

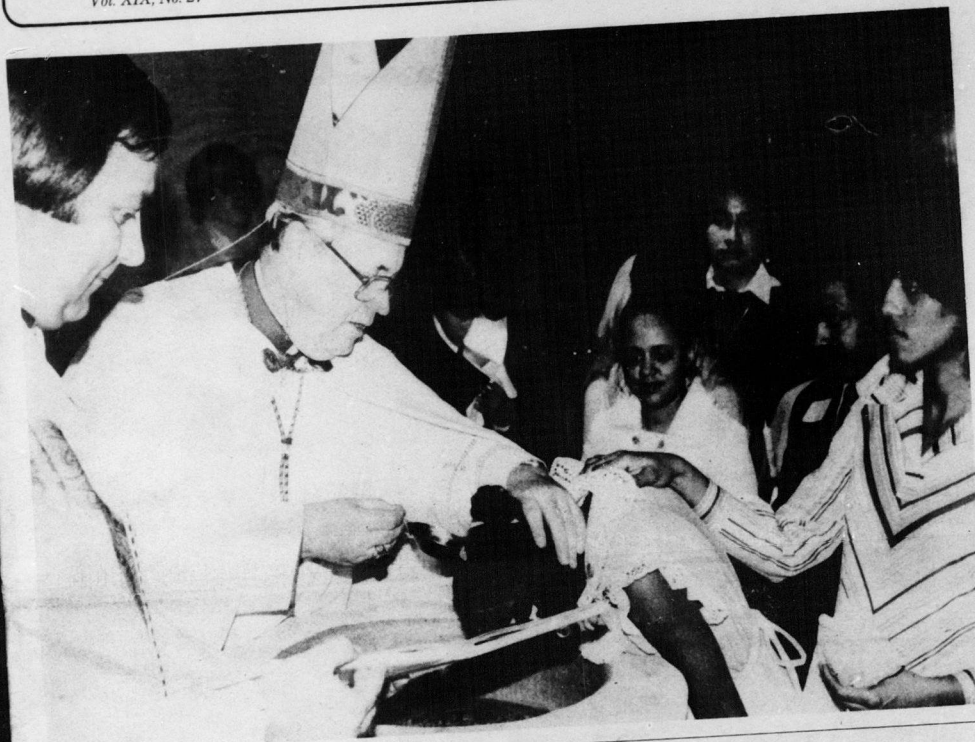
THE CRITERION

Archdiocese of Indianapolis

April 11, 1980

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Indianapolis, Indiana



'In the Name of the Father ...'

Archbishop O'Meara administers the sacrament of baptism to one of 29 adults and children received into the Church of St. Andrew in Indianapolis during Easter Vigil ceremonies there. The Saturday evening ceremony climaxed a busy week of ceremonies for the archbishop which included hearing confessions as part of the penance services at four rural parishes in southeastern Indiana. On Tuesday of Holy Week the archbishop celebrated his first Mass of Priestly Commitment with more than 150 priests of the archdiocese at SS. Peter and Paul Cathedral. Additional photos are on page 2. (Photos by Charles J. Schisla)

18 programs receive grants

Communications Campaign to fund media projects

WASHINGTON—The first 18 proposals for funding under the new Catholic Communication Campaign have been approved by the U.S. Catholic Conference.

Ninety-five requests for funding of media projects, totaling more than \$4 million, were received. The 18 initial projects total \$667,654.

The USCC has reserved additional funds and will seek further proposals for projects relating to women, blacks, teenagers' and children's radio and television programming and special projects for the Catholic press.

The 18 projects include grants for education and training programs, a model diocesan program for evangelization through mass media, two new primetime holiday TV specials, the creation of a national Catholic Spanish language television series, the creation of a half-hour magazine program for television, radio and TV spots, research regarding the development of a national satellite delivery system for the church and assist-

ance to media programs in developing nations.

Dabar Productions, sponsored by UNDA-USA, Catholic radio and TV organization, will receive \$195,000 for the creation of a national syndicated Catholic TV magazine program and Centro de Comunicacion will receive \$100,000 for a national Catholic Spanish-language TV series.

The National Catholic Telecommunication Network Satellite System Research Project will receive \$80,250 to prepare satellite development plans for local, regional and national Catholic groups.

Insight, a TV program, will receive \$60,000 for two family television programs and Heartland Project will receive \$36,000 for the production of a half-hour film for evangelization in rural Catholic dioceses.

THE CHILDREN OF GOD Project will receive \$40,000 for four television spots and \$10,000 will be given for distribution and creation of family radio spots. In the print medium, *America* magazine

will receive \$9,250 to publish a special issue in connection with the world Synod of Bishops on family problems to be held in Rome, and a project to produce and disseminate a pamphlet for parents, teachers, clergymen and others on the uses and abuses of children's television will receive \$7,500.

A Network Program Information Project will receive \$4,500 for the coordination and placement and promotional efforts on behalf of the ABC, CBS and NBC network religious programs.

Interfaith Media Data System will receive \$940 for placement and promotion of programming. A National Catholic Communication Resources Catalogue sponsored by UNDA-USA will receive \$17,000.

A communications training program for Northwestern states will receive \$20,000 and the National Sisters Communication Service will receive \$20,000.

A Communication Standards and Policy Project will receive \$40,000 to monitor federal agencies in the area of communi-

cation law, policy and research and development of long range positions on public interest standards.

UNDA-WEST AFRICA will receive \$10,000 for a study to fund the video equipment needs of several French-speaking West African countries.

Bilingual parish renewal programs will receive \$6,250 and a Model Diocesan Program for Evangelization through the Mass Media will receive \$10,964.

The Catholic Communication Campaign is funded by an annual collection in parishes. In 1980 and subsequent years the collection will be held in most dioceses on the second Sunday in June.

Half the funds raised remain in the diocese for local activities. The other half is used on the national level. The first collection in 1979 raised more than \$4 million.

USCC policy requires that 1979 and 1980 promotional efforts, as well as the cost of nationwide consultations held in the spring of 1979, be met out of the \$2 million reserved for the national share.



HE IS RISEN!—Among the newly baptized at St. Andrew's were the very young of a family of five received into the church. Father Robert Scheidler, pastor, prepares the new fire which is blessed at the beginning of the Easter Vigil service. Archbishop O'Meara addresses the congregation in the sanctuary of St. Andrew's. In the picture at the bottom of the page, archdiocesan priests raise their hands along with Archbishop O'Meara at the Chrism Mass at SS. Peter and Paul Cathedral in blessing the holy oils for sacramental use in parishes in the coming year.



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Catholic press 'spirit' cited

VATICAN CITY—The reason for being of the Catholic press is to interpret daily events "in conformity with the principles and true purposes of life," Pope John Paul II said March 31.

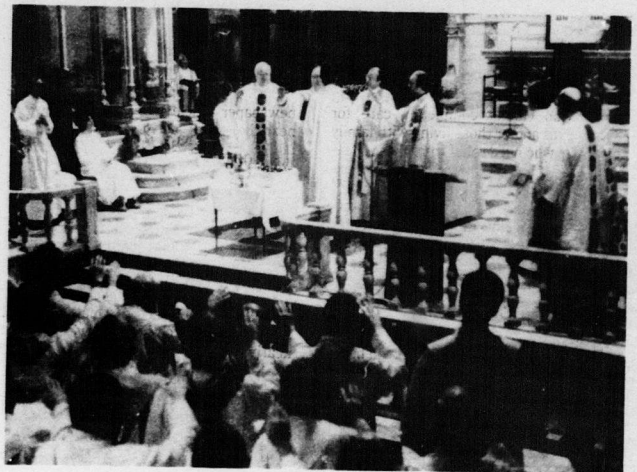
The pope commented on the Catholic press at an audience with representatives of the Pauline Fathers, a congregation founded for the communications apostolate.

The pope recalled the spirit of the order's founder, Father Giacomo Alberione, and said:

"Everyone knows the importance he attached to the press as a vehicle for spreading Christian principles and defending moral and religious values.

"He understood fully how important it was for the daily reality in which we live to have an interpretation in conformity with the principles and true purposes of life: It is precisely this that the Catholic press, as its *raison d'être*, intends to provide, illuminating current and historical events with the word of God, defending the human and Christian values for which modern society feels so deep a need, and giving a genuine, healthy and strong moral sense to public opinion and social education."

The Pauline Fathers, whose full name is the Society of St. Paul for the Apostolate of Communications, were in Rome for a general chapter meeting.



Startles Observers by Hearing Confessions at St. Peter's

Pope John Paul plays both humble and triumphal roles during Holy Week

by Nancy Frazier

VATICAN CITY—Moving easily from humble roles to triumphal ones during Holy Week 1980, Pope John Paul II attracted more than 300,000 to St. Peter's Square on Easter Sunday to hear his call to "build the world upon Christ."

At various times during the week, he was an ordinary black-clad priest in the confessional, the representative of Christ in a re-enactment of the Last Supper and the wildly cheered leader of the world's 724 million Roman Catholics.

The energetic 59-year-old pontiff baptized 24 catechumens from Asia, Africa and the Americas, carried a simple

wooden cross around an ancient pagan structure, washed and kissed the feet of 12 elderly poor men, and gave Easter greetings in 32 languages, including Hebrew.

But his most startling gesture was an hour-and-35-minute stint April 4 in a confessional in St. Peter's Basilica, where he gave absolution to about 30 visitors after individual confessions.

Wearing black priestly garb over his white papal robes, Pope John Paul took the place of Father Flaviano Slovinski, a Polish priest who regularly hears confessions in the fourth booth in the basilica's left transept.

He is believed to be the first pope ever

to hear confessions of ordinary Catholics in St. Peter's.

Pope John Paul's messages throughout the week centered on the importance of accepting Christ and of rejecting war, atheism and religious repression.

"Do not reject him, you who, in whatever way and in whatever sphere, are building the world of today and of tomorrow," he said in his "urbi et orbi" (to the city and the world) blessing at the conclusion of Holy Week activities April 6.

"You who are building the world of peace . . . or of war? You who are building the world of order . . . or of terror? Do not refuse Christ—he is the cornerstone," the pope added.

HE CRITICIZED proponents of atheism, saying that "all of you who proclaim 'the death of God,' who seek to drive God out of the human world, (must) stop and think that 'the death of God' fatally carries within itself 'the death of man' too."

Pope John Paul opened Holy Week by praising modern-day martyrs in the "church of silence" living under atheistic governments. The Palm Sunday Angelus talk brought about 100,000 people to St. Peter's Square.

"We cannot forget those who in our day have undergone death for the faith and for love of Christ and who in various ways have been imprisoned, tortured, tormented and condemned to death," the pope said.

His next major activity was the Holy Thursday chrisem Mass at St. Peter's Basilica, where he was joined by 22 cardinals, 70 bishops, about 1,000 priests and some 14,000 lay people.

Noting that the rite "joins us to priests of all the world, of the entire earthly globe," Pope John Paul led the cardinals, bishops and priests in a renewal of their vows at ordination and then blessed the oils which will be used throughout the liturgical year for the sacraments of baptism, confirmation, holy orders and anointing of the sick.

THAT EVENING AT St. John Lateran Basilica about three miles from the Vatican, the pope presided at the concelebrated Our Lord's Supper Mass.

Dressed in white and gold vestments and carrying the golden staff of the vicar of Christ, he delivered a homily on the significance of Christ's institution of the Eucharist at the Last Supper.

He then washed, dried and kissed the feet of 12 elderly Romans, residents of a home run by Mother Teresa of Calcutta's Missionaries of Charity.

The 12, representing the apostles, were chosen for the re-enactment because they were "the poorest of the poor," Vatican Radio said.

About 20,000 people gathered in St. Peter's Basilica April 4, Good Friday, for the celebration of the passion, at which the pope presided.

Capuchin Father Raniero Cantalamessa, a member of the International



Theological Commission, delivered the homily.

The most visually dramatic event of the busy Holy Week schedule occurred on the evening of Good Friday when a solemn Pope John Paul, with his eyes continually on a light wooden cross he held, led the Stations of the Cross at the Colosseum, a leading symbol of ancient pagan Rome.

MANY OF THE MORE than 50,000 people held candles aloft as the stations were recited in seven different languages.

"The cross is a visible sign of the rejection of God by man," the pope said after the hour-long ceremony.

"This rejection of God by man, by systems that strip man of that dignity that he possesses from God in Christ, that strip him of that love that only the Spirit of God can pour out in our hearts—will this rejection be counterbalanced by the acceptance, intimate and fervent, of God who spoke to us in the cross of Christ?" he asked.

Pope John Paul spent most of Holy Saturday resting before beginning the Easter vigil in St. Peter's at 10 p.m.

During the vigil, he baptized 12 men and 12 women from 11 countries. The group included 26-year-old Helvi Viita, a student at Hunter College in New York, who took the name Marja.

The vigil began with a liturgy of light in which St. Peter's was transformed from darkness into a blaze of candles and lights. At midnight, after a crowd of about 20,000 renewed baptismal vows, Pope John Paul celebrated the Easter Mass.

But it was the second Easter Sunday Mass, beginning at 10:30 a.m. in St. Peter's Square, that attracted a crowd estimated at between 300,000 and 350,000, one of the largest groups ever in the square for a liturgical event.

At the conclusion of the services, broadcast to about a billion people in 17 nations, the pope went to the loggia of St. Peter's for his semi-annual "urbi et orbi" talk.

He sent wishes for "a happy, blessed and peaceful Easter" to all English-speaking listeners. The 31 other languages he used included Chinese, Hebrew, Japanese and Swahili.

On Easter Monday the pope went to Castelgandolfo, his summer residence outside Rome. At noon, he addressed a group of several hundred people who had gathered in the courtyard of the papal summer residence, joking that he "didn't think anyone would find me here."

Pontiff's health excellent, Vatican sources claim

by Jerry Filteau

VATICAN CITY—Vatican sources firmly denied an Italian newspaper report April 5 that Pope John Paul II is suffering from a debilitating disease, probably leukemia.

The sources cited the pope's heavy regular schedule and particularly his strenuous voyages, past and planned, as concrete proof that he is in excellent health.

An official source, who declined to be named, expressed "surprise that news of

this kind should be published so superficially when the holy father's daily, intense activity proves his complete physical health."

The leukemia speculation was reported by the Rome daily, *La Repubblica*, under the headline "The pope's mysterious illness."

"In spite of the pope's athletic appearance, his health is not necessarily as good as it seems. A mysterious illness is gradually weakening him," the paper said.

It said he has been taking a rest in the afternoon in recent months. It also speculated that his frequent visits to Castelgandolfo, the papal summer villa south of Rome, were for blood transfusions.

La Repubblica did not cite sources for its report. One possibility was that it was reviving a report by Polish Father Mieczyslaw Malinski, whose biography of Pope John Paul just appeared in Italian in March.

In the book the priest, a long-time acquaintance of the pope's, said that as priest and bishop in Poland the pope used to maintain a heavy schedule of physical exercise as a preventive measure against "an illness he had once . . . a kind of mild leukemia."

But sources noted that when the newspaper article appeared the pope was near the end of a strenuous week of activities with no public signs of fatigue.

In addition to his usual Vatican activities, in his year and a half as pope he has traveled more frequently in Italy and abroad than any other pope in history and has scheduled a visit to Africa which will cover six countries in 11 days.

His initiatives in less than 18 months as pope have included a special five-day meeting of the world's cardinals, a special synod of the Dutch bishops, which lasted nearly two weeks, and a special synod of the Ukrainian-Rite bishops.

Since he became pope, the pontiff is known to have been sick in bed once, with flu.

'Adult day care' to start soon

The Metropolitan Center of the Church Federation at 1505 Delaware St. in Indianapolis has announced that a program of "adult day care" for senior citizens will open soon. The program is designed for those senior citizens who, although not sick enough to need continuous nursing home care, are not able to be adequately cared for during the day.

"We hope to serve those seniors living alone who cannot completely care for themselves and/or those living with family or others who need relief from the total responsibility of caring for the elderly," explained program director Nancy Craig.

The program would provide social, recreational and educational activities for seniors. The sessions would run three days a week to start—on Monday, Wednesday and Friday. Fees will be determined on a sliding scale, with a maximum payment of \$5 a day, or 1% of the senior's income.

Craig stated that the program will begin as soon as ten applicants can be screened and accepted into the program. For more information, contact the Metro Center at 317-637-3386.

Editorials

Giving an archdiocesan effort

The beauty of Holy Week and Easter celebrations is sometimes dimmed by mundane and practical considerations. Not the least of these considerations is the annual collection of Easter Sunday which supports priestly vocation work in the archdiocese. Whether or not your pastor sent in the complete collection taken up this past weekend, by archdiocesan policy he was required to turn the total amount over to the chancery. These funds are earmarked for archdiocesan priestly vocations.

In one parish a woman was heard to say that she and her husband were withholding their Easter contribution until the next Sunday for she wanted her parish to have that money. At least one pastor plainly informed his parishioners that they should distinguish their contributions on Easter Sunday by identifying how much they wanted to go to their parish and how much they wanted to go to vocation efforts.

Neither of these examples encourages a diocesan perspective on giving and neither is uncommon. At the same time, however, neither is totally worthy of condemnation.

Many parishes begrudge having to turn over regular collection funds to any particular concern other than parish debts. Especially the Easter collection. Since contributions are heavier than normal on that day, it is unusually difficult for a pastor to have to give up such a large sum which might otherwise help to alleviate a debt. One might argue that without the funds to develop priestly vocations, there will be fewer priests to serve. But one might equally argue that unless parishes with huge debts receive some kind of relief, there will be fewer parishes needing service.

The archdiocese has a right and duty to provide vocation programs, continuing education and the like. These are necessary and vital. Priestly vocations are not free. They may come from God but he is not held financially accountable for them. The work of financially supporting priestly vocations is the duty of all Catholics—laypersons and clergy alike. It is no embarrassment to say that such support is holy.

But how is a parish to submit funds for such efforts when that parish has a difficult time meeting its own expenses or paying off a debt? Better management of parishes is needed. But so is a wiser expectation of what parishes can and cannot do. They cannot

be expected to unquestioningly contribute to every cause, however worthy, which is directed from the chancery. They cannot be expected to support every collection without accountability of that collection. They cannot be expected to simply give without better expressions of need. The local pastor, assuming he knows his own people, must make intelligent and informed decisions as to the proper distribution of funds contributed by his parishioners. He is accountable to them for this.

At the same time, the pastor is accountable to the archdiocese. The pastor must have a vision of the diocesan church. He must be willing to challenge his people in their giving—not simply in giving more, but also in giving wisely.

There are many debt-free parishes which could be challenged to increase their contributions to special collections like the Easter collection. But why demand the same of parishes which can barely meet their own expenses? Couldn't a better appeal for vocations be made by encouraging people to greater contributions toward their own parish?

A further consideration needs to be given to a coordinated effort toward archdiocesan collections. Though we are far from running out of Sundays on which second collections will be taken up, we are not far from the impatience expressed by clergy and laity about them. The impatience is not always attributable to an unwillingness to give, but often from a lack of consideration on the part of the archdiocese to the problems of the local church. Timing has been poor in some cases and often both clergy and laity express a powerlessness in being responsible for some national and special collections.

One often assumes that special collections benefit worthy causes. Recent history in the church has indicated that some giving does not always do so, witness the Pallottine and Pauline scandals.

Is it not possible to consider an archdiocesan effort toward giving? What about a development office? The talent is available. Leonard Piotrkowski, chancery development director, has proven his capabilities in the recent Catholic Charities drive and in the individual increased-giving drives of some parishes. Why are his talents not used more effectively at an archdiocesan effort toward total development?

The issue does not appear to be a critical one. Not unless one considers the continuing spite and resentment of some clergy and laity to be critical. It does seem though that the interest and support of many parishes would be stronger if parishes could be made to feel they belong to something, something worth supporting financially and all ways. But as long as local problems go unheard, the demands of a far off central office will likewise go unheard.

Reporter's View

Parents win child's education battle

by Peter Feuerherd

The past year and a half for David and Tricia Fleckenstein, members of St. Barnabas parish in Indianapolis, has been marked by frustration, anxiety, and finally, a feeling of gratification that a terrible ordeal is finally over.

When the Fleckensteins moved to Indiana from Buffalo, N.Y., they left behind their 17 year old daughter, Sheri, who attends the Rhinebeck, N.Y., Country School.

Sheri suffers from light sensitive epilepsy, which causes her to frequently lapse into dangerous seizures. For most of her school career, she has enjoyed the special kind of training given to her at the Rhinebeck school, which helps children with epilepsy and other neurological disorders learn to cope with their afflictions.

However, when the Fleckensteins moved to Indiana, they found that there were no facilities designed to adequately deal with Sheri's disorder. So, they applied to their local school board to allow Sheri to continue her education at the Rhinebeck school, only to find out that the state would not pay for her daughter's tuition to stay at the Rhinebeck school.

In the kitchen of their suburban home on a sunny Saturday morning, David and Tricia Fleckenstein talked about their one year struggle with the state to keep their daughter in the New York facility.

"We and the local school corporation decided that there really wasn't a program in Indiana that Sheri could fit into," explained David.

The initial proposal of the State Mental Health Department was to "dump" Sheri into New Castle State Hospital, a home for the mentally retarded, Tricia added. Although Sheri suffers from epilepsy, she is not retarded, her parents asserted.



"The Department of Mental Health plays on the politics side—but not on the individual's side. They ordered testing done (on Sheri), which cost the local school corporation \$500-600, yet they never looked at the results at all . . . The only thing they knew about her was that she was an epileptic with emotional problems," David said.

IT WAS CRITICALLY IMPORTANT that Sheri remain at the Rhinebeck school, said Mrs. Fleckenstein, because the school was particularly geared for children with epileptic and neurological disorders.

"She needs to be in an environment where she can avoid seizures by avoiding stimuli (e.g. bright flashing lights, emotional stress) that would cause seizures."

"The entire staff in her school is geared to the children's needs and the children are taught to help each other."

That kind of special environment to treat Sheri's kind of disorder, said the Fleckensteins, does not exist in any Indiana institution.

Armed with a Federal law on the handicapped that requires that states provide for "free and least restrictive education" and that placement of handicapped be provided with consideration given to parental wishes, the Fleckensteins fought the State Department of Mental Health and won a December hearing after fifteen grueling hours of testimony.

Administrators at the State Department of Mental Health, when contacted to respond to the couple's charges, asserted that the Fleckenstein case was the responsibility of the State Department of Public Instruction.

An official at the Department of Public Instruction explained that the state did not want to set a precedent in cases like the Fleckensteins, which would force Indiana to pay for children attending out-of-state private institutions when "appropriate" public institutions already exist within the state.

The hearing officer, however, agreed with the

Fleckensteins that "appropriate" facilities to adequately treat Sheri's disorder are not available in Indiana.

Tricia Fleckenstein explained that without the support of St. Barnabas parish, they may not have achieved their victory.

THE AID OF ASSOCIATE pastor Father Jim Farrell was valuable, claimed Mrs. Fleckenstein, especially during those times when the couple seriously considered moving back to New York to allow Sheri to stay at her school.

"Father Jim told us there is a reason for us being here in Indiana. He said 'God brought you here because he knew that you could stand up to these people.'"

After \$2,000 paid in legal fees, months of battling the state bureaucracy and hours of hearings, the Fleckensteins now have been promised that Indiana will pay Sheri's tuition and the cost of transportation to Indiana during vacation periods for this semester. But their battle is not over yet.

The issues involved in Sheri's case point up some strong moral questions, Mrs. Fleckenstein asserted.

"Morally, what right do these children have to live up to their potential? They are God's children."

"These children are everybody's responsibility—they are not just the responsibility of the parents."

The Fleckensteins are now involved with a group of parents of handicapped children, Parent Information Resource Center (PIRC). The group plans a meeting for October 17-19 at the Martin Center in Indianapolis for parents of handicapped children to discuss their special needs.

FROM YEARS OF EXPERIENCE, Mrs. Fleckenstein knows that parents of handicapped children often suffer their own private ordeals, without the support of others who can understand.

The danger of Sheri falling into a seizure is "a constant tension that we live under." The only people who can fully understand that tension, said Mrs. Fleckenstein, are other parents who have handicapped children.

Mrs. Fleckenstein would like to see Marriage Encounter weekends designed specifically for the problems of parents with handicapped children. And she would like to see parish religious education programs get involved in teaching the handicapped about God.

Washington Newsletter

New criminal code questioned

by Jim Lackey

WASHINGTON—For a number of years now, there has been a broad consensus of support in Washington for a complete rewrite of the federal criminal justice code. The current criminal code, the product of 200 years of piecemeal criminal legislation, needs complete overhaul, it is argued, if the criminal justice system is to operate fairly and efficiently.

But the support for a new criminal code has disintegrated when specific proposals have come before Congress. The criminal code includes so many controversial issues and is so complex that there always is considerable opposition to many of its provisions.

In other words, there always is enough in every proposed new criminal code to upset just about everyone.

Among those who have protested

specific criminal code provisions in the past have been the U.S. bishops, who while indicating support for the broad task of rewriting the code have expressed concern in areas such as sentencing, parole, handgun control and the death penalty.

Two more versions of the criminal code again are working their way through Congress. One, sponsored primarily by Sen. Edward M. Kennedy (D-Mass.), passed the full Senate Judiciary Committee last December, while the other, under the sponsorship of Rep. Robert Drinan (D-Mass.), emerged in March from the criminal justice subcommittee of the House Judiciary Committee.

Debate by the full Senate has been delayed by Kennedy's presidential campaign.

THOUGH THE NEED for a new cri-

iminal code has been documented since the 1950s, the first serious effort at rewriting the criminal code came during the 94th Congress (1975-76) with the now famous S.1. The proposal was regarded by civil rights groups, religious leaders, the media and many others as repressive, unnecessarily punitive, and a threat to civil rights.

Next came what became known as "son of S.1." Introduced in the 95th Congress (1977-78), S.1437 managed to get through the Senate but died in the House.

That version eliminated many of the provisions of S.1 considered repressive. But civil libertarians, as well as the U.S. Catholic Conference, still had some concerns.

The USCC, civil action arm of the U.S. bishops, submitted testimony arguing that S.1437's sections on sentencing, incarceration, capital punishment and handgun control did not reflect just and humane Judeo-Christian values.

So in the current Congress there is S.1722, already dubbed "grandson of S.1," as well as the House measure, H.R.6233.

This time the USCC is not as active in the debate, largely because the USCC staffer who provided expertise to the bishops on the ins and outs of the criminal code is no longer working at the bishops' conference.

But the debate still swirls around the criminal code proposals, especially the Senate measure, which is being attacked from both left and right for its alleged restrictions on basic civil rights and its alleged relaxation of laws affecting moral issues such as pornography and drug use.

The Friends Committee on National Legislation (Quakers), for instance, says that the Senate criminal code proposal would deny civil rights for persons holding unpopular views and would lead to less humane treatment of offenders.

ON THE OTHER SIDE are groups, such as Catholics for Christian Political Action, a conservative Washington-based lobby, who say that the criminal code proposals would enact the Equal Rights Amendment, undercut the rights of parents by decriminalizing marijuana, remove barriers against trafficking in pornography, and make it illegal to discriminate on the basis of sexual preference.

The question of a death penalty for federal crimes also has complicated the criminal code debate. The House bill makes no provision for a federal death penalty. But on the Senate side, a separate measure reinstating the death penalty was approved by the Judiciary Committee for crimes such as serious cases of treason and espionage.

The bishops have long opposed capital punishment while Amnesty International has said that passage of the separate measure would violate international agreements prohibiting the death penalty's introduction where it does not exist.

The death penalty issue is but one example of the difficulty of reaching a criminal code consensus. But another consensus could be emerging, one that would favor passage of a new criminal code in any form rather than forcing the criminal justice system to live any longer with what is considered the current federal disarray.



Pass It On

Parents' job is just beginning after the baptism of an infant

by Mary Kathleen Batz
DRE, St. Joan of Arc Parish, Indianapolis

It is the tradition in the United States that Christians who are baptized as infants receive the other sacraments of initiation (Eucharist and confirmation) and the sacrament of reconciliation (confession or penance) as children or young adults. When an adult becomes a member of a Christian community, all three sacraments of initiation are administered at the same time.

The period of time during which a family prepares a child to receive a sacrament is special for the child, the parents and for the whole family.

This special time gives parents and children an opportunity to reflect on and deepen their appreciation of the sacrament and its place in their lives. The best way to learn more about something is to

teach it to someone else.

Parents are the most important influence on the child during this time of preparation. Parents have been influencing their child's disposition toward God and religion almost since the time the child was born.

A child who grows up in a loving home where he/she can learn trust will be able to believe in a loving Father. Religious education has been taking place whether consciously or unconsciously long before a child is given over to professional religious educators.

PARENTS ARE the primary religious educators of their children and this influence doesn't end when the child enters a Catholic school or a CCD program.

Parents continue to hold the responsibility they accepted at the child's baptism, "to make it their constant care to bring him/her up in the practice of the faith." Therefore, the involvement of parents in the preparation of their children for reception of a sacrament is not a nice addition if it can be worked out and time and schedules permit but it is an integral part of that preparation.

Mom and dad are the ones who will bring the child to the sacrament and who will create an environment that encourages reception long after the preparation period is past.

It is important, therefore, for religious educators to give parents the opportunity to re-examine the sacrament and to come to a fuller understanding of it. Coming to an adult appreciation of a sacrament can be the most exciting part of preparing a child for that sacrament.

At St. Joan of Arc parish the responsibility for coordinating the preparation-of-

the-sacrament programs for public school as well as Catholic school children is delegated to the director of religious education (DRE).

Small first sacrament groups make it possible for the DRE to visit each family at home to explain the responsibility involved in preparation for both the parent and the child.

For the sacrament of reconciliation, the child's book is given to the parents who are asked to present it to the child before the first class session. Each weekly session involves a class activity and a home activity. The home session gives the parent and the child an opportunity to sit down and talk to one another about the sacrament.

Parents make the final decision as to whether or not the child is ready to receive the sacrament. At St. Joan of Arc the celebration of first reconciliation is combined with the parish's Lenten penance service.

THE PARISH community can see the church renewing itself by these young members. The community is also given a reminder of its responsibility to be examples for these children.

Parents are asked to bring the family to celebrate first reconciliation with the child. By encouraging reception with the family rather than as a class, the role of the family to encourage reception of the sacrament in the future is emphasized. The parents and the family are the important elements in any sacramental preparation program.

In this the year of the family, all of us—religious educators and parents—must make sure that our sacramental preparation programs strengthen the bond between the child and his/her family.

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Letter gave distorted view of hospital

Re: a letter to the editor March 21.

I would hope that this article would assist your readership to better understand the situations involving co-educational living arrangements at New Castle State Hospital. For several months the Family and Friends Association of New Castle State Hospital has been working with the Administration of that state facility to come up with specific guidelines and procedures regarding the education of the clients at the facility in healthy sexual behavior. We have had, from time to time, some parents who have been upset over that fact that their loved ones might be taught some aspect of appropriate socialization in dealing with members of the same and opposite sex. The individual concerns of the parents have not only been heard by the Family and Friends Association's Board but have also been heard by the Administration of New Castle State Hospital.

I feel, as President of the Board, the letter appearing in your March 21, issue was misleading to your readership. It is the understanding of the Family and Friends Association that such education will be individualized for each client at the facility. In other words, some clients who are closer to being returned to the community would be provided with a more intensive education in regard to socialization and appropriate sexual behavior while other clients who might be lower functioning (perhaps severely and profoundly retarded) would receive training on a very limited basis. This training for those individuals might be how to get along with their peers on the individual living unit. This individualized program technique for this and other training opportunities for the clients of New Castle State Hospital is felt to be by the Family and Friends Board the most appropriate way to handle any educational

treatment that the client might receive.

On the issue of co-educational units, New Castle State Hospital has operated several co-educational units for many years. While changing to a co-educational unit might be an initial concern of a parent or guardian, it has been shown to the Family and Friends Association that such a move has been beneficial to the clients involved. Once again we would refer to appropriate socialization activities as one of the major benefits. I would also like to point out that no client pregnancies have occurred at New Castle State Hospital for many years.

The Administration is working with the Family and Friends Association to provide opportunities for the parents to more fully understand the training in question. A date has been set aside in April and letters have been sent to every parent or guardian inviting them to attend this meeting.

I feel that the very few parents who submitted this letter and expressed their opinions are not representative of the parents of New Castle State Hospital. We feel very fortunate to be able to air our problems with the Administration of the

facility and feel that the Administration of the facility has responded to our requests and concerns. Perhaps this example of co-educational arrangements is just another situation in which both the parents and Family and Friends Association and the Administration of New Castle State Hospital are working together to resolve concerns.

Norbert Scheff, President
Family and Friends Association
New Castle

Experience, not ordination required

I am encouraged to see that the American bishops are beginning to address the issues raised by the developments in biological and medical technology (*Criterion*, March 21). I can remember sitting in a biology class at Purdue University in 1969 discussing the implications of medical advances and wondering when the Church would address these issues. I know that "The Church," this is, the people of the Church have been facing decisions on these questions for some time now. I was present at the bedside of a comatose friend in 1974 when her parents were asked by the doctor to consider taking her off the machines that were keeping her alive.

I applaud Archbishop O'Meara's foresight in considering financing the education of a person to be a resource to his archdiocese in bioethics. However, I do not understand why the first qualification of this person is that he/she be a priest. I would think that previous training and experience working in this area along with interest in pro-life issues would be among the first qualifications considered when looking for a candidate for this position.

Mrs. Valerie Dillon, who wrote the article, and Dr. Paul Muller, who is mentioned in the article, are two people who immediately come to mind as candidates who fit these qualifications. Their credentials as pro-life activists are unquestioned. It would be tragic if Mrs. Dillon and Dr. Muller and other lay men and women were automatically disqualified from such an opportunity to be of service as this solely because they are not ordained.

Mary Kathleen Batz

Indianapolis

Norbert Schott

Indianapolis

Apartment living and the meaning of Easter

My words of praise to Peter Feuerherd's article . . . "A World without children—Apartment Living", Mar. 28, 1980.

Addressing the question of children and apartment living—we have a member of our parish who was forced to leave Winter House Apts. next to the Cathedral when his wife became pregnant! And he is an Indiana State Representative who supported the recent Landlord-Tenant Bill which hoped to clarify the rights of tenants!

We know the issue well. Our parish

inner city area has many apartment dwellings unfit for children habitation, much less adult housing! Yes, there seems to be no justice in this world. I, however, prefer the beautiful sounds of the children of my neighbor to the smug "quiet" of suburban "Adults only" apartments.

Yes, renting exclusively to adults is a symptom of a great sickness—segregation "directed against all types of people."

In my profession of nursing I have worked in a half dozen different nursing

homes around the city! And yes again! The old are segregated and locked in! I have been moved with compassion and pity more than once upon caring for an elderly and weak person.

And now my employment at Wishard Memorial Hospital (Marion County General) has opened my eyes once again to the abandoned and segregated in our society!

This season of Easter is full of meaning as I meditate upon the Lord Jesus' words: "My God, my God, why have you abandoned me?" I can only find meaning in His Life as he enters a humble King on a donkey only to be sacrificed on the Cross by the same people a few days later.

Yes it is "anyone's guess which group in the future will become 'invisible'." But we must work against such discrimination and hatred all the while thanking our gracious God that we have a Saviour who understands the human condition so well. I am amazed at his humility to love us so much despite our sinfulness . . . Indianapolis, you are loved even if you are so sick!

Children 'sabotaged' by sports

One cannot help but wonder how long it will be before parents, teachers, preachers and the general public become aware that our children are being "sabotaged" by the obsession of competitive sports.

They are being educated to be on "relief" the rest of their days, and the schools are going into bankruptcy—fast!

Everyone needs some sort of diversion, but the schools and the community at large are always "whooping up" some sort of entertainment, seven days a week,

to entice children away from home.

Children are really being short-changed; they need subjects, more of the four R's that will be a tool to help make them self-supporting later on. They also need close attachment to their parents in their formative years, with stress on spiritual values.

How can a self-respecting mother be proud of her half-clad daughter leaping into the air, screaming slogans that make her look like a gladiator from some defunct empire of the ancient world?

Children are a priceless possession—citizens of tomorrow, and should not be left to godless educators, many who have "no" children and are not really qualified to teach children.

The hour is late.

P.S. I would like to clarify a statement. I did not mean to say that those who had no children were not competent. There are many good lay teachers and also nuns who teach in the parochial schools who have dedicated their lives to teaching.

The teaching profession should not be dictated by board members, social workers and politicians, etc., who have no interest in the total welfare of the child.

Why are the teachers striking? It smacks of an "undercurrent" of which the general public is not fully aware. The parents should know what their children are being taught, and demand it.

Carolyna Day

Evansville, Ind.

Franciscans close seminary

CINCINNATI—Father Andrew Fox, provincial of the Cincinnati Franciscans, announced March 24 that following the close of the present school year the Franciscans will no longer operate St. Francis Seminary as a high school seminary. Ending the high school program will permit the Franciscan Friars to better direct their efforts, manpower and facilities to meet the changes and needs of the church still evolving since Vatican II.

Both the students entering the high school seminary and the number who persevere to the priesthood and the religious life have declined over the past few years. The present enrollment is now 69. The Franciscans will now concentrate their efforts to prepare students at a college level and post college level. Today, Father Fox noted, many men are in their twenties and thirties before they begin studies for the priesthood and Franciscan life.

The Cincinnati Province (officially St. John the Baptist Province, Order of Friars Minor) at present has 476 members. They serve in missionary, educational, parochial and chaplaincy fields throughout the United States and in five foreign countries. In the Archdiocese of Indianapolis, they are represented at Holy Family parish, Oldenburg, and St. Louis parish, Batesville.

Write it down

The *Criterion* welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The *Criterion*, P.O. Box 174, Indianapolis, IN 46206.



Generally Speaking

by Dennis R. Jones
Associate General Manager

Sometimes the life at a weekly newspaper office is less than stupendous and exciting. In fact, sometimes it's even less than monotonous and boring ... much less.

But that's only sometimes ... on the spring days when the sun is shining and it's calm and 70° outside.

But occasionally, when we use a controversial item in the paper about this or that or the other, we're bombarded with letters to the editor from outraged readers. These letters normally are either protesting the subject of the story or the way it was handled in the *Criterion* or statements questioning whether we should have published it at all.

Seldom do we receive anything positive or constructively critical about the actual reception of the paper by our readers ... until recently, that is.

About two weeks ago we received the following letter from a teacher who, I think, came up with a great way to at least make her pupils aware of the variety of news and opinion articles available in Catholic periodicals around the country.

This is how she explained it with the comments that her students wrote:

"Teaching high school religion all day long in a released-time program is never easy, but some days are harder than others. This week (March 15) since our basketball team had a tournament game on Wednesday evening 50 miles away, I decided to have something different, interesting and calming to do on Thursday.

"My 100 junior students were given their choice of eight Catholic periodicals (from which I glean much of my material) with instructions to look through the whole thing, go back and read for half an hour what they thought looked interesting and then write a short evaluation.

"Enclosed are their papers which I thought you might find interesting and possibly helpful. It was such a good experience for them (quite a change from *Teen* and *Sports Illustrated*) that I certainly intend to do it again next year.

"May the Lord continue to bless you and your good work!"

Eileen B. Whitsett
St. Henry Catechetical Center
St. Henry, Ohio

The comments from her students:

"I thought this newspaper was considerably good because it covers a lot of things people don't know about. It has a wide variety of topics. Some of the topics I thought were the most interesting were 'Divorced Feel Pivotal Need for Community' and 'Hoosier Visionaries' ... I am happy that there are people who care enough about others to do things for each other because the poor have as much right to see as the rich."

—Jean Hemmelgarn, 16.

"The *Criterion* is an interesting magazine. I like the articles. They seem to be

down to earth. I like the February issue about divorce and death, how widowers are so different yet so alike."

—Deb Liette, 17.

"The headlines were interesting but the stories were boring. The scale for movies was good but still a bit too harsh."

—J.C. Anderson, 16.

"O.K. I didn't get to read it all."

—Andy Bruggeman, 16.

"It's very interesting. What you don't know, you will know. I like the different things. The TV shows were good."

—Linda Thieman, 17.

"I think the whole magazine is very interesting. It has a wide variety of articles—from religious happenings, divorce and recipes—which will catch the eye of all ages. It also keeps up with current events like the 'March for Life' in January. This was an interesting article since I am pro-life and attended this year's march."

—Joyce Hartings, 17.

"This was my first time reading your paper and I thought your articles were interesting. I thought that all it would talk about is what is happening in the church but found out I was wrong. It talks about the draft and violence. I was very happy that there was stuff on family programs. It talked about divorce and how people go through pain and hardships."

—Ann Dahlinghaus, 17.

"I liked the issues of this magazine. They had some strong points. It was really interesting cause they talked about a lot of stuff and answered some of the questions that I always wondered about. It showed how to deal with some of the problems that people have. It showed what some people do just to help someone. They have to have a lot of faith and want to help them. It shows what's right and wrong without thinking that they are just religious freaks. I think it's really important that young kids should read it more. It would do them some good and maybe make them think a little about what life is all about. It's not just fun and games."

—Manette Bruns, 16.

If you're thinking that I'm patting the *Criterion* staff on the back, you're right ... a little back patting doesn't hurt—unless you have a sunburn ... Incidentally, as I write this column, the sun is shining and it's calm and nearly 70° outside ... and there's not a sunburned back in the bunch.

You've probably already noticed that I've inserted the missing pieces in the "Jigsaw" ... that's right, another winner.

I inserted two pieces before I got a winner this time and out of 194 entries submitted there were only ten with the correct answer. If you're still a little "puzzled" ... it's William F. Buckley.

Again, I numbered the correct entries as they came in, threw them into a "hat" and found that same honest nun to draw out the winner.

The winning number was:

4. Judy Kerberg, Beech Grove

Don't feel like a loser if you missed this time ... hang in there. Next week there's a new "Jigsaw" and I don't think it's tough like this one was ... it's tougher.

"Jigsaw"



Check it out ...

Four archdiocesan students attending **Marian College** have been elected to leadership positions with the student government. **Robert W. Freese**, a junior history education major, is the new president of the student board and a member of St. Louis parish, Batesville.

Retiring president, **Elizabeth A. (Beth) Wathen**, is a member of St. Roch parish of Indianapolis.

Dale Wernke of St. Mary parish, North Vernon, is the newly elected vice president; **Alice Back**, St. Mary, Brookville, is representative for academic affairs to the college council and **Ann R. Hammond** of Our Lady of Lourdes, Indianapolis, is student affairs representative to the council.

Senior Citizens in the Terre Haute area are invited to a Mass and luncheon in their honor at **St. Patrick parish**, on Thursday, April 16. At noon there will be a celebrated Mass followed by a sit-down luncheon. The committee in charge promises some hours of fun and entertainment for the senior guests. Call 232-7011 for reservations.

The 57th observance of **Universal Notre Dame Night** is scheduled for Wednesday, April 23, at the Indianapolis Athletic Club at 6 p.m. **John T. Goldrick**, director of admissions at the University, will be guest speaker and **Arch-**

bishop **Edward T. O'Meara** will be an honored guest. For ticket information write: **Universal Notre Dame Night**, Notre Dame Club of Indianapolis, P.O. Box 55501, Indianapolis, IN 46260.

Professor Mary Haugh of the Marian College sociology department and chairman of the college's non-western studies committee is participating in the U.S. Department of State's Scholar/Diplomat Seminar on Africa in Washington, D.C. this week.

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St. Joseph

Flaspohler, Agnes F.
Holzer, Louisa E.
Metelko, Louis J. Jr.
Hornberger, Rosaline A.
Forler, V. Irene
McCarthy, Mary Ann
Ley, Lena M.
Maisen, Catherine B.
Pokuls, Veronica
Gowin, Marie
Jacobs, Lula L.
Mullen, Douglas J.
McGuire, Joseph T. Sr.
McNulty, Hannah J.
Bates, Leonard C.
Braun, Margaret
Westell, Casey E.

Holy Cross

Corrigan, Marie B.
Gallagher, Edna M.
Riley, Patti E.

Hahn, Kurt J.
Patterson, Marguerite M.
King, Margaret F.
Lucid, Edward D.
Schulz, Herbert R.
Bray, Francis J.
Reed, Mary C.
Murphy, Ethel R.
Brewer, Paul W. Sr.
Miller, Elmer C.
Beckham, Archie J.
Tallifer, Harry Sedric
Fitzgibbons, Thomas J.
Murphy, Julia M.
Guimont, Inf. Joanna Rose
Michaelis, Robert J. Sr.
Heishman, Carrol J.
Sullivan, Timothy F.
Hardy, Esther

Calvary

Kavanaugh, Alma L.
Gullivan, Marie C.
Raines, Robert E.

Murphy, Mayme C.
McCarthy, Madaline
Lenahan, Francis J.
McElfresh, Gladys Mae
Wyer, Inf. Robert K.
Caserotti, Joseph
Fitch, Stephen P.
Sanders, Celestine J.
Gerlaugh, Alice H.
Wiley, Catherine M.
Mackell, Loretta A.
Woerdeman, Lester C. Sr.
Lucid, Floralee
Miller, Agnes R.
Lynch, Josephine E.
Lanagan, Mae V.
Lee, Herbert P.

Calvary Mausoleum

Shikany, Alfred J.
Mirski, Karolina
Logan, Katherine
Kelly, Joseph E.
Gymkowski, Victor J.

Catholic Cemeteries Assoc. of Indpls.

2446 S. Meridian St.

Indianapolis, Indiana

784-4439

Priest to speak on role of laity

Monsignor John J. Egan, director of the Center for Pastoral and Social Ministry at the University of Notre Dame, will address the issues of shared responsibility and participation by the laity in the church at a program sponsored by the Adult Education Committee at St. Barnabas parish, Indianapolis, on Saturday, April 19. The program will begin with a reception at 7 p.m. followed by Msgr. Egan's speech at 8:15 p.m.

In addition to his duties as director of the Center, Msgr. Egan serves as assistant to the president of the university. He is also founder and board member of the Catholic Committee on Urban Ministry. As such Msgr. Egan is well-known nationally for his work in

social ministry.

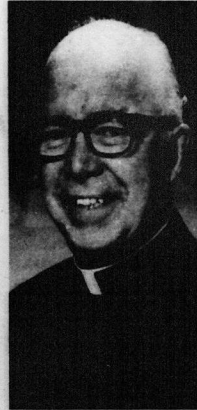
According to Judy Sullivan, St. Barnabas Adult Education Coordinator, "a large and growing number of Catholics have accepted the encouragement of the Second Vatican Council to share in the ministry of the church. We do this in spiritual, educational, social and clerical areas and we enjoy a better quality of faith experience as a result of our participation." Hence the invitation to Msgr. Egan to speak.

"Parishes today can no longer be limited to a small number of families staffed by a number of priests," Mrs. Sullivan stated. "Parishes are limited only by geography. St. Barnabas, for example, has 1,113

families now and we expect 2,000 by the end of the decade. How can even two priests manage such a parish?"

Msgr. Egan remains optimistic about the spirit of clergy and laity alike. According to Mrs. Sullivan, Msgr. Egan sees in people "an intelligent concern for the problems of the people in the cities and an understanding that the health of the total community depends upon the health of its parts."

Admission to the program is free. The public is invited.



Msgr. Egan

ACCW slates meeting

Mrs. John Thompson, recently deceased, who worked untiringly in their lifetimes to promote the work of the Council. The following day, April 23, a day of recollection for all women of the archdiocese will be held at Fatima. The first conference is set for 11 a.m. Registration is from 9 to 9:30 a.m. The fee for the day is \$6.

On Tuesday, April 22, the fourth quarterly meeting of the archdiocesan board will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning with registration at 12:30 p.m.

The day's program will conclude with a celebration of the Eucharist at 5 p.m. Special tribute will be paid to Mrs. Agnes Miller and Mrs. Grace Bateman,

For further information contact Mrs. Mary English, 317-898-2379.

Mrs. Thompson extends an invitation to all women to take advantage of the opportunity for the day of recollection.

Charismatic Clergy Day

Msgr. Raymond T. Bosler, former editor of *The Criterion*, will give the principal address at the second Clergy Day on the Charismatic Renewal to be held Wednesday, April 16 from 9:15 a.m. to 4 p.m. at St. Michael's Church, Indianapolis.

His talk "New Pentecost" will concern the relationship between the Charismatic Renewal and the inspiration behind the Second Vatican Council. Msgr. Bosler now serves as liaison between Archbishop O'Meara and the Charismatic Renewal in the archdiocese.

Clergy Day is sponsored by priests of the archdiocese to acquaint other priests with the charismatic movement and its contributions to priestly spirituality and parish renewal.

Another feature of the day will be a videotape about the movement that had been especially prepared for an audience with Pope John Paul II. The program will also include two panel presentations, one by priests and the other by lay people. Last year's Clergy Day drew over thirty priests from throughout the archdiocese.

Vocations retreat set

Archdiocesan Black Catholics Concerned is sponsoring its annual Vocations Retreat Day for 7th and 8th grade students in the Indianapolis area on Monday, April 14 at Fatima

Retreat House from 12:30 p.m. to 6:30 p.m.

This year's theme "Serving the Family of God" will be led by Holy Cross Brother Roy Smith. The program will concern vocations that serve humanity as well as life vocations.

Students have been requested to participate in an essay contest—"My Career—Serving the Family of God." A \$50 cash prize will be awarded the winner along with a second place prize of \$25.

Students who have not been contacted about attending the retreat may still register through their school principals. Co-chairpersons of the event are Mrs. Doris Parker and Father Clarence Waldon. For more information contact Mrs. Parker (635-6100), Father Waldon (926-3324), or Amanda Strong (639-2671).

Novena to St. Anthony

Novena devotions in honor of St. Anthony will be held at 7 p.m. each Tuesday April 15 through April 23 at Sacred Heart Church, Indianapolis.

Franciscan Father Conwan McCurren, pastor, will conduct the services and preach the homilies. The collection taken up at these services is known as "St. Anthony's Bread," a collection for the support of poor students for the priesthood.

The public is invited.



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KNOW YOUR FAITH



By Monika K. Hellwig

Some single people today are making the momentous decision to adopt and raise children.

This decision raises many questions in people's minds. Is it fair to the children? Why don't adopting parents marry? Are they taking on more than they can cope with as time passes?

Yet others question whether more single persons should be encouraged to adopt given the number of homeless children in need of parents.

Some married people, with bitterness and pain in their voices, repeatedly have asked me, "What are you trying to prove?"

WITH THE TERRIBLE pressure that society places on the family, many married people find children a weary burden and are hard put to manage their time, energy and finances.

In a time of changing roles and social expectations, many marriages are tense and quite brittle. The marriage partners suffer a lot of nervous exhaustion dealing with the gap between their expectations and their actual lives. Children become part of the pattern of tension and nervous exhaustion.

In this situation the single person who adopts children for the joy of it becomes a sign of contradiction. Successfully managing to earn a living and to run the household in addition to raising the children, the single adoptive parent becomes the living symbol for others of the very great expectations before them.

What would move a single person to adopt? Why don't such persons marry?

THEY ARE USUALLY unmarried for commonest of all reasons, namely that they have not found the right partners or for some reason were not able to marry the partners they found.

At this point a single person may think, "Well, it seems as though I will not get

**'Children are not
there primarily to fill
the needs of
parents.'**

married, but at least I can make sure that I have a family, so I will not be left alone."

If they do, the outlook for adoption is bleak. Children are not there primarily to fill the needs of parents (though indirectly they indeed do that).

Rather, children are there with their great needs and their helplessness and vulnerability, and adults are called in the order of creation and salvation to be parents.

HUMAN BEINGS LIVE in a history of sin and tragedy. If we lived instead in the pure order of creation, where sin and evil did not exist, then surely every child would be a wanted child born within a mature, stable and harmonious marriage. Two devoted parents would love, cherish and raise every child to full adulthood.

But, since we live in a broken history, we have the vocation in Christ to become part of His work of healing and redemption in the world.

It is the story and the challenge of the Good Samaritan over and over again: "Who is my neighbor?" But we do not really need to ask this question because the wounded and the abandoned are lying right across our path. Anyone in need is my neighbor.

"Who is my child?" Whoever crosses my path needing a parent is my child, and the measure is need, not race, nor talents, nor biological parentage nor endowments. Parenthood is a vocation that comes to an adult when the needs of children intersect with the adult's ability to meet them.

THE MOST IMPORTANT question is when and whether a given single person has the ability to meet the children's needs. But this question is as important for couples as it is for single persons. In fact, the single person is not defined by being unmarried but by the way that person relates to others in love and service, whoever the others may be.

When a person is happy and absorbed in doing things for others, that person has a life and home that may be good to share with children. There is a happiness and zest for life that are ready to overflow quite independently of financial capability, job related skills and household management abilities.

Finally, there is the vocation to join with the healing and hospitable Christ in extending His welcome to all and particularly to small children because of their utter and all-embracing need.

Single parents show a special kind of love

By Father John J. Castelot

We are reliably informed by writers of the first Christian centuries that the consistent reaction of pagans to the Christian communities was one of amazement.

They expressed it this way: "Look at those Christians — how they love one another!"

In a world characterized by selfishness, cold indifference, inhuman class distinctions, hostility and violence, here were groups made up of all kinds of people from all strata of society living together in mutual acceptance and peace.

And the acceptance was not just grudging toleration; they loved one another to such an extent that as communities they projected this dominant image of love.

Today, almost 20 centuries later, what picture does the Christian community, parish, the Catholic Church, project to our world?

When the Church is mentioned in just about any context, how often is its love the first thing to come to mind? Do our primary preoccupations give rise to an image in which love figures dimly, if at all?

STILL, LOVE IS SUPPOSED to be our overriding concern. Jesus said: "This is my commandment: love one another as I have loved You" (Jn. 15:12). In fact, Jesus wanted love to be the hallmark, the badge of identification, of His true followers: "This is how all will know you for My disciples: by your love for one another" (Jn. 13:35).

'Love is patient; love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries.'

Paul was only echoing Jesus when he wrote in so many places about the absolute primacy of love, especially in that classic "Hymn to Love" in 1 Corinthians 13. This magnificent passage ends with the ringing pronouncement: "There are in the end three things that last: faith, hope and love, and the greatest of these is love."

What is this love without which Paul says we are nothing? It is not some mythical, mystical, detached, abstract virtue floating around somewhere on cloud nine.

It is the love which we are supposed to have for each other as human beings created in God's image and likeness. This means we are given a share in His creative love for everyone and everything.

WHEN PAUL DESCRIBES this love, he lists the down-to-earth qualities that should characterize it:

"Love is patient; love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love

does not rejoice over what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure."

All of this is so human! But it is also Christian, because only Christ's power enables us to love as authentic human beings should love.

Bemoaning our unfortunate corporated image does not imply that, individually, Christians are not loving people. They are, thank God, very loving. Their love is constantly manifesting itself in surprising ways.

MORE AND MORE often, we hear of single people adopting children who would otherwise not know love. Single people, who choose to care for a child, display a special kind of unselfishness in voluntarily restricting that freedom which is theirs. They also show ingenuity in adapting their lives in order to give the child not only love but companionship.

Such a relationship calls for the support of the whole parish family, the community of love. It stands forth as a model of that selfless love by which Jesus wants His followers to be recognized.

By Mary Coyne

People often assume that a single person is either too busy for husband and children or never had a chance for marriage and children.

These assumptions are often unfounded and untrue.

Many singles lead full, rich lives. Still the single person may find a void in his or her life. Today some single people are making the important decision to adopt, a decision they would not have dreamed they could make 20 years earlier.

Betty, 39, decided to adopt a child several years ago. She never had wanted to marry and was satisfied with her career as an elementary school teacher. All her life Betty had loved children. She chose her career because of this.

AT AGE 33 SHE began to contact adoption agencies. She found the going rough.

So many questions were asked: Can you adequately care for a child? Do you have the finances to properly raise a child? Do you have good relationships with family and friends? Will your child have others to depend on for an extended family relationship?

Adoption agencies do not make it easy for a single to adopt but they no longer make it impossible. Most agencies are concerned with the motives of the single persons. They must have better reasons than not having found a suitable mate or being lonely.

Agencies look for older singles, often in their 30s, who are content to settle down and raise a child. The single person at times will only be considered for children who could not be placed with couples. This might mean an older child.

'The king loved Esther very much. Esther called up all her courage and asked the king to spare her life and the lives of all Jews in his kingdom. Esther told the king she was a Jew, the adopted daughter of Mordecai, the Jew who walked each day in front of the palace.'



The Story Hour

(Read me to a child)

By Janaan Manterach

A beautiful, young, Jewish girl named Esther lived in the great kingdom of Persia. Esther, in Persian, means "star."

Esther stood out like a star among other young girls in Susa, her home. Everyone loved her, especially her parents and her uncle, Mordecai.

Esther's parents both died while she was still young, leaving her an orphan. She was very sad. Her uncle, Mordecai, decided to take Esther into his home and adopted her as his daughter.

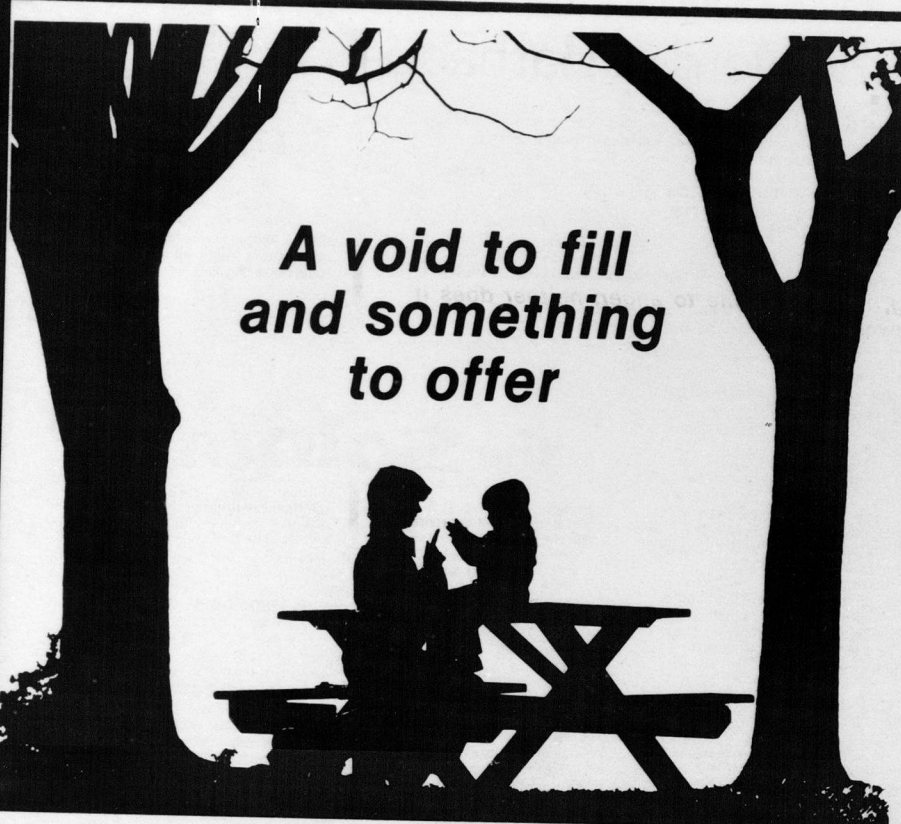
BECAUSE ESTHER was so beautiful, the king of Persia invited her to live in the royal palace. There were other young girls there, but the king liked Esther best of all.

Mordecai missed Esther very much. He worried about her. He wondered how she would happen to her in the palace of the Persian king.

So each day Mordecai walked back and forth in front of the palace hoping to see how Esther was doing. One day he learned that the king had named Esther queen of Persia.

About the same time the king's man named Haman a high position of honor in the kingdom. This man made everyone had to kneel and bow down before Haman wherever he went.

MORDECAI REFUSED to kneel before Haman. As a devout Jew Mordecai bowed down only before God. When Haman learned of this, he plotted to



A void to fill and something to offer

BETTY FOUND THAT the agency had questions she herself had not considered. But she also felt that she had the kind of life that was suited to raising a child. Betty felt she and her friends had enough love to make a child feel cared for and wanted.

Finally, after a two-year search, the agency gave Betty permission to adopt a 14-year old girl, Laura.

Betty's faith helped her through the entire process. She was raised as a Catholic and attended Catholic high school and college.

"My faith was always important to me," she said. "I wouldn't have thought of adopting if I didn't have God to help me."

Betty said that sometime shortly after she adopted Laura, she talked to her about Church and religious values.

"Like most teen-agers, Laura was not sure about what her religion meant to her," Betty said. "But after a few, long talks I think we've grown to understand how important religion is in our relationship."

AS BETTY HAS discovered, single parents can find more than just another person in their home. They usually experience a maturing process going on within themselves as well as in their children.

Parents find themselves suddenly taking on roles such as guidance counselor, disciplinarian, confidant and friend.

If Laura becomes a mother herself someday, she will have the strong values, the love and the sense of responsibility that Betty has provided — as only a parent can.

her: The story of an adopted daughter

Mordecai and every Jew in the kingdom killed.

Haman's servants rolled dice to set the day on which Mordecai and all the Jews would be killed. The dice pointed to the 13th day of the month.

Haman then told the king lies about the Jews. He said the Jews refused to obey the king's laws. He said they should all be put to death. The king told Haman to do whatever he pleased.

So Haman sent out a decree in the king's name to the whole kingdom ordering the Jews to be killed on the 13th day of the month of Adar (February-March).

THE KING DID NOT know that Esther was Jewish. Mordecai sent a message to Esther begging her to save the Jews from death. Mordecai told Esther that he and all the Jews in Susa would fast and pray for her.

Esther was terribly afraid. She prayed to God for help. She believed God was more powerful than the king of Persia with all his armies. She believed God cared about her and the Jewish people. So she begged God to help her change the king's mind.

Esther prepared two great banquets for the king. During each banquet he promised to give her anything she asked because he loved her very much. Calling up all her courage, Esther asked the king to spare her life and the lives of all the Jews in his kingdom. Esther told the king she was a Jew, the adopted

daughter of Mordecai. She said Haman decreed the death of the Jews because he was angry at Mordecai.

BECAUSE OF HIS LOVE for Esther, the king immediately punished Haman. He then invited Mordecai to the palace and gave him Haman's important job.

The king told Mordecai to write up a new decree about the Jews. Mordecai's decree saved the Jews from death and ordered them treated with honor. Esther as queen approved the decree and had it sent all over the kingdom.

Mordecai and Esther then ordered the Jewish people to celebrate this great day every year on the 14th and 15th days of the month of Adar. They called the feast Purim, because the dice thrown to set the date of the Jews' death were called "purim."

Jews around the world still celebrate the feast of Purim each year. This year Purim was celebrated on March 2.

SUGGESTIONS FOR PARENTS, TEACHERS AND YOUTH USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT:

QUESTIONS:

After reading the story, "An Adopted Daughter," talk together about it. Questions like the following may guide your conversation.

- Where did Esther live? What does the name "Esther" mean?

- Why was Esther adopted by her uncle, Mordecai?

- Why did Esther go to live at the royal place in Persia?

- How did the king of Persia feel about Esther? Why?

- Why was Mordecai worried about Esther?

- What else happened about the same time that Esther was named queen of Persia?

- Why did Mordecai refuse to kneel before Haman?

- Haman was furious with Mordecai. Why? What did Haman plot?

- What was the king's reaction to Haman's suggestion to put all the Jews in his kingdom to death?

- Describe the decree that Haman sent out to the whole Persian kingdom. How did Esther feel about the decree?

- What did Esther do to get Haman's decree changed?

- Why did the king spare Esther's life and the lives of her people?

- What did Esther and Mordecai order the Jewish people to do every year on the 14th and 15th day of the month of Adar?

PROJECTS

1. Reread the story of Esther slowly and let pictures of it build in your mind. Select a picture — the one you like best. Draw it on a large sheet of paper as colorfully and dramatically as you can. Put yourself in the picture. On another paper, to go with your picture, write an "I Was There" story that tells what happened and how you felt about being there.

2. Search through magazines and newspapers that your parents or friends have already read. Find pictures of people that remind you of Esther, the king, Mordecai and Haman. Cut the pictures out and paste each one on separate sheets of paper. By the person's picture, write a paragraph telling why he or she reminds you of Esther, the king, Mordecai, Haman.

3. Like Esther, each of us has big problems sometimes. Write a prayer, a very personal one of your own, that you can use to ask God for help when you need it in the face of big trouble. Print it on special paper, such as parchment, and frame it for your room.

Our Church Family

Priest preaches the word in Barbados

by Fr. Joseph M. Champlin

When Dan Gennarelli studied in the seminary, he understandably spent considerable time reading through documents of the Second Vatican Council.

In the course of that study, the young man with a swift smile and a loud laugh was impressed by the call of these bishops for today's more affluent, established dioceses to share their talent and treasure with the more indigent, emerging dioceses, particularly in the Third World.

He saw that kind of exchange actually realized in two seminary professors, men who had labored as missionaries in Africa for a decade before assuming their positions as teachers preparing students for the priesthood.

Dan likewise knew that our own American bishops were examining this issue about areas with a greater number of clergy offering their personnel to sections struggling with a scarcity of priests.

Those factors plus his acquaintance with several youthful clerics from overseas recently led the now Father Gennarelli, ordained in 1975, to ask his bishop for permission to work outside the diocese for a



half dozen years in West Africa.

With permission granted, Father Dan left several months ago and began a temporary, transitional period of ministry on the beautiful Caribbean island of Barbados. After approximately one year at that tropical vacation spot, he will then move to Ghana for his term of missionary effort.

Already, however, Father Gennarelli has started to preach the word in a land of few Catholics and fewer priests. The people of Barbados are about 3% Roman Catholic and the bishop of Bridgetown-Kingston can look to only 20 priests for assistance with his ministry.

FATHER DAN became pastor a few weeks ago of a section called Maxwell on the southwestern shore of Barbados. He inherited a charming and relatively new (1972) church, St. Dominic's, which has a small apartment for him connected to the back of the structure.

The building has been constructed as a church-in-the-round with a theater-like incline allowing all to view clearly the sanctuary as they gaze down at the altar.

Unique stations of the cross with colored figures stained upon the metal do not follow exactly the traditional pattern of that journey to Calvary. The first, for example, portrays the Last Supper and the final station, the Resurrection.

Each one, moreover, contains an appropriate scriptural passage underneath the sketch. Thus, number 1 reads: "Do this in memory of me," and number 14, "Alleluia, He is risen."

A FEW OTHER unusual stations feature the betrayal of Judas, the denial by Peter and the good thief's petition for salvation. Companion biblical texts for these portraits are: "Friend, do what you are here for," "I do not know the man" and "Jesus, remember me."

Father Gennarelli doesn't work alone. He enjoys the aid of a full-time, paid layman, Oscar Forde, who for many years has served

St. Dominic's as a sort of parish assistant. Oscar visits the sick, arranges marriages, cares for the building, distributes communion, makes census calls and performs many other functions we customarily associate with priests.

Laboring with Oscar is good training for Father Dan. He will find such individuals in most African parishes and very likely will discover in our own parishes when he returns to the United States during the late 80's.

The Universal Church

"Christians come to the table of the Eucharist, to eat the flesh and drink the blood of the Son of Man so that they may have eternal life and show forth the unity of God's people. By offering themselves with Christ they share in his universal sacrifice; the entire community of the redeemed is offered to God by their high priest. They pray for a greater outpouring of the Holy Spirit so that the whole human race may be brought into the unity of God's family."

the Saints by Luke

ST. GEMMA GALGANI



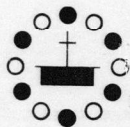
ST. GEMMA GALGANI WAS BORN IN TUSCANY IN 1878. HER MOTHER DIED WHEN SHE WAS 7, AND FROM THAT TIME ON, HER LIFE WAS ONE OF CONTINUOUS SUFFERING. SHE SUFFERED FROM ILL-HEALTH, POVERTY, SCOFFING FROM THOSE WHO TOOK OFFENSE AT HER PIETY AND FROM WHAT SHE BELIEVED TO BE PHYSICAL ATTACKS OF THE DEVIL.

WHEN SHE WAS 20, SHE CAME DOWN WITH AN INCURABLE SPINAL DISEASE. AFTER MANY NOVENAS TO ST. GABRIEL OF THE SORROWFUL MOTHER, SHE WAS CURED.

GEMMA WANTED VERY MUCH TO BE A PASSIONIST NUN, BUT WAS NOT ACCEPTED BECAUSE OF HER INFIRMITIES.

IN 1903, ON HOLY SATURDAY, HER LIFE OF LOVE AND SUFFERING CAME TO THE END AS SHE SAID, "...MOTHER, I COMMEND MY SOUL INTO YOUR HANDS; DO ASK JESUS TO BE MERCIFUL TO ME." SHE WAS 25. HER REMAINS ARE IN THE CHAPEL OF THE PASSIONIST NUNS IN LUCCA, ITALY. SHE WAS CANONIZED IN 1940.

THE FEAST OF ST. GEMMA GALGANI IS APRIL 11.



LITURGY

Acts 5:12-16
Revelation 1:9-11, 12-13, 17-19
John 20:19-31

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

APRIL, 13, 1980
SECOND SUNDAY
OF EASTER (C)

by Fr. G. Thomas Ryan

"There is nothing to fear.
I am the First and the Last and the
One who lives.
Once I was dead but now I live—
forever and ever.
I hold the keys of death and the
nether world."

Thus the writer of this Sunday's second reading relates the comfort given by the risen, glorified Lord. The author is so awestruck by this glory that he fell down at the Lord's feet. The Lord tells him not to fear, but healthy awe remains.

Thomas has his own way of expressing awe. When he finally sees the risen Jesus, today's Gospel shows him saying the words of faith, "My Lord and my God!"

The awe and reverence before the Easter Lord characterize every aspect of our lives. This is not because we quiver in guilt, fearful

of hell. We should foster a life of respect and awe for more positive reasons. We have been redeemed. In gratitude we praise God, we share divine love with others, we respect the gifts of God which fill the earth.

SINCE PRAISE of God expresses our reverence, it is natural that worship is a fundamental place for awe. Everything that we do or say must join Thomas in proclaiming, "My Lord and my God!" The church building and its decor must draw us together as God's people and provide the atmosphere for meeting the First and the Last and the One who lives.

There is no one set art style for churches. As the Second Vatican Council said: "The Church has not adopted any particular style of art as her own. She has admitted styles from every period, in keeping with the natural characteristics and conditions of peoples and the needs of the various rites. Thus in the course of the centuries she has brought into existence a treasury of art which must be preserved with every care."

THE ART of our own times from every race and country shall also be given free scope in the church, provided it brings to the task the reverence and honor due to the sacred buildings and rites." (Const. on Liturgy, 123)

Some parishes have had considerable tension over the arts used in worship. The place of guitar, of abstract sculptures, of interpretive dance, and of modern music compositions all have had their hour of debate.

Our church does not exclude any art form as such, as long as it brings reverence and honor. Appropriate art must have a quality which helps the parish's prayer and fosters an environment of awe. In that decorated building and in the actions we celebrate, we come before the Lord.

Why The Christophers?

by Fr. John Catoir

As director of The Christophers, I'm often asked: "What is your purpose? What is the theological basis for The Christophers?"

Jesus Christ is central to the Christopher message. Father James Keller, a Maryknoll priest, founded The Christophers in 1945 and took the name from the Greek word *Christophoros*, meaning Christ-bearer. The Christophers, like Jesus, focus on the Kingdom of God. Jesus, by his words and example, taught us to be subordinate to the will of the Father, "Thy kingdom come, thy will be done on earth as it is in heaven."

Under the auspices of the church, we share in Christ's mission which is the proclamation and celebration of the same kingdom. The kingdom exists wherever the will of God reigns and rules. It is a kingdom of "truth and life, holiness and grace, of justice, love and peace," as the Vatican Council said.

The Christophers stress the importance of the individual in making this a better world.



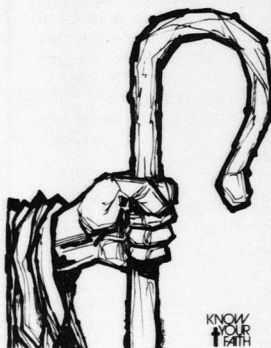
The idea is that each individual has a mission in life, a job to do that no one else can do. We reach out to all men and women, believers and unbelievers alike, because God's will applies not only to all persons but to all institutions and all governments as well.

GOD'S KINGDOM happens wherever God's will is fulfilled; God speaks to all people anyway he chooses, calling each one to be a force for good. The Christophers believe in the universal brotherhood and sisterhood of all persons in the common task of overcoming evil.

Jesus rebuked those who considered certain people or groups of people as outsiders. He always stressed obedience to his Father's will as the criterion for goodness. "Not everyone who calls me Lord, Lord, shall enter the Kingdom of Heaven, but only those who do the will of my Father in heaven." (Mt. 7:21)

The Christophers are stamped in the image of Jesus. We proclaim the rule of God and uphold the supreme law of love.

You are important. You are unique. You can, with the help of God, make this a better world. "Be not overcome by evil, but overcome evil with good." (Rom. 12:21)



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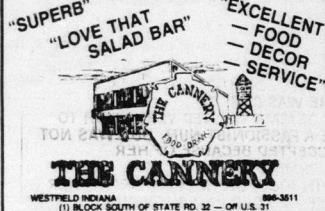
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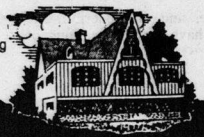


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Question Box

Is Roman Catholicism the one true Christian faith?

by Msgr. R. T. Bosler

Q. In the Apostles Creed it says: "I believe in the Holy Spirit, the holy Catholic Church." Does the word Catholic mean the Roman Catholic Church or does it mean Universal Church? When Jesus said to St. Peter, "You are Peter and on this rock I will build my church," the Roman Catholic Church was not known as such. So, Jesus must have meant the Universal Christian Church. Please set me straight on this matter.



A. The Word Catholic comes from a Greek word meaning "universal." The belief of the early Christians, expressed in the Apostles Creed, was that Christ's Church was to be for all mankind. From the second century on, the word was also used to distinguish the Christian church at large from local communities or from heretical or schismatic sects.

In the fourth century, when the Donatists, a small group of Christians, claimed they were the one true church of Christ and all other Christians were wrong, St.

Augustine argued that since they were but a sect in a small part of the globe they had cut themselves off from the Catholic Church which was made up of all the churches everywhere that held fast to a common faith.

The Roman Catholic Church claims that it best fulfills that ancient understanding of the Church, for it is the one church that is actually worldwide, professing an agreed-upon belief and tracing a continuity back to the church Christ promised to build upon Peter.

However, in recent years, especially since Vatican Council II, our church grants that the universal church is larger than the membership of the Roman Catholic Church and that the Holy Spirit is working in the other Christian churches and even in non-Christian religions to unite the human race. So when we profess belief in the "Holy Spirit, the Holy Catholic Church," we can unite with other Christian churches which share the Apostles Creed with us and express our hope that the church will be fully Catholic in its unity.

Q. I lived with my girlfriend for about six months before I married her two years ago. Before our marriage I went to confession and told the priest I was

living with her and he said he could not give me absolution because of this. I have not been to confession or communion since. I go to church sometimes but miss sometimes because I feel it does me no good in the state I'm in. I have friends living together who receive communion every Sunday. How can they, if it was so very wrong for me? I am afraid to go to confession, but I am sure my life would be happier if I could talk to someone.

A. Do you want to make some priest happy? Go tell him your story and give him a chance to help you. That's one of the great satisfactions in the life of a

priest, to assist persons burdened as you are in finding peace and reconciliation.

How your friends can do what they do you'll have to let them settle with God. Your conscience was obviously better informed than theirs, or else you would not have felt that your relationship before marriage was sinful. The priest who refused you absolution must have done so because you left him under the impression that you could not end the relationship. (I presume that you are referring to a confession made sometime before the wedding.) Now that you are married, the sinful situation no longer exists and there is no obstacle to absolution.

Christian Heritage

The Catholic Church in Indiana



by Msgr. John J. Doyle

During the period from 1818 to 1821 Vincennes had the constant presence of one or two priests at its church, but the same priests were not there for the entire period.

In January 1819, Bishop Dubourg, having learned of the failure of the projected school to open, recalled Father Jeanjean and sent him to New Orleans to assist Pere Antoine at the cathedral. For six months Blanc was alone, but in July Dubourg sent him an assistant in the person of Andrew Ferrari.

He was a young man, though probably older than Blanc, for he had served as a diocesan priest in Italy before coming to this country. After his arrival, he had joined the Congregation of the Mission. Thus he was the third Italian and the third Vincintian to serve in Indiana.

Six months later in January 1820, Blanc was recalled and sent to New Orleans, leaving Ferrari in charge. He was not alone for long, however, for in February a Vincintian novice came to assist him.

THIS FOURTH Vincintian to serve the parish had an appropriate name: Francis Xavier Dahmen. He was 30 years old, having been born March 23, 1789 at Dueren in what is now the state of North Rhine-Westphalia in West Germany. When he was in his teens, the region had been conquered by the French and he was drafted into Napoleon's army in which he served for several years as a cavalryman.

After the downfall of Napoleon he went to Rome, hoping to become a priest. There he fell in with the Vincintians and came with the first contingent of Dubourg's missionaries to this country in 1816, continuing his studies at St. Thomas Seminary and in St. Louis.

After entering the novitiate of the

(Msgr. Doyle's book "History of the Catholic Church in Indiana," covers his first six chapters. Chapters 7 and 8 ran in series form in *The Criterion* in 1975 and 1976. The following is a continuation of Chapter 9 which began in the Friday, Feb. 15th issue of *The Criterion*.)

Congregation he was ordained priest on Sept. 5, 1819. Thus Vincennes was his first pastoral charge when he came there in February 1820. He was the first German priest to work in the parish, but there is no doubt that he spoke French well, probably better than Ferrari did. In October Dubourg withdrew Ferrari and sent him to New Orleans.

FATHER DAHMEN was left alone. He remained, with one short interruption, until November 1821. His sojourn of nearly two years was the longest of any of the Louisiana priests but appears to have been the least harmonious also. There may have been something of the military man about him that did not brook opposition.

In May 1821 he left for St. Louis, complaining that the parish failed to provide him with adequate support. There may have been another reason for his departure, for on May 28 he pronounced his vows as a Vincintian. The pleas of the people brought him back in June, but in November he shook the dust of Vincennes from his feet and departed for Missouri, never to return.

His last entry in the church register is a strange one: "On 6 November 1821 I supplied the ceremonies of baptism over Marie Angeliue, daughter of Ambroise Mallet and Angeliue Cornoyer, born April 13, 1820. Sponsors: Rev. Mr. Ferrari and Marie Angeliue Mallet. Dahmen." Father Ferrari had been gone for more than a year. How he made known his acceptance of the role of sponsor we are not told.

Thus ended the care of the parish of St. Francis Xavier by the St. Louis priests.

Bishops praise slain Romero

SAN SALVADOR, El Salvador—The "martyrdom" of Archbishop Oscar Romero of San Salvador, gives new life to "total liberation of the poor," said a statement signed by bishops from several countries who gathered for his funeral.

The statement was signed March 29, the day before funeral services were interrupted by bombings and shootings that caused a panic. Many people were crushed to death in the ensuing stampede.

The bishops praised Archbishop Romero as a "defender of the poor" and said he was killed "for calling for justice and peace in society."

"We came to protest against this horrendous murder, but also to celebrate his martyrdom and the new life it generates," they said.

The statement discussed conditions of poverty throughout Latin America and said Archbishop Romero was "a symbol of a suffering church."

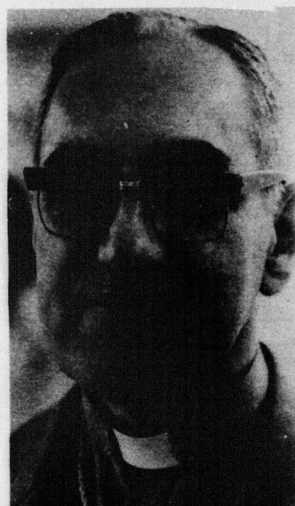
"His death is not an isolated event," the bishops said.

"It underscores the many crosses that mark the death of peasants, workers, students, priests, lay ministers, religious men and women, and even bishops jailed, tortured or killed for professing their faith in Jesus Christ and for loving the poor," they added.

"As he did in his last homily, we ask for an end to repression and killing . . . We want to complete the unfinished Mass of Archbishop Romero, a martyr of the liberation that the Gospel demands," they said.

The archbishop was killed March 24 by an unknown gunman as he ended a homily calling for reconciliation in strife-torn El Salvador at a Mass in a hospital chapel.

Among the churchmen signing the statement were Archbishop Marcos G. McGrath of Panama City, Panama;



Archbishop Romero

Auxiliary Bishop Luciano Mendes de Almeida of Sao Paulo, Brazil; Bishop Leonidas Proano of Riobamba, Ecuador; Bishop Sergio Mendez Arceo of Cuernavaca, Mexico; Bishop Gerardo Flores of Vera Paz, Guatemala; Bishop Luis Bambarén of Chimbote, Peru; Bishop Jaime Brufau of San Pedro Sula, Honduras, and Bishop Arturo Rivera Damas of Santiago de Maria, El Salvador.

Also signing were Bishop Eamon Casey of Galway and Kolmacduagh, Ireland; Auxiliary Bishop Alberto Iniesta of Madrid, Spain, and Auxiliary Bishop James O'Brien of Westminster, England.

If **you** don't make a will, the **state** must decide who inherits your property . . .

Many people die without leaving a will. When that happens, the state decides who inherits their property. You can't depend on the courts to handle your affairs as you would have wished. Through a will you can make your own decisions.

But, don't attempt to write

your own will. A lawyer knows the intricate inheritance laws. If you don't have a lawyer, contact your parish priest and he will refer you to one.

After your family is provided for, a bequest to your parish family will help further the work of the church.

Say it this way:

"I hereby will, devise and bequeath to _____

Parish of _____ Indiana, the sum of
\$ _____, etc."

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April 11

The Booster Club at St. Simon parish, 8400 E. Roy Road, Indianapolis, will have a Las Vegas night beginning at 8 p.m. Adults only.

April 12, 19

Single Christian Adults will meet on April 12 at Mac's Family Restaurant, 3939 S. Keystone Ave., Indianapolis at 7 p.m. There will be nomination of officers. On April 19 the group will spend the evening at the Paramount Music Palace. Meet at 7:30 p.m. at the Palace's front entrance. Call Dennis Hutchinson, 542-7826, or Karen Seal, 535-9764, for further information.

April 12-20

Classes in Natural Family Planning will be held in the archdiocese. Couples are asked to pre-register. Dates and parish locations include the fol-

lowing: April 12 and May 17, Sacred Heart, Clinton, 10 a.m. to 3 p.m., 317-832-8468; April 13 and May 18, Holy Family, New Albany, 12:30 to 5 p.m., 812-944-8283; April 13, May 4 and 18, June 1, St. Ann, Indianapolis, 2 to 5 p.m., 317-247-5847; April 14, May 5, June 2, St. Louis, Batesville, 7 to 9 p.m., 812-934-3204; April 20, May 18, June 15, St. Gabriel, Connersville, 7 to 9 p.m., 317-825-8578.

April 13

Central Indiana Marriage Encounter will have an information night at Holy Spirit parish, 7241 E. 10th St., Indianapolis, at 8 p.m. Judy and Steve Fehlinger are the contact couple, phone 317-253-2564.

The women of St. Francis Xavier parish, Henryville, are sponsoring a smorgasbord from 11 a.m. to 2 p.m. in the parish hall. Tickets are \$3.25 for adults and 20 cents per year through 12 years of age.

The annual dessert/card party given by the Ladies' Club of St. Paul parish, Sellersburg, will begin at 7 p.m. in Father Gootee Hall.

The Alumnae Association of Marian Heights Academy (formerly Academy Immaculate Conception), Ferdinand, will have its 55th annual reunion with registration beginning at 9 a.m. Classes celebrating five-year anniversaries beginning with 1920 up to 1975 will receive special recognition. Send reservations to Sister Mary Claude Croteau at the Academy.

The Indianapolis Club of St. Mary-of-the-Woods College will have a champagne brunch at the home of Mrs. J. Albert Smith, Jr. at 11:30 a.m. Call 788-1203 or 882-8175 for reservations.

April 14

A vocation retreat for Archdiocesan Black Catholics concerned will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call the Retreat House office for more information.

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Members of Little Flower Parish

April 14-18

A five-day mission will be held at St. Paul's Catholic Center, Bloomington. Father Luke Zimmer, a priest of the Congregation of the Sacred Hearts of Jesus and Mary, will conduct the mission. There will be Masses daily at 11:30 a.m. and 7:30 p.m. with opportunity for confession an hour before each Mass. The mission is open to the public.

April 15

The regularly scheduled meeting of the Archdiocesan Board of Education will be held at 7:30 p.m. at All Saints' (St. Columba/Bartholomew) School in Columbus.

St. Francis Hospital Center, Beech Grove, will present a program on "Allergies and Your Health" at 7:30 p.m. in the Center's auditorium.

The Newman Guild of Butler University is sponsoring its annual spring card party at the Fort Benjamin Harrison Officers' Club, Indianapolis beginning at 1:30 p.m. Lunch is available at the club at 11 a.m.

April 15, 16, 21

Three one-day programs are scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Kim Wolf will direct the Over Fifty day of recollection on April 15; the following day "The Reality of Loving" will be Father James Farrell's topic for Leisure Day; on April 21 Father Edwin Sahn will conduct a day of recollection for priests.

April 16

The last in a series of mini-workshops on issues of social justice, sponsored by ARIA, will be held at Marian College from 7:30 to 9:30 p.m. Franciscan Sister Rachel West will speak on military spending and disarmament. The public is invited.

St. Lawrence School, 6950 E. 46th St., Indianapolis, will have a "coffee" from 9:15 to 11:15 a.m. for parents with children who will enroll in first grade next year.

The annual series of monthly Masses at Calvary, St. Joseph and Holy Cross Cemeteries will be resumed at 2 p.m. at the chapel in Calvary Cemetery, Indianapolis. Father John O'Brien, pastor of St. Bernadette parish, will be the celebrant.

April 17

"Showers of Flowers" is the theme for the card party under the auspices of the Altar Society at Holy Name parish, Beech Grove, from 7 to 11 p.m. For tickets contact Donna Withem, 786-8579.

April 18

The Home-School Association of St. Philip Neri School, Indianapolis, is the sponsor for a spring festival to be held in the community rooms and Busald Hall from 5 to 9 p.m. The public is welcome.

An auction to benefit SDRC activities will be held at St. Luke School cafeteria, 7650 N. Illinois, Indianapolis, beginning at 7:30 p.m.

The Women's Club at St. Michael parish, 30th and Tibbs, Indianapolis, invites men and women to its adult card party, "Gaslight Gaities," at 7:30 p.m. in the school cafeteria. Admission is \$3.

Little Flower parish at 13th and Bosart Sts., Indianapolis, will sponsor a Las Vegas night for adults only in the Little Flower cafeteria. The entertainment is from 7 p.m. to midnight. There is a \$2 admission fee.

April 18-20

A spirituality and fellowship

weekend for separated, divorced and remarried Catholics will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For further information call Patricia Gerth at Alverna, 317-257-7338.

Marian College students will present Ibsen's "A Doll's House" in the Peine Arena Theatre on the Marian campus at 8 p.m.

April 18-20 25-27

The Providence Players at Providence High School, Clarksville, will present their spring musical, "No, No, Nanette," in dinner performances on April 18, 20, 25 and 27. Regular performances will be given on April 19 and 26. For reservations call 812-945-3350.

April 19

St. Joseph parish at 1375 S. Mickleby Ave., Indianapolis, is sponsoring a toy train swap meet and flea market from 11 a.m. to 4 p.m. Admission is \$1 for adults and \$2 for a family.

A retreat for adults will be held at St. Mary-of-the-Woods College near Terre Haute from 9 a.m. to 4 p.m. Providence Sister Teresa Aloyse Mount is retreat director. To register for the session contact the director of special programs at the College, St. Mary-of-the-Woods, IN 47876, phone 812-535-4141, extension 222.

The annual Seccina High School alumni and Booster Club dance will be held in the school cafeteria, 5000 Nowland, Indianapolis. The 1960 graduating class of Seccina has

April 20

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

An entertainment beginning at 1 p.m. will be held at St. Mary School, Rushville. The public is invited.

St. Patrick parish Women's Club announces its monthly card party at 936 Prospect St., Indianapolis, at 2 p.m. Admission is \$1.

April 21

A "Successful Living" course will be offered at Alverna Center, 8140 Spring Mill Road, Indianapolis, with Franciscan Father Justin Belitz in charge. The course will be held each Monday and Thursday evening for four weeks at 7 o'clock. Further information is available by calling 317-257-7338.

April 25-27

A retreat for women will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Michael Welch, director of the Archdiocesan Vocations Center, will direct the weekend program. Call Fatima for reservations.

Hunger Walk set for May 31

A Walk for Hunger, sponsored by Church World-Service-CROP, is planned for Saturday, May 31, in the Greater Indianapolis area according to Howard L. Hartman, the event's coordinator.

A goal of \$15,000 has been set by the organizers who, in April, will announce the route of the ten mile walk. At least 1,000 people are expected to participate. Proceeds from the walk will be used for worldwide hunger relief and for long-term self-help development, such as food-for-work projects, health centers, and vocational education.

CROP, the Community Hunger Appeal of Church World Service, an interdenominational agency, has provided more than \$100 million in resources to the world's hungry since it began in 1947. CROP was founded to help World War

II victims and has continued as a permanent program with the larger roles of increasing awareness about the problem of world hunger and providing relief to the hungry.

Local Hunger Walk planning committee

members include Pat Long of St. Thomas Aquinas parish.

For further information contact Howard L. Hartman, Hunger Walk coordinator, at the Indiana Regional CWS-CROP office, 923-3674.

Furniture sale

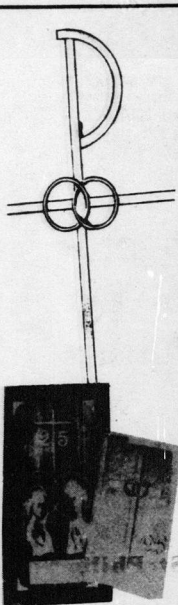
The Terre Haute District Board of Education of the Indianapolis Archdiocese has announced that it will dispose of all contents of the former Schulte High School at 2900 Ohio Blvd., Terre Haute. After 20 years of operation, Schulte High School was closed in 1977.

The school alumni are invited to an alumni auction at 9 a.m. on Saturday, April 12. A \$1 admission will be charged and items of interest only to the alumni will be auctioned.

At 10 a.m. the general

public will be admitted to the auction until 5 p.m. Items up for auction are school materials and accessories which include home economics materials, cafeteria items, sports and shop equipment, books and other supplies.

For further information contact Father Charles Fisher, pastor of Sacred Heart parish, Sister Meg O'Brien at St. Mary-of-the-Woods College or Paul Pike, treasurer of the district board.



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Catholic Youth Corner

It's convention time again!

by Peter Feuerherd

"Our Family: We Make Our Own Kind of Music" is the theme for this weekend's annual CYO convention at Scena High School in Indianapolis. There is expected to be a splendid mix of enjoyable music and serious (and not so serious) discussions of the importance of family.

The music will be provided throughout the weekend by the Christ the King parish folk group "The Gathering," group sing-a-longs, all of which will culminate in a semi-formal dance featuring the dynamic music of "The Third Generation."

interspersed between the music and games will be some important decisions to be made that will help to shape next year's CYO agenda.

First, the candidates for CYO offices for 1980-81 will be selected, with an important part of the agenda the selection of a new president to take over the reins from current CYO president Ann Sinkhorn of New Albany.

Another important order of business for the youth will be the discussion of the role of family. Small groups will discuss the assets and problems of families, and the definition of "family" will be expanded to include the "family" of the church and friends.

The emphasis on sharing and discussion, in contrast to the political convention atmosphere of previous gatherings, grew out of what many local youth experienced at CYO national conventions, particularly the most recent one in Kansas City.

Jerry Finn, president of the New Albany Deaneary CYO Board of Directors and co-chairman of the convention explained, "We have gone a lot more to the kids and asked what they wanted in a convention."

"The kids expressed an interest in doing something a little different."

Finn expects that between 250-350 youth will attend this year's convention. Those coming from outside Indianapolis will stay with host families in the city. This should help to encourage a special feeling of

"family" among the CYO participants.

The convention will run from 6 p.m. Friday to 5 p.m. on Sunday. Featured speakers will include Archbishop Edward T. O'Meara, Miss Debra Hanley of Terre Haute and outgoing CYO president Miss Sinkhorn.

Discussion leaders for the sessions on the family will include Fathers Jeff Goedecker, John Kirby, Paul Koetter and Mark Svarczkopf, Deacon Glenn O'Connor, Maureen Riley and Paula Sasso.



CHATARD AWARDS SCHOLARSHIPS—Sister Louise Hoeing, vice principal at Chatard High School, Indianapolis, presents certificates to Jeff Ransel of St. Matthew School and Beth Hammond of Christ the King School. They received the top were based on scores that students received in the February placement test. Lawrence Bowman is principal at Chatard.

Remember them

† **BROWN, Barbara Ann** (Conti), 26, Holy Family, Richmond, April 1. Wife of Frank Brown Jr.; mother of Rosina and Christina; daughter of Mr. and Mrs. Rocco Conti; granddaughter of Mary Marsio.

† **CROWELL, Mary Alice**, 91, St. Gabriel, Connersville, March 29. Mother of Esther Burger, Dorothy Hendrickson, Grace Bradburn, George, Edward, Anthony (Mike), W. J. (Jim) and Robert Crowell; sister of Elizabeth Selke, Frances Fritsch and Helen Schoetmeyer.

† **DAY, Anna T.**, 97, Our Lady of Lourdes, Indianapolis, April 5. Mother of Alma Davey, Ruth Waters, Bernice Spieker, Charlotte Allison, Norbert and Arthur Day.

† **FEENEY, J. Joseph**, 68, (of Plainfield) St. Peter, Linton, April 1. Father of Rita and Jon Feeney; son of Delia Feeney; brother of Rosemary Kelly, Regina Scollard, William, Malachi and Leo Feeney.

† **FISCHER, Esther V.**, 72, St. Mary-of-the-Woods Village Church, March 29. Wife of George J.; mother of Mary Ann Whallon, Carolyn Yocum and Bernard F. Fischer; sister of Wilma Powers.

† **FLAMION, Josie**, 82, St. Augustine, Leopold, April 2. Wife of Albert; mother of Rosemary Etienne, Evelyn Harpenau, Cornelia Harpenau, Jean Etienne, Sue Hessig, Verona, Willard, Donald, Ernest, Ray and Andrew Flamion; sister of Ona LaMastus, Marie Stevens, Mildred Thierry, Helen Kleiman and Evelyn Faulkenburg.

† **GREEN, George V. Jr.**, 60, Immaculate Heart, Indianapolis, April 2. Husband of Margaret L.; father of Susan Hall, Barbara, Kathleen, Gary and George Green; brother of Sister Michael Ellen, S.P., Joanne Broden and Jack Green.

† **HEALY, Viola F.**, 73, St. Pius X, Indianapolis, April 2. Mother of Mary Ann Hogan, James and Robert Healy; sister of Mary Murphy, Edward and Clark J. Barrett.

† **KEGLEY, Marshall**, 67, St. Jude, Indianapolis, April 2. Husband of Dorothy; father of Thomas L. Kegley; brother of Virginia Bridges and Wendell Kegley.

† **KIKER, William L.**, 86, St. Joseph, Shelbyville, burial in Arlington National Cemetery, April 3.

Father of Barbara Wood, Dorothy Wingard, Frances Kenmore, Mary Ellen Smith, Agnes McKay, Charles, James and William Kiker Jr.; brother of Flossie McCorkle, Odessa Long, Thelma Whitley, Richard and George Kiker.

† **NOLAN, John W.**, St. James, Indianapolis, April 2. Father of Mary Mayo, Martha Fallon, Edna Nuckles, Phyllis Qualkenbush, Rose Frank, John, Michael and Danny Nolan; brother of Dick Nolan.

† **PFEIFER, Peter A.**, 84, Hays, Kans., March 25 (formerly of Columbus). Grandfather of Jimmy Baker, Columbus.

† **SEIDS, Alice C.**, 80, St. Joan of Arc, Indianapolis, April 1. Mother of Janet Orth and Mary Alice Marks.

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Television Reviews

'America Lost and Found'

Providing another look at the Great Depression as it was captured on film from 1932-40 is "America Lost and Found," airing Friday, April 18, at 9-10 p.m. (EST) on PBS.

Narrated by veteran actor Pat Hingle, this documentary is a social history of those dark years when the American Dream ground to a bewildering halt, first for the farmers and the rural poor and then for the urban middle class.

It is the story of how the ordinary American experienced the Depression in losing job, home or business. What the nation lost was its sense of self-confidence, "the image of what Americans were like, of what we'd been and could be."

Recorded by the cameras of the time, it is all here: the breadlines and soup kitchens, the strikes and political demagogues, the dust storms and the migrants searching for work.

Henry Ford preached that there was "no such thing as no chance" and that "the very thing that crushes one man is the springboard for another." Roosevelt prescribed government assistance, such as the wage and price codes of the NRA which was later ruled unconstitutional.

Through all the conflicting attempts to revive the economy, people survived and smiled as best they could. An Irish sweepstakes

winner told newsreel viewers, "Ireland must be heaven because my money came from there." A 1934 movie, "Stand Up and Cheer," imagined the government forming a Department of Entertainment so people could laugh their way out of the Depression.

In our own era of economic uncertainty, this documentary reminds us that we overcame an even worse time during which our nation lost its way but persevered until it was found again.

Actress Cyd Charisse hosts the premiere of "Here's to Your

Health," the consumer self-care series of medically sound and easily understandable health advice, airing Saturday, April 19, at 7:30-8 p.m. (EST) on PBS.

Now in its second season, the series begins with some very practical suggestions about avoiding "Everyday Aches and Pains." It's a pro-

gram that can save a lot of worry and anguish for weekend athletes and home fixers.

Someone who works all week at a desk job and then tries to do some unaccustomed physical work is asking for trouble in the form of strained muscles or pulled ligaments. The week-


end jogger or tennis player can avoid all this by warmup exercises. A simple series, limbering up from ankle to neck, is demonstrated by a professional athlete.

Weekend chores around the house require commonsense measures, not trying to do too much and making safety the prime consider-


ation. Most weekend aches and pains are the natural consequence of overusing unaccustomed muscles.

Heat, aspirin and rest are the answer to these commonplace ailments. The point of the program is that ailments can be prevented, but if they occur, most aches and pains can be handled at home.

This is a much-needed series, demystifying medical and health information, and enabling people to take care of themselves but to know when to seek medical advice.



Today's Music



by Charlie Martin

The success of the Eagles has set the standard in the pop music business. Their history is a lengthy memory of sold-out concerts, top hits and albums going golden in a week.

Their sound is always changing, exploring new areas of performance. Their latest, top-selling album features their hit single by the same name, "The Long Run."

How do we know if a relationship will last? "The Long Run" does not answer the question but it suggests a quality that strengthens any relationship—faith. No relationship endures without personal belief that it is special and worthwhile. Each individual needs to support the belief that the shared love can survive doubts, fears and hurts. Put in the words of the song, it is knowing "we will still come through in the long run."

Not every love relationship continues forever. But too often individuals give up on a relationship when they encounter difficulties.

Unrealistic expectations can be a cause. As much as we might wish it were so, being in love does not bring a constant state of joy. Nor does the walk down the aisle at a wedding imply that no new problems will ever develop.

If we experience unexpected problems in a relationship, it is time to change expectations, not to give up.

FAITH in each other and in the importance of the

relationship implies a willingness to face difficulties.

Life is full of changes that affect relationships. Even if such changes mean there will be a time of emotional distance between the individuals, this does not signal the end of the relationship.

One of society's greatest myths is the belief that being in love means two people are always close. Cycles of distance and closeness are part of our emo-

tional composition.

Faith in a relationship is based on commitment. Commitment is an open statement that one will use all his or her abilities to help a relationship grow, even at personal cost. Such a statement allows the other to be himself.

BUT it also challenges the other to become even a better person. Commitment diminishes boredom and complacency within a relationship. It means an individual will risk sharing real feelings. Commitment allows us to discover that pain can be part of the process of growth.

The same thoughts apply to our relationship with God. So often we talk about our faith in God without realizing that God also believes in us. God invites us to be co-creators in the formation of the world around us. In our hands are the decisions about how we will love and respond to others.

God asks us to accept his invitation to a relationship with him. He believes we will respond. And, God does not give up on us.

God's love is the perfect model of faithful commitment. With his support, we can find a new level of purpose in the ways we love others.



TV Programs of Note

Sunday, April 13, 7-8 p.m. (EST) (NBC) "Disney's Wonderful World." This salute to the Academy Awards won by the Disney studios will include clips from "Fantasia," "The Three Little Pigs," "Ferdinand the Bull" and "Mary Poppins."

Monday, April 14, 9-11 p.m. (EST) (ABC) "The 52nd Annual Academy Awards Presentation." Johnny Carson is the sole master of ceremonies in this live broadcast of the Academy Awards presentation from the Dorothy Chandler Pavilion of the Los Angeles Music Center.

Wednesday, April 16, 8-9 p.m. (EST) (PBS) "Divine Drumbeats: Katherine Dunham and Her People." This documentary portrait of the famed dancer, choreographer and anthropologist combines vintage motion picture footage with contemporary examples of her work.

Saturday, April 19, 3:30-4:30 p.m. (EST) (CBS) "Lost in Death Valley." Five members of a high school marching band are stranded in the desert after a plane crash in this "CBS Afternoon Playhouse" drama about survival and leadership.

Saturday, April 19, 7-7:30 p.m. (EST) (CBS) "Carrie's War." Carrie, her brother Nick and friend Albert are evacuated from London to the safety of the Welsh countryside during World War II in a new BBC series on "Once Upon a Classic."

(This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.)

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THE LONG RUN

I used to hurry a lot/I used to worry a lot/I used to stay out till the break of day/Oh that didn't get it/I was high time I quit it/I just couldn't carry on that way/Oh I did some damage I know it's true/Didn't know I was so lonely till I found you/You can go the distance/We'll find out in the long run/In the long run/We can handle some resistance/If our love is a strong one/Is a strong one/People talkin' about us/They thought/In the long run/Ooh I all goes down/We will still come through/In the long run/Why want to tell you/It's a long run/You know I don't understand/Why you don't treat yourself better/Do the things, the things that you do/Cause all the debutantes in/Houston baby/Couldn't hold a candle to you/Did you do it for love/Did you do it for money/Did you do it for spite/Did you think you had to honey/Who is gonna make it/We'll find out/In the long run/In the long run/I know we can take it/If our love is a strong one/Is a strong one/Well we're scared but we ain't/shakin'/Kind of bent but we ain't breakin'/In the long run/Ooh I want to tell you/It's a long run/In the long run/In the long run.

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Viewing with Arnold

'Little Miss Marker'

by James W. Arnold

Walter Matthau is the kind of actor who always seems "born to play" his current role, which indicates he must be doing something right, either in performance or in picking his parts.

Now Matthau is Sorrowful Jones, Damon Runyon's dour, unsmiling New York bookmaker, in a remake of "Little Miss Marker." Whatever else Matthau may be, he is virtually the ultimate in Dour, and his smile never quite makes it as far as a smirk. Since he is also a virtuoso with Broadway sharpie, misanthropic wise-cracks, one feels Runyon must have auditioned him for the part. He adds his typical classic sloppy look (pioneered in "The Odd Couple") to make it a memorably unique Matthau parlay.

The story, of course, is about a depression era wail who is left with the bookie by her desperate young widower-father as a pledge of payment for a lost \$10 bet on a horserace. Since the father soon commits suicide (off-screen), you have to ignore a lot of seamy reality to appreciate the tale as a vehicle for humor or warm sentiment.

But if sufficient disbelief is suspended, the mix of an innocent six-year-old and the crusty bachelor bookie in the milieu of Manhattan gambling characters has clear possibilities. Runyon was fond of such contrasts; e.g., the romance of the Salvation Army girl and the

gambler in "Guys and Dolls."

Hollywood must agree, because this is the third time the story has been filmed since the famous Shirley Temple original in the 1930's. Later, there were "Sorrowful Jones," with Bob Hope and Lucille Ball,

and "Forty Pounds of Trouble," with Tony Curtis and Suzanne Pleshette. You'll notice that few easily remember who the child was in the later versions, which stressed the relationship between Sorrowful and Amanda, the horse-owning widow who eventually emerges (happy ending) as the kid's required adoptive mother.

The same is true here. Little Sara Stimson is entirely serviceable as the orphan, but nobody will be manufacturing Sara dolls for Christmas. She is simply a realistic child in the modern vein, understated and flatly matter-of-fact in manner. There is no cute talk and no tears, even at the big moment when Matthau must tell her that her father's dead. But she's so small, pretty and vulnerable that it shatters you anyway.

IN THE foreground with Matthau are Julie Andrews, whose Amanda is much too straight for the comic tone, but who looks smashing in a variety of early 30's costumes, and Tony Curtis, obviously a neat casting choice as Blackie, the dim-witted heavy who shoots dogs, fixes roulette wheels, and turns in orphans to the police. Also aboard as Runyon types are Bob Newhart and Brian Dennehy (the notable bartender in "10"), and Lee Grant plays the female judge who resolves matters at the end.

The movie, a first directing job for writer Walter Bernstein, is passable light entertainment, especially when Matthau and Sara go one-on-one. The scene in which she first stays in his messy one-room flat is delightful, a nearly wordless piece of choreography involving a "dinner" of doughnuts and cornflakes, skimming the cream off a bottle of milk, and getting the child undressed and into a fold-down bed.

ANOTHER priceless bit comes later when the embarrassed Matthau kisses her goodnight for the first time. As a "bedtime story," he also reads her a summary from the racing form.

Bernstein's dialog often has the Runyon sound, and Matthau and Newhart are particularly good with lines describing hoods (an ex-con cook over-buys groceries because "he's not used to

cooking for less than 600"), or non-winning horses ("He'll be lucky to finish last").

There are also some slick

sight gags, like the one where Matthau and Newhart are arguing in front of a store window displaying suits. The window dresser thinks they're potential customers and keeps marking down the price. Naturally, he's baffled when, ignorant of his existence, they suddenly leave.

The trouble with the film is partly in the old-fashioned plot because pop culture

tales, of their nature, don't travel well from one generation to the next. Gangsters and gamblers just aren't lovably funny anymore. Clamatic horseraces are a bore unless they're works of genius, and this one, in which Matthau gets the edge on Curtis by buying off every jockey in the race, somehow seems more sleazy than hilarious. Can you root for a horse to win a fixed race?

(Matthau, at least, in top form; no language or violence problems; satisfactory for general audiences, despite some confusion the values of honesty). NCOMP Rating. A-2—morally objectionable for adults and adolescents.

Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned.)

All That Jazz C
(The exuberant celebration of the hero's moral failings, the nihilistic mood, and some grossly lewd dance sequences are extremely offensive.)

Being There A-3
The Black Stallion A-1
Chapter Two A-3
Coal Miner's Daughter A-2
Death Ship B
(Contains considerable violence)

The Fog A-3

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Hero At Large A-2
Hide in Plain Sight A-2
Jesus A-1
Kramer vs. Kramer A-4
Little Darlings C
(Contains distasteful visuals, offensive language and condones immoral behavior)
Little Miss Marker A-2
Midnight Madness A-2
Nijinsky A-2
The Serial B
(Offensive use of nudity and foul language)
Simon A-3
Star Trek A-1

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