

the CRITERION

Bishops' pastoral finished but not yet released; likely to make headlines

by JERRY FILTEAU
NC News Service

The U.S. bishops' planned pastoral letter on war and peace began making the news again in late March after a brief winter out of the public eye.

Several separate but concurrent events hinted at new directions the pastoral is likely to take in its just-completed but not yet released third draft:

► On March 24 Cardinal Joseph Bernardin of Chicago, head of the pastoral's drafting committee, announced that his committee had just completed the third draft of the document and would be forwarding it to the nation's bishops within a few days. He cited six major areas in which the committee revised its earlier work. The U.S. bishops are to meet in Chicago May 2-3 to debate the pastoral and vote on it.

► The secretary of the Permanent Council of the French Bishops' Conference predicted in an interview published in Paris March 24 that the new draft would take a more flexible approach to nuclear deterrence and be less isolationist as a result of European concerns addressed to the committee during a meeting at the Vatican in January.

► Two days earlier another member of the drafting committee, Auxiliary Bishop John O'Connor of the U.S. Military Ordinariate, said during a speech in Washington that the pastoral letter "will not opt for unilateral disarmament."

► Confidential reports on the closed-door January meeting at the Vatican, which were sent to the nation's bishops March 21, were obtained by NC News March 25. The reports spelled out areas in which Vatican officials or representatives of European bishops' conferences wanted the U.S. pastoral to be reworked.

Together, the new events gave some pre-release hints as to the shape that the third draft of the pastoral is likely to take.

A memo on the Vatican meeting, for example, indicates that the new draft is likely to repeat the condemnation of "first use" of nuclear weapons stated in earlier drafts but to modify its language to take into account the fact that U.S.-NATO strategy in Western Europe cannot safely abandon a nuclear first-strike stance without having a viable alternative strategy in place first.

The crucial section on the morality of nuclear deterrence, recognized by the committee as a problem area in the second draft, will certainly be revised but will continue—it is clear from the Vatican meeting documents—to start from Pope John Paul II's comments on deterrence in his message to the United Nations in June 1982.

The return to the public eye of the controversial war and peace pastoral came pretty much on cue. When the first draft was sent to the nation's bishops last June, it was labeled "confidential" but was immediately leaked to the press and made national headlines.

THE SECOND draft, sent out last October, was released to the press. It, too, made national headlines, as did the public discussion of it by the bishops at their annual general meeting in November.

The third draft is expected to be released to the press during the first week of April. It, too, and the special bishops' meeting on it in May are expected to make headlines.

In announcing the completion of the third draft, Cardinal Bernardin said that the committee gave "particular attention . . . to the treatment of Scripture, to the relationship of the 'just war' theory and non-violence in the Catholic tradition, to the discussion of U.S. and Soviet policies and relationships, to the moral argumentation on the question of deterrence, to the presentation of practical strategies for peace, and in particular to the distinction between moral principles and their application in concrete circumstances in order to clarify the different levels of moral authority in the document."

The level of moral authority of judgments made in the pastoral was a central concern at the January Vatican meeting. Cardinal Agostino Casaroli, papal secretary of state, warned specifically that judgments must deal with principles of the moral order and not take sides in the strictly technical or political debates that are outside the competence of the church's teaching authority.

THE HOLY SEE'S unofficial summary of that meeting, distributed to the U.S. bishops March 21, says there was a consensus that the second draft of the pastoral "makes it nearly impossible for the reader to make the necessary distinctions between the different levels of authority that are intertwined."

At the same time, the debate on that issue (See BISHOPS' PASTORAL on page 9)



ANGEL AT THE TOMB—As the two Marys approached the tomb, the Angel of the Lord rolled back the stone and sat on it. "Do not be frightened," he said. "I know you are looking for Jesus the crucified, but he is not here. He has been raised, exactly as he said." (Matthew 28:1-6) This depiction of "An Angel at Jesus' Tomb" is from a 19th century woodcut by Paul Gustave Dore. The Criterion's Easter Special appears this week on pages 11-26. (NC photo)

John Paul II inaugurates Holy Year by reminding world of sin

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—Like an Old Testament prophet, Pope John Paul II inaugurated the Holy Year of Redemption March 25 by reminding the world of sin and warning it of threatening calamity.

But he balanced his admonition by referring throughout his 20-minute homily to the mercy of God, the strength that comes from Jesus' redemption and the joy that radiates from the Gospel.

Two days later, on Palm Sunday, March 27, the pontiff told 80,000 worshippers in St. Peter's Square that the cross, while an essential part of Christian life, is not its totality and that it is the resurrection of Jesus which gives hope to the world.

The opening of the Holy Year came on the feast of the Annunciation as the pope struck three symbolic blows with a gold-and-ivory hammer on the bronze Holy Door in the atrium of St. Peter's Basilica and called out, "Open to me the doors of justice. This is the door of the Lord. I enter into your house, Oh Lord."

As the pope struck the blows, workmen within the basilica opened the heavy door and the pontiff passed through it into the blazing light of St. Peter's. He was followed by cardinals, diplomats, other Vatican dignitaries, and 40 young men and women carrying a large wooden cross.

Before striking the door, the pontiff had knelt in front of it for several minutes of silent prayer. (See JOHN PAUL II on page 9)

the criterion

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Indianapolis, Indiana

Jefferson County schools are united

by REBECCA DAVIS

Along with 152 students enrolled in grades 7-12 at Shawe Memorial High School at Madison, there are 208 students enrolled in grades K-6 at Pope John XXIII Elementary School there. Both schools receive enrollments from the four parishes in Jefferson County—St. Mary, St. Michael, St. Patrick in Madison and St. Anthony, China.

As Father John Fink, pastor of St. Mary and St. Michael, states, "It is the philosophy of Catholics in Jefferson County that no one is denied a Catholic education because of finances, so that no one can say he can't afford it. The tab is picked up by the parishes."

Part of the Catholic community's uniqueness in Madison is this totally independent school system. Parishioners maintain the system despite the fact that some of them have chosen not to send their children to Catholic schools; yet they continue to support the schools through their financial commitments. Tuition is comparatively minimal in light of the current economic climate.

The whole system employs four religion teachers and covers a wide scope in teaching formats. Seniors extend their community service by visiting a nursing home and the Madison State Hospital as part of religion instruction. Two afternoons a week, during class time, they help provide social interaction by playing cards, reading letters and books, and conversing on a one-to-one basis with the residents. The response is extremely positive and the residents really anticipate their visits.

AT POPE JOHN XXIII, a sixth grade teacher has also initiated a visiting program on a one-to-one basis with the residents of the State Hospital. The students and residents

maintain a correspondence with one another and one resident continues to write a small girl almost everyday.

An energetic PTA promotes the grade school with various fund raising events. During Catholic Schools Week, one program aided the Salvation Army with a clothes collection. The students also participated in a "Sunshine Day," making and sending cards to area nursing homes and shut-ins. The four area priests rotate offering Mass once a week for the children who prepare and perform all the readings and services.

A statue of the Sacred Heart travels between classrooms each week and during its stay, the children offer special prayers "to try to keep this idea of vocations before them and the need for vocations at the present time," said Ursuline Sister Mary Alvin Hafenbreidel, principal of Pope John XXIII. The community currently boasts a Junior Sister in the Benedictine Order.

Over 100 students from grades one through six run three days a week in the track club competing for t-shirts at the end of the year. Each March the school sponsors a Peppy Jump Rope to raise money for the American Heart Association. Last year, they raised \$3,400.

THE HIGH SCHOOL carries a spectrum of sports programs. In the junior high school cross country, basketball and track are offered for boys; volleyball, basketball and track for girls. The senior high school sports program offers cross country, golf, and basketball for boys; volleyball and softball for girls and track for both in the spring.

Part of the problem with being a small school has been the sacrifice of some extra-curricular diversity in social and arts programs. Every teacher is responsible for

some sort of extra-curricular activity. Coaches direct two or three sports. All the teachers instruct two or three different classes involving many preparations. "We're spread awful thin, so it's hard to do everything you'd like to do. You can just ask your people to do so much, and they finally have to say no," says Jim Bishop, Shawe principal.

He added, "Our students get along well with other students in Madison and Southwestern High Schools." Some of the Shawe students presently attend Madison High School for classes in the advanced sciences and computer courses. Next year, Shawe will adopt its own Computer Literacy Program.

One of the great advantages of attending a small school, however, is that community spirit which flourishes with familiarity. "You can be familiar enough with someone's

situation that you can maybe be a little bit more understanding because you know more about the background of a particular problem," Mr. Bishop said. Thus, the close knit, familial support of each individual may thrive where larger numbers prohibit its strength.

There is no parish distinction when people come together to work at the schools, adds Sister Mary Alvin, thereby illustrating the base of unity already in existence.

The Shawe Athletic Boosters, a highly active adult pep club, extends its loyalty to the athletic program, not only by coming out to support the events, but also by annually running a booth during the Madison Regatta Weekend. Their dedication has been most encouraging—people who no longer have children in the school still return each year to help work in and support the Booster's Booth. They likewise tend several concession stands during the weekend's colorful, hot air balloon race, which starts behind Shawe Memorial.

Furniture company is assisting St. Vincent de Paul Society

"During this recession, people aren't parting with their old furniture like they used to—they're holding off on buying new," stated Joe Smith, past president and current extension chairman of the Indianapolis council of the St. Vincent de Paul Society. "Yet, we get six calls expressing a need for every one call wishing to donate something."

What is being done to alleviate this situation?

The Bowman Furniture Corporation is now donating furniture to St. Vincent de Paul they receive as trade-ins for a special Lazy Boy sale now in progress. Here's how it works—all Lazy Boys are marked at 20 to 40 per cent off; an additional \$25 to \$100 allowance is given to persons bringing in a piece to trade. The trade-in can be any seat furniture—rocker, recliner, sofa, couch, love seat, etc.

Greg Abresch, president of Bowman Furniture Corporation, declared that he is "sorry we didn't do this before. Normally, we don't take trade-ins here, but the community response has been unbelievable. We have a truckload ready now. We've worked with other charitable organizations before, but I'd have to say that St. Vincent de Paul is the easiest to get

along with—they will gladly accept whatever we give them and they even will come pick it up."

Even after the trade-in sale is over, Bowman Furniture will continue to give St. Vincent de Paul the furniture they pick up.

The condition of the trade-in furniture has been exceptionally good, according to Abresch. "In fact, one man brought in a six month old chair that looked brand new. There wasn't anything wrong with it; he just didn't care for it and wanted something else. But the man said he felt good knowing someone would be getting a nice chair."

"This is really a good deal for St. Vincent de Paul, as well as people in the market for furniture," stated Smith. "Most stores handling furniture charge \$15 or \$20 to haul away an old piece and then it gets thrown away. This way needy people can benefit," he explained.

Last year this charitable organization, which usually has 50 to 60 volunteers working Saturdays in its warehouse, served over 7,000 families in Indianapolis. Smith also said four or five trucks travel throughout the city making deliveries and pick ups on Saturdays.

Urban Ministry Study looking at effects of personnel policies

St. Joseph Sister Marion Weinzapfel, principal of Holy Angels School, heads a committee of the Urban Ministry Study which is examining issues of personnel in 22 urban Indianapolis parishes. The Urban Ministry Study currently being conducted in the archdiocese was funded by a \$133,500 grant from the Lilly Endowment, Inc. last fall and should be completed by early fall 1983.

The Personnel Issues Committee is attempting to answer questions regarding archdiocesan and parish personnel policies and benefits as they affect the urban church,

selection and training of personnel for the urban church and ways in which such personnel are supported in their work.

Primary emphasis is being placed on paid staff, both parish and school. However, issues concerning volunteer staff are also being examined.

The committee of eight people, lay, religious, and clergy, was selected for personal experience in this area. All the members are now, or have in the past, worked with personnel matters. A task force of skilled professionals from the community assisted them in identifying their concerns and what they see happening in personnel in the urban church.

Among the recommendations made to the committee by the task force were those concerning recruitment, selection and placement of personnel, the importance of job descriptions, job sharing, a job clearing house, the quality of work life, and job satisfaction.

The committee expects to involve many of the people now working in the 22 parishes being studied in some kind of group process. Sister Marion feels it is very important that "we make every effort to see that ownership of the Urban Ministry Study gets broader and broader. We have to go out to the people involved."

Besides looking at only the 22 parishes, the personnel practices of other model dioceses will be examined. By late summer, the committee hopes to be able to make recommendations to the archdiocese. Like almost everyone else involved in this enormous project, Sister Marion is very optimistic. "The time is right—we really need some answers, and I think this study has the possibility of pointing the way."



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Word from the archbishop

My dear Family in Christ:

Each of you in your own way—with those you touch each day in your homes, at work, in the supermarket, on the bus, as well as here in Church or gathered in prayer with family and friends—are constantly "on the way" in your search for God, His truth, and His salvation. Your quest is strengthened, given direction and help by your priests who stand with you and journey with you toward God.

You may not consider the priests you have met as "salt of the earth." Regardless of that, your priests are men of God who have answered a call that demands renunciation and dedication on their part in service to you. This call to the priesthood continues to evoke a response today. The preparation of the men, so that they may proclaim the Gospel and bring the presence of Jesus to bear on our lives, is essential if they are to walk with us and help us to know the eternal and unchangeable word of God in a society which seems to reject these truths in favor of here and now satisfactions.

The Easter collection is used for vocational development, seminary training, and the continued growth and education of those priests who are already serving you. Please be generous in giving of yourself, as well as your financial assistance this Easter. As an added sincere request, please include in your daily prayers a petition for vocations to the priesthood and religious life. Create within your own family, and your extended family, an atmosphere in which young persons will be inspired to freely, generously and lovingly respond to the call of Jesus.

May your joy in the Risen Lord be shared by all those you love, and may His continued blessings be with you all.

Sincerely yours in Our Lord,

+ Edward T. Chiara

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

Education bills could benefit Indiana school children

Four of the five bills would benefit non-public schools

Children attending accredited schools in Indiana (including Catholic schools) will benefit in the vital areas of math, science and computers if bills approved by the legislators survive one final hurdle. Because of amendments added by the second chamber, each bill must be returned to the original house for concurrence. Lacking that, the bill goes to a conference committee, where major changes could be made. The final step is the Governor's signature, but no problem is expected there.

The education bills are part of Governor Robert D. Orr's "excellence in education" package and acknowledge the critical shortage of teachers in the vital math-science areas and the high cost of computer equipment.

As they were passed in the legislature, four of the five education bills would benefit non-public accredited schools, according to Dr. Desmond Ryan, Executive Director of the Indiana Catholic Conference (ICC). Most of those bills were originally written to help public schools only. They have been amended either in committee or on the floor to extend benefits to students in all accredited schools.

The only bill which now excludes non-public schools ran into strong opposition from several powerful lobby groups representing public school interests.

Those currently benefiting accredited schools include two involving tax credits, the first for the donation of high technology equipment to schools and the second to businesses which hire math and science teachers for summer employment. The third bill establishes a consortium to train teachers in the use of computers. And the fourth allows loan forgiveness to teachers who return to school to become certified to teach math and science.

The bill which excludes non-public schools involves loan forgiveness for students who become certified and then teach math or science. As approved by the General Assembly, those students must teach in public schools to be eligible for loan forgiveness.

The effect, said Dr. Ryan, is to exclude as teachers in non-public schools those students who need financial aid to become certified in the areas of math and science. Under the new law, if they proceed to teach in a public school, their student loans will be forgiven at a rate of up to \$2,000 per year for each of five years. If they teach in non-public schools, they will receive no loan forgiveness.

The question of the constitutionality of allowing any state aid to non-public schools was raised earlier in the session. But that issue was not a factor in the final debate. The power of the public school teachers lobbying groups was evident as the House voted 70-25 to amend

the bill to exclude non-public accredited schools, then passed the amended version 93-3.

The tax credits for the donation of equipment and the training of teachers in the use of computers are viewed as especially valuable in helping schools gear up for high tech training. The equipment credit bill allows up to \$25,000 state tax credit for businesses or individuals who donate qualified high technology equipment to accredited schools. The consortium established for computer and high tech education is expected to train 10,000 teachers a year in the use of computers.

These and other bills now go to the Governor for his signature.

In other areas of interest to the ICC:

► A ban on disconnecting utilities during the winter months is in limbo, along with all utility legislation, until a new bill is put together in conference committee. Because of the large number of amendments expected to be proposed on the floor of the Senate—46—the utility bill was not called for debate but assigned instead to a conference committee. The disconnect ban included in the House bill had been weakened in the Senate version to include only Project SAFE recipients. Because of the spiraling utility costs, ICC feels that a broader group needs to be protected from wintertime disconnects.

► The Community Corrections bill was approved and \$2.8 million remains in the budget yet to be approved. This mandates the Department of Correction to expand facilities in local communities to allow non-violent first offenders to be kept at that level in preference to incarceration in a state facility.

► The "Infant Doe" bill was approved, allowing the Juvenile Court to intervene if a handicapped child's life is threatened by being deprived of nutrition or medical treatment. In essence, the bill requires that a handicapped child receive whatever treatment would be given to a "normal" child in like circumstances.

► Pregnant Minors-Parental Consent died when the House Speaker declined to hand it down for floor action. The bill would have allowed pregnant minors to consent to such medical care as could be provided by a physician in a maximum of two office visits, without parental consent. An amendment prohibiting counseling for abortion had been stripped from the bill by the House committee.

ICC voiced the only opposition to the bill in committee testimony, affirming their consistent support for prenatal care for pregnant teens but opposing this particular bill because of its narrow approach to a complex problem. This bill, said Dr. Ryan, addresses only the medical part of teenage pregnancy, while ignoring the other crisis areas, such as the need to help the girl continue with her education and the need to encourage family support of the minor.

► Another bill concerned with the family establishes a Public Welfare Advisory Commission to study many aspects of welfare, including its effect on the family unit.

► Workfare, opposed by the ICC, passed as an amendment to another bill. Another workfare bill died early in the session. The current bill requires AFDC mothers, with children as young as three, to "work off" benefits. ICC opposes this part of the bill because they feel that mothers should not be required to work outside the home at least until their children are in school.

► Through the efforts of the ICC attorney, William Wood, SB 158 was successfully amended to preserve the present tax exemption laws for churches, religious societies and non-profit schools.



'WE COMMITTED EVIL'—The sun sets in the Land of the Rising Sun behind the A-Bomb Dome in the Hiroshima Peace Park. Father Tadashi Hasegawa, pastor of Hiroshima's Misasa Catholic Church, which stands a short distance from where he was burned by the 1945 A-bomb, says "I think it is necessary for us human beings to be honest before God and confess that we committed this evil." (NC photos by Father Jack Wintz)

The Easter Sunday TV Mass

will be celebrated by

Archbishop

Edward T. O'Meara

at

7:00 AM, April 3, 1983

on

WTHR-TV, Channel 13

Indianapolis

Bishop to visit Thailand and lead prayer vigil

PROVIDENCE, R.I. (NC)—Bishop Louis E. Gelineau of Providence, whose diocese holds the second largest concentration of Cambodian refugees in the United States, will visit Thailand in June to examine the plight of Cambodian refugees in "holding camps" there. In a related action, the bishop is to join a Buddhist monk, Maha Ghosanaanda, in leading an April 8 Christian-Buddhist prayer vigil for Cambodians, both living and dead. The Lutheran Services Association of New England is arranging the trip, which may include some other Catholic bishops, as yet not named. There are also plans for a trip of clergymen and laymen in April. There are some 3,000 Cambodians in Providence.



WASHINGTON NEWSLETTER

'Baby Doe' still major issue

by JIM LACKEY

WASHINGTON (NC)—The current flap in Washington over the Reagan administration's new rules on handicapped infants is drawing attention to what many pro-life groups have said is the growing problem of infanticide in the United States.

Last year's death of "Baby Doe" in Bloomington, Ind., proliferates argument, was only the tip of the iceberg of an increasing number of euthanasia cases involving newborn human beings. They also say the increasing acceptance of infanticide is a by-product of the 1973 Supreme Court's abortion decisions, which they say pushed the country toward accepting "quality of life" criteria for human existence.

The latest attention to the infanticide issue came about when the administration published its new regulations on handicapped infants in early March. Those rules require hospitals to post notices that failure to feed and care for a handicapped infant is a violation of federal law. The rules also establish a toll-free telephone number so incidents of denial of food or care can be reported immediately.



Two weeks later national associations of pediatricians and children's hospitals tried to block the rules in court. But a federal judge March 22 allowed the rules to go into effect at least temporarily while he considers the merits of the case.

BUT THAT WAS only the most recent development in a year of action on several fronts since Baby Doe died last April 15.

Baby Doe was a boy born April 9, 1982, with Down's syndrome—which is frequently accompanied by mental retardation—and a deformed esophagus that prevented normal feeding. Rather than authorize the operation that would have corrected the esophageal problem, the unidentified parents—with the backing of a judge—asked that the baby not be fed. He died six days later.

Shortly after the death President Reagan, under pressure from pro-life groups, issued a memorandum instructing the secretary of health and human services to notify hospitals that recipients of federal funds are forbidden from withholding from handicapped citizens any benefit or service ordinarily provided to persons without handicaps. The notice itself, issued about three weeks later, reminded hospitals that such violations could result in termination of federal funding.

The most recent rules, therefore, are just one more step to a process that began last year.

In Congress, meanwhile, there have been several more proposals to deal with the issue. A bipartisan group in the House introduced legislation last year which, if it had passed, would have permitted federal officials to intervene directly when food or treatment is being denied. The bill's chief sponsor, Rep. John N. Erlenborn (R-Ill.), said the measure was needed because current law only permits a cut off of federal funds after the fact, too late to save the infant's life.

Another proposal, approved by a House subcommittee earlier this year, would expand the definition of child neglect to include denial of food or medical care to children born with life-threatening defects.

Pro-life groups have argued that the infanticide issue can be addressed on many different levels. At one level it is a civil rights issue since denial of treatment is discrimination against the handicapped. On another level it is a child abuse issue since

government has as one of its duties the protection of defenseless children even when threatened by their parents.

But it is also a medical-moral issue since it raises questions of the extent to which doctors must go to prolong life. Even here, though, pro-life groups say that there are clear distinctions.

"No one is suggesting that extraordinary medical means be employed when the prognosis for a child's recovery is very poor and medical intervention would only prolong the dying process," said Dr. John C. Wilkie, president of the National Right to Life Committee. The new rules, he said, deal with quite a different issue: the denial of customary medical care simply because a newborn "doesn't measure up to the parents' standards."

Finally, according to the pro-life groups, infanticide is an abortion issue.

In testimony submitted last year to a House subcommittee, Father Edward M. Bryce, director of the U.S. bishops' Office for Pro-Life Activities, said that the Supreme Court's abortion decisions "have had a devastating effect on parents' and physicians' attitudes toward children in general and handicapped children in particular." Until those decisions are reversed, he said, "humane public policy with respect to handicapped children will not be complete."

Barton attends national meeting for Propagation of Faith

Father James Barton, Director of the Society for the Propagation of the Faith in the Archdiocese of Indianapolis, attended the recent meeting of Diocesan Directors in San Francisco, March 7-9.

The keynote address for the meeting was delivered by Sulpician Father Anthony F. Lobo, Director of Formation for the Society of St. Sulpice. Father Lobo, a native of Pakistan, offered some reflections on "the history of the missionary endeavor of the Church—its magnificent but less than perfect past, and also its mandate for the future." Drawing on his personal experience of growing up a Catholic in predominantly Islamic Pakistan, he touched on the problems created by an older understanding of mission—one that involved bringing a "transplanted European Church" into widely varying nations and cultures. Father Lobo then turned to the question of how today's Church can answer the "call to serve all human beings and lead them to salvation" while still respecting cultural differences.

"What we need now," said Father Lobo, "is a renewal which will bring us back to the Pilgrim Church's ingrained eagerness to spread the Name of Jesus everywhere." He then went on to discuss this need in relation to three "areas for re-examination"—Church, Mission and Service—and concluded by saying that the "main task" of the Propagation of the Faith "is a rededication to the formation of . . . mission consciousness at all levels."

Other presentations provided further insights on the theology of mission; advice on mission education programs; and reports on

the support given to the Propagation of the Faith during 1982.

The National Director, Monsignor William J. McCormack, presented an overview of the Society's activities during the past year. He went on to note "the tremendous growth of the Church" in mission countries, and the increasing importance of the Propagation of the Faith's direct aid to the young churches in some of the world's most troubled areas. "The Church in the developing world today," Monsignor McCormack said, "is truly living the Paschal Mystery—the suffering, the death and the Resurrection."

Recalling that Pope John Paul II has called the Propagation of the Faith "the living expression of the missionary conscience of the Church," Monsignor McCormack urged the Directors to consider the seriousness of their role, which was dealt with at length in a paper distributed for discussion at the meeting. "The missions are everybody's concern," he said, and the principal aim of the Propagation of the Faith is "the promotion of a universal missionary spirit in the hearts of the people of God."

Each diocese in the United States has a local Director, responsible for promoting the Propagation of the Faith's dual purpose: to heighten mission awareness among Catholics, especially adults and young adults, and to encourage spiritual and material support for the young Churches in the poorest parts of the world. The Directors gather annually for prayer, review and renewal, so they may pursue more effectively the goals of the Propagation of the Faith.

Hunger rally demonstrates 'good spirit'

"There was good spirit among us," stated Paul McClure, executive director of the Church Federation, describing a recent hunger rally and information meeting held at the Interchurch Center for the annual CROP Hunger Walk, scheduled for Saturday, April 23.

CROP is the name given to local community efforts at hunger education and fund raising for Church World Service, the relief and development agency of more than 30 religious denominations in the United States.

Many denominations had members in attendance at this meeting. Presentations were made by several individuals, one of whom was

Joe Smith of the St. Vincent de Paul Society, on how people locally can benefit from CROP.

According to McClure, 25 percent of the funds collected from the CROP Walk will remain in Indianapolis. Some local groups to receive funds include Gleaners Food Bank, Food Pantries and St. Vincent de Paul Society.

The goal for this year's walk is \$30,000, and it is hoped that 750 walkers will participate. Donors are encouraged to pledge at least a dollar per mile, but any amount is always welcome. Persons wishing to walk or pledge money should contact the walk coordinator, Roger Heimer at 923-2938.

POINT OF VIEW

Martin Luther King's work left unfinished

April 4 is the 15th anniversary of the martyrdom of Dr. Martin Luther King, Jr., killed by an assassin's bullet as he stood on the balcony of the Lorraine Motel in downtown Memphis.

We still have much to learn from King's movement: first for the civil rights of black Americans, then for the human rights of all Americans.

During those turbulent times of Martin Luther King's campaigns of nonviolent direct action, Americans struggled with each other. It was as though King was again bringing to reality the words of Jesus: "I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. A man's enemies will be those of his own household." (Matt. 10: 35-36)

But King's goal was not turmoil, it was

peace. It was the peace not of ease and comfort, but of human dignity and mutual respect. It was the peace of liberty and justice for all.

His vision was grand. His vision was also realistic. He saw that peace means not just healing human wounds, but changing social structures. He looked beyond the Good Samaritan to what he called the Jericho Road Improvement Association. "It is not enough to aid a wounded man on the Jericho Road; it is also important to change the conditions which make robbery possible."

Although King is gone, his spirit remains. His work, unfinished, is our responsibility. To carry it on, we need help—all the help we can get. We go into the struggle aided by what St. Paul called "the armor of God . . . Take the helmet of salvation and the sword of the Spirit, which is the word of God." (Eph. 6:13, 17)

The Peacemaker's sword is the word of God. Armed with this sword, and no other, we plunge into the struggle.

We face the world of injustice, of violence, of threat of nuclear annihilation realistically, we face it head on. We're not happy with what we see. As Father Edward Schillebeeckx has written, "The peace of God consists, under the present circumstances, in an inward discontent, in a prophetic protest against the situation as it is, which is precisely not right the way it is."

So we try to make it right. We enter into what Martin Luther King called "the long and bitter—but beautiful—struggle for a new world." And we enter this struggle non-violently—armed only with our peacemaker's sword.

(Dr. Gerard Vanderhaar, author of "Christians and Nonviolence in the Nuclear Age," is professor of religion and peace studies at Christians Brothers College, Memphis, Tennessee. He is a member of the Executive Council of Pax Christi USA.)

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LIVING THE QUESTIONS

ABC offers 'fascinating' look at Pope John Paul II

by Fr. THOMAS C. WIDNER

A delightful new program will air Easter Sunday on ABC affiliates throughout the archdiocese (Channel 6 in Indianapolis) from 7 to 8 p.m. Called "The Pope and His Vatican" the program is the result of ABC's year long effort to film the pontiff at work both in the Vatican and outside it. I was warmed by the program as well as entertained and delighted.

Half of the program follows Pope John Paul through an ordinary day. The other half is a kind of summary of the church as affected by this man and this man as affected by the church. We see, for example, the pope at his daily Mass in his private chapel. Each day he invites a small group to celebrate Mass with him. On this particular day in the film it was a group of Irish priests.

Later one sees the pope at a working breakfast—this time with Cardinal Krol. John Paul's work day then begins with three hours of reading and writing. This is followed by the first of what may be several public meetings in the day. Then there is some private time for lunch and relaxation. Then more public meetings. In late afternoon he meets with his advisors.

I found the program fascinating because I had no idea



what the pope's daily schedule is actually like. It was likewise fascinating to see this man in operation. He is portrayed as not being controlled by any individual or group. He seems to set his own pace and both worry and cause frustration for those around him.

The greatest contrast between Pope John Paul and those around him though was seen in clips of him rushing into crowds while bishops and priests are off to the side looking amazed as though they don't understand how he can allow himself to mingle so freely. Many of them looked quite stuffy while the pope's energy overshadowed them. One finishes this program feeling good as Pope John Paul. Whatever issues one might want to take up with him, one must acknowledge the dynamism of his person. In the most official situations, he seems quite uninterested in being official. Indeed, he appears to enjoy the camera as he hurries along through the crowds.

The television reviewer for the United States Catholic Conference criticized the program recently for what he termed the "sketchiness" of the second half as well as for "pedestrian" conclusions made in the program. Well, probably so, but the program at no point claimed to be an in-depth study of papal procedures. It was no more than it said it was going to be—an overview of a day in the life of the pope and the church itself. The program is called "The Pope and His Vatican." It lasts only 60 minutes and could hardly do more.

In the second half viewers are shown the process by which

bishops are selected as well as the process for the canonization of a saint. The work of Cardinal Casaroli plays an important part here, especially in the former. Nothing appears as surreptitious but the heavy bureaucracy of the Vatican is evident.

Nevertheless, the most appealing part of the program is the energetic pope. "He lives what he says," one commentator states on the program, "and he says what he lives." The criticism that the pope works crowds much like a politician is addressed and quite frankly, the pope is definitely a politician. All his youthful skills as an actor show through. He obviously enjoys people and he enjoys acting up.

In other words, insofar as it is possible for the human side of a pope to show through, it shows through. A friend of mine who worked in the Vatican once told me that the first time he had ever seen the pope being brought in on the chair into the large audience hall, he wasn't sure if it was a real person or a puppet. Because the pope is constantly meeting the public, it sometimes seems as if less than a real human being is visible. He passes so quickly by.

But "The Pope and His Vatican" makes him quite real. And one cannot but feel for the man who has so much to deal with. It's the kind of job people say they wouldn't want for a million dollars. It's also the kind of job which arouses sympathy for the person who has it.

Watch the program if you can. I recommend it with no reservations.

Effects of newly revised code not immediately apparent

Interpretation and study of canon law will probably come from various sources

by JERRY FILTEAU
(Last of ten articles)

Will it be another 65 years before the general church law is revised again? Does the new Code of Canon Law mark an end of the era of church reform following the Second Vatican Council, or is it merely another step along the path? How will the new code affect the pace or direction of reform? More basically, how will this new body of law interact with the living church, affecting it and being affected by it?

First, there is certain to be a period of a few years in which interpretations of what the code actually means are sorted out. Just as special pontifical commission was established to provide authentic interpretation of the old code shortly after it was issued in 1917, so it is almost certain that Pope John Paul II will establish a similar commission for the new code. Its interpretations would be official and binding.

At a less official level, scholarly studies, seminars, workshops, and other forms of exchange of theory and experience will help develop consensus and refined understandings of the new law. The Canon Law Society of America has decided to form an advisory committee to give non-official but expert legal assistance in resolving practical questions that arise from the new code.

Secondly, as with the 1917 code, specific laws in the new code can be suppressed, changed, superseded or dispensed with by papal decree.

FOR APPROPRIATE pastoral reasons individual bishops may dispense with observance of the general law in individual cases (although the likelihood of this is greatly decreased under the new code simply because the new code leaves so much more to particular legislation in the first place).

If a particular law causes severe difficulty in some nation or region of the world, the bishops of that area may seek an indulgent (permission) to be freed from observing it. For example, some Americans are worried about a new law in the code that says theology teachers

in Catholic universities ought to have an ecclesiastical mandate to teach. Depending on how it is interpreted, they fear it could threaten the civil accreditation and public aid to U.S. Catholic colleges. One possible recourse in that event would be to seek an exemption from that law in the U.S. church.

The legislation of the 1917 code, issued at a time of relatively slow change in the world and even slower change in the church, had rather few general modifications in the first 40 years or so of its existence, but it was changed rapidly and substantially in the 1960s and 70s in the wake of the Second Vatican Council. Although the rapid, at times breathtaking pace of postconciliar institutional reform in the church has already slowed down and will almost certainly remain slower after enactment of the new code, scarcely anyone expects the new code to have the almost engraved-in-stone character of the 1917 code when it was enacted.

FOR ONE THING, it is generally acknowledged that the new code comes into being at a time when the church is still in a transitional stage. Beyond the sociological fact that major institutional reforms of Vatican II are still in rough form and need more than two decades to be refined and to take root fully, there is the deeper theological principle—practically unheard of in 1917 but now virtually unquestioned—that the church as an institution is "semper reformanda," always in need of reform.

Even Pope John Paul II, despite his wide reputation as a conservative, in four years as pope has made a number of creative uses of new institutional structures in the church. He has given new prominence to the College of Cardinals, restoring to the college as a whole a more integral role as papal advisers on major matters of church administration and policy. He called the Dutch synod, the first particular synod of its kind. He neatly by-passed legal problems to return the Ukrainian Church in diaspora to a form of synodal rule and hierarchical continuity in conformity with its

ecclesial tradition. On his election he indicated that he wanted to strengthen the role of the world Synod of Bishops. He upgraded the Vatican's department on family life and had indicated plans to make other changes in the church's central administration.

The new Code of Canon Law is intentionally flexible and leaves legislation on many things to particular law, so that many of the institutional changes still to come need not affect the code directly. They will take place outside or alongside the code. Nevertheless, almost certainly some changes will be made that directly suspend, alter or nullify laws in the code.

The new code will set relatively permanent laws and patterns, and the decisions of its drafters on controverted issues reflect affirmations of official positions—lessening hopes people may have had for change in those areas in the near future.

Yet, because of the generally more rapid pace of institutional change today, because of the still-transitional situation of the post-conciliar church, and because of a different attitude in the church toward the changeableness of its laws, the legislation of the new code as a whole is likely to undergo more extensive modifications in the next two or three decades than the 1917 code did in its first three or four decades of existence.

It enters into church life as a framework of law that is workable and in many ways satisfactory and lasting, but not etched in stone.

A third notable point about the future of the new code—and by far its most important aspect for its impact on Catholic Church life through the rest of the 1980s, and very likely beyond—is the opportunity it provides for local church policy, legislation and adaptation. The new code represents a major shift in focus, from Rome to the basic community of the local church headed by the bishop.

One of Canada's most noted canon lawyers, Oblate Father Francis Morrisey of St. Paul University in Ottawa, addressed that issue in a

major speech at the 1981 joint convention of the Canon Law Society of America and the Canadian Canon Law Society.

While noting the major importance of particular legislation in church life when the new code is adopted, he also warned sharply against "jumping the gun" by legislating too quickly or extensively.

"Each episcopal conference," he said, "will have to see to it that steps are taken to implement the legislation gradually and intelligently. Our efforts for the next few years should be centered almost exclusively on preparing the decisions that episcopal conferences will have to make.

"Once a general overall policy has been agreed upon, only then will it be time to turn toward ecclesiastical provinces and particular dioceses for councils and synods. The attempt to implement too much too quickly might have the same consequences as did the piecemeal implementation of the conciliar decrees and the postconciliar liturgical 'changes' with little preparation on the part of the clergy or laity for the reception of such innovations."

Father Morrisey cautioned against impatience, saying it is unreasonable "to expect the new code to exert any manifest and direct influence on the life and thinking of the members of the church as a whole for at least a generation."

"We are still in a period of shifting values in the church," he added, "as we continue to move from a church centered on hierarchy to one founded on communion, from a church of uniformity to a church of unity in pluralism, from a church identified with structures to a church centered on the human person and his dignity as an adopted child of God."

Referring to the opportunities the new code presents for revitalization of the church, but also to the time and preparation needed for that to take real root in the life of the church, Father Morrisey commented, "Our role simply might be that of being a bridge over which others will walk."

TO THE EDITOR

Treasuring our country's heritage

David Mason's "Point of View" (March 18) defies belief in a country that so treasures its heritage of freedom.

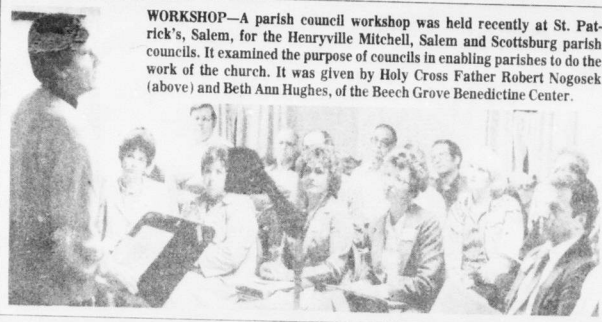
Mr. Mason, an assistant political science professor at Butler, intimates that anything is better than death, even capitulation to a totalitarian power. To those of you who lost relatives serving with the American military on foreign shores, sorry. Their sacrifice was a silly waste. Surely they weren't given a Christian burial. And I'm sure the French, Italians, Danes, and British will agree.

Mr. Mason points out that the Soviets aren't really that bad. After all, they have full employment. (He said that.) Never mind that Stalin murdered 15 to 20 million of his own people to consolidate Soviet political power. (Stalin really understood political science.) Hitler was a mugger by comparison. Please,

Mr. Mason, don't try to compare the Soviets favorably to America. Yes, we went overseas, fought and won in World Wars I and II, but we didn't stay, unlike the Soviets.

The point Mr. Mason tries to make is that death is to be feared above all. Nuclear war would kill too many people. What about the bubonic plague? It took one-third of the world. God cleaned the slate once with the Great Flood. Mankind survived. The Church teaches that we should celebrate death in Christ. It's our whole reason for living. Hiroshima and Nagasaki are bustling cities today. I guess death can really prey on idle minds. I suggest Mr. Mason read "Why We Were in Viet Nam" by Norman Podhoretz (Simon and Schuster) to get another perspective on that conflict.

And please, don't drop the Jesus angle all over the war issue. He got pretty physical



WORKSHOP—A parish council workshop was held recently at St. Patrick's, Salem, for the Henryville Mitchell, Salem and Scottsburg parish councils. It examined the purpose of councils in enabling parishes to do the work of the church. It was given by Holy Cross Father Robert Nogosek (above) and Beth Ann Hughes, of the Beech Grove Benedictine Center.

ruining the money changers out of the Temple. I don't believe Jesus was as mellow yellow as the pacifists would have us believe. And He wasn't so high on the institutional profs of His day, either.

Those of the cowardly persuasion might ponder these words of English philosopher John Stuart Mill during their morning whipping: "War is an ugly thing, but not the ugliest of things; the decayed and degraded state of

moral and patriotic feeling which thinks that nothing is worth war is much worse. A man who has nothing for which he is willing to fight; nothing he cares about more than his own personal safety, is a miserable creature who has no chance of being free, unless made and kept so by the exertions of better men than himself."

John M. Jaffe

Indianapolis

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Corrects column about Bishop Brute

I enjoyed your column in the March 18 issue concerning Bishop Brute but I want to make a correction. Brute was not at St. Mary's in Baltimore when he was named the first bishop of Vincennes. Rather, he was at Mount St. Mary's in Emmitsburg, Md.

When Brute arrived in Baltimore in 1810, he taught at St. Mary's for two years and then went to Mount St. Mary's in 1812. He returned to Baltimore in 1815 after being named president of St. Mary's College. In 1818 Brute then went back to Emmitsburg where he remained until being named bishop of Vincennes in 1834.

Both St. Mary's and Mount St. Mary's were run by the Society of St. Sulpice of which Brute was a member. In 1826 the Sulpicians gave up control of Mount St. Mary's although Brute never resigned from the Society. Both seminaries are still in operation with St. Mary's in Baltimore continuing to be run by the Sulpicians as a theological school and Mount St. Mary's in Emmitsburg being run by the Archdiocese of Baltimore as a seminary college.

I noted with interest your story about Brute's travels around the Vincennes diocese. There is another interesting story about him while he was at Emmitsburg. Brute had a very large library of theological books, many of

which are preserved at the Brute Library in Vincennes, and he was often called upon by the Archbishop of Baltimore, Francis Patrick Kenrick, for answers to questions.

Well, the story goes that Brute would receive a request for information and then set off on foot for Baltimore with the book under his arm. It is a 50 mile walk and Brute would show up at the Archbishop's residence with the answer, stay a short time and then walk back. How true all of this is I don't know but there seems to be some truth in it.

Another story about Brute concerns his time in France as a seminarian. The story goes that a former fellow medical student named Collin had been arrested for treating one of the conspirators who had attempted to kill Napoleon in 1800. Brute, who was a seminarian, served as master of ceremonies in the chapel where Napoleon attended Mass. Supposedly while Napoleon was leaving one day Brute attempted to drop a note at his feet which appealed for the release of Collin, but he failed to attract Napoleon's attention.

I'm sure there is much fact and fiction in all of these stories but they are interesting nonetheless.

Michael Widner
Second Theology
St. Mary's Seminary

Baltimore, Md.

Calls for a balance of power

In the March 18 issue, David Mason ("What About the Russians?") compares the Soviet Union and communism very favorably with the United States.

It makes me wonder why they make it so difficult for their citizens to leave. Why did East Berlin have to build a wall to keep people from escaping? And why, to this day, do thousands of people risk their very lives to come to the United States? If people are that desperate to get into Russia, they certainly have kept it a well-guarded secret.

He says that at least the Soviet Union delivers full employment. He fails to mention that membership in and loyalty to the Communist Party are the criteria for good jobs and a good education. I dare say that he himself would not last very long as a professor or a writer in Russia, if he wrote similarly of Russia as he does of the United States.

Considering that his article is appearing in a religious newspaper, it also seems strange that he fails to mention the lack of religious freedom in Russia.

Mr. Mason, since you seem to see no real advantage to living in the United States, why not consider exchanging places with someone

living under communist rule—someone who would appreciate being an American?

I realize that nuclear war is the real topic of your article, and I agree that nuclear war would be a total horror. But living under communism would not be acceptable to me, and a balance of power seems the only alternative.

Indianapolis

Janet T. Homan

Recalls memories

I so enjoyed the article entitled "Parents Not Accountable For All Children's Actions," which appeared in the March 18 edition.

The article brought back many fond memories of times since forgotten . . . the old neighborhood; the backyard weiner roasts; and the unshaken presence of familial ties.

I will forever respect, protect, but not necessarily understand childhood fantasies.

I can attest to the author's improved dress code. You see, the crumbum is my brother.

Maureen McDowell Broadbuss
Indianapolis

THE BIG IRA difference

You've heard about the advantages of an Individual Retirement Account and now you can be financially secure but—have you taken a good look at the difference it makes in today's taxes. Compare your situation to this example.

NET TAXABLE INCOME	\$24,000	TAXES DUE	\$3,993
DEPOSIT IN IRA	\$ 2,000		
TAXABLE INCOME	\$22,000	TAXES DUE	\$3,393
		<i>difference</i>	\$ 500

The difference in this example is \$500 fewer dollars for your 1982 taxes. Your situation could be more or less, according to your taxable income. You have until April 15, 1983 to open an IRA at Railroadmen's and declare it on your 1982 Federal Tax form.

* Figured on a married couple filing jointly and a maximum deposit of \$2,000 in an IRA. Taxes are due in the year in which you withdraw your funds. You may begin as early as age 59½, but must begin at age 70½. There is a substantial tax and interest penalty for early withdrawal.

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CORNUCOPIA

Spring signals us sale time is not far off

by CYNTHIA DEWES

For lo, the winter is past, the rain is over, the flowers spring up and the voice of the turtle is heard in our land. But it's not the birdie we're hearing, it's the auctioneer. The flea market/rummage/garage sale/boom is on.

Creative advertising becomes the hallmark of the trash-to-treasure madness we encounter every spring. Newspaper advertisements promise ten-family sales, moving out of state sales, estate auctions, community flea markets. A long-distance moving company offers professionally painted, free garage sale signs to customers using their service.



When I was young, you wore out or used up your possessions, and when you were finished, so were they. But if the remote possibility occurred that there was still some life in them, there was always a grateful poor relation somewhere to bestow them on. Recycling then was not a way to earn money or help the ecology, but a way of life. Today's leftovers were tomorrow's substance.

Not so today. In our affluent society built on unnatural fibres, synthetic materials and processed everything, nothing wears out. We can't break some of the things we own. We aren't even sure what some of them are.

One person's throwaway is another's bargain find, a truism which is the basis of the garage sale philosophy. But when you get right down to it, the bottom line is junk. We once owned an unused backpacker's "fanny pack" for several years before a delighted buyer plunked five dollars down for it without batting an eye. Things I have been actually ashamed to put out for sale have been snapped up immediately at good prices.

Of course there is one very logical, cyclical aspect to rummage selling. When the kids are grown, or well on the way up, we no longer need all their little clothes and toys and equipment.

Another family is thrilled to outfit their new sprouts with our castoffs. Grandparents can (and do) get into the act. For \$20 they can buy entire infant wardrobes up to age two, freeing themselves to spend an equal amount on that special christening suit or dress.

Rummage sales for charity are part of our national folklore (re-read "Pollyanna" for evidence). Customers expect honesty and fair pricing at a charity sale, and usually get it. "Caveat emptor" is put aside in a good-natured transaction where both sides win.

Much of my wardrobe over the years has come from such sales (and even received compliments), and the drinking glasses we've used for 20 years were never bought at retail price. My sons have scrounged wonderful New Wave suits for dress-up dances, we've enjoyed books and records long unavailable from other sources, and my mother's ancient power mixer was even resurrected for use by a rummage sale "find."

The chain goes like this: a) we buy or are given something; b) we use it until we no longer need or want it; c) we sell it at a garage sale (or donate it to the charity sale); d) the customer uses it and the whole thing begins again.

There is only one nagging worry remaining in this wonderful mercantile arrangement: who gets to wear/use the real dregs of the system? What apocryphal Poor Person want to wear a tacky, unfashionable, garish outfit any more than I do? Or read fifty-year-old encyclopedias? Hmmm. Guess I'll have to look for the answer in my used book sale psychology collection. The Depression Syndrome lives!

check it out...

✓ Missionary Sister Demetria Smith, daughter of Mr. and Mrs. Archie J. Smith of Cathedral parish, has been appointed Mission Animator and Vocation Director of the U.S. Province of her congregation, the Missionary Sisters of Our Lady of Africa. The Missionary Sisters order, based in Frescati, Italy, includes over 1,700 sisters of 20 nationalities who work in 17 African countries. Sister Demetria will be based in Washington, D.C. for three years.

✓ The annual Secina Booster Club Dinner Dance, "April Showers," will be held Saturday, April 16 beginning at 6:30 p.m. in the cafeteria. Tickets are \$18 per couple or \$9 for singles. Phone 356-6377 for information. Reservation deadline is April 10.

✓ A special Scholarship Benefit—Tribute to Providence Sister Jeanne Knoerle will be held at St. Mary-of-the-Woods College on Friday, May 6. Individual and group tickets will be available for the 7:30 p.m. event. Formal invitations have been sent to trustees, as well as to educational, religious and civic leaders, alumnae and friends.

✓ Gwendolyn Weber is now Director of the Holy Trinity Adult Day Care Center located at 907 N. Holmes Ave. A graduate of St. Mary-of-the-Woods College, Weber was director of a Salvation Army Adult Day Care Center in Cincinnati and is a former teacher and social caseworker.

✓ Newly elected officers of the Secina Alumni Association for 1983-84 are: Sam Jacobs '67, president; Judy Felts '57, vice president; Harry Dearing '68, treasurer; and Bob Huser '70, secretary.

✓ Mrs. John Thompson, president of the Auxiliary to the Juvenile Center which aids children in trouble with the law, announces a luncheon/style show to benefit the Center on Saturday, April 16. The event begins at 11:30 a.m. in the Murat Shrine Club, 520 N. New

Jersey St. Tickets are \$12 and reservation deadline is April 12. Call 251-7920 for information.

✓ The fourth quarterly meeting of the Archdiocesan Council of Catholic Women (ACCW) will be held Wednesday, April 13 at the Catholic Center, 1400 N. Meridian St. Send \$4 reservation fee, which includes lunch, before April 8 to Mrs. John Koukel, 5318 Thornleigh Dr., Indianapolis, IN 46226 or Mrs. Margaret Lawley, 1107 N. DeQuincy, Indianapolis, IN 46201. The ACCW meeting will feature the installation of new officers, including: Mrs. John Kremer, president; Mrs. John Kinker, vice-president; Mrs. Bruno Iacoli, recording secretary; Mrs. A.B. Haggard, treasurer; and Mrs. Richard Wagner, corresponding secretary.

✓ Dr. Thomas P. Carney, chairman of the Board of Trustees of the University of Notre Dame, will be principal speaker at the Notre Dame Club's annual Universal Notre Dame Night celebration on Friday, April 22 at the Indianapolis Athletic Club. Dr. Carney, class of '37, is chairman of the Metatech Corporation and formerly was a vice president of Eli Lilly and Company. Call Michael Browning at 848-4313 for reservations.

✓ The Indiana portion of the March of Dimes WalkAmerica to eliminate birth defects will be held Sunday, April 24 beginning at 9 a.m. at AFNB on Monument Circle. Registration forms for the 25 kilometer walk are available at Zayre stores, AFNB branches, Allstate offices and on request by calling 924-9640.

✓ The Indianapolis Peace Center, Room 205, 3808 N. Meridian St., serves persons who are concerned about peace issues by preparing a newsletter, maintaining a community calendar of peace-related events, and offering a resource library, lists of speakers and other referrals. Call 924-1553 Tuesday through Friday, 12 noon to 6 p.m., and on Saturdays from 9 a.m. to 12 noon. Volunteers and donations are welcome.

✓ Father Paul Thomas, pastor of St. Catherine Church, Mount Union, PA, is offering a free inspirational booklet entitled "My Ticket to Heaven" by sending a self-addressed, 6½ inch envelope to: St. Catherine Church, 205 W. Market St., Mount Union, PA 17066. Priests and others wishing bulk orders specify number desired.

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Archbishop
O'Meara's Schedule

Week of April 3

SUNDAY, April 3—Easter Sunrise Services, SS. Peter and Paul Cathedral, 6:00 a.m.

MONDAY, April 4—AAA '83 Workshop, Indianapolis South and East Deaneries, Roncalli High School, 6:00 p.m.

TUESDAY, April 5—Mass for Senior Citizens, Little Flower Church, 11:00 a.m. followed with lunch at Secina High School.

WEDNESDAY, April 6—Annual Meeting of National Council and Board of Directors of the Society for the Propagation of the Faith, New York City.

THURSDAY, April 7—Confirmation, St. Luke Parish, Mass at 7:30 p.m. followed with a reception.

FRIDAY, April 8—AAA '83 Workshop, Indianapolis North and West Deaneries, Chataway High School, 6:00 p.m.

SATURDAY, April 9—Confirmation at Holy Guardian Angels Parish, Cedar Grove, Mass at 2:00 p.m. followed with a reception. Confirmation at Holy Family Parish, Oldenburg, Mass at 7:30 p.m. followed with a reception.

FAMILY TALK

Interracial marriage difficult

by Dr. JAMES and MARY KENNY

Dear Mary: I am a white, 19-year-old college student who has been dating a Chinese girl. My parents say if this relationship leads to marriage, then I would be condemning my children to a life of suffering.

I think this is a great sin for my parents and their generation. I make this generalization because the only people who have given me any problem have been people over 30. The general opinion of my uncles, aunts and parents' friends is that any "mixed" marriage is doomed to hardships most people could not handle.

What is the church's position? I am hopeful for the future, but fearful of the past.

Answer: You are right that the world is changing. While prejudice still exists, in recent decades progress has been made toward better relationships among individuals of all races.

You are apt to be fooled and hurt, however, if you adopt the strict guideline: Under 30s are not prejudiced; over 30s are.

We recently published columns stating that

interracial marriage is not and never has been morally wrong. The wrong lies with those who out of prejudice withdraw love and support, making the marriage extremely difficult.

Those columns provoked many hate letters condemning us and our position. However, we also got support mail. Best of all we received personal testimony from persons living in interracial marriages and interracial families:

Dear Kennys: I have had an interracial marriage and a happy one for the last 27 years with two wonderful children.

Like any marriage it has not always been easy. There have always been stares and gossip.

Our parents accepted us. Not that they liked it, as 27 years ago race mixing was not as common as today. Good friends stayed our friends. The ones that didn't we didn't want or need.

The reader who wrote, "an interracial marriage is doomed from the beginning by society" doesn't know what he or she is talking about.

Marriage is sharing your life with another

person, not the color of your skin. (Massachusetts)

Dear Kennys: I am part of an interracial marriage. I love my wife as much or more than the first day we met. We have three very beautiful children who are proud of both their native heritages. They love their grandparents on both sides and never distinguish between them by color or nationality. They have the privilege of choosing from either country when they celebrate Heritage Day.

We had the happy experience of being supported by our families and friends throughout our courtship and throughout our

almost 10 years of happy marriage. (British Columbia)

Dear Kennys: I am a product of a mixed racial and mixed religious marriage. My father was a Baptist and my mother is still a Catholic.

I grew up in a home filled with love, tolerance and much honesty. There were times when people wouldn't talk to me or mocked me because they saw my exterior before getting to know my interior. I learned because of what my parents taught me to always believe in myself, to be tolerant of others and, most important, to love God. No union of two human beings regardless of race or religion is ever perfect because human beings are not, but I know a house full of trust, love and respect bears good fruit; consider me one, but hardly the exception. (Kentucky)

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

NOTES ON BLACK HISTORY

Bethune was controversial and a symbol of black aspiration

by VIRGIL R. MADDEN

Mary McLeod Bethune, the Afro-American New Deal administrator of National Youth Administration, president and founder of the National Council of Negro Women and general developer of Bethune Cookman College, was a controversial figure among her colleagues. The NAACP and the Urban League felt she was reluctant in many instances to challenge the Roosevelt for a desegregated society. Bethune was to many, as Booker T. Washington had been, a Janus-face with a public position to bi-racial and white groups that differed from her private one.

In her public reference to blacks, Bethune termed blacks as "darkies." However, when a complete study on her reports to a national advisory committee was made she explicitly advocated a program centered in equitable representation of blacks in every level of the National Youth Administration's administration.

She stood firm that National Youth Administration national officials override the southern branch and insisted upon increasing the number of black National Youth Administration officials at all levels. In a summation of the study of Bethune, the value of her tenure as National Youth Administration Director of Negro Affairs was her unyielding demand, especially in her private contacts with colleagues, upon an absolutely co-equal, albeit often separate, consideration of blacks.

This was well proven in her document entitled "Relation of the Division of Negro Affairs to the General Program of the National Youth Association," which called for the division to exercise authority over national Negro affairs along functional, rather than geographical lines of administration.

Mary McLeod Bethune was a symbol of the Negro's aspiration and a sincere worker for Negro advancement.

On May 17, 1954, the United States Supreme Court proclaimed segregation in public schools unconstitutional. This announcement was in

part due to the efforts of the NAACP and its "social engineer" Charles H. Houston. Although he died before the decision was announced, it was a fulfillment of his dream, using the law as a changing tool for blacks.

Charles Houston, an Amherst College and Harvard graduate, took a professorship at Howard University Law School. Being a part-time law school, authorities argued that such schools did not measure up and the American Bar Association excluded black lawyers and set standards that Howard could not meet.

In 1929, Houston replaced the last of the white deans and embarked upon upgrading the school to meet the Association of American Law School's requirements. With aid from the Laura Spelman Rockefeller memorial, Houston pointed out the shortage of black lawyers in constitutional law. Houston then convinced President Mordecai Johnson that Howard should offer a fully accredited program, with civil rights litigation training being of vital importance.

Under Houston's deanship, the school became fully accredited by both the American Bar Association and Association of American Law Schools. "Howard University School of Law is performing an indispensable social function," he said. He stressed the training of black lawyers to be "prepared to anticipate, guide and interpret his group's advancement."

Houston wrote "the course of change is . . . orderly, with a minimum of human loss and suffering. At the same time it should articulate the demands and expectations of the weak and oppressed."

Being a counselor, Houston's social engineering made him a leading activist on voting rights, equal protection laws, lynching and other civil rights issues, as well as being a "Scottsboro Boys" marcher. Perhaps his most widespread contribution to society was his litigation in education, labor and housing.

Charles Houston offered his talents not only in education as an administrator, but also in the NAACP. Becoming its first permanent salaried legal counsel, starting the first branch in 1935, Houston chose cases for litigation that would advance the total cause of the NAACP.



WHAT'S YOUR LENTEN WISH?

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

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James D. Barton
Archdiocesan Director

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John Paul II inaugurates Holy Year (from 1)

prayer, his head bowed low symbolizing his recognition of himself as a sinner.

During the homily at the Mass which followed, the pope discussed the need to overcome sin.

"Help us to conquer our indifference and our sloth," the pontiff prayed. "Give us a sense of sin."

He told the 20,000 participants in the basilica, and a four-continent television audience of 1 billion that the modern world "sees justice and peace on the horizon of its desires, and yet yields ever more room to sin and lives day after day, in the midst of mounting tensions and threats, and seems to be travelling in a direction perilous for all."

"Do not permit the work of destruction that threatens humanity today," the pope prayed.

Woven throughout was a plea for Christians to be conscious of the good that is within them and the resources available from God.

"We wish the church to be particularly conscious," said the pope, "of the fact that the redemption endures in her as a gift of her divine spouse."

"We wish her to be particularly sensitive to this gift, more deeply than usual, open and ready to accept this gift," he continued.

"We wish her," the pontiff added, "to be converted and to believe in the Gospel with a greater joy than usual."

The Palm Sunday ceremony contrasted with the one opening the Holy Year. Instead of taking place within the largest Catholic church in the world, it took place in the vast square outside. The pope first blessed palm and olive branches in front of an ancient Egyptian obelisk in the square's center and then celebrated Mass on the steps of the basilica. And whereas a steady drizzle and strong winds had kept the crowd outside St. Peter's to a modest 10,000 on March 25, Palm Sunday dawned brilliantly and a steadily warming sun bathed a huge throng.

BUT THE POPE'S theme was the same: the power of the resurrection in the life of the Christian and its ability to change the person and to change the world.

"In virtue of the paschal mystery," the pontiff observed in a brief homily following the reading of Christ's passion, "the church can repeat not only 'hosanna to the son of David' but can also proclaim that 'Jesus Christ is the Lord, to the glory of God the Father.'"

Following the Palm Sunday Mass, the pope went to his apartment window from which he greeted the steadily mounting crowd in his regular Sunday noon Angelus message.

The pontiff invited those present to share in the ceremonies of Holy Week and of the 394-day Holy Year.

He noted that participants in his weekly general audiences during the Holy Year will be able to gain the jubilee plenary indulgence under certain conditions, which the pope listed as "sacramental confession which is personal and integral, eucharistic Communion worthily received, and prayer for the intentions of the pope."



FOREIGN TRAVEL—Clad in oriental attire, Jeanette Burns, daughter of Mr. and Mrs. Richard Myers of Shelbyville, and sophomore at Ball State University, is all set for her July 22 to August 22 trip to Japan. Co-sponsored by the Labo International Exchange Foundation and the 4-H Clubs of America, there is a need for local host families for Japanese students who will arrive July 25 and return August 21. Anyone interested should call Mrs. Jan Myers at 317-392-4950 or a local cooperative extension service or 4-H representative. April 10 is the deadline for host applications, and being a 4-H member is not a requirement for hosting a student. (Photo courtesy The Shelbyville News)

The weekly audience indulgence is not the only new element in the special jubilee year, called to commemorate the 1,950th anniversary of the death and resurrection of Christ. The current Holy Year also is being celebrated throughout the world simultaneously. For the first time, Catholics will be able to participate in it and gain its indulgences by remaining in their own dioceses and participating in local events.

Bishops' pastoral finished (from 1)

did not necessarily signify that the third draft would move away from specific judgments as such, but only that it should indicate more clearly at what point different options can reflect equally moral perspectives.

On the issue of threatened first use of nuclear weapons in response to a conventional attack—a linchpin of the North Atlantic Treaty Organization's "flexible response" strategy for the defense of Western Europe—a memorandum after the Vatican meeting indicated that the third draft of the pastoral would be modified to reflect the concerns of European bishops.

The memo, drafted by Cardinal Bernardin and Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, was among documents on the meeting that were sent to the U.S. bishops in March.

"The specific concerns of the Rome meeting," the memo said, "can be met by making two points about No First Use: (1) this is a section of the pastoral where the bishops are making concrete applications of principles involving specific prudential judgments and this should be made clear; (2) there should be a recognition that the implementation of a 'No First Use' pledge will take time, cannot be done immediately and will require specific changes in NATO strategic doctrine and planning."

That language in the memo suggests that the third draft will continue to make the same basic judgment as the first and second drafts—that first use would entail risks of escalation which make it morally unacceptable as a policy. But it also suggests that language in earlier drafts recommending an immediate renunciation of any first use policy will be modified to recognize that this cannot be done immediately by NATO before it develops the

Even visually, the current Holy Year has its novelty. In previous years, the pope opened the ceremonies by striking a hammer blow to the actual bricks and concrete which had sealed the Holy Door of St. Peter's since the last Holy Year.

The door, which had been loosened beforehand, would then fall away from the pope onto a wooden platform at the touch of his hammer. But in 1975, the previous Holy Year, chunks of concrete fell on the head and shoulders of Pope Paul VI, so this year the concrete wall was removed several days beforehand, leaving only the bronze door for Pope John Paul to strike and open.

tactical means to substitute an adequate non-nuclear strategy for its current strategy.

A major problem area in the second draft of the pastoral, and one that was acknowledged as such by the drafting committee, concerned the moral argumentation about the morality of nuclear deterrence. The second draft took as its starting point Pope John Paul's June 1982 U.N. message, in which the pope said that "in current conditions, 'deterrence' based on balance, certainly not as an end in itself but as a step on the way toward a progressive disarmament, may still be judged morally acceptable."

On that issue, discussed at length in the Rome meeting, the Roach-Bernardin memo called Pope John Paul's U.N. message "absolutely necessary" to the pastoral letter. It said the third draft, however, should revise the pastoral's commentary on the message and "make it clear that it is the NCCB commentary."

The memo added that the pastoral's specific judgments on various aspects of deterrence were not discussed as such at the Vatican meeting, but they "are to be acknowledged as specific conclusions and have the moral authority appropriate to such judgments."

Questions as to precisely how such issues would be resolved in the third draft remained to be answered by the text of the draft itself. Its public release is expected several days after copies are mailed to the U.S. bishops, allowing them an opportunity to receive the document itself before news of it appears on radio and TV and in the newspapers.

When the bishops meet in Chicago May 2-3, demonstrations are planned by both supporters and opponents of the pastoral.

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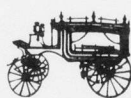
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Five northside high schools receive challenge at combined Unity Mass

by KEVIN C. McDOWELL

Students, parents, teachers and administrators of the Indianapolis northside high schools were encouraged to "challenge with love" and "respect the dignity that each person has" for "he is someone very special in God's eyes" by Father Robert Sims at the Unity Mass sponsored recently by Christ the King parish's youth group, "Communicore."

Father Sims, the director of the Archdiocesan Vocations Office, was the principal

Social Security essential, according to bishops

WASHINGTON (NC)—A panel of U.S. bishops has called Social Security "vital to the protection of human dignity" and has encouraged all Catholics to support and participate in the retirement program. In a statement issued March 24 at the conclusion of a three-day meeting of the Administrative Board of the U.S. Catholic Conference, the bishops also called on Congress to make the necessary adjustments in the Social Security system to ensure its continued stability. The bishops, who noted that the support of U.S. bishops for a retirement and disability insurance system dates back to 1919, said such a system is "a right that is essential for the effective human development of a large segment" of the population. The statement urges that "in the common good" all clergy and Religious join Social Security.

celebrant and homilist at the Mass, which called for unity among the three northside Catholic schools, along with North Central and Broad Ripple High Schools. Concelebrants included Father Bernard Knoth, principal of Brebeuf High School; Father Ed Dhondt, Cathedral; Fathers Patrick Doyle and William Turner, Chatard; Father Ed Cincoski, Brebeuf; and Father John Buckel, associate pastor of Christ the King. Mr. Stephen Noone, Archdiocesan Director of Schools, Mr. Donald Stock, principal of Cathedral, and Mr. Lawrence Bowman, principal of Chatard, attended, as did teachers, students and parents from the five northside high schools.

Father Sims, drawing upon his experience as a deacon in Tanzania, relayed a poignant observation he received from an 11-year-old Tanzanian girl as he was about to leave that country: "There are in our world two kinds of people. First, those that are like mountains: No matter how close together they are, they are forever separated. Secondly, those who are like rivers: No matter how far apart they are, they will flow together until the sun no longer shines."

THE VOCATION director said that "what we are about is the task of flowing together. We are to be about the task of building one another up and not tearing one another down." But, he warned, it isn't easy. "You have to work at it... struggle with it."

Calling for "forgiveness and reconciliation," Father Sims asked that "we challenge with love" and "not put people in



THE UNITY OF JESUS CALLS US—Students attending a recent unity Mass for the five northside high schools clown around a bit during the reception following the Mass. Pictured, left to right, are A.J. Ratz, Kieran Tansy and Matt Considine of Cathedral, and Greg Welch, Dan Quigley and Mark Newbold of Chatard.

little boxes because they're 'brains' or 'jocks' or 'nerds' or 'Preppies' or whatever. It means as Christians, we are called to have respect for all—everyone... We need to speak out for a world that looks beyond the narrow confines of 'my school' or 'my family'... We need to work together in faculty rooms, in classrooms, in bandrooms; we need to remember that people are more important than image, competition, being 'number one.'"

Father Sims drew an analogy between the need to work for unity and a long-distance race. He once had participated in the Indianapolis 500 Mini-Marathon, a 13-mile race held annually in May. As the race started, there were people along the route encouraging the 5,000 runners without distinction. As the race

progressed, the runners had only each other from whom to draw their support. Although all were competitors, the encouragement was there.

Father Sims was involved in a duel with another runner, whom he edged out at the finish line. The losing runner smiled, congratulated Father Sims on his race, and said that he would win next year, which proved prophetic.

ALTHOUGH THE two were vying for the 2,468th place finish, Father Sims felt that he had won "because I had learned something, I experienced something about what it means to work together for a common goal." (See HIGH SCHOOLS RECEIVE on page 31)



Father Bruce Ritter

EVERY DAY IS GOOD FRIDAY

Lent—spiritual death and dying—is hard to live with.

Death and dying are a way of life on the street. Sin is an institution here. Organized sin is literally the

lifestyle of the streets—chosen only by a few, forced on many. Outside our UNDER 21 Centers, every day is Good Friday. Every day. Our Lord's passion and death is reenacted, every day. Pilates and Herods wash their hands, every day, crowds jeer and deride goodness and condemn the innocent, every day, children are scandalized and corrupted, and every day, young people by the thousands are bought and sold.

Those young people, in a way most of us will never comprehend, share in the pain, the abandonment, the loneliness, the utter desolation, the terror that was Jesus' short life and dying. They, more than any, are the poor to whom He longed to preach His good news; the outcasts and nomads with whom He was most at home. They are the very least of His brethren.

A girl said to me, "Why do you and your friends run this place? You must be very rich!" And I said, "No, I am always broke and we do it because of God and we care about you and love you." And she said, "Can I come to Church and pray with you?"

A boy (a street kid, a hustler) said to me, "Bruce give me \$10,000, you must be a millionaire to run this place." I just laughed and said I didn't have any money and he asked me where I got it and I said I asked people for it. He laughed and said unbelievably, "What do you say?" I said to him, "Well if you had money and I asked you for some of it to help a bunch of really good kids who had no place to stay,

wouldn't you give it?" And he said, "Yes" and started to cry. I think because it had been a long time since someone had called him good.

"Death and dying are a way of life on the street."

You see the goodness is all around us here, in the beautiful kids who come to us. It's not always easy to love my kids—to see goodness. Our kids at Covenant House are beautiful, but sometimes it takes just a bit of looking for. We have to hope a lot and sometimes overlook the marks that pain and cynicism leave on a child's face.

Our kids are beautiful. They wouldn't like to hear me call them that. They would snort unbelievably and say I was crazy or weird and why did I think that. And that it just wasn't true. It would also mean that I loved them and there is no way they can believe that. No way.

Like Randy, I'll never forget him. He couldn't believe it. He was afraid to. "You want me to give up something for Lent, Bruce?" He said that incredulously, almost with a sense of shock and outrage. "I have a lot of getting to do. I ain't never had anything."

"If He died for us—that was long ago and I don't believe it."

Good Friday was even less incomprehensible. "If He died for us—as you say—that was long ago and I don't believe it. He never did anything like that for me. Nobody did. Nobody does anything just to be good. You guys don't. You're getting something out of it. All your staff does. It makes you feel good to help me. That's your bag, man. Don't lay your trip on me. You need me, man! I don't need Him or you." The boy was 16. A street kid.

To us, who are believers, the world is a different place

because of love and grace. The meaning the death of Jesus imposes on our lives is inescapable. He died for all of us because He loved us though we are not worthy of it and do not deserve it. And ever since that Good Friday, the only allowable reason for us to do good to anyone is out of love for Him. Most especially kids like Randy, still only 16, hurting and crucified.

We are in great need this month. Some new, urgently needed staff, some unexpected emergencies, shockingly high fuel and food bills—all kinds of expenses that make it so difficult for you and your families to make ends meet. If you can afford to help us, we would be deeply grateful.

Please pray for us every day. We always pray for you. Beyond any possible way of saying it, we are grateful to you and for you, for loving our kids.

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When weeds, in wheels, shoot
long and lovely and lush;
Thrush's eggs look little low
heavens, and thrush
Through the echoing timber
does so rinse and wring
The ear, it strikes like light-
nings to hear him sing;
The glassy peartree leaves
and blooms, they brush
The descending blue; that
blue is all in a rush
With richness; the racing
lambs too have fair
their fling.

What is all this juice and
all this joy?
A strain of the earth's sweet
being in the beginning
In Eden garden. — Have, get,
before it cloy,
Before it cloud, Christ, lord,
and sour with sinning,
Innocent mind and Mayday
in girl and boy,
Most, O maid's child, thy
choice and worthy the
winning.

—Gerard Manley Hopkins

The Need for More Priests is Great... You Can Help!

The Catholic Archdiocese of Indianapolis consists of 39 counties. In these counties are 140 parishes and 19 missions. This year, there are only 185 diocesan priests to serve a Catholic population of more than 201,000.

Obviously the need for more priests is great. It is the priest who leads us in the celebration of the Eucharist. It is through the priest that people find forgiveness in the Sacrament of Reconciliation. It is the priest who witnesses the Sacrament of Matrimony and baptizes our children.

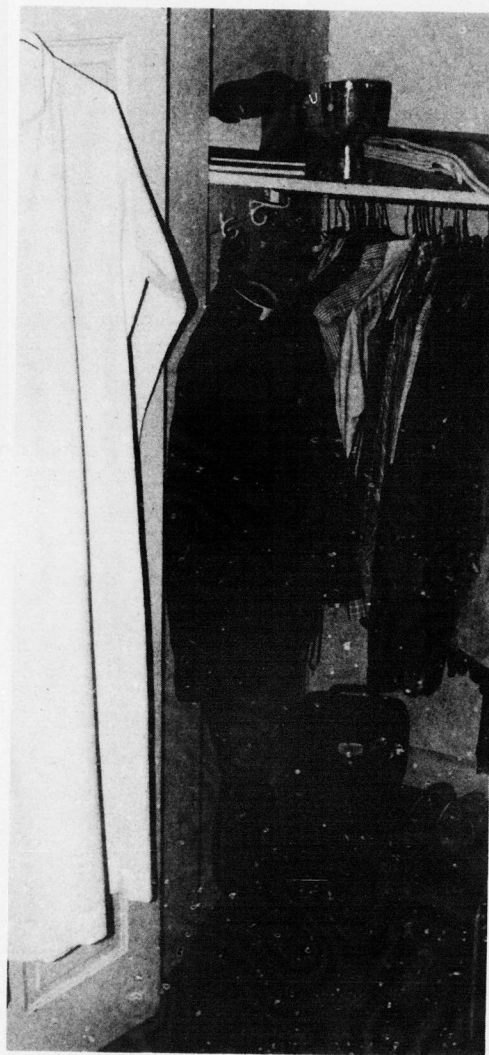
The priest works to make present the life and the love, the strength and the gentleness of Jesus. He is to remind us of the marvelous news that God has come into each of our lives and touched us with His presence. The priest is to journey with us as we struggle against fear and pessimism. He must invite us to be women and men of courage, justice and prayer.

The priesthood is not an invitation to run away from the world or its people. The priest must challenge himself and his people to a life of growth and deepening commitment. In the joys and pains of our human existence he must remind us of the good news: "God is with us."

Your generosity is needed to help foster vocations to the priesthood and for the continuing education and spiritual renewal of those already ordained.

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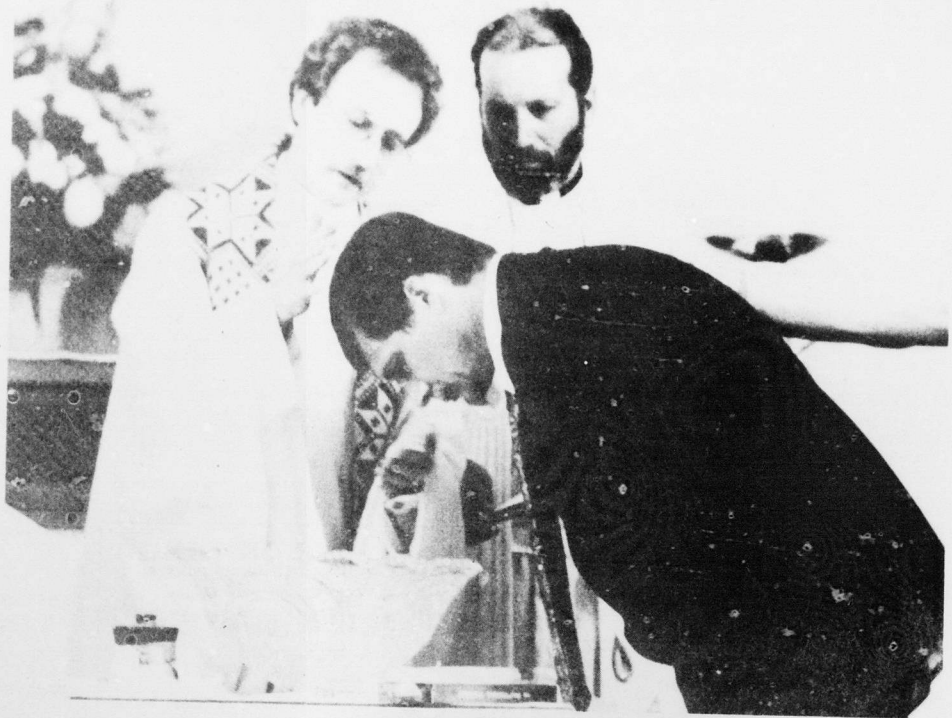
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(Pope John Paul II on the Holy Year.)



Renewed rite of initiation symbolizes belief in resurrection of Christ

by Fr. DAVID K. O'ROURKE

The first Christians were believers in a risen Christ above all else. The conviction that their friend Jesus, the Lord and messiah, had been raised from the dead was the heart of their faith.

To symbolize their belief that this new life of the risen Christ was available to all who believed in him, they baptized new converts during the Easter liturgy.

Today the church has returned to the ancient practice of baptizing its converts during the Easter Vigil. To illustrate the great power that this promise of new life can have I want to tell you a true story. It is about the first person I baptized according to the renewed rite, a young woman I shall call Joan.

One fall Saturday I was working at my office typewriter. Through the window I noticed a young woman walking slowly in front of the rectory; she turned to look at the door and then walked on, out of my view.

I returned to my typing and a moment later she reappeared, walking slowly in the other direction, again looking at the door. She was young and frail, wearing a long granny dress and wrapped in a knitted shawl.

At first she looked like any of the many countercultural people in Berkeley, Calif. But her dress, though not ironed, was freshly washed. She was neat and her hair well-combed. Although she looked poor, she was obviously dressed up.

I went out to her. "Are you looking for something?" She seemed flustered at first, looked down, and then looked right at me with a somewhat fearful smile on her face. "I'm looking for eternal life."

I'm sure my jaw dropped, but when I regained my composure I asked her to come inside.

Her story, which sounds sadly familiar today, spoke of family turmoil and great personal pain. But she was getting on top of things now. She had read of Christ in the New Testament and believed what she read.

Then she produced several well-worn pamphlets on the Catholic Church, which said that in the church she could take part in sacraments that would lead to eternal life. She wanted that.

Our parish staff had been studying the church's renewed Rite of Christian Initiation for Adults, which we planned to begin implementing. But I realized that our preparations had stable middle-class Americans in mind.

How was I to respond to this special young woman, whose faith and hope had somehow surmounted her fear? She belonged nowhere and fit into no system.

We talked for the rest of the morning. At that same time, in the parish kitchen, our council president and his wife along with another couple were quarring chickens for a dinner for the poor. I went to them, explained the situation and they offered to serve as her sponsors as she investigated becoming a Catholic.

The six of us then went into the church and, using the new rite, enrolled her as a catechumen. Then we all went back to the kitchen and cooked up a marvelous lunch to celebrate, with the livers from the quartered chickens as the main dish.

Firmly instructed in the need to be a wor-



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Message of hope and resurrection is the same in all times, places

by SUZANNE E. ELSESSER

I saw my first South Bronx fire a few weeks ago. Orange red flames totally filled the windows of a second-floor apartment across the street from the rectory of St. Margaret Mary Parish.

Firefighters clothed in heavy black rubber coats and boots rushed up the fire escape, breaking windows in the apartments surrounding the burning one in an effort to contain the fire.

People gathered in front of their homes to watch as heavy streams of water were poured onto the flames and the orange red of fire became the dark gray of dense smoke. They speculated about the cause. Everyone spoke with the authority of his or her own experience but no one really knew.

Once apartment buildings begin to be neglected by their owners as so many are in the South Bronx, once repairs are not made, it's easy for fires to break out.

It was cold. Children and babies heavily bundled in snowsuits were brought into the rectory to escape the weather. Some cried, others just stared in a silence that seemed worse than tears. The adults, mostly women, seem resigned.

It had happened before and it would happen again. Fire, cold, disruption are a part of life in the South Bronx.

But there is another part too. A part that has to do with hope and resurrection, not death and destruction. I saw that part in Darlene Rinaldo's face as she struggled to carry one of St. Margaret Mary's plaster Stations of the Cross into the rectory.

"They really should be repainted," she said, "but we'll wash them instead. There's no money to paint."

The parish's pastoral associate, Ms. Rinaldo grew up in a New York Sicilian family, learned Spanish and came to the South Bronx to serve among the Puerto Rican families who live there.

"I can't imagine what my life would be like without these past seven years," she says. "I've really felt God's presence in the people here. It's been an honor to have shared in their culture, spoken their language, danced with them, sung with them, prayed with them."

Life in the South Bronx can look hopeless—from the assortment of abandoned buildings, empty lots filled with the discarded remnants of area life and storefronts covered at night with heavy metal doors. But, asked about hope, Ms. Rinaldo's answer was immediate and filled with enthusiastic conviction.

"The South Bronx seems to be dying, but it's not. That's the paradox of Jesus' death. There's life here—and therefore hope—

in the people. There's an openness and a readiness to learn, to be formed. People find a home here."

She recalled the women who had come from lives already overburdened to help wash the Stations of the Cross and the catechists who insisted on coming to shovel snow the morning after the big 1983 blizzard hit the East Coast. She told me of an expression Spanish people use that expresses the way people felt: "La casa de Dios es ma casa tambien" ("God's house is my house too").

Father Neil Graham, the pastor of the parish, also spoke of the hopefulness and sense of resurrection he experiences in the South Bronx.

"People here do not believe that this is all there is, but they do with what is here. They work with it. There's a transforming thing that happens when you respect people's abilities and expose them to the best that is available. They grow and respond with great generosity."

Openness. Growth. Response. Generosity. Hopefulness. I thought about those words and realized that whether in the South Bronx or Marin County, Calif., inner city or suburb, farmland or small town, the message of the resurrection is the same.

1983 by NC News Service

Emphasis on baptism makes church welcoming community

by DAVID GIBSON

The couple's new baby was baptized during a Mass recently. Nearing their 40s, the couple were obviously elated over their first daughter. Their older children were already teen-agers.

The couple are well known in their parish where many people had looked forward to the birth of this new baby. Now the parish was joining the couple for the baptism, welcoming the child into the Christian community.

The priest—recognizing the significance of the moment for teaching—carefully explained the meaning of each step of the baptism rite.

And when the rite was completed, the congregation applauded. After Mass, it took a long time before the couple and their children could get out of the church. So many people wanted to greet them and, of course, to see the baby.

The couple couldn't help but feel that their new child had truly been welcomed into a community.

"Welcomed." That's the key word here. The new child was welcomed.

Now, one can't be welcomed in the abstract. A welcome is something that needs to be expressed in such a way that it can be felt. And when that welcome is expressed at the time of baptism, the Christian community shows something about the kind of church it is: a compassionate community that welcomes people warmly.

I think of that at the time of Easter when, in many parishes, baptisms of adults, as well as of children, take place. Baptisms during the Easter Vigil always seem to draw a true sense of welcome from the community. For the Easter Vigil is a time of celebration—and people seem disposed to express the church's welcome to the newly baptized.

One of my own children was baptized during the Easter Vigil. My family will never forget the sense of welcome our child was given then. And the Easter Vigil will never be quite the same for our family; it will always be a special anniversary.

From almost the beginning of the church, Easter has been a time for baptisms. Many people don't think of it that way, especially if they don't often get to the Easter Vigil. But it is true.

And this association with baptism makes Easter a time when the church as a welcoming community—a hospitable community—tends to come into clear focus.

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Easter's history, symbolism offer invitation

by KATHARINE BIRD

About 10 years ago, the couple moved to a small farm in southern Indiana five miles down a dirt road from the nearest town.

Their first summer was a breeze, almost like being on a continuous vacation. They lived in a tent on the side of a river and built a one-room cabin, finishing it as the leaves changed to gold and red. They harvested their first garden and bought some chickens and a couple of goats for milk.

The couple's first winter on the farm was a bitter shock. They report that the first blasts of winter laid bare all the mistakes they had made as novice carpenters. They had used inexpensive but unseasoned timber in building. As the weather grew colder, the green wood shrank, leaving them at the mercy of the winds whistling through the cracks in their cabin.

Their only means of heating was a wood-burning stove. They discovered the painful way that an uninsulated cabin is very hard to heat. The days weren't so bad, they said, so long as the sun kept shining through the windows. Nights were a nightmare. Frequently, when they awoke in the morning, the water in the cat's bowl was frozen.

Throughout that long first winter the couple kept a journal. It provides a poignant reminder of how little control they had over what was happening. Most entries comment on the weather: how they never felt really warm; how hard it was to feed the animals with almost frozen fingers.

But when the spring finally did come, what a celebration that couple had! They looked on spring that year as a time of resurrection—a time when their life could begin again. They rejoiced at being able to plant seeds in a suddenly compliant earth and in the birth of their first baby goats.

For that couple, resurrection was not an abstract idea. Their own experiences—the symbolism in their own lives—led them toward a more concrete understanding of death and resurrection. They see the coming of spring each year as a matter of life and death; without the warmth of spring and summer, life couldn't go on. Living as farmers dependent on the bounty of nature, they also have come to appreciate God as the giver of all life.

I think of that couple often when Easter approaches. Easter is a time for reflecting on the diverse ways people find God in their own experience. Many find God in their own experience of death and new life.

"Easter tells a human story . . . In little ways it tells itself in each human life," says a workbook titled "Celebrating Liturgy," published by Liturgy Training Publications in the Archdiocese of Chicago.

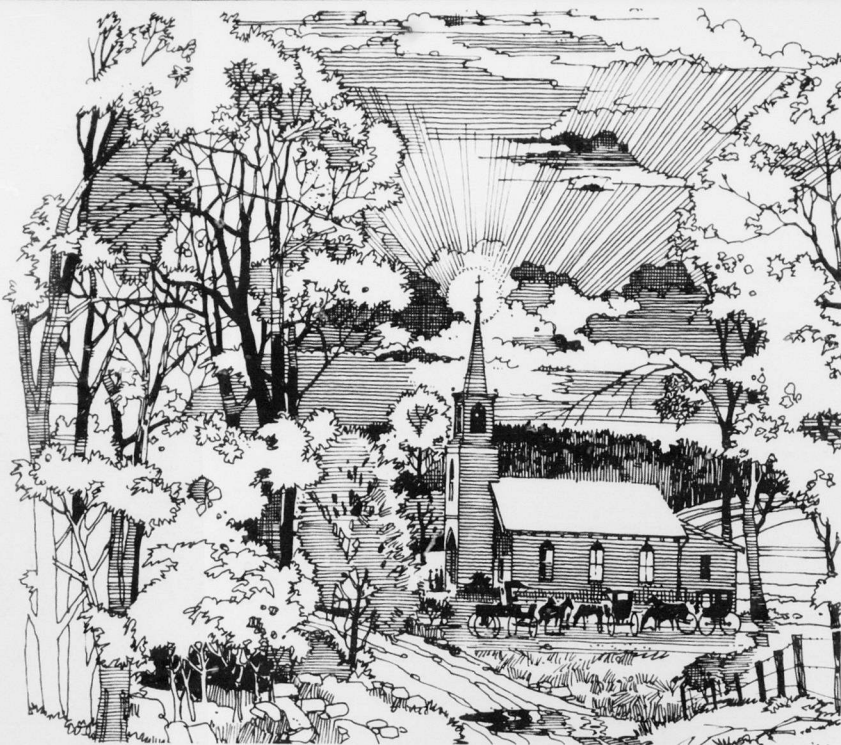
As Christians, the authors of "Celebrating Liturgy" continue, "all the stories we tell of exodus and of Jesus and of the dry bones and of Abraham and Isaac and of Jonah are meant to reflect on what we have come to believe about the struggle of life and death that forever grips the world and each of us."

Easter is linked with all kinds of stories about slavery and deliverance, about life and death. Its symbolism has roots in the Old Testament and the Passover, which remember and marvel at the escape of the Israelites from their long captivity in Egypt.

Passover in turn has roots in the springtime festivals of farmers and shepherds, "Celebrating Liturgy" reminds us. For the ancient Hebrews closely identified with nature. They understood that the end of winter led to the promise of new life. And that the loving hand of God can be found at work in these happenings.

With all this history and symbolism locked in their memories then, Christians approach Easter and Christ's resurrection from the bonds of death. And his resurrection presents Christians with renewed evidence that a loving Father is intimately concerned with them too.

Easter invites Christians to search for the threads of God's action in their lives, in their personal experiences of life and death.



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Pope foresees new era of redemption as 21st century approaches

by DAVID GIBSON

The year 2000 is approaching and Pope John Paul II has been telling people over and over to get ready for it. In fact, he has suggested a way for Christians to get ready—a way some observers might find curious.

The pope wants people to prepare for a new millennium by spending some time pondering the meaning of the redemption.

The redemption? Does that mean he thinks the world is going to end by the year 2000 and people had better be ready?

No. But it is pretty clear from a number of his writings that he takes this whole matter very seriously.

A good time for people to ponder the redemption would be right now, the pope thinks. So, not long ago, the pope surprised nearly everyone by announcing plans for a special Holy Year of the Redemption.

From March 25, 1983 until Easter 1984, Pope John Paul II says he hopes that "a great work of catechesis on the redemption" will be carried out.

The pope thinks of this holy year as a time for living "the ordinary heritage of the church's life... in an extraordinary way."

Again and again when Pope John Paul II

talks or writes about the holy year, he takes the opportunity to look ahead to the year 2000. He will say: "A 'new millennium of redemption' is approaching—a 'new season of (the church's) history.'"

Isn't redemption the theme of Lent and Easter and the days afterward? It seems as if the pope has taken Easter's theme and asked people to focus on it with special intensity during the year ahead.

But how can that be done? The word "redemption" refers to a reality so basic to Christianity that—like so many basic realities—it is difficult to put into words.

The pope offers some help here, actually. When he speaks about the holy year, he tends to link its theme of redemption with another theme that means a lot to him: "reconciliation." For the pope, the words "redemption" and "reconciliation" are rich, multidimensional terms, so closely related that you can hardly have one without the other.

And, by pondering the need people have for reconciliation, the pope seems to suggest, a fuller understanding of what the word "redemption" means might unfold.

Recently, Pope John Paul II said: "Reconciliation is simply the redemption that

the Father has offered to every human being in the death and resurrection of his Son."

The kind of reconciliation the pope has in mind includes the sacrament of reconciliation—penance. But it also includes the reconciling action of Christians who promote justice, work for peace and try to unify divided people.

Like redemption, reconciliation reaches into the lives of Christian people and these people change; the change ought to become a force for the good of the world, the pope frequently suggests.

For the pope, this kind of thinking does not just represent a casual thought that he decided to pass along to the whole world. It is more like

a philosophy, or a theology, to him; the kind of thinking around which much other thinking revolves.

"Personal conversion to God is at the same time the best path to a lasting renewal of society," he writes. "For in every act of true reconciliation with God through repentance there is intrinsically present the social dimension, side by side with the personal one."

Redemption and reconciliation. Those are the Easter realities the pope hopes people will focus on during this holy year.

The holy year, he says, is an opportunity in "this last part of the second millennium... to give ourselves ever more fully to the church, to give fresh courage to priests, to encourage the faithful and, like Jesus at the beginning of his ministry, 'to preach good news to the poor... to proclaim release to captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.'"

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"Both Lent and Eastertime developed around the keeping of Passover which for Christians became the time of celebrating the sacraments of initiation."

("Celebrating Liturgy," Archdiocese of Chicago Liturgy Training Publications, 1982.)

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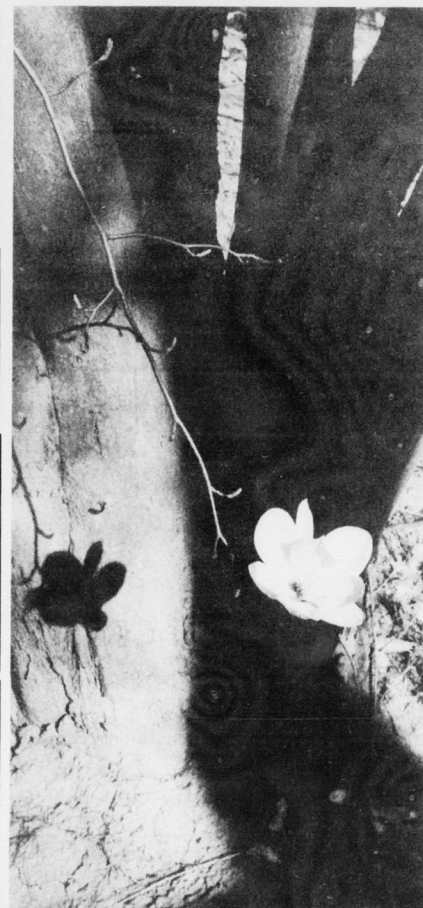
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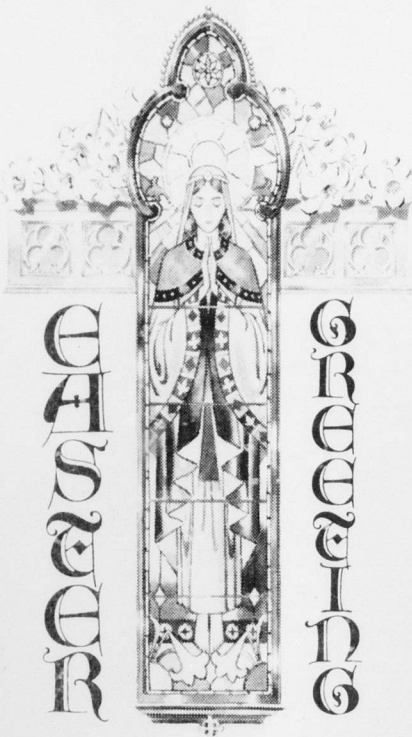
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Faith in bodily resurrection an essential part of our Christian theology

by Fr. JOHN CASTELOT

"And if Christ was not raised, your faith is worthless. You are still in your sins, and those who have fallen asleep in Christ are the deadest of the dead." (I Corinthians 15:18)

St. Paul wrote those words to certain Christians in Corinth who were denying the resurrection of the body. Enamored of sophisticated Greek philosophy, they had no difficulty accepting the immortality of the soul.

But the body? Who needs it? It is only a prison of the soul, from which death will be an escape.

That may have been good Greek philosophy but it was bad Christian theology. The Christian hope of resurrection is not based on a philosophical system which could go out of style tomorrow, but on a fact, the fact of the resurrection of Jesus.

If the resurrection of the body was an actual fact in Jesus' case, how can anyone say that such a total transformation is either impossible or undesirable?

"Tell me, if Christ is preached as risen from the dead, how is it that some of you say there is no resurrection of the dead? If there is no resurrection of the dead, Christ himself has not been raised."

In fact, the resurrection of Jesus is the model and pattern and pledge of our own total transformation. "But as it is, Christ is now raised from the dead, the first fruits of those who have fallen asleep."

Just as the first fruits of the harvest are of the same nature as the rest of the harvest and an assurance that the rest will follow, so our resurrection will be of the same nature as that of Jesus.

However, it would be a mistake to limit the effect of Christ's resurrection just to our own resurrection from the dead. His resurrection is a dynamic power at work in our daily lives.

This life-giving spirit imparts life to us constantly. It is by the power of his resurrection that we have been saved from sin and made right with God.

That is why Paul can say: "And if Christ is not raised, your faith is worthless. You are still in your sins." Again he puts it quite succinctly when he refers to "the Jesus who was handed over to death for our sins and raised up for our justification." (Romans 4:25)

That also is why Paul could pray as follows: "I wish to know Christ and the power flowing from his resurrection." (Philippians 3:10)

This power is a dynamism which vitalizes us at every moment, and Paul wants us to know it; to experience it in an ever more real way. We have all been baptized into Jesus' death and resurrection, with very real results in our lives.

"Through baptism into his death we were buried with him so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life." (Romans 6:4)

It would be difficult to find a more striking expression of what God has done for us in and through Christ Jesus than these words from Ephesians: "But God is rich in mercy. Because of his great love for us he brought us to life with Christ when we were dead in sin . . . Both with and in Christ Jesus he raised us up and gave us a place in the heavens."

At Easter we celebrate his resurrection and our own!

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Easter bunny on the right track

by KATHARINE BIRD

When you stop to think about it, there isn't much connection between Christ's death and resurrection and the Easter bunny and colored eggs. The two images aren't exactly a perfect match.

When I think of Easter, the first and dominant image comes from my childhood. It's an image of bunnies delivering fancy baskets enticingly filled with beautiful eggs and candy; of celebrating Easter with my five brothers and two sisters.

My parents were good at holidays. They had a firm grip on the place of magic and the fairy tale world in our lives. At Easter my mother was more in charge. She delighted in the rituals of coloring eggs and picking out stories to read to us.

From her I first heard the sentimental story of the country rabbit who grew up to become one of the world's five Easter bunnies. I was charmed and amazed at the country rabbit's gentle but firm handling of her 24 bunny children. I remember how impressed I was at her ability to organize, handing out assignments two by two so she would be free to serve as an Easter bunny.

The solemn side of Easter was always present too. My parents insisted that we pay attention to the religious meaning of holidays first, only then could we go on to the Easter bunny and the chocolates.

I recall attending the 6 a.m. Mass with my father all during Lent for several years. Then Easter Sunday our entire family attended that early morning Mass. I have a distinct memory of my whole family piling into our only car and driving off noisily in the early dawn to church dressed in our new Easter finery.

Gifts were always part of our Easter long ago. Aunt Ciara Hans was our fairy godmother for many years. Childless herself, every Easter she carefully asked my mother for all our sizes and picked out new outfits for us.

My parents also enjoyed giving gifts. Even though extra cash was a rare commodity in our home, my parents customarily hid small gifts for us to find along with the Easter eggs.

Looking back on all those Easter festivities, maybe I can find a connection between Christ and the Easter bunny, after all.

Easter is a celebration of gift-giving and Christ is the greatest gift-giver of all. He brings his people the good gift of life itself, physical and spiritual life, as Easter reminds us.

For parents, maybe the Easter bunny is just a way of trying to put some more gift giving into the celebration of the holiday.

It's also just possible that the joyful jubulations of children help pave the way for them, as they become adults, to keep the festivity and the significance of this holiday high in mind.

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FEAST OF PASSOVER—Two Israeli children recite special prayers during the Passover Seder. The Seder, a highly ritualized feast, is central to the celebration of the Jewish

festival of Passover, or Pesach. The Seder ceremony is held on the first night of Passover and is a time when the entire family comes together. (Photo by RNS)

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Ezekiel receives a message of hope

by JANAAAN MANTERNACH

Ezekiel was feeling down. He was an exile in a foreign land. He was far away from his home and from God's temple. His wife had died not long before.

One day he decided to take a walk and strolled out of the city of Babylon where he was living. Ezekiel walked out to a large, flat plain. Bright red and yellow flowers were

everywhere in the green grass. But his mind and heart were full of sad things.

Ezekiel remembered the happy days in Jerusalem. Ezekiel was a priest and loved the prayers and songs, the processions and music in the temple. All that was gone now. His people were now sad exiles in Babylon. The temple had been destroyed.

Then Ezekiel noticed some bones scattered over the plains. They were the bones of some

men and women killed in a battle. The sight of the dry, white bones made Ezekiel feel even more sad. He felt death all around him.

Suddenly Ezekiel's imagination came alive. The whole plain seemed covered with dry white bones. He heard a voice speaking to him. The Lord said, "Son of man, can these bones come to life?"

"Lord God," Ezekiel answered, "only you know that."

"Then speak to the dry bones," the Lord told him. "Say to the bones, 'Dry bones, hear the word of the Lord. The Lord says to you, 'I will give you my spirit so you can come to life.'"

Ezekiel did as the Lord asked. He spoke to the dry bones in God's name. Right away he heard a rattling noise. It was the rattling of bones coming together. The bones joined together to form skeletons. As Ezekiel watched in amazement, bodies and skin covered the skeletons. But they were not alive. There was no spirit in them.

The Lord spoke again to Ezekiel. "Son of man, pray in these words. 'From the four winds come, O Spirit, and breathe new life into these dead bodies so they may come to life.'"

Ezekiel prayed to the spirit just as the Lord told him to. He saw the bodies come alive as the spirit filled them. The bodies looked like a great army standing on the plain. Ezekiel was full of wonder at what he was seeing.

The Lord explained: "These bones are my people, Israel. They have been saying to one another here in Babylon, 'Our hope is lost. We are cut off from our land, from our temple, even from our God. We are dead.'"

That was exactly what Ezekiel had been thinking.

The Lord told Ezekiel to go back to the city with a message for the people. "Tell them this in my name," said the Lord. "O my people, I will bring you from death to life. I will put my spirit in you so you may live. I will lead you

back to your land. Then you will know I am the Lord."

Then there was silence. Ezekiel came back to himself. The vision of the dry bones disappeared. He looked around and saw the flat green plain covered with flowers.

He turned and quickly walked back to the city. His heart was full of joy.

Ezekiel was eager to tell everyone there was reason to hope. The Lord could turn their sorrow to joy, their despair to hope.

Part I: Let's Talk

Activity: Some stories in children's and teen-ager's literature that reflect the Easter theme of new life and which you might want to read are:

"Stone Fox," by John Reginald Gardiner.
"Fantastic Mr. Fox," by Roald Dahl.
"Leo the Late Bloomer," by Robert Kraus.
"Shoeshine Girl," by Clyde Robert Bulla.
"The Seeing Stick," by Jane Yolen.
"The Great Gilly Hopkins," by Katherine Paterson.
"Cages of Glass, Flowers of Time," by Charlotte Culin.

Questions: Why was Ezekiel sad while taking a walk? What happened to the bones Ezekiel saw scattered in the field? How did the experience give Ezekiel renewed hope?

Part II: Parent and Teacher Notes

Story Background: Ezekiel was a great Jewish prophet and priest. He was one of the thousands taken into the Babylonian captivity. In Babylon Ezekiel brought words of hope to the hopeless exiles. Ezekiel's vision of the dry bones coming to life suggests that God will restore the chosen people to their own land, giving them a new life as a free people.

Scripture and Us: Do you ever feel hopeless? Does your spirit feel dried up and dead? When all looks hopeless, do you believe God's spirit can breathe new life into you even in moments of desperation or despair? Why is it so hard to believe God can bring new life out of the most deadly situations?

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Easter Crossword Puzzle

(Solution on page 23)

ACROSS

1. Foot part
5. U.S. emblem
10. Show irritation
14. (With 58 across) The Resurrection is announced and our Savior is victorious over death
17. Satan
18. They remove fruit pies
19. Oblong block of heavy metal
20. Father of James and John
21. Mediocre
22. Forbidden by Jewish law
23. Huge reptile, for short
26. Latvian capitol
30. Why a man pays taxes
34. A net, fisherman
37. Possess too much
38. Siren on the Rhine
39. Cotton fabric

Resources and Aids

"The Splendid Risk," by Holy Cross Father Bernard Mullaly. 1982. University of Notre Dame, Notre Dame, Ind. 46556. The author says his book is not intended for professional theologians but for educated Christians who want to deepen their appreciation of the Christian life.

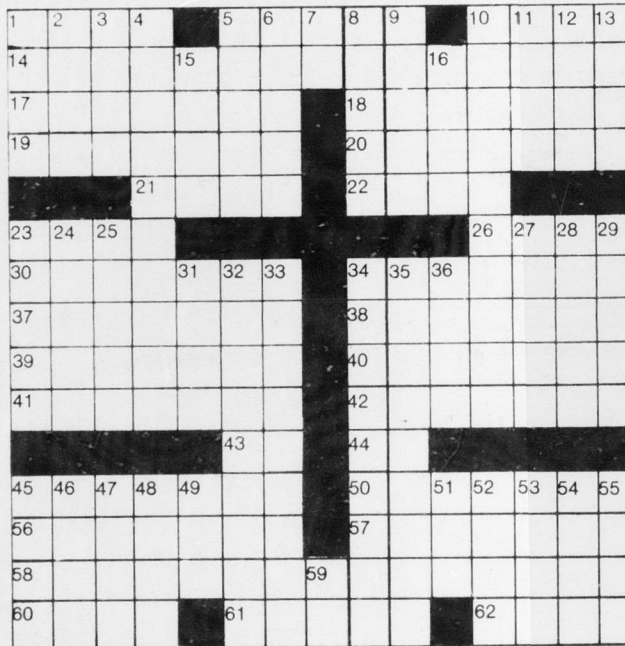
"Making All Things New," by Father Henri Nouwen. 1981. Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. Father Nouwen explains he wrote the book because many people asked him to explain what the spiritual life is and to help them create a desire to live it.

"Celebrating Liturgy: The Book for the Liturgy of the Word, 1983, Cycle C." Liturgy Training Publications, Archdiocese of Chicago, 155 E. Superior St., Chicago, Ill. 60611. The workbook contains practical suggestions and background information about Sunday liturgies throughout the year.

40. Female of the cat family
41. He could soundly as a baby
42. Grand Canyon feature
43. Myself
44. Steamship (init.)
45. Twisted stress
50. Beverage sacks
56. Affluent
57. Multiple marketing
58. (See 14 across)
60. Unique person
61. Small Scottish streams
62. Movie-making sites

DOWN

1. Fratricide victim
2. Kind of dream
3. Mint plant
4. Consider in short supply
5. Ferber, St. Vincent Millay, et al
6. A man of distinction
7. Earth goddess
8. Hungarian composer
9. Chemical compound
10. Good chum
11. Employed
12. Nothing but
13. Else, in Glasgow
15. Timber wolf
16. Flowing garment
23. Meat cuts
24. Make merry
25. _____ you are!



27. Positioned against the wind
28. Web-footed birds
29. A metal door bar
31. Cleansing agent
32. U.S. banker (1870-1948) and family
33. Single guard
34. Everything is factual
35. It appears to be (3 words)
36. Greek god of love
45. Japanese leader, W.W. II
46. Unseal
47. Trick
48. Disparage
49. After carr, berr and rab
51. Viper
52. Expression of disgust
53. Wing-like part
54. Good man, for short
55. Speedy airplanes
59. Ireland's Kerry (init.)

Discussion points and questions

1. What does Easter mean in your own life? Have you ever experienced anything that was like a death and resurrection, a passage into new life or new hope?
2. What was surprising about the young woman Father David O'Rourke tells about?
3. What does Father O'Rourke see as the connection between the young woman and the first Christians?
4. What is one example given by Suzanne Elsesser to indicate that people in the South Bronx have some experience of what the resurrection means for them?
5. Ms. Elsesser quotes a pastoral assistant on the paradox of Jesus' death. What is she getting at?
6. Easter is a time for reflecting on the diverse ways people find God in their own experience, Katharine Bird says. What do you think she means?
7. What does Father John Castelot mean by saying resurrection is a dynamic power at work in our daily lives?
8. How do you like to spend Easter Sunday? And why?

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Martyrs have a special link with suffering of Jesus

by CHRISTINE ALLEN

There is an old saying: "The church is built upon the blood of martyrs."

Most people think of martyrs as those who suffered and died for their faith. The martyrs, then, are identified in a special way with the suffering, death and resurrection of Jesus.

And many centuries ago, it is said that a special feast of all the martyrs was kept during Easter week in part of the church.

St. Stephen was a very early martyr of the church. He was stoned to death after preaching in public about Christ as the messiah.

Several centuries later St. Augustine observed: "If Stephen had not prayed the church would not have gained Paul." Stephen's martyrdom prepared the way for Paul's conversion. According to tradition, Paul witnessed Stephen's ordeal.

In the early church, the Greek word for

martyr simply meant "witness." However, so many early Christians were killed for their belief that the word "martyr" came to refer to those put to death for their faith.

Soon those put to death because of their faith came to be venerated as "martyrs." Their bones were preserved and respected as sacred relics.

During the early days of the church, Mass often was celebrated in secret in the catacombs over the graves of the Christian martyrs of Rome. There the church literally was built on the tombs of the martyrs.

A tradition soon developed in which each altar of a new church contained a relic of a martyr. In this way, the martyrs continued to form the foundation of the church.

Not until the sixth century were the names of martyrs first gathered together by the church. Even then, the veneration of saints was generally informal and spontaneous.

Martyrdom was not limited to the first centuries of the church. In the 17th century a number of Jesuits, including Fathers Jean de Brebeuf, Gabriel Lalemant, Charles Garnier and Isaac Jogues were killed in North America by the Iroquois Indians.

At the same time dozens of Christian Iroquois were killed by their relatives who understood their conversion to Christianity as a traitorous act against the Iroquois nation.

Although those deaths must be understood as part of a larger conflict between the English and the French for dominance in the New World, there is no question that the martyrs also were killed for their direct witness to Christ.

After the conquest of the New World was

completed and Christianity had become the dominant religion of North America, martyrdom in the traditional sense no longer occurred.

This year, however, the word "martyr" was heard again in connection with the canonization of Father Maximilian Kolbe. Pope John Paul II called Father Kolbe the "martyr of love of Auschwitz."

At Auschwitz, Father Kolbe asked to die in place of another prisoner, the father of a family. The Nazi guard accepted the priest's offer and the 10 men were placed in a bunker and left to starve to death. After two weeks Father Kolbe was given a lethal injection. He died Aug. 14, 1941.

(See MARTYRS HAVE on page 26)

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VIGIL—Candles burn at the prison cell of St. Maximilian Kolbe in the former Nazi concentration camp in Auschwitz. St. Maximilian is one of a long line of Christian martyrs who died for their faith. In the 1982 canonization of the saint, Pope John Paul II asked, "Does not this death constitute a particularly authentic witness of the church in the modern world?" (NC photo)

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Franciscan friar gives Jewish reporter new outlook on shared heritage

by AARON LEVENTHAL

A few days before I left for Israel in the spring of 1982, an Ohio editor outlined my assignment: to work up a resource directory for tourists who want to "get in touch with Christianity as a living religion."

That's not a particularly unusual assignment, except that I happen to be a U.S. Jew conditioned to experiencing an entirely different landscape than would a Christian pilgrim in the Holy Land. I've visited this ancient, yet remarkably contemporary land, half a dozen times, worked in her fields, reveled in her beauty, befriended her people and rekindled my beleaguered spirit. Yet I'd somehow managed to bypass Christianity's most noted landmarks.

The prospect of seeing Israel from an entirely different viewpoint intrigued me.

After arriving in Israel, I asked my host where I might begin. "Go see Father Godfrey

Kloetzli," he immediately responded. "He's the best Catholic guide in Israel."

The next day I headed for Jerusalem and was delighted to discover the kindly and robust Franciscan friar in his quarters at Terra Sancta College. Father Kloetzli is an American who has spent most of his adult life in the Holy Land.

He told me that he receives letters all the time from people telling him that visiting the Holy Land in person has altered their appreciation of the Bible. Many add that every time they hear the Gospels now, "their pilgrimage comes alive again," Father Kloetzli added.

What's his secret?

"I try to get people to avoid the large crowds at popular sites," the priest explained. "All the shouting, pushing and pulling at places like the Via Dolorosa and the Church of the Nativity can be disturbing." Whenever possible, Father Kloetzli said, he takes groups to such popular

sites in the late afternoon when the din has quieted down.

He pointed out that there is a big difference between a pilgrimage and a tour. Tourists are primarily interested in being pampered. "Pilgrims come to get something that will stay with them the rest of their lives," he said.

Often Father Kloetzli takes groups to the Mount of Beatitudes after visiting Capernaum and Taghba, the traditional site of the miracle of the loaves and fishes.

"We walk part way down the hill with our Scriptures and look over the Sea of Galilee," he explained. Here, near the spot associated with the Sermon on the Mount, the Franciscan and his followers read from the Bible and "everything is calm and peaceful."

He follows much the same procedure when

guiding groups to Shepherd's Field in Bethlehem and Emmaus.

"What are your absolute musts?" I inquired.

"I suppose the Mount of Olives, the Garden of Gethsemane, the Basilica of the Annunciation in Nazareth, the Holy Sepulchre and Galilee are my favorites," the priest said. He also recommends En Kerem, revered as the birthplace of John the Baptist, and the peace settlement of Nivot Shalom in Latrum as well.

Several books can enhance a prospective visitor's interest in the ancient land of Israel. Father Kloetzli recommends "The Guide of the Holy Land," by the Franciscan Press and "Holy Land Guide," by Murphy O'Conner.

"Don't be afraid to develop your own group or personal pilgrimage," was another of Father Kloetzli's suggestions.

So during my stay in Israel, I took his gracious and informed advice and spent the better part of two weeks on my own pilgrimage. I came away more appreciative than ever of the uniqueness of this old-new land and the rich common heritage Jews and Christians share and cherish.

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Answers to puzzle on page 21

A	R	C	H	E	A	G	L	E	F	U	M	E
B	E	H	O	L	D	H	E	I	S	R	I	S
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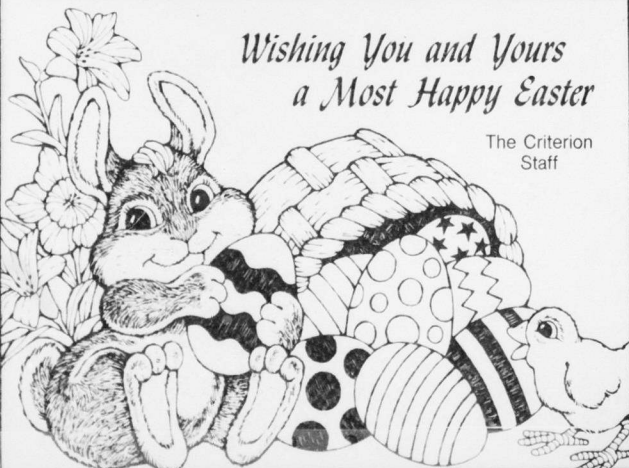
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Easter eggs hatch fond memories

by THEODORE HENGESBACH

I was doing the weekly grocery shopping when I saw it: the Easter egg dye display.

"Lent will soon be over," I thought, as I pushed my cart past the oversize boxes, each containing six color capsules, a magic wax crayon, a wire egg dipper and several sheets of slightly blurred egg transfers. And, yes, I noticed the back of the box still could be used as a drying stand when the perforated holes were pried out.

Could Easter be far behind? As I snaked my way through the grocery aisles, the display triggered random thoughts about Easters I had spent as a child, an adult and a parent.

"I like to color Easter eggs," I mused. I even like to eat them, though I hoped the store would be having a sale on extra small eggs later in the month. Two dozen or more large hard cooked eggs can be very intimidating day after day as they sit uneaten in all their colored splendor in the refrigerator egg rack.

"Will I be able to produce a uniformly dark violet egg this year," I asked myself. "Or rose? Or green?" These are my favorite colors and this is my yearly quest.

Coloring eggs for Easter seems such a simple, fun way to celebrate the beginning of spring and the even deeper spiritual significance of the Easter season.

I remembered my childhood days on the farm in Michigan. How I would spend Holy Saturday afternoon with my father building nests from burlap feed bags in which the Easter bunny could lay the colored eggs under the spirea bushes.

At the age of 6 I believed the Easter bunny went all around the world laying eggs with my name on them.

Much later my mother would tell again and again about the

time my father overslept in his role as Easter bunny. Of how he ran about in a rush to put out the eggs late in the morning. He was just one hop ahead of my sister around the house, so the story goes.

I remember that after Easter morning Mass there was time to find the egg with the strongest shell and to play a game of cracking each other's egg, and of course to eat the candy I had denied myself for 40 days.

I remember now the delight I felt in the Easter bunny story and my disappointment the year I discovered the bunny was really my brother. (By then my father had delegated his Easter bunny responsibilities to my older brother.) I remember the dilemma of keeping my new found knowledge from my parents who seemed to have even more fun at my belief than I did.

As an adult and a parent I look forward to coloring the eggs even now. This is one of the bonuses of parenthood. Children give the best excuse to us serious adults to relive childhood delights.

My two teen-age children still insist on having me hide the eggs outside—as long as it is in the back yard. One year recently I hid the eggs twice: It was just too much fun to find them only once.

I wonder if my children are humoring me. Oh well.

I realize I like to color Easter eggs because they help me to remember the past.

As the checkout person announced the total cost of my groceries, I realized something: "I need to get one more thing real quickly," I told her.

I returned clutching a box of Easter egg coloring supplies with the thought that maybe I really should buy two this year.

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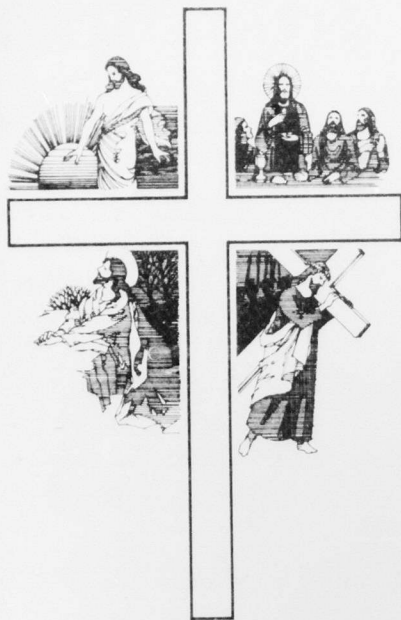
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Renewed rite symbolizes (from 13)

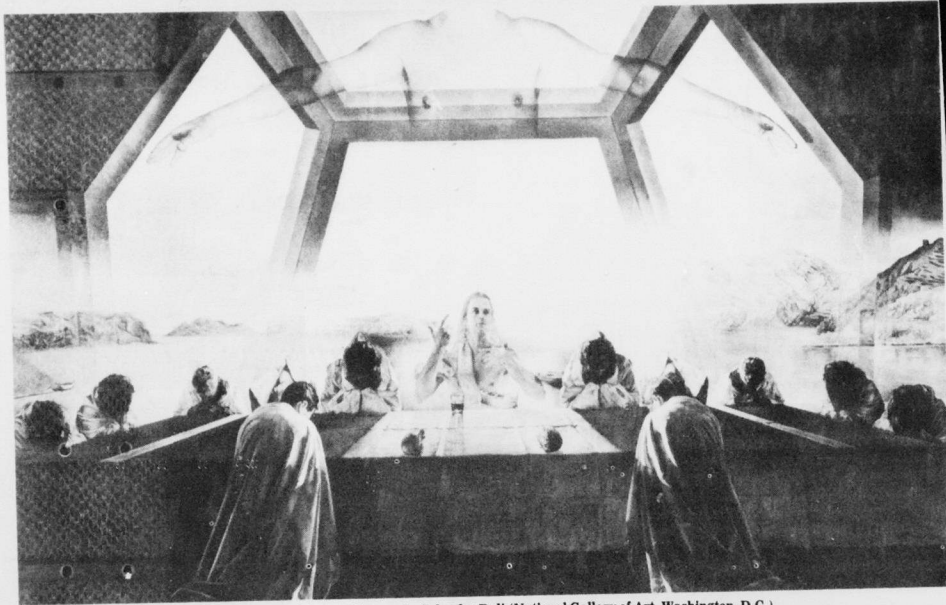
shipping member of a Catholic community Joan went back to her tent in the redwoods. She returned faithfully for each of the public stages in the Rite of Initiation.

I baptized her during the Easter Vigil, her parish sponsors beaming at her side. She stayed for the Easter morning Masses and then said she was going back north. I never saw her again.

The early church, so we are told, was composed of many people like Joan. They were life's victims for whom the promise of eternal life was a hope lighting up the dark. At Easter we are now given the great gift of seeing people, some like Joan and some like our neighbors, being baptized into a new life in Christ.

It is a great gift indeed. For now we, like the first Christians, can be living witnesses as other men and women begin to share in the life of the risen Christ.

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The Sacrament of the Last Supper by Salvador Dali (National Gallery of Art, Washington, D.C.)

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Martyrs have (from 22)

In contrast with the earliest Christian martyrs who died directly because of their preaching about Christ, Father Kolbe died carrying out the words of Christ: "Greater love has no man than this, that a man lay down his life for his friends." (John 15:13)

In his remarks at the saint's canonization, Pope John Paul II asked: "Does not such a death possess a particular and penetrating eloquence for our age? Does not this death constitute a particularly authentic witness of the church in the modern world?"

The pope's interpretation of martyrdom as the simple gift of life for another person means that many people today may be living a hidden martyr's vocation.

In a society where the word martyr often is used in a negative way, it is inspiring to think that the traditional Christian vocation to martyrdom continues to function. For it means that martyrs remain the hidden foundation upon which the church is built.

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Pathways of the Spirit

Lay person's life caught in a number of worldly places every day

by DOLORES LECKEY

"The world." As I prepared to write this article, I pondered those two words in one of my favorite scripture passages: "God so loved the world that he sent his only begotten Son . . ."

I think those words from John's Gospel mean much to me because they say something affirmative about the pathway of my own life, a lay person's life embedded in a variety of worldly places:

- the places of government and politics, of science and the arts;
- the places of neighborhood and civic associations, of shops and gardens and home;
- the place of relationships with husband and children and friends and business associates.

But the worldly places where I work out my salvation contain some shadows. Racism and sexism, fear and possessiveness are there; so is indifference and boredom.

Also, in worldly places the gap between the rich and the poor is steadily widening, and war is still regarded by some as an acceptable response to differences between nations.

Yes, worldly places also are hard places. Yet it is these diversified, ambiguous places that God so loved and continues to love.

And 99 percent of the people in the church call these places home most of the time.

The work of Vatican Council II in enabling the church's laity to appreciate their unique role in these worldly places as well as in the body of Christ should not be underestimated. The council took the phenomenon of the Christian lay person in the life of the church and the world as a point of departure.

This council was the first to concern itself with lay people as such. It set in motion renewed possibilities for living the Christian vocation.

The effect of this new dynamism? Perhaps most dramatic is the increasing number of lay people preparing for designated church ministry by studying in diocesan ministry programs, divinity schools or institutions of higher education. A ministry movement, one might say.

Lay people who are part of this movement tend to be theologically educated, spiritually aware and competent. They are giving themselves with enthusiasm to professional or volunteer ministry.

These lay men and women are young, middle-aged and older persons; of different educational backgrounds and ethnic origins.

They are ministering as pastoral marriage counselors and even spiritual directors. They direct and teach in religious education programs. They are music ministers, hospital chaplains, liturgy coordinators, leaders of prayer groups, parish council members.

The growth of lay ministry has been accompanied by some concern, however, that a new form of "elitism" in the church might result. But in my contacts I have noticed the opposite. The people I meet seem to have an extraordinary consciousness of being rooted among the people. They want to preserve that.

These lay ministers find it is their call to live in two worlds, so to speak: the world of family and secular communities, and the world of

parish and diocese. They experience the stresses and strengths of the worldly places they live in—and their ministry reflects this.

Another concern is related to the burgeoning lay ministries. It is a question about all the other lay persons—those not directly engaged in ministry. These are the people whose vocation, as the Second Vatican Council put it, is to search for God's kingdom through their efforts to set the world's affairs in order.

The question goes something like this: Are we helping workers and students, community leaders and decision makers to believe that they—in their ordinary worldly roles—can be a transforming presence in society? For making Christianity present in the home or the workplace is a genuine role for the laity.

Lay people are being helped to understand their unique membership in the church and in the world through lay movements like *Cursillo*, the *Focolare* and the *Christian Family Movement*. Scripture study groups and life-sharing groups also support lay people. This is a kind of ministry to one's peers.

Lay people in designated lay ministry and lay people whose energies are primarily in worldly places are not in opposition. On the contrary, they have much to give each other.

Alongside movements and small-faith communities, the emerging lay ministers can help their fellow laity recognize the Christian significance of their life in the secular arenas. And lay persons committed primarily to their families and professions and political communities can be a reminder to the ministers that the people of God are the church in the world.



NEW LIFE—Water rushes over Helmouen Falls in Wells Gray Provincial Park in British Columbia, Canada. Just as the spring waters refresh and cleanse the mountainside, the waters in baptism cleanse us and bring the spirit of new life to individuals as they start a new relationship with God. (NC photo by Gene Ahrens)

Members welcomed through baptism

Baptism of baby brings growth for couple in mixed marriage

by KATHARINE BIRD

My sister-in-law had a straightforward answer for why she had her baby baptized: "To welcome Jonathan into the family and church community." My brother added it was a way of initiating his son into the traditions of the church.

The simple and impressive Sunday afternoon ceremony took place at St. Michael's Church in Silver Spring, Md. Raised a Baptist and married to a Catholic, my sister-in-law intends to raise their children as Catholics.

Perhaps because of that decision, my sister-in-law found the baptismal celebration very educational. The priest had married the couple three years previously. For my sister-in-law, knowing the priest was a real advantage. It made the whole service seem more personal, she said.

The priest, aware that many guests were not Catholic, went out of his way to make everyone feel at home by carefully explaining what he was doing at various points during the baptism.

For instance, he explained the baby wore white as a sign to the whole community of his new status as a baptized Christian. In the first centuries of the church, the priest added, the newly baptized wore white for several days so the whole community could recognize them and welcome them.

The priest also related that the lighted candle represented the light of Christ coming into the world, the light that illuminates the Christian way.

My sister-in-law was happily surprised at what she found in the church while making arrangements for the baptism. She badly wanted her sister to be Jonathan's godmother and she had worried that would be impossible because the sister is not a Catholic.

However, according to church regulations, a person of another Christian community can serve as the Christian witness to a baptism as long as a Catholic serves as godparent.

In the years to come as Jonathan grows up, my brother and sister-in-law intend to make

sure Jonathan learns about the faith of the Catholic Church. They want him to develop Christian values and discover for himself what (See MEMBERS WELCOMED on page 29)

Resources

"Called and Gifted: Catholic Laity 1980," U. S. bishops. Origins, Nov. 27, 1980. 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$3. This pastoral contains the bishops' reflections on the role of the laity. It discusses some of the many ministerial responsibilities the laity have taken on in the years following Vatican II.

"Traditions, Tensions, Transitions in Ministry," by Father William Bausch. 1982. Twenty-Third Publications, Box 180, Mystic, Conn. 06355. \$7.95. An experienced New Jersey pastor, Father Bausch takes a look at the meaning of the priesthood of the faithful with many references to the early history of the church.

Yahweh builds foundation during Babylonian captivity

Despite destruction of temple and deportation of Israelites, the Lord did not abandon his people

by Fr. JOHN CASTELOT

The destruction of Jerusalem and the temple, and the deportation of most Israelites into exile in Babylon in the sixth century B.C., must have made it seem that the spirit of the Lord had deserted his people.

The handful who remained in the former Kingdom of Judah were a sorry lot but those who fled to Egypt were much worse off. Still it was neither in Judah nor in Egypt that the "remnant" spoken of by the prophets was to be found.

Yahweh would prepare for himself a new people in Babylon. It was here that he would form a new alliance with a nation chastened in

the fires of disaster, heartbreak, suffering and repentance.

The process naturally would take time and involve many factors.

Who took part in the Babylonian captivity and just what was their situation? "Captivity" has such a sinister ring to it; we are inclined to conjure up pictures of concentration camps and slave labor.

Well, it was no picnic for the Israelites, especially at first, but we must not let our imaginations run away with us.

The exiles were, for the most part, the upper crust of Judaea society: intelligent, clever, sensitive. To reach Babylon they had to march

some 1,200 miles under a blistering sun, driven along like immense herds of cattle.

After they had passed along their painful way many a skeleton lay gaunt and bleak, mute testimony to the rigors of the march and to the hungry efficiency of the ever circling vultures.

The Israelites' arrival at their destination must have seemed almost a relief. For Babylonia was far from unpleasant. Situated between the great Tigris and Euphrates Rivers and well watered by an ingenious system of irrigation canals, it was for the most part, fresh and green and pretty.

Unlike the native land of the Israelites, all mountains and hills and valleys, Mesopotamia was uniformly flat but with a beauty all its own.

And Babylon itself! The Israelites considered Jerusalem a wonder city, with its temple and palaces and handsome homes. Alongside Babylon it paled into insignificance. Babylon was a city into which the wealth of numerous conquered nations had poured.

It was considered one of the wonders of the world, with its massive walls and buildings of brick adorned with figures in glazed and tinted clay, its hanging gardens, its fountains and pools.

The exiles were cultured men and women, with a taste for the finer things in life. They were deeply impressed by Babylon and their impressions were going to color their lives, affect their attitudes and consequently play an important part in their destiny.

Nonetheless the Israelites were captives and were not immediately invited to tea at the best homes. They were housed in camps and put to work on the many projects which would make Babylon even more a jewel than it already was.

This was, of course, slave labor. However, little by little, the exiles were permitted to melt into the resident population, to find a place of their own in the vast social structure of the empire. Some Israelites started little farms but most apparently were attracted by the many opportunities offered in the city, especially in commercial enterprises.

But were the Jews to become Babylonians purely and simply? What was to become of God's plan of salvation in which the Israelites were to play the major role?

Where was the "remnant," the nucleus saved from catastrophe, who were to become the foundation of the new people of God?

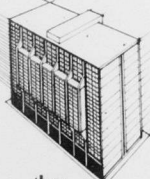
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The Word

APRIL 3, 1983
Easter Sunday (C)

by PAUL KARNOWSKI

I can't think of an easier season to enjoy than spring. Even if we don't know the names of the purple, pink, and yellow petals that push their way through the brown crust of the forest floor, we all now what a spring flower is and what it means.

And even if we can't tell a maple from an oak or a birch from a beech, each of us delights in the delicate green of the new buds.

And even if we couldn't remember the song of a cardinal if it landed three feet in front of us and gave us a ten-minute recital, still, its spring song strums a harmonious chord in our souls.

I can't think of an easier season in which to celebrate Easter. We Christians of the north sing a song of alleluia and are accompanied by a chorus of lilacs and lilies. We dance on death's grave and decorate it with daffodils and daisies. We reaffirm our belief in goodness and love in a season which seems to know nothing else.

But Easter in springtime is too easy. Our brothers and sisters in the southern hemisphere celebrate a more radical Paschal

feast. For them, Easter comes when spring is only a memory when summer has faded, when winter is beginning to curl its frozen fingers around their throats.

While we in the north often celebrate Easter as the most beautiful flower of the most beautiful season, our brethren south of the equator are asked to celebrate life in the midst of death; to celebrate warmth in the face of a cold wind. They are asked to believe that the birds will sing on even the coldest mornings; that a rose will bloom in the snow.

It is in the timing of their celebration that we can see the radical nature of the Christian faith. The Resurrection of the Lord is not the most beautiful flower of the most beautiful season. It is a flower that bloomed two thousand years ago, a flower whose glory has never faded. Easter is a bloom that takes exception to the cruel and unrelenting cycle of the natural world.

Winter, spring, summer or fall, east, west, north or south, Easter is a feast that can and, should, be celebrated anytime, anywhere. It is a feast for all seasons because it knows no season.

Discussion points and questions

1. If your baptism took place years ago, do you still think of it as a vibrant force in your life? Why? Why not?
2. How can the sacrament of baptism be considered a beginning? What does it begin? Does it seem odd to you to think of baptism as a special kind of beginning?
3. Why does Dolores Leckey say that "the world" is so valuable?
4. What are some of the roles that baptized Catholics are being called to fill in the church today?
5. Why does Carlos Pizarro enjoy his work with his parish, according to Suzanne Elsesser?

6. What is the work of the South Bronx Pastoral Center, as Ms. Elsesser explains it?

7. What sort of an experience did Katharine Bird's sister-in-law have when her baby was baptized?

8. In Ms. Bird's article, what are two suggestions religious educator Richard Lawless gives to encourage couples in mixed marriages to discuss about the religious development of their children?

9. What point does Father John Castelot make about the rigors of the Babylonian captivity of the Israelites?

color me



Members welcomed (from 27)

it means to be a part of a Christian community.

For, as many educators have observed, a baptism is only the beginning of a long and interesting journey in belief. It is a journey where individual couples need to turn with confidence to their parish community to find support and help in transmitting religious values to their children.

And finding that support along the journey's way may be a crucial factor when couples, like my brother and his wife, belong to different religious traditions. Today, in the United States, this is a common phenomenon.

Dr. Richard Lawless, vicar of education for the Diocese of Syracuse, N.Y., quotes statistics which indicate at least 40 percent of U.S. Catholic marriages involve two religious

traditions. Lawless has a personal interest in the issue since he is married to a strongly committed Episcopalian.

In a recent interview, Lawless explained how he and his wife, Lisette, are both involved in the religious education of their two children, now 11 and 7. He gave some practical suggestions on how such couples can cooperate in this important task. He thinks the time for couples to begin is before the baptism of the first child, if not earlier than that.

He thinks the couples need to decide to mutually respect each other's religious traditions. This key ingredient helps children understand that both parents are serious about Christianity and value it highly.

As the couples search for as much

Queen Jezebel orders death of prophet Elijah

by JANAAN MANTERNACH

Elijah was fleeing for his life. Queen Jezebel ordered the prophet to be captured and put to death.

The queen was angry with Elijah. She wanted the people of Israel to worship the gods of Canaan.

She built altars and temples in honor of these gods. She tried to get everyone to pray at these altars.

Elijah was a prophet of the true God of Israel, the God of Abraham, Isaac and Jacob. Elijah did all he could to keep the people from turning to the false gods of Canaan. He challenged the queen and her prophets. "There is only one true God," Elijah insisted.

So Queen Jezebel ordered Elijah to be killed. Elijah hid in the desert. He was afraid. He was discouraged. He seemed to have failed.

People continued to worship the false gods of the queen.

Elijah wondered if God really cared. He wondered if God was still with him.

One day he sat in the shade of a tree and prayed for death. "O Lord," Elijah cried, "let me die. Take my life."

But he did not die. Elijah decided to go to the place where God first told the Hebrews how much he loved them. At Mount Horeb God made a bond, a covenant with the people he chose. On top of Mount Horeb Moses had talked with God.

"Maybe there I will find strength to go on," Elijah thought. "Up on the mountain top I may find God, just as Moses did."

So Elijah walked across the desert until he came to Mount Horeb. He remembered how Moses once led the Hebrews who had escaped from Egypt across the same sands. Elijah climbed to the top of the mountain. He remembered how Moses found God there in the midst of lightning, earthquake and fire.

Elijah rested in a cave near the mountain top. He heard God asking him in his heart, "Why are you here, Elijah?"

"I have been trying to keep people faithful to you, Lord," Elijah prayed. "But your people keep turning from you to false gods. They have torn down your altars. They do not keep your covenant with me. Now I alone am left. And the queen wants me killed."

"Go outside and stand on the mountain," the Lord told Elijah. "I will come to you."

Elijah went out and stood on the mountain. There was a violent wind blowing. "It is like when Moses met God in the wind storm," Elijah thought to himself. But he did not feel God's presence in the wind.

Suddenly there was an earthquake that shook the mountain. It was like the time Moses felt God's presence in the earthquake. But Elijah did not experience God's presence.

Then fire seemed to shoot out of the mountain as in Moses' time. But Elijah did not find God in the fire.

Then Elijah felt a gentle breeze and heard a soft whisper. It was the Lord. Elijah knew now the Lord was with him.

"Go back down the mountain," the Lord told Elijah. "Continue to speak out in my name. I will be with you."

Elijah went down the mountain with new hope. He now trusted the Lord would be with him no matter what might happen.

Part I: Let's Talk

Activities: God makes himself known through our actions for each other. Spend a while talking about whatever might be causing difficulty for members of your family. Reflect together on how God is a source of strength and hope. Also talk about how each of you might help other family members.

Questions: Why did Elijah ask God to let him die? Why did the prophet go to Mount Horeb? How did the Lord appear to Elijah to offer him comfort on Mount Horeb?

Part II: Parent and Teacher Notes

Story Background: The prophet Elijah worked in Israel nine centuries before Christ. He struggled to keep the Israelites from falling away from faith in God to worship the popular gods of others. Shrines to the god known as Baal were springing up everywhere and his prophets were supported by the queen.

The Bible and Us: When you're tempted to give up, what keeps you going? When everything seems against you, where do you find reasons to keep on? In a time of great suffering, Elijah found God present to him in a traditional place but in a surprising new way.

THE QUESTION BOX

Where did legend of veil originate?

by Msgr. R.T. BOSLER

Q What is the basis for the miracle story of Veronica's veil with the face of Jesus imprinted on it? There is no mention of the story in the Bible.

A The sixth station of the Way of the Cross is based upon one of the many pious legends that grew out of the practice of meditating on the passion and death of the Savior.

The inspiration for the legend was a cloth bearing an image of the face of Christ venerated in St. Peter's in Rome as early as the end of the 10th century.

It is still preserved as one of the important relics in St. Peter's, but the image has faded away. Pictures of Veronica's veil, as it is known today, come down to us from copies made before the image faded.

Medieval Christians wore several stories to explain the origin of the image. One was about a woman disciple of Jesus who wanted a picture of the Master for herself. She was taking a linen cloth to an artist to have a

likeness of Jesus painted on it. On the way she met Jesus, who saved her the expense by causing his features to appear upon it.

As the story developed, the image was formed by direct impression from the face of Christ.

An early version had this happen during the bloody sweat in the garden. In the 14th century the story of the compassionate woman who comforted Jesus on the way to Calvary became the popular explanation.

Copies of the image were called veronics. It is quite possible the name derived from "vera icon," meaning "true image."

So, in this explanation, the woman got her name from the image. In some parts of Europe she became St. Veronica, with her own feast day. However, she was never listed among the official saints of the church.

The devotion of the Way of the Cross became fairly general by the 15th century. The number of stations, though, varied considerably, from five to more than 30.

The falls of Jesus, for example, varied from one to seven. At one time the "Ecce Homo" ("Behold the Man"—Pilate's presenting the scourged and thorn-crowned Jesus from the balcony) was one of the stations.

Veronica and her veil were a late inclusion.

Q Why wasn't Pontius Pilate released of guilt by Vatican Council II along with the Jews? I don't think he was nearly as guilty as they were. He went along with them because he feared them.

A You misunderstand what Vatican Council II did. It did not declare free from guilt the Jewish leaders who brought Jesus to trial and clamored for his death.

The council proclaimed that the Jewish people as such were not guilty and that neither the Jews at the time of Christ nor the Jews of today are cursed because of the crucifixion of Jesus.

The New Testament shows Pilate for what he was: a cowardly, vacillating superstitious Roman hostile to the Jews, and the only authority able to demand the penalty of crucifixion.

Scripture scholars have concluded that the Evangelists, who did not want to antagonize needlessly the Roman authorities under whom Christians had to live, depicted Pilate in the Gospels as a more sympathetic person than he was in reality.

Other historical sources describe Pilate as a merciless, corrupt official recalled to Rome to stand trial for cruelty and oppression.

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



St. Agnes Parish

Nashville, Indiana

Fr. William Munshower, administrator

by SUSAN MICINSKI

"We think of ourselves as a parish of hospitality," stated Father William Munshower, administrator of St. Agnes Church in Nashville. "We love it here. It's a nice break from the pace in the city."

Father Munshower, who is the pastor of Holy Spirit Church in Indianapolis and works on a rotational basis at St. Agnes along with Fathers Clem Davis, Herman Lutz, and Theo Mathias, also of Holy Spirit, declared that "it is our special task to make tourists feel welcome. We hope to provide people with a place of worship that keeps with the atmosphere of Brown County."

And this log chapel nestled into a background of trees certainly does adhere to the rusticity and beauty found in Brown County. Its logs are from native oak and are stained dark brown which contrasts markedly against the white mortar between them. Cedar shingles cover the roof, while the foundation, steps and chimney are of native limestone. Nched in the chimney is a limestone crucifix, carved for this chapel. Stained glass windows, leaded in a diamond pattern, admit light from the east and west, while in the gable over the porch is a small rose window. At the north end, rough-hewn timber forms the apse.

The inside of the church continues in this rustic style. The logs are bare with the same dark brown stain and white mortar, while the sanctuary walls are of timber. Behind the limestone altar hangs a sculpted wooden crucifix. Though actually a rather small area, a feeling of spaciousness prevails thanks to the unsealed roof which lifts in steep slants to a shadowy apex over exposed rafters and beams. Thus, a person may feel cozy here, yet not confined.

DOES THE smallness of St. Agnes pose any problems for getting things done?

"The smaller the parish, the more intensive the participation of its members," explained Father Munshower. "We wouldn't be able to be doing all that we're doing if it wasn't a responsive parish."

"Yes," agreed Kevin Sheehan, parish council president, "the parishioners are very responsive to the needs of the church, and I think this is mainly due to the fact that we don't have a full time priest or pastor. All the years of not having one has encouraged the parishioners to get up and get things done for themselves."

"We've been blessed with a lot of super people here," piped in Phyllis Kirts, parish secretary.

"And we can't discount the visitors coming here," said Providence Sister Marsha Speth,

pastoral minister at St. Agnes. "Whether coming for a Sunday service or stopping to visit this wayside chapel, they have been a real support, too."

"Visitors are an important element of this parish," explained the parish council president. "In fact two-thirds of the people coming to Mass are usually visitors—there is a tremendous influx of people here nine months of the year."

"YES," AGREED Sister Marsha, "there is a large number of people coming here. There is also a diversity of types of people and reasons why they come here. This is the only Catholic Church in the county and that covers a large area."

The phenomenal amount of people coming to St. Agnes was cause for the parish hall addition which will be two years old this year. This hall, which is adjacent to the chapel and helps with the overflow of people from the chapel, "has helped us get together more socially," stated Sister Marsha. "We have suppers and other fund raising events here."

According to Sheehan, most of the social functions at St. Agnes are geared to raise money. He indicated this was done out of necessity. Although visitors contribute financially to St. Agnes, they do not give as much as the regular parishioners who are approximately 500 in number now. "We've gone from being technically bankrupt to now being able to run our own budget—we've even slightly ahead on our loan payments to the archdiocese," he explained.

One highly successful event staged by the parish was the selling of donuts and coffee on the courthouse lawn in Nashville last October and November. Since this is the peak time of year for tourists, the donut stand was flooded with customers. "This is just one example of the spontaneous response of the parishioners here at St. Agnes," stated Father Munshower.

"And once again the purpose was twofold—the people manning the stand enjoyed the social interaction, and they also managed to raise funds for our church," asserted Sheehan.

"We were very grateful for the good income the parish derived from this," added the parish administrator.

Since there is no full time priest at the church, who actually runs the parish?

Parish members say Sister Marsha is the mainstay here. She carries on all the daily activities such as visiting the sick and shut-ins, and running the education programs, and is assisted by the parish secretary for other duties.

"This is a way of life for us here," indicated Kirts. "We are pretty much a self-sufficient parish, and Sister's success with her role has contributed greatly to this."

Father Munshower declared that Sister Marsha is the "continuity person" at St. Agnes. "For all practical purposes she is really the pastor. Of course, there is always a priest officiating at a funeral or wedding, and we do attend parish council meetings and assist with some of the classes. But Sister is the one who is on top of everything and makes sure things are running smoothly."

"Sister Marsha has played an integral part in improving interfaith relations since she's been here," stated Sheehan. "This year we've been holding interfaith Lenten breakfasts at our hall. I'd have to say that Sister Marsha is much more representative of St. Agnes to non-Catholics than any of the four priests."

A variety of educational programs are available at St. Agnes. According to the parish council president, what started out as a part-time process has turned into a full time program. Classes are offered for pre-schoolers, junior and senior high schoolers, and adults.



"There definitely was a need for expanding the educational programs," explained Sister Marsha. "When the parish started out almost 43 years ago there were only six families; now there are 185. A lot of these families are younger than before and have small children. This really did create the need for increasing our programs."

St. Agnes also offers the Rite of Christian Initiation for Adults (RCIA). Sister Marsha told this writer this is the second year for the program here. "It is a very hopeful thing for the parish," said the pastoral minister.

Conveniently located on state road 135, St. Agnes Chapel and the outdoor shrine to the Blessed Virgin Mary found behind the church are open during the day for visitors. The beautiful statue of Mary was handcarved by Mr. Weberding of Batesville.

Masses are celebrated on Saturdays at 5 p.m. and on Sundays at 8:30 and 10:30 a.m. From May through November Masses are held at the shrine, and there is a 6:30 p.m. Saturday Mass held in Brown County State Park at the amphitheater which is near the Abe Martin Lodge.

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PARISH TEAM—Parish leaders at St. Agnes include, left to right above, Kevin Sheehan, parish council president and Providence Sister Marsha Speth, pastoral minister; and (below) Phyllis Kirts, parish secretary.



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"The Unity of Jesus calls us. It is possible. You have to begin."

Father Buckel, who is one of the moderators for the Christ the King youth group "Communicore," said that the idea for the Unity Mass arose from an informal discussion about the growing rift among the schools and how it was affecting

students and parents who formerly had been friends.

"We found it strange that the only time that members of the schools got together was on the field of competition," Father Buckel said. "We would like opportunities for everyone to get together for the sake of just getting together. We would like opportunities for everyone to get together for the sake of praying together."

Father Buckel said that the Unity Mass provided just such an opportunity for students from the various schools to work together. The students selected the readings, prepared the petitions, assisted at the

service and hosted a reception afterwards in the grade school auditorium. The results of the cooperation were typified by the Communion reflection, which combined the talents of Cathedral's Karen Hoffman on oboe and Chataud's Theresa Wilson on flute, two widely acclaimed high school musicians.

Father Buckel said that he hopes the initial enthusiasm will lead to follow-up discussions and other cooperative endeavors. Father Sims noted this need in his homily. As the runners tired, they encouraged each other: "Go ahead. You can finish the race. You can do it."

Conference will deal with school public relations

"Public Relations and Development for Catholic Secondary Schools," a seminar sponsored by the National Catholic Development Conference (NCDC), the nation's largest association of religious fund raising organizations, will be held in Washington, D.C. on April 19, St. Louis on April 28 and Chicago on April 29.

Brian C. Regan, career consultant on public relations and development for Catholic secondary schools, who has

over 15 years experience in the field, will conduct this practical "how to" course designed for the secondary school market.

This seminar, aimed at addressing systematic annual fund programs followed by periodic capital campaigns, will highlight three ways to raise money: personal solicitation, telephone solicitation and direct mail from all constituencies. Instruction will be given on prospecting, board mem-

bership, identification, the role of communications and public relations in the daily performance of duties, and much more.

Beginning at 8:30 a.m. and running to 4:30 p.m., the seminar costs \$125 for NCDC members and \$175 for non-members. This includes a complete syllabus for the day plus two refreshment breaks and luncheon. For further information or registration call the NCDC at 516-784-8976.



Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Airplane II: The Sequel	0
The Amateur	A-III
Amin—the Rise and Fall	0
Annie	A-I
Barbarosa	A-II
Best Friends	A-III
The Best Little Whorehouse in Texas	0
Betrayal	A-II
The Border	A-III
Britannia Hospital	0
Bugs Bunny's Third Movie: 1001 Rabbit Tales	A-I
The Chosen	A-II
Concrete Jungle	0
Creepshow	0
The Dark Crystal	A-I
Diner	A-III
Div	A-III
Endangered Species	A-III
Enigma	A-III
The Escape Artist	A-II
E.T., the Extra-Terrestrial	A-I
Fast Times at Ridgemont High	0
Fighting Back	0
Firefox	A-III
First Blood	A-III
Five Days One Summer	A-II
48 Hours	0
Frances	A-IV
* Gandhi	A-II
Goin' All the Way	0
Gregory's Girl	A-II
Hanky Panky	A-III
Heidi's Song	A-I
Hey, Good Looking	0
High Road to China	A-II
Honky Tonk Man	0
I Love You	0
I, the Jury	0
If You Could See What I Hear	A-III
I'm Dancing As Fast As I Can	A-III
Independence Day	A-III
Jinxed	A-III
Joni	A-I
The King of Comedy	A-II
Love Me Goodbye	A-III
The Last Dragon	A-I
Le Beau Marriage	A-III
Lian	0
Local Hero	A-II
The Long Good Friday	A-IV
Lookin' To Get Out	A-III
The Lords of Discipline	A-III
Love Child	A-IV
Lovesick	A-III
The Man From Snowy River	A-II
Man of Iron	A-II
Mephisto	A-IV
The Missionary	0
Monsignor	0
My Favorite Year	A-III
Shooting Stars	A-II
Night Shift	0
An Officer and a Gentleman	0
One From the Heart	A-III
Personal Best	0
Piaf	A-III
The Pirate Movie	A-III
The Pirates of Penzance	A-I
Private Lessons	0
Q	0
The Road Warrior	0
The Secret of NIMH	A-I
The Sender	0
Shoot the Moon	A-III
Six Pack	A-III
Six Weeks	A-III
Sophie's Choice	A-III
Split Image	A-II
Spring Fever	A-III
Squeeze Play	0
Star Trek II: The Wrath of Khan	A-II
Starstruck	A-III
Still of the Night	A-II
The Sting II	A-III
Summer Lovers	0
Table for Five	A-III
Tempest	A-III
Ten to Midnight	0
Tender Mercies	A-II
Tex	A-II
That Championship Season	A-III
Things Are Tough All Over	0
Threshold	A-II
Timerider	A-III
Tootsie	A-III
The Toy	A-III
The Trail of the Pink Panther	A-III
The Treasure of the Four Crowns	A-II
Trenchcoat	A-II
Tron	A-III
Twilight Time	A-II
The Verdict	A-II
Videodrome	0
Vigilante	0
Vacating Hours	0
Without a Trace	A-II
The World According to Gary	A-III
The Year of Living Dangerously	A-III

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Please Continue to Support
the Archbishop's Annual Appeal

Commitment Sunday — May, 1983

The Active List



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

Send to: The Active List, 1406 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

April 1

Holy Name School will present "The Living Way of the Cross" in the church at Beech Grove at 9 and 10 a.m. and 7 p.m. The spiritual journey is done by the school's eighth grade students. There is no charge.

St. Philip Neri Junior CYO will have a fish fry in the school gym as a Lenten service project. Dinners will be served from 4 to 8 p.m. Tickets are \$2.50. Carry-out and ala carte menu available.

April 3

Secunia High School, 5000 Nowland, Indianapolis, will host its annual Easter Sunday brunch in the school cafeteria. Serving is from 10 a.m. to 2 p.m. Tickets for the all-you-can-eat brunch are \$4 for adults and \$1.50 for children.

April 3, 10

The St. Thomas Aquinas Singles Club, Indianapolis, will have a pitch-in Easter dinner at Joanne's,

924-6731. R.S.V.P. On April 10 the group will meet at St. Thomas School for a spaghetti dinner. Call Janien, 299-0502 for details.

April 4

The Auxiliary of the Benedictine Center will have its monthly meet at 1 p.m. at the Center, 1402 Southern Ave., Beech Grove.

A free lecture on meditation will be given at Alverno Retreat Center, 8140 Spring Mill Road, Indianapolis, at 7:30 p.m. This precedes a course in meditation to be held at Alverno April 5 through 10. The Silva Basic Lecture Series will be taught by Franciscan Fr. Justin Belitz. Call 317-257-7339 for information.

April 6

The St. Vincent Wellness Center in cooperation with the American Red Cross will offer a basic aid training course on three consecutive Wednesdays for eight-and-nine-year-olds at the Wellness Center, Carmel, 3:30 to 5 p.m. To register call 317-846-7037.

April 7

A rummage sale directed by the Ladies' Altar Society will be in progress at Holy Name parish, 89 N. 17th Ave., Beech Grove, from 8 a.m. to 5 p.m. Public invited.

April 7, 10

On April 7, members of SDRS are invited to a meeting at The Catholic Center, 1400 N. Meridian, Indianapolis, at 7 p.m. On April 10 a presentation on "Cooking for One and Healthy Snacks for the Kids" will be given at St. Thomas Aquinas parish center. For more information contact Cheryl Andreasen at 846-6697.

April 8

A Charismatic Mass will be celebrated at St. Michael Church, 512 Jefferson Blvd., Greenfield. The Mass, with Fr. Stephen Banet as celebrant, will follow a soup and bread supper which begins at 6 p.m.

The Ladies of Columbus at St. Vincent de Paul parish, Bedford,

will have a rummage sale at the K of C Hall, 2202 "M" St., from 8 a.m. to 5 p.m.

April 8-10

A weekend opportunity for The Holy Alive Experience will be offered at Kordes Enrichment Center, Ferdinand, Ind. The weekend begins with registration at 7:30 p.m. on Friday and closes at 3 p.m. on Sunday. Registrations, due by April 5, may be made by calling 812-367-2777.

A weekend retreat for men will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Complete details are available from Fatima, 317-545-7681.

Worldwide Marriage Encounter will have a weekend for couples at Mount St. Francis Retreat Center, west of New Albany. For further information write or call Don and Rosemary Smith, 6909 Sparky Way, Louisville, Ky., phone 502-239-7729, or Tom and Lorie Nobility, 5803 Stone Bluff Rd., Louisville, 502-491-9583.

April 9

The annual Fatima Retreat League's luncheon/style show will be held at 11:30 a.m. at St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis. Details are available by calling 317-545-7681.

St. James parish Altar Society will serve a spaghetti dinner with a mini Monte Carlo in the cafeteria, 1156 E. Cameron, Indianapolis, from 6:30 to 9 p.m. Dinner tickets are \$3.25 for adults; \$1.50 for children; free for pre-schoolers.

The Men's Club at Our Lady of Lourdes parish, 5333 E. Washington

St., Indianapolis, will have a Monte Carlo night from 7:30 to midnight in the school cafeteria. Admission: \$1 per person. All adults are invited.

April 10

The parish of St. Francis Xavier, Henryville, will have a smorgasbord in the parish hall from 11 a.m. to 2 p.m. The public is invited.

Socials

MONDAY: St. Ann, 6:30 p.m., Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St.

Simon, 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 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 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.

Mass will be celebrated with senior citizens

The 10th annual Mass for archdiocesan senior citizens will be held Tuesday, April 5 at 11 a.m. at Little Flower Church with a luncheon following at Secunia High School cafeteria. Archbishop Edward T. O'Meara will concelebrate the Mass with many city parish priests, and Father John P. Elford, pastor of St. Joseph Church, will give the homily.

Dozens of priests and brothers, wearing aprons designed for them by parishioners and friends, will serve the luncheon to guests. Entertainment will be provided by the "Two J's," a musical duet from the Retired Senior

Volunteer Program (RSVP) plus the competition for the best clergy apron design.

Susan Ley, associate director of Catholic Charities Special Projects and her staff, and a committee including Margaret Shannon and Marie Roth of Our Lady of Greenwood, Sarah Scott and Dorothy Bettcher of Cathedral, Margaret McKenna of Little Flower and Neatha Diehl of Catholic Charities have planned and coordinated this event.

Tickets are available from various parish senior groups. For further information call Catholic Charities Special Projects at 236-1550.

ST. JAMES ALTAR SOCIETY Spaghetti Dinner & Mini Monte Carlo

April 9th (6:30 to 9:00 PM)

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Ladies Altar Society of Holy Name

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April 7th

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Greenfield, IN 46140

DATE: April 8, 1983
Soup and Bread Supper — 6:00 PM
Prayer, Praise & Mass — 7:30 PM
Celebrant — Fr. Stephen J. Banet

For Further Information Contact:

Catholic Charismatic Community Center
Phone: 844-0658

"We, God our Father and the Lord Jesus Christ give you grace and peace."

(1 Cor 1:3)



OBITUARIES

† ANTHONY, Richard (Rick), 21, St. Michael, Brookville, March 19. Son of Mr. and Mrs. Melvin Anthony; grandson of Mary Anthony.

† BECHT, Genevieve, 65, St. Gabriel, Connersville, March 28. Wife of Clifford; mother of James and Thomas Becht; sister of Mary Pope and Gladys Koors.

† GOFFINET, Donald R., 37, St. Paul, Tell City, March 22. Husband of Sue; father of Darrell and Nicholas; son of Mr. and Mrs. Russell Goffinet; brother of Darla, Gary and Jim Goffinet.

† GOLDYNN, Dr. Richard A., 40, St. Joseph, Shelbyville, March 18. Husband of Kathleen (Clancy); father of Andrea Clancy; son of Frank and Anne (Galocy) Goldynn; brother of Dr. James L. Goldynn.

† JOLISSAINT, Frank J., 83, Our Lady of Perpetual Help, New Albany, March 24. Father of Marylon Ehlers, Carolyn Seger, Delores Schulte and Theresa Leavy.

† KNECHT, Leona C., 92, St. Jude, Spencer, March 17. Mother of Mary Benetel; sister of Rena Stevens and Elsie Wilmer.

† MEYER, Leo H., 70, St. Michael, Brookville, March 14. Brother of Mary Roth, Rose Bailey, Terry Schuman, Anthony, Jerome and Paul Meyer.

† O'CONNOR, Margaret M., 64, Our Lady of Lourdes, Indianapolis, March 21. Wife of Richard H.; mother of Collee, Patrick and Richard O'Connor, Jr.

† O'CONNOR, Omer, 68, St. Anthony, Clarksville, March 22. Husband of Ida (Merkey); father of Mary Allen and Monica Fry; brother of Leo O'Connor.

† SCHMOLL, Mildred C., 53, St. Lawrence, Indianapolis, March 17.

Wife of Rudolph J.; mother of David Kelley and Michael Schmitt; daughter of Marguerite Richey.

† SUMMERS, Mary M., (Altmeyer), 84, St. Anthony, Indianapolis, March 25. Mother of Thelma Sturm and John Carl.

† THOMPSON, Gordon, 69, St. Anthony, Indianapolis, March 25. Husband of Lenora; father of Patricia Hugill, Nora Thompson,

Richard, Robert and Gordon Thompson.

† WEISENBACH, Louis, 80, St. Anthony, Morris, Ind., March 19. Husband of Nora; father of Ruth Billman, Edwina Ertel, Richard, Raymond and Andrew Weisenbach; brother of Millie Burkhardt, Martha Hartman and Edward Weisenbach.

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AWARD RECIPIENTS—In upper photo, Grace Hayes, of Catholic Charities Special Projects (right), presents a check to each level II winner in the Campaign for Human Development Art Contest. The group includes, left to right, John Brodnik of Ritter, third place; Robert Greene of Secena, second place; and Stacey Arbogast of Secena, first place. In lower photo, two students proudly display their prize-winning entries. They are Kathy Vodde of St. Mark's School, left, second place; and Barbara Maxey of St. Gabriel School, first place. Not pictured is Elissa Vaughn of Shawe Memorial Junior High School, Madison, third place. (Photos by Susan Micinski)



LAST SUPPER—Cast members of "I Know Him by His Touch," a play recently presented by St. Mark's Junior high students, portray the Last Supper. In top photo, is a scene from the original play, written by Frank Schuler, music director at St. Mark's. Jesus is taken prisoner and will soon be presented to King Herod. (Photos by Susan Micinski)

YOUTH CORNER

Students enter art contest urging peace, justice

Campaign for Human Development names winners

by SUSAN MICINSKI

An awards presentation was held Thursday, March 24 at the Catholic Center for winners of an art contest sponsored by the Campaign for Human Development in the Archdiocese of Indianapolis. This year's theme was "If You Want Peace, Work for Justice."

First, second and third place awards were given to junior (level I) and senior (level II) high school students. Barbara Maxey of St. Gabriel School won first place for level I, with Kathy Vodde of St. Mark School placing second and Elissa Vaughn of Shawe Memorial Junior High placing third.

Level II winners included Secena High students Stacey Arbogast with first place and Robert Greene taking second, and John Brodnik from Ritter High School placing third. First place winners received \$85, second \$70 and third \$50. Entries were judged on interpretation of theme, use of media and design.

Sisters Sandra Schweitzer, Mary Paul Larson, and

Mariene Suelzer, all of Marian College; and Josephine Hartman of Catholic Social Services and Valerie Dillon of the Family Life Office were the judges. One judge commented, "In both classes I felt the students saw the need for change. The only way to bring this change about is by working for it. They did not expect it just to happen."

The eighth grade students of Holy Name School will present a Way of the Cross dramatization today, April 1 (Good Friday) at 9 and 10 a.m., and 7 p.m. at Holy Name Church in Beech Grove. The presentation is under the direction of Jerry Craney and Franciscan Sister Bernice Roell.

Ritter High School youth will discuss "Life After Death" this Sunday (Easter), April 3 on "Lifesigns," the radio show for youth. The program is aired at 11:30 a.m. on WICR 88.7 FM.

Competing for the first time

in the advanced circuit, Secena High's Crusaderette Guard placed fifth in the recent state wide High School Color Guard Competition at Greenwood High School. Under the direction of Chris Bauchle, the group performed intricate flag, rifle and dance maneuvers to music by Styx and Chicago in its eight minute show.

Captains of the 1983 Crusaderettes are Trudy Geizendanner, Lori Foist and Tami Hamilton.

A group of Brebeuf students will spend 13 days visiting some major historic and artistic sites in Italy and Greece the second week of June. They will travel to Rome, visiting St. Peter's, the Castel Sant'Angelo, the Colosseum and the Pantheon.

The group includes Michelle Sullivan, Avila Moore, Jill Denney, Lisa Haimbaugh, Stephanie Kraus, Shaun Caito, Joanne Davenport, Todd Buntin, Gregg Hobbs, Traci Bailey, Rick Willison, John Alley, Matt Capehart, Anne Johnstone, Jill Neff, William Buckner and Susan Morton.

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IN THE MEDIA

TV's next trend: is it down the tubes?

by JAMES BREIG

It has been a while since I last talked to my TV set and I had some pressing matters to discuss. So I flipped that special switch which eliminates all programming while bringing in the voice of the set. Here is what we discussed:

ME: Good evening, TV. Long time, no see.
TV: "No see?" Are you kidding? You see me more than you see your priest, doctor, mother or toes.

ME: Any more waistline jokes, even subtle ones, and I cut your power.

TV: Okay, Okay. Can't take a little humor, huh? Touchy today, huh?

ME: Yes, I'm a little miffed.

TV: That's what I like about you. You still use words like "miffed." You're not getting older; you're getting senile... Take it easy; leave that switch alone; I'll be good.

ME: I doubt it. That's why I wanted to talk to you. You haven't been good lately. When people ask me what's good on TV, I shrug my shoulders and say, "Not much." Have you taken a look at yourself lately?

TV: What am I? Double-jointed in the eyes?

You cannot take any bows for ME: WELL, believe me, "Mama's Family" or



"Teachers Only." The first is just horrible. It keeps bringing Carol Burnett on as a guest in hopes that she will draw an audience. They never thought of trying humor, good acting, intelligence or genuine emotions. "Teachers Only" is probably the foulest show I've seen in recent weeks.

TV: That means you don't watch "Madame's Place."

ME: No, thanks. An over-sexed puppet I don't need.

TV: I'll bet Madame's first two names are Mary Annette. Get it? Marionette?

ME: Even that's funnier than "Mama's Family" or "Condo." You seem to be taking my depression rather calmly. Usually, you get all static-when I criticize you.

TV: Not this time. You see, I know about TV trends.

ME: What about them?

TV: They're like itches.

ME: You're telling me.

TV: No, I don't mean they are pests and bothers. Some are; some aren't. I mean that TV trends come around every seven years.

ME: How so? I haven't noticed any big changes every seven years.

TV: You wouldn't because the changes are subtle. But I've been around. It's easy for me to spot when the shift begins. The trends overlap and there are occasional divergences from them, but, in general, they last seven years and pass on.

ME: FOR example?

TV: I'll take you through the history of TV, if you like. We'll begin in 1948, the year Milton Berle had his first comedy show. And that's the trend: live programming.

ME: Big trend. That was all they could do.

TV: No, they could also run film, but the most popular shows were live. From 1948-54, you had the debuts of Sid Caesar, U.S. Steel Hour and all the other live programs which made that era so memorable.

ME: You're wrong already. Perhaps the most memorable show of the time was "I Love Lucy"—on film.

TV: Ah, but live on film. It was shot with an audience present, using many cameras. It was a revolutionary technique which was lost to TV until it was resurrected almost 20 years later. So again: the stress was on live shows, immediacy, success or failure before your eyes, the pressure of time.

ME: Okay, suppose I agree. What was the next trend?

TV: From 1955-61, you had the debuts of "Gunsmoke," "Maverick," "Bonanza," "Naked City," "The Untouchables," "M-Squad," "Wyatt Earp"...

ME: Okay, okay. The trend was—

TV: —shoot-em-ups. Westerns and detectives. Violence, action. Everything was on film, so the excitement came in the storyline. So It's



INSIDE LOOK—"The Pope and the Vatican," an ABC News Special, will be broadcast Sunday at 7 p.m. Emmy Award-winning correspondent Bill Blakemore will examine the aims and attitudes of Pope John Paul II, the world's most visible moral leader and a man known for his intense spirituality, charisma, public warmth and political nature. (Photo courtesy ABC)

obvious what the 1962-68 trend would be: escape and fantasy. People needed a breather and they took it through "My Three Sons," "The Brady Bunch," "Family Affair" and other escapist shows. Even the westerns ("Wild, Wild West") and adventures ("Batman") were fantasies.

ME: That brings us to 1969-75 and I know what the trend was then. Relevance. "All in the Family," "M.A.S.H.," "Maude," "Family" and so on. People were ready to let me give them something meatier. The characters were deep, the

plots were challenging, the topics were controversial.

ME: So it was natural that the next trend would be a reaction.

TV: You're catching on. 1976-82 brought the jiggle programs like "Three's Company" and "Charlie's Angels."

ME: Wait a second. 1982, you said. That means—

TV: Right! This Fall, get ready for another trend. Maybe a reaction to jiggle.

ME: Is this science or wishful thinking?

TV: Tune in and find out. Signing off.

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VIEWING WITH ARNOLD

Film buffs meet to show their colors

by JAMES W. ARNOLD

There is much more to movies than the expensive Hollywood stuff that mostly bubbles through our theaters and evaporates. I was reminded again of that truth recently during a busman's holiday at the annual Midwest Film Conference in Chicago, where 1,100 buffs, teachers, filmmakers, librarians, critics and assorted addicts feasted on 180 non-theatrical movies in a three-day Orgy of Eyestrain.

The films covered every conceivable subject, from a world-champion whistler to the whooping crane, and ranged upward in length from a 60-second spoof on doll commercials ("Baby Upchuck"). These were just a few of the more relevant and interesting:

Vietnam Requiem (60 mins.): Produced by John Korty, Oscar-winner for his 1977 documentary on the DeBolt family, this is an artfully compiled study of five Viet veterans, all decorated heroes now serving prison sentences for a wide variety of crimes. In isolated settings, they talk to the camera about the war and what happened after they came home. The monologs are intercut with remarkably relevant combat and documentary footage. One vet, in anguish, recalls killing an entire Vietnamese family after 17 men from his unit were killed in a VC ambush. Poetic in style, haunting, tragic, very personal.

If You Love This Planet (26 mins.): This is the Oscar-nominated Canadian film which (among others) has been recently required by the Justice Department to be labeled as foreign political propaganda. It consists of a lecture (shot live)



by Dr. Helen Caldicott, the articulate Australian physician who speaks for nuclear disarmament, intercut with footage of Hiroshima, its aftermath, and awed audience reactions. Caldicott by herself is devastating enough,

discussing the medical effects of a nuclear exchange; in this context, she chills you down to your sox. Potent and urgent; seeing it offers a chance to get on the Administration's list of suspected subversives.

(Two among those I didn't see were "Roses in December," a 56-minute biography of Jean Donovan, the lay missionary slain in El Salvador, and "Gods of Metal" (28 mins.), a Maryknoll-produced, also Oscar nominated, analysis of the nuclear arms race.)

Barbara's Problem Dogs (50 mins.): a smashingly funny (and informative) film from the BBC about the no-nonsense English dog expert, Barbara Woodhouse, as she works her way through case histories of disturbed pooches and their perturbed owners. My favorite is a Doberman who is cured of chasing bicyclists by getting repeatedly doused by pails of water. If Barbara raised people as well as dogs, the world would work much more efficiently.

Brooklyn Bridge (58 mins.): A superb documentary which first details the dramatic 13-year ordeal of construction by the Roeblings of this glorious East River monument to human aspiration and ingenuity, then explores its place in American myth and folklore, from Brodie to Tarzan and Sinatra. Oscar-nominated a year ago, the film is especially appropriate in this centennial year of the bridge's opening.

Not a Love Story (69 mins.): is a grim exploration of the sleazy world of live sex shows and magazine pornography by two women—director Bonnie Klein and Linda Lee Tracy, a Montreal stripper who serves as guide. The tone is (justifiably) outraged and angry, the viewpoint less traditionally moralist than feminist, i.e., porn is seen primarily as an abuse of the dignity and humanity of women. As the film proceeds, Tracy becomes sensitized to her own exploitation, but both contents and arguments eventually become repetitious. The images are relentlessly explicit, doubtless limiting the

potential for educational screenings. "Story" is no fun, but the definitive film for those who really want to know what hard core really means.

May's Miracle (28 mins.): This Canadian TV documentary describes the incredibly uplifting relationship between an elderly but dynamic Wisconsin woman and her much-loved adopted son—blind, retarded, severely crippled—who as a teenager suddenly began to play the piano and sing, like the angel he may very well be. The ultimate three-handkerchief movie.

Dietrich Bonhoeffer: Memories and Perspectives (93 mins.): Bain Boehle's painstaking film biography of the young German Protestant theologian who led the Christian resistance movement against Hitler. He was executed only a few days before liberation in 1945. This elegantly restrained, inspiring film is virtually a model of its type, developed (like "The Sorrow and the Pity") from archival film, private photos and oral history from relatives, friends and disciples. It guarantees that Bonhoeffer, a courageous, warm, intellectual pacifist who



AT THE MOVIES—David Keith stars as a senior military cadet who must protect the academy's first black cadet, played by Mark Breland, against the evil prejudice of a sinister secret elite society at the school in "The Lords of Discipline." The U.S. Catholic Conference says it is "good entertainment despite its flaws," and classifies it A-III. (NC photo)

is already an influence in seminars, will be remembered in image as well as language. (All of these films are available for rental. Write Midwest Film Conference, Box 1665, Evanston, IL 60204.)

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