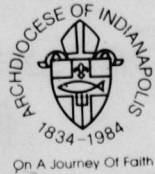


The CRITERION



Organizers gear up for annual appeal; coordinators named

by Jim Jachimlak

Eleven deanery chairpersons and a pastoral campaign coordinator have begun their work in the 1984 Archbishop's Annual Appeal, which will be launched on May 6.

For AAA '84, the fourth such appeal in the archdiocese, the position of archdiocesan chairperson has been eliminated.

The eleven deanery chairpersons are: Robert Aldering, Indianapolis North Deanery; Robert Cook, Indianapolis South Deanery; Kenneth Taylor, Indianapolis East Deanery; Cheryl Kitchin of Plainfield, Indianapolis West Deanery; John Strange of Batesville, Batesville Deanery; Thomas Maxwell of Bedford, Bloomington Deanery; Marvin Ferkinoff of Brookville, Connersville Deanery; Edgar Day of New Albany, New Albany Deanery; Thomas Fetting of Seymour, Seymour Deanery; Charles Etienne of Tell City, Tell City Deanery; and Ron Wallace of Terre Haute, Terre Haute Deanery.

Father William Cleary, pastor of Immaculate Conception Parish in Rushville and dean of the Connersville Deanery, will serve as pastoral coordinator.

Jim Ittenbach, archdiocesan director of development, described the deanery chairperson as "a motivational" instrument, sounding board and coordinator of materials.

Deanery chairpersons work with parish chairpersons to help them plan the appeal at the parish level. They serve as a liaison between the Development Office and the parish.

"It expedites a whole communication system," Ittenbach said. "I can make contact with the 11 deanery chairpersons, who in turn make contact with their parish chairpersons and auditors."

After the appeal begins on May 6, the emphasis shifts from parish chairpersons to parish auditors. They are responsible for gathering results and forwarding them to the Development Office through deanery chairpersons.

Ittenbach said eliminating the archdiocesan chairperson will have little effect on the operation of the appeal. "It's just that we've placed more emphasis on the deanery chairpersons. In essence, we're not really running one big campaign. We're running 158 individual appeals. Each parish designs and implements its own appeal. Each parish caters its methods to the parish structure."

Fetting, in his second year as deanery chairperson, sees himself as "a Johnny-on-the-spot, so to speak, at the local level."

He said the position will involve "working almost daily with parish chairpersons and auditors." It might also involve attending parish meetings "to build enthusiasm." He will examine audits from the parishes and handle any problems or questions that arise. He will also provide equipment, supplies and mailing lists from the Development Office to parish chairpersons.

Fetting also knows the role of the parish chairperson, since this is his fourth year in that position at St. Ambrose Parish in Seymour.

Cook has represented the Indianapolis South Deanery since 1981, but he noted that his interest in the project began when he served on the board of directors of Catholic Social Services in the archdiocese.

He communicates with those at the parish level "to make sure they're not running into any barriers they can't get over."

Cook sees education as another important part of the appeal. "It makes logical sense that if everybody gets behind it, the Catholic community can help itself," he said. "But the people need to be educated about where the money goes."

Ittenbach noted that Father Cleary's role is similar to the deanery chairperson's role. "He acts as a motivational device for parish chairpersons as well as pastors," Ittenbach said. He also serves as a liaison between pastors and the Development Office. "He has been a tremendous inspiration to us and his enthusiasm has become contagious in our office."

Father Cleary has attended deanery meetings where plans were made for the campaign, and has sent letters to all pastors in the archdiocese. "More than anything else," he said, "my role is to encourage and support, to help motivate."

He noted that most of his work will be completed before May 6, when the appeal itself begins.



ON THE JOURNEY—Father Benet Amato, a monk from St. Meinrad Archabbey, Father Robert Borchertmeyer, pastor of St. Charles in Bloomington and Father Francis Eckstein, pastor of St. Vincent de Paul in Bedford, lead a pilgrimage through the campus of Indiana University in Bloomington. The pilgrimage was part of the Holy Year celebration organized by the parishes in the Bloomington deanery. (Photo by Rick Cain)

Holy Year celebration held in Bloomington

by Richard W. Cain, Jr.

The Bloomington deanery marked its celebration of the Holy Year Saturday, March 30, with a scripture service, followed by a pilgrimage and vespers service. The Bloomington celebration also brought to a close a series of deanery celebrations across the archdiocese which began last October in Tell City.

At the heart of each deanery's celebration was the Word of God, says Father Stephen Jarrell, director of the Office of Worship. The exact form of the celebrations varied from deanery to deanery, ranging from a special Mass to vespers, penance and Word services. Two

deaneries, Bloomington and Tell City, also held formal pilgrimages where people walked together to the designated Holy Year church in their deanery.

Following each celebration was a reception to emphasize the connection between prayer and fellowship which is at the core of the Holy Year theme of reconciliation. "To combine the two was a very good thing," says Father Jarrell. "For many of the parishes, it was the first time they had been involved in planning something on such a large scale."

Attendance also varied from deanery to deanery. "In most places we had moderate to larger crowds," he says. "We had very good attendance in terms of clergy." An estimated 200 people attended the final celebration in Bloomington.

"We were striving by sign to offer a fitting response to the invitation of our Holy Father," said Archbishop Edward O'Meara in his homily during vespers at St. Paul's Catholic Center. He said John Paul II had two reasons for designating this

(See HOLY YEAR on page 2)

Higi to be Lafayette bishop

WASHINGTON (NC)—Pope John Paul II has named Msgr. William L. Higi of Lafayette as the new bishop of the Lafayette Diocese.

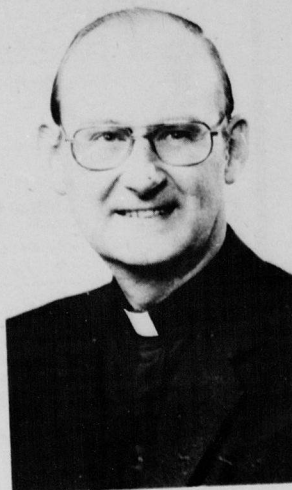
The appointment was announced April 10 in Washington by Archbishop Pio Laghi, apostolic nuncio to the United States.

Bishop-designate Higi, 50, was vicar general of the diocese and was named its administrator after the death of Bishop George A. Fulcher of Lafayette Jan. 25. A native of Anderson, Msgr. Higi attended Our Lady of the Lakes Preparatory Seminary in Wawasee, and Mount St. Mary Seminary in Cincinnati. He also holds a graduate degree in education.

He was ordained a priest in Lafayette on May 30, 1959. In 1962 he was appointed secretary to Bishop John J. Carberry of Lafayette, who later became archbishop of St. Louis.

Bishop-designate Higi served as secretary of the diocesan liturgical commission, vice chancellor of the diocese and later chancellor.

Msgr. Higi will be consecrated bishop by Archbishop Edward O'Meara on June 6. It will be Archbishop O'Meara's first episcopal consecration.



Bishop William L. Higi

Looking Inside

Jerry Fiteau continues with the second part of his series on the priest shortage in the U.S. on page 4. Two additional stories on how dioceses are making use of Religious women and lay people to keep parishes functioning are on page 6.

A conference on religion and politics was held in Indianapolis recently. Read about it on page 13.

St. Charles Parish in Bloomington has a library you wouldn't believe. Turn to page 15.

Cardinal Bernardin will be seen on cable outlets during Holy Week. Turn to page 18 to find out how to tune him in.

the CRITERION

Vol. XXIII, No. 27 — April 13, 1984
Indianapolis, Indiana

Speaker blames British for violence in Northern Ireland

by Susan M. Micinski

"Anyone living in the northeast corner of Ireland who criticizes the regiment is thought to be giving comfort and aid to terrorists," stated Charles E. Rice, a professor of law at the University of Notre Dame who discussed "Law in Northern Ireland and its Impact in America," one in a series of three lectures sponsored by the Irish Northern Aid Committee, Indianapolis and in conjunction with the Irish American Heritage Society and the Ancient Order of Hibernians. "If you criticize the legal system, you are really suspect."

Presented in cooperation with the IUPUI Progressive Student Union's fourth annual Social Awareness Week, the lectures were aimed at informing people about the current situation in Northern Ireland and possible courses of action to take.

Rice, who has traveled several times to the six counties of Northern Ireland and who was a member of the Irish-American Unity Conference delegation to Ireland from Oct. 25 to Nov. 4, 1983 which promotes unification of Ireland, believes that peace will never be achieved in this area as long as the British remain. He alleged several ongoing injustices attributable to the British.

"The murderous use of plastic bullets by the security forces against unarmed civilians has been abundantly documented," continued Rice. "The European Parliament has called for their abolition and British Home Secretary William Whitelaw refused to authorize their use against rioters in Liverpool and elsewhere in England because they tend to cause 'death and serious injury.' Since the beginning of 1981, 14 persons have been killed by plastic bullets, including seven teenagers, five of whom were younger than 15; scores have been seriously injured. Yet the use of those bullets against Irish civilians continues."

IN ADDITION, "a person suspected of a scheduled (terrorist) offense can be arrested on suspicion, without a warrant, and can be held without charge for up to seven days," continued Rice. "He has no right to see a lawyer until after 48 hours, and a police officer may be present during the interview with his lawyer."

So, what happens according to Rice,

once charged, the suspect can be held on remand for two years without bail. After that, he is brought to a Diplock court, a court where trial by jury is denied and named after a Lord Diplock who devised the system, that has a conviction rate of 93 percent. It is here that sentences carrying a disproportionate severity against Catholics are doled out.

"I'm not giving you anyone's propaganda," claimed Rice, "this is the way it is. This has all been documented by priests working there, and I'll rely on what they're saying."

These clergy include Fathers Des Wilson, who runs a community house in the Ballymurphy section of West Belfast; Denis Paul, who convinced the families of the 1981 hunger strikers to end the strike after 10 strikers had died; and Raymond Murray, who has exposed many of the abuses of the legal system. All three agree that "it is inevitable that the British are intending to provoke a civil war."

RICE TOLD AN attentive audience that history plays an important part in discussing the situation in Ireland. "Ireland, a country only the size of Connecticut having a population double the size of Indianapolis, has never been divided," he said, "but it has been oppressed for seven centuries. Back in December of 1918 the majority of Ireland's population voted in favor of independent rule, and they are still trying to achieve those ends."

One of the impediments to useful discussion in this country of the Northern Ireland problem "is that the media in the United States gets all its information from the British Information Services—there is no Irish Press Service," contended Rice. "The British in Northern Ireland are described as 'peacekeepers' while the violence in the region is caused by Protestant and Catholic 'terrorists' with the primary blame resting upon the Provisional Irish Republican Army (IRA)."

"I'm not saying I agree with the violence used, but I don't think the country will turn into a blood bath or go to hell if England leaves," Rice continued. "It must be recognized that the violence is a result of intervention of a third party—the British—and the oppression the Irish have suffered all these years."

RICE CONCLUDED by telling the audience that Irish-Americans must put pressure on the U.S. government, which in

turn must put pressure on the British government. "We ought to be thinking about setting a date for British withdrawal."

Seamus Metress, professor of political science at Toledo University addressed the hunger strike issue in his speech, "Hunger Strike: the Final Struggle."

In his introductory remarks, Metress explained how the hunger strike was originally an Indo-European method of fighting. "It is widely associated with Ireland because of its use by the IRA," he said. Although the practice of hunger striking came to the forefront thanks to several hunger strikers of the 1970's, such as Bobby Sands, the first hunger striker to die was Tom Ash in 1917.

But regardless of when the practice was employed from 1917-1981, Metress contended that all hunger strikers have three things in common. "First, they did not recognize legitimate British rule," said the political science professor. "Secondly, they considered themselves political prisoners who should have the same rights as POWs. And lastly, they were using the only weapon they had left to fight back with."

Hunger striking, according to Metress, "came about as a direct result of British rule which also caused high unemployment and denial of voting rights for many Irish people. There is a misconception that the IRA dictated this to the prisoners. This is false. They said this would detract from the war effort. There were no IRA godfathers orchestrating things on the outside."

Holy Year is grandest celebration of all

by Richard W. Cain, Jr.

We love to celebrate. It's part of our nature. We celebrate our births, our marriages, our country. We celebrate heroes, harvest and the coming of spring.

But it is in Christ that our impulse to celebrate finds its biggest outlet. We celebrate our saviour's birth, his circumcision, his passion and resurrection. In Pentecost we celebrate the indwelling of his spirit in the Church, the first fruits of his harvest of souls. We celebrate his mother and his most heroic followers, the saints.

Often what we celebrate is with us all the time. But we find that it is too easily taken for granted, so we designate a special moment to rekindle our awareness and appreciation for such continuing gifts as our life, marriages, country and, most importantly, our salvation in Christ.

In a sense, the celebration of the Holy Year is the celebration of celebrations. As Father Stephen Jarrell, director of the Office of Worship, points out, a Holy Year is to all years what a feast day is to a single year. "Through these special celebrations the whole of existence is placed before our eyes."

The Holy Year, also known as the Year of Jubilee, has been celebrated in the Catholic Church since 1300. It is celebrated every 25 years and on special occasions such as at the close of Vatican Council II (1965). It resembles the Old Testament Jubilee (Leviticus 25:8-17) in which every 50 years the Hebrews were supposed to celebrate a year of perfect rest, emancipate their slaves and restore all hereditary property. Since 1500 celebration of the Holy Year has been extended to the whole world during the year following the Holy Year, and certain churches in each diocese are designated for visitation.

At the heart of the Holy Year is "an invitation to come to Rome and its churches, the center and roots of our faith," says Sister Marsha Speth, pastoral associate at St. Agnes in Nashville. "Pilgrimage is an act of prayer. It symbolizes our unity and solidarity as a people. We're on a journey together."

This particular Holy Year has been given the title "Jubilee of the Redemption." John Paul II designated this year a Holy Year to celebrate the 1500th anniversary of our redemption in Christ. "It's an urgency he feels that the key events of the gospel, the dying and rising of Jesus

Christ, be lived all the more fully in our lives," says Father Jarrell.

In his letter announcing the Holy Year, the pope reminded the members of the church "that their privileged condition is not attributed to their own merits, but to a special grace of Christ. If they fail to respond to that grace in thought, word and deed, not only shall they not be saved, but they shall be the more severely judged."

This sense of urgency, has been quickened by the approaching end of the Millennium. "The pope has a keen awareness of eschatology (the end times)," says Father Jarrell. "As we approach the year 2000, all these images of ushering in the Kingdom (of God) are brought to bear."

The celebration of the Holy Year gathers up all the essential elements of Christian life, the call to renewal, the emphasis on God's grace offered through the Church and its sacramental life, the movement through death to life and the idea of the pilgrim Church, and the hope which calls us to be reconciled with one another in justice and peace.

"Besides," adds Father Jarrell, "it's fun."

Holy Year (from 1)

Holy Year. First, the pope wanted Catholics to intensify their focus on the paschal mystery, the fact that Christ in his death and resurrection destroyed our death and restored our life. Second, he wanted to deepen their awareness of the constant need for reconciliation between themselves and God and among one another.

Archbishop O'Meara also asked all to pray for the pope's intentions, for a greater awareness of the paschal mystery and for

greater freedom throughout the world to express one's religious beliefs in the light of one's conscience.

The need for reconciliation formed the focus of the Bloomington celebration, according to Father Myles Smith, pastor of St. John's in Bloomington, who led the planning of the celebration. "I would like to see a better understanding of what it means to be a reconciling people which is not only part of the sacrament of reconciliation but should be a part of our daily lives."

The celebration began with a scripture service at St. Charles in Bloomington. During the service the people were invited to list the ways in which they were enslaved to sin and needed to be reconciled. Sister Marsha Speth, pastoral associate at St. Agnes in Nashville, discussed a number of cultural enslavements which prevent a wholehearted response to Christ—business, fear of hearing and speaking the truth and the sense of self-importance that causes one to dismiss those who are not seen as useful.

Afterward, the people renewed their baptismal vows, placed their lists in a bonfire and began their pilgrimage to St. Paul's a mile and a half away. There they were met by Archbishop O'Meara acting as the symbol of Christ's unity bringing the deanery together. He then joined them in vespers.

Cathedral of Ss. Peter and Paul

Meridian at fourteenth street

(Take Exit 113 off of I-65 north to Meridian Street)

April 15
Palm Sunday
11:00 a.m.

- Blessing of palms with procession
- Proclamation of St. Matthew's Passion
- Eucharist
- Archbishop Edward T. O'Meara will preside and preach
- Cathedral Choir 4:00 p.m.
- Sesquicentennial Music Series Concert "Suzuki and Friends"

April 17
Chrism Mass
7:30 p.m.

- Blessing of Oils
- Renewal of Priestly Commitment
- Eucharist
- Archbishop O'Meara will preside and preach
- Special Archdiocesan Choir

April 22
Easter Sunrise Service
6:00 a.m.

- Lighting of New Fire
- Scripture Readings and Music
- Initiation Ceremony
- Eucharist
- Archbishop O'Meara will preside and preach
- Cathedral Choir

Easter Day Mass
11:00 a.m.

- Msr. Gerald Gettelfinger will preside and preach

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BEGINNINGS OF BANNERS—Parishioners of St. Columba in Columbus cut material which was sent to parishes that expressed interest in making banners for the sesquicentennial celebration June 3. The group includes (from left to right) Marty Doll, Cassandra N. Peck, Anne Grayson, Marge Pongracz, Barb Broering and Betty Sandhage. In the other photo, are (left to right) Becky Gettelfinger, Joe Exline, Dorothy Gettelfinger, Father Paul



Sweeney and Bev Parker, of St. Mary of the Knobs, Floyd Knobs, waiting to get down to the serious business of banner making. St. Mary of the Knobs, the oldest existing parish in present archdiocesan boundaries, was the first parish to voice its interest in making a banner. (Photos by Dick Grayson and Cassandra Peck)

Pope makes changes in top Vatican personnel

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—In a major reshuffling of top Vatican personnel, Pope John Paul II has named a U.S. priest to direct Vatican communications and has named a black African cardinal to head the key post of head of the Vatican Congregation for Bishops.

The changes, announced April 9, also include increased responsibilities for Cardinal Agostino Casaroli, secretary of state, who was made the pope's representative in his role as head of state of Vatican City.

Msgr. John Foley of the Philadelphia Archdiocese, editor of the archdiocesan weekly, *The Catholic Standard and Times*, becomes president of the Pontifical Commission for Social Communications, a post vacated by Polish Archbishop Andrzej Deskur, who resigned for reasons of health.

The 60-year-old Archbishop Deskur, still hampered by a stroke suffered in 1978, was named president emeritus of the communications commission and a consultant to the church's Secretariat of State.

The Vatican announcement also said that Msgr. Foley, 48, would be ordained an archbishop.

Cardinal Bernardin Gantin, a 62-year-

old native of the African country of Benin, was transferred from his post as president of the Pontifical Justice and Peace Commission, which he had headed since 1976, and becomes prefect of the Vatican Congregation for Bishops, which supervises the appointment and activities of bishops in most of the world.

The shifts in personnel included resignations of several curial department heads who had been in office for five years, a policy called for by Pope Paul VI in his reform of the Curia in 1967.

In addition, some officials resigned for reasons of age or health. Among those who resigned because of health was 72-year-old Archbishop Jean Jadot, prosecretary of the Vatican Secretariat for Non-Christians since 1980. Archbishop Jadot, who was apostolic delegate to the United States from 1973 until 1980, said he intends to return to his native Belgium where he hopes to be involved in pastoral ministry.

To free Cardinal Casaroli for his new role, two of his posts were transferred by the pope. Cardinal Agnelo Rossi replaces him as president of the Administration of the Patrimony of the Holy See, and Cardinal Sebastian Baggio takes over his post as president of the Pontifical Commission for the Vatican City State.

Cardinal Rossi and Cardinal Baggio resigned their previous posts because of the five-year expiration of their terms. Cardinal Rossi was prefect of the Vatican Congregation for the Evangelization of Peoples and Cardinal Baggio was prefect of the Vatican Congregation for Bishops.

The Vatican press office said the pope had conferred on Cardinal Casaroli "the high and special mandate" to represent the pontiff in the affairs of Vatican City State.

Vatican sources said that it was too early to predict what his new responsibilities would be. In a letter released by the Vatican on April 9 and dated April 6, the pope commissioned Cardinal Casaroli to his new role and noted that the existence of the Vatican City State guarantees to the Holy See "independence from every earthly power."

Replacing Cardinal Gantin as head of the justice and peace commission is 61-year-old Cardinal Roger Etchegaray of Marseilles, France.

Cardinal Opilio Rossi, 74, resigned at the expiration of his five-year term as president of the Pontifical Council for the Laity and has been named head of the Commission of Cardinals for the Pontifical Shrines of Pompei, Loreto and Bari. The three are located in Italy.

Replacing him as head of the laity council is 63-year-old Argentine Cardinal Eduardo Pironio.

Cardinal Pironio resigned at the expiration of his five-year term as prefect of the Vatican Congregation for Religious and Secular Institutes. He is replaced by Archbishop Jean Jerome Hamer, a 67-year-old Belgian who had been secretary of the Vatican Congregation for the Doctrine of the Faith.

Cardinal Giuseppe Casoria, 75, has resigned for reasons of age from his post as prefect of the Vatican Congregation for the Sacraments and Divine Worship. Plans call for the congregation to be split into two separate ones. Both will be headed by Archbishop Augustin Mayer, a 72-year-old German Benedictine, who had been secretary of the Vatican Congregation for Religious and Secular Institutes.

Archbishop Francis Arinze of Onitsha, Nigeria, was named to replace Archbishop Jadot as head of the Vatican Secretariat for Non-Christians. He is 51 years old.

Archbishop Dermot Ryan of Dublin, Ireland, replaces Brazilian Cardinal Agnelo Rossi as head of the Vatican Congregation for the Evangelization of Peoples.

Also resigning for reasons of age was Cardinal Giuseppe Paupini, head of the Apostolic Penitentiary, which oversees church practices regarding confession.

He is replaced by Archbishop Luigi Dadaglio, 69, who had been secretary for sacraments in the Vatican Congregation for Sacraments and Divine Worship.

Three secretaries of Vatican congregations were also named by the pope. They were:

—Archbishop Vincenzo Fagiolo of Chieti, Italy, secretary of the Vatican Congregation for Religious and Secular Institutes.

—Hungarian Archbishop Lajos Kada, apostolic nuncio to Costa Rica and El Salvador, secretary of the Vatican Congregation for the Sacraments.

—Msgr. Alberto Bovone, under-secretary of the doctrinal congregation, was promoted to congregation secretary and will be ordained an archbishop.

Letter from the archbishop

April 9, 1984

My dear Family in Christ:

Annually, I am pleased to take advantage of this opportunity to extend to you my appreciation for the splendid way in which you encourage and support the priests of our Archdiocese and myself. Each one of us who exercises in the Church the unique role that is ours through the Sacrament of Holy Orders is grateful to you for the many ways, both large and small, by which you affirm us in our ministry with your love and prayers.

As you participate liturgically in the life-giving mystery of the death and resurrection of our Saviour throughout Holy Week, I invite you to reflect on the important role that the Institution of the priesthood plays in your life as a Catholic Christian. Hopefully, you will find that you have been immeasurably enriched by the experience of the Sacramental presence of Christ that the priest brings to you. I also hope that you have been encouraged to become ever more actively involved in the life of your parish family, and that you have been challenged to grow in Faith, Hope and Love.

This year, once again, the entire amount that you contribute on Easter Sunday, will be used to recruit and educate priests for our future as well as for the continuing education and personal development of the priests who already serve you. As our local Church moves into the years that lie ahead, it will be important for us to have priests with specialized training in the fields of Theology, Ethics, Sacred Scripture, Liturgy, Canon Law and others. The expertise of those trained in these areas will help us to meet the challenges and achieve the promise that the future holds. Your Easter contribution will help to make these advanced education opportunities available.

At the Chrism Mass in the Cathedral on Tuesday, all my brother priests and I will once again renew our commitment to be the spiritual leaders that you deserve, and your parish priest will renew that commitment in your presence at the celebration of the Lord's Supper on Holy Thursday. Forgive us our failings and continue to give us your supportive love and prayers.

May the Risen Saviour bless each of you throughout the Easter season.

Sincerely yours in Our Lord,

+ Edward T. Chinea

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

Widner to leave editor's post

Archbishop Edward O'Meara has accepted the resignation of Father Thomas Widner as editor-in-chief of *The Criterion*. The resignation is effective June 30.

Father Widner, editor since 1976, cited personal reasons for the resignation. "I have accomplished all I can with *The Criterion* with the limitations of my background and training for the job," Father Widner said. "I am ready to move on to a new assignment."

Father Widner was appointed associate editor of *The Criterion* in August, 1975. In October, 1976, he became editor and general manager succeeding Msgr. Raymond Bosler who held the position since 1947. During Father Widner's service *The Criterion* moved twice—in 1978 from its headquarters on Georgia Street next to St. John's Rectory to the former Latin School at Holy Rosary Parish. In 1982 *The Criterion* again moved—this time to the Catholic Center.

A complete modernization of phototypesetting equipment and computerization of services was begun during Father Widner's years as editor. In 1981 *The Criterion* was cited for general excellence as a diocesan newspaper by the Catholic Press Association. In the same year it received the CPA's award for Best Campaign in the Public Interest for its coverage of local attempts to integrate the Riveria Club.

Free concert held at cathedral

Hidetaro Suzuki, musical director for Cathedral Arts sponsored "Suzuki and Friends," will direct 16 other musicians in a free concert to be held on Sunday, April 15 at SS. Peter and Paul Cathedral. It is the second program in a three-part musical celebration of the archdiocese's sesquicentennial.

Featured selections in the concert will include: Bach's Trio Sonata in C minor, Mozart's "Eine kleine Nachtmusik" and Tomasi's Fanfare Liturgies.

Priest shortage can be an opportunity rather than a problem

by Jerry Fliteau
Second of three parts

"Part of the thing with the shortage of priests is that people become the church, they become involved," said Sister Kay Fernholz.

"There is a shortage, it's true. But in the long run it has caused our lay people to be more involved in the running of the parish. I think that's great," said Father Carmen Petrone.

Sister Fernholz, a School Sister of Notre Dame for 25 years, is pastoral administrator of St. Mathias Parish in Wanda, a tiny Minnesota town 60 miles south of New Ulm.

Father Petrone, ordained 10 years ago, is pastor of four parishes, in four different counties, in rural southeastern Indiana.

Amid predictions of drastic declines in the number of U.S. priests, people like Father Petrone and Sister Fernholz see the situation as not just a problem but an opportunity.

"It's made us involve deacons, Religious and lay people more, and that's very good," said Father Philip Behan, chancellor of pastoral affairs in the Diocese of San Bernardino, Calif.

More and more dioceses across the country are being challenged by the problem-opportunity of the priest shortage, and they are approaching it in a variety of ways.

Especially in vast parts of the South, Midwest and West—"town and country" America where parishes are small and usually served by only one priest—the shortage has begun to mean parishes without a resident pastor.

Between 1978 and 1983 the number of such parishes jumped 34 percent across the nation, from 687 to 919. And the trend is

expected to continue, if not accelerate, as dioceses lose more priests.

It is forcing bishops to find new ways to run parishes.

Dr. Lewis Barbato, a psychiatrist who has been a permanent deacon since 1978, last year became the first permanent deacon to be named administrator of a parish in the Denver Archdiocese.

"Through their professional training and training in the diaconate, that is going to happen more and more," said Father Marcian O'Meara, director of the Denver archdiocesan permanent diaconate program.

In Portland, Ore., last year, Archbishop Cornelius Power sent instructions to his priests on selecting and training lay leaders to celebrate a Liturgy of the Word and Communion service for Sundays when no priest would be available to celebrate Mass. Because of the shortage of priests in the archdiocese, he said, it was happening more frequently that a priest absent from his parish because of illness or vacation could not find another priest available to substitute for him.

THE DIOCESE OF Wheeling-Charleston, W. Va., started a formal program in 1981 "to train lay persons and Religious to do full-time pastoral ministry." Linked with the diocese's training for permanent deacons, the four-year program plans to graduate its first class of seven people this year.

Undoubtedly the decreasing number of priests has helped precipitate the growth in many such ministries. Yet a good number of them would have grown anyway if there were no priest shortage. For the theology of lay ministry now is rooted in the documents of the Second Vatican Council, which preceded the decline of priests.

James Murray of the Chicago archdiocesan Office for Divine Worship summarized it succinctly when he said, "Ministry flows from the parish community. We shouldn't think of lay ministers as taking chips off the ministry of the priest. The priest is a chip off the community, not the other way around."

The Indianapolis Archdiocese, where Father Petrone lives, last year established a five-year plan to deal with an expected loss of 26 priests over that period. It projected that the average priest in the archdiocese would be serving nearly 1,600 Catholics by 1987, almost 25 percent more than in 1983. Among key provisions in the plan were parish clustering and the possibility of placing a non-ordained "pastoral minister" in some parishes without resident priests.

THE DIOCESE OF New Ulm, where Sister Fernholz works, has five parishes headed by nuns. A priest, usually from a neighboring parish, is canonical pastor, but Bishop Raymond Luckner of New Ulm prefers to call him the "sacramental minister." The priest comes in each weekend and possibly once during the week for Mass and other sacramental needs, but the resident pastoral administrator is in charge of the parish council and committees, finances, religious education, bringing Communion to the sick, and other tasks of ministry and leadership usually given to a pastor.

The Diocese of Superior, Wis., which recently announced a parish clustering plan affecting some 80 communities, has a nun as pastoral administrator of one parish and its mission church and nuns as pastoral assistants in three other parishes.

Bishop Michael McAuliffe of Jefferson City, Mo., has two nuns—Daughter of the Precious Blood Sister Kristin Roth and Dominican Sister Carol Kopf—in their second year as pastoral administrators of parishes.

Another two parishes in his diocese without resident priests have or have had lay persons as pastoral ministers, he said. The difference is that a pastoral administrator is in charge of the parish, while a pastoral minister is an assistant to the pastor.

The priest shortage in his diocese is not yet so severe that people do not have a priest for Mass on Sunday, although "we'll see that down the road for sure," said Bishop McAuliffe.

"But it's not just a Sunday situation, it's (a question of what happens) when people are left without leadership."

He said a diocesan program of adult education and renewal called Our Journey in Faith has brought "tremendous numbers of lay people who are really involved in the church." The program emerged from a study in the diocese which showed that the three main things people were looking for in the church were spiritual renewal, shared responsibility and adult education, he said.

Twining two parishes under one priest-pastor, with a lay pastoral administrator ministering to most of the needs of the second parish, is a way of handling matters when one goes from two priests to one.

"Parish clustering" or "area ministry" seems to be an increasingly popular way of going from three priests to two or from four to three in larger towns.

Bishop Thomas Murphy of Great Falls-Billings, Mont., announced such plans this year for both the large towns in his diocese.

In the Great Falls area, he said the 15 parishes and one campus ministry will be combined into three "clusters" which will share their pastoral resources. In the Billings area, the 11 parishes will continue to exist but will be grouped into four "pastoral communities" which work together to share resources and plan together to meet expected growth in the area.

Bishop George A. Hammes of Superior announced a clustering plan this year that will affect some 80 communities and 30 to 50 priests in his diocese. Already 45 pastors serve more than one parish in the diocese, he said.

Bishop Luckner said the New Ulm Diocese has one cluster, which he prefers to call an "area ministry."

But he warned that clustering is "very difficult" and requires "priests and staff who can be very tolerant of a lot of differences."

(Next: Challenging church thinking on priesthood.)

WASHINGTON NEWSLETTER

Catholics turn to several forms of tax resistance

by Cindy Wooden

WASHINGTON (NC)—Though the penalties can be stiff, tax resistance by conscientious objectors to the nuclear arms race or to Central America policy may reach a new peak this tax season, particularly within the Catholic Church.

"The Catholic Church... is far ahead in the resistance movement," said Karl Meyer, a war tax resister for more than 20 years who began withholding taxes while a member of a Catholic Worker community.

Other Catholics have also been visible in the resistance movement, including Archbishop Raymond Hunthausen of Seattle and several other priests across the country.

According to Meyer, war tax resistance

peaked during the Vietnam War but has received new momentum during the administration of Ronald Reagan. "(President Jimmy) Carter was perceived as having sensitivity to arms control," Meyer said. "Reagan is perceived as going in the opposite direction."

Meyer also said the increase in Catholic tax resisters comes from a "feeling of passion and outrage at ongoing U.S. intervention in Central America," particularly after the 1980 murders in El Salvador of Archbishop Oscar Romero of San Salvador and the four American churchwomen.

Methods of tax resistance vary from simply not filing a return or paying only part of the estimated tax to claiming an excessive number of deductions or claiming a "war tax credit."

The civil and criminal penalties for the actions also vary from a 50 percent penalty and 50 percent interest on the unpaid portion of taxes to a year in jail and/or a \$25,000 fine for failing to file.

But according to a spokesman for the Internal Revenue Service, before things get that far the IRS initiates collection procedures, beginning with a series of four letters. The first letter is one "advising you to pay," and the fourth is a "notice before levy."

If the letters are ignored, the spokesman said, the IRS can take action by either levying a bank account or wages, or seizing property.

One priest who lost his car because of his tax resistance was Father Cosmas Raimondi, pastor of Holy Cross parish in Indianapolis.

The IRS has issued a notice of levy on the priest's salary, expecting the parish council to pay the \$604.18 in tax, penalties

and interest. But after weeks of discussion, the parish refused.

The IRS seized the priest's car and auctioned it.

Another peace activist who lost her car was Maureen Casey of Albany, N.Y., who decided in April 1981 that she "couldn't pay any more money into the war machine." She owed \$714.28 to the IRS for unpaid 1980 and 1981 taxes, but has not been confronted about her unpaid taxes for 1982.

The IRS first tried but failed to get the money out of her bank accounts or wages—in both cases there wasn't enough money available—before sending a letter that the agency had placed a levy against her property.

Four weeks later, two agents came to her Albany office and towed away her 1976 Toyota Corolla.

Archbishop Hunthausen withheld half of his income taxes for 1981 and 1982, but the IRS "has simply told him he was delinquent," said Maury Sheridan, director of communications for the Seattle Archdiocese.

The archbishop "has withheld half of the taxes owed and to my knowledge he will continue," Sheridan said.

Eleven Milwaukee priests planned to announce in newspaper advertisements the week before this year's April 16 tax deadline their intention to withhold part of their taxes. "Five or six have withheld before," said Father John Brophy of Milwaukee, a member of the group.

Jeanne Derland of the Center on Law and Pacifism in Colorado Springs, Colo., said that frequency of collection and methods of collection "seem to vary according to the local IRS office."

IRS collection procedures "are all outlined, but they don't always act," she said. The center has worked with some

resisters with whom the IRS began collection proceedings "and then just stopped."

The IRS spokesman however said the agency tries to follow up on all delinquent taxes. "It's highly possible that a relatively small amount are not followed up."

He said the IRS expects to be "getting much better" about consistently following through on all cases by June when a computer system will link all regional IRS offices with the national headquarters.

Ms. Derland said she did not see the new system "as a major threat to the movement."

"When dealing with people who have moral or religious convictions" which prevent them from paying all or part of their taxes, she said, "the sanctions don't matter."

Government should leave schools alone

VATICAN CITY (NC)—Catholic schools should be free from government interference, said Pope John Paul II April 5 in a meeting with members of the Vatican Congregation for Catholic Education. The congregation, headed by U.S. Cardinal William Baum, met the pope during a special audience at the Vatican. "Worrisome shadows are rising in some parts of the world in this area of church life as a result of civil authorities who interfere and create difficulties for the legitimate autonomy of Catholic schools," the pope said, without naming countries. The speech, however, was made at a time when church-state problems exist in France and Malta over the issue of Catholic schools.



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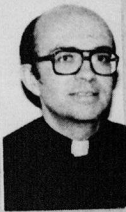
Lent is a journey to the top of the mountain

by Fr. Thomas C. Widner

From the top of Engineer Mountain you can see the whole of southwestern Colorado. At least it seems so. It seemed so last summer. The view I witnessed lasted briefly because one look in the other direction and the black clouds rumbling in from the northeast to the southwest speeded up an otherwise peaceful pause in a trip suddenly interrupted by the danger of inclement weather. Lightning flashed, the air turned cold and my companion and I decided this was not the place to stay.

I had driven a four wheel drive jeep to the top of this 13,000 foot peak. It was an experience I fought all the way. There was no way I was going to get behind the wheel of that vehicle. It was big and bulky. It rumbled. It did things regular cars didn't do. It felt like what I imagine a tank to be like. But in a jeep you're not surrounded by anything. There's the seat under you and the air around you. No real top or side to speak of. I was certain I was going to drive it off the side of a mountain.

It was in 1969 I saw my first Rocky Mountain and I cried when I did. They were the most beautiful things I



had ever seen. Being in the mountains and getting to the top of them is the most exhilarating experience I can think of. But I would rather do it by hiking. Slowly and on foot. A jeep is not my thing.

Yet there I was. Looking back, I realize I made it to the top only because someone else talked me through it.

This winter I skied four days in another part of the Rockies—the first time I had ever attempted to ski. Actually I had tried once before, but the slope was a small one and it was mostly ice. I wanted to go back to the mountains but I was having second thoughts about skiing.

Inside I was talking myself out of skiing. I was certain I was too clumsy. I was convinced I wouldn't be able to maneuver. During the lessons I kept seeing myself sliding uncontrollably down the side of a very long mountain. The instructor said to pretend I was riding a bicycle but somehow I kept my left foot on the ground in the snow—fear, I suppose, that I wouldn't be able to brake.

It wasn't the case. Each minute brought increasing confidence. Each day the mountain seemed to get smaller. The beginner's slope suddenly looked like a molehill. And then there's the thrill of falling—which happens frequently—and the feeling of freedom when you go flying through the air. "It's a real natural high," one of the other novice skiers said. And although it's

possible to break something, it doesn't usually happen.

Most of all there was seeing all those other mountains in the distance from the top of the mountain I skied. The sky was a bright, rich blue, a blue I've never seen in Indiana. It was so clear and so rich you almost have to pinch yourself to convince yourself it's not a Disney cartoon. The snow dripped down the mountains like rich, pure white icing dripping down a cake. It was beautiful and peaceful, and you want to remain forever.

In last Sunday's gospel Jesus went to a tomb and called forth his friend Lazarus. There can be no death when there is belief in Jesus because it was his purpose to call forth life and not to allow us to die. The cry, "Lazarus, come forth" is indeed a cry to each one of us to let the life that is in each of us come forth—life which may be dormant or fearful or insecure or sinful. It is life which calls us to do things we didn't think we could do. It encourages courage. It claims confidence and bravery. It is new life which brings us closer to God.

In another week we will know Easter. We will know resurrection. Life is being called forth at the end of a Lent which invited us to live and not die. Each day spring makes itself a bit more apparent. Each day there is a new opportunity to ride the jeep to the top of the mountain or to ski in the fresh powder down to the bottom. Each day new life calls us forth out of our tombs.

The story of Jonathan and David is our story

Like Jonathan did for David, Jesus gave of himself for us

by Father John Buckel

The world would be amazed if Prince Charles, on meeting a shepherd boy from a third rate village, gave him his ring, his coat, his hat, and his watch. The world would be amazed if Prince Charles became so fond of this shepherd as to feel his life depended on him. Is it only in fairy tales that the son of royalty can enter into a deep friendship with the son of obscurity? Not quite.

Strange as it may seem, we find such a friendship buried deep in the Old Testament.

The prince's name was Jonathan, and the shepherd's name was David. Jonathan was the son of Saul, king of Israel. David was an obscure shepherd, from an obscure family, from an obscure village. In the midst of war with the Philistines, Jonathan and David first set eyes on one another in the tent of King Saul. Jonathan was so moved at the sight of David that he offered him all he possessed. The friendship that developed between these two individuals of such diverse backgrounds is the most remarkable relationship we find in the Bible, New Testament or Old.

The description of the affection Jonathan and David had for each other is very moving: "Jonathan's soul became closely bound to David . . . Jonathan came to love David as his own soul . . . Jonathan held David in great affection."

Jonathan needed someone to accept him as he was—not for his power or his money or his position, but for himself. Jonathan had an intense desire to reveal his innermost feelings to a trustworthy person. Jonathan needed to be needed. Jonathan wanted someone to care deeply about him, to be concerned about his well-being, to care if he lived or if he died. Jonathan needed someone to help him cope with the pain of loneliness. Jonathan recognized in the eyes of David all that he was looking for. From the first moment, Jonathan saw in David a friend—in every sense of the word.

Jesus has the same longings and desires that Jonathan and all of us experience. We often forget that Jesus is as human as he is divine. Jesus is no stranger to friendship. He wept at the death of his friend Lazarus. Jesus seemed to have a special love for his

friend John, the beloved disciple. At the Last Supper, it was John who lay his head on the breast of Jesus. Shortly before his passion, Jesus told his followers, "No longer do I call you servants, instead I call you friends . . . There is no greater love than this, to lay down one's life for one's friends." This need of friendship by Jesus is inherited from his Father. God "needs" someone with whom he can share.

"It is not good for man to be alone." One wonders if these words in Genesis could also mean, "It is not good for God to be alone." One wonders if the words of Adam after the creation of Eve are not also the words of God. "At last one who is bone of my bone and flesh of my flesh." With the creation of the human race, God finally has someone who is like him, made in his image and likeness. God has someone with whom he can share, someone who can let him feel needed and someone to love. God now has friends.

God sees in every human being what Jonathan saw in the eyes of David. The attraction Jonathan felt for David is experienced by God for every person. Friendship between the son of royalty and the son of obscurity exists outside the realm of fairy tales. The son of God desires a friendship with the daughters and the sons of the human race.

Friendship with Jesus begins and develops in prayer. Knowing that Jesus is a friend makes prayer that much easier. As a friend, Jesus does not threaten or overwhelm us; we can be at ease in his presence. As a friend, Jesus is easy to speak with and is one whom we do not have to impress. As a friend, Jesus will forgive rather than condemn, always encouraging us to do better.

The story of Jonathan and David is our story. The first moment Jesus set eyes on us, he recognized something special: the image of his Father. Jesus' life became closely bound to ours. Like Jonathan, the first reaction of Jesus was to give: Jesus offered us his love, his life, his salvation. He gave of himself completely. His only command was, "Love one another as I have loved you."

From the moment he walked into our tent, I felt gentle stirrings deep within.

As he spoke with my father, I heard not their conversation, only the music of his voice.

My eyes remained fixed

on him, who is called David.

How strange that I Jonathan the son of a king, should be so taken up with the son of a shepherd.

Yet when our eyes did meet, his gaze pierced the depths of my soul. And when he spoke my name I felt my heart would burst with joy.

It was as if we had known each other for years so well he understood me. As he grasped my hand I knew he felt for me as I for him.

I felt compelled to give.

My cloak, my armor, yes even my sword I gave willingly to him.

Then realizing the meagerness of my gifts, I offered him my soul, my life, my all. David graciously accepted.

In love we made a pact, to love each other as we loved ourselves. No longer were we David and Jonathan, just one loving soul.

I thought that I had discovered life and love.

But in reality I had discovered God.

THE SUNDAY READINGS

by Fr. JAMES A. BLACK

Isaiah 50:4-7
Philippians 2:6-11
Matthew 26:14-27:66

PASSION (PALM) SUNDAY (A) APRIL 15, 1984

Background: The theme of the readings for Passion Sunday, formerly known as Palm Sunday, is that through the events of the coming week, Jesus humbled himself and God exalted him.

The first reading is the third "Suffering Servant Song" of deuterio-Isaiah. In the song, the bearer of good news was to be persecuted for his message.

The second reading comes from Paul's letter to the Philippians, although Paul probably didn't write this particular hymn. Likely, it had been circulating in the community, and Paul appropriated it for this letter. In the reading, the Father had exalted Jesus because Jesus had accepted death on a cross.

The Gospel account is the Passion according to Matthew, and it serves as an important yearly reminder of what the Lord did for us. Matthew's Passion account contains several Old Testament and Jewish references not found in the other accounts. That's because Matthew wrote his Gospel for Christian converts from Judaism.

Reflection: It never ceases to amaze me when I think about it: the goodness of Jesus was rewarded with crucifixion. After all, he never hurt anybody. Sure, he challenged people, but he let them make their own

decisions about whether or not to follow him.

The world has changed much since the time of Jesus. Incredible progress has been made in so many areas.

But human nature hasn't really changed much over the years.

Just how is it that goodness can be a threat to us?

Well, chalk it up to human nature. When we're confronted by someone who is considerably better than us, we can make one of two choices.

First, we can try to imitate that person, having been challenged by the person's goodness. But that's a lot of work that most people don't even want to consider.

Then there's method number two, in which we simply make every effort to bring that person down to our level. We talk about them behind their back, gossip about them, and so on.

And when we're confronted by infinite goodness, we become extremely uncomfortable—for most of us, infinite goodness has to go. Thus, Jesus met with death.

Each year at this time, the church recalls to our minds what the Lord Jesus has done for us. That same Lord asks us to do things for one another. Have you?

Diocese turns to nuns as administrators

Bishop says they are not just filling a gap

by Jerry Filteau
NC News Service

It was an official questionnaire from the Vatican that got him started on putting nuns at the head of parishes, says Bishop Raymond Lucker of New Ulm, Minn.

Since 1978, he has named nuns to head five of his 93 parishes, and two others are heading in that direction.

Bishop Lucker is not the only U.S. bishop to have non-ordained "pastoral administrators" heading parishes. But he seems to have more of them, proportionately at least, than any other diocese in the country.

And he sharply questions a supposition that they are just filling a gap left by a priest shortage.

"It's also a question of recognizing people called and gifted by the Spirit," he said in a telephone interview. "Every member of the church is gifted and called to ministry in some way."

"We also have a shortage of priests, but to some extent that is relative. There are fewer now than there were a few years ago," but the U.S. situation cannot be compared with the "absolute shortage" in places like Africa and Latin America, he said.

Bishop Lucker said that two things "triggered" his decision to begin appointing nuns to head parishes.

The first was the questionnaire he received from the Holy See "for my

quinquennial report six years ago." The quinquennial (five-year) report is the official report on the state of his diocese that a bishop submits to Vatican agencies when he makes his required visit to Rome every five years.

One part of the questionnaire asked bishops to report how many parishes had resident pastors, how many were administered by women Religious and how many were administered by lay persons.

"I thought, if the Vatican is asking that question in an official report, why can't we do it?" Bishop Lucker said.

A visit the following year to Guatemala, where the New Ulm Diocese sponsors a parish and has two priests serving as missionaries, was the other factor, the bishop said.

The two priests in Guatemala have a parish of 20,000 people, he said, and nuns and other lay helpers play a substantial role as pastoral leaders.

Ten years ago New Ulm did not have a parish without a resident pastor, he said. He ordained one priest in 1975, one in 1976 and one in 1977, "then I didn't ordain again until 1983. Ordinarily we should have had two or three a year."

Bishop Lucker described the reasoning and process behind placing the administration of a parish in the hands of a non-ordained person and "yoking" it with another parish under the sacramental ministry of one priest.

"First of all, we consider both parishes as parishes," he said. "We want to

maintain both those parishes as communities."

The bishop said, "The priest is the sacramental minister, and of course still canonically the pastor" of the second parish.

In that parish, the Sister "leads the Liturgy of the Word, visits the sick, instructs the young people . . . She really becomes the leadership focus of that community. Only then do I name her pastoral administrator of that parish."

He insists that the person become de facto leader of the parish, accepted by the community and formally approved by the parish council, before he will make an actual appointment as pastoral administrator, he said.

School Sister of Notre Dame Kay Fernholz, pastoral administrator in the small town of Wanda, 60 miles south of New Ulm, was one of the first to be appointed to such a post.

Born on a farm near New Ulm, the 45-year-old nun became a pastoral associate of St. Mathias parish in Wanda in 1978 and was appointed pastoral administrator three years later. Last year she celebrated her 25th jubilee as a nun.

After 18 years as a school teacher and a short period as a parish religious education coordinator, "I had to kind of learn on the job, but I can't say that was all bad," she said. "It gave the people a chance to see other kinds of ministry."

Because of a series of unrelated circumstances, she said, after losing its resident pastor the parish had a succession of different priests serving it in the next three or four years. So she became more naturally the focus of stability and leadership.

Now when parishioners introduce her to someone, she said, "they usually say, 'This is Kay—she's our boss' or 'She's our pastor.'"

Lay role increases with shortage of priests

by Jerry Filteau
NC News Service

The growing shortage of priests in the United States has been accompanied by a real boom in lay persons engaged in pastoral ministries.

► Permanent deacons, non-existent 15 years ago, now number more than 6,000, or one for every three parishes in the country. On average they spend 14 hours a week in diaconal ministry. Though ordained and part of the church's clergy, they exercise a kind of ministry quite distinct from that of priests.

► There are now more than 5,000 full-time, professional parish religious education coordinators, less than 1 percent of them priests.

► The lay director of youth ministry, often as a full-time, salaried parish position, is a relatively new but rapidly growing phenomenon.

► The number of lay professionals in central diocesan offices has been growing rapidly.

► More and more laypersons are replacing priests and nuns as administrators of Catholic schools and hospitals.

► The number of lay teachers in Catholic schools has increased more than 40 percent, from 90,000 in 1968-69 to 127,000 in 1983-84. While many are replacing nuns, the reason is not only the decline in the number of women Religious in the country; many nuns who have left teaching posts have done so to take up parish ministries or other special pastoral ministries. In church terms, the ministries of nuns, who are not ordained, are lay ministries.

► Through parish councils and committees, parish members have taken up many planning, coordinating and administrative tasks that were normally handled by priests in the past.

► No one knows how many lay ministers

of the Eucharist are active across the country, but it may well run into the hundreds of thousands. The Chicago Archdiocese alone has 12,000 ministers of the Eucharist, 4,000 of them specially trained to minister to the ill, the elderly and shut-ins. The Boston Archdiocese has about 10,000, a liturgist there estimated.

Eucharistic ministers at Mass and other lay contributors to the liturgical celebration—musicians, singers, song leaders, readers, bearers of the offertory gifts—do not reduce the need for priests or the work of the priest as such, but they make the liturgical celebration far richer than the priest-celebrant could by himself.

In addition, eucharistic ministers trained to work with the sick and elderly not only make Communion available to those people but greatly expand the church's ministry of personal pastoral care to them.

Parish renewal programs going on in many dioceses are credited with intensifying lay involvement in everything from liturgical participation to evangelization to ministries of care for the sick, elderly, poor, homeless, hungry and imprisoned.

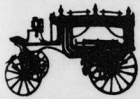
For marriage preparation and marriage and family life ministry, diocesan and parish programs draw extensively on lay professional and volunteer services. A number of dioceses have instituted or are developing couple-to-couple programs in which experienced couples provide a ministry of counsel and support to new couples.

Some long-standing lay activities are now more clearly being seen as forms of ministry in and for the church. For example, parish programs involving parents in preparing their children to receive the sacraments have sought to make parents more conscious that this is part of the special ministry toward their own children.

in a most wretched condition.

Carriages of any description travel it at great difficulty and risk. Deep mud holes, broken bridges, steep hills and sliding banks, are innumerable, and unless something is done and that speedily, the traveller and teamster, will from necessity abandon this road, and find some other leading into the interior. It appears that the people residing on the road are totally indifferent as to its character, and supervisors are too careful of their popularity, to tax them a few days labor for its improvement. Let supervisors and hands look to this matter, and calculate for their own interests, as well as reputation, and in a few days the travelling public will be left without cause of complaint. If they will not do this, let the law be administered in its utmost rigor upon every defaulting supervisor, and a remedy will be administered.

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Anniversary Annals

For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

Madison was an important port on the Ohio River in 1834. The following item was taken from the Madison Republican and Banner, newspaper of that city, which on Thursday, April 17, 1834, published volume 18, number 884.

Messrs. editor:

I have recently traveled the Columbus road to this place, and find it

CORNUCOPIA

Bring back simple toys of yesteryear

by Cynthia Dewes

Toys have changed a lot since the first hairy precursor tossed a rock to his little boy in a primitive game of catch. (One could say that Adam and Eve were playing games before that, but that's another story).



For one thing, our ancestors had to work so hard just to survive that toys were an uncommon luxury. Kiddies might have a homemade doll, a wooden sled, spinning tops, etc. But once they were old enough to help with the chores, playtime was over.

Even the rich kids had problems. How much fun can it be to own Faberge eggs or other people? Especially when you're weighted down with layers of clothing, your social life is limited to the company of fellow hemophiliacs, and Daddy's job depends on which religion is popular at the moment.

History aside, the evolution of today's toys seems to have paralleled the increase of leisure time for the masses. As playtime expanded, so did the complications of our playthings. Simplicity of purpose or manufacture is no more, and the shapeless rag doll has evolved into Barbie.

And speaking of that popular personage, for whom are today's toys intended when a little girl's dolly looks like a voodoo replica of a go-go dancer? Certainly not entirely for children. Our eight-year-old daughter once received a Barbie for Christmas when they were the hottest new item on the gimme circuit. The attached note read "We hope you like this Barbie doll. Does your daddy like Barbie? Uncle Ted loves Barbie."

Electronic and computer games are another mind-boggling change from the old days of checkers and Monopoly. Instead of developing strategy by using the thinking part of the brain our kids improve their motor coordination skills in order to be quick on the keyboard. They don't even have the satisfaction of shoving the machine to win until "Tilt," as in pinball.

Wooden blocks and their city cousins Tinker Toys and Lincoln Logs were a staple of childhood construction until plastics began to dominate the scene. Now building toys (in crazy colors guaranteed to overstimulate a normal kid) snap together so cleverly that when one plastic hook or panel breaks off the entire set is rendered useless. (A representation of the All-

American built-in obsolescence factor, another stepping stone on the road toward full economy).

Avoiding sex discrimination in toys, an excellent idea, can be downright silly when put into practice. It's great for little boys to love dolls and for little girls to push trucks around the sandbox. But dressing dolls in military camouflage suits, and designing pink flowered tires for toy trucks just doesn't deliver the desired message.

The best toys are simple, inexpensive, creative and suitable for use by both sexes. They stretch kids' minds and bodies, and they're fun. Let's hear it for blocks, crayons, swings, sleds and sandboxes, and bury Barbie and G.I. Joe in the Cabbage Patch.

vips...

✓ Robin Pierce, a freshman at Marian Heights Academy in Ferdinand, recently competed in the regional Optimist International Oratorical Contest after winning local and zone competitions. Robin, the daughter of Warren and Patricia Pierce, is a graduate of Holy Angels School.

check it out...

✓ The Monthly Cemetery Masses at Calvary and St. Joseph Chapels will be held the third Wednesday of every month at 2 p.m. The May Mass will be held on Wednesday, May 16 in St. Joseph Chapel.

✓ Koala Centers will sponsor a One-Day Workshop on Cocaine presented by Dr. Max Schneider on Saturday, May 19 at the Sheraton-Meridian Hotel, 2820 N. Meridian St. For information contact Ron Brown, Koala Centers, Suite 203, 9011 N. Meridian St., Indianapolis, IN 46260, 844-7070.

✓ The St. Vincent Hospital School of Nursing Alumnae Association Annual Spring Banquet will be held Friday, May 4 at 6 p.m. in the Hilton Hotel downtown. For reservations and information call Madeline Forest 257-1901.

✓ Holy Rosary Church will celebrate its 75th Anniversary on Saturday, May 5, with a Lasagne Dinner following the 6:30 p.m. Anniversary Mass. The Diamond Jubilee meal costs \$5 per person and features candlelight and strolling accordionists. Advance ticket purchase is recommended.

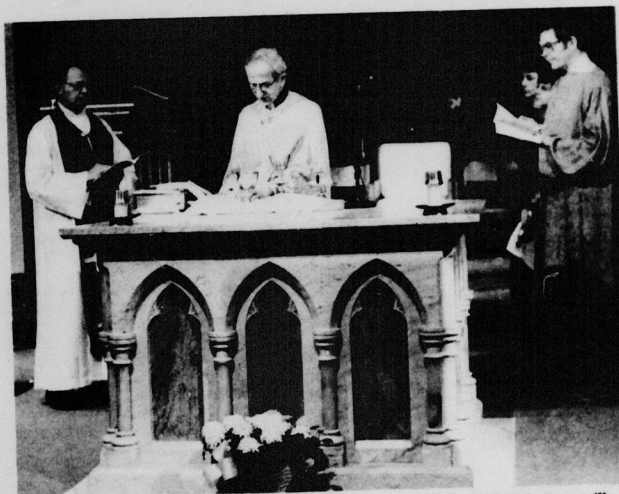
✓ To further commemorate Holy Rosary's Diamond Jubilee, copies of Dr. James J. Divita's book, "The Italians of Indianapolis, The Story of Holy Rosary Catholic Parish" will be sold at \$10 apiece. Advance prepaid orders are now being accepted, and must be picked up between 7:30-9 p.m. on May 2.

✓ St. Vincent Wellness Center in Fishers will offer a Program for Women with Breast Disorders from 7 to 8:30 p.m. on Monday, April 16. Cost is \$5. For registration or information call the St. Vincent Carmel Wellness Center at 846-7037.

✓ The International Center of Indianapolis, 1050 W. 42nd St., will sponsor a chamber music concert by La Chambre d'Anches, a reed trio composed of oboe, clarinet and bassoon, on Sunday, April 15 at 8 p.m. Donation is \$5. For information call 923-1468.

✓ The Parkinson Awareness Association of Central Indiana will present a panel of five speakers discussing the disease at 2 p.m. on Sunday, April 15 in the IUPUI School of Nursing Building. The public is invited. For information call 255-1993.

✓ St. Elizabeth's Home is forming a postadoptive support group for adoptive couples with whom they have placed children in the past. An organizational meeting at the Home will be held on Tuesday, May 8 at 7:30 p.m. For details call Doris Stiker or Jan Ash at 787-3412.



MELKITE RITE MASS—Father Albert Ajamie, pastor of St. Mary Parish, Lanesville, and the archdiocese's only bi-ritual priest, is shown here celebrating a Melkite Rite Mass in Columbus at St. Bartholomew Church recently. He is assisted by Father Bernard Koopman (left), pastor of St. Bartholomew and John Hudecek of Columbus. The servers included Jeff Dotson and Bob Owings of Lanesville. (Photo by Cassandra N. Peck)

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the question box

How can we witness?

by Msgr. R.T. Bosler

Q We Catholics are hearing more these days about witnessing to Christ. It sounds rather Protestant. Does this mean we are being asked to go around accosting strangers and quoting Bible verses at them?

A There is much we Roman Catholics can learn from the Protestants.

The call to be witnesses is an ancient Christian challenge. The highest form of witness to Christ is martyrdom. The word "martyr" means witness.



Most of us are not asked to make the supreme witness. But all are asked to be willing to stake our lives on the belief that Jesus of Nazareth rose from the dead and lives on with us as the Son of God and savior, head of the church, the way, the truth and the life.

It is a belief that includes the conviction that Jesus lives in us by sharing his resurrected life with us and expects us to love him living in our fellow human beings.

We witness to this belief not by buttonholing every person we meet and trying to persuade him to "get religion," but by the way we live.

"See how those Christians love one another" was the reaction to the successful witness of the early disciples of Jesus.

The first Christians were interested in eternal happiness, as we are, but they knew that the way to obtain it had to do with how they showed their love for Jesus on this earth.

To witness was to take seriously the lesson of Jesus in Matthew on how disciples were to be judged:

"Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food . . . I was ill and you comforted me, in prayer and you came to visit me . . . as often as you did it for one of my least brothers, you did it for me." (Matthew 25:35-40)

To be able to serve him in others, we must first know Jesus through the Scriptures and the teaching of the church, be intimate with him in prayer and share more in his life through the sacraments—especially the Eucharist.

It's in the Lord's Supper that we are regularly reminded of his love and of our obligation to witness to him by imitating him.

It is important that the liturgy be done well. Who wants to be a visitor to a service where the homily is dull, the singing is joyless, the responses are perfunctory and the general impression is given that what goes on has nothing whatever to do with life outside the church building?

Perhaps for most of us the first step to becoming witnesses to Christ is to take seriously the words of Vatican Council II:

"The liturgy is the outstanding means by which the faithful can express in their lives and manifest to others the mystery of Christ and the real nature of the true church."

(Msgr. 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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FAMILY TALK

How to respond if children reject values

by Dr. James and Mary Kenny

How do parents respond when a grown child lives with a partner without being married? In previous columns we have suggested: 1) recognize the child is an adult responsible for his own behavior; 2) treat your child with at least as much kindness as you would treat other adults in the same situation.

As Christian parents, what response should we make to our grown children who have refused our values? Basically we have two options: to correct and admonish or to accept and love. The example we get from Scripture is mixed. Christ corrects and admonishes some; he accepts and loves others.

Perhaps the figure who most closely resembles our "sinful, scandalous" children is the Samaritan woman at the well (John 4:1-42). Several aspects of Christ's behavior are striking.

First he reached out to her. He started the conversation. Second, at no point did he lecture her or criticize her. He was unfailingly kind. Third, the conversation with Christ led the woman herself to acknowledge her behavior ("I have no husband").

Christ gives us an example of kindness and communication. He did not break off a relationship because she was a sinner. He started one. Christ did not judge or lecture, yet his presence led the woman herself to acknowledge her behavior.

The last point is particularly important in dealing with our children. Repentance and conversion cannot be accomplished by another person. They lie within the heart. And the best way to communicate the beauty and goodness of the Christian life is for us to live as Christians, to reach out to others as Christ did in kindness and love.

This is not to say that kindness on your part will lead to repentance and conversion on the part of your children—immediately or ever. Our personal knowledge and understanding are so limited. We do not know God's plan for us, for our children or for the world. We do not know who or what means God is trying to use to touch the hearts of our children.

Perhaps those two people "living in sin" will somehow be a means of grace for each other. Perhaps this relationship will shake us parents out of pride and complacency to humility and an acknowledgment that we cannot make everything turn out the way we would like.

Our primary goal for our children is not a lovely wedding in the proper church with all legal documents in order. Our goal is conversion, metanoia, the changed heart of the person who responds to Christ. We cannot bring about conversion for another person. We can merely reflect as best we can the kindness and love toward others which Christ demonstrated.

(Reader questions on family living or 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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Record amounts given to organizations

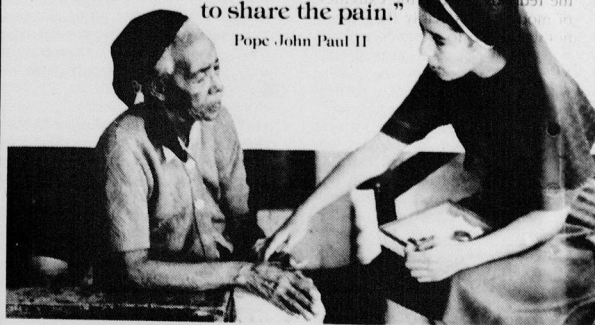
The National Council of the Propagation of the Faith, at its annual meeting in New York on March 28th, announced that the contributions of U.S. Catholics in 1983 provided \$40,496,893 for the worldwide General Fund of the Propagation of the Faith and \$2,545,094 for the support of mission seminarians and religious novices through the Society of St. Peter Apostle.

These totals are the highest ever recorded for the two organizations. Approximately 20 percent of the Propagation of the Faith amount—some \$8.4 million—derives from its share of the annual collection on World Mission Sunday, the balance of which goes for missionary work in the United States and the Near East.

In expressing gratitude for the generosity of American Catholics, Msgr. William J. McCormack, National Director of the Propagation of the Faith, said that "we are joined in this support of the mission Church by the people of some 80 countries around the world. The Propagation of the Faith is a universal effort, drawing together all Catholics in their common calling to be missionary."

"One should be with those
who suffer—
to share the pain."

Pope John Paul II



Share the pain? What a strange idea. About as strange as dying on a cross for the sins of the world . . .

Like other Christs, today's missionaries share the pain of the homeless, the poor, the dying. And bring them Christ's love.

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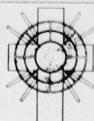
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• April 1984 •

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Faith Today

Down the Hog Back Road to Easter

By Father David Monahan
NC News Service

Memories of an Easter Sunday, a decade or so back.

This dawning Easter morning finds me twisting north on Oklahoma County Road No. 1. The Hog Back Road, the locals call it.

The two-lane highway is a tame roller-coaster ride across the hills of this thinly populated area. Today it is resurrection-glorious.

Spring green is beginning to catch hold this early April. The gnarled blackjack oaks — curmudgeons of the tree family — are loathe to admit any season's passing, but the locusts and the cottonwoods and the webby underbrush are converting. And the redbuds have blossomed.

For some 50 weeks of the year, the redbuds practice the extremes of modesty. Ordinarily they are nothing much to experience. But fitted by God with a magic inner clock, the redbuds annually celebrate Jesus coming forth from the tomb with millions of explosions of magenta.

Today the redbuds are singing a chorus of alleluias to me from the woods on both sides of the road. They are a delightful menace to safe driving.

My destination is the town of Luther, more specifically the mission Church of St. Theresa. Mass is, as always, scheduled for 7:30.

Luther is not a City with Pride or a Proud Town nor encumbered by any other of those anti-Gospel slogans. Luther is a humble place, populated by 1,159 citizens who haven't made it big, the kind of crossroads at which you could expect to meet the poor man of Nazareth.

My Ford Maverick brakes to a stop in front of St. Theresa's. The church is a white frame job, four windows to a side, absolute seating capacity of 40. The only aisle is so narrow that coffins won't fit. (All Luther Catholics,

upon exiting from the here and now, have their lives and deaths celebrated in a Mass of Christian Burial at Jones City some eight miles away.)

As I unlock the door and enter, the familiar musty odor is not so offensive as reassuring. I light the gas stove to knock the chill out of the air.

The church has no sacristy. A cabinet in the sanctuary serves the purpose. I open it, remove the Mass utensils and place them on the altar. I flip ribbons to set the sacramentary and the lectionary for their paschal turns.

Next I don the limp alb which has been hanging on a clothes hanger hooked to the top edge of the wooden housing of the Blessed Virgin Mary's statue.

Wearing a white stole I duck into the confessional, a homemade contraption of screen and curtains nestled in a corner of the sanctuary. Two sinners present themselves for shriving. The business of mercy is conducted truly pianissimo — a few of the early arrivers being all of 6 feet away.

As I finish vesting, I note that the whole gang is here and a tad shinier than usual. Tiny Holly Loman is draped over the kneeler in the first row; Stanley Kubiak's burnished farmer's face fronted by his out-of-kilter reading glasses juts up from the second row; and so on through the ranks of these homey saints, all in the exact spots they always occupy.

We sing "Praise to the Lord, the Almighty, the King of creation." No organ accompaniment, not much vocal talent, and always the same hymn at the beginning — ordinary time, Advent, Lent and Easter — but a prayerful try nonetheless.

"I take it you know what has been reported all over Judea about Jesus of Nazareth," Simon Peter says to us. The church in

Luther takes comfort in "When Christ our life appears, then you shall appear with him in glory." Finally we sprint to the tomb with John and Peter, and we too, believe.

We move to meet our risen Jesus in the Eucharist. The holy words draw us into the action of his death and resurrection. We mumble our faith: "Christ has died. Christ is risen. Christ will come again."

Suddenly it's all done. Like a long-watched pearly bud, which no one ever sees come open, Easter has bloomed.

While greeting M.C. Engle Sr. at the door, I recall that he bears a hidden secret — today he has shed his winter skin of long Johns. No matter how much things look the same, they always change. That's Easter for you.

(Father Monahan is the editor of the *Sooner Catholic*, Oklahoma City.)

On both sides of a winding Oklahoma backroad, a chorus of redbuds rise up to greet another Easter dawn. And at the church, a tad shinier than usual, the whole gang waits to meet the risen Lord.



Forgiveness and the round-the-clock resurrection

By Monica Clark
NC News Service

This time the binge had lasted for weeks.

This night Donald again staggered home long after Charlene had seen the last of their seven children to bed. When she finally heard her husband stumble to the couch in the family room, relieved he wasn't going to crawl up the stairs and into bed beside her, she decided she wouldn't put up with the agony any longer.

The next morning she confronted her husband as he drank coffee and prepared for work. It was a common occurrence, but this time her words had a ring of finality that jarred Donald.

"Since you continue to choose the bottle over everything else, I'm taking the kids and leaving," he heard her say.

Inside, Donald knew she had stayed longer than he could have expected. He'd hurt her deeply and wounds in the children were starting to show too. But he decided to make a final plea.

"I'll meet you at the counselor's this afternoon," he said.

Charlene had been seeing a therapist for several weeks even though Donald had refused to join her.

"Let's give it one more chance," he begged.

She agreed, not because she thought things would change, but to be able to say she had done all she could to save the marriage.

As Donald drove to the appointment later that day, he made a firm resolution never to drink again. But he knew that another key element was needed if there was to be a reconciliation. Charlene would have to forgive him for 15 years of abuse.

What happened that afternoon is described by the couple as "the beginning of the miracle." Donald confessed his sorrow and his determination not to drink. He asked forgiveness.

Charlene saw a hint of difference in the words this time. She felt compassion and a flicker of love. If he could surrender his mistakes, she'd try to let go of her pain.

During the weeks that followed, they slowly found their relationship coming back to life.

Remembering that tortured time now 20 years past, the couple likened their recovery

to resurrection.

They tell of a sense of peace which is theirs, a result of forgiveness.

Can a parallel be drawn between this story of alcoholic and marital recovery and the resurrection of Jesus? Perhaps. For the image of the tortured Jesus offering forgiveness from the cross is a familiar one.

As a child, I was always nervous about the afterlife. I thought that all my indiscretions would be exposed during the final judgment and I would be humiliated.

But when I think of heaven now a much different picture emerges. I think of an exuberant celebration. Having asked forgiveness, I am rewarded with joy; even my failings become part of the redemptive festival.

I liken it to the renewed burst of hope I feel when I've confessed a mistake and receive a friend's forgiveness. Or when I've stopped holding on to a hurt and offered forgiveness to a friend.

That's what Donald and Charlene continue to experience as they forgive not only the pains of the past, but the present hurts that occur in any relationship.

And they know that their peace is a bit like what they will possess much more fully when they join the eternal community of the forgiven.

(Ms. Clark writes for *The Catholic Voice* in Oakland, Calif.)



Eternal Easter

Changing times: going through the right

By Joe Michael Feist
NC News Service

I became fully aware that my surroundings, and therefore my life, had changed drastically when I started noticing the signs on restroom doors. Conspicuously absent were "Damas" and "Caballeros" and "Cowboys" and "Cowgirls." Instead, in a seafood restaurant, I was faced with the unenviable choice of "Port" or "Starboard." I don't know which was which.

In January my family and I joined the approximately 5 million Americans who pull up stakes and move each year for job-related reasons. In our case we left the relaxed pace of a medium-sized Texas city and settled in a major Eastern metropolitan center.

The differences in lifestyle we encountered were immediate and obvious, if not overwhelming. We learned about

shoveling snow from sidewalks and sledding down ice-covered hills. We faced commuter rides and subway systems. We complained about the higher costs for almost all goods and services while we marveled at the grand historic sights and cultural opportunities.

But more important than all the visible changes — the climate, the geography, the cost of lettuce — were the changes taking place in each of us. We were undergoing a profound transformation that would affect all aspects of our lives.

In our own ways, I believe, we each experienced a sense of exhilaration. For myself, there was the excitement of a new job and new challenges. My children, seeing ice skating for the first time, were determined to join the fun.

At the same time there was that persistent fear of the unknown. I was afraid of getting lost in the city and afraid of looking foolish as I struggled to get a subway

farecard. At times I was afraid that I had made the wrong decision in moving. And I was afraid that I might fail.

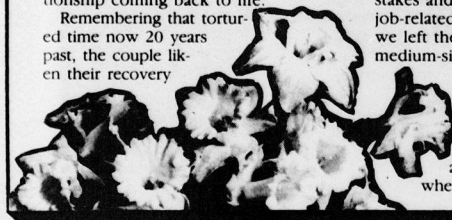
We also experienced the pain of separation from our extended family and friends back in Texas.

We had to make adjustments in order to succeed. We had to adapt. My 5-year-old daughter met a new kindergarten teacher who had a different style and different priorities. I had to contend with a different job description and workplace structure.

Most apparent of all, perhaps, was the realization that we had to rely on each other for strength. Our individual welfare depended a great deal on our unity as a family.

In reflecting on our recent transformation, I was struck by the similarities in what we underwent and how the apostles must have felt after Jesus' resurrection.

Jesus' first followers had to adjust quickly to monumental change — the death and resurrec-



Conquering the worst that can happen

By Father David K. O'Rourke, OP
NC News Service

Life in the world of Jesus had a constant companion — death.

It is hard for people today, with a long life expectancy, excellent medical care and a basic belief that hostile forces can be subdued, to grasp what it was like to live in that ancient world. In that time, when enemies conquered, they slaughtered; when police arrested, they executed.

In the Holy Land death was daily, public and visible.

The discussion in the Gospels of Christ's crucifixion would have raised images as concrete as a Lebanese family's discussion of the effects of war today.

It is no wonder then that the Gospels make such a thing of the resurrection. Their description of the empty tomb was a way of saying that the worst that can happen in this life has been overcome.

To hammer in that message of liberation from the worst that life can offer, the early Christian writers added another image. They spoke of slavery, equating it with death.

But, they added, in the resurrection of Christ humanity was set free from the slavery of death.

In those days, unemployment, crop failure and business losses could mean indebtedness. Indebtedness, in turn, could mean being sold into slavery. As a

result, the image of death as a kind of slavery was strong.

Today the notion of resurrection may have lost some of its impact, since the reality of death has been softened in some nations.

I think we can be forgiven for seeking some comfort at the times when comfort is needed most. But there is a difference between denying death's reality (which we probably do not do), and softening death to the point where we end up in a state of limbo about it. Actually, Christian faith in the resurrection from the dead calls for a recognition of the sad fact of death for what it is.

On a number of occasions I have been at the hospital with families when the machines sustaining life in a comatose family member were turned off.

Sometimes families sustain themselves in these difficult moments with the thought that the person is already gone before the machines are turned off. I think of Jeff, who had been a vital man. I could understand the comment of the people around his hospital bed: "That's not Jeff. Jeff is already gone."

I spent a good part of the night by Jeff's bedside. As I sat there I thought of the comments about Jeff being gone. I could understand what the people meant, all right. But it was equally clear to me that Jeff was still alive.

Jeff was in a coma, kept alive by machines. He was very near death. But he was still alive.

His vital spirit was trapped in a body drastically diminished by his injuries. But the hand of death had not yet touched him.

Sometimes when someone dies, it may look to outsiders as though the family members are trying to soften death's blow. Probably the family members are only trying to cope with death's sting.

Christians believe that the passage to eternal life is as real as it is sorrowful: It is the passage of dying.

And, as was true in the days of Jesus, the impact of death — its reality — drives home the true significance of the resurrection.

The worst that can happen in this life has been overcome.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)



FOOD...

...for thought

Roots.

Easter has a lot to do with the roots Christians thrive on.

In recent years, people in society at large have gone looking for their roots. "Where do we come from?" people ask. "Who were our ancestors? What stirred them?" "How are we different from our parents? How are we like them?"

And people ask: "Will we know ourselves better when we better understand our roots?"

Some would say that the current preoccupation with roots is spawned, at least in part, by a society in which people feel rootless. But whatever causes people to investigate their roots, it seems there is a sense that without roots something is missing — something that people value.

Often it is said that Easter is the first Christian feast, the primary one. The remainder of the church's year is built up from Easter. And without Easter, the rest of the structure wouldn't make much sense.

Every Sunday is a little Easter, was the way Father Johannes Jungmann put it. He was a well-known writer on the history of the church's worship.

Father Jungmann's understanding makes Easter the key to understanding what the church does on every other Sunday of the year.

What this means is that Easter is basic. It anchors things for Christians the way roots anchor a tree.

But it needs to be remembered that the good roots of a tree are alive. Life courses through them and outward from them. They actively nourish the tree.

In that sense, to think of Easter in terms of the roots it gives Christians is to see Easter as more than a reference point, more than a point to look back to, more than a foundation stone in the common understanding of the term. Easter is life-giving.

Easter stirs Christians now; it makes an impact today. It is a source of vitality, the way roots can be.

That is why people who study and teach about the church's liturgy have made so much of Easter in recent years. They find it basic, a source of refreshment.

They find Christian roots there.

What difference do roots make? Why do people care about their roots?

...for discussion

1. What does it mean to say that Christianity finds roots in Easter? Why should people care about their roots?

2. Have you ever made a big move or another big change in life similar to the one recounted by Joe Michael Feist in his article? What did this change mean to you? How did it change you?

3. Father David O'Rourke likens the resurrection to freedom from slavery. What does he mean by this? What might it mean in the lives of people today?

4. Monica Clark thinks the power of the resurrection is manifested when people forgive each other. Forgiveness brings new life, she suggests. Have you ever felt that forgiveness could bring about a big change — a big transformation — in situations that matter to you?

5. What is your favorite Easter memory?

6. How does your Easter celebration change when a loved family member can't be present?

SECOND HELPINGS

"Leading Our Children to God," by William Brinkmann and William Ditewig. Amy was suffering from unexplained headaches and the possibility of allergies came up, leading the young girl to ask one morning: "Did Jesus have allergies?" This led parent and child into a discussion of whether Jesus was really a man, even to the extent of being "completely vulnerable to pain and illness," the authors write in this little book. Parents and religious education teachers, the authors offer suggestions for teaching faith at home. They observe that "Our relationship with God must be a living and growing one; otherwise, like any neglected relationship it will wither and die." The authors draw from the Bible, the documents of Vatican Council II, the National Catechetical Directory for Catholics of the United States and their own family life. (Ave Maria Press. Notre Dame, Ind. 46556. 1984. \$4.95.)

doors

tion of their leader. They certainly must have felt excited about what awaited them in spreading the Gospel. And it is safe to assume that they were a little fearful of an uncertain future.

We know, also, that the apostles felt a keen sense of loss after Jesus left them. The early Christians, faced with an indifferent and sometimes hostile world, banded together in close community to draw strength from each other.

Leaving a safe, familiar environment is never easy. But whether your journey is physical, as in moving across the country, or spiritual, as in a change of heart, it's good to know that others have made the trek before. Use them. Follow their lead.

Finally, watch the signs on restroom doors — and other clues — that can help tell you where you are.

(Feist is associate editor of Faith Today.)

CHILDREN'S STORY HOUR

Tears of sorrow, tears of joy

By Janaan Manternach
NC News Service

Tears streamed down the woman's face. She leaned against the side of the stone tomb in the garden. On Friday evening she had helped place Jesus' bruised body inside the tomb.

Images of those terrible moments two days before were painfully fresh. Her name was Mary, the same name as that of Jesus' mother. She could still see the pain on Jesus' face as he hung on the cross. She remembered how she wanted to reach out to ease his pain, but there was nothing she could do.

She sobbed. Her memory drifted back to happier days. Mary remembered the first time she met Jesus. It was in Galilee, near the lakeshore. She lived in Magdala, a town beside the Sea of Galilee. Jesus was living in nearby Capernaum.

Mary heard Jesus teaching by the lakeside. She got to know him better in the home of her friend Salome, the mother of James and John, two of Jesus' first followers. She decided to support Jesus in his mission of preaching. She and Salome and a few other women went with Jesus and his disciples as they traveled from town to town.

Mary thought of the beautiful day when Jesus touched her and cured her. She never knew just what her illness was. People said she was possessed by seven evil spirits. Whatever it was, Jesus healed her. She never forgot that. She knew then how much she loved him. From then on she lived to help Jesus, and to be with him wherever he went.

Suddenly her mind jumped back from those happy memories

to the cold realities of the tomb. Mary wiped away some tears. She bent over and looked into the tomb. She was amazed to see two angels in dazzling white robes. They were seated at both ends of the stone slab on which Jesus' body had been placed.

"Woman," they asked, "why are you crying?"

"Someone has taken my Lord away," she said. "And I don't know where they have put him."

Mary began sobbing again. She turned away from the tomb and saw someone standing nearby. She thought it was the gardener.

"Woman, why are you crying?" the man asked.

"If you took him away," Mary begged, "please tell me where you have put him."

The man said just one word, with a tone of voice that Mary recognized at once.

"Mary!" Jesus said softly.

"Rabboni!" Mary shouted. That means "teacher." Her sad tears turned to tears of joy. He was alive!

Jesus was delighted to see Mary. "Don't cling to me," Jesus said to her. "Run back and tell the others that I am returning to my Father, to my God and your God."

Mary ran back to the friends and followers of Jesus. She was so excited. She told them what had happened.

"Jesus is alive!" she reported. "I saw him. He spoke to me. I touched him. He's alive!"

Story Hour biblical quotes — this week from John 20:11-18 — are paraphrased.

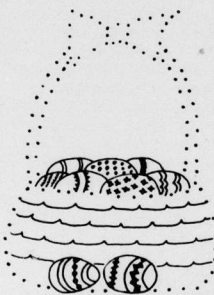
(Ms. Manternach is the author of numerous catechetical books and articles for children.)

Easter Hunt

Fill in the missing vowels.

_ G G S
R _ B B _ T
B _ S K _ T
T _ M B
J _ L L Y B _ _ N
R _ S _ N

Answers: eggs, rabbit, basket, tomb, jelly bean, risen.



Connect the dots to make an Easter treat holder.

A Family Easter Contest

See how many words you can make out of the word EASTER, write them down. Examples: at, eat... (What do you think the winner should get?)



Trust

After ordination to the priesthood in his native Ireland, Father Peter Quinn came to America to give his life of priestly service to the disadvantaged living in our poorest home mission areas.

Supported by grants from the Catholic Extension Society, Father Quinn has earned the trust of his Mississippi parishioners by devoted service to their spiritual needs. He is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do the job without help. It

needs new members. It needs you.

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HOW ABOUT YOU?

☐ In the spring, what comes back to life in nature? Why do you like the season of spring, the time when Easter comes?

Children's Reading Corner

"From — Understanding the Resurrection" is a fascinating little book by Beverly Ann Beckmann. Children and adults might look at the pictures and read the words together or alone. Afterward they might remember what it was like when events in their lives went from bad to good, when what seemed to be the end turned into a new beginning.

In this book there are six resurrection stories. For example, night turns into a blazing sunrise, a dead tree becomes alive with new leaves, a bulb hidden in the earth changes into a white lily. The final story is, "From the grave in the side of the hill comes new life...the risen Christ." It is a book that tells of the daily resurrections that occur in your life and of the resurrection of Jesus who is the source of new life. (Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 63118. 1980. Paperback, \$3.95)

Local religious leaders look at political issues

by Jim Jachimiak

It has been said that politics and religion do not mix, but a group of Christian and Jewish leaders combined the two at a conference in Indianapolis last week.

The conference, "Religion and the Political Process," was held at the Indiana Interchurch Center on April 2. It was sponsored by the Indiana University Jewish Studies Program, in cooperation with the Indiana Catholic Conference, the Indiana Interreligious Commission on Human Equality and the Jewish Community Relations Council of Indianapolis.

The conference included addresses by representatives of Protestant, Jewish and Catholic traditions.

Donald Shriver, president of the faculty of Union Theological Seminary in New York City, discussed the relationship between Protestantism and politics.

At the heart of religion, Shriver said, is "an assertion that life matters. In the Protestant case, that meant getting the citizen to vote, convincing them that their vote—and their life—matters."

He noted two different approaches to politics within Protestantism. The Lutheran tradition sees the political authority as "the left hand of God." In other words, God dispenses justice and wrath through the civil ruler. John Calvin, on the other hand, "saw it as his mission to

civilize Protestantism." Calvinism taught that "one could meet God and serve God on the civil plane," Shriver said.

ONE REASON for the church's influence in politics is "the participatory nature of American church membership," Shriver said. "People get fed up with the tyranny of the majority. The way to get political is to organize. Protestants were doing this even as they proclaimed the motto that religion and politics don't mix."

But, Shriver noted, "Presbyterians and Calvinists do not believe that God's will is synonymous with majority votes."

Shriver disagrees with the political views of the "religious right" in the United States. He said, "If you believe that the world is under the control of God, things that happen in the world at least should have a question mark over them."

He fears that "Protestantism will perish if it does not take the universalism of the church seriously. It is time for Protestants to find out that they can be part of the church, rather than just the American church."

Shriver criticized the Rev. Jerry Falwell of the Moral Majority for his stand on defense policy. "Mr. Falwell," he said, "from one Protestant to another, the future of the world is in God's hands. The divine strength that rules the world is not nuclear strength."

HE ALSO criticized the group's position on school prayer, pointing out that "the leadership of Moral Majority does not open its meetings with prayer." The reason is that Roman Catholics, Jews and others are part of the organization. "Ask whether the situation in the public schools is any different," Shriver said.

In another presentation, David Saperstein, co-director of the Religious Action Center in Washington, D.C., noted a difference between Jewish and fundamentalist Christian attitudes toward politics.

"There is no thrust in the Jewish tradition to Judaize America the way Jerry Falwell wants to Christianize America," he said. "Contracts can only be binding on those who contract. Jewish law is not binding on non-Jews."

He added, "In today's world it is a special role of the religious community to be a goad to the conscience of America." Exactly how the religious community will do that "is not determined by God, but by the majority vote of thousands of leaders across the country using their God-given judgment."

Excluding such issues as abortion and the Middle East, Saperstein said, "there is surprising unanimity among religious organizations in Washington." He added, "When the religious lobby is successful, it

is only on those issues where there is overwhelming agreement."

WHILE IT is commonly thought that Capitol Hill is controlled by secular humanists and atheists, Saperstein said, this is not actually the case. While 67 percent of the general public belongs to a church, 90 percent of the members of Congress claim church membership. Furthermore, "atheists or secular humanists in Congress are not necessarily liberal."

As Saperstein sees it, the most important issues for the church are school prayer, economic justice, ecology and nuclear war.

He is opposed to a constitutional amendment allowing spoken prayer in public schools, which was recently defeated by the U.S. Senate. He noted that courts have already ruled that students may pray as long as their prayer does not interfere with class and is not sponsored by the school.

By specifying spoken prayer, the amendment would favor the religion of the majority over the religion of the minority. Saperstein said, "America isn't concerned with the group. It doesn't matter if 23 million Americans believe that the way you worship is incorrect. You have the inalienable right to worship as you want."

(See LEADERS LOOK on page 18)

LEGAL NOTICE

As the actual dwelling places of the RESPONDENTS named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated:

CASE TITLE: Koenig Shoopman
RESPONDENT: Mr. George Shoopman
DESIGNATED DATE: May 2, 1984
PRESIDING JUDGE: Rev. Robert J. Gilday

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the form of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

Reverend Frederick C. Easton, vicar judicial
Eileen McMahon, ecclesiastical notary

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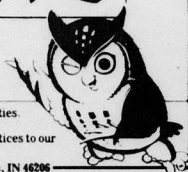
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The Active List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

April 13

St. Michael School, 3356 W. 30th St., will hold a Fish Fry from 5 to 7:30 p.m. in the cafeteria. Dinner \$1.75 or a la carte menu. Carryouts available.

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Monica Church from 9 p.m. to 12 midnight.

St. Bartholomew Church, 732 Chestnut St., Columbus, will hold its concluding Lenten Service and Soup Fellowship beginning at 6 p.m. with the Stations of the Cross.

St. Vincent de Paul Knights of Columbus, 2202 "M" St., Bedford, offer their last Lenten Fish Fry from 6 to 8 p.m. in the K of C Hall. Minimal charge.

A Directed Retreat which continues through April 19 begins at Kordes Enrichment Center, Ferdinand. An Intensive Journal Retreat lasting through April 17 also begins today. Call 812-367-2777 for information on both.

April 13-15

A Weekend Retreat for Widows and/or Widowers will be offered at Mount St. Francis

Retreat Center. Call 812-923-8817 for information.

Franciscan Father John Ostiedik will conduct a Men's Retreat on the "Jesus/Prayer" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Scripture Enrichment weekend on "St. Paul's Writings and Easter, 1984" will be led by Benedictine Father Conrad Louis at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

April 14

Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Michael Church from 9 p.m. to 12 midnight.

A Day of Recollection is offered at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Call 812-367-2777 for information.

The Drama Department of Immaculate Conception Academy in Oldenburg presents a dinner theatre featuring an Italian buffet and the play "Give My Regards to Broadway." Reserved tickets.

St. Vincent de Paul Charismatics will sponsor

"Hungry for God," a Life in the Spirit Seminar, at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

Cardinal Ritter High School Foreign Language Department presents "The International Dinner" from 5 to 7:30 p.m. in the school cafeteria. \$4 adults, \$2 children under 12. Reservations are necessary. Call 924-4333 during school hours.

April 14-15

The Altar Society of St. Joseph Church, Terre Haute, will hold an Easter Boutique. Raffles, hand-crafted articles, baked goods.

April 15

Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Jude Church from 9 p.m. to 12 midnight; and at St. Martin Church, Yorkville, from 9 a.m. to 6 p.m.

The Archdiocesan Sequicentennial Music Series conducted by Cathedral Arts presents a free concert by "Suzuki and Friends" in SS. Peter and Paul Cathedral, 1347 N. Meridian St. at 4 p.m.

St. John's Festival of Arts 1983-84 continues with pianist Catherine Bringerud in a free concert at St. John Church, 126 W.

Georgia St. at 4:30 p.m. Mass follows at 5:30 p.m.

A Celebration of Evening Prayer for the Holy Year hosted by Our Lady of Grace Convent will be held at Sacred Heart Church, 1530 Union St. at 4 p.m.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd St. and Central Ave.

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

Chatard Athletic Club's Annual Chicken Dinner will be held from 4:30 to 7 p.m. featuring Jug's fried chicken. Carryouts available. \$3.75 adults, \$1.75 children under 12.

The Women's Club of St. Patrick Church, 936 Prospect St., will sponsor a Card Party at 2 p.m. in the parish hall. Admission \$1.

St. Benedict Church, Terre Haute, will hold its Annual Seder Supper at 4 p.m. Carry-in, with meat dishes provided. For reservations call 812-877-9926, 812-877-3398, or 812-877-9589.

The Fine Art and Industrial Art Departments of Central Catholic School will sponsor a "Carnival of Color" Art Fair from 12 noon to 2 p.m. in the Middle School Building, 1115 E. Tabor St. Everyone invited.

April 16

The Divorce Recovery Program conducted by Anton R. Braun continues at St. Thomas Aquinas Parish Center from 7:30 to 9:30 p.m. Call 253-1461 or 257-3576 for information.

Adoration of the Blessed Sacrament before the Tabernacle



"I LIKE THE WORK HE'S DOING WITH PEOPLE WHO TALK DURING MOVIES."

will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Michael Church from 9 p.m. to 12 midnight.

Pastoral Counselor Jane Hellmann's Divorce Recovery Program continues at St. Ann's rectory, 14th and Locust Sts., Terre Haute, from 7 to 9 p.m.

The Daughters of Isabella, Our Lady of Everyday Circle #1133, will hold their regular monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

Mount St. Francis offers a Holy Week Special Retreat. Call 812-923-8817 for information.

April 17

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. Mark Church from 9 a.m. to 1 p.m.; at St. John Church from 10 a.m. to 3 p.m.; at Holy Name Church from 1 to 7 p.m.; and at St. Matthew Church from 9 p.m. to 12 midnight.

The Oremus Circle led by Providence Sister Connie Kramer and Franciscan Father

John Ostiedik will pray at Alverna Retreat Center, 8140 Spring Mill Rd., from 7:30 to 9 p.m.

Marian College's Mature Living Seminars continue from 10 a.m. to 2 p.m. in Room 251 of Marian Hall with Franciscan Sister Olga Wittekind speaking on "The Unconscious." Bring or buy lunch.

The Children of Divorce Program sponsored by Catholic Social Services will hold its last session at the Catholic Center, 1400 N. Meridian St., from 7 to 9 p.m.

April 17-19

A Charismatic Retreat led by Father Duane Stenzel will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

April 18

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; at St. Thomas Aquinas Church from 11:30 a.m. to 1:30 p.m.; at St. Ann Church from 7 to 11 p.m.; and at St. Mary Church, Richmond, from 12 midnight to 6 a.m.

(Continued on next page)

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Library is part of Bloomington parish's ministry

by Susan M. Micinski

Library. The word often brings to mind an historical-looking brick building full of wall to wall shelves heavily laden with books. Current copies of magazines are strewn about a table, and "quiet" signs are conspicuously displayed. Everyone is familiar with the public and school library, but has the parish library ever been considered?

Ruth Gleason, librarian at St. Charles parish in Bloomington, recently shared her insights on this subject, and how she sees the parish library as being a ministry in and of itself, yet working within the framework of the parish's total idea of ministry.

According to Gleason, the library at St. Charles, located on the first floor of the parish school, was established in 1974 by former director of religious education (DRE) Cathy Siffin. "There was a need felt that adult leaders and parishioners should have books available that would be appropriate for family life discussions," said Gleason.

The library, used widely by adult leaders, school and CCD teachers, parish

committee members and the pastoral staff, is open to all parishioners. There is no inter-library loan system, that is the exchange of books between other church libraries, but if some material is needed by another parish, it is generally loaned out.

IT CURRENTLY has 1,800 volumes, subscribes to 20 periodicals and has a wide range of audio-visual materials and equipment.

A part of the religious education department at St. Charles, the library's funding is written into the parish budget so "a certain amount is set aside expressly for this purpose each year," said Gleason. "Our biggest acquisition this year was video recording tapes and equipment which is being put to use by our catechists."

In regard to video equipment, Gleason claims that it "is taking the place of what movies used to do. It is so much more flexible—you can use it with small groups in the home or with larger ones in the classroom and never have to worry about the film breaking or jamming."

Although supplying the bulk of equipment for education programs, the library does not do any programming of its own.

All of the programs—ranging from preschool through high school to adult—are administered by the religious education department.

"I SEE THE parish library as a ministry serving the needs of the people in the parish; helping them realize their own spiritual and personal growth," stated Gleason, who is originally from Toledo, Ohio, and has worked in libraries since a junior in high school. "It serves a supplemental role—helping other ministries in carrying out their roles by providing background information for their continuing education."

A parish library differs from a public or school library by "trying to make available materials—such as magazines like U.S. Catholic or St. Anthony Messenger—not found at public or school libraries. It may also have an area of special collection. For example, we have a fairly comprehensive biography of saints. In addition, we are very strong in audio-visuals, and have an extensive children's and reference section."

But perhaps the greatest difference is that the "materials are limited in scope to

religious orientation; their values portray the ones we as Christians see as being valuable," added Gleason.

Like other non-parish libraries, this one does operate a similar check-out policy. "Usually, materials get checked out for three or four weeks and are then returned," explained Gleason. "But we really don't have a definite check-out period. We do have a few reference materials that are not loaned out to the general parish. A teacher or scripture student might be allowed to have them overnight."

(See LIBRARY IS on page 16)

REACH
OUT
AND
TOUCH



United Way

The Active List

April 20

The Catholic Widowed Organization (CWO) will hold its regular meeting beginning with Mass at 5 p.m. in Cathedral Chapel followed by a Lenten Reflection for the Widowed presented by Father Bernard Knoth at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

April 19

The Support Group will meet at Kordes Enrichment Center, Ferdinand, from 7 to 8:30 p.m.

A Holy Thursday Parish Paschal Meal will be held at St. Martin's Church, Yorkville, at 5 p.m.

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Jude Church from 9 p.m. to 12 midnight.

St. Bernadette Church will hold its annual Holy Thursday Passover Meal at 6 p.m. in the cafeteria.

Living Stations for Good Friday will be presented by St. Martin's Youth Group in Yorkville outside, weather permitting, or inside if necessary.

St. Philip Neri Church will hold a Fish Fry from 4 to 8 p.m. after 3 p.m. Good Friday Liturgy. Way of the Cross 7 p.m. Adults \$1.50, grade school children, \$1. Carry-out available.

April 21

St. Vincent de Paul

Charismatics will present "Hungry For God," a Life in the Spirit Seminar, at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

April 22

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central.

St. Barnabas Church, 8300 Rahke Rd., presents a Sign Mass for the Deaf every Sunday at 9 a.m.

Seminar set for parish RCIA teams

An "RCIA Sharing Day," a program designed for parish RCIA (Rites of Christian Initiation of Adults) teams and sponsored by the Office of Catholic Education (OCE), will be held on Thursday, May 10 from 10 a.m. to 3 p.m. at St. Mark's Church in Indianapolis.

Featured topics and presenters include: prayer and retreats, team and process, sponsors, inter-parish approach and deanery activities and celebrations; Phil McBrien, Fathers Jim Byrne and Dismas Veeman, Providence Sister Nancy Brosnan and Fran-

ciscan Sister Rosie Miller. Matt Hayes of the OCE will be the facilitator for the day.

There is no fee for the day, but registrations should be made with Marji Veneman at the OCE by May 3 by calling 236-1448 (Indianapolis area) or 1-800-382-9836 (other areas).

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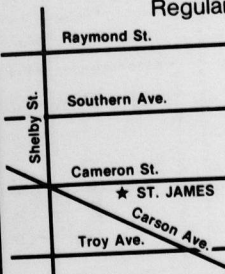
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YOUTH CORNER

New Albany youths have chance to live out persecutions

by Susan M. Micinski

"Persecutions" was the theme of a lock-in held on April 7 and 8 at St. Mary's, New Albany, and it was definitely a little out of the ordinary.

"The youths took a step back in time to when the Nazis were persecuting the Jews," explained Tony Cooper, coordinator of youth ministry at St. Mary's. "They really had a chance to identify with the Jews, even wearing arm bands with fish on them."

The lock-in, which began

at 8 p.m. Saturday and concluded with the 9 a.m. celebration of Mass on Sunday, began with the lights on "so the kids could get acquainted," said Beth Fullwood, a lock-in team member. Then they viewed a movie on persecution, "Follow the Leader," which dealt with following Jesus. "This really got them in the mood we wanted to create for the weekend," exclaimed Fullwood.

After the movie, team leaders slipped away and returned clad in black. From then on, only candles and flashlights were allowed. Several times during the lock-in, participants had to flee from break-ins of anti-Jewish forces (some team members). Escaping one time to the garden side of the church, participants were met by Father Stanley Herber, pastor of St. Mary's, who gave a brief talk about persecutions.

Youths also had sharing time to tell what they would do if they were really sent back to these times.

As morning was nearing, "the fleeing youths hid themselves up in the choir loft," said Fullwood. "But much to everyone's surprise some police—who happen to be parishioners and agreed in advance to take part in the

scenario—came and arrested the kids." But the story had a happy ending. Instead of being hauled off to jail, the youths were taken to a parishioner's home for breakfast.

The Academy of the Immaculate Conception Peacemakers will sponsor a Peace Festival in the gym on Thursday, April 26 from 5:30 to 8 p.m. It will include a simple meal, prayer and discussion for world peace. Father Cosmas Raimondi, pastor of Holy Cross in Indianapolis, will be the featured speaker.

The organization was formed last September by Franciscan Sister Verlan Major, religion department chairperson. It is dedicated to promoting world peace and social awareness among students and community. Leaders include Carolyn Meyer and Lisa Schrank of Batesville, Lisa Folkman of Columbus and Kim Winkley of North Vernon.

The public is invited to attend the festival. Reservations should be made by calling 812-934-4440.

The New Albany Deanery

Young Adult group will present a re-enactment of the crucifixion at Mount St. Francis on April 20 at 3 p.m.

CYO will sponsor a Quest Retreat, an overnight "searching for" opportunity for freshmen and sophomores, on April 27 and 28 at the CYO Office. The program will center around love of self, love of neighbor and love of God.

Quest begins at 6 p.m. Friday and concludes approximately at 6 p.m. Saturday. Participants should bring a sleeping bag or bedroll, towels and personal items, a musical instrument if one is played and casual clothes. The fee is \$15.

For further information or registration contact CYO at 317-632-9311.

'Lifesigns'

Sunday, April 15, "Lifesigns," the radio show for youth, will feature "Free Time" with youth from St. Patrick's, Terre Haute. The program is aired at 11:30 a.m. on WICR 83.7 FM.

Library is (from 15)

Although Ruth is the only library staff person, she is assisted by a group called the "Friends of the Library," eight dedicated individuals who help with book fairs, conduct some fund raising events during the year and take books to the church proper once a month to be served up with coffee and donuts after Mass.

Gleason, who has been at St. Charles for the past eight years, is not alone in blowing her horn for the parish library. "We have a mascot, named 'Browsie,' who is really quite popular. He goes around promoting reading and using the library—especially to the school children." And it's no wonder he has a captivated audience when with the children. This big, brown bear, complete with glasses and a floppy head of hair, is

definitely the one youngsters would like to hear read a story.

The library and Gleason are both kept up to date by memberships in the Indiana Chapter of the Church and Synagogue Library Association and the Catholic Library Association, which provide educational guidance in the establishment and maintenance of library services in churches and synagogues. "I also attend various library-related workshops and seminars throughout the year, and recently completed a course in church libraries from the University of Utah," Gleason commented.

"I just want people to know we're here and what we have to offer," Gleason concluded. "They really should check us out!"

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by Tom Lennon

Question: Why do people judge you by your looks and not your personality?

Answer: It is surprising how many questions from and about young people are also relevant to adults.

More than a few adults attach great importance to the kind of clothes people wear, the type of car or house they have, and how important their job is.

Quite likely, when these adults were teen-agers they attached more importance to appearances and possessions than they did to the person.

Because the attitudes of adolescence can so easily be carried over to adulthood, I suggest that the questioner and all other young readers clip this column out of the newspaper and keep it for handy reference as the years go on.

If someone judges you solely by your looks and not by your personality, it is likely that person has some shallow values and a shallow understanding of life.

True, we can base judgments on appearances. If a girl is seen listlessly walking down a school corridor with a joint hanging from her lips, certain negative conclusions can be made.

But the questioner asks about "looks"—clothes perhaps, or too much makeup, or maybe a somewhat sloppy appearance.

All these "looks" can go hand in hand with a splendid personality.

It is also possible for a student to have an expensive car, the latest and costliest clothes, and a hair style that costs a fortune—and have a perfectly nasty personality.

Someone with shallow values and little understanding of human life is likely to judge such a person solely by outward appearances.

Others, however, search for the treasures of the human personality, the riches of the spirit.

About three years ago I met a young man I have never forgotten. He was poor, dressed in ragged, dirty clothes, didn't speak very well, and, to tell the truth, was not what many people would call "attractive in appearance."

He was also one of the kindest, most sensitive persons I have ever met. He strengthened my spirit by his caring attitude.

This guy was a "bum" I met in a soup kitchen, and I always think of him whenever I read the words St. Paul wrote to the Christians in Rome: "Put away ambitious thoughts and associate with those who are lowly."

(Send questions to Tom Lennon, 1312 Massachusetts Avenue NW, Washington, D.C. 20005.)

1984 by NC News Service

Adults, too, often judge by appearance

OBITUARIES

† **ANDREWS, Emmett L.**, St. Philip Neri, Indianapolis, March 28. Father of William, James and Donald; brother of Raymond, and Josephine Debridge.
 † **BRAV, Conrad**, 83, Our Lady of Lourdes, Indianapolis, March 28. Brother of Nadine Caster and Mary Trent.
 † **BROOKS, Ruth**, 64, St. Mary, New Albany, March 27. Wife of John; mother of Dr. John, Jr., Darryl, and Donna Sanders; grandmother of nine; great-grandmother of one.
 † **BUCHER, Josephine**, 87, St. Mary, New Albany, March 26. Sister of Jeanette Weinmann;

mother of Jean Leist; grand-mother of one; great-grandmother of two.
 † **COX, Frederick L.**, St. Philip Neri, March 29. Father of Victor; brother of William, Maurice, Marion, Raymond and Margie.
 † **DICKS, James "Jim" Michael**, 33, St. Catherine of Siena, Indianapolis, April 4. Husband of Helen; father of Danielle and Jay.
 † **ENDRIS, Margaret**, 83, St. Mary, New Albany, March 26. Mother of Paul A.; grandmother of three; great-grandmother of one.
 † **GLENNON, William**, St. An-

thony, Indianapolis, March 28. Husband of Rosalie; father of James, Jeanne Robinson, Annette Venable, and Mary Rose.
 † **GONZALES, Dr. Adel**, 50, St. Christopher, Speedway, March 27. Husband of Grace; father of Geraldine, Marcia, Magello and Christopher.
 † **GOUGH, Mary E. McCoy**, 68, St. Lawrence, Indianapolis, April 1. Mother of William and Stanley Gough and Edward Zuber.
 † **HARDING, Robert C.**, 58, Holy Family, New Albany, March 25. Husband of Mildred (Ellenbrand); father of Robert C. II, Donna England and Mrs. Sheridan Resch Mann; brother of Donald, Harold, Charlotte Pickett, Nancy Rusk and Carolyn Davis; grandfather of three.
 † **HARRIS, Layuna**, 94, St. Catherine of Siena, Indianapolis, March 31.
 † **HUMPHIL, Raymond W.**, 84, St. Augustine, Jeffersonville,

April 4. Husband of Nina Louise; father of Virginia Shaughnessy and Mary G. Zinser; brother of Leo; grandfather of 13; great-grandfather of 11.
 † **JOHNSON, Dorothy M.**, 85, St. Lawrence, Lawrenceburg, March 28. Sister of Gerald and John Graybird.
 † **JUSTICE, Bessie Fisher**, 93, St. Mary, New Albany, March 20. Sister of Margaret Hubbuch, Blanche Byrson, Mary Hampton and Charlotte Petyak.
 † **KNOX, Ernest**, 89, St. Christopher, Speedway, March 28. Father of Mary A. Feeley and Helen M. Karst; brother of Daisy Knox VanScovoc.
 † **MUELLER, Harris J.**, 76, St. Anthony, Clarksville, March 29. Father of Medora Bartel and Anna Marie Harris; grandfather of nine; great-grandfather of eight.
 † **PAULIN, Ethel**, 62, St. Paul, Tell City, March 27. Mother of

Connie Poehlein and Mary Elder.
 † **SHERMAN, William J.**, 67, St. Christopher, Speedway, April 1. Husband of Helen; father of Joseph F.
 † **THOMAS, Stanley W.**, 65, Our

Lady of Perpetual Help, New Albany, April 4. Husband of Coletta.
 † **ZINSER, Ruth E.**, 65, St. Lawrence, Lawrenceburg, March 31.

Rites held for Providence sister

TERRE HAUTE—Eighty year old Sister of Providence Ruth Marie Green died here April 4. She received the Mass of Christian burial on April 7 in the Church of the Immaculate Conception at St. Mary-of-the-Woods.
 The former Irene Marie Green, a native of Illinois, made final vows in the Congregation of the Sisters of Providence in 1931. She taught the middle grades in many schools in Illinois and Indiana, and in California.
 Her Indianapolis assignments included St. Agnes, Holy Cross,

St. Catherine, St. Joan of Arc and St. John. She also taught in schools in Lafayette, Hammond and Vincennes, and later worked for Catholic Charities and in parish ministry in Chicago.
 During 1979-80, Sister Ruth Marie did parish ministry at St. Malachy Parish, Brownsburg, and then returned to St. Mary-of-the-Woods where she engaged in social ministries until 1982.
 Sister is survived by a nephew, Joseph, of Cedar Rapids, Iowa, and seven nieces including Providence Sister Joseph Patrice Shea of Hollywood, Calif.

Sister Mercedes dies at Woods

ST. MARY-OF-THE-WOODS—Providence Sister Mercedes McAllister, 86, died here March 27. On March 30 she received the Mass of Christian Burial, celebrated by her brother, the Rev. Joseph R. McAllister, CSC, of San Francisco, Calif.
 The former Regis Catherine McAllister was born in Waycross, Ga. and later moved with her family to Peru, Ind. She attended St. Charles School there, followed by high school and college work at St. Mary-of-the-Woods. She made final vows in the Congregation of the Sisters of Providence in 1924.
 Sister McAllister taught junior

high and high school home economics and English classes in several states as well as in Fort Wayne, Evansville, and Hammond. In the Indianapolis archdiocese she served St. Margaret Mary, Terre Haute; St. Charles, Bloomington; and St. Agnes, Indianapolis.
 After retiring to St. Mary-of-the-Woods in 1970, Sister McAllister continued to give service by knitting and sewing, until she was confined to the infirmary.
 In addition to her brother, Sister is survived by two nieces, Regis and Mary McAllister of Peru.

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Study guide goes with Bernardin mission

The Archdiocese of Chicago has prepared a study guide to accompany "Forgiven," a four-part televised mission by Cardinal Joseph Bernardin.

The mission will be seen nationwide, April 15-18, on cable systems which carry WGN-TV, Chicago. It will be broadcast each of those evenings at 9 p.m. Most local cable systems carry WGN.

Reprinted here, through the courtesy of the Office for Chicago Catholic Evangelization, are the themes of each program, along with suggested Scripture passages and discussion questions to accompany each evening's broadcast:

April 15

Who Are We? The Forgiven

Suggested Scripture:
Matthew 18:21-35
Luke 7:36-50

Questions:
1. When have I ex-

perienced the effects of forgiveness in my life? What were some of these effects?

2. Why does our contemporary world seem to value forgiveness so little?

3. What one thing struck me most about the cardinal's talk?

April 16 How Does a Forgiven Church Act?

Suggested Scripture: —
Luke 5:27-32
John 13:1-17

Questions:

1. If Jesus were physically present today, what "wrong kind of people" would He be present to?

2. Who are some of the people today who "love scandalously"?

3. What one thing struck me the most about Cardinal Bernardin's message?

April 17 How Do the Forgiven Pray?

Suggested Scripture:
Mark 9:14-29
Luke 23:39-46

Questions:

1. What do I see when I look at the cross?

2. What do I feel when I look at the cross?

3. How does the cross help you pray?

4. What one thing struck you the most about the cardinal's message?

April 18 All the Wild Possibilities

Suggested Scripture:
Luke 15:11-32
Luke 24:13-35

Questions:

1. When has resurrection, or conversion, come through someone's love or forgiveness in your life?

2. How could we the church help people in our midst to experience new life? How could we the church help people in our midst to experience new hope?

3. What one thing struck you the most about the cardinal's message?



TV FARE—David Roskies, associate professor of Jewish history at the Jewish Theological Seminary of America, is host and narrator for "A Shtetl Passover," April 15 on NBC. Shtetls were small Jewish marketing communities in Eastern Europe. (NC photo)

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One argument in favor of school prayer is that the removal of prayer from public schools led to problems in American society. "That has as much validity as the fact that before women had the right to vote, we never had any world wars," Saperstein said.

Regarding nuclear weapons, Saperstein said, "this moment of human history is unique because if we make a mistake, we will not have the luxury we have always had of learning from our mistakes."

Mary Jo Weaver, associate professor of religious studies at Indiana University, Bloomington, spoke about political activity by Catholics, particularly women Religious.

She cited similarities between Catholics earlier in this century and groups such as the Moral Majority. "Catholics earlier in this

century were staunch supporters of family and decidedly anti-communist. Their frisky enthusiasm for American values came just at the time they were beginning to make it as Americans."

Members of the Moral Majority are also "fierce defenders of the family," and they now have "everything they need to make it—money, power, influence."

For Catholics, Ms. Weaver said, "the question is not whether to mix religion with politics, but rather how to do it." Much of the debate revolves around priests and nuns holding public office.

Until last year, the Code of Canon Law did not

specifically state that the ban on holding public office applied to women Religious. Therefore, many refused to give up their offices. "They said, 'If we cannot function as priests, we will not follow laws written for priests.'" The revised code released last year, however, specifies that the law applies to all women Religious as well as to priests.

"Just at the point where nuns are posing a significant challenge to political authority, they are also posing a significant challenge to religious authority," Ms. Weaver said. She believes that is one reason that they are now being told to stay out of politics.

Women Religious "read the Gospel as a mandate for social justice," Ms. Weaver said. In this country, some have closed their wealthy schools and moved to city slums. In Latin America, they have founded a variety of roles.

Even contemplative nuns have become conscious of political issues, she adds, especially since the formation of the Association of Contemplative Sisters in 1968.

Ms. Weaver acknowledges that "there are some divisions among American Catholic women." But, she says, "there is a great desire for bonding which will eliminate this division."

Leaders look (from 13)



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Terrine de Canard
Pâte of livers, brandy, veal, pork,
duck and port wine.

Crêpe Nantua
Seafood crêpe covered with
lobster sauce.

Crème de Courgette
Cream of zucchini with curry.

Soupe a l'Oignon Gratinee
Onion soup as made in Paris.

Coupe de Fruits, Grand Marnier
Fresh cut fruit in Grand Marnier.

Entrées

Filet de Porc Hawaiian
Medallions of pork tenderloin,
sauteed with tropical fruits.

Filet de Boeuf Stroganoff
Beef tenderloin sauteed with mushrooms,
onions and stroganoff sauce.

Poitrine de Volaille
Boneless breast of chicken served with
marsala sauce and spinach noodles.

Canard Roti à l'Orange
Roast duckling served with
orange sauce.

Poisson du Jour
Fresh fish flown in from
the East Coast.

**Petit Tournedos de Boeuf,
Sauce Bordelaise**
Tender beef tournedos sauteed on toast
square, topped with bordelaise sauce.

All entrées served with appropriate vegetable,
and crisp garden greens with choice of dressing.

Desserts

French Chocolate Mousse Poire Belle Helene
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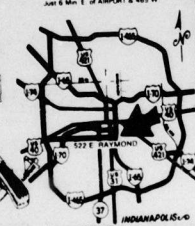
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VIEWING WITH ARNOLD

Film study offers hope

by James W. Arnold

A good moral character is the first essential in a man... It is therefore highly important that you should endeavor not only to be learned but virtuous.

—George Washington (1790)

Are movies getting more corrupt, sleazy and, well, insufferable? Are they leading youth astray? Are they helping to tear down the moral fabric of society?

Many, if not most, religious people think so. They tend to support their fears with impressionistic evidence, gathered from newspaper and TV ads and occasional forays from Sears into the mall theater where they happen to see something like "Breathless," "Sudden Impact" or "Risky Business." There is certainly some substance to their hasty conclusions. But there's another side to it, too.

Every 10 years I've been doing a content analysis study of movie heroes. Essentially, I consider the central male characters and how they rate on 17 traditional virtues and vices. E.g., fortitude (or courage), honesty, truthfulness, peacefulness, kindness—and even faith, hope, love and chastity—and their opposites. Recently, I completed a study of heroes in 31 major American movies of 1983-84, and the results in some ways are surprisingly positive. Comparison with the previous study in 1973-74 shows some unexpected trends in the virtues and vices of mainstream movie heroes.

Take sex, for example. Ten years ago, only 13 percent of the heroes could be called chaste by traditional moral standards. This year, that had risen to 38 percent (meaning sex only inside of marriage), or an astounding 71 percent (meaning sex with only one partner in a love relationship).

Of the 21 unmarried

heroes, seven either had no girlfriends at all ("Never Cry Wolf") or no clear physical relationships with them. The others had sex, but the vast majority were not promiscuous.

The married picture is brighter. Six of the 10 married heroes had sex only with their wives. The others were only temporary wan-

derers, except for the Dudley Moore character in "Lovesick," the only hero in the sample to leave his wife for another woman.

Not bad? Probably better than the real life national average, and surely better than the pop culture commercial pressures would predict.

It seems hilarious to discuss such matters in statistical terms. But it's one way of getting unbiased evidence. Here, the evidence suggests movie heroes are not a bunch of rampaging studs. Of the 31 heroes, only three were shown in a sympathetic way to leave their girlfriends or spouses for other women. Movie relationships are often illegitimate, but they don't seem to be casual.

What is the current hero's most important virtue? Above all, heroes are brave. That is the test they face most often and they pass it 91 percent of the time.

NEXT, they are motivated strongly by love, either for a woman, a friend or a child. Other major virtues (shown in 40 percent or more of the heroes): speaking out against evil when they see it, being independent, kind rather than cruel, modest rather than vain or proud.

Their leading vices (both at 32 percent) are use of violence and breaking the law. Other major sins are profanity (R-rated), intemperance (heroes get drunk a lot) and being vengeful or unforgiving (the Dirty Harry syndrome).

Ironically, the virtues least expressed and indeed least tested are key ones: faith and hope. Only two films in the sample raised the issue for the hero of belief or unbelief. In "Tender Mercies" he believes, and in "The Dead Zone" he does not.

The hero of "Tender Mercies" was the most impressive. He made no bad choices, and positive choices showed him to be a loving father and husband, temperate, a believer, kind, generous, independent, peaceful, humble, hopeful and forgiving. Not a bad role model.

(On the negative side, there was the young hero of "Risky Business," who was loving, but also lawless, conforming, greedy, promiscuous, profane, a liar, intemperate and one who condoned evil.)

Some heroic virtues have persisted over the decade. Bravery is obviously important to the very idea of hero, and independence and kindness remain in the top five virtues. The quality of loving as a personal characteristic has definitely moved up, from eighth place to second, and humility from 11th to sixth. Industriousness (working hard), the old Protestant Ethic, and especially truth-telling (when given the option of lying) have declined. Today's hero seems more likely to goof off and be devious.

Among the vices, violence, lawlessness and profanity also headed the list 10 years ago, but only profanity has significantly increased (along with relaxation in the film code).

It's also intriguing to note that today's heroes are much



LOVING MOTHER—Ape mother Kala lovingly cuddles the infant Tarzan in "Greystoke: The Legend of Tarzan, Lord of the Apes," a Warner Bros. release. Some violent jungle sequences and one bedroom scene make the film mature fare but the U.S. Catholic Conference calls it "sheer beauty" with excellent acting and classifies it A-III—adults. James Arnold reviews the film next week. (NC photo)

more successful than in 1973-74 at being modest, loving, peaceful and generous—all traditionally "feminine" virtues. The women's movement has clearly had some impact in softening certain macho aspects of the film hero's character.

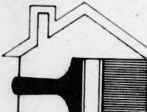
Of course, lots of terrible things are done in movies by the bad guys, the non-heroes.

But if one assumes that heroes are the ones we admire and imitate, then this study offers comfort and hope as well as some continued cause for concern.

(Copies of the study may be obtained by sending SASE to the author, College of Journalism, Marquette University, Milwaukee, Wis. 53233.)

Recent USCC Film Classifications

Misunderstood	A-II, adults and adolescents
Romancing the Stone	A-III, adults
★ The Stone Boy	A-II, adults and adolescents



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