mother, is portrayed here. From left to right are: Matt Stieneker, Brad Kiefer, Sean Gallagher, Pam Jones and Diedre Beyer. Jesus is played by Kevin Werner. For more about the school, turn to page 18. (Photo by Susan Milcinski)

## Channel 13 to drop TV Mass after Easter Sunday

Shut-ins and others who depend on the Sunday morning TV Mass on Channel 13 will view their last Mass on Easter Sunday. The Catholic Communications Center must cease production of the TV Mass at that time due to a change in the station's policy on free air time and production.

The Communications Center is trying to determine the size and geographical location of the TV Mass audience, for the information of

other prospective TV station air time donors. They request TV Mass viewers to write to them if they watch the Sunday morning shows, telling them how many persons watch, how often, etc.

Write to: Catholic Communications Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. Prompt action may help save the TV Mass.

## Financial offices created (from 1)

the archdiocese. In addition, the Oeconomus will provide for the annual certified audit of the archdiocese. This office is entirely independent of Msgr. Gettelfinger's position as chancellor.

Msgr. Tuohy, Archdiocesan Vicar-General, and Father Easton, Archdiocesan Officials, are specifically appointed to examine the Archdiocesan Curia, i.e., the chancery, as well as the Priests' Senate, the Deans, the Clergy Personnel Board, the Archdiocesan Consulators, and the guidelines offered to parishes for parish councils. Their study is not necessarily limited to these areas but they are to be studied first.

According to Archbishop O'Meara, "the revised Code requires me to set in motion these structures, i.e., the Council and Oeconomus. I am anticipating the effective date of the Code (Nov. 27) by making these appointments now."

"I regard this as a very important initiative in the archdiocese. We will be meeting often in the beginning and membership may be enlarged at a later date. The creation of this Council fills a need I experience at the archdiocesan level of operation of agencies as well as archdiocesan assessments. Its first task will be to understand the financial structures of the archdiocese in order to plan for the coming fiscal year."

The archbishop spoke highly of the members he chose to serve on the Council. "I wanted individuals I knew personally and these are truly competent, Catholic persons who care about the Church. Because I will need to meet with them often in the beginning, I chose individuals from the city of Indianapolis for now."



Eugene Henn

Charles Wagner

Norman Hipskind



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**THE CRITERION**

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# Seymour Deanery forms new deanery pastoral council

by JIM JACHIMIAK

"We have a history of not being able to get together" in the Seymour Deanery, says Father Robert Drewes, dean.

But he believes that will change as the deanery develops the first deanery pastoral council in the archdiocese.

Representatives held their third organizational meeting on March 8 at St. Rose of Lima parish, Franklin. At that meeting, they discussed goals and established committees which will determine the specific role of the council.

Jim Dudley explains that the idea of a deanery council originated in Columbus. Dudley, of St. Columba, and Jim Hemmelnarg of St. Bartholomew helped form an "interparish forum" involving the two Columbus parishes.

"We were both parish council presidents in the same city and we noticed conflicts between the parishes," Dudley says.

Hemmelnarg adds that "as the year went on we began realizing the benefits of working together." So they wrote to Father Drewes and suggested involving all parishes in the deanery in such a program.

Father Drewes had also been asked to form a deanery board of education and a deanery advisory council to Catholic Social Services. "So we started out with one idea, and they added two more," Dudley says.

Dudley and Hemmelnarg presented their idea to a meeting of priests from the deanery in July. They met with parish representatives in August "to see if this was a feasible idea," Hemmelnarg says.

**LAY REPRESENTATIVES** from the deanery decided at an October meeting to incorporate the deanery board of education and the advisory council into the Seymour Deanery Pastoral Council.

The council chose Hemmelnarg as president, Dudley as vice president, and Mary Ellen Grossman of St. Bartholomew as secretary.

"We are not organized into a real formal structure yet," Hemmelnarg notes. "We're still trying to determine the direction of the council." He adds that the "biggest immediate benefit" is improved communication within the deanery.

"Down the road, we can begin moving in the direction of sharing the parish council idea, which our diocese is very weak on. But he adds, "I think it is significant that in our diocese there is the openness that this kind of thing can be done."

According to Father Drewes, "We are stepping beyond parish boundaries and seeing that the church is bigger than just what we have at home. But we still have a tremendous task in getting this idea out to the parishes."

Each parish in the deanery may choose two lay representatives to the council. The dean, a priests' representative and a sisters' representative are also included. Benedictine Sister Anna Rose Lueken, principal of All Saints' School, Columbus, has been named sisters' representative.

**TEN PARISHES** have sent representatives to meetings of the council. "It's primarily the larger parishes," Hemmelnarg says. "Geography is definitely a problem." That was one reason for the failure of a Seymour Deanery Board of Education which was formed about 10 years ago, he adds.

The council meets at various parishes in the deanery, and the next meeting is to be held in Holy Trinity parish, Edinburgh, on June 7 at 7:30 p.m.

At the Franklin meeting, four work-study groups were formed and each was assigned to develop specific goals in certain areas. Committee assignments include communication, chaired by Bob Pettinger of St. Mary's, North Vernon; parish needs, chaired

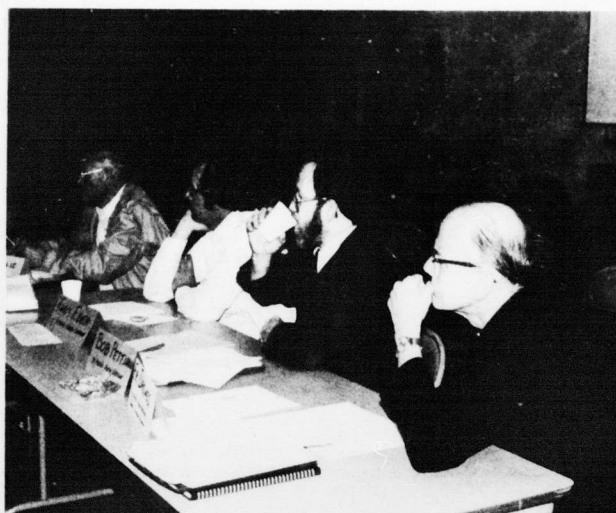
by Hemmelnarg; and deanery needs, chaired by Debbie Anderson of St. Rose of Lima, Franklin. A fourth committee, dealing with archdiocesan needs, will be assigned later.

The council is also developing a mission statement and constitution, and representatives discussed several goals at the last meeting. Committees, working within the four general categories, will determine how to implement specific goals in each area.

Father Drewes points out that communication will be one of the most important responsibilities of the council. It may include a number of areas suggested by council members, such as making parishes aware of social services available, helping parishes develop boards of education and parish councils, sharing ideas and resources, coordinating activities, and communicating with other deaneries.

Father Bernard Koopman, pastor of St. Bartholomew, says the council must continue to share prayer and faith. It should also study such documents as the revised Code of Canon Law, especially sections dealing with parish and deanery councils.

Other suggestions included investigating how to deal with the shortage of priests; planning catechesis for adolescents, adults and families; developing leadership; and encouraging the development of similar pastoral councils at the deanery and archdiocesan levels.



**PLANNING SESSION**—Members of the newly formed Seymour Deanery Pastoral Council met recently at St. Rose of Lima in Franklin. Listening to the discussion are: (left to right) Gerald Gillis of St. Joseph, Jennings Co., and Tony Eder, Bob Pettinger and Father Robert Drewes of St. Mary, North Vernon. (Photo by Jim Jachimlak)

## Pope urges independence of church

by AGOSTINO BONO

(The writer, NC News foreign editor, spent several days in Nicaragua and El Salvador during Pope John Paul II's March trip to Central America.)

The Catholic Church, if it is to be an effective critic of social problems and a source of reconciliation in warring societies, must be independent of governments and political systems, according to Pope John Paul II.

Pope John Paul went to Central America's violence-torn societies in March to deliver this message forcefully in word and deed. His emphasis on church independence was apparent in Nicaragua and El Salvador, two countries having radically different governments.

In Nicaragua, ruled by the Marxist-influenced Sandinista movement, which has been accused by the United States of being a Soviet surrogate, the pope scolded a priest holding a cabinet post and warned Catholics who support the government not to deform Catholic organizations with alien ideologies.

In El Salvador, a military-dominated government strongly backed by the United States, which sees the Salvadoran civil war as an East-West ideological confrontation, he called for negotiations with the guerrillas as the step to peace, an idea unacceptable to the government. The pope also visited the tomb of assassinated Archbishop Oscar Arnulfo Romero of San Salvador, who was considered a guerrilla sympathizer by government supporters, and publicly praised the archbishop as a "conscientious and venerated pastor."

**IN BOTH** countries the governments stress that religion is on their side. The Sandinista-promoted slogan in Nicaragua is: "In Christianity and revolution there is no contradiction." The billboards in El Salvador proclaim: "Agrarian reform thanks to God and the government. Armed forces and the people united."

Indirectly the pope also kept his distance from the U.S. government by criticizing foreign interference in Central American affairs and the interpretation of the region's

political violence as an ideological confrontation. The pope's speeches came at a time when the Reagan administration was asking for increased military aid to El Salvador and came several days after Secretary of State George P. Shultz had criticized "churchmen who want to see Soviet influence in El Salvador improved" through negotiations with the guerrillas.

For the pope the reasons for the violent upheavals are not ideological conflicts. They are found in the social injustices embedded in the societies and the way for Catholics to solve them is through application of the church's social teachings.

In El Salvador, a society already in violent conflict, the pope stressed the need for priests and bishops to be agents of reconciliation among the warring parties. In Nicaragua, where Catholics are strongly divided over their political attitudes toward the government, the pope said church unity cannot be fragile and Catholics must unite behind the hierarchy if the

church is to work effectively toward social justice.

**"THERE MUST** be unity to announce the true message of the Gospel—according to the norms of tradition and the magisterium—and a unity free of deformations due to whatever human ideology or political programs," he said in Nicaragua.

"No Christian, especially those with titles signifying a special consecration to the church, should become responsible for breaking this unity, acting outside the will of the bishops," added the pope, alluding to five priests who hold high Nicaraguan government posts against the wishes of their bishops.

One of the priests, who tried to kiss the pope's ring at the airport ceremonies when the pope arrived in Nicaragua March 4, was publicly rebuked by the pope who vigorously shook both index fingers at him as if he were scolding a child.

## Penance services set for Lent

Penance services during Lent will be offered in the North, South and East deaneries of Indianapolis on a parish cooperation basis. Parishioners are encouraged to make use of the sacrament of penance during this time at a parish and time convenient for each person. Several confessors will be present at each location.

Dates and times of the services into the last week of Lent are:

- St. Roch, Friday, March 18 at 7:30 p.m.
- Sacred Heart, Sunday, March 20 at 2 p.m.
- Our Lady of Lourdes, Monday, March 21 at 7:30 p.m.
- St. Mark, Monday, March 21 at 7:30 p.m.
- Christ the King, Wednesday, March 23 at 7:30 p.m.
- Nativity, Thursday, March 24 at 7 p.m.
- St. Barnabas, Thursday, March 24 at 7:30 p.m.
- St. Simon, Sunday March 27 at 7:30 p.m.
- Holy Name, Monday, March 28 at 7:30 p.m.

- St. Matthew, Monday, March 28 at 7:30 p.m.
- St. Lawrence, Monday March 28 at 7:30 p.m.
- Little Flower, Monday, March 28 at 3:30 and 7:30 p.m.
- St. Andrew, Wednesday, March 30 at 7:30 p.m.
- St. Jude, Wednesday, March 30 at 7:30 p.m.
- St. Philip Neri, Wednesday, March 30 at 7:30 p.m.

In addition to these penance services, the Decatur and Ripley County parishes will also host a cooperative series of penance services on Sunday, March 27. The services will be offered at St. Maurice in St. Maurice at 2 p.m., Immaculate Conception in Millhouse at 4 p.m. and St. Maurice in Napoleon at 7:30 p.m.

For further information, call each specific parish.

# POINT OF VIEW

## What about the Russians?

by DAVID MASON

What about the Russians? This is a common concern among those worried about the nuclear freeze. "The real issue," said J.A. Hayes in the Feb. 18 Criterion, "is whether the free market Western way of life or the communist-socialist way of life shall prevail in the decades ahead." This assertion, it seems to me, is irrelevant to the nuclear freeze from both the practical and the moral point of view.

From the practical point of view, one would have to ask whether anything is worth defending if the defense will cost the lives of tens or hundreds of millions of innocent people. In the arsenals of the two superpowers alone, there are already 17,000 strategic nuclear weapons, equivalent in destructive power to 600,000 Hiroshima bombs. These strategic weapons do not include the 35,000 tactical nuclear weapons owned by the U.S. and the U.S.S.R., some of which are themselves more powerful than the bomb dropped on Hiroshima which killed 100,000 civilians.

In the last 150 years, major wars have occurred on the average of every 25 years. No major weapon that has been developed and deployed has not been used in warfare. On the basis of the odds alone, it is almost inevitable that there will be another major war within the next generation, and any major war will likely include the use of nuclear weapons. Given the possibility of a war starting by accident the odds are further increased.

If there is a war which involves nuclear weapons, the level of destruction will be unprecedented in human history. A single nuclear weapon dropped on a single major American city will kill more Americans than were killed in all of the wars the U.S. has ever been involved in.

A single hydrogen bomb dropped in Indianapolis, for example, would kill more Americans (over 400,000) in an instant than were killed in all of World War II. A so-called "limited" nuclear war, for which our Defense Department is now planning, would kill tens of millions of Americans, a number that many defense analysts consider "sustainable." A major nuclear war would kill hundreds of millions of Americans, even by official estimates.

The consequences are far worse than the deprivations of any kind of economic or political system. The major threat to American lives and American ideals is not communism but nuclear war. The "free market Western way of life" would be no more likely to survive a nuclear war than would be the communist one.

We accuse the Soviet Union of wanton violations of human rights in their own country. And indeed, no one can approve the treatment afforded Andrei Sakharov, Yuri Scharansky, and others who have challenged the regime.

But what about the 12 million people in this country who cannot find jobs and who suffer both economic deprivation and loss of human

dignity? What about the hundreds of thousands of American citizens who are completely homeless and who must sleep in the streets? Are they not also being deprived of basic human rights? The Soviet Union, at least, guarantees and largely delivers full employment despite the economic costs.

**WE ALSO ACCUSE** the Soviet Union of militarism, aggression, and expansionism. But the Soviet borders are no larger than they were in 1914, before the communists came to power. The Soviets have intervened militarily in other countries, but these areas are all in traditional Russian spheres of interest along Soviet borders.

In Afghanistan, for instance, the Soviets, by their own account, sent troops to prop up an existing Marxist regime that was threatened by domestic subversion (the Moslem rebels) and outside intervention (NATO and China). This kind of aggression, by whatever state, must be condemned. But is the United States innocent of such actions?

If we are to brand Soviet expansion in Afghanistan as aggression, how are we to treat the American experience in Vietnam? The United States, like the Soviet Union, introduced troops to protect a friendly regime that was being threatened by internal subversion and outside pressure. In doing so, we supported an unpopular regime that had refused to abide by the provisions of the 1954 Geneva accords that called for elections in all of Vietnam within two years.

President Eisenhower himself admitted that if such elections were freely conducted, Ho Chi Minh and his communist nationalists would win 80 percent of the vote. So the American-supported regime in the south refused to go through with the elections and the U.S. began its commitment to the defense of "democracy" vs. "communism." After 20 years of this

"defense," we had destroyed a peaceful society, helped in killing 500,000 innocent Vietnamese civilians, and sacrificed 50,000 brave young American men in the process. Is our record that much better than that of the Soviet Union?

Apparently we think so. We continue to deploy a half million troops in hundreds of military bases all around the globe (the Soviets have no major troop concentrations outside of their territory and border areas), to maintain and develop the largest nuclear arsenal in the world (we have more nuclear warheads than do the Soviets), and to support dozens of right wing dictatorships worldwide (in South Korea, the Philippines, El Salvador) that are hardly less repressive than the Soviet Union.

It seems to me that we need to examine our own society and our own values somewhat better before we commit ourselves to nuclear holocaust.

But even if one does not accept the "pragmatic" arguments above, that our current policies are more dangerous than either disarmament or communism, one would have to reject nuclear war (and even nuclear deterrence) on Christian grounds. Somehow believers have been able to rationalize away the commandment "Thou shalt not kill." But the message of Jesus is clear, sustained and uncompromising: violence is not to be used even against evil.

"Whoever slaps you on the right cheek, turn and offer him the left. If he sues you for your shirt, let him have your coat as well . . . love your enemies and pray for those who persecute you only so can you be the children of your heavenly Father who sends his sun and rain to good and bad alike." (Matthew 5:39-45).

Christ called us to love our neighbors and our enemies. Threatening them with annihilation hardly seems to fill the bill.

(Mason is an assistant professor of political science at Butler University.)

# Dispute between Reagan and U.S. bishops hits peak

## Archbishop Hickey urges 'dialogue, ceasefire and negotiations' in El Salvador

by JIM LACKEY

WASHINGTON (NC)—The dispute between the U.S. bishops and the Reagan administration over U.S. policy in El Salvador may have reached a new peak in early March after Archbishop James A. Hickey of Washington appeared on Capitol Hill to urge "dialogue, ceasefire and negotiations" to end the Salvadoran civil war.

Archbishop Hickey's testimony, on behalf of the U.S. bishops, not only was highly critical of the administration's policy, but it also came at a time of heightened sensitivity on the Salvadoran question. President Reagan in the same week was trying to line up congressional support for a new package of military aid for the country. Pope John Paul II was in Central America calling for a "sincere dialogue" to end the region's agonies, and comments by administration officials linking church work with Marxism were prompting near-indignation among church leaders.

In the nearly three years in which the U.S. bishops have been speaking out on El Salvador their comments have focused primarily on urging no military aid to either side in the Salvadoran war. Archbishop Hickey, for instance, delivered testimony in 1981 to a House Foreign Affairs subcommittee in which the military aid question was one of his primary



have entered the public debate on El Salvador numerous times to stress what the U.S. should not do—send military aid," he said. "Today we come before the Congress to recommend a course of action."

**THE LATEST** testimony also betrayed a note of frustration on the part of the bishops. "We have something to say and we do not believe it has been sufficiently heeded," Archbishop Hickey commented.

The testimony by Archbishop Hickey, who made a nine-day tour of Central America with two other U.S. archbishops a month earlier, criticized several specific aspects of U.S. policy. It reiterated the bishops' view that administration policy has the wrong focus when it stresses the East-West struggle rather than the quest for social justice by the people of Central America. And it criticized the United

States for not taking a more "creative" role in promoting a dialogue or ceasefire between the warring parties.

But the heaviest criticism in Archbishop Hickey's testimony was aimed at the administration's proposal to escalate military aid and advisers. Increased military aid, he said, could "lead us further in the direction of a military rather than diplomatic solution."

President Reagan, in at least a partial response to the archbishop's views, said that talk of the administration seeking a military solution is "nonsense." In the speech in which he laid out his proposal for \$110 million in additional military aid for El Salvador, Reagan said the purpose of the aid is not to bring about a military solution but to "enable Salvadorans to stop the killing and sabotage so that economic and political reforms can take root."

**BUT THE CHURCH'S** involvement in the El Salvador issue and the pope's trip to the region did seem to have some effect at least on the way the administration characterizes its El Salvador policy. Two days after the pope was in El Salvador, and one day after Archbishop Hickey's testimony, administration officials began using the word "dialogue" to describe how they hoped both sides could agree to terms for participating in elections.

Reagan himself in his El Salvador policy speech said that "negotiations" limited to "getting all parties to participate in free, non-violent elections" are a key part of his administration's policy.

But he stopped short of endorsing the kind of negotiations sought by the U.S. bishops. Archbishop Hickey in his testimony indicated that even after elections negotiations may still be the only way to end the war.

With Reagan's \$110 million military aid

package finally on the table, the question now becomes not only whether Congress will give its blessing to the proposal but also what strings it may attach. The law requiring six-month certifications of human rights progress in El Salvador expires this summer, giving Congress an opportunity to reexamine its restrictions and possibly develop new ones, such as requiring the Salvadoran government to actively pursue a dialogue with all parties to the struggle.

The U.S. bishops are clearly hoping that such a requirement might be added. As Archbishop Hickey noted, the bishops want U.S. policy on El Salvador to move the parties to the conflict away from military action and "toward ceasefire and responsible dialogue called for by the Salvadoran bishops."

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## LIVING THE QUESTIONS

# Every parish has a story to tell about its history

by Fr. THOMAS C. WIDNER

The average parishioner in the average archdiocesan parish is probably little aware the Archdiocese of Indianapolis was founded 150 years ago as the Diocese of Vincennes and that its territory once encompassed all the state of Indiana plus the eastern half of the state of Illinois. Today, however, "sesquicentennial" is a household word for we are in the process of planning for a 150th anniversary celebration.

Most of us probably don't realize that in 1834 the state was still mostly a forest and much of that forest a swamp. Most of us probably aren't even aware that the only Catholic churches in the state at that time were in centers in and around Vincennes, Logansport, South Bend, Fort Wayne and New Albany.

In 1883 Father Herman Alerding who later became bishop of Fort Wayne wrote a history of the Diocese of Vincennes for its 50th anniversary. As a history it relied on oral traditions for much of its content and so lacks a certain historical authenticity but it does supply us with one of the few compiled records of the diocese in its infancy. There has been nothing so complete since then.

In the material Father Alerding wrote about the diocese, he repeated stories told about our first bishop Simon Brute de



Remur. Bishop Brute was with us from 1834 until 1839. A short time, it is true, but the man was widely regarded as a saintly person who devoted himself entirely to pastoral work.

Bishop Brute was a physician before he became a priest which is why he is often referred to as Dr. Brute. Born in France, he and his family survived the French Revolution and often hid priests in their house during the Reign of Terror. He volunteered for service to the missions in America after ordination and attached himself to Benedict Flaget, bishop of Bardstown, Ky., the diocese which later became the Archdiocese of Louisville.

Brute taught for a time at Mount St. Mary's Seminary in Emmitsburg, Md. and was for a time the confessor of St. Elizabeth Seton. He became president of St. Mary's College in Baltimore and it was while here he was appointed bishop of Vincennes.

In the 1830s Bishop Brute traveled his diocese on horseback and was, therefore, away from the See City of Vincennes for long periods of time visiting the few parishes of his far flung diocese. When visiting his priests the bishop chose to sleep on the floor of the rough cabins in which they lived rather than deprive his clergy of their own beds. His priests, he believed, needed the strength of a good night's rest for their work.

On one occasion the bishop is supposed to have refused the single blanket the priest had for sleeping during one cold night. The priest finally got the bishop to agree to share the priest's bed, but the night was spent in the bishop throwing

the blanket off himself onto the priest so he'd keep warm while the priest kept throwing it back over the frail bishop.

Brute was also known for his generosity to others even to borrowing money when he had none himself in order to send it to priests who had even less.

There are many other incidents recorded about Bishop Brute as there are about the other nine bishops who served what is today the Archdiocese of Indianapolis.

An historical research committee is putting together a commemorative book for the sesquicentennial celebration in 1984. This committee is already at work gathering information for the volume which will not be a professionally done history but which will be a popularly written commemoration of people who have made the archdiocese an outpouring of faith in these years.

Among the needs the committee has is anecdotes about parishes, about priests, about sisters, about bishops, about lay persons who have served the archdiocese. The best sources are likely to be older parishioners in each parish who remember events and people who made up parish leadership in the past.

If you know of any interesting stories about the parishes or its people, the Historical Research Committee would like to hear them. We need them in writing to be sent to The Criterion. Address them to me. The committee would like to include as many anecdotes about each parish as possible. Be sure to include your name, address and telephone number for verification.

## Protection of rights basic in revised Code of Canon Law

by JERRY FILTEAU  
(Eighth of ten articles)

In the revised Code of Canon Law, the protection of rights in the church receives a boost. There are clear, explicit statements in law of the basic rights of persons in the church, especially of laypersons. These were generally lacking in the 1917 Code of Canon Law which the new code will replace.

(These rights, discussed in more detail in earlier articles in this series, include—in broad summary—the fundamental equality of all who are baptized, the right of all to participate in the life and mission of the church, and the rights of access to the means for fulfilling such participation. Specifics in the new code go so far as to spell out the rights of lay employees of the church to an adequate wage and to old age and health security.)

But there is an axiom of common law to the effect that "There is no right unless there is a process to protect it."

In the 1970s many U.S. dioceses established "due process" procedures—boards or committees of reconciliation and arbitration and norms for their activities—to attempt to reach peaceful resolution of disputes in the church outside the more formal framework of the church court.

Under the new code, two levels of recourse against administrative decisions of someone in authority are established, at least as options, below the level of Rome.

►The new code urges "strongly" that any conflict over an administrative act be resolved at the local level by out-of-court procedures of conciliation or mediation. In effect this is a strong approval in the general church law of diocesan "due process" procedures such as have been set up in many places. The new code also authorizes (but does not require) conferences of bishops to mandate the establishment of such structures in each diocese within the conference. If the conference does not mandate such structures, individual bishops within that conference can still establish them in their own dioceses.

►The new code sets universal norms for "hierarchical recourse," under which anyone who considers himself injured by an act of an

ecclesiastical authority (including an act by the bishop) can petition his local bishop to have that act revoked or modified or to be compensated for the wrong done to him.

The norms for the new structures of administrative procedure emphasize a preference for satisfactory resolution of an issue without formal litigation and for speedy resolution whether it is done in court or out of court.

The new code also advances the protection of individual rights in the more traditional areas of judicial activity in the church, marriage cases and criminal cases.

In marriage court procedures, the new code for the first time specifies in the law itself normal time limits for cases to be concluded. "Before, this was contained in the commentaries, not in the law itself," said Father John Dolciamore, pastor of Divine Providence Church in Chicago and officials of the Chicago archdiocesan tribunal.

The old code's protection of substantive individual rights in marriage cases was "pretty thorough" and is not significantly changed in the new code, said Father Thomas Green of the Catholic University of America, one of the leading U.S. experts on the new code.

But it does advance rights "if you look at the protection of rights under the aspect of 'Justice delayed is justice denied,'" he said.

In marriage cases the new code also introduces more flexible rules for determining which court can try a case.

In a traditional society, the new flexibility of place of trial in the code may make little or no difference, but "in a highly mobile society such as the United States it can be very useful," said Father Dennis Burns of the Boston archdiocesan marriage court.

Father Burns also noted that the new code will ease the appeals procedure for marriage cases. It replaces the 1917 code's mandatory retrial of every case by an appeals court with a mandatory "review" by an appeals court, thus avoiding the necessity of lengthy second trials for cases that are uncontested and based on clearly established principles and facts.

The new code also allows for the establishment of regional courts of appeal to ease the appeals process. U.S. dioceses are

already in the process of studying the establishment of such courts, Father Burns said.

Father Green noted that the new code allows for a single judge instead of the traditional three under certain circumstances, another procedural difference that can substantially assist marriage courts in handling their case loads efficiently.

Since 1970 the U.S. church marriage court system has been operating under special procedural norms which exempted it from some of the strict procedures in the old code. These special norms will end when the new code goes into effect, but the more flexible procedures in the new code go a long way toward meeting the needs which prompted the U.S. request for the special procedures. The major difference U.S. church courts will face in the new code is the mandatory appeals-court review of all marriage cases, which could be dispensed with under the special U.S. norms.

The other major traditional area of church judicial activity is that of criminal or penal law—the trial and imposition of penalties for crimes committed against the church.

Where the old code has "about 100 separate canons on statutory offenses," the new code will reduce this list to about 25, said Father Green.

He said the new code also reduces the severity of penalties imposed, reduces the number of automatic penalties, and explicitly recognizes the right of a person "not to be penalized except by due process of law."

The new code also eases the lifting of censures once they are imposed, allowing a bishop to lift many that were formerly reserved to the Holy See.

He noted that most of the church's penal law is directed at the clergy, so the changes in that area "will have very little impact on John Q. Public."

But the important thing in penal law as in other areas, he said, is that "in the old code there was greater emphasis on the rights of the institution, and the rights of the individual within that society were not as stressed," while the new code incorporates an important emphasis on the rights of individuals in the church and on the protection of those rights.

(Next: Headline highlights)

## Lay leadership examined in urban parishes in Indianapolis

Lay leadership in 22 urban Indianapolis parishes is being examined by a committee of 15 laypersons, Religious and clergy as part of the Lilly Endowment funded Urban Ministry Study. Members of the committee are active in the 22 parishes. Chairperson of the committee is Providence Sister Betty Hopf, pastoral associate of St. Andrew Parish.

The committee's work consists of defining lay leadership and identifying current programs as well as defining needs. The committee must also identify archdiocesan structures and processes for lay leadership and suggest types of education and training beneficial to lay leaders.

The committee's recent work was an assessment of strengths and weaknesses of lay leadership utilizing members of the 22

parishes. Identified strengths included: increased awareness of church as community, commitment of persons, expertise of laity, opportunities for service of the laity. Weaknesses included: lack of consistent coordinated formation (training programs), failure on all levels to provide avenues within the system to enable and encourage lay leadership, lack of numbers, paternalistic and chauvinistic attitudes.

Among the needs discussed by the committee were an archdiocesan pastoral council and better understanding among clergy and laity as to the necessity of lay leadership.

The committee will present its results and recommendations to Archbishop O'Meara in the fall of 1983.

# Chaplaincy work different outside Catholic setting

by SUSAN MICINSKI



CHECKING HIS LIST—Father William Atkinson, chaplain for the Indiana University Hospitals, goes over his patient list for the day. In his pastoral work Father Atkinson brings faith, prayers and the sacraments to the sick and suffering. (Photo by Susan Micinski)

Fathers William Atkinson and Robert Ullrich share common jobs—they are both Catholic chaplains in non-Catholic hospitals. Although they both attest that the healing power of Christ is present in their respective hospitals, there are distinct differences present, too.

Chaplain at Winona Hospital since 1973 and part-time chaplain at Methodist Hospital since 1980, Father Ullrich stated that "the presence of the church is not as evident in a non-Catholic hospital. In addition, the position of a priest is not as special as it is in a Catholic hospital." He was happy to note that non-Catholics do recognize the need for Catholics to be administered to.

Father Atkinson, whose chaplaincies include Indiana University, LaRue Carter, Long and Riley Hospital, agreed with Father Ullrich's statements. He also declared that Catholic hospitals have "a special atmosphere that non-Catholic ones do not. Outward symbols not found in non-Catholic hospitals, such as crucifixes and holy pictures can also give great spiritual comfort," he stated.

According to Father Atkinson, a hospital is a community's intelligent, organized and whole-hearted response to the needs of its sick and suffering. This organized team (the

hospital) scientifically applies its expertise in the art of healing.

"For me," he said, "staff members may be responding at different levels. The regular doctor may respond at the level of medicine or surgery, the psychologist at the emotional or mental level. I would see my contribution at the spiritual level—faith, prayer and sacraments. But it is through the combined efforts of the whole hospital team, that you have a full response to the patient."

A BIG PROBLEM found in secular hospitals, according to Father Ullrich, is "bringing the Catholic Church's medical moral teaching to that institution in an influential way." He stated that this is especially difficult because the Catholic chaplain must function as part of the total team effort there.

Speaking highly of the Clinical Pastoral Experience (CPE) program at Methodist Hospital, Father Ullrich stated that CPE "helped me become more relational in my attitudes. It helped me grow as a person and rid me of the great savior complex—trying to give answers without listening to where the patient is."

Father Atkinson expressed similar sentiments. "I look for the lonely and scared patient and give him a chance to open up first and voice his worries and fears. Then I give some reassurance. Doctors tell the grim realities to patients, but I can relate their phenomenal successes. In reassuring some patients who are crestfallen after a poor report from their doctor, I remind them that I am with the 'real' chief of staff and we must turn to him."

Both chaplains cited the growing im-

portance lay Eucharistic ministers play in the non-Catholic hospital. Since there is such a shortage of priests here in Indianapolis, the ranks of these ministers have been steadily on the rise. "They are responding to a felt need in bringing the Eucharist to the sick," explained Father Ullrich.

"WITHOUT THESE people, I don't see how the Catholic ministry could have survived at these hospitals all these years. But these people should also be skilled in how to care for, listen to and relate to people. In the same way, just because someone is a priest, does not mean that he should be or is qualified to be in the ministry of hospital pastoral care."

Father Atkinson attested to the Eucharist as being the "greatest of all means for healing. In the Eucharist, Christ is present everyday in the hospital as our spiritual food to sustain us. It is the central experience of our Catholic faith. I even bless with the Eucharist as I conclude prayers over individual Catholic patients. Over the non-Catholics I pray, too, and give my priestly blessing."

The chaplain from Methodist and Winona maintained similar beliefs. "The sacraments, and especially the Eucharist, should not be thought of as objects or things but as relational experiences of Christ in the church (God's people) to the living world. The presence of Christ is not confined to the tabernacle," Father Ullrich explained.

In brief, even though there is a lack of external environment found in Catholic hospitals, with caring, loving, understanding people such as Fathers Atkinson and Ullrich, plus the lay Eucharistic ministers, Christ is ever present to the sick and suffering in non-Catholic hospitals.

## TO THE EDITOR

### St. Ann Council endorses nuclear freeze

The parish council at St. Ann Parish, Terre Haute, unanimously voted at its Tues. Feb. 22 meeting to endorse the nuclear freeze resolution before the United States House of Representatives (HJR #2). Five citizens of the Seventh Congressional district which includes the Terre Haute area were in Washington, D.C. this week at the Citizens' Lobby in support of

this resolution. The following letter was sent to Congressman John T. Myers regarding the parish council's decision.

Dear Congressman Myers:

As a community based on faith in Jesus and in light of the American Catholic bishops' opposition to the use of nuclear weapons under any circumstance, the Parish Council of St. Ann Church unanimously urges you to support and vote for the passage of the Markey-Conte Freeze Resolution.

Furthermore, we see this call for a bilateral, verifiable mutual freeze on the testing, production, and deployment of nuclear weapons and missiles and new air craft designed primarily to deliver nuclear weapons as a necessary first step in stopping the terrible injustice and idolatry of the arms race.

Walt Balcavage  
Parish Council President  
Rev. Charles Fisher  
Administrator  
St. Ann Parish

Terre Haute

### Thanks for helping

I want to take this short opportunity to thank you very much for being so cooperative and willing to publish the short articles that Mrs. Sherry Berg is preparing regarding our study.

It is natural that everyone who is doing something worthwhile thinks that that work needs lots of publicity . . . and those of us associated with the Urban Ministry Study are no exception. Because of the magnitude of the questions being asked and our attempt to research these questions, this particular study can have important ramifications for the church in Indianapolis.

All of us associated with the study are very grateful.

Rev. Francis Kelly Scheets, O.S.C.

Indianapolis

### Spontaneous praise for Father Bryan

Too often we laymen tend to save our personal testimony of appreciation to others for special occasions—farewells, retirements, transfers, milestones. While the good words we say at those times is truthful and deserved, it is "the expected thing" and snacks of insincerity.

Unsolicted praise or commendation for a job "well done" is perhaps more spontaneous and heartfelt to the recipient.

An individual worthy of such expressed support and encouragement is Father Frank Bryan, chaplain the past nine years at Marian College of Indianapolis.

Father Bryan is a modest, unassuming priest who has fulfilled his duties and responsibilities of his position as chaplain, teacher, administrator and counselor in a manner deserving of public appreciation.

He has dispensed the usual things expected of a pastor—liturgy, homilist and friend—in an exemplary fashion, to the delight and utmost satisfaction of the entire Marian College community.

To him we publicly say "thank you."

Paul G. Fox  
Marian College

Indianapolis

### A book wanting to be prayed is here

"Bible Rosary: The Life of Jesus," is a rosary manual that asks not to be read so much as to be prayed. It consists of Scriptural quotations from every book of the Bible arranged in such a way as to follow all the principal events in the lives of Jesus and Mary.

Mrs. Burnside, a wife and mother of eight children, has added 20 new mysteries to the traditional 15. Now anyone who prays five decades every day can go through an entire seven-day week before repeating any mysteries.

In addition, the book furnishes five distinct series of scriptural quotations for each Hail Mary. But there is also a set of quotations for all 35 mysteries taken entirely from the Old Testament. "Bible Rosary" has arranged over 1,800 scriptural quotations for meditation, coming from every book of the Bible.

Father Philip Gage, S.M., a specialist in Mariology, acted as theological consultant and editor. He calls the book "the ideal volume for anyone who wants to know Jesus and Mary more closely and for anyone who wants to pray the scriptures better."

The book contains a preface by Catherine de Hueck Doherty and bears the imprimatur of Cardinal John Dearden, former Archbishop of Detroit. For further information concerning

"Bible Rosary: The Life of Jesus" write Rosary Thirty-Five, Box 597, Birmingham, MI 48012. The 502 page book costs 12.95 plus 1.00 postage and handling.

Mrs. Eleanor Burnside

Birmingham, Mich.

### Lally urges Congress reject social cuts

WASHINGTON (NC)—Msgr. Francis J. Lally, secretary of the Department of Social Justice and World Peace of the U.S. Catholic Conference, urged Congress not only to reject new social spending cuts in the federal budget but to restore previously cut funding in several key programs for the poor. In a letter to members of the House and Senate budget committees Msgr. Lally said, "Far too many people are going without the bare minimum required for basic human dignity . . . The right to basic necessities must not be sacrificed for other economic or political goals." He said the USCC has received "overwhelming evidence" from across the country "that the poor have suffered severely from the previous two years of budget reductions."

### Objects to Hayes' point of view

I am writing in reference to the article by J.A. Hayes in your Feb. 18 edition. That article was typical of the pragmatic rhetoric that we are exposed to every day from our politicians and in our local newspapers.

Mr. Hayes, I ask you to put your statistics down for a moment. Look at the world around you and consider this—there is only one nation that has ever used a nuclear-type weapon, not once but twice, on another. That nation is "U.S."

The clowns that build these weapons are anxious to use them. That's human nature. It was true in '45 and it's true in '83. I ask you, who are you willing to kill, how many and for what?

Are you asking me to believe in and put my trust in ambitious men, computers, fail-safe systems, military capability, political and economic reality. I am asking you to believe in Jesus Christ and put your "Trust in God."

You quoted H.L. Mencken. I disagree. When asked about the complexities of living a good life, Christ replied, "Love your neighbor as yourself and God above all things." It seems simple to me and I can't see where it's wrong.

It's a matter of values, Mr. Hayes. Are we willing to live Christianity or just pay shallow homage to it?

Richard P. Monroe, Jr.

New Albany



## CORNUCOPIA

## Does your father-in-law behave like Hitler?

by CYNTHIA DEWES

Moms, dads, sisters, brothers, grandparents, and other usual (or possibly unusual) family members make up the United Nations of our daily lives. Because both groups are composed of human beings, the immediate family we belong to is a microcosm of the world family.

So why are we disillusioned by the apparent fact that wars have erupted throughout history (and herstory), with no end yet in sight? If your father-in-law is the Hitler of the annual reunion, why are you surprised when the real article appears on the world scene?

Wars don't happen because we are intrinsically evil, but because we are intrinsically human. This means we have free will. Choice is the name of the game. And politicians' romantic speeches about virtuous national behavior (in any country) sound silly because humans make lots of wrong choices.

Humans tend to want their own way. On the world front this translates to: establish socialism/capitalism/communism in your country or we will nuke/boycott/invoke you.

Humans are selfish. (Don't interfere with my oil/autos/wheat or I will impose tariffs on/deregulate/nationalize you).

Humans threaten to bring big brothers into the fight. (Do as we say or we will call in Russia/the U.S./the P.L.O.).

Humans like to be on top in every way. (weaponry, luxury, more-is-better vs. charity, husbandry, small-is-beautiful, reflected in national budgets).

Now, even if we recognize the similarity between our own family and the world family, the next logical step is the hardest. It's fun to identify the Idi Amins on the family tree but something else to deal with them.

Personally, I've always been cynical about people who have eloquent answers to the world's problems, but who haven't spoken to their second oldest brother for ten years. Even great men like Mahatma Gandhi are sometimes guilty in this respect.

The genius of the saint, the statesman, simply may not filter down to his relationships at home, eating cornflakes in the kitchen with noisy children while the TV blares. So why should we expect that it always filters up?

The hymn says, "Let there be peace on earth, and let it begin with me." Nice to sing, but hard to do. This is not to say that we should give up trying, however. Perseverance is very important.

So next time you feel like telling Uncle Jack where to get off, think about that. Think about how WWII may logically follow from the accumulation of wrong choices made by all of us way back from the beginning.

## check it out...

✓ J. Thomas O'Brien was recently named Irishman of the Year by the Indianapolis Athletic Club. With his wife, 14 children and other family members, he was honored during the St. Patrick's Day parade, at the Athletic Club Irish luncheon immediately following, and at an evening gala.

O'Brien is the grandson of Irish immigrants, attended Cathedral High School, and graduated from the University of Notre Dame in 1963 with a cum laude degree in commerce. He owns the largest car dealership in Indiana, a business currently celebrating its 50th anniversary. O'Brien is the sixth recipient of the Irishman award.

✓ Holy Cross School is conducting an alumni search. Individuals are asked to call the school office at 638-9068 between 8 a.m. and 3:30 p.m. with their name, address, phone number and year of graduation. Class lists would also be appreciated.

### Archbishop O'Meara's Schedule Week of March 20

SUNDAY, March 20—First annual East-West Fest sponsored by Catholic Charities Special Projects Refugee Resettlement Volunteers at Council 437, Knights of Columbus, Indianapolis, 2:30 p.m.

TUESDAY, WEDNESDAY, THURSDAY, March 22-24—NCCB/USCC Administrative Committee/Board meeting—Washington, D.C.

✓ Benedictine Father Claude Ehringer was recently elected first Abbot of Prince of Peace Abbey in Oceanside, California. Formerly known as St. Charles Priory, the newly-raised Abbey now numbering 28 members was founded in 1958 by Father Abbot Claude from St. Meinrad Archabbey.

✓ The local Committee for Peace in El Salvador will sponsor a memorial prayer service honoring the third anniversary of the assassination of Archbishop Oscar Romero of El Salvador. The ecumenical service will be held on Thursday, March 24 at 7:30 p.m. at St. Thomas Aquinas Church, 48th and Illinois Sts. Call Jim Rose 253-1461 or Jesuit Father Paul O'Brien 872-7050 for more information.

✓ Mayor William H. Hudnut has proclaimed March 18 and 19 as "St. Vincent Hospital Galettes '83 Days" in honor of the charity musical production being presented at the Northview Jr. High School at 8:30 p.m. on those days. St. Vincent's Hospital Guild hopes

to raise \$25,000 from "Hollywood or Bust," which is professionally produced by Cargill Productions of New York City, using local talent. Tickets are \$5 at the door or may be obtained by calling Teresa Fanning 255-2615.

✓ Donna Y. Dillon, a member of St. Thomas Aquinas parish, was recently elected to Phi Beta Kappa scholastic honorary society at Indiana University, Bloomington. Donna is the youngest of four daughters of Mr. and Mrs. Ray Dillon. She will attend law school after graduation from I.U.

✓ Little Flower parish will host the Tenth Annual Senior Citizens Mass with luncheon to be followed at Seccin High School on Tuesday, April 5. Mass will begin at 11 a.m. with lunch at 12:30 p.m. Archbishop O'Meara will celebrate the Mass with Father John Elford giving the homily. Volunteers from the Retired Senior Volunteer Program (RSVP) will entertain.

## The following definitions were clipped from Webster's New World Dictionary (Second College Edition)

**Cris-to-bal** (kris'tōbal) seaport in the Canal Zone, at the Caribbean entrance to the canal; a part of the city of Colón, Panama; pop. 800  
**crit.** 1. critical 2. criticism 3. criticized  
**crit-ic** (kri'tik) n. pl. -rit-ics (-ēz), -rit-ones (-ēz) a. **crit-ic-ri-on** (kri'tir'ē-an) n. pl. -rit-ic-ri-ons (-ēz) a. **crit-ic-ri-on** means of judging < kritos, judge: see ft. >  
**krit'ion**, means of judging or test by which something can be judged; standard, rule, or test by which something can be judged; measure of value — SYN. see STANDARD  
**crit-ic** (kri'tik) n. [L. *criticus* < Gr. *kritikos*, a critic, orig. critical, able to discern, akin to *kriainō*, to discern, separate; see *crisis*] 1. a) a person who forms and expresses judgments of people or things according to certain standards or values; b) such a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine.

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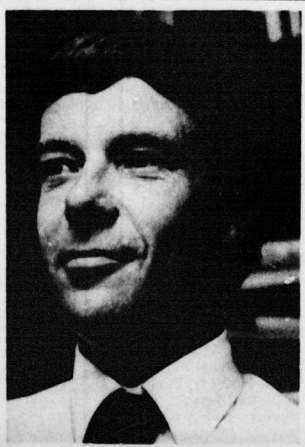
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AAA '83 CAMPAIGN LAY CHAIRMAN—The AAA Lay Chairman for the 1983 Campaign is Tom Keating, columnist for the Indianapolis Star. A member of St. Matthew's Parish, Keating has coached CYO football and basketball. An Indianapolis native, he is a graduate of Cathedral High School and Ball State University. Keating and his wife Gloria have four children.



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Advertising  
Deadline

☐

May 20

Vacation/Travel Guide

May 4

☐

Aug. 5

Back-to-School Shopping Guide

July 20

☐

Aug. 19

Back-to-School Supplement

Aug. 3

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Oct. 7

Vocations Awareness Week Supplement

Sept. 28

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Christmas Shopping Guide

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Feb. 3

Catholic Schools Week

Jan. 18

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Apr. 6

Easter Shopping Guide

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## FAMILY TALK

## Where can live-ins be found?

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My mother's mind is good, but she has suffered a stroke which has left her partially paralyzed on the left side. She is 78 years old and lives alone in her own four-room house. She loves it there and won't go to a nursing home or come live with us. She needs help in dressing and someone to cook her meals. We live about 20 miles away, so I can't get over every day. Where can I find this kind of practical nurse-companion?

**Answer:** Companions to live part time or full time in the home with partially incapacitated older persons are an excellent alternative to nursing home care. They can relieve the children of part of the burden of caring for an older family member.

Your mother's desire to remain in her own home may be important to her feelings of self-worth and her need to stay in control of her time and life. A live-in companion would allow

her to maintain her health and safety in the home, and at the same time continue to be "her own woman." You would be freed of the worry that you might be forcing her into residential care that she does not fully need or the fear that while alone she will hurt herself in some way.

Locating a companion who is mutually satisfactory to all parties may seem an overwhelming task. There are, however, many places to look.

Newspapers would be the most obvious. Placing want-ads may result in inquiries by qualified companions. Also, local government employment offices and private job-placement agencies will be willing to carry your listing and attempt to find someone with the skills and compassion that your mother needs.

Try the personnel office of your local nursing home. There often are part-time people on staff who are looking for additional work. Contact the local branch of your Councils on the Aged and Aging. They may help you uncover a

potentially fine live-in. Agencies that provide visiting home nursing may also know of qualified companions who are unemployed.

Talk to the priests and ministers in your area and make your needs known. Don't overlook your local mental health center and office of occupational development. Their staffs contain professionals who do career counseling and may know an appropriate person.

Live-in companions can provide the many services of a homemaker—not simply dressing and cooking as you request, but practical nursing care, laundry, light housekeeping,

chauffeur and even an occasional card game. There are surely women in our communities with these skills.

Many types of compensation are possible. Salaries may be paid in money or in room and board, or often in a combination of both. Live-in companions will still want time off each week. Many individual arrangements can be made. From your letter, it sounds as though you would be glad to fill in a few days each week.

As our population becomes more and more elderly, the focus will shift to provide more geriatric services. In the future, agencies will probably be set up to find live-in companions for senior citizens who wish to remain in their own homes but need some aid. Good luck in your search for a companion for your mother. You may be ahead of your time.

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

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## NOTES ON BLACK HISTORY

## Efforts of Randolph work well for Car Porters

by VIRGIL R. MADDEN

A. Philip Randolph was leader and organizer of the Brotherhood of Sleeping Car Porters, a union which got recognition from the Pullman Company and later from the American Federation of Labor. It was an international charter to the Car Porters. He eventually became involved in all battles against color discrimination. In the summer of 1941, on the eve of World War II, Randolph introduced a trail-blazing technique of mass protest and called for a march on Washington, due to the non-equal shares in the created jobs in military equipment and supplies. President Franklin Roosevelt, not wanting to risk a mass protest, issued an order establishing a committee to insure fair employment.

Throughout the rest of his career, Randolph was a highly respected gentleman from his personal appearance to his style of communication. Bayard Rustin said he never "once saw Mr. Randolph treat any human being with anything less than complete dignity and respect." Randolph's life was not only shaped by the usual course of events, being black and American, but also through classes he had taken at New York City College, which introduced him to Socialism.

By 1917 he had become a Socialist with a standard Socialist theory about war and other realities. He, along with Chandler Owen, also a black Socialist, aired their views through the pages of the Messenger, a monthly magazine with its financial support coming from white Socialist-oriented groups.

The Messenger asserted that the gradual approach the NAACP and the National Urban League used was a false sense of security for blacks and that blacks needed a black Socialist leadership which ought "to get at the root of our social problem;" in essence, seekers after truths.

Despite all the Messenger's bold statements and high volume circulation and continual promoting of Socialism, very few blacks were converts to Socialism, due partly to the Socialist view that the question of Negroes didn't need any special approaches. This left the door open for blacks to see the prejudices that were within the party.

The event that thrust A. Philip Randolph into a true leadership role was his being asked and accepting the position of "general organizer" of the Brotherhood of Sleeping Car Porters. During this same period, the Messenger had dropped its bold mockery of black businesses and had begun to pay more attention to direct black issues and programs and Randolph began channeling his energies in this same direction.

The Brotherhood organization had brought the NAACP and its paper, The Crisis, along with other leaders and black groups that Randolph had earlier denounced, to a close working relation against the Pullman Company. Randolph, like many others, had first turned to the Church, but the Brotherhood was rejected there, a reflection of religious traditionalism which was anti-union.

He then turned to the media, but in 1924 the National Negro Press Association went on record as "condemning all forms of Unionism and economic radicalism." Randolph, in striking back, accused "hypocritical and corrupt Negro leaders" with having been "bought and paid for with Pullman money. Like the dog before the gramophone, they are listening to their master's voice—the Pullman Company."

After a 12-year fight with Randolph leading the masses, organized efforts won. The Railway Labor Act, 1934, outlawed company unions and granted railroad employees the right to organize without interference by the employer.

During this wait for victory, Randolph denounced the American Negro Labor Congress with its power seat in Moscow and made it clear the Brotherhood was not backed or associated with Communist ties.

Executive Order 8802 decreed that "there shall be no discrimination in the employment of workers in defense industries or government because of race, creed, color or national origin" and established a Committee on Fair Employment Practices.

Randolph's final blazing technique in direct mass black pressure and action, and the practice of operating from a relatively weak power base and a disruptive physical confrontation worked!



## WHAT'S YOUR LENTEN WISH?

- A missionary priest in Bangkok says, "My people are suffering." He wishes he could do more to help them.
- A mission Sister says her people are longing for someone to speak to them about God. She hopes to be the one.
- A Bishop in the Philippines says the children are hungry. His diocese feeds 25,000 little ones a day; he wishes he could feed more.

## DON'T YOU WISH YOU COULD HELP THEM? YOU CAN.

Your Lenten prayers and your sacrifice through the Propagation of the Faith will help you to love as widely as the world.

And your wish will find a way to fill the poor with life and hope, and with the peace of Christ.

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*James D. Barton*  
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# Pathways of the *Spirit*

## Sacraments are connected to ordinary, human living

*They are far more than rituals performed inside a church building*

by Fr. DAVID K. O'ROURKE, O.P.

I would ask you to picture two scenes.

The first scene took place in a kitchen. A father was the image of complete frustration after his rebellious teen-age son stormed out of the house.

"What that kid needs," he said, still facing the door, "is a strong hand."

"I know," his wife said halfheartedly.

The husband turned to the table where she was sitting. "But when I try to be strict with him," he said, in a voice that sounded more hurt than angry, "you always support him, not me." He paused then and after a moment, with his voice breaking, he asked his wife, "Why do you do that to me?"

The woman looked startled. Then she stood up and put her arms around him. "I don't know why I do it," she said. "My mother-hen instincts, I guess. But I'll try not to."

The second scene took place a thousand miles away from the first. I was measuring out the proportions of cement, sand and gravel that a group of parishioners were shoveling into a bent and clanging portable cement mixer. It was the one piece of equipment owned by the orphanage where we were working.

A few feet away the older boys from the parish's youth group were assembling the forms for a foundation we were going to pour.

One couple, kneeling in the merciless hot, Mexican sun were trowling the surface of a just poured sidewalk, while another couple sprinkled the surface with water to keep it from drying in the desert heat.

(See SACRAMENTS on page 12)



**CHEERS**—A group of Miami Dolphin fans whoop it up during the final seconds of their team's victory over the New York Jets for the American Football Conference championship. Though many of these people were strangers when they entered the stadium, the spirit of victory drew them

together and gave them a sense of community. Christian gatherings work somewhat the same way: Whether people meet at a parish conference or to celebrate the Eucharist, such meetings often lead to a greater sense of community spirit. (NC photo)

## Renewal hit home when it affected child's communion

by KATHARINE BIRD

Church renewal didn't really mean anything to me until my youngest son, Daniel, was ready to prepare for penance and First Communion. Then I learned in a hurry some amazing changes had taken place.

Initially, I took it for granted that the sacramental preparation would proceed along lines followed for my older three children. After all, Daniel's nearest sister in age was only three years older than he. We were still in the same parish and his teacher was the same one his sister had at that age.

My first intimation of change came with a notice from the parish that all parents were expected to attend a series of meetings with the religion teacher. The purpose, I quickly discovered, was to prepare parents to take an active role in educating their children in these two sacraments.

The conferences were a revelation. But it soon became apparent that several parents were upset at having this responsibility thrust on them. They pressed parish leaders to explain the whys and wherefores behind the change.

As the meetings continued, it became clear that most of the parents looked on these sacraments as a pivotal time for their children.

They wanted the experience to be profoundly moving. For many, the greatest fear was that they were ill-equipped to help their children in this.

So one of the main functions of the parish leaders was to give us the skills and the reassurance we needed.

By the end of the meetings, an unexpected bonus emerged—a bond of camaraderie had developed among the parents. Dealing with a common problem—learning to communicate about faith issues with their children—had nourished our sense of being a community.

That sense of identity was carried a step further when first penance was scheduled during the evening so that parents and children could receive the sacrament together.

Looking back on the whole experience later, I realized, somewhat to my surprise, that Daniel's first penance and Communion caused our family to become closer too. Somehow, being involved as a family in preparing for the sacraments, we became active participants in the process and learned some valuable lessons about our own relationships.

About the same time, I attended the wedding of one of my children's teachers, an old family friend. It too was an event that would help me appreciate the renewal in the

sacraments. Again, active participation was a key ingredient.

The wedding was simple and beautiful. Surprisingly, the bride and groom showed no trace of nervousness. Indeed, their sense of calm joy gave the assembled guests the distinct impression that the couple had prepared well for their marriage.

That was the case, as I discovered later in talking with them. The young couple had met with a priest for a number of detailed discussions in which they explored what marriage in the Christian community can be.

They learned that their marriage, though highly personal to them, also was a matter of grave concern for the Christian community. And that aspect of marriage was highlighted again during the wedding ceremony, especially during the priest's homily.

In addition, both parents escorted the bride to the altar, emphasizing that she was the daughter of both.

At one point during the ceremony, the groom's father and the bride's sister read selections chosen carefully by the young couple.

Then, walking back up the aisle, the couple took plenty of time to share their happiness with family and friends.

These experiences stand out in my memory because of what they say about the sacraments and their place in a family's life. The experiences also were my introduction to church renewal—an introduction which simply whetted my appetite to find out more about what was happening in my church.

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### Resources and Aids

"What's Happening to the American Catholic Parish," by Father Greg Friedman. In the June 1982 issue of *St. Anthony Messenger*: 1615 Republic St., Cincinnati, Ohio 45210, \$1.25. In an interview with parish expert, Father Philip Murnion, the author discusses some of the ways parishes have responded to the changes inaugurated by Vatican Council II.

"The Journey Into Marriage," by Father James Young. *Origins*, Sept. 17, 1981. 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$3. Father Young, nationally known for his work with separated and divorced persons, talks about marriage and some of the changes in the sacrament in recent years.

# Sacraments are connected to ordinary living (from 11)

Now I would ask you to picture something else. For a moment think of the sacraments. What comes to your mind? Priests performing sacred rites? Families gathering in a church for a religious ceremony?

Quite possibly that is what comes to mind. For the sacraments begin in a ritualized setting. But I want to suggest that the two scenes I have just described are real pictures of sacraments too.

## Discussion points and questions

1. Do you think of the sacraments as religious ceremonies only, events that are over and done with once you depart from the church building?
2. In what way is building living quarters for orphans a means of living out the sacrament of baptism for Father David O'Rourke?
3. What does Father O'Rourke mean by saying the sacraments utilize signs drawn from the ordinary things of human life?
4. What surprising bonus did Katharine Bird receive from participating in her son's sacramental preparation class?
5. What does Ms. Bird mean by saying that the sacraments touch people at crucial points of their lives?
6. Why does Neil Parent talk about the young man's behavior at a particular Mass?
7. What does Parent mean by saying the sacraments are an expression of what is already going on in the believing community?
8. In Father John Castelot's article, why does he consider the death of good King Josiah a tragedy for Jeremiah?
9. If you feel strongly about the Mass, why do you feel so strongly about it? Why is it that the celebration of the sacraments can produce strong feelings among many people?

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Sacraments are not just rituals that take place in church. They are much broader than that. And they are much more connected to ordinary human living.

—The parents who were trying to cope with their rebellious son, and who were struggling also to maintain their own relationship, are an example of the sacrament of matrimony at work.

—The parish families building living quarters for a community of poor orphans were living out their sacrament of baptism. Because of their faith, they saw themselves as somehow a real part of these children's lives.

Theologians point out that our sacraments, which begin in ritualized settings, go beyond church boundaries. They say that the sacraments go with us wherever we happen to go; they are part and parcel of our human relationships.

The sacraments may well begin during religious ceremonies. And we have given the sacraments a sense of ceremony, reminding us that there is a place in our lives for the sacred.

But, at base, our sacraments are signs drawn very much from the ordinary things of human living.

Christians believe that God became human in the person of Jesus of Nazareth. In becoming human, God lived our human life to the full. But he did more than that.

We were given the means to live human

lives with a real godlike quality to them. What's more, our basic human relationships would become sources of the spark of divine life.

The family's support and love for a newborn child . . . a man and a woman's love for each other . . . our care and concern for the sick among us: All are given this new power and new meaning. They are made sacraments: baptism . . . matrimony . . . the sacrament of the sick.

Jesus used the most fundamental of material goods as the elements for the sacraments—water, oil, bread and wine, a human hand raised in forgiveness.

In fact, the sacraments are so real, so concrete and so much with us, that we can overlook them and their implications the way we overlook the obvious. We may cease to marvel at them in the same way we cease to marvel at human life. Then we risk thinking of the sacraments as momentary events only.

But, in the hot desert sun, baptism and faith undergirded a parish's work for a group of orphans. In the family kitchen, matrimony connected with a couple's efforts to communicate about their teen-age son. A divine spark was present in those efforts and those relationships.

We have to open up our eyes to the marvels of our sacramental life.

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## The Word

by PAUL KARNOWSKI

At first, the title sounds like a joke: "The Love Song of J. Alfred Prufrock." But several lines into T.S. Eliot's poem we realize that it's serious stuff. "I have measured out my life with coffee spoons," Prufrock laments, as he examines his past.

But he looks to the future and sees a potential change, wondering "how should I begin to spit out all the butt-ends of my days and ways?" And in the future he sees "time to wonder, 'Do I dare?' . . . Do I dare disturb the universe?"

But in the end, Prufrock decides to stick with his spoonvision: "Though I have seen my head . . . brought in upon a platter, I am no prophet . . . And I have seen the eternal Footman hold my coat, and snicker, and in short, I was afraid."

The poem appeals to us because it speaks of a common experience. We all look to the future from time to time, and when we do, we usually confront the same feelings Prufrock does. We experience futility. We look at our past and see the patterns and predictability of our behavior and we wonder if we are doomed to more of the same.

But like Prufrock we also see the future as a time for potential change; a time to discard the butt-ends of our days and ways; a time to disturb the universe.

But again, like Prufrock, we wonder if it would be worth it all, for we, like him, see the dark eyes of death staring us down—eyes that cast no reflection in their blackness.

Today's Scripture readings ask us to have courage when we look to the future. In the first reading from the book of Isaiah, the prophet asks a displaced people not to dwell on the past events. He asks them to see that the universe has been disturbed. "The Lord says, 'I have put water in the desert for my chosen people to drink.'"

And in the second reading, Paul asks the Philippians to follow his example, to push on to what is ahead, to see the future as a finish line toward which they are running.

Prufrock asks us if disturbing the universe

MARCH 20, 1983  
Fifth Sunday of Lent (C)  
Isaiah 43:16-21  
Philippians 3:8-14  
John 8:1-11

"is worth it all?" and the Scriptures answer for us, "Yes!" Today's readings ask us to look through death's eyes, to snicker back at the eternal Footman. We are called to be prophets. We are asked to see rivers where others only see wasteland.

## The Question Box Will unba

by Msgr. R.T. BOSLER

**Q** I listen to TV preachers who claim the Bible teaches that only those who accept Jesus as their Savior can enter heaven. They imply that everyone else will go to hell. I can't believe in a God who would let most of his human creatures end up in hell. Is it true that the Catholic Church once taught that only those who were baptized could be saved? If so, how could the church teach this and then later deny it?

**A** The Bible is the church's book. The first Christians wrote the New Testament with the help of the Holy Spirit. Later Christians, with the help of the same Spirit, decided which writings made up the Old Testament and the New.

Through the centuries the church, again with the help of the Spirit, gradually grew in the understanding and interpretation of what was in the Bible.

It is true that for many centuries all Christians believed that only those who were members of the church through baptism could be saved.



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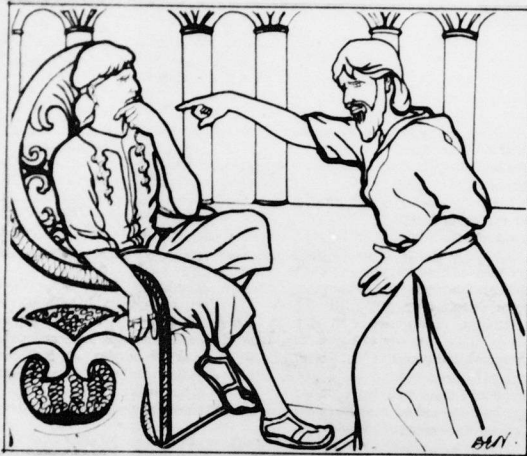
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# Nathan told King David he broke God's law

by JANAAN MANTERNACH

Nathan was a brave man, a free man. He was a prophet.

Nathan the prophet spoke in God's name. That's what a prophet does.

A prophet is someone so close to God that he or she senses what God wants people to know and do. The prophet tells everyone what God wants.

King David invited Nathan to be his trusted adviser. The king supported Nathan. He had Nathan live in the royal palace.

Nathan could know everything David did. The king often asked the prophet's advice on all kinds of important problems.

There was one thing King David did not want his prophet to know. David fell in love with a beautiful young woman named Bathsheba. He decided he wanted to marry her. But Bathsheba was married to a brave soldier named Uriah.

So King David arranged to have Uriah killed

in battle. He ordered the commander of the army to see that Uriah was killed. As soon as word came back that Uriah was dead, David took Bathsheba as his wife.

Nathan found out what King David had done. Nathan knew what the king had done was against God's law.

Nathan felt he had to speak up. He had to tell the king that the Lord was not pleased with what he had done to Bathsheba and Uriah.

The prophet went to the king and spoke bravely in God's name. He told David this story.

"There were two men," Nathan began, "who lived in the same town. One was very rich. The other was very poor. The rich man had many cattle and sheep. The poor man had only one lamb. He loved that lamb and took very good care of it. The lamb was like a daughter to him.

"One day a guest visited the rich man. The rich man wanted to have a special meal for his guest. But he did not want to kill any of his many cattle or sheep. So he took the poor man's only lamb to prepare for the meal for his guest."

David was angry at the rich man in Nathan's story. "The man who did such a cruel thing must be punished! He must pay back four times as much as he took!" David shouted.

Nathan looked David in the eye. "You are that man," the prophet said to his king.

Nathan paused for a moment, then went on. "This is what the Lord God of Israel says to you: 'I made you king of Israel. I rescued you from Saul. I gave you everything you could want. Why did you do this evil thing? Why did you take Uriah's wife and then his life? You sinned in secret, but all Israel will see your punishment.'"

Tears came to David's eyes. He knew what Nathan said was true. David said quietly to Nathan, "I have sinned against the Lord!" David's heart was heavy with sorrow. He asked God to forgive him.

Nathan saw that the king was truly sorry for what he had done.

"The Lord forgives you," Nathan assured David. "You will not die like Uriah died. But because of your great sin, much pain and sorrow will come into your life."

Nathan turned and left the sorrowful king alone.

## Part I: Let's Talk

**Activity:** For a week read the daily newspapers with an eye out for stories that describe people who do heroic things. Share the stories with members of your family. Has anyone done anything heroic in your own home? Do you see a need to confront selfish behavior in yourself? This might be a good time to courageously and heroically confront your own shortcomings.

**Questions:** Why did David send his soldier, Uriah, to the front lines of battle? Why was the prophet Nathan upset with David? How did the story Nathan tells refer to King David?

## Part II: Parent and Teacher Notes

**Story Background:** Little is known about Nathan's origins. He seems to have been the first of the "court prophets." He was a great prophet because he was able to honestly confront his king with God's judgment. Nathan also became a friend of Bathsheba. Later, Nathan helped the king remember his promise to make his son, Jonathan, the king. Solomon gave Nathan's two sons high positions in the government.

**The Bible and Us:** Nathan stood up bravely to King David who had done some evil things. Often people find it very difficult to do what he did: to be honest and forthright—with care and concern.

# Josiah's death was blow to Jeremiah

by Fr. JOHN CASTELOT

If the prophet Jeremiah had apparently paid little attention to the international scene during the days of King Josiah, he became painfully aware of it after the good monarch's death. The turning point came with the battle in which Josiah was killed.

Josiah's death was a sad blow to the cause for which Jeremiah lived. And after the king's death, the Egyptian pharaoh set the scene for the period of Jeremiah's life which has been called his Gethsemane.

What the pharaoh did, was first to depose

Josiah's son Jehoahaz. Then the pharaoh appointed Jehoahaz' brother Jehoiakim—who was pro-Egyptian—as king.

Jeremiah did not like Jehoiakim, and for good reasons. Under the new king's rule idolatrous practices began to mushroom once more. The reform undertaken by the late King Josiah had not had time to sink deep roots in the hearts of the people. As soon as its restraints were lifted, the people went back to their old ways.

At the same time, popular fancy fastened on the temple as a sort of good luck charm. The

temple was viewed as the house of God. Thus, it could never be destroyed. Thus, too, Jerusalem itself was indestructible. But Jeremiah lashed out at such vain superstition and the evils that went with it.

More and more Jeremiah was becoming a lone battler. His advice to remain prudently subject to Babylon and especially not to put any hope in a treacherous Egypt marked him as an unpatriotic defeatist. Persecution came from all sides.

No wonder Jeremiah got discouraged. No wonder he cried out pathetically to God for relief. The very moving passages in which he did so are exemplified by Jeremiah Chapter 15, 10-11 and 20, 7-18.

Jeremiah warned the people in unmistakable terms that Babylonia's ruler, Nebuchadnezzar, would invade Judah and enslave it for 70 years. Needless to say, this was not the type of message calculated to make him the most popular man in town. Yet he had to speak the truth. He was as sure as he could be that Babylonia would extend its ruthless domination over all the people of the Mideast.

Events proved the truth of his warnings. Jerusalem escaped the first Babylonian invasion by the skin of its teeth. Nebuchadnezzar got news of his father's death and had to rush home to secure his position. But Jeremiah knew that this was just a reprieve. The Babylonians would be back. Jeremiah kept reminding the people of this as a spur to their conversion.

Eventually he seems to have been silenced, or at least forbidden to preach in the temple area.

Although prevented from preaching in the one place where he could be sure of attracting a large crowd, Jeremiah went on preaching and writing throughout the remainder of Jehoiakim's reign—at great personal risk. He had to do battle not only with the irreligious king, but also with the temple priests and false prophets.

The false prophets were lulling the people into a coma of false security. To their repeated assurances of "Peace! Peace!" Jeremiah stubbornly replied: "There will be no peace!"

His predictions of the destruction of the temple provoked angry screams that he be put to death. Once he was ignominiously thrown into the stocks.

The reign of Jehoiakim was soon to end, however, and Jeremiah's Gethsemane would be over. Then he would enter upon his Calvary.

• baptism of desire for those who do not know or recognize the Gospel but sincerely seek God and would want baptism if they knew about it.

Vatican Council II taught that the church is necessary for salvation in the sense that whoever "knowing that the Catholic Church was made necessary by God through Jesus Christ, would refuse to enter her or to remain in her would not be saved."

But the council also made it clear that other Christians, Jews, non-Christians and even atheists can be saved and are united to the church as the people of God in various degrees.

For example: "Those also can attain to everlasting salvation who through no fault of their own do not know the Gospel of Christ or his Church, yet sincerely seek God and, moved by grace, strive by their deeds to do his will as it is known to them through the dictates of conscience."

TV preachers you listen to separate the Bible from the church. They read it without the experience and growth in understanding of the church to help them.

They are doomed, therefore, to repeat the mistakes or incomplete interpretations of Christians of the past.

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

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# Baptized people go to hell?

There were passages in Scripture that led them to this conviction, the following passages in particular:

"There is no other name in the whole world given to man by which we are to be saved." (Acts 4:12)

"He who believes and is baptized will be saved; but he who does not believe will be condemned." (Mark 16:15-16)

"No one comes to the Father except through me." (John 14:6)

So long as Europeans and the people of the Mediterranean communities knew practically nothing about the rest of the world, they concluded that only members of the church could be saved.

With the discovery of the New World and contact with the Chinese, the Africans and the people of India, European Christians had to re-examine their belief.

It took a number of centuries, but eventually Christians recognized the importance of another truth in the Scriptures: God wants all men and women to be saved and Christ died for all mankind, not just a small portion of them.

They read with new insight the text from I Timothy 2:4-6: "God our Savior desires all men to be saved and to come to the knowledge of the truth; for there is one mediator between God and man, the man Jesus Christ, who gave himself as a ransom for all."

The Catholic Church began to speak of the

# Sacred Heart Parish

Terre Haute, Indiana

Fr. Charles Fisher, pastor



by Fr. THOMAS C. WIDNER

"I feel at home here. The parish is big enough to suit me and this is where I can get in contact with the Lord."

The sentiments of Cecilia Pies were echoed by three couples when asked what they felt was so special about Sacred Heart Parish at Terre Haute. It's their home. They've all grown up in it and they welcome it as the place that welcomes them.

Cecilia Pies is the oldest member of the group which talked about the parish. "I've been here since before it was built," she said. Sacred Heart was founded in 1924 and during the archdiocese's sesquicentennial year, the parish will celebrate its 60th anniversary. "I remember when Father Aloysius Bernard Duffy had the first church built—that's the school building across the street," she pointed. "I can remember when the Ku Klux Klan came along and shot the cross off the top of the church."

In those days, Cecilia continued, Mass was offered in the gym and people knelt on the floor for lack of furniture. The altar, she said, was a renovated case which held yard goods.

Shirley Risley feels "the warmth of the people" here. Her husband Wayne is a convert and he believes Father Chuck Fisher, the parish's current pastor, is the major part of his love of Sacred Heart. "It was Father Chuck who brought me into the church," he explained, "although I started instructions with several other priests. Every time I'd get started, they'd get transferred or die and I'd have to start all over. But Father Chuck is someone I can really talk to."

For Steve and Sue Butwin, Sacred Heart is not only home but "when we go to church elsewhere, it's not really the same." Both Steve and Sue feel close to the people at the north side Terre Haute parish. For the Butwins the participation of people at liturgy and in parish activities is extremely important. They also have children in Sacred Heart School and believe that also makes for closer community in the parish.

"The school is an opportunity for us to make contact with other parish families," Steve said. "It's not the only one, of course, but for us it's an important one."

Elaine Pies finds the roots of her own faith at Sacred Heart. "I was baptized at a church in Arkansas but all my roots in Catholicism are here. I received the sacraments here and my children have all been part of the sacraments here as well. The people are very special to me," she said.

Her husband Mark is the son of Cecilia Pies. For both Mark and Elaine the school is also something very special.

For Shirley Risley the parish "has the grit needed to bounce back after some tough blows." Sacred Heart has witnessed a large number of its parishioners unemployed as a result of the closing of the CBS Records plant and Woolco stores in the Terre Haute area.

Cecilia Pies says the problem has helped the parish come together more. Wayne Risley believes parishioners are helping one another not only with prayers but with physical needs as well.

"It's not an organized thing," Sue Butwin explained, "it's just happening."

"People here have a determined effort to survive," Father Fisher stated. "I have to honestly say I'm humbled in the face of this. The parish is made up of first, second and third generation eastern European stock. They are people oriented to the earth. They love gardening. They live very simple lifestyles. They would rather give their hands and arms to help someone in need than give money to them."

According to the pastor, Sacred Heart parishioners are "very proud people. Needing charity smacks of losing one's pride. There are families in this parish who are being helped anonymously by other parish families. It is all done quietly and with no fanfare."

Elaine Pies agreed people seem to come forward in times of extreme need. She said, "Even people who don't have children in school are donating time and effort to it."

Father Fisher has really helped give a new slant on things here, Elaine added. All the couples agreed the parish renewal weekends have been particularly effective.

"We've had over 300 people make the renewal weekends," Father Fisher said. "And it has really changed the parish in terms of hospitality. It is blossoming. I've been told by some that they now come to Sacred Heart specifically because of the welcome they've been given by our 'greeters' on Sunday."

Many in the parish are working to keep teens involved as they themselves once were. Chris Risley, son of Wayne and Shirley, admitted it's not been easy because the parish's religious education coordinator will be leaving. Her husband's job changed with the CBS plant closing and they will be leaving Terre Haute.

But Chris agreed the kids he knows feel at home at Sacred



Heart. "We hosted a coffee and donuts recently and more kids showed up to help than we even contacted."

According to Cecilia Pies, the biggest change she's seen in Sacred Heart's 60 years has been "more people becoming involved in the parish." Though Sacred Heart is definitely feeling the pinch of the country's economic recession, nobody there seems ready to give up. Whatever changes come will be taken in stride with parishioners helping one another face the changes.

Father Fisher claimed he's "never experienced such a pulling together on the part of people in both joy and tragedy. They'll come through every time."



**TOGETHERNESS**—This happy group discussed something that is very near and dear to their hearts—and that is Sacred Heart Parish and its pastor Father Chuck Fisher. The members of this church feel a strong sense of kinship toward each other and are not afraid to show it. Whenever a family of the parish is in need, there is always someone who is more than willing to help out. And this is

all a volunteer effort; no one is being forced to step forward. This parish really pulls together. Standing from left to right are: Wayne and Shirley Risley and their sons Chad and Chris, Elaine and Mark Pies, and Steve Butwin. Seated are: Cecilia Pies between her grandsons Clint, Greg and Zach. To the right of them in the picture is Sue Butwin. (Photos by Fr. Tom Widner)

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# Parents not accountable for all children's actions

by KEVIN McDOWELL

Conventional wisdom of an age usually is encapsulated in short, memorable sayings. Such proverbs are based upon observable, practical phenomena, as noted in this English example: "Children, when little, make parents fools; when great, mad."

While the sentiment is medieval in origin, it is hardly peculiar to one era that children—bless the little devils—have embarrassed their parents in a variety of often unpredictable ways.

One such unpredictable occurrence happened in 1958, frozen here forever in a Brookside Community Center photograph. Parents should not be held accountable for all the mischievous indiscretions of their children, so the mother's identity will not be revealed.

Brookside, as did many similar community centers in 1958, had athletic programs for boys. Brookside drew from the Brightwood and Brookside neighborhoods, from St. Francis de Sales and St. Philip Neri. Two such members of this entourage were the two disheveled brothers sitting in the front row of this, the photographic culmination of the athletic season.

"I never knew this photo was being taken," their mother said as she rummaged through a cardboard carton in search of the long-buried photo. "I was never told that they were supposed to wear clean, white shirts that day because a picture was being taken."

"The first I knew that anything had happened was when one of them said he needed 50 cents. Fifty cents was a lot of money in 1958, so I asked, 'What for?' To pay for the photograph." "What photograph? When was a photograph taken?" Then the story came out. They told me they were supposed to wear white shirts one day because a picture was being taken. They just forgot to tell me."

But even this information did not prepare her for what they brought home.

"When the picture came home, I about died. Look at those two mutts, right smack in the front row! A couple of crumbums!"

"They certainly didn't look like THAT when they left home. They must have played in the creek on the way there, probably followed it all the way to Sherman Drive where they were not supposed to go."

Although the "two mutts" do not recall the particulars of that day, they allowed that their mother's suspicions are probably correct. They often had many adventures along the muddy, twine-covered paths of Pogue's Run, and usually played along—and in—the creek while enroute, usually late, to the community center. Neither would admit that he had gone as far as the forbidden zone, Sherman Drive. An uneasiness in answering this question was noted.

As she moved to the kitchen, the mother added, "What I don't understand is why they put them in the front row, and why right smack in the middle where everyone can see them. Why didn't they at least comb their hair?"

"I would've put them somewhere in the back, out of sight."

In the kitchen of her house, the refrigerator literally is covered with photographs, newspaper clippings, report cards and other memorabilia evidencing the achievements of her nine children, twenty-one grandchildren (currently) and one great-grandchild. Replacement photos and updated articles occur at regular intervals. All are held up by a curious assortment of magnets or by positioning in the natural crevices formed by the 'frig's stripping.

When asked if this photo had ever been similarly displayed, she laughed. "That photo has only been shown to close family members. That picture never made it (to the refrigerator). I wasn't exactly proud of it then. Now I think it's funny, but I didn't then."

Although the photograph had been buried in a box for years, and never shown to anyone but



"close family members," she consented to its being borrowed. It is doubtful that the exhibitors of Tutankhamen's treasures had to make as many assurances of a safe return. It is likewise doubtful that the pharaoh's possessions are more treasured.

"What a couple of crumbums," she said, though her smile betrayed her lack of conviction in this assessment. "You know, they still don't see anything wrong with this."

As for the "crumbums," they indeed are unrepentant. They also hold little stock in John Milton's observation in "Paradise Regained" to the effect that the "childhood shows the man."

I, for one, dress a little better than in 1958, and my brother Bob now combs his hair.

(McDowell, an Indianapolis attorney, is a member of Christ the King parish.)

## Ireland never stops calling to her people who have left

by BRIDGET TYNAN HODGE

The first bishop of Ireland had his day in the sun this week, and I am filled with a longing to walk one more across my land of saints and scholars, or just to sit awhile, watching an evening tide ebb from the sands of Dublin Bay, slowly, as if reluctant to depart. For why, indeed, would it wish to leave such a sweet and gentle little island?

Ah, the pleasures memory brings! How vividly I recall the dear, distant Ireland where I smiled away my childhood—she oft parades through my thoughts, a caravan of people and places, days and nights that pervade my todays with beautiful images of yesterday.

Tired and tender hands reach across these 4,500 miles, calling me back to the castles and cottages, urging me to stroll again the narrow country roads that criss-cross the irregular little land mass in the ocean.

But being Irish is much, much more than cherished memories of peat-fires crackling in late September, or curly-headed lads who dream of being priests and poets; it is, more importantly, a prideful understanding of a rich heritage wrought in pain and faith, and surviving to this day as a testimony to man's love for God and country.

God and country—I find myself unable to separate the two. When reflection takes me to my native land, and I am never far from her, I am reminded that the very essence of my being Irish lies in the struggles of my ancestors to integrate their nationality with Christianity.

Patrick early in the fifth century, but certainly Patrick is acknowledged as the instrument by which Catholic Christianity flourished throughout the country, paving the way for the innovators who structured the Irish Church, among them the great saints, Brigid, her student Kevin, Finian and Edna.

While we have no precise information on our patron saint's origins, many historians regard the "Confessions" as an authentic autobiographical account.

In the "Confessions" Patrick tells us that his father was a member of the Roman British ruling group, Calpurnius by name. As a landowner and an official of the Christian Church, he and his family suffered at the hands of the Irish raiders, with Patrick and two of his sisters taken into captivity for several years. The fate of the sisters is not known, but Patrick later made his escape and returned to his family.

This reunion was not to be permanent however, for Patrick describes thus a vision which altered the course of his life: "I saw in the night the vision of a man whose name was Victorious, coming as it were from Ireland with countless letters. And he gave me one of them and I read the opening words which were 'The Voice of the Irish' and as I read the beginning of the letter, I thought that at the same moment I heard their voice . . . and thus did they cry out as with one mouth: We ask thee, boy, come and walk among us once more."

SO PATRICK returned and brought with him a love of God that shone upon the island, permeating the air with a belief that eventually brought the drice pagan Ireland to her knees in

united devotion to the Father, the Son and the Holy Ghost. It was a faith that neither time nor adversity could diminish, a credence held so dearly that it provoked, some 1,500 years later, these words:

"From the very beginning of its faith, Ireland has been linked with the Apostolic See of Rome . . . On Sunday mornings in Ireland, no one seeing the great crowds making their way to and from Mass could have any doubt about Ireland's devotion." (Pope John Paul II, Phoenix Park, Dublin, Sept., 1979.)

I lived with the Apostle of Ireland from my rising, when 'the dawn, with silver-sandaled feet, crept like a frightened girl,' to the close of the day, for the legacy of Faith that St. Patrick left us became an integral facet of Irish living.

Our saints are as much a part of our history as our heroes—those 'men that God made mad' who fought fiercely and died fearfully so that a flag of green, white and gold could wave so gloriously upon our freedom.

As familiar to the Irish schoolchild as the song of Cuchulain, the adventures of Finn MacCumail and his followers, the Fianna, and the wonderful stories of Tir na n'Og, is the prayer that is sung from every heart when the 17th day of March dawns upon the people of Ireland . . . "Hail, Glorious St. Patrick, dear saint of our isle, on us thy poor children bestow a sweet smile. For now thou art high in the Heavens above . . ."

Yes, we cherish the grey-bearded man in the cloak of green, who responded to "The Voice of the Irish" and died in our midst, leaving us forever faith-filled.

Nowhere is the veneration of a patron saint

more evident than at the annual, bare-footed pilgrimage up the rock-strewn face of County Mayo's Croagh Patrick, to kneel at her summit in prayer . . . Lord, let me walk another mile.

An Irish resident of England, interviewed for a documentary on Ireland, aired by the British Broadcasting Corporation (London) in 1982, observed: "The Irish never actually leave Ireland, for when they go it is always with the intention of returning."

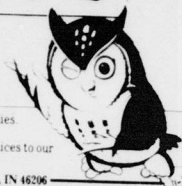
. . . just one more mile, Lord.

## Group objects to series on cable television

PROVIDENCE, R.I. (NC)—A group calling itself Fidelity Forum has threatened to "go to Rome if necessary" to oppose a series of Lenten cable television programs prepared by the Diocese of Providence. The group objects to the series because it includes interviews with anti-war activist Jesuit Father Daniel Berrigan and two controversial theologians, Father Hans Kung and Dominican Father Edward Schillebeeckx. Bishop Louis E. Gelineau of Providence said March 8 that he found the series appropriate for Lent, and diocesan officials said the interviews which Fidelity Forum opposes represent only about 30 percent of the four-part series. The bishop has declined to meet with members of the group about the issue. The series, "Spirituality in '80s," was produced by the diocese from material distributed by the Catholic Telecommunications Network of America, of which Bishop Gelineau is chairman.

THERE IS speculation that Christianity had come to Ireland prior to the arrival of St. Patrick.

# 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, 1406 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## March 18

The Indianapolis Cursillo community invites interested persons to attend an Ultreya at St. Gabriel parish, Indianapolis, from 7:30 to 9 p.m. Prayer, discussion, song and fellowship. Call 271-7650 or 271-9196 for additional information.

The Right to Life of Southeastern Indiana will have a general meeting at 10 a.m., St. Nicholas parish, Sunman. Public invited.

## March 18, 19

St. Vincent Hospital Guild will present the St. Vincent Galettes '83 in the auditorium of Northview Junior High School, Indianapolis. Tickets are \$5 per person and are available by calling Teresa J. Fanning, 255-2815, or Mrs. John J. Farris, 844-0286.

## March 19

The Catholic Alumni Club (CAC) is sponsoring a "Wearin' of the

Green" party from 9 p.m. to 1 a.m. at the Clubhouse in the vicinity of 91st St. and Allisonville Road, Indianapolis. For information call Dan, 842-0655, or Mary, 255-3841.

Ritter High School Parents' Club, Indianapolis, will celebrate St. Patrick's Day with a dinner/dance in the school cafeteria. Dinner begins at 7 p.m. with dancing from 9 p.m. to 1 a.m. Tickets: \$10 per person. No tickets sold at the door. For reservations call Sandy Thorman, 291-4961, or Mary Daehler, 291-1459.

The Ladies Auxiliary of St. Peter Claver will have a "hard times" party at St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, from 1 to 4 p.m. Call Wilhelmina K. Watson, 926-3864, for further information.

## March 19-21

The St. Thomas Singers' Club, Indianapolis, has activities

scheduled as follows: March 19, Crackers Comedy Club, 8 p.m. Call Sarah, 251-2914, for reservations; March 20, Early bird bike trip. Call Sarah for details; March 21, regular monthly meeting at St. Thomas parish center, 7:30 p.m.

## March 20

Lenten vespers will be held at SS. Peter and Paul Cathedral, Indianapolis, at 5 p.m. Msgr. Gerald A. Gettelfinger will be the leader with music by the Cathedral choir. Catholics of the archdiocese are invited to attend.

The faculty and students of St. Mark School, Indianapolis, will present an original passion play at the Keystone Middle School auditorium, 5715 S. Keystone, at 7 p.m. All people are welcome. Pre-sale tickets: \$1; at the door, \$1.50.

The Women's Club of St. Patrick parish, 936 Prospect, Indianapolis, will have a card party in the parish hall at 2 p.m. Admission: \$1.



**PRESENT DAY MEANINGS**—What are these fifth graders doing? Turn to page 18 and learn how they gave modern interpretations to the stations of the cross at St. Joseph School, Shelbyville. (Photo by Susan Micinski)

The public is invited to a card party at St. Roch parish hall, 3603 S. Meridian St., Indianapolis, at 2 p.m.

The last in the series of St. John's Festival of Arts programs will be presented at St. John Church, downtown Indianapolis, at 4:30 p.m. St. John's choir under the direction of John J. vanBenten will present the program.

(Continued on next page)

## Woods offers Montessori training program

**TERRE HAUTE**—Saint Mary-of-the-Woods College will offer a fully accredited, seven-week Montessori Teacher Training Program beginning June 20.

Under the direction of Providence Sister Michaelene Meyers, this program, which focuses on the philosophy and method of child growth and development formulated by the late Dr. Maria Montessori, prepares students for certification by the American Montessori Society. All courses will be taught by certified, experienced teachers. Room and board facilities are available.

This program is divided into an academic and internship phase and supportive courses. Applicants may elect the total program or individual courses. Those completing all three phases and holding a baccalaureate degree will be issued a preprimary credential. Others completing all three phases without a degree will receive a provisional preprimary credential.

For more information about the Montessori program, contact the Director of Summer Sessions, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47876, 812-535-4141, ext. 222.

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## Franklin College sponsors religious news workshop

**FRANKLIN**—"Reporting the News of Religion," a one-day conference sponsored by the Franklin College Journalism Department and the

National Religion Newswriters Association, will be held at Franklin College on Monday, April 18.

Dr. A. James Armstrong, president of the National Council of Churches and bishop of the Indiana Area, United Methodist Church will give the keynote address, "On Keeping One's Cool in the Face of Heat."

Other participants will include: Lee Z. Steele, religion editor of The Blade (Toledo, Ohio); Father Thomas Widner, editor-in-chief of The Criterion (Indianapolis); William Helm, editor of the Indiana Baptist Observer; Bruce Buursma, religion editor of the Chicago Tribune; John Long, religion writer for Louisville Courier-Journal; Robert Friedly, executive director of the Office of Communications, national Disciples of Christ headquarters, Indianapolis; and Stewart Huffman, editor of The Republic, daily paper for Columbus, Indiana.

This conference will also include three workshops and conclude with a panel discussion. The cost is \$10 per person. Make checks payable to Franklin College and return to Journalism Department, Franklin College, Franklin, IN 46131. Call 317-736-8000 for reservations. For further information contact the journalism department at (317) 736-8441, ext. 133.

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# The Active List

The East West Fest, sponsored by Catholic Charities Special Projects Refugee Resettlement Program, will be held from 1 to 6 p.m. at the Knights of Columbus Hall, 1305 N. Delaware, Indianapolis.

## March 21

The Daughters of Isabella, Our Lady of Everyday Circle, will have

their monthly meeting at St. Elizabeth Home, 2500 Churchman Ave., Indianapolis, at 7:30 p.m.

## March 23

Members of SDRC will have a meeting at The Catholic Center, 1400 N. Meridian, Indianapolis, at 7:30 p.m. For information call 894-1634 or 359-7576.

## March 24

A spring style show and card party is scheduled at St. Vincent de Paul parish, 903 - 18th St., Bedford, at 7:30 p.m. Admission: \$3.

## March 24-27

A Christian Awakening for high school seniors will be held at Mount St. Francis Retreat Center, west of New Albany. For reservations call 812-923-8818.

## March 25

The annual fish fry under the auspices of the Women's Club at Holy Spirit parish, 7241 E. 10th St., Indianapolis, will be served from 5:30 to 8 p.m. in the school gym. Adults, \$5; children 6 through 12, \$2.

## March 25, 26

The Association of Religious of the Indianapolis Archdiocese (ARIA) is sponsoring a program entitled "American Economic Issues and Impact on Our World and Third World" at Brebeuf Preparatory School, 2801 W. 86th St., Indianapolis, from 7 to 9 p.m. on Friday and 9 a.m. to noon on Saturday. Jesuit Fr. Theo Mathias will be the presenter.

## March 25-27

A weekend retreat for widows and widowers will be held at Mount St. Francis Retreat Center in southern Indiana. For details call 812-923-8818.

Roncalli High School, 3300 Prague Road, Indianapolis, will

present the musical "Carousel" at 8 p.m. on March 25 and 26 and a dinner theater at 4 p.m. on March 27. For reserved seats and dinner show call Patricia Cunningham, 787-8277 or 787-7738. Dinner show reservations must be made by March 22.

\*\*\*

A Scripture weekend retreat under the direction of Benedictine Fr. Conrad Louis will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

## March 25-31

An Intensive Journal workshop will be held at Kordes Enrichment Center, Ferdinand, Ind., from

March 25 to 29. A directed retreat will be conducted at Kordes from March 25-31. For complete information write Sr. Carita Koch, R.R. 3, Box 200, Ferdinand 47532.

## March 26, 27

A weekend retreat for singles will be held at the Beech Grove Benedictine Center, 1402 Southern Ave. For registration or information call 317-788-7581.

## March 27

The Sacred Heart parish Ladies' Guild, Indianapolis, will have a card party in the parish hall at 2 p.m. Admission: \$1.50.

## Hispanic institute scheduled for Woods

A one-week institute whose aim is a renaissance of joy and hope in the Hispanic American Church will be presented at St. Mary-of-the-Woods College from June 26 to July 1. Sessions will focus on the history, psychology, spirituality and hopes of the Hispanic people.

Presenters include: Incarnate Word Sister of Charity Rosa Maria Icaza, Provincial Councilor for Ministry in her community, speaking on the History of Hispanics and Christology; Father Jose Sanz, a member of the Diocesan Laborer Priest Institute, addressing Liberation Theology and Popular Religiosity; Father Theodore J. O'Keefe, Chicago Archdiocesan Director of Pre-Cana Conferences for Hispanics, discussing Leadership in Hispanic Parishes; and Olga Villaparra, associated with the Spanish Speaking Catholic Commission and the Midwest Institute for Hispanic Ministry, speaking on the Emergence of the Hispanic Woman.

A non-refundable registration fee of \$25 made payable to St. Mary of the Woods College

may be sent to: Sr. Maureen Loomam, S.P., Hispanic Ministry Institute, St. Mary of the Woods College, St. Mary of the Woods, IN 47776 before June 10. Balance of payment which includes room, board and tuition is \$100.

## Three Continuing Education

Unit credits will be available to all participants in the institute, which is sponsored by the Archdiocesan Office of Hispanic Ministry, the Spanish Speaking Catholic Commission of the Midwest Institute for Hispanic Ministry, and St. Mary-of-the-Woods College.

## East West Fest to help incoming refugees

Arriving in this country with only the clothes on their backs, many refugees have made it into the mainstream of life. They drive cars, own televisions and hold down jobs, and come from all walks of life. But they have not forgotten the charity they received when they first came here and are eager to help incoming refugees.

Supporting these newcomers is the East West Fest, an ecumenical event sponsored by volunteers of the Refugee Resettlement Program of Catholic Charities Special Projects. This will be held from 1 to 6 p.m. on Sunday, March 20 in the Knights of Columbus Hall, 1305 N. Delaware.

Refugee volunteers from Cambodia, Laos, Vietnam, Afghanistan, Ethiopia and Russia will cook native foods to be sold at this festival, as well as provide crafts and entertainment. Recipes of these dishes are now being compiled for a cookbook.

Archbishop Edward T. O'Meara will be in attendance at this event.

The proceeds from the East West Fest will help resettle incoming Polish refugees expected later this year. According to one volunteer, these funds are urgently needed to replace federal grant money which is no longer available. In

addition, funds raised will be used for emergency needs of refugees and to help resettle those who are without sponsors.

Tickets are \$2 for adults and \$1 for children accompanied by an adult. They can be purchased at the door. For further information contact Joyce Overton of Catholic Charities Special Projects at 236-1550.

## Deanery to hold program for catechists

TERRE HAUTE—A four-week program called "We believe" . . . The Message to be Shared" will be presented for catechists in the Terre Haute Deanery at the Deanery Religious Education Center during April. Don Kurze, Director of the Religious Education Center, will facilitate this study of the main elements of the Catholic tradition. Special emphasis will be given to helping each catechist understand and structure the message in a way useful for his/her teaching.

Topics to be covered will depend on the interests of the participants but could include the mystery of the one God,

Jesus Christ, The Church, The Life of Grace, Death, Judgment and Eternity, Creation (salvation history), Holy Spirit, The Sacraments, The Moral Life, Mary and the Saints, etc.

Two sessions will be offered: 9 a.m. to 11:30 a.m. on Wednesdays, April 6, 13, 20 and 27; or 7:30 p.m. to 10 p.m. on Thursdays, April 7, 14, 21 and 28. Participants are asked to bring along their teacher manual. Certification credit of 20 hours will be given. Send \$3 fee to: Religious Education Center, 2931 Ohio Blvd., Terre Haute, IN 47803, indicating a.m. or p.m. session desired, or call 812-232-8400 for more information.

## OBITUARIES

† AVIS, Otto J., 69, St. Augustine, Jeffersonville, March 8. Husband of Lucille (Brown); father of Karen Woods and Frank Avis; brother of Harold Avis.

† FILICCHIA, Joseph, 94, Holy Rosary, Indianapolis, March 12.

Husband of Anna; father of Lena Yosha.

† GARTELMAN, Frances, 71, Holy Spirit, Indianapolis, March 9. Wife of Walter; mother of Carol Dillman and Susan Pulley; sister of Mary Bower, Agnes McMillan, Kate Keim and Joseph McCavoy.

† GRUNKMEYER, Rose A., 82, St. Mary of the Rock, Feb. 24. Wife of Frank; mother of Rosella Billman, Florence, Cletus and Virgil Grunkmeyer; sister of Margaret McCabe, Albert and Cletus Gallagher.

† HARPRING, Rose M., 85, St. Mary Rushville, March 14. Mother of Evelyn Heckman, Helen Navarra, Norma Streit, Benno and Norbert Harpring; sister of George and Henry Naderman.

† HEENSTREIT, Mary E., 52, Christ the King, Indianapolis, March 7. Wife of Thomas D.; mother of Anne, Michael, David and Daniel Heenstret; sister of Margaret Schultz, Carol Bauer, John, Thomas, Robert and William Beers.

† LEMMONS, Henrietta E., 83, St. Andrew, Richmond, March 9. Mother of Dorothy Smith, Charles and Joseph Lemmon; sister of Louise Blanken, Clara Raffel and Edward Berkeimer.

† MONGER, Audrey Madelyn, 61, St. Andrew, Richmond, March 4.

Mother of Sharon Crivston, David and Robert Monger, Jr.; daughter of Stella Schroder; sister of Idella Brinkley, Pauline Larkin and Charles Chesnut.

† PUTNAM, Norbert J., Jr. (Doc), 49, St. Jude, Indianapolis, March 4. Husband of Patricia; father of Christine and Laura Stewart, Joseph, Phillip, Randy, Mark, Brian and Danny Putnam; son of Dorothy Putnam; brother of Rita Kopernak, Sandy Althoff, James and John Putnam.

† REICHERT, Geneva, 80, St. Ann, Terre Haute, March 8. Mother of Deneta Britton and Jack Reichert; sister of Ruth Goodlett and Ethel Outsinger.

† RILEY, Steven B., 23, St. Lawrence, Indianapolis, March 10. Son of Charles and Margaret Riley; brother of Carol Shepherd, Robert and Gregory Riley.

† SHOVER, Claude, 94, Christ the King, Indianapolis, Feb. 25. Husband of Rose; father of Marie Outshaw and William Shover.

† TAYLOR, Charles, 75, St. Lawrence, Indianapolis, March 7. Husband of Helen; father of Ruby Farley.

† WEINTRAUT, Arthur N., 94, St. Joseph, Shelbyville, March 4. Father of Martha Thorsburg, Rita Wamsley, Mary Crum, Robert, Francis and Elvin Weintraut.

† WHITE, Gladys (Leyden), 83, St. Mary, Rushville, March 7. No immediate survivors.

† ZEVEN, Abigail A., 81, St. Lawrence, Indianapolis, March 11.

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# Father Czillinger speaks to widowed

by SUSAN MICINSKI

"We have to realize that healing doesn't grow on trees; it takes hard work," stated Father Ken Czillinger, keynote speaker at "Toward a New Beginning," a workshop sponsored by the Catholic Widowed Organization (CWO) and held Saturday, March 12 at Marian College.

Father Czillinger, who comes from Cincinnati and specializes in ministry for the bereaved, geared his speech to those newly widowed and those who have been widowed longer. He stressed that people working with the bereaved must be sensitive to the changes and feelings these people are going through.

"Even if you have experienced the loss of a spouse," he said, "each person has individual differences. If you have not experienced

bereavement, don't try to tell someone who has 'you know how they feel' or 'you know what they're going through.'"

According to this Cincinnati native, when a person is in the midst of suffering, there are two gifts crucial to healing—the gift of information and the gift of presence or support. Father Czillinger asserted that information could concern legal, tax, home repairs or spiritual matters. Support or presence could come from friends, family, the church or others who have experienced a death. "Many times, though, bereaved persons are met with ignorance and lack of support. And this is tragic," he declared.

"A diocese in our day can be a great resource center for the bereaved," explained Father Czillinger. "In my work I often refer people to agencies they never even knew existed. There is no excuse for a parish priest

to be uninformed about available resources. This sin of ignorance is truly a contemporary sin."

This specialist in ministry for the bereaved cited several myths existing about the bereaved. Father Czillinger cited as an example "people frequently think that right after someone dies is the most grief-stricken period for the survivor. This is wrong. Most people are numb when tragedy occurs. It is usually four to seven months later when reality pounds in the loss (a spouse, child or even a job)."

Most people are ignorant of the length of the mourning process, according to the keynote speaker. He stated that friends and family might think a person should be over a loss in a relatively short time. But he stressed that any major change a person goes through, such as

experiencing a loss of spouse, can take from 18-36 months.

The title of the workshop was tied in with Father Czillinger's remarks. "Toward a New Beginning is a moving process," he explained. "When you work through change you're different. You still have the marks of being widowed, but you have grown, too. You move from cursing the Lord to a deeper sense of praising the Lord."

Father Czillinger advised the bereaved to think through the role God plays in a tragedy. He said Catholics could feel more at home with God if they talked honestly with him. "God needs to be approached from where you are," he stated.



**TAKING A BREAK**—Neatha Diehl and Father Ken Czillinger pause for a break at "Toward a New Beginning," a workshop for the widowed held Saturday, March 12, at Marian College. Father Czillinger, a specialist in ministry to the bereaved, delivered the keynote address. (Photo by Susan Micinski)

## UN expresses concern about human rights violations

UNITED NATIONS (NC)—The United Nations Commission on Human Rights in Geneva, Switzerland, has expressed concern about violations of human rights in El Salvador and continuing reports of violence against non-combatants and widespread

repression in Guatemala. By a vote of 23 to 6, with 10 abstentions, the commission approved a resolution that deplored the failure to heed appeals for an end to violence in El Salvador and that said the situation in El Salvador demands that all parties work

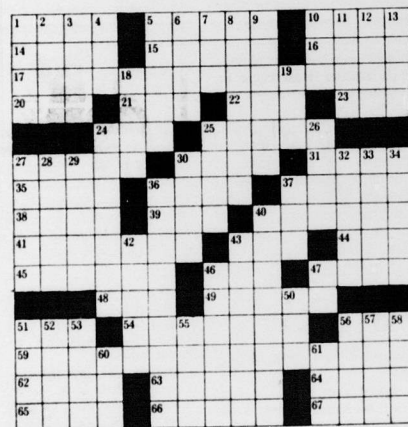
together toward a negotiated settlement. A U.S. official on the commission called the resolution unbalanced because it instructs the Salvadoran government to negotiate to share power with armed groups supported by outside forces. The resolution on Guatemala passed by a vote of 24 to 4, with 12 abstentions, and urged the government to insure that all its authorities and agencies respect the human rights and fundamental freedom of its citizens.

## Child neglect defined in law

WASHINGTON (NC)—A House subcommittee approved legislation to expand the definition of child neglect to include cases in which children born with life-threatening congenital defects are denied food or medical care. The definition was included in a proposed \$23 million bill on child abuse prevention and treatment approved by the select education subcommittee of the House Education and Labor Committee March 9. The Reagan administration had earlier announced regulations to prevent hospitals from denying food and medical treatment to handicapped newborn infants. The American Hospital Association issued a statement calling the regulations "a simplistic solution to a complex situation."

## Pope welcomed back to Rome

VATICAN CITY (NC)—Tens of thousands of people turned out to welcome Pope John Paul II back to Rome March 13 after his first-hand look at what he called the "tensions and sufferings that threaten lives" in Central America and Haiti. In his first public comment on the eight-day, eight-nation trip since his March 10 return the pope told some 50,000 people in St. Peter's Square that he had "sought to give witness . . . above all to show the poor and those who are tried by any suffering the love found in the heart of the church." The unusually large crowd had come to St. Peter's Square for the pope's Sunday noon Angelus prayer and talk in response to appeals to show support for him after the difficult journey.



## Lenten Puzzle

### ACROSS

1. Tardy
5. Slate-like rock
10. Always
14. Deck Tops
15. Subject
16. Westernmost British Isle
17. (With 59-A) From Ash Wednesday to Easter Sunday is a period especially suitable for asking God's forgiveness and blessing
20. Haw's companion
22. Biblical high priest
23. Observe
24. In behalf of
25. Performers
27. French painter
30. Large receptacles
31. Remotely
35. Roman calendar period
36. Merriment
37. Make expiation for sin. (In preparation for this redemptive act, Jesus spent 40 days in the desert)
38. By means of
39. Squal
40. Eric \_\_\_\_\_ Forever
41. Stars and \_\_\_\_\_
43. Motorists' organization

44. Western Scottish river
45. W.S. Porter, short story writer
46. Law degree
47. Cow stable
48. High speed rowboat
49. Consent
51. Possesses
54. U.S. Navy construction men
56. Pair
59. (See 17-A)
62. Big cat
63. Distinctive stripe
64. Boast
65. Bugle signal
66. Endeavor
67. European rabbit

### DOWN

1. Builder's item
2. Hurt
3. Fall to overflowing
4. 19th letter
5. Step
6. Eucharistic wafer
7. G.I. address
8. Front row
9. Paris schools
10. teleost fish
11. Competes
12. Sea Eagle

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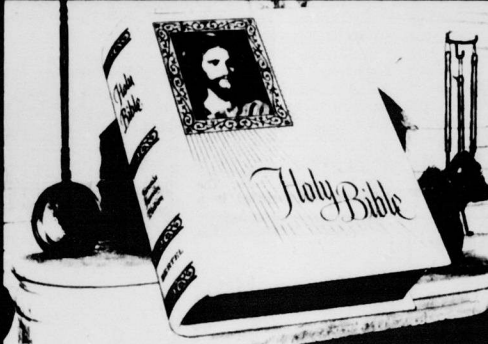


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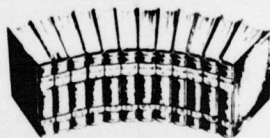
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# YOUTH CORNER

## Passion play to be offered at St. Mark School

by SUSAN MICINSKI

St. Mark School will present "I Know Him By His Touch," a special passion play written, produced and directed by Frank Schaler, the school's music director, on Sunday, March 20 at 7 p.m. at Keystone Middle School.

The story covers the entire passion of Christ from Palm Sunday to his glorious resurrection on Easter Sunday. It is told through the eyes of Jericho, the donkey that carried Christ into Jerusalem.

Students, faculty and parents have combined their talents for this show. According to the director, the junior high students will play all the parts while faculty members work as the stage crew and usher with parents having made the costumes. In addition, two of the eighth grade girls sketched all the scenery while other students painted it.

Schaler said he got the idea for this play from a workshop

he attended last year in Chicago that was for music and liturgy directors. "As far as I know, this is the first time anything like this has been done for children concerning the story of the passion," he stated.

Advance tickets may be purchased for \$1 at St. Mark School or can be purchased for \$1.50 at the door.

St. Joseph School in Shelbyville presented "Living Stations" on Friday, March 11. This updated version of the Stations of the Cross written by Sandy Pomazal, details all 15 stations and relates them to our daily lives.

The play was performed by the fifth and sixth graders while the kindergarten through fourth graders watched and participated in prayer at the end of each station. Although this was the first year for the school, teacher coordinators, Janet Hearne and Martha Spalding, said "they will probably continue to do this from now on."

This presentation makes the stations more pertinent to the children's lives."

Chatard High School will give placement exams for late applicants on Saturday, March 19 at 8:30 a.m. Interested parties should contact the school for application forms.

St. Luke youth will discuss "Euthanasia" on "Lifesigns," the radio show for youth this Sunday, March 20. The program is aired at 11:30 a.m. on WICR 88.7 FM.

CYO will host a junior-senior retreat for high school students from Friday, March 18 to Sunday, March 20. This retreat will offer lessons in Christian community, according to Carl Wagner of the CYO Office.

A CYO Leadership and Service Institute (LSI) will be held Sunday, March 20 at the Indiana Convention Center.



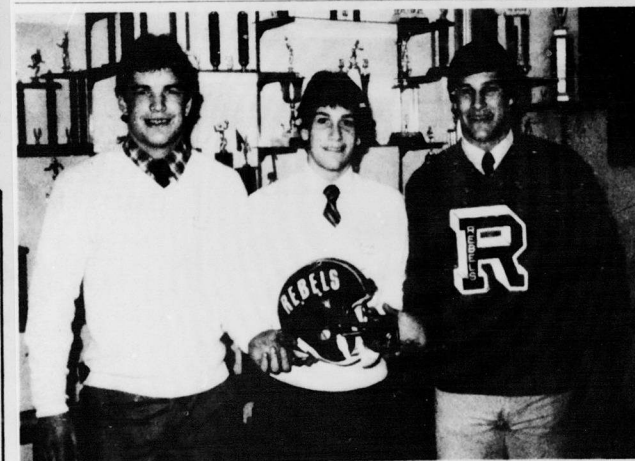
**VICTORIOUS TEAM**—The team from St. Barnabas School became this year's Academic Olympics champions by defeating St. Jude 51-40 in the finals on Saturday, March 12, at Cathedral High School. This competition is similar to the "Brain Game," but is held for elementary school students instead of high school. The members of the team are: seated, 8th graders Tom Watson, Chris Holloran, Mark Heisig, and Pat Corsley. Standing are Mark Corsaro, coach; alternates Kevin Lauck and Cheryl Jacobs; Mrs. Connie Schmidt, coach; and Mrs. Linda Seal, principal. Not pictured is alternate Theresa Lowe. (Photo courtesy Alma Holloran)

This event encourages all adult supervisors to accept and implement the philosophy of the CYO. Scheduled activities include: Mass, speakers and a film. It is mandatory for all CYO supervisors to attend an LSI every two years.

Monday, March 21 is the entry deadline for CYO cadet baseball and junior kickball. There is a fee of \$2.50 per player for baseball and \$1.50 per player for kickball. Both baseball and kickball will start in April. For further in-

formation contact the CYO Office.

For the first time ever, the CYO will hold a co-ed basketball tourney. Scheduled for Saturday, March 26, these games are more for fun rather than competition.



**OUTSTANDING PLAYERS**—Pictured from left to right are Andy Mappes, Kenny Gillum and Greg Corsaro from Roncalli High School who were chosen for the All-Catholic All-American prep football team by the Chicago Catholic newspaper. (Photo courtesy Roncalli High School)

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## Israeli military closes Bethlehem University

**NEW YORK (NC)**—Israeli military authorities March 10 ordered the closing of Bethlehem University, a Vatican-sponsored institution on Israel's West Bank, after student protests during a visit to Bethlehem by former President Jimmy Carter. Christian Brother Thomas Scanlan, vice chancellor of the university, said in New York that it had been closed indefinitely. "The students were protesting the Camp David accords," agreements which Israel and Egypt reached at

Carter's initiative, Brother Scanlan said. Both the Israeli forces and students involved in the protests criticized the university's administration. Students objected to the administration's declining to join in their protest, and the military criticized officials for allowing the demonstration to take place. Israeli authorities closed another college and three high schools in the occupied areas after two day's of protests against Carter's visit.

## Immigration service reconsidering refusal to assist

**MIAMI (NC)**—Immigration and Naturalization Service officials are reconsidering their refusal to assist private social service agencies pay for the needs of about 1,700 Haitians released last year from detention centers. At a hearing in early March Assistant U.S. Attorney Leon Kellner told U.S. District Judge Eugene Spellman, who ordered

the release of the Haitians, that that government was reconsidering its decision not to give to charitable agencies. Among those agencies is the U.S. Catholic Conference, which agreed to care for the Haitians so they would not go on welfare, but did so with the expectation that the federal government would provide some assistance, as did the other agencies.



## TEENS ASK MYRA

## Why can't girl keep baby she tried to abandon?

by MYRA KELLER

Dear Myra:

My friends and I have been talking about the teenage girl who threw away her newborn baby. None of us would have an abortion, but we wouldn't want to do what she did either.

Some of us think she should get to keep the baby, even though she didn't want it at first. Her grandmother will help her so she can finish school and get a job. I know a girl who got pregnant last year and her parents sent her to St. Elizabeth's Home to have the baby. They made her put the baby up for adoption. Wouldn't it be better for the baby to have its real mother?

Providence Senior

Dear Senior:

The trend among youthful unmarried parents today seems to be to keep their babies, rather than to put them up for adoption. But the questions they should consider are: what is best for the child, and what is best for the parents?

The welfare of the child must come first, since he is a totally

dependent person. His physical and emotional health, and his continuing needs, such as food, clothing, and education are prime factors in such decisions. If the parents (or parent, as is often the case) are too immature or too poorly prepared to provide for such needs, they should allow others to do so.

Parents' needs should also be considered. Naturally they feel love for their children. But sometimes they have become parents through a misguided search for love themselves. Having a baby of their own to love will not solve their problem, but rather may intensify it.

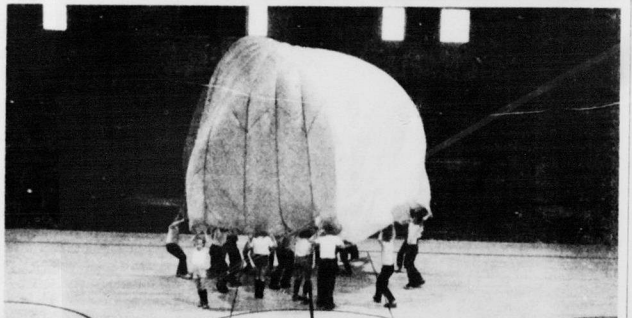
Just because a teenager is physically capable of producing a baby does not mean that he/she is emotionally ready to be a good parent. Aside from the practical consideration of having a job or means to support the child, this is the main reason why a teenage parent would allow it to be adopted. Very young parents may not be mature enough to handle the lifelong commitment which a child brings, especially when they must do it alone.

Biological parents are not the only ones who can love children, as we all know. Many fine prospective parents are waiting for babies to love and raise as if they were born to them naturally. The greatest kindness some teenage parents could do for their babies would be to allow them to be adopted by such people.

Sometimes, as you mentioned, there are grandparents or others who are willing and able to help the young parents to keep their babies. If they are loving and supportive, such people may encourage the parents to grow from their experience into responsible models for their children.

Again, unmarried teenagers' choices for their babies must be made individually, but with thoughtful consideration. And there are others available for good advice: teachers, counsellors, doctors, priests, trusted adult friends.

(Send questions to: Myra Keller, c/o The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206)



LOURDES LOOKS LIKE FUN—Students from Our Lady of Lourdes School take on a parachute in gym class and enjoy being outdoors on a spring day. (Photos by Joe Bozell)



Father Bruce Ritter

almost a command. I always listen very carefully when Marge talks that way. At 61, she's the oldest member of our volunteer community, the resident grandmother of UNDER 21 and a very wise lady—with that special wisdom that comes from raising your own family right down to a passel of beloved grandchildren.

Sure, I said. I'll go downstairs in a few minutes.

It isn't often that I get a chance to speak with the kids anymore. It seems that I'm always off to this city and that—talking to lots of people like yourselves—telling them about the problems of homeless and runaway kids and how I badly need their help. But every so often, a special kid gets called to my attention—like this one.

I went downstairs to the Center. My name is Bruce, I said. I'm Mark, he said. I'm from (he named a large southwestern city). I saw you on TV and had to talk to you so I hitchhiked 2,000 miles. I was afraid to take a plane or bus. He was 19, a good-looking kid, with a lot of black hair falling over a pair of the most watchful blue eyes I had seen in a long time. A slender, coiled-spring body moved restlessly all the time we talked.

I ran away when I was 14, he said. My father and mother were alcoholics. Mark stopped for a moment and looked at me searchingly. I've got to tell you this, he said with a small, rather uncertain smile. If you don't mind, I'd appreciate it if you didn't lay any God talk on me.

He began again. I met this guy. He gave me a lot of affection and a place to live. I needed the affection real bad. He

## WHEELS OF FORTUNE

taught me a lot about sex and, I guess, he put me to work. I didn't mind it so much after a while. I was young and pretty so he sent me out to my customers dressed like a girl—a transvestite. His face twisted a bit. I lived with 14 other boys in this big house. We were all pretty young and pretty scared. He made all of us watch a kid get beaten with a hanger. It was bad. That's what happened when you tried to leave. The next time you're dead.

"I saw you on TV and had to talk to you so I hitchhiked 2,000 miles."

Mark lit his tenth cigarette of the hour. His hands were shaking slightly. When I turned 17 and got some muscles and my beard began to grow, I went butch—I didn't have to wear girls' clothes anymore. Then I got too old and they made me join another group—Man-to-Man. It was a call service. Pretty high-class customers. His voice trailed off. Then they sold me to the Corporation.

He suddenly appeared a lot older than 19. I had a company car and an apartment and took care of the Corporation's clients. They would fly me all over the country. The Corporation had a representative that would take a portfolio of the kids in their stable, both boys and girls, to their clients. We didn't have any clothes on in the photographs. The clients could pick anyone they wanted. I was pretty popular... they would come to my apartment.

"They made me join Man-to-Man—a call service."

Mark named the Corporation. It's one of the Fortune 500. I'm afraid, he said. They don't like you to leave them. I left the car and just started hitchhiking. What can I do? I don't even know if you can help me or would want to. His voice trailed off again. He tried not to cry but couldn't manage it very well.

I can help you a lot, I said. Stay around for awhile. We'll

work something out. I took Mark over to Carl who was the Supervisor-on-duty that night. This is Mark, I said. Let him stay as long as he likes. I grabbed Mark's hand and held it for awhile. Just stay around. I said. You'll be safe here. I'll talk to you tomorrow.

He was gone the next morning. Nobody knows where or why. Probably because he just couldn't trust anybody that much, that soon. I never got a chance to use any God talk on him. I pray a lot for Mark. I don't think he'll come back.

Thanks for helping us love and care for all our kids. This month's group of kids are especially good. We managed to get a whole bunch of them back home. And work on our new UNDER 21 Centers is coming along fine, thanks to you.

Pray for all of us, my kids, and Mark especially. We pray for you daily.

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IN THE MEDIA

# Series about Cleavers depicted real relationships

by JAMES BREIG

Theodore, Wally, Ward and June. And Lumpy and Eddie and Whitey.

You already know who I am talking about if you watched TV in the Fifties. I'm talking about the Cleavers.

Still not clear? How about Beaver Cleaver? How about "Leave it to Beaver"?

The generation of Americans born in the Forties, raised in the Fifties and now raising their own children was avidly interested in the Cleaver family and their weekly adventures in the long-running TV sitcom. That same generation has nurtured a nostalgia for that era—for "Father Knows Best," "Dragnet," "Donna Reed," "Ed Sullivan," "You'll Never Get Rich (Biko)" and "The Lone Ranger."

The icon of that time may be Howdy Doody, but he was only wood. His real-life counterpart (the wooden Pinocchio made human) was Beaver, the boy always getting into scrapes, wondering about growing up, clashing with his brother, being tempted by his friends and facing life with a baseball cap cocked slightly to the south.

Recent TV specials have tried to recapture that time. "Father Knows Best" and "Gilligan's Island" have had updates. And now it is Beaver's turn.

ON MARCH 19, CBS will air a two-hour movie entitled "Still the Beaver." Returning in their



original roles will be Barbara Billingsley as June the mom, Ken Osmond as the duplicitous Eddie Haskell, Richard Deacon as Mr. Rutherford, Tony Dow as Wally and—all together now—Jerry Mathers as the Beaver.

To find out about the original series and the special, I talked

recently with Tony Dow, who began life as Wally Cleaver when he was 12. Do you remember what you were doing in your everyday routine when you were 12? Neither does Mr. Dow.

"It was a way of life for us," he recalled. "It was like going to school. We were up at eight and home at five. There was more discipline, of course, because we had to learn lines besides doing homework. But I can't remember what most of the episodes were about. There were 234 of them. When I see them now, I have no idea what they are about and I'm amazed at how good they are."

Good? It is popular to sneer at those programs. To call the Cleavers, the Stones, the Andersons and the Nelsons images of ideal families which never existed and which gave unrealistic expectations to viewers.

"That's been brought up to me," Mr. Dow said. "They say we were a milk-and-cookies atmosphere with dad in a suit and never upset."

"But if you look at the shows, you see that dad did get upset."

We did not cover outlandish topics like alcoholism or have temper tantrums. We dealt with what kids go through daily, human relationships and the things we go through growing up. My father (in real life) never yelled at me. My friends had parents who never yelled or beat them. So if you were brought up in a family situation that was loving, you could relate well to these shows."

THE FACT that June always wore pearls while housecleaning is often noted. What is not recalled is the true-to-life relationships which existed in the Cleaver home—like the frequent antagonism between the brothers or the foreboding presence of Eddie Haskell, who was a sort of teenage lingo.

"The writers had 11 kids between them," Mr. Dow noted, "so the thrust was toward depicting real relationships that a family has together. And it was done from the kids' point of view. It was the craziness of the adult world as seen through the eyes of a child."

As for Eddie, Mr. Dow rates him with Archie Bunker, Fred Sanford and the Fonz, as "one of the best characters ever created for television."

Comparing "Leave it to Beaver" with "Star Trek" as TV shows which have produced cult followings, Mr. Dow theorized that the dark rumors about the series (that Jerry Mathers had been killed in Vietnam or that Ken Osmond is



ANGELIC MUSIC—Composer Ray Repp has been awarded an Angel Award in Hollywood for a television special on Christmas religious music. (NC photo by Mimi Forsyth)

now a porno star instead of a policeman) arose because "that type of following tends to circulate odd types of stories. But I don't understand rumors at all."

In the special, the Beav' faces all sorts of crises: his father is dead (the actor who played him died not too long ago), he's out of work, his wife wants a divorce and his two sons are bugging him. Does that sound like a nostalgia trip? Mr. Dow says the writers deliberately avoided making the special just a "where-they-are-now" exhibition.

"The characters are interesting on their own," he said, "and this is a valid two-hour movie,

not just a walk down memory lane to satisfy people's curiosity."

After 234 episodes which have rerun daily around the country for two decades, Mr. Dow is permanently identified with his role as Wally, which he finds a mixed blessing.

"I tend to be associated with the show," he said, "but most people who come up to me call me 'Tony' rather than 'Wally.' I can't do anything about it. I've done other shows, but people associate me with the Beaver."

After March 19, he hopes they can continue to do so if the special becomes a series, which could happen if people respond enthusiastically.

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## Holy Year to open (from 1)

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The official program for celebrations in Rome during the Holy Year was not yet released when NC News spoke with Msgr. Frayne on March 15, but he said it will include such events as Friday Stations of the Cross each week in St. Peter's Square and weekly public recitation of the rosary, also in the square.

ALREADY BEGUN before the Holy Year's official opening was a Thursday morning multilingual pilgrims' Mass in St. Peter's Basilica.

Ready for publication by the Vatican is a pilgrim's guide to the Holy Year written in seven languages—Italian, French, German, English, Spanish, Portuguese and Polish.

Papal general audiences, held every Wednesday, will have an added spiritual depth during the Holy Year, with congregational singing and periods of common and private prayer.

More than 150 volunteers will act as "greeters" and "helpers" at St. Peter's. They will be able to help pilgrims in at least 20 languages.

The staff of the Vatican's pastoral office for tourists has been strengthened so that any pilgrim will be able to find a willing ear to listen to his concerns and a ready heart to share them.

A Holy Year as a time of spiritual renewal has its biblical roots in the jubilees observed by Jews at 50-year intervals, when debts were pardoned and slaves were freed. The term "jubilee" itself comes from the Hebrew word "yobel," meaning a ram's horn, which was used to make the trumpet that signaled the beginning of such a time of forgiveness.

When the 1983 Holy Year was announced by the pope last November some skeptics saw it as the Vatican's way to recoup financial losses sustained by the church's central administration over the last several years.

But Archbishop Mario Schierano, head of the Holy Year's central committee, told a recent press conference in Rome, "If it had been for that reason, we wouldn't be celebrating it all over the world simultaneously, something which doesn't serve to bring people to Rome. It is a spiritual event, and it will be celebrated as such."



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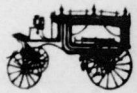
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## VIEWING WITH ARNOLD

# Original 'Sting' better than second

by JAMES W. ARNOLD

It's hard to believe it's been almost 10 years since the original "Sting," a movie built around an elaborate confidence swindle that put a new word into the dictionary. "The Sting" has been imitated, less in the movies than in real life—by various police agencies, investigative reporters (at Chicago's Mirage Bar), and FBI agents in the memorable Abscam operation.

What makes "sting" operations legitimate or moral or at least sympathetic, of course, is that their victims are greedy and usually crooked. They lose tons of money or worse, and a rough sort of justice is accomplished.

Now at last comes a movie sequel, "The Sting II," which is only logical in this era of sequel-mania, especially since the original is currently 11th on the list of all-time moneymakers. Unfortunately, the new movie only makes you realize that 10 years is a long time. Somewhere, somehow, the magic has been lost.

It's not hard to explain why. Instead of Newman and Redford, the sympathetic con artists this time around are Jackie Gleason and Mac Davis, which in terms of charm is like comparing Paris to Boise.

As villains, there were hateful dimensions to Robert Shaw and Charles Durning that the new bad guys, Karl Malden and Oliver Reed, can only caricature. The one plus in the new cast is Teri Garr, as a con

woman of questionable loyalty but undoubted vivacity; Garr, lately, lights up everything she's in.

THE casting is not entirely to blame. The idea isn't as fresh

the second time around, despite a reasonable clever script by David Ward, who won one of the 1973 original's four Oscars (including best film).

The viewer is more conscious of potential trickery, and catches most of the scams before the characters do. Young director Jeremy Paul Kagan isn't as shrewd in taste or timing as the wily veteran George Roy Hill.

And while the production is modestly interesting—it's quite successful in creating an early 1940's ambience with a lot of good background details, and still uses the great Scott Joplin ragtime music—it's nowhere near as much fun.

Missing, for example, are the wonderful old-fashioned transition devices and rotogravure look that gave the first film its distinctive flavor.

It's also true that the motive for the "big con" was more strongly established in the original, in which Redford's friend is killed and he wants revenge, but doesn't "know enough about murder."

Here almost no time is given to developing emotional involvement or understanding. The Davis character is presented as a likeable loser, but generates only a few watts of electricity.

YET ALL this is said realizing the dilemmas of sequel-making. You lose if you repeat yourself, and you lose if you don't. "Sting II" I guess, fails to recapture the crucial subtleties, and too obviously recaptures the broad gags and plot devices—in fact, even piles them up.

Still, it has its moments. If there were no memory to compare it to, it might grade out to a strong B.

There is, for one thing, much less nastiness and "reality." (The first "Sting," set in Chicago, had several killings, prostitution, and other mean edges.)

As before, no honest people ever get swindled, or are even involved, and the main victims—Malden and a crooked cop character—are especially obnoxious. As a rackets boss



**GREEK LOVER**—Raul Julia plays Kalibanos, a Greek who loves his goats as much as he does his denizens outside, endlessly jumping rope in unison and waving American flags. The contemporary television set, in Paul Mazursky's "Tempest," a Columbia Pictures release. The contemporary comedy-drama based loosely on the Shakespeare play also stars John Cassavetes, Gena Rowlands, Susan Sarandon and Vittorio Gassman. Because adultery figures in the plot, as well as some rough language and frank sexual references, the U.S. Catholic Conference has classified the film A-III—adults. (NC photo)

who's repulsive even in his choice of card tricks, Malden suffers the sorts of humiliations reserved for heavies in slapstick comedy. The only violence is in the boxing ring, where (naturally) all the fights, bloody as they seem, are fixed.

Probably the best scam sequence is when Gleason and his pals arrange to take over an entire gym so that fake-fighter Davis can "beat" a tough pug and impress Malden enough to part with his bankroll. Among the gimmicks is a phony Life Magazine photographer who

poses all the "real" gym denizens outside, endlessly jumping rope in unison and waving American flags.

There is also an energetic chase along the Coney Island boardwalk (actually shot in Santa Cruz), although nothing terribly imaginative is done with a concluding ride on the Cyclone. This is, incidentally,

the third recent film to be set in Brooklyn ("Sophie's Choice," "Without a Trace"). Maybe the Dodgers will also come back from California.

(Okay and generally inoffensive underworld comedy-nostalgia; no sex or language problems; satisfactory for general audiences.)

USCC rating: A-III, adults.

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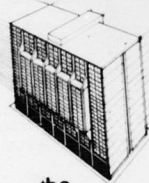
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