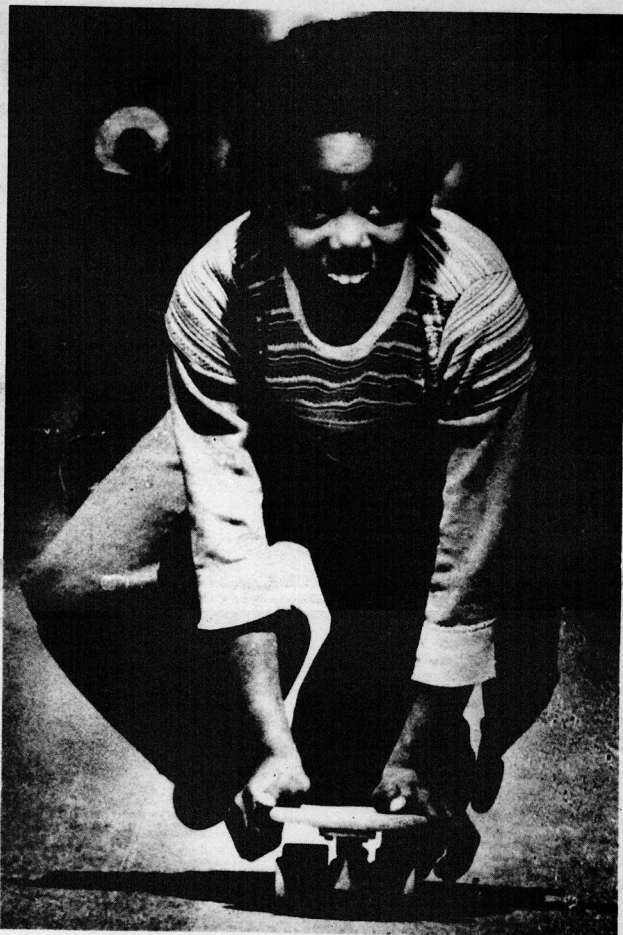


THE CRITERION

Archdiocese of Indianapolis



SPRINGTIME—Despite an occasional nippy night, kites, rollerskates and the appearance of boys and girls on the corner ballfield signal that spring is here. One celebrant of spring's arrival is Gary Townsend, 8, of Racine, Wis., as he takes a spin on his skateboard. (NC photo by Mark Hertzberg)

AAA gathers momentum

Team captains for the Archbishop's Annual Appeal '81 (AAA) have been appointed in each of the archdiocese's 159 parishes. Their selection of team members shortly will bring the AAA volunteer corps to 8,000 men and women.

Informative meetings in parishes and deanery rallies, to be held late in April, will provide an indepth look at the appeal. Father John T. Ryan, campaign coordinator, announced that a 12-minute slide show has been prepared. Deans will have a copy for use by parishes in each deanery. Should a scheduling conflict occur, parishes may contact the AAA office at the chancery for possible alternative arrangements.

Father Ryan also reported that solicitation of gifts from priests of the archdiocese is nearing completion.

AAA '81's goal of \$1,978,000 is designed to create a stronger financial support system for the archdiocese and to finance a wide range of archdiocesan programs and services. It also will allow for establishment of what Archbishop Edward T. O'Meara describes as three "long overdue" archdiocesan offices—family life, pro life and evangelization.

The appeal will culminate on Solicitation Sunday May 3, when volunteers seek pledges from 70,000 families throughout the archdiocese.

Parent notification upheld by court

WASHINGTON (NC)—A Utah law requiring physicians to notify the parents of an unmarried minor daughter seeking an abortion was upheld by the Supreme Court March 23 in a 6-3 decision.

The court, in a ruling which amounted to a victory for pro-life organizations, said that the state has an adequate health interest to require such notification even if it might inhibit some minors from exercising their right to obtain an abortion.

"Although we have held that a state may not constitutionally legislate a blanket, unreviewable power of parents to veto their daughter's abortion, a statute setting out a 'mere requirement of parental notice' does not violate the constitutional rights of an immature, dependent minor," wrote Chief Justice Warren E. Burger in the majority opinion.

The court has ruled in the past that states cannot require parental consent for abortions for dependent children. But until it accepted the Utah case (*H.L. vs. Matheson*) it had left unanswered the question of whether simple notification—regardless of whether parental consent was given—would also be an unconstitutional infringement on the right to an abortion.

The three dissenting justices, led by Justice Thurgood Marshall, argued that the state law was poorly constructed and that the threat of parental notification may cause minors to delay their abortions until the abortions were more risky.

Attorneys for a 15-year-old girl identified only as "H.L." had argued that an abortion decision should be made only in the doctor-patient relationship without any outside interference.

In ruling in favor of the law, Burger noted that the Utah Supreme Court had upheld the law on the grounds that parents ordinarily possess information essential to a physician's medical decisions. The Utah court also had ruled that encouraging an unmarried pregnant minor to seek the advice of her parents in deciding whether to carry a pregnancy to term promoted "a significant state interest in supporting the important role of parents in child-rearing."

BURGER ALSO rejected the argument that Utah should not be allowed to require parental notification on abortion when it does not have similar requirements for other medical procedures. "A state's interests in full-term pregnancies are sufficiently different to justify the line drawn by the state," he wrote.

Marshall, joined in dissent by Justices William J. Brennan Jr. and Harry A. Blackmun, argued in a 30-page opinion that daughters whose parents are notified about an impending abortion "may confront physical or emotional abuse, withdrawal of financial support, or actual obstruction of the abortion decision."

The hardship created by such notification, Marshall contended, would result in "an actual state-imposed obstacle to the exercise of the minor woman's free choice."

Marshall further argued that there was no assurance that parents would provide medical information necessary for the physician to make a decision, and that the requirement of notification amounts to intervention in the privacy of individual families.

(AT THE State House in Indianapolis, State Senator Charles Bosma of Beech Grove reported he and two other legislators were considering how to pass a law similar to the Utah statute during this session. Bosma, known for his pro-life views, said because of the lateness of the session, this might not be possible.

"If we can find a bill, we'll put it in. Otherwise, we'll be doing something about it next year," Bosma stated.)

(Raymond R. Rufo, Indiana Catholic Conference executive director, applauded the Court decision, noting that its rationale "relates to our basic position on S.B. 118," a now-defeated bill which the ICC opposed because it allowed medical care for minor girls without parental involvement.)

(Rufo also expressed doubt there was time to pass a law requiring parental notification. "Realistically, there's probably no time. But I always add when we're dealing with the legislature—never say never!")

THE CRITERION

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Indianapolis, Indiana

Women's changing roles call for stronger support

by Valerie R. Dillon

Women experience stress and a sense of powerlessness and are in need of stronger support systems as their role in society changes.

This was a key conclusion of archdiocesan participants following a recent national conference, "Women, Change and the Church," held in Indianapolis.

Nearly 100 women and a bare handful of men attended the ecumenical conference, sponsored by Cathedral College of Christian Vocation (Episcopal) of Washington, D.C. By virtue of a grant from Archbishop Edward T. O'Meara, 10 persons represented the archdiocese. These were:

Mrs. Ann Thompson and Mrs. Anne Krieg of the Archdiocesan Council of

Catholic Women, Benedictine Sister Antoinette Purcell of Our Lady of Grace, Mrs. Sue Ley and Mrs. Grace Hayes of Archdiocesan Social Ministries, Mrs. Valerie Dillon of the Criterion, Franciscan Sister Mary Carol Schroeder of Oldenburg, Franciscan Sister Ellen Miller of St. Mary's, Greensburg, and Matt Hayes and Providence Sister Judith Shanahan of the Office of Education.

Others from the archdiocese who attended were Doris Parker representing the Indiana Religious Coalition for Human Equality, Franciscan Sister Marie Werdmann of Oldenburg, Providence Sister Luke Crawford of St. Mary of the Woods and Franciscan Sister Therese Wentz of Marian College.

This group from the archdiocese were the only Catholic representation except for speakers.

Participants heard Dr. Estelle Ramey, a professor of physiology and biophysics at Georgetown University Medical School, describe women's biological superiority.

SHE EXPLAINED that while there are 150 boys conceived for every 100 girls, by birth only 106 boys are born to every 100 girls. During life's first year the mortality rate among boys is 30 percent higher, mostly because of genetic defects. And, she said, fatal heart disease has an average onset in men at 35-40 years of age and at 50 in women. Despite this, Dr. Ramey observed, there has been "constant confusion about the strengths of women" through the centuries.

"When St. Paul said we are the weaker sex," she stated, "this was not to denigrate women but was for their protection" during such times as pregnancy and delivery. But, Dr. Ramey said women's performance during American frontier life and the blitz of England in World War II are just two of the more recent examples of women's strength and staying power.

Currently women experience discrimination, stereotyping and lack of support as they move into more responsible roles in church and society, declared Dr. Ramey, wife of a lawyer and mother of a medical doctor (son) and lawyer (daughter).

She believes "women are afraid of change, afraid they'll be viewed as mavericks . . . The church needs to reach women who aren't seeking the church," said Dr. Ramey. "It needs to use those of us who have something to give."

Meeting afterward to share reactions, archdiocesan participants agreed in the need for support groups at parish level, closer bonds between Religious and lay women, better training of men and women to work as teams and better utilization of women's talents at all levels of church.

THERE WAS concurrence with Dr. Ramey that both men and women ought to be involved in the change, that "we're all in this together."

Matt Hayes declared that, as one of the few men participating, and "having the audience addressed only as women was 'quite a consciousness-raising experience.'"

Hayes, in the Religious Education department of the Office of Education, agrees there is great need to be aware of



CONCENTRATION—A rapt group of women listen to a speaker at "Women, Change and the Church," a national conference held recently in Indianapolis. (Photos by Valerie Dillon)

women's changing roles and "what we're asking of them" in his field. But he also thinks there are strong implications for men.

"One thing the conference missed is how the role of man is changing because of woman's changing role."

He voiced what was a unanimous conviction of participants, that it is critically important for people to be supported in small groups and "to share a vision based on faith."

"Men don't have support systems either," said Hayes. "We have even a longer way to go . . . we don't think we need support, so we face it alone. Even to articulate our needs is a sign of weakness."

"How can we support one another in the context of belief? Whether men or

women—this is what we need to address," Hayes stated.

"The conference renewed my sense of what we should be doing. The church is not enough involved in helping people integrate their everyday living with their beliefs. There needs to be a stronger connection between faith and everyday life."

Sister Antoinette Purcell expressed concern that religious educators may expect too much from women volunteers. "We always call on the same women" she observed, noting that the time may come when "some of the jobs we ask them to do may have to be paid not volunteer."

SISTER ALSO spoke strongly in favor of support groups, especially for (See WOMEN'S ROLES on page 13)



Dr. Estelle Ramey



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Letter from the archbishop

My dear Family in Christ:

As the Lord promised would be the case, the poor are still with us. Their number is so vast and their poverty so total as to give clear indication that this need of the human family will not be relieved in the near future. Thus the Church in the United States must have the Catholic Relief Services, and must turn to all Catholics each year in an appeal for aid.

What is the Catholic Relief Services? It is the agency of the Catholic Church in the United States to respond immediately to human needs occasioned by natural disasters, such as the famine in Saharan Africa, the earthquake in Italy, and the refugee situation in Indo-China. It also sponsors planned efforts to relieve the basic causes of poverty in the chronically poor and developing areas of the world. Thirdly, it strives to heighten the conscience of American Catholics regarding the poverty issues that confront the human family. The Gospel of Jesus makes these three priorities a necessity for His Church.

Does the Catholic Relief Services work? Let me give you my personal assurance that there is nothing like it anywhere. It is the world's largest private and voluntary assistance agency, which last year touched directly the lives of 120 million people and brought them aid valued conservatively at 337 million dollars. Many private philanthropies, foundations, and governments entrust their charity to Catholic Relief Services because of its integrity and efficiency. Its reputation is such that now it is expected to be the first on the scene in human disasters the world over.

Each year, you are asked for an offering for the basic support of this organization which I regard as one of the glories of the Catholic Church in our country. May your gift be filled with Lenten generosity and sacrifice, as I give you my personal assurance of the soundness of this way to relieve the miseries of humanity.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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

John Paul II reissues plea for unification of Europe

VATICAN CITY (NC)—Pope John Paul II, during an audience with more than 3,000 Yugoslavs, renewed his call for a united Europe including the Western European nations and the communist bloc countries.

The March 21 audience centered on celebrations marking the 15th centenary of the birth of St. Benedict, which the pope later closed with a concelebrated Mass at the Basilica of St. Paul's-Outside-the-Walls.

The Yugoslav pilgrims had also come to Rome from Croatia and Serbia, parts of Yugoslavia, to thank Pope John Paul for naming Sts. Cyril and Methodius patron saints of Europe along with St. Benedict.

Pope John Paul named Cyril and Methodius, known as the apostles to the Slavs, as co-patron saints of Europe on Dec. 31, saying in a Latin-language apostolic letter that the decision was based on moves to foster the concept of European unity.

"Cyril and Methodius, like Benedict, witnesses to diverse cultures which in theme ideally meet and are integrated, base their civilizing work on the announcement of the Gospel and of the values which emanate from it. Such an identical announcement was an instrument of mutual understanding and union among diverse peoples of Europe, assuring them of a common spiritual and cultural patrimony," said the pope to the Yugoslav pilgrims.

"THESE SAINTS protect Europe with their intercession, not permitting it to distance itself from adherence to Christ and assuring it of that true unity which is based on welcoming faith and Christian morality, on the commitment to mutual love and on the tireless defense of peace," the pope said in the Croatian-language talk.

The pope has often supported the idea of European unity. When he visited Poland in June 1979 he asked that this unity be based on a common Christian heritage.

At the Mass later that day he urged a crowd of several thousand people to look to the Gospel for inspiration for "a continuous conversion of life, in reference to the present problems and those coming up on the horizon—the Third World, the crisis of the family, the spread of drugs and violence, the threat of arms, the economic difficulties."

The pope said it was a "lucky coincidence" that the end of the 15th centenary of the birth of St. Benedict is followed closely by the opening of the eighth centenary of the birth of St. Francis of Assisi, which begins in October.

During the Benedictine year "it was not possible to close one's eyes before the wave of materialism, of hedonism, of theoretical and practical atheism which is showering the Western countries," Pope John Paul said.

"THE MONKS of the great Benedictine tree, the sons of the various Franciscan families, and in general all Religious have the responsibility to reintroduce to society, with unequivocal witness, in order to change hearts and lifestyles, the values of real poverty, of simplicity of life, of fraternal love and generous sharing," he added.

The pope went by car to St. Paul's-

Outside-the-Walls, where he concelebrated Mass with two cardinals, a bishop and three abbots.

He praised St. Benedict for combining action and contemplation in religious life.

After the Mass the pope lit a torch which will be carried to Subiaco, where St. Benedict established a monastery.

Pope John Paul also met March 21 with the 15-member council of the world Synod of Bishops, which presented him with a summary of its reflections on the October 1980 synod and with suggestions for the theme of the 1983 Synod of Bishops.

The group, including Cardinal G. Emmett Carter of Toronto and Archbishop Joseph L. Bernardin of Cincinnati, studied proposals from approximately 60 bishops' conferences.

In a Latin-language talk to the council, the pope praised the synod structure as a "most valid instrument of that episcopal collegiality" which was encouraged by the Second Vatican Council.



VIOLENCE CONTINUES—People stand over the bodies of two men found shot to death in Soyapango, El Salvador. More than 3,000 people have died so far this year from the civil war in this small Central American nation. (NC photo)

CRS volunteers stay on in El Salvador

NEW YORK (NC)—Bishop Edwin B. Broderick, executive director of Catholic Relief Services (CRS), said American CRS volunteers in Central America, given the option of returning home because of the risks they face, have all chosen to remain on duty.

The bishop spoke at a press conference to launch a national advertising campaign for an interfaith anti-hunger program. CRS is the overseas aid agency of U.S. Catholics.

Joined by Lynn Marshall, CRS communications assistant, and Msgr. Robert J. Coll, CRS assistant executive director, the bishop said that numerous volunteers have remained in El Salvador and its neighbors and are aiding refugees even though doing so imperils their own lives.

"It's not a very pretty cause," Bishop Broderick said of the agency's 25-year-old effort to help the needy in El Salvador, Costa Rica, Mexico and Guatemala. Estimates place the number of Salvadoran

refugees at 130,000-500,000 in Central America.

"We're opposed to sending military hardware and we try to walk a tightrope," he said. He said that CRS projects include giving clothing from the U.S. church's Thanksgiving clothing drive to the needy; distributing food and medicine; channeling funds to help families and orphans, and helping people get legal advice.

The campaign for the Interfaith Hunger Appeal, a global effort, has been prepared on a volunteer basis by the Pittsburgh advertising agency of Ketchum, Macleod and Grove, a member of the Advertising Council, Inc.

The Advertising Council has made the project one of its free public service activities. It has donated its assistance to non-profit causes since 1942 and its other non-profit "clients" have included the Smoky-bear campaign to protect American forests.

The religious groups involved in the Interfaith Hunger Appeal are CRS, the National Council of Churches' Church World Service and the American Jewish Joint Distribution Committee. The three agencies worked together in a 1978 Thanksgiving anti-hunger campaign.

Speakers at the news conference in New York said the appeal was directed to all Americans to prevent starvation and increase world food production. An estimated 15 million persons die from hunger and hunger-related diseases yearly. Another half a billion suffer lifelong disabilities, such as brain damage resulting from malnutrition, according to Patricia Carbine, Advertising Council vice president and publisher of "Ms." magazine.

The multimedia effort is valued at as much as \$50 million in free advertising. The theme of the campaign is "You are the hope of the hungry." Bishop Broderick said the campaign was aimed at both religion-affiliated and non-affiliated Americans. "We have to get together," he said. "We can conquer hunger in 20 years."

ACCW convention scheduled

"Growing Together: Celebrating 60 Years through NCCW" is the theme of this year's Archdiocesan Convention of the National Council of Catholic Women.

Slated for April 28-29, the convention is open to all Catholic women of the archdiocese. It will be held at Sacred Heart Church in Terre Haute and hosted by ACCW members from the Terre Haute Deanery. Archdiocesan president Mrs. Ann Thompson of Indianapolis will preside.

Dr. K. G. Wakim, a renowned medical researcher and coordinator of medical education at Terre Haute Medical Education Foundation, will be the kickoff speaker at a 7 p.m. dinner on Tuesday, April 28. Dr. Wakim, professor at Indiana University Medical Center, was associated with Mayo Clinic for 30 years.

The Tuesday evening dinner will feature Italian food, Italian singers and a strolling violinist. This theme honors Clinton, which is well known for its Little Italy Festival.

NCCW national organizational chairman, Mrs. Mary Meisner, will be keynote speaker at a luncheon on Wednesday, April 29. Following the luncheon, Archbishop Edward T.



Dr. K. G. Wakim

O'Meara will celebrate a 2:15 p.m. liturgy at Sacred Heart Church.

Reservations deadline is April 21, and can be made by contacting Kitty Skelly, 2800 College Avenue, Terre Haute, IN 47803, 812-234-3900.

Editorials

A new look in liberation

For too long, "woman's liberation" has meant bra-burning militants with strident, angry voices and hearts filled with hostility. Radical demands, especially for abortion on demand, turned off more moderate women and men who were in sympathy with the basic notion of sexual equality.

Even more important, the excesses of the early women's movement permitted large numbers of people to reject out of hand very valid demands for an end to longstanding discriminatory practices in jobs, education, business and church affairs. Out of fear and/or disgust, many people clung to cultural stereotypes which reinforced such discrimination.

But, the movement has come a long way, baby, if a recent national conference (described on page 2) signifies anything. A gathering of mostly women met to consider their changing role in society and the impact of such change on both women and men. They appear to be representative of a growing number of persons ready to work for the legitimate demands of the movement.

But there's a significant difference. Gone is the stridency, the blatant anger and the attitude that men are the enemy. Gone too is what one participant called the "me first" approach which may have been understandable but wasn't very constructive.

An important corner has been turned. Those now getting involved aren't talking so much of "women's rights" but of "human needs," not of "self fulfillment" but of "ministry and service." How can we reach our own potential so that we can reach out and help others? No longer is the focus on past injustice but on future possibility. Moreover, concerned women are being joined by a growing number of caring men who see the link between woman's humanity and their own.

It's been said that non-discriminatory laws and equal rights are important, but that women will really have arrived when their opinions are listened to openly and respectfully in their own living rooms. We wonder if the counterpart to that might be that men's liberation is at hand when a man can comfortably be tender, gentle and sensitive without fearing ridicule? When he can be in touch with his own inner pain and feel free to share it with others without loss of his masculine image?

A key question being asked is: how can we work together to bring dignity and justice to all individuals? How can we free both men and women from narrow sexist attitudes, from deadly competition and from cultural stereotyping which makes both male and female less than fully human?

Unfortunately, this new focus on the human spirit is largely a middle class phenomena. The niceties of a support system, of self-dignity and of being at peace with one's own uniqueness are a long way from reality for the woman who is poor. She continues as before—working for substandard pay, finding limited educational or job training opportunities, often still expected to be both breadwinner and nurturer, still receiving minimal health care.

So the struggle must continue for equal rights and opportunities. The justice of many early demands still apply. But, the growth of the woman's movement into a broad-based effort by a wide range of people increases the possibility that the goal of social justice ultimately will be achieved.—VRD

Make peace with science

The age-old conflict between religion and science is re-emerging these days as a fight between "creationists" and evolutionists—those who believe in the fundamentalist view of God's creation of the world and those who accept evolutionary theory.

It's unfortunate such a dispute has to take place because it's a false choice. The biblical story of creation is meant to teach us about our relationship to a loving God and about his power over all life and matter. Genesis is not a scientific treatise.

At various times in past centuries, church authorities intervened in the process of advanced scientific knowledge. They condemned Galileo although he believed that the two truths of faith and science can never contradict one another because "earthly matters and the concerns of faith derive from the same God."

Today our church recognizes that scientific knowledge and religious faith belong to different orders of understanding and should not be confused with one another. Science may well be able to demonstrate the "how" of creation, but it can scarcely tell us the "why?"

Unfortunately, too, the argument over creation refuels a mistrust which need not and should not exist between the religious and scientific communities. Pope John Paul II has called for dialogue and a "fruitful accord" between science and church, stating, "We need each other."

According to John Paul, the challenge is not to go back to old disputes but to freshly face new problems which involve science. And he stresses we have no reason to look on the scientific and technical culture as "inimical to the world of God's creation."

Because of scientific advances, human life has been immeasurably improved. Our standard of living has been raised, our physical work burdens lightened, food production increased, life expectancy lengthened. Such progress has allowed humankind to turn its attention to matters of the spirit and the search for Truth.

On the other hand, science can be used for evil as well as good. It can turn a city into an ecological slum, develop more efficient ways to kill unborn life and build a bigger and better H-bomb. While such may be the scientist's power, he cannot alone answer the question: may I? Science needs people of faith and principle to provide it with guidance and meaning.—VRD

Washington Newsletter

Food stamp reduction draws ire of church

by Jim Lackey

WASHINGTON (NC)—Of all the proposals contained in the Reagan administration's budget, the one that probably has evoked the greatest response has been the plan to make major cuts in the food stamp program. Religious groups which traditionally have fought proposals to trim the program are rising up again in the hopes that the Reagan food stamp cuts can be quashed in Congress.

This year's food stamp proposals are also significant because they come in a year when the entire food stamp program is, by coincidence, up for reauthorization, meaning that Congress has the opportunity to make major revisions that probably will stay in place for the next few years.

But what exactly is the administration proposing? And what have the church groups and others been arguing in response?

The administration's plans call for a "targeted" reform of the food stamp program as part of its broader effort to remove from the benefit rolls those individuals who, it believes, do not need or deserve the amount of federal assistance they have been receiving.

The \$1.8 billion food stamp cut—from a projected level in 1982 of \$12.5 billion down to \$10.7 billion—would be part of a larger savings of \$4 billion planned for the whole spectrum of federal nutrition programs.

Though the administration lists six separate changes it wants to make in the food stamp program, two major reforms call for setting new, generally lower income limits for food stamp eligibility and eliminating overlapping food stamp and free school meal subsidies.

ACCORDING TO the administration, under current law some families with incomes in excess of \$14,000 are eligible for food stamp assistance. The new plan calls for limiting eligibility to gross incomes of 130 percent of the poverty line, about \$11,000 for a family of four.

That plus other changes in the way food stamp eligibility is computed, the administration says, would eliminate from the program families which, while perhaps temporarily unemployed, might not need food stamps because they have not had low incomes over a sustained period of time.

Probably more controversial is the idea to lower food stamp aid to families which have children receiving subsidized lunches at school.

The administration contends that the food stamp program was designed with the assumption that three meals would be prepared at home for each family member. Children who also are fed at school thus in effect are being subsidized for four meals a day.



While the administration says its plans would result in only minor adjustments to the program, religious groups argue that 35 percent of all households would lose more than \$5 per month in benefits and that five percent of all households would be cut out of the program entirely.

Lowering the income limits for eligibility, they argue, would eliminate from the program many families which, after paying high medical or utility bills, have just as little cash remaining for food as do families far below the poverty line.

ALSO BEING strongly criticized is an administration plan to base benefits on income during a prior period, through "retrospective" accounting, rather than on current need. While the administration says such a plan would help eliminate erroneous payments or inaccurate eligibility determinations, opponents contend it would have the effect of forcing families with sudden income losses, through death or layoff, to wait from one to three months before qualifying for food stamps.

As for the reductions for families with children receiving free school lunches, even some of its backers now admit that computing such deductions would be a bureaucratic nightmare for a program already burdened with complicated regulations. Food stamp proponents also argue that it is wrong to assume that families with full food stamp benefits can get three solid meals per day and note that benefits would be lowered even for days when the child does not receive the meal at school because he is sick at home.

How many of the administration's food stamp proposals make it through the congressional gauntlet remain to be seen. Even the administration privately admits that enactment of the complete package is highly unlikely.

Administration officials said in preliminary budget documents which were leaked to the press before the package was unveiled in February that such proposals as the gross income limits likely would be approved, but admitted that the school lunch offset and the retrospective accounting "may be more difficult."

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THE CRITERION

Lent is unique time for church to aid those who are spiritually sick

by Katharine Bird
(NC News Service)

In Fyodor Dostoevsky's "Crime and Punishment," the wretchedly poor student, Raskolnikov, murders two women in a desperate attempt to obtain money. He decides on this action only after an intense intellectual argument in which he convinces himself that murder is moral under certain special circumstances.

The bulk of this Russian novel then relates the unraveling of Raskolnikov's plan because he unexpectedly finds himself ravaged by guilt. Only when he finally confesses to the policeman in charge of the case and sets off for Siberia to start serving his sentence does Raskolnikov begin to feel any lessening of guilt.

The new movie, "Tribute," starring Jack Lemmon, tells of the alienation between a gregarious, prank-loving father and his awkward, serious 20-year-old son. Faced with a diagnosis of cancer, the father reaches out tentatively toward the son he doesn't know. The son responds grudgingly.

Only after an angry and effective scene in the film during which accusations ricochet off each of the characters, do the two recognize that each is guilty—each is res-

ponsible for the gulf that stretches between them.

Both stories describe the universal experience of guilt in human beings. There are countless other examples which reach into the heart of this regrettably common experience. Most people have experienced some anguish over a good action they didn't perform—perhaps not phoning an elderly, lonely parent regularly or refusing to share largesse with the poor. Perhaps they discover that because of their actions a valued relationship is in danger of ruin.

IN "PHILEMON'S Problem: the Daily Dilemma of the Christian," Holy Cross Father James T. Burtchaeff writes: "Guilt never really arises in a man's heart unless he is approaching the point of purging his fault. Guilt leads a man . . . to repentance, to unliving his pettiness. Thus the very onset of guilt is a moment of relief."

Faced with guilt and recognizing the sin and the disrupted relationships in their lives, Catholics are fortunate. The sacrament of reconciliation—an interesting name for it, when you think about it—is a tangible way of redirecting and refocusing life.

The sacrament of penance was sometimes called "the second plank after shipwreck." But penance has also been called a "second baptism." That, too, is an interesting way of looking at the sacrament.

In many church buildings, confessionals were built near the church's entrance, not near the altar. Of course, everyone realizes this practice was not universal. Still, although the face-to-face meeting of priest and penitent often replaces use of the confessional now, the earlier practice is noteworthy. For through this physical placement of the confessionals, something was said about the meaning of the sacrament.

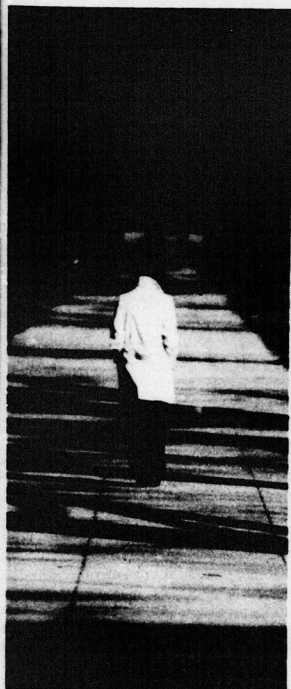
Baptism, it might be noted, is a sacrament of initiation into the Christian community. Through baptism one would "enter" a community of Christians. The placement of confessionals near the church's entrance was a practice meant to remind Christians of their baptism—of the value of being united with the community one entered in baptism.

THE SEASON of Lent provides a unique time for turning to the support the church offers for spiritually sick persons. People often think of the 40 days of Lent as a time to pay special attention to the rhythms of their lives, to study how well they are responding to the command of Jesus to lead lives of love for others.

In the sacrament of penance, one person calls upon another, a priest, to help search his or her heart. Together, they look into the meaning of Christian living—its commitments and goals, the failures which might characterize it.

As Lent draws to its culmination in Holy Week, many families attend parish-sponsored penance services. Together they pray, examine their consciences, listen to scripture readings. These services conclude with individual confession. Often, a number of priests are on hand to help with the individual confessions.

Then, the penitents typically feel they are ready for Easter. They are reminded, as Father Burtchaeff says, that the "unyielding love of God" is ever available.



ALONE—Being isolated from others is painful. Reconciliation restores a feeling of wholeness.

Families can learn to forgive, reconcile

by Dolores Curran

This week I want to talk about three families: ours, the parish's, and the Prodigal Son's. We have a few things in common. We fight, we have rivalries, and sometimes we can't stand each other. Oh, we love each other, but that doesn't mean we like being around each other very much at times.

To parents, the most familiar ring of the Prodigal family is the older son's peevishness when the father welcomed the errant son back. "You never loved me like that," he pouts. How typical. But what was he really saying? He wasn't asking his dad to beat his little brother or turn him out or even make him slop the pigs. He was asking his dad for approval, for a sign that he was loved, too, for praise that he hadn't been so foolish.

Family jealousy, fighting, and rivalry began with Cain and Abel and still plagues us today. In many families, it is ignored so it simmers and grows, occasionally erupt-

ing into full-scale sessions of hatred. In others, it is a polite cold war with no beginning or end. Nobody quite knows when the fight is over because there's never any open reconciliation or forgiveness.

This pair—forgiveness and reconciliation—pop up all over the scriptures but the most touching is in the parable of the Prodigal Son. It shouldn't surprise us that it's the most popular of parables because it touches so close to home—our homes, our parish home, our heavenly home.

How many of our youth today have taken their legacy and roamed away to find happiness in drugs, music, and groups? And when they come back home, how do we welcome them? As the Prodigal Dad did, with a party and rejoicing? Or with anger, hurt, and subtle revenge?

How many Catholics have squandered their religious inheritance, roaming from therapy to human potential groups? And when they come back home to church, how do we welcome them? As the Prodigal Family did, with rejoicing and celebration? Or with smugness and disapproval because, like the Prodigal Big Brother, we never wandered? (A friend of mine who directs the RCIA in her parish, a new type of initiation for converts, discovers that in

each class there are returning Catholics who do not divulge their Catholic past until they are sure they will receive the same kind of welcome as newly converting Catholics.)

In her excellent book called "Peacemaking" (Paulist), Jacqueline Haessly offers us a simple family reconciliation rite which I recommend as this week's exercise. She writes, "We have found the rite to be most helpful in healing some of the pain and brokenness that comes with family living, while enriching and affirming each of us. We use a modified version at other times during the year—at the end of the summer, the end of a month, or during some particularly conflict-laden period in our home. On occasion we have included other families. We always end with a festive meal."

I like the idea of the festive meal. It complements the Prodigal story and tells the family, "Hey, we can celebrate again. We're whole."

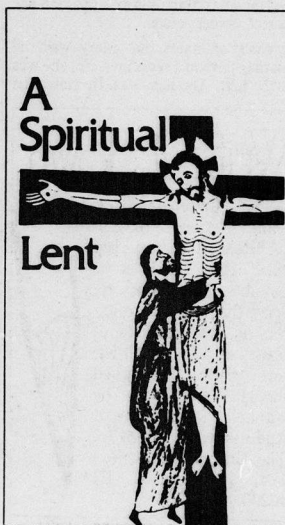
She suggests beginning with this reflection: "We are gathered here today as a family to remember again that as a family we have caused hurt and pain to each other, as well as joy and happiness. Help us to speak and listen in a spirit of openness and caring, that we may continue to grow and reflect your love in our family and world."

Then each person responds to the following statements about each other in the family: 1. One thing that bugs me about . . . (include self); 2. I am sorry for the times I hurt (give name and occasion, if desired); 3. One thing I really like about . . . (include self); 4. One of my hopes for . . . (each person in the family)

Finally, join hands for the Lord's Prayer and share a sign of peace. Sing a happy song. Celebrate and rejoice.

Just a little while longer. Just a few more years, a few more months, or a few more hours. Just a few more trials, a few more struggles. Just a few moments in Gethsemane. Just a few more touches of Calvary, and then will burst upon our sorrow the sight of the ever-glorious God. Then we shall speak the language of eternity, that language of one word, that language containing only one word, summing up everything worthwhile, everything worth knowing, everything worth loving. That one word, the eternal music of Heaven is God—God—God; forever and forever—God.

—Closing of Bishop Chartrand's Final Lenten Sermon (April 4, 1933)



To the Editor . . .

Fears false harmony

Thank you for trying to bring matters of human concern, such as El Salvador and the Judy execution, before the Catholic community in Indianapolis. Some who cast themselves as defenders of the faith and bastions of patriotism have spoken uncharitably about your comments.

I would simply make three points about the stands you have taken and the controversy that may have arisen. First, both Catholic and American traditions favor open speaking of radical views favoring social justice, because such exchange is a prerequisite to rationality. The Catholic Church has long been a fertile ground for rationality. The United States was constituted on the then-radical notion that rational men could govern themselves. Without information rationality is impossible.

Second, the cause of human justice has

been an irrepressible force in both Judeo-Christian and American history. Old Testament prophets felt driven to speak views favoring justice that, as men, they feared to express, lest they suffer ridicule or worse. Much of what most Americans claim with pride today, such as emancipation, happened only because a few people continued to harp about social justice failings and constantly pricked the consciences of fellow citizens. Thus I encourage you to join those handfuls of nagging men and women that have, in often-imperceptible ways, realized most of those things that many who boast of America's greatness most like to proclaim.

Finally, as Christians we need not fear honest controversy nearly so much as we need fear false harmony. To urge silence to avoid controversy and, thus, an ignorant belief that all is as it should be, is to exalt our economic and political systems into false gods. Those who think political order can be achieved by a conspiracy of silence might profitably dwell on Jesus' reply to the Pharisees when they ordered him to silence his followers—that it would do no good for them to be silent, because the very stones would cry out.

So long as we speak from conscience and respect the humanity we share with those who disagree with us, to speak strongly on matters affecting our fellow human beings is simply to follow Jesus.

James Williams

Indianapolis

Thanks, Dennis

I just finished reading the article "Visionaries recognize gift of sight" in Dennis R. Jones' column "Generally Speaking" in the Criterion (3/6).

I want to commend Dennis for writing one of the nicest articles I've seen published about the Honduran mission.

Ray Mienheart, O.D.
Associate Chairman,
VOSH—Indiana, Inc.

Indianapolis

Mary not Old Testament

I am shocked at Monsignor Bosler's column on "Devotions to Mary" (2-27). He quotes Gen. 3:15 and says this refers to Mary. If one reads all of Gen. 3, it is easy to see this woman is Eve, not Mary. There is no scripture to support his belief that Eve was an Old Testament type of Mary. If that's Mary, she sinned greatly, causing the whole downfall of the human race. Check the New Testament for a description of Mary and you will find she is a kind, sweet person.

Monsignor states that Mary was the first to believe in a redeemer. No, she was not the first. Abraham was. He states the

reason for devotion to Mary is that by the end of the 5th century, fast days were held in her honor. That isn't all that had happened by the end of the 5th century! There was so much deviation from the gospel by that time, people were being put to death for preaching the truth. Luke states in Acts 4:10-12, "It is by the name of Jesus Christ of Nazareth . . . Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

Nowhere in Scripture does Mary claim to be a co-redemptress with Jesus. When there is no wine, she states simply, "Jesus, there is no wine." She knows her limitations; she cannot perform the miracle. Nowhere in Scripture is there a basis for claiming that she is exalted above all men and angels. If we don't find these things in Scripture, where do we find them? Some would say "in tradition." Let's see what Jesus has to say about tradition: Mark 7:6-9, "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men. And he said to them: 'You have a fine way of setting aside the commands of God in order to observe your own traditions!'"

Catholics, wake up! You will be judged by Almighty God, not by any priest or theologian. Get yourselves a good Bible, one you can understand and start to read the Bible. He will point you to Jesus, your Messiah, the Son of the Living God.

A concerned reader

I was quite confused by Valerie Dillon's editorial (3-6) concerning Steven Judy, reform and execution. I do not understand how the saving of a remorseless Steven Judy will help other potential criminals to reform.

This is not to say that I think by removing him, murderous crimes will be terminated, but this man has rejected reform possibilities. How can we afford to let him control us, the potential victims?

Speaking as a 22-year-old mother of two pre-school children, I feel very vulnerable

that there are Steven Judys in society.

My personal response to social reform will be to raise my sons to respect society through their Catholic faith. How am I to do this if a criminal like Steven Judy takes my life before I can teach my children how they can better the world?

As my moral instinct is first of survival and protection of my children's lives, I accept the execution of Steven Judy without guilt.

Name withheld on request

Indianapolis

Opposes El Salvador stand

Your editorial calling for an end to all military aid to El Salvador (3/13) is representative of the way I once felt about American foreign policy. That is "If we tell right-wing capitalism-supporting governments to treat their citizens like we treat ours, then support for the left will decline and the people will enjoy all the benefits of a democratically supported government." Or more succinctly stated, "If we wish and pray hard enough for an ideal, it will come to pass."

That's not the way life is. In Vietnam a major reason that we finally ended our support for the South Vietnamese government was that it did not meet our western, developed-nation standards of freedom. Are the Vietnamese better off now? Are the Cambodians better off because we refused to assist their resistance to the Khmer Rouge of Pol Pot?

We are not faced with choices between benevolent, freedom-loving governments and cruel, oppressive governments. The mouthing of socialist credos does not mean they will be carried out. We are faced with conflicts basically between totalitarian-leaning groups favoring centrally controlled economies and totalitarian-leaning groups favoring capitalism-based economies. Between these two, at least capitalism is philosophically committed to freedom of choice in the utilization of a worker's own wages.

In considering which system, capitalism or socialism, most improves the freedom and economic conditions of a nation's citizens, the post-World War II record is rather clear. Look at North Korea compared to South Korea, China compared to Taiwan, Yugoslavia compared to Poland, East Germany compared to West Germany.

I think you and I would agree the

Leopold

Citizens need protection

I am overwhelmed by the pity given to Steven Judy through the press of the Indianapolis papers and the Criterion.

I am a Christian and I certainly don't advocate "an eye for an eye and a tooth for a tooth." I also am a mother of a small

boy. And I feel incredible anguish for Terry Lee Chasteen. I also feel great fear for my child and myself. It could have been me. And it could have been my son drowned.

In earlier Catholicism, I was taught there was an entity called the devil and that he could infect a human being. In today's society, there is no such thing as evil . . . just misguided and/or ill.

I value the precious life God gave me and my loved ones. I want protection from evil. Our government must insure that protection or no one, especially the weak, will be free. Now, there are a number of Judys in the world yet and I certainly pray they never find me or my son.

Carol E. Kloer

Indianapolis

Indianapolis

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

When brain is strained, save the stamp

by Dennis R. Jones

I'll bet there are countless activities happening in the archdiocese each week that go unnoticed only because people don't believe what they're doing is worth reporting to their friendly Catholic newspaper (that's *The Criterion*, of course).

Don't get me wrong, many times your first hunch is right. For instance, if you catch yourself playing the "strain your brain game," trying to find something interesting or unusual about a project, nine times out of ten, you've wasted a sheet of paper, the eraser on your pencil and a "Series B" postage stamp if you sent the item to the *Criterion*.

But, then there's that 1 shot in 10... let me explain with the following example:

I received a note this past week from Benedictine Sister Mary Luke Jones. She's the principal at Christ the King School in Indianapolis. The note was short and sweet and best of all, it was precise and to the point.

According to Sister Mary Luke, the 6th, 7th and 8th grade students from Christ the King School had just completed their second annual "Jump Rope for Heart" marathon and had raised \$1,811.35 for the American Heart Association (\$300 more than the year before).

It sounded worthwhile, so... with my trusty tape recorder in hand, I gave Sister Mary Luke a call to get some additional information.

The principal at the northside school said that 16 teams of students (six students per team) and one team of faculty members (that's six "old" folks) were involved in the fund raiser.

The students and faculty members collected pledges based on the time they would jump rope continuously as a team. A nickel a minute was the suggested pledge.

"The faculty team got pledges totaling \$240," said Mary Manetta, the physical education teacher, who spearheaded the event. "The team included Sister Mary Luke, Robin Moss, Pam Costello, Alma Grissmer, Karen Braeckel and Susan Lawton."

Mary noted that a seventh grader, Michael Lawson, had the distinction of being the individual with the most pledges (a whopping \$89.15). Incidentally, he got more money in pledges than anyone else (including the faculty members.)

Lori Miller, a 6th grader, collected \$76.80 in pledges, putting her in first place among the girls.

Sister Mary Luke was really enthusiastic about the student participation in the event... for the second year in a row. "What a joy it is to see our young people uniting for such a good and worthy cause," she said. "They are our hope for the future."

Congratulations and continued success to the students and faculty of Christ the King School.

P.S.—Speaking of hope for the future... What's happening in your parish? Drop me a note.



Check it out . . .

✓ A capacity crowd of some 900 persons is expected Wednesday, April 1, when Archbishop Edward T. O'Meara and Indianapolis area priests host the eighth annual **Mass and luncheon** for senior citizens.

Following an 11 a.m. Mass at the **Church of the Little Flower** on the Indianapolis east side, a host of apportioned priests will serve the sit-down luncheon at 12:30 p.m. in the **Seccina High School** cafeteria.

Selection of the "best-dressed" priest/waiter will highlight a program of entertainment. Prizes will also be awarded to the oldest person, the longest married, the couple with the largest family and an array of other categories.

This annual event is coordinated by Archdiocesan Social Ministries. Those who wish to attend the luncheon should contact their local parish to purchase tickets. Cost is \$3.50 per person.

✓ **Father William Morley**, co-pastor of **St. Jude** parish, Indianapolis, was one of the recent recipients of a special award presented for service in Indianapolis' Greater Southside organization. The organization sponsors the annual strawberry festival and is co-sponsor of the 12th night tree burning celebration held each year after Christmas at Garfield Park.

✓ The choir which is being organized to sing at the **Christ Mass** on April 14 at 7:30 p.m. in SS. Peter and Paul Cathedral will practice at the Cathedral on Monday, April 6 at 7:30 p.m. and on the day of the Mass at 6 p.m.

Charles Gardner, director of the choir,

said that he hoped "as many people as possible" would join the choir for this one-time performance.

To register or for further information, contact Dolores Augustin at the Office of Worship, 317-635-2579.

✓ An organizing meeting for widows and widowers will be held at 7:30 p.m. on Tuesday, April 7, under auspices of **Catholic Social Services** at 623 E. North St., Indianapolis.

The meeting will be open to anyone who has experienced the loss of a spouse, and to others who have suffered a loss in their family through death. The group's goals will be to provide support during grief, resolution of the past and growth into the future.

✓ One more long-standing business has felt the economic crunch. A long-time *Criterion* advertiser, **Feeney-Hornak Mortuaries**, has closed its Meridian Street mortuary.

According to **Mike Hornak**, a member of **Immaculate Heart of Mary** parish and partner of the Indianapolis area business, "the closing was due strictly to economic reasoning." Hornak continued by saying that the downtown funeral home has proven to be too costly to continue to operate in today's economy.

The other two Feeney-Hornak mortuaries, one at 71st and Keystone and the other at 1307 N. Shadeland, will continue to operate and offer the Indianapolis area with a more modern and energy efficient operation.

✓ **J. Cyril and Genevieve Welch Becker** will celebrate their 60th wedding anniversary with a Mass of Thanksgiving in **Little Flower Church**, Indianapolis, on Sunday, April 5, at 2 p.m. The Beckers

Archbishop O'Meara's Schedule

Week of March 29

TUESDAY, March 31—Parish Visitation, St. Joseph parish, St. Leon, Mass at 7:30 p.m.

WEDNESDAY, April 1—Annual Senior Citizens Mass, Little Flower Church, Indianapolis, 11 a.m., followed by a luncheon at Seccina High School; Parish Visitation, Our Lord Jesus Christ the King Mission, Paoli, Mass at 7:30 p.m.

FRIDAY, April 3—Sabbath Evening Services at Congregation Beth-El Zedek, Indianapolis, 8:30 p.m.

SATURDAY, April 4—Diaconate Ordination, St. Meinrad Seminary, St. Meinrad, 10 a.m.; Confirmation at St. Meinrad parish, St. Meinrad, 6:30 p.m.

welcome friends and relatives to a reception from 3 to 5 p.m. in the school cafeteria following the Mass. Joining in the celebration will be their daughters, Virginia (Mrs. Eric) Dodge and Wilma (Mrs. Joe) Smith, their four grandchildren and four great-grandchildren.

✓ **Benedictine Sister Mary Walter Goebel** has been elected ninth prioress of the Sisters of St. Benedict of Convent Immaculate Conception in Ferdinand.

Her four-year term will begin with installation ceremonies on May 25. Sister Goebel succeeds Sister Carlita Koch.

The newly elected prioress is the daughter of Mrs. Joseph Goebel and the late Joseph Goebel of St. Philips, Indiana.

Sister Goebel has been a member of the Benedictine Community at Ferdinand since 1945. In addition to lengthy service in the Evansville Diocese, she has taught in **Christ the King School** in Indianapolis, and at **St. Michael's School** in Bradford.

Adults play key roles in Confirmation

by Father Jeff Godecker
(Last of a series)

The fact that the new Confirmation policy is oriented to a reception of the sacrament by teenagers does not mean the new program is just for young people. Quite the contrary, the role of adults in the new policy is significant and crucial.

The new policy does not intend to make adults out of adolescents; however it must be remembered that the community into which they are initiated is an adult community committed to the lifestyle, values, and message of Jesus Christ. In all parish programs for Confirmation, then, there must be heavy involvement by adults.

The parents of those enrolled in the Confirmation program certainly take on a very significant role. It is the parents who are the primary helpers and supporters of their sons and daughters in making a decision to be confirmed. Actually the parents began this decision at Baptism and have

continued it over the years by sustained nourishment in the practice of the faith.

Now the decision to be confirmed is the decision of the son or daughter. It is a choice that deserves the same kind of care and support as all the other decisions young persons begin to make at this time in their lives.

PARENTS, along with many others, can encourage their sons/daughters to grow in the Christian life. This is done not so much by being teachers or disciplinarians but by creating a warm, prayerful, accepting home, by sharing with and encouraging their children to share with them matters of faith and church and family and morality and commitment and prayer. Most of all, parents help by being models of human growth and Christian life... by being adults.

Parents also help by their own participation in the life of the community they are seeking to share with their children.

Another important adult role is the role of sponsor. The sponsor is a person who is willing to have a very special relationship with the confirmant, a person whose life is a real witness and model of Christian living, a person willing to take some time to be helpful and supportive of the Confir-

mation candidate. The sponsor is a mentor who is there to share his or her own life with the candidate and willing to challenge and invite the young person to further growth.

OTHER ADULTS will need to be involved in the Confirmation program. There is need for persons on Confirmation teams to help get the program organized, to teach, to be a part of the retreat program, to help supervise or otherwise assist in the service project. Ideally, all those involved in the program will become a team, a model of community for those being confirmed.

But the new Confirmation program is not just for parents or sponsors or those directly involved. It really requires all the adults of the parish—adults whose worship is a source of inspiration for young persons, adults who take time to pray for the Confirmation candidates, take time to share in public celebrations, and most of all adults whose lives are sacraments of the gifts of the Spirit.

It is this adult community—through the word and sign given by the archbishop—that will be a real catalyst for the outpouring of the Spirit on young people throughout the archdiocese.



Question Box

Insanity may provide nullity grounds

by Msgr. R. T. Bosler

Q Is it possible to obtain a declaration of the nullity of a marriage on the grounds of insanity?

A It all depends upon the type of insanity. If the mental breakdown occurs some years after the wedding, it would not nullify the marriage any more than the serious sicknesses would. A couple takes each other "for better or for worse, in sickness and in health."



However, there are forms of insanity that render a person incapable of making the serious commitment of self required for a valid marriage. Persons afflicted this way may be capable of holding a steady job that is not over-demanding, but are unable to cope with the responsibilities and strains of married life. Often the existence of this condition does not become known until the tensions of married life expose the basic weakness of the personality.

Our church courts make use of psychiatrists as experts in judging whether or not a marriage was null and void from the beginning because of insanity. In recent years, the church courts have declared more marriages invalid on the grounds of insanity than previously because modern

psychiatry has discovered more about the aberrations of the human mind and how long a mental illness can influence a person's decisions before it manifests itself for what it is.

Q What does the church have to say about donating organs, like kidneys or eyes? It seems the charitable thing to do, but I have heard some Catholics say it is against the teaching of the church. They say it is desecrating the body and that the body would be incomplete when it is reunited with the soul at the resurrection.

A Once upon a time, as you know, students of anatomy and medicine had to steal corpses from graves in order to learn how the human body was put together and how it functioned. The church and all Christian society forbade the use of corpses to gain knowledge that would help the living.

It was fear of desecrating the human body that led to such laws, not problems with resurrection. This was in the very society that hanged people for stealing, and for more serious crimes cut them down while they were still squirming and quartered their bodies.

We have advanced somewhat beyond that stage, for today it is considered perfectly respectable and legal to leave one's body or portions thereof, such as eyes, to medical schools for research or to hospitals for the benefit of the living. Our church today does not oppose this. If

there are any old laws forbidding it still on the books, they are abrogated by an accepted custom to the contrary.

Your friends' arguments of problems about the resurrection scarcely merit a discussion. Even our ancestors knew that the human body was reduced to a handful

of dust and mingled with the earth from which it came.

Q Does a Catholic who wills his body to medical research lose out somewhat on spiritual benefits since his body will not be in the church for the funeral Mass?

A Of course not.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, IN 46201).



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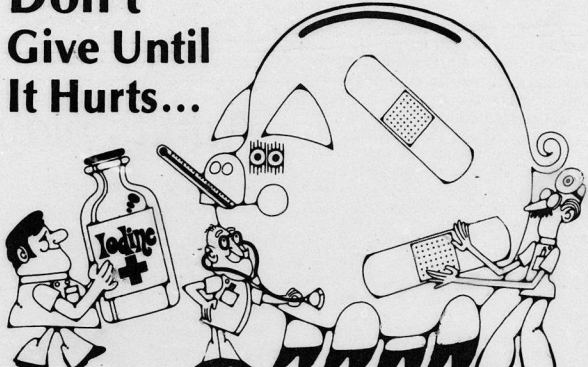
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KNOW YOUR FAITH



OUTREACH—Parishes are undertaking a variety of ways to reach out to people. Door to door visitations by priests and lay people with those who have drifted away is one means used to evangelize the community. All means of evangelization work together to fulfill Jesus' mandate to make disciples of all people. (NC photo by Mimi Forsyth)

Parish evangelizes in many ways, vitality is key

by Fr. Philip Murnion

According to a Gallup Poll, as many as 49 percent of adults born into Catholic families do not participate in Mass on Sunday; nearly 20 percent of adults born into Catholic families consider themselves totally alienated from the church.

These statistics have been recognized by many parishes as a challenge. Well-planned efforts have been undertaken to invite non-practicing Catholics back to parish communities. There are even cases where it has been discovered that some people were just waiting for such an invitation.



Of course, it isn't easy to capture anyone's attention in today's society. The media and the mails are flooded with attempts to capture people's attention—to buy, to join, to support, to oppose. So the impact a parish will make in its attempt to reach out is going to depend on how intent it is to embody the Gospel in its worship, to be a community in which people care for each other, and to further the kingdom of God in the world.

WHAT CAN parishes and their people do about this challenge? Many parishes, spurred on by the 1974 Synod of Bishops in Rome, when church leaders from all over the world met to discuss "evangelization," and by the late Pope

Paul VI's apostolic exhortation on evangelization, recognize that definite action is needed to reach Catholics who are alienated from the church. These parishes and their people want to share the meaning of faith in their lives.

The word "evangelization" simply means spreading the good news of Jesus—doing what the early evangelists of the church did.

As a matter of fact, there are several ways parishes and their people do this.

1. Parishes do the work of evangelization when they encourage people to reflect on the Gospel and to examine the meaning of their faith.

2. Parishes do the work of evangelization when their love and commitment can be seen in their celebration of the liturgy, in their preaching, in their care for youth and families, in their appreciation of people's struggles in life and in their hospitality. Then alienated Catholics, recognizing the Spirit within the parish, may want to look in on the church again.

3. Parishes do the work of evangelization when they undertake specific efforts to reach out to people. Door-to-door visits, letters of welcome to all residing within the parish's boundaries, articles and advertisements in local newspapers, and special events such as lectures or discussions devoted to questions and problems people have concerning the church, are among the ways parishes and their people do this.

4. Parishes do the work of evangelization when they promote activity that will influence society with the values of the Gospel, values such as freedom and

justice and the value of caring for people most in need.

THESE FOUR approaches deepening our own faith, building a community of faith that attracts people, reaching out to people who are not part of the church, and bringing the Gospel to bear on society—are all dimensions of evangelization. They are ways to fulfill Jesus' mandate to make disciples of all people.

In fact, these four aspects of evangelization must be carried out together. Reaching out to others has little meaning if there are no efforts at the same time to deepen our own faith and to make the parish community an authentic expression of that faith. For one thing, the credibility of efforts to reach alienated Catholics increases when those efforts reflect our own love and interest in the faith.

We may even suggest that the primary

means of Catholic evangelization is through the vitality of the parish and its people. For the parish is a people who are trying to be Christ in the world today. It is a community in which people come together to grow in faith and to support one another in living the life of Christ.

There can be many efforts to reach alienated Catholics. In fact, many efforts are needed, including all the well-planned efforts to capture people's attention, to train leaders for this work, to prepare to encounter the people who are, it must be remembered, not always alienated for the same reasons.

But nothing takes the place of the Christian community and its visible faith—the community that will be met when and if an alienated Catholic comes to the parish.

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Discussion points and questions

1. Having read Father Philip Murnion's article, spend a few minutes thinking about evangelization. What does this word mean to you?
2. According to Father Murnion, what can parishes do to improve parishioners' understanding of their faith?
3. Why, according to Father Murnion, is the Spirit within a parish important for evangelization?
4. How is your parish doing the work of evangelization?
5. Why, according to Father John Castlot, was the Gospel of Matthew written in light of the fact that Matthew's community already had a Gospel to use, namely the Gospel of Mark?
6. Why does Father Castlot describe Matthew's Gospel as "Catechetical Instruction"?
7. In what ways do you find reading the Gospel of Matthew helpful?



KNOCKING ON DOORS—Many barriers face a parish which hopes to attract back its fallen away parishioners. How do you get people to help since most people don't like to knock on the doors of strangers? How do you help people get over the feeling that they are interfering in other people's business? (NC photo by Paul M. Schrock)

THE WORD THIS WEEKEND

I Samuel 16:1, 6-7, 10-13
Ephesians 5:8-14
John 9:1-41

MARCH 29, 1981
FOURTH SUNDAY OF LENT

by Paul Karnowski

Men and women in every age, every civilization, and every walk of life have wondered about a very familiar phenomenon: the dream. To ancient diviners, the dream was a message from the gods; some psychologists see dreams as the key to the subconscious; poets, writers, and politicians use the dream as a symbol of hope and vision. Since dreaming is associated with darkness and sleep, it is easy to see why we connect it with the mysterious, the unattainable, or the unknown.

If a dream is particularly frightening, we call it a nightmare—and experience enormous relief upon returning to "reality." But in the paradoxical world of Christian symbolism the "reality" of the waking world is nothing but a dream. Life on this earth—like our dreams—is impartial, unclear, dark, and fleeting unless we have experienced the love of the Lord. St. Paul puts it another way in today's second reading. He calls those who believe in Christ "the children of light," admonish-

ing them to keep away from the "deeds of darkness." The business of the believer is to keep awake and bask in the light of the Lord.

The paradox continues in the gospel. The blind man, the one whose eyes have been shut all his life, is the only one who sees Jesus for what He is. Those who see, those who correctly teach and perceive the "reality" of religion in the Jewish community, fail to understand. It is the Pharisees who are blind in their spiritual sleep. Their dream is shattered by the teaching of Christ.

Jesus came into the world not to confuse us with dogmatic treatises and complicated legalities; He came, rather, to dispel darkness and mystery; He came to take some of the riddle out of life, religion, and God.

His message of love should be received as enthusiastically as the first ray of the morning sun. Christianity is not the pipe dream of hopeless romantics; it is the work of every waking man and woman.

Good morning!

Total Catholic education

by Don Kurre
(Second of a series)

Today, parish educational activities are directed by a board of education. Similarly, the Confraternity was directed and motivated by an executive board. The executive board of CCD was made up of the priest director, four officers, and a chairperson from each of the five activity areas. The purpose of the executive board was to act as an overall committee for advising, planning, and executing the Confraternity work in the parish.



The executive board led the parish unit of the Confraternity of Christian Doctrine in its efforts to achieve two major goals. CCD worked to provide religious instruction for all children not attending Catholic schools and to provide religious instruction for all adults in the parish community. To accomplish its goals, CCD was divided into five activity areas. These were: providing instruction through schools of religion on the elementary and high school levels, developing and maintaining adult religious discussion groups, structuring parent-educator programs, and working in the Apostolate of Good Will.

In addition to these five major activities, in parishes where there was a need the Confraternity also provided other opportunities for religious instruction.

SOME OF THE other services provided were: offering retreats for children, programming for minority groups, providing religious instruction for retarded and handicapped parishioners, providing religious instruction for the institutionalized, offering special programming on Sundays and holidays in parishes lacking a priest, and developing and maintaining a parish religious education library.

To carry out these activities the Confraternity established three levels of membership: Active members, Aggregate members, and Associate members.

The Active members served the parish community by accepting the responsibility for one of the following roles: the Teacher, provided instruction in the School of Religion on all levels; the Fisher, visited homes, conducted surveys, did recruiting and follow-up; Confraternity Helpers, provided whatever support services were needed for the parish CCD to function smoothly. Adult Discussion Group Leaders coordinated the activities of discussion groups. Parent-Educators promoted, supported, and provided materials for religious instruction of children in the home. And finally, the Apostles of Good Will directed their efforts to bring the Good News to non-Catholics and to reclaim Catholics who had fallen away from the church.

The Aggregate members of the Confraternity were all those people who received religious instruction through CCD.

Associate members were classified as: Contributing, Supporting, Sustaining, or Special members according to the level of their indirect participation in CCD through prayers and financial support.

AFTER registering on the Confrater-

nity register and fulfilling certain responsibilities, each member of CCD was granted spiritual privileges and indulgences.

From what I have said so far we can see that: 1) CCD was a lay organization, 2) mandated by the church, 3) designed to provide religious instruction for all adults and those children not in a Catholic school, and, 4) CCD is a structured organization with a clearly defined mission and scope. In short the Confraternity of Christian Doctrine was a comprehensive model for the religious instruction of the parish community.

Even a casual observer of the current Religious Education scene should be able to see the similarities between the CCD model and the "total Catholic education"



by Fr. John Castelot

It is generally agreed that the author of the Gospel of Matthew—who, for convenience sake, we still call Matthew—used the Gospel of Mark as one of his resources. But if Mark's Gospel was accepted and used with veneration in Matthew's community, why would another Gospel have been needed?

The answer does not lie in the author's desire to add material that Mark did not use.

Matthew's Gospel is longer than Mark's (28 chapters against 16 in Mark's Gospel). Matthew also wrote a quite different Gospel. Even when he uses Mark, he frequently edits him, providing a fresh application of the traditional material.

So why was the Gospel of Matthew written? To come up with an answer, it needs to be realized that the Gospels do more than supply information about Jesus. A given Gospel applies that information to the special needs of a Christian community. The Gospels interpret the information about Jesus for specific Christian communities, each of which had its own preoccupations and problems.

MARK HAD applied the available material to the needs of his community, but Matthew's community was not the same as Mark's. Its basic makeup was different, and so was its situation, which brought fresh questions and fresh problems.

Matthew's community needed a new Gospel, therefore, one that spoke more directly to its concerns.

The careful way the Gospel of Matthew



day's focus

reach of today. There are two significant changes that can be seen when the approaches are compared. First, total Catholic education is an umbrella under which all aspects of the church's educational ministry fit, including schools. CCD does not concern itself with Catholic schools or the children in them.

Secondly, CCD was a system by which religious instruction was to be provided. Catholic education is not such a system.

Rather, total Catholic education embodies an attitude about Catholic education. The Confraternity told us how to provide religious instruction. Total Catholic education tells us the principles by which educational activities should be developed. Within total Catholic education the question of how to provide such education is left to the individual parishes.

writes church printh

structured has led to descriptions of it as a "catechetical instruction." Apparently there was a need in Matthew's community for catechesis, for religious instruction. This catechesis was necessary for converts of different types, but it was necessary also for established Christians, in those in positions of leadership. All Chapter 18, for example, is directed to elders.

Other concerns had to be dealt with. For example, there were those at the time of Matthew's Gospel who questioned and challenged the Christians. The desire of the Christians to defend their position seems to be one of the reasons why the Gospel of Matthew was written.

THESE KINDS of needs had to be met, and this called for a new Gospel, one that would keep the memory and the message of Jesus alive and relevant. Matthew's efforts to respond to these particular needs of his community give his Gospel a quite distinctive air.

There were other, even more fundamental factors which influenced his writing of the traditional material. These, too, we must take into consideration if we are really to understand this maturing Gospel.

For readers interested in acquiring a deeper knowledge of the Gospel of Matthew, I recommend the following books, in paperback:

John Meier's commentary on Matthew in the New Testament Message Series, Michael Glazier, Inc., Wilmington, DE, 1980.

John Meier's, "The Vision of Matthew," Paulist Press, New York, 1979.

I found both books by Meier especially helpful.

On a more modest scale, but still excellent, is Donald Senior's, "Matthew, Gospel for the Church," Franciscan Press, Chicago, 1973.

Story Hour

Paul fails to win converts in Athens

by Janaan Manternach

The bright sun warmed the white marble buildings of the Areopagus, the court district, in the city of Athens. People filled the square in front of the supreme court building. Paul stood on a platform so all could see and hear him.

Paul was eager to tell the curious Athenian people about the one true God and about Jesus. But he was also a bit nervous. He needed to explain his message in a new way because the Athenian philosophers were not familiar with the Jewish Bible.

"People of Athens," Paul began, "I am impressed with how devout and religious you are. Everywhere I walk in your beautiful city I see shrines to your many gods. I even discovered an altar with the inscription: 'To a God Unknown.'"

The people of Athens liked what Paul said about them and their city. They were eager to hear more. Paul sensed their approval and continued his talk.

"I want to tell you about this God who is unknown to you. You worship him but do not yet know him. The God who made the world and all that is in it, the Lord of heaven and earth, does not live in shrines made by human hands. This great God does not need our service or prayers."

PAUL NOTICED puzzled looks on many faces. This encouraged Paul to speak more boldly about the one true God.

"It is God who gives life and breath and everything else. He made each of us and every nation of people on the face of the earth. We are all called to seek God, at times to grope for him, and perhaps eventually to find him. Yet God is not really very far from any one of us."

Paul paused for a moment. What he was saying was based on the teachings of the Jewish Bible which they did not know. So he decided to quote a source they would recognize.

"Here is what one of your Greek poets wrote about God: 'In him we live and move and have our being, for we too are his offspring.'"

People in the crowd smiled and looked at one another approvingly. Paul now argued from the text of their poet.

"If we are God's offspring, we should not look at a statue of gold or stone as divine. God may have overlooked people's ignorance of him in the past. But now he calls people everywhere to change their lives. In fact, God has set the day on which he is going to judge the world and all our actions."

PEOPLE ON the edges of the crowd began to drift away. They were not eager to hear about judgment. Paul saw this as the moment to hint at Jesus, without mentioning his name.

"God will judge us all through a certain man whom he has appointed. God has approved this man by raising him from the dead."

Some listeners began to sneer at the idea of resurrection from the dead. The crowd began to break up. Some politely told Paul they would like to hear more about his teaching some other time.

Paul was discouraged. He left the

Areopagus. Of that large crowd, only a few became believers. One was Dionysius, a member of the court of the Areopagus. Another was a woman named Damaris. A few others joined them. But most Athenians quickly forgot Paul and his strange teaching.

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

PROJECTS:

1. Using modeling clay, mold an image of God as the inner eye of your imagination pictures him. At the base of your image etch in the words: "A God Known."
2. Prepare a flyer that Paul might have used to get his basic ideas about God across to the Athenians. Use colorful words and pictures. Make copies of your flyer and pass them out to your family, classmates and friends.
3. Search through daily newspapers and find articles and stories that tell about new ideas. Select one, perhaps an idea about a new game, and try to explain it to someone who has never heard about it. Were you able to explain it well

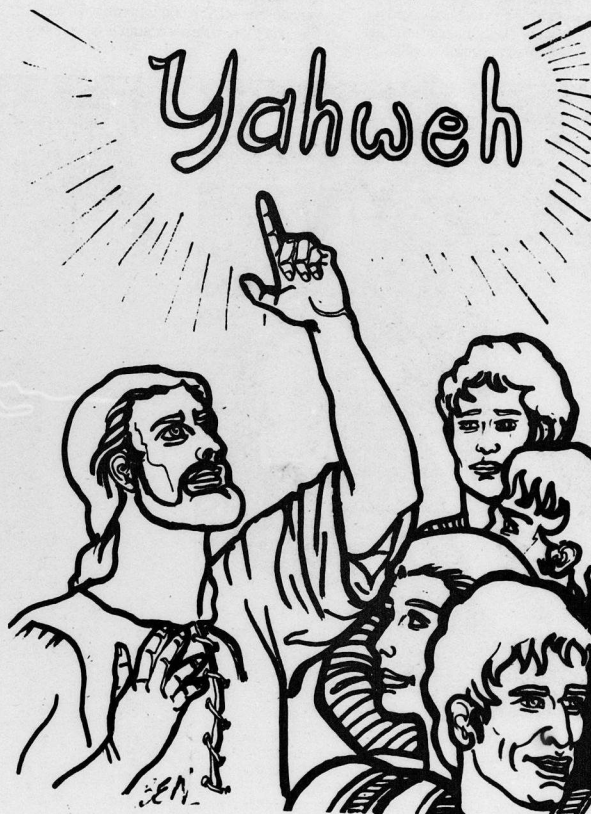
enough so that the idea was accepted? Or, did you have an experience like Paul with the Athenians who could not accept his strange teaching?

After reading the story talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- Why was Paul unable to use the Jewish Bible to explain his message to the Athenian people?
- How did Paul gain the approval of the Athenian people who had gathered to hear him explain his message?
- When Paul began speaking boldly to the Athenians about the one, true God, how did he describe God?
- What had a Greek poet said about God that supported Paul's message?
- How did Paul use the Greek poet's words to argue his point?
- Why did some people in the crowd begin to drift away?
- Was Paul a total failure that day at the Areopagus?

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Our Lady of the Greenwood

Greenwood, Indiana
Fr. Joseph Riedman, pastor

by Ruth Ann Hanley

From the air Our Lady of the Greenwood resembles a key which helps keep pilots on course. From the ground it is a burgeoning center, one of the largest Catholic parishes in the archdiocese with more than 4,000 members and Father Joseph Riedman as its pastor.

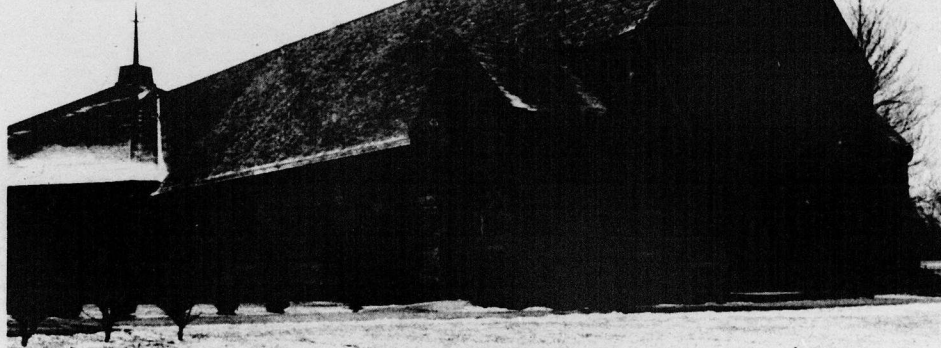
Its fantastic growth since it began in 1949 as a mission church with 40 families, has called forth creativity from its people. The first fall festival was held in a tent on seven acres of land made available to the parish through the efforts of Msgr. Bernard Sheridan and St. John's parish.

Jack Sauer, longtime parishioner and first parish council president, describes Greenwood of that era as one of "intense Klan activity." It took courage, he declares, for the first pastor, Father Richard Mueller, to preach on the streets.

But before too long, members of south Indianapolis parishes moved into the area which covers the northern third of Johnson County. In 1950 Our Lady of the Greenwood built a rectory and became an official parish; a school and convent were built in 1955.

Still the needs continued to outstrip available space. Jack Sauer remembers that "before Madonna Hall was built in 1978, this place was bulging at the doors. We had six Masses every weekend, with one in the cafeteria and two on Saturday.

Father Nicholas Dant, once interim pastor and now associate pastor, recalls "we



were one of the first parishes to train Eucharistic ministers in 1979. At present we have 51, but we would like 100; then we could have Communion under both species at every Mass." The Greenwood church also was one of the first to use lay readers.

PROVIDENCE Sister Raymond Hunter, a retired teacher-retired meaning "she stopped one job for another," says Father Riedman—remembers saving green stamps for the first school bus—3,150,000 stamps! To this day she "can't throw a stamp or coupon away."

When asked if the community helped the young parish, she laughs. "When you went into a store in the beginning, they didn't want to wait on you. But they've done a complete about face now. In fact, I had a public school principal ask me if we might have some Sisters who would like to teach in his school."

Sister Hunter works in the school learning center with Sister Cecilia Agnes Ward, another retired Sister. Three others Sisters are full-time teachers, and two live in the convent but work elsewhere.

Today the school has many modern programs: music, art, physical education,

and a fine academic curriculum. According to principal Helen Sullivan, it still has a "dedicated faculty."

When the principal emphasizes the school's spiritual focus, she has particular proof: three lay teachers have converted to the Catholic faith. "It's not that we employ non-Catholics to convert them," she laughs. "It's because of the constant witness of the adults around them."

David Bethurm, director of religious education, says one great aspect of his beginning high school CCD program is "the 10 kids from Catholic schools who also attend." Among younger children, the class for 4 and 5 year olds has doubled in a year.

BETHURM depends on a seven-member team on the adult education level. Ellen Arnold is chairperson for Wednesday night discussions, and they are planning a parish renewal, probably next Lent. Together with the priests, Bethurm moderates Bible study and a charismatic prayer group.

As for community needs, the principal and Bethurm speak of the young people's reach-out to nursing homes and adopted families. Hobo days and dress-up days enable the school to be tops in mission collections for the year. And the students raised \$4,000 for the Heart Fund through a rope-jumping contest.

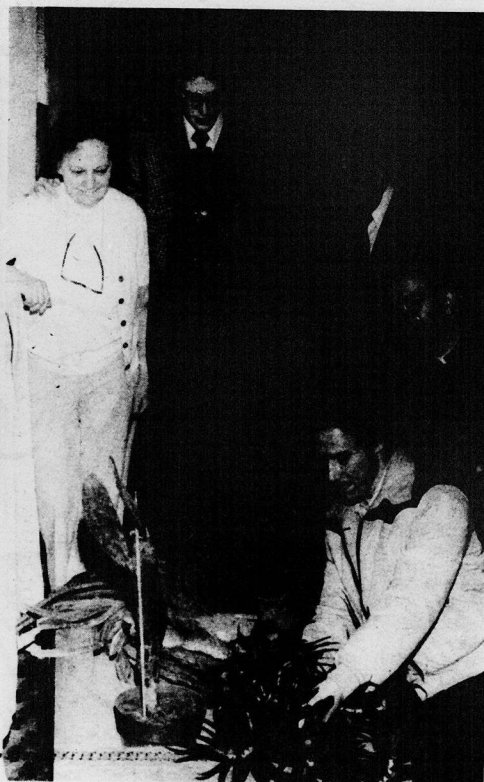
At Christmas there were 14 adult baptisms in the parish; at Easter Father Riedman estimates eight. He initiates personal phone contact with possible converts. "Mostly these are partners in mixed homes," he explains. "I invite the Catholic husband or wife too because I don't want the person seeking to be more informed than the Catholic partner. We're trying to firm up the base at home."

Father Riedman judges his people's efforts to work together as the strongest aspect of his parish. He depends on parish secretary Angie Bohn, who claims "there is never a dull moment," to help him keep the calendar on parish clubs and fund-raisers such as Friday lenten dinners and the summer festival.

"We have a 12-member parish council, a fine board of education, and a booster club to raise funds for youth athletics," he reports. "We have a very active women's club which helps keep us together. Whatever the need—whether from the council, myself, or the school—they produce."



NEVER DULL MOMENT—Above, principal Helen Sullivan accepts Hobo donations for the missions from John Foster (seated) and Steve Huter as Providence Sister Raymond Hunter looks on. At right, Father Nicholas Dant resets a cactus in a lenten display, aided by (left to right) Angie Bohn, David Bethurm, Jack Sauer, and Father Joseph Riedman. (Photos by Ruth Ann Hanley)



Women's roles (from 2)

working women. "Often, women's church organizations are tied up in money raising. I'm not sure how much we encourage them to do for their own selves." Observing that in a parish of 1500 families, perhaps only 30 women may attend a women's meeting, she wondered if "maybe such groups need a whole new thrust."

Sister Ellen Miller sensed a "hunger" among those at the conference—"a hunger for prayer, for a deeper spiritual life, for support and for sharing who I am."

She believes that Religious should reach out to lay women, offering spiritual direction, helping them to integrate their spirituality and prayer life into daily life.

"I also think there are lay women in the archdiocese who are very strong and who because of their life experiences and their deep gift of faith, can offer support to others."

Many women, she believes, have "broken down the door," to better opportunities, but she wonders, "what will sustain them? There's got to be a solid prayer life."

REITERATING Dr. Ramey's belief in men and women working with one another, she said, "we've got to be brave enough to lay down our defenses. I think that's easier for women than for men. There needs to be a healing and reconciliation between people."

Sister Ellen, one of the first Religious in parish pastoral ministry, doesn't believe women should be harsh as they take on new roles. "I don't have to be showy," she said. "Honesty, sensitivity and gentleness are what's needed."

This view was shared by Sue Ley who

was put off by the "me first" attitude of some women. "The most important thing for women," she said, "is to become credible to themselves in their own field." In her view, women in the archdiocese "are doing a lot more than arranging flowers on the altar."

She too spoke of the need for better support of women by the church and the need for shared responsibility by all of its members.

Mrs. Ley and several others spoke of a need for education to bring greater sensitivity and awareness to both men and women. "I don't think the church should be all that frightened of change. The church could really benefit from women's 'commonsense approach,'" she said.

Sister measures rain, waits for rainbow

GREENSBURG, Pa. (NC)—Somewhere under the rainbow is a Benedictine Sister measuring how much rain fell.

The nun is Sister Katherine Erickson, who measures the precipitation with a rain gauge outside St. Emma Convent near Greensburg, Pa. She and 21 other persons throughout the area are involved in the Westmoreland County Flash Flood Program. The project is operated by the 911 Department of Emergency Management in cooperation with the National Weather Service. The 911 number is an emergency telephone system.

"The rain gauge has been at St. Emma's for almost five years," said Benedictine Mother Agnes Regensburg. "We received a certificate for regularly sending in the readings."

Sister Erickson records how much precipitation falls on the charts provided by the National Oceanic and Atmospheric Administration (NOAA). "I take the

reading each day at 8 a.m. or when I receive a special call from the 911 department," she said. "If we receive 1.5 inches of rain, I call 911. I also make a call for each additional inch."

Elwood Leslie, executive director of the Westmoreland Conservation District, and Capt. John Chrin, former executive director of the now-defunct Westmoreland County Civil Defense Unit, first established the flood program in 1972 to warn citizens if there is a possibility of a flood.

The rain gauges are placed near the headwaters of major streams and rivers. When readings indicate danger of flooding, the 911 system goes into operation by alerting fire companies, police, civil defense directors, community leaders, broadcast stations and the National Weather Service office in Pittsburgh. In a process which can save lives, citizens are provided with early warnings of flood danger.

And the work of Sister Erickson and her colleagues helps make life safer—so everyone can enjoy the rainbow after the rainfall.

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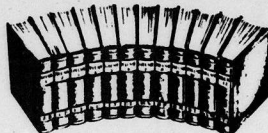
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the Active List

March 27 to
April 2

Special lenten programs will be held in the following archdiocesan parishes:

► March 27: Immaculate Conception, Millhouses, 7:30 p.m., "A Study of the Gospel of

Matthew."

► March 29: St. Catherine, Indianapolis, 4 p.m., Way of the Cross and Benediction.

► March 31: Nativity, Indianapolis, 7:45 p.m., "Growing Together in Faith."

► April 1: St. Joseph, Terre Haute, 7:30 p.m., Don Kurre, speaker.

► April 2: St. Maurice, St. Maurice, adult renewal program.

March 27

The Guardian Angel Guild will have a day of recollection at Holy Rosary parish, 520 Stevens St., Indianapolis, from

9:30 a.m. to 2 p.m. Bring a sack lunch.

March 29

Holy Angels parish, 28th and Northwestern, Indianapolis, is hosting an ecumenical song celebration at 6 p.m. The public is invited.

The Ladies Guild card party at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, will be held at 2 p.m.

The Ladies Guild of Sacred

Heart parish, 1530 Union St., Indianapolis, will hold a card party at 2 p.m.

Sharon Kay (Sherry) Huffman, art major at Marian College, Indianapolis, will open her senior exhibit in the college library during regular library hours through Thursday, April 16.

The Indianapolis area Pre-Can conference will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. Pre-registration required. Call 317-634-1913.

The Festival of Arts at St. John Church, Indianapolis, will

March 29
April 5

A Pre-Can Conference for engaged and newly married couples will be held in Father Hellman Hall, St. Andrew parish, Richmond, from 6:30 to 9 p.m.

March 29 to
April 12

Penance services in preparation for Easter have been scheduled in the following par-

Remember them

† BORGER, Abbie R., 79, St. Gabriel, Connersville, March 16. Mother of Agnes Kaiser, Joan Richardson, Alice Marie Nobbe and Ralph Borger; sister of Hilda Hill, Ida Amberger, Aaron and Herbert Humig.

† CASSIDY, Ollie J., 70, St. Paul, Tell City, March 9. A sister, Laura Goffinet, survives.

† CORRIGAN, Viola L., 78, St. Andrew, Richmond, March 17. Wife of Joseph; mother of Rosemond Justice and Dorothy Hawley.

† DAVEY, Marie, 85, Immacu-

late Heart, Indianapolis, March 23. Mother of Rosemarie Howard, Marjorie Lich, Hugh, Andrew and Jerry Davey.

† DIEHLMAN, Helen Daniel, 70, St. Gabriel, Connersville, March 17. Wife of William; mother of Timothy Diehlman Sr.; sister of George and Leo Daniel.

† ENGELKING, Rose C., 84, Holy Name, Beech Grove, March 20. Mother of Fred J. Engelking.

† FLOWERS, Dorothy (Overley), 53, St. Anthony, Indianapolis, March 23. Wife of Carl Sr.; mother of Sherri, Vicki and Davey Overley and William Lich; step-mother of John R. and Carl Flowers Jr.; daughter of Ruth Curran; sister of Evelyn Hanley, Elizabeth Joyce and Helen McRae.

† FRENCH, Ruth C., 84, St. Pius X, Indianapolis, March 19. Mother of Jeanne Marie Gabriel, Bernard and Jacqueline French.

† HARPENAU, Victor, 65, St. Pius, Troy, March 14. Husband of Mary Catherine; father of Eileen Burnette, Joyce Mulzer, Clem and Larry Harpenau; brother of Edith Collignon, Hilda Miller, Andrew, Earl, Albert and Walter Harpenau.

† KELLAR, Joseph William Sr., 60, St. Anthony, Indianapolis, March 24. Husband of Mary Jane Kellar; father of Sandra Shaw, Joseph, Phillip, Michael and Mary Ann Kellar; brother of Stella Coniati, Lillian Koziowski, Edward Kolarz, Genevieve Normand and Helen Pritchett.

† KING, William T. (Buddy), 47, St. Philip Neri, Indianapolis, March 19. Son of Patricia Thomas; brother of Patricia Kenney, Mary E. Heacox, Jim and Bob King and Steve Thomas.

† LYONS, Augusta M., 88, St. Gabriel, Indianapolis, March 29. Mother of Earl and Kenneth Lyons, Vivian Blackman and Mary Badger; sister of Leona Cody.

† MATKOVIC, Joseph, St. Mi-

chael, Indianapolis, March 19. Father of Ella Hellmann, Dorothy Hellmann, Joan Garbisch, Patricia and Joseph Matkovic.

† MAYER, Stella M., 81, Our Lady of Lourdes, Indianapolis, March 21. Wife of Frank B.; mother of Dolores Conner, Dorothy Catton, Jeanne O'Gara, Joanne Johnson and Richard Mayer; sister of Florence Paetz and Franciscan Sister Stella Marie Paetz.

† MAYES, Dorothy (Lehmenkuler), 59, Sacred Heart, Jeffersonville, March 21. Wife of Bennie P.; mother of Susan Ann Mayes; sister of Ursuline Sister Isabel, Virginia, William, Charles, Bernard and John Lehmenkuler.

† MITCHELL, Harry (Lee), 65, St. Barnabas, Indianapolis, March 24. Husband of Lucille; father of Elaine Wegesin and Mary Lou Wellman.

† MOORE, Nettie F., Little Flower, Indianapolis, March 20. Mother of Evelyn Gattton, Mildred Wyant, Virginia Givens, Jean Lindsey, Helen Kleinheiter, Doris Poett, Lois and William Moore.

† NICKOL, Rosina H., SS. Peter and Paul Cathedral, Indianapolis, March 21. Sister of William Nickol.

† NOLAN, Curtis C., 67, St. Simon, Indianapolis, March 24. Husband of Mildred; father of Kathleen Boyle, Mary Lou Schweitzer, Janet, Michael and Edward Nolan; brother of Julia Arvin and Lawrence Nolan.

† NYE, Mary B. (Francis J.), 78, St. Patrick, Indianapolis, March 25. Mother of Francis J. (Bud) and James Nye.

† RICHARDS, Verona C., 79, Holy Spirit, Indianapolis, March 20. Mother of Mrs. Carl Jacobs, Mrs. Samuel Liberson, Mrs. Robert Dail Jr., Mrs. Frank Mindrup, Russell and Ralph Frick.

† RICKMAN, Wilhelmina, St.

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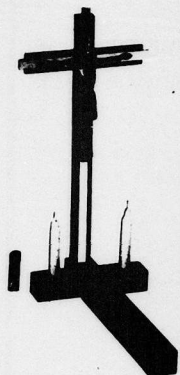
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Tuesday March 31:	AFTERNOON SKATE—1 p.m. to 4 p.m.; Adm. \$1.50
Wednesday April 1:	AFTERNOON SKATE—1 p.m. to 4 p.m.; Adm. 1 roll bathroom tissue—April Fools Day
Thursday April 2:	AFTERNOON SKATE—1 p.m. to 4 p.m.; Adm. \$1.50 Scout Appreciation Day—wear uniform or bring in I.D. card and get 50¢ off reg. adm.
Friday April 3:	AFTERNOON SKATE—1 p.m. to 4 p.m.; Adm. \$1.50 CYO Day—50¢ off reg adm. to all CYO members

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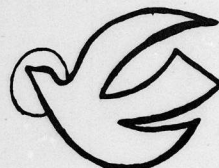
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Mass — 8:00 p.m.
Celebrant — Fr. Herman Lutz

For further information call:

Catholic Charismatic Community Center
Phone: 255-6561

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

ishes. All are Indianapolis parishes and will be held at 7:30 p.m. unless stated otherwise.

►March 29: St. Rose of Lima, Franklin, 4 p.m.

►March 31: St. Bernadette and St. Gabriel.

►April 1: St. Joseph.

►April 2: St. Michael, Greenfield; St. Malachy, Brownsburg; Our Lady of Lourdes.

►April 6: Nativity and Immaculate Heart.

►April 7: St. Christopher, St. Andrew and St. Pius X.

►April 8: St. Michael, Greenfield, Christ the King and St. Monica.

►April 9: Assumption, 7 p.m., Little Flower, 3:30 and 7:30 p.m., St. Matthew.

►April 12: Holy Trinity, 2:30 p.m., St. Anthony, 2 p.m., and St. Simon.

►April 13: Holy Spirit and St. Lawrence.

►April 15: St. Philip Neri.

March 30

St. Lawrence School, Indianapolis, is now accepting 1981 applications for its new kindergarten. Children must be five years old on or before Oct. 1. Call 542-1079 for details.

March 31

An early pregnancy class is being offered by the Maternity Family League at Old Bethel United Methodist Church, 7995 E. 21st St., Indianapolis, at 7 p.m. Call 251-1941 for advance registration.

April 3-5

A women's retreat is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis, Father Michael Welch is the director. Phone 317-545-7681 for reservations.

April 5

An inner healing workshop

NFP classes to be offered

Archdiocesan Social Ministries has announced new classes in natural family planning.

These programs are done co-operatively with teaching couples from the Couple to Couple League and the Archdiocesan Council of Catholic Women. Classes are:

St. Mary's Parish, New Albany, March 28 and May 2, Saturdays, 12:30-5:00 p.m. Teaching couple, John and Charlotte Sterrett. Pre-register with parish, 1-812-944-0417.

St. Paul's Parish, Sellersburg, Sundays, 12:30-1:00 p.m., March 29 and May 3. Teaching couple, John and Charlotte Sterrett. Pre-register in parish, 1-812-246-3522.

will be held at Mount Saint Francis Retreat Center west of New Albany from 9 a.m. to 9 p.m. Brown bag lunch. Reservations must be prepaid. Phone 812-923-8810.

The annual card party at St. Roch parish, 3603 S. Meridian St., Indianapolis, will begin at 2 p.m.

Gary Dyer, baritone, will be the soloist for the St. John Festival of Arts program at St. John Church in downtown Indianapolis at 4:30 p.m.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis

de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Polish music is topic

An illustrated lecture on "Polish Music in America" will be given at Marian College on Sunday, March 29, at 3 p.m. in the library auditorium.

Speaker will be Leon Kubiak, a native of Poland who came to the United States in 1950. He is an Indianapolis engineer and a

member of St. Michael's parish.

The program, open to the public without charge, is sponsored by Marian's music department and student organizations. A free-will offering will be taken for the benefit of a guest house in Rome for Polish pilgrims.

Pioneers in Banking



The Seal of the State of Indiana depicts a pioneer felling a tree at sunset with an American bison in the foreground. Many frontiersmen, like the one in the Seal, arrived in Indiana without shelter, with little food, owning only the clothing they were wearing.

Before long, they encountered their first American bison, and the bison became the solution to many of the material needs of these settlers.

The bison was a model of self sufficiency. The animal managed without shelter. The natural instincts, foraging ability and ruggedness of the American bison caused its number to increase until millions of these animals populated the country.

America's Indians and pioneers frequently owed their survival to these massive animals. Since the bison was literally a source of life for the Indians, they worshipped the animal.



One bison could feed an entire settlement for days. A hide could keep a man warm in the winter, and a half dozen hides tied together proved a quick and sturdy shelter. Herds of bison cut trails that were used by settlers, which have become the highways of today.

For a period of time, the abuse of the bison by killing it for sport threatened the survival of this most American of animals. Today, thanks to conservation efforts and the natural sturdiness of the animal, herds once again flourish.

The story of the American bison and the qualities that it symbolizes—steadfastness, strength, trust and tradition—make it an appropriate symbol for Indiana National.

Our principal subsidiary, The Indiana National Bank, traces its beginnings to the first Indiana bank which was founded in 1834. Because of this heritage, we have been permitted to use the



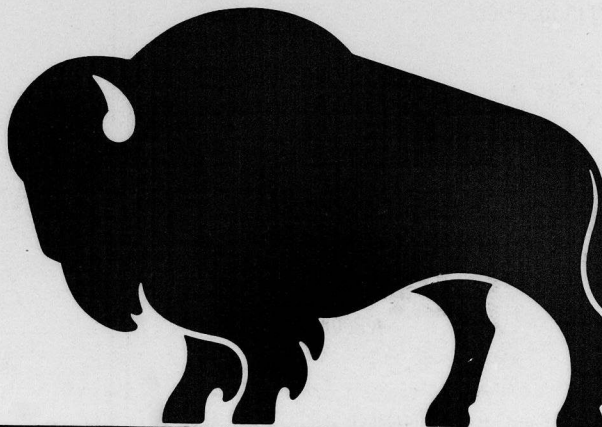
Seal of the State of Indiana as the Bank seal, and the American bison has long been a part of our identity.

During our history, we have been able to meet customer needs where other banks could not. In fact, Indiana National remained open during the panic of 1857 and was one of the banks in the country that continued to operate during the great depression of the 1930s.

We have earned the trust of our customers and community through service; our history provides our sense of tradition and heritage, our continued operation and our ability to overcome adversity illustrate Indiana National's strength and steadfastness.

Yet, with our tradition, we also look to the future and employ the advancements in business and banking that permit us to compete in today's and tomorrow's markets.

Indiana National



Catholic Youth Corner

Leadership seminar held

By Kathy Craine

Six Catholic high school sophomores in the archdiocese were among 204 Indiana students selected by their respective schools to attend the third annual Indiana Youth Leadership Seminar, the state component of the national Hugh O'Brian Youth Foundation. The weekend conference was held March 13-15 in Indianapolis.

Diocesan representatives included: **Christopher Dugan**, Cathedral; **Michael Firsich**, Chatard; **Theresa Holloran**, Ritter; **Joan Eckstein**, Academy of Immaculate Conception, Oldenburg; **Veronica Jarnagin**, Roncalli; and **Mary O'Gara**, Seccina.

The seminar's purpose was to encourage economic understanding and discussion, to create awareness of interdependent forces in America's incentive system, and to develop the leadership potential of all student participants.

The Indiana Jaycees, sponsors of the program, raised more than \$20,000 from businesses and foundations to underwrite all student expenses.

Need entertainment for your Spring luncheons and gatherings? Then the Swing Choir at Brebeuf may be your answer! The Swing Choir is still accepting invitations to perform. Contact Ms. Kathleen Custer at Brebeuf, 872-7050.

Rita Mankus, daughter of Mr. and Mrs. Al Mankus, Indianapolis, has been named to "Who's Who Among Students in American Universities and Col-

leges." She is a pre-med major at Saint Mary-of-the-Woods College.

Word comes from Terre Haute that **Bernard "Beanie" Cooper**, an Iowa CYO Coach-of-the-Year and intercollegiate athletic director at the University of South Dakota, will become athletic director at Indiana State University.

Holy Name parishioner **Donald Mappes**, a student at Ball State University, wrestled in the NCAA mat tourney last week, representing his school in the 158 pound class.

A 1977 Roncalli H.S. graduate, Don once was a CYO wrestler and, while at Roncalli, was Indiana state wrestling champion at 145 lbs.

Don is the son of Mr. and Mrs. Norbert Mappes of Beech Grove.

The 1961 Class of Seccina Memorial High School

is planning its 20 year Reunion on June 20, 1981. We have been unable to locate the following classmates and would appreciate receiving information on the following. Please contact Mary Lou (Hickey) Beaupre at 317-353-2691.

We are searching for: Terrence Altenberger, Mary Margaret Baker, Nancy Dwyer, Kenneth May, Mary McGrath, John Mitchner, Patricia Newkirk, James Noyes, Tim O'Mara, Raymond Poon, Charles Poore, Sharon Richards, John Robinson, Bill Rosenberg, James Schene, Ron Schulz, Robert Simon, Judy Slaymon, Roberta Thompson, Morice Tolly, Lex Wilkin-son, Ida Kay Williams, Beverly Williamson, Kathy Zimmerman, & Tilton Zorn.

Any information will be greatly appreciated

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PRESENTATION—"Every bigot was once a child free of prejudice." So reads the motto of the National Conference of Christians and Jews. **Charles Williams**, at left, an NCCJ board member, presents **Stephen Noone**, Director of Schools for the Office of Catholic Education, with copies of "People," recently honored by NCCJ. The book by **Peter Spier** was cited for its "outstanding contribution to better human relations." Each school in the archdiocese will have a copy in its library. (Photo by Ruth Ann Hanley)

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St. Francis of Assisi new Marvel comic book hero

by Ruth Ann Hanley

In his brown robe and sandals, St. Francis of Assisi has now made his debut as a comic book character.

Like the other Marvel Comics super-heroes—Spiderman, the Hulk and Captain America—Francis is a good guy. But his appeal comes not from his ability to scale large buildings or to explode with green energy, but to embrace the will of God.

"Francis, Brother of the Universe," a 48-page, full color comic book, is the newest venture of the Marvel publishers, who control about 44 percent of the market. Marvel recruited a present-day Franciscan, Father Roy Gasnick, director of the Franciscan Communications Office in New York, to guide its artists to a straightforward presentation of Francis' life.

The book is the first in a series of major cooperative publishing ventures worldwide for the Franciscans who in 1982 mark their order's 800 year celebration of the saint's birth.

THE STORY of Francis has appeal for modern youth. Francis is a man of peace who sings of the beauty of creation and the uniqueness of each of God's creatures. His simplicity, poverty and friendship contrast with the materialism of his day and ours.

Father Gasnick explains he used Omer Englebert's "Life of St. Francis," considered the definitive biography of the saint, as a guide for the scenario.

But despite the apparent simplicity of Francis, Father Gasnick found him to be a complex character. "There was St. Francis the naturalist; the mystic, which attracts people of prayer; the personalist, who looked upon people as individuals rather than part of a crowd; the activist,

who created an order-model of what the church should be like, based on small, caring communities; Francis the reformer; Francis the peacemaker, who tried to stop the killing on both sides during the Crusades; and the St. Francis who purposely identified himself with the poor and the oppressed."

So far, "Francis" has been so well received, both Marvel executives and church officials are considering cooperating on more religious comic books.

"IT'S IN ITS second printing," said Father Gasnick, author of the book's scenario. "The original printing was 250,000 copies. Paulist Press already has sold its 100,000 copies and has ordered 50,000 more."

Pat Webb, who manages the Comic Carnival and Nostalgia Emporium on Indianapolis' north side, believes "Francis" has sold in his collector's store because "it is the first of a series." He says the art is "first rate," but he thinks his readers prefer "costumed super heroes. We're back to the 50s again," he explains. "At that time, when the literacy rate dropped, so did the interest in Classic Comics." What he sees on the scene now is mostly geared toward "hedonistic pursuits with no direction."

Nevertheless, Marvel is negotiating for distribution of "Francis" in 10 countries and is considering a comic book series on the history of the American church.

These projects reflect a growing trend. The comic book as an art form has been gaining popularity as a means of reaching young people with a serious message. Groups as diverse as Right to Life, Planned Parenthood and the U.S. Treasury Department's Bureau of Drugs, Firearms and Alcohol Control recently have published comics.



FRANCIS IN COMICS—Franciscan Father Roy Gasnick approvingly scans a comic book on the life of St. Francis of Assisi, first religious comic ever published by Marvel Comics Group. Father Gasnick reports the book is now in its second printing after an initial run of 250,000 copies. (NC photo by Chris Sheridan)

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TV Programming

Lillian Hellman offered in profile

by Henry Herx

NEW YORK (NC)—A series of five half-hour conversations with the author of such plays as "The Children's Hour" and "The Little Foxes" is offered by "Profile: Lillian Hellman," premiering Saturday, April 4, from 8:30-9 p.m. (EST) on PBS.

Those who saw the film "Julia," based on Miss Hellman's autobiographical story, will learn what she thought of the Hollywood version ("good movie but reservations") and how she felt about seeing herself played by Jane Fonda ("She was very good but it wasn't me"). She reveals that the movie, however, did prompt information finally about the fate of her friend Julia's child.

Other subjects discussed on this first program include Miss Hellman's stint as a script reader for MGM ("slave labor"), her lack of interest in the glamor of Hollywood ("my temptations are not swimming pools and cars"), and that she enjoys the challenge of writing but not the pressures ("all that money puts on one's work").

The second program is devoted to the influence of the writer Dashiell Hammett on Miss Hellman's life and work. The third and fourth programs deal with the McCarthy era and its effects on her career. The final segment goes into her personal views of life and art.

Whatever one's judgment about Miss Hellman's ultimate place in American literature, these conversations are a means of getting to know a formidable person and her summing up of her experiences. It is the kind of in-depth portrait that transcends the limitations of the talk-show format, and one hopes that "Profile" will become a regular offering from KERA-Dallas-Forth Worth.

The NBC-TV Religious Specials begin a new year with a timely program on "Guns and Hunger in Somalia," airing at 1 to 2 p.m. (EST) on NBC.

U.S. Ambassador Jeanne Kirkpatrick to the United Nations, former Sen. George McGovern, actress and humanitarian Liv Ullmann and Father Rollins Lambert of the U.S. Catholic Conference debate the issues of hunger, drought, arms, civil war, border conflict and economics.

It's a penetrating examination of what's happening to an emerging African

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

Sunday, March 29 (ABC) The festivities surrounding the National Council of Churches' awards for the best movies of 1980 is the topic for this week's "Directions." (Please check local listings for exact time in your area.)

Sunday, March 29 (CBS) "For Our Times," CBS News looks at the Second Chance project in New York City. Rather than send young offenders to jail, Queens District Attorney John Santucci started a program to have the youths pay back what they stole or damaged. "For Our Times" examines the project and offers some insight into its success. (Please check local

listings for exact time in your area.)

Monday, March 30, 10 p.m.-12:30 a.m. (EST) (ABC) "The 53rd Annual Academy Awards Presentation." Johnny Carson is again the sole master of ceremonies for this annual movie event to be broadcast live from the Dorothy Chandler Pavilion of the Los Angeles Music Center.

Thursday, April 2, 8-9 p.m. (EST) (NBC) "My Father the Circus King." The relationship between an internationally famous circus performer, Gunther Gebel-Williams, and his 10-year-old son, Buffy, is explored against the backdrop of the Ringling Bros. and Barnum and Bailey Circus.



FOR THE HANDICAPPED—"Kahn Du," a four-part series beginning April 4 at 4:30 p.m. (EST) on PBS, involves the Magic Cave inhabited by the wizard Abracus (right). The imaginative but forgetful Abracus and Victor, a pompous talking television set, are the support team for Khan Du (left), an apprentice wizard who ventures into the real world to help disabled young people deal with their handicaps. (NC photo)

Taking bets on Academy Awards

by Michael Gallagher

NEW YORK (NC)—One of the rites of spring that persists even in this secularized era is the annual Oscar worship festival, more formally known as the Academy Awards, that takes place in Los Angeles at the end of March each year.

Let's take the best picture category. Those nominated this year are "Coal Miner's Daughter," "The Elephant Man," "Ordinary People," "Raging Bull," and "Tess."

I wasn't overwhelmed with surprise to find missing from the nominations the two films that the U.S. Catholic Conference judged to be the best of 1980, "My Brilliant Career" and "Angi Vera."

One, after all, was Hungarian, not the other Australian, and the academy has not been known to look with favor upon foreign "products." ("Tess," technically a French film, is the exception that proves the rule. It was released by Paramount and there is a lot of American money riding on its fate at the box office. Besides, its director, Roman Polanski, is practically one of us by now.)

The five films nominated are all fairly good even if none is outstanding. "Ordinary People," though our office had reservations about its lack of depth and its furnishing a ringside seat at extended therapy, was on our Best 10 list.

So was "Tess," the best of the five, which we felt was a remarkably faithful adaptation of the Hardy novel, marred to some extent, however, by the lack of range of Nastassia Kinski in the role.

"Coal Miner's Daughter" was a very entertaining film, with fine performances from Sissy Spacek and Tommy

be Robert Duvall, who was outstanding as the gung-ho Marine flyer in "The Great Santini."

My second choice, a very close second, would be Peter O'Toole, whose fine performance as an eccentric director made the contrived and pretentious "Stunt Man" endurable. And I think that O'Toole has a good chance of winning.

The role of Jake LaMotta offered little challenge to DeNiro in "Raging Bull." True, it takes a fine actor to make grunts interesting, but even a great actor can't make them compelling.

Jack Lemmon, who deserved to win last year for his anguished engineer in "The China Syndrome," was very good in "Tribute," but the role of the dying bon vivant and charmer Scotty Templeton was sentimental and contrived.

John Hurt, finally, was buried under too much makeup in "The Elephant Man" to make a significant impression.

As for the best actress, among Ellen Burstyn ("Resurrection"), Goldie Hawn ("Private Benjamin"), Mary Tyler Moore ("Ordinary People"), Gena Rowlands ("Gloria") and Sissy Spacek ("Coal Miner's Daughter"), I would pick Ellen Burstyn, who was superb in an otherwise undistinguished film.

If I were betting on the outcome, however, I would lay my money on Mary Tyler Moore. Goldie Hawn and Sissy Spacek turned in charming performances in undemanding roles and Gene Rowlands seemed to be below her best in a rambling, slipshod movie.

As for the directors, none of the nominees stirs great enthusiasm. Polanski would be my first choice, but I think that Robert Redford deserves something for getting a good performance out of Donald Sutherland, and I think perhaps Redford will indeed win.

Please burn this column before Monday, March 30.

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Viewing with Arnold

'Tess of the D'Urbervilles'

by James W. Arnold

Old novels made into contemporary films have a way of changing their meaning. Sometimes we find in them things that were always there but previously unrecognized, sometimes we simply extract from them what fascinates us but was secondary to the original author.

Thus Henry James' "Turn of the Screw," filmed as "The Innocents" with a script by Truman Capote, changed from a story about a Victorian governess fighting two evil spirits for the souls of her children to a story about the Freudian fantasies of the sexually inhibited governess. Now we have Thomas Hardy's "Tess of the D'Urbervilles," filmed by Roman Polanski with impressive fidelity, yet which now seems clearly an enlightening tale about the oppression of women in 19th century England.

It's unlikely that, in 1891, Hardy had that theme in mind. Victorian novels are full of oppressed women, and "Tess" has more than its share of familiar, even schmaltzy melodrama. His is mainly a good, though very sad story about a country girl victimized by two men, a wealthy squire (Alec D'Urberville) who seduces and "ruins" her, and an idealistic young Marxist-romantic (Angel Clare) who abandons her on their wedding night.

Contemporary audiences can't help but note that Tess, despite a kind of stubborn, plucky virtue, is a constant loser because of her status as both a peasant and



(one of the classic scenes in literature), she pines in distress, struggles to support herself, then finally returns to the original fellow to keep her family from starving to death. The eventual return of Angel, who at last realizes he loves her, precipitates a desperate murder, for which Tess (of course) will be hanged.

GOOD men are few in this story. Tess's father is a boozy ne'er-do-well whose illusions of aristocratic ancestry get her started on the road to tragedy. When she tries to get her dying baby baptized (in one of the film's most moving passages), her stubborn father refuses to admit the parson, who later refuses to let the child be buried in hallowed ground. Other male characters follow the pattern, wishing either to exploit her sexually or to brand her as a trollop when they're rejected.

Beyond this, "Tess" is also about the loss of innocence. The heroine is a guileless girl, somewhat afraid of life, who discovers a cruel, pitiless world where the old reaffirming values (faith, family, land) no longer have much meaning.

FROM a religious perspective, the story is glum, reflecting (as Hardy wrote) "the chronic melancholy taking hold of the civilized races with the decline of belief in a beneficent Power." Angel is a rebel against the arid churchiness of his father and brothers, all of whom are stuffy ministers, but is finally as cruel as they in applying the rigid standards of his own utopian morality.

As a film, "Tess" is not only an extraordinary visualization of a literary classic, with most of its riches explored in a leisurely three hours. (Polanski does even the murder scene exactly as Hardy described it). It's also absolutely gorgeous to look at, from its splendid rural landscapes (actually shot in France) to its intricately decorated interiors and magnificent use of light. The scenes of farm work, taken under all conceivable weather conditions, look like paintings by Millet.

The film surely marks a return to eminence for the personally troubled Polanski, whose last success was "Chinatown" (1973). "Tess" won 1979 awards in

France for best film and director, and is nominated for six Oscars, all in major aesthetic categories—best film, director, cinematography, music, art direction and costumes.

ACTING is conspicuously absent from that list. In the title role, Nastassia Kinski is lovely but unable to suggest consistently the depth of spirit necessary if Tess is not to be merely petulant and passive. Leigh Lawson is an arrogant but somewhat sympathetic Alec, but Peter Firth falls short in portraying Angel as a man Tess would love beyond all rationality.

"Tess" is a director's and

cinematographer's movie. Audiences who like their films to come on like a rock band at a demolition derby may find it boring and hard to believe (the past is, indeed, a foreign country). But it is a cinematic treasure, a rare blend of literary and filmic excellence. (Recommended for mature viewers.)

(NCMP rating: A-2—morally unobjectionable 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)

Agatha Christie's
The Mirror Cracked A-2
Altered States B
American Pop A-3

Any Which Way You Can ... B
(Emphasis on violence)

Battle Beyond the Stars ... A-3

A Change of Seasons ... C
(Extravagant nudity and muddled moral outlook)

City of Women C

The Competition B
(Crude sexual references and a graphic love scene)

The Devil and
Max Devlin A-2

The Dogs of War A-3

The Earthling A-2

The Elephant Man A-3

The Empire Strikes Back A-2

Eyewitness A-3

Fade to Black B
(Sordid atmosphere and violence)

Fantasia A-1

The First Deadly Sin A-3

Flash Gordon A-3

The Formula A-4

Fort Apache, The Bronx A-3

Funhouse C

Galaxina A-3

The Great Santini A-2

Hangar 18 A-2

A Hollywood Night C

The Idolmaker A-3

The Incredible Shrinking
Woman A-3

Inside Moves A-2

The Jazz Singer A-3

Kagemusha A-2

The Kidnapping
of the President A-3

The Lion of the Desert A-3

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

Nine to Five A-3

Oh, God! Book II A-2

Ordinary People A-3

Popeye A-2

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

Raging Bull A-3

Scanners B

Shogun Assassin C
(Extreme violence)

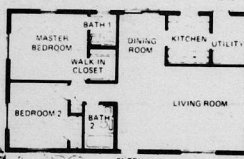
Stir Crazy B
(Frequent profanities and a tawdry sequence)

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