CRITERION

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Bishops united against aid to contras

Neither U.S. nor Nicaraguan bishops support the rebels

by Liz Schevtchuk

WASHINGTON (NC)—Some U.S. Catholics thought they'd spied a split in the ranks of the U.S. bishops.

The U.S. Catholic Conference, in a letter

from Msgr. Daniel F. Hoye, USCC general secretary, urged Congress to reject President Reagan's plea for aid to the "contra" rebels fighting Nicaragua's

"contra" rebels fighting Nicaragua's Marxist Sandinista government.

Meanwhile, Cardinals Bernard Law of Boston and John C'Connor of New York expressed their solidarity with Cardinal Miguel Obando Bravo of Managua, Nicaragua, whose criticism of the Sandinistas has often been cited by Reagan in his push for supporting the rebels.

There were suggestions that the bishops had divided into two factions—one a USCC-led anti-contra camp, the other a pro-Obando Bravo, pro-contra camp.

That interpretation did not match with the facts.

Although Cardinal Obando Bravo has often rebuked the Sandinistas—as he did the government of right-wing dictator Anastasio Somoza before them—and has

Archbp. O'Meara to celebrate Easter TV Mass

been invoked by Reagan in contra aid speeches, equating solidarity with the cardinal as support for the rebels is

cartimal as support for the receis is erroneous.

While he clearly repudiates policies of the Sandinistas and accuses them of harassing the church in Nicaragua, Cardinal Obando Bravo has not called for support for the contras, who, like the Sandinistas, have been accused of their share of atrocities in the bloody civil war.

Furthermore, when Cardinals Law and O'Connor issued their letter to Cardinal Obando Bravo in mid-March expressing solidarity with him and the Nicaraguan church, they were reiterating sentiments voiced by other U.S. prelates as well. Those have included Cardinal Joseph L. Bernardin of Chicago; Bishop James W. Malone of Youngstown, Ohio, president of the U.S. bishops' conference; and Archbishop John Roach of St. Paul-Minneapolis, the former president of the bishops' conference.

A spokesman for Cardinal Law also denied that the letter to Cardinal Obando Bravo was timed to coincide with the March vote in the House on contra aid. The letter had been planned for three weeks, said the spokesman. That would place its genesis before Reagan's all-out effort to get congressional approval for \$100 million for contra aid.

contra aid.

Also pointing to the lack of a split in the U.S. bishops' ranks is USCC testimony to Congress by Cardinal O'Connor in April 1985 denouncing aid to the contras as illegal and immoral. (The testimony, though in Cardinal O'Connor's name, was delivered by Archbishop James Hickey of Washington when the New York prelate became ill at the last minute.)

If one thing is clear, through years of controversy, it is that both the U.S. bishops (See AID TO CONTRAS on page 9)



'INTO YOUR HANDS'—''It was now around midday, and darkness came over the whole land until midafternoon with an eclipse of the sun. The curtain in the sanctuary was torn in two. Jesus uttered a loud cry and said, 'Father, into your hands I commend my spirit.' " Luke 23:44-46 (NC photo by Rebert A. Walsh)

Archbishop O'Meara testifies on employment rights

Says welfare recipients need real work, not just pointless 'workfare' jobs

washingTon (NC)—Welfare recipients need real work, not just pointless "workfare" jobs that provide short-term government gain but no long-term benefit to the worker, Indianapolis Archbishop Edward T. O'Meara told a House subcommittee March 20. (NC)-Welfare

In testimony before the House Sub-committee on Public Assistance and Un-employment Compensation, the archbishop

said that government, like other units of society, must help guarantee the "basic human right" of employment to the jobless—including welfare recipients.
"Welfare recipients need real jobs, however, jobs that pey wages, provide fringe benefits and give employees the status and respect of real contributors," he said in testimony delivered on behalf of the U.S. Catholic Conference.
"So-called 'workfare' jobs have little in common with real jobs and do not give workers the same dignity, compensation or satisfaction that human beings should receive," he stated.

In the wake of federal and state budgettightening, government workfare

In the wake of federal and state budgettightening, government workfare
programs to require welfare recipients to
take jobs—often criticized as menial or
non-productive—have been adopted in
various parts of the nation.

Archbishop O'Meara noted that, under
legislation enacted in 1981, welfare
recipients who had their own jobs were
forced to choose between continuing the
jobs or keeping welfare.
"If welfare recipients are qualified for
the jobs assigned to workfare programs, let
them be hired as regular employees as
tegular wages and with regular benefits,"
the archbishop urged. "It is wrong to take
advantage of the poverty of those on
welfare to treat them differently from
other workers."

He said the netion's histone "strongly."

other workers."

He said the nation's bishops "strongly

support greater efforts by the federal government to aid and supervise the states in development of greater opportunities for work, education and training for welfare recipients."

But he added that most discussion of the subject up to this point "has been in the context of short-term budget savings, rather than longer-range goals of increased self-sufficiency, reduced poverty, and greater participation in social and economic life."

life."

He criticized current programs for welfare recipients as having too often been "designed with only one goal in mind: to make the receipt of welfare benefits so distasteful that fewer will apply and fewer will continue to participate."

"Many believe that welfare recipients are unwilling to accept jobs and that work requirements will discourage the lazy," he added. In fact, programs based on such assumptions "have neither helped recipients nor saved money," he said.

The archbishop noted that new, more innovative programs tried by some states

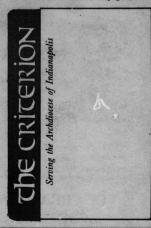
Special section on see pages 11-26

offer hope of more success, and he urged the federal government "to support such initiatives" with more flexible programs, funds and leadership.

To improve welfare-workfare projects he also recommended that:

>"The primary focus should be on helping families escape poverty, not just on short-term budget savings."

(See WORKFARE on page 9)



Looking Inside

Cathol

FROM The editor

An inside look at the Philippines' revolution

by John F. Fink

MADRID, Spain, March 13—Felix Bautista is the editor of Veritas, the newspaper of Manila, the Philippines, set up by Cardinal Jaime Sin after the assassination of Benigno Aquino in 1943. Felix, who had been editor of the archdiocesan newspaper and a foe of Ferdinand Marcos since 1974, was hand-picked by Cardinal Sin to edit Veritas, a twice-weekly newspaper sold in the streets of the Philippines. In the past Felix was targeted for assassination and sometimes had to go into hiding, but tonight he was having a peaceful dinner here in Madrid, Spain.

The eight of us at dinner tonight included three Catholic journalists from the U.S., one from Ireland (who had lived in the Philippines for 15 years), one each from Hong Kong, Singapore and Germany, and Felix, who is also the president of the Southeast Asian Catholic Press Association. Felix's paella got cold as he fielded our questions about the recent events in the Philippines.

We are all here in Spain to attend the annual meeting of the board of directors of the International Catholic Union of the Press (ICUP). About 50 of us from almost every continent in the world are discussing the affairs of the Catholic press and planning the triennial world congress of the Catholic press that will take place in October.

Earlier in the day, before the board meeting, we members of the executive committee met as the jury to

Earlier in the day, before the board meeting, we members of the executive committee met as the jury to decide who should receive ICUP's gold medal awarded at each congress to the journalist who has best championed

the cause of freedom of action for the Catholic press. Felix was the overwhelming choice.

Felix has always been very close to Cardinal Sin. He said that, when the cardinal asked him to be editor of Veritas, he agreed only if the cardinal would be the publisher. Cardinal Sin said that he would.

publisher. Cardinal Sin said that he would.

In private dinner conversation with Felix the nature of the cardinal comes through—his courage, his humor, his holiness. Felix talked about the time that a picture appeared of Cardinal Sin embracing Marcos. "When that picture appeared I called the cardinal and asked what had happened. He said, Felix, come see me.' "When I went, he met me and said, Felix, embrace me.' I said, 'A picture of you embracing Marcos confuses the people.' He replied, 'Under all these trappings I am a simple priest. Marcos is one of my flock. I must try to save him like any other of my sheep.'

"So," Felix continued, "I explained to the readers of Veritas that it was the cardinal's duty to try to save 'even the worst sinner.' That didn't sit too well with Marcos."

AT DINNER TONIGHT Felix relived the last days of AT DINNER TONIGHT Felix relived the last days of the Philippine revolution. He told how Veritas and Radio Veritas tried to counter the government-controlled media that refused to give space or time to Cory Aquino during the election campaign. He told of having to flee to Singapore the day of the election (after casting his ballot), for fear of being arrested. He repeated the stories of the defection of Juan Ponce Enrile and Fidel Ramos and of Cardinal Sin going on Radio Veritas to urge the people to gather around their headquarters to protect them from Marcos' troops.

He said that, when the tanks came and the people refused to move, the tank commanders encouraged them

not to move so the commanders would have an excuse for not advancing any farther. He told of the defection of the air force officers who refused Marcos' order to bomb the air force officers who refused Marcos' order to bomb the people. Seven of Felix's 12 children were among those opposing the tanks; the other five no longer live in the Philippines.

He also told of continuing to get threatening phone calls two days after Marcos fled. But he has had none since.

THE THREATENING phone calls were a constant occurrence during the more than two years that Veritas dared to tell the truth about the Marcos government. Veritas was founded at a time when newsmen were being murdered for telling the truth, and when newspapers were being closed down and padlocked by the military. It was only because Veritas was founded by Cardinal Sin that Marcos didn't dare close it down.

Felix told us that almost all the rest of the media in the

Felix told us that almost all the rest or the media in the Philippines were tightly controlled by the government. The staff of Veritas felt that they were literally laying their lives or liberty on the line with each issue they published. Felix was charged with contempt of court last year for his honest commentaries on the mockery of justice in the trial of the military men involved in the

justice in the trial of the military men involved in the murder of Benigno Aquino.

The story of Felix Bautista could perhaps be summed up with this paragraph from the nominating letter for UCIP's gold medal: "In a country where more than 24 newsmen have been murdered for telling the truth, and where dozens of newspapers have been raided and closed in many cities by the military, Veritas and Felix Bautista have shown not only heroic courage, but a Christ-like honesty and fairness to all. Their reporting has always been balanced, faithful to the facts, impartial, true."

Two unusual Ways of Cross held Friday

As Good Friday is celebrated around the archdiocese today, two unusual Way of the Cross observances are being held in Indianapolis—one a new program which relates the suffering of Jesus to suffering in today's society, and the other a 50-year

The modern-day Way of the Cross begins at 3 p.m. at Holy Cross Parish and takes participants by bus to sites around the city. The more traditional observance is the 50th Annual Outdoor Way of the Cross sponsored by the Indianapolis Chapter Knights of Columbus, beginning at 12:15

p.m.
At Holy Cross, the observance focuses on 14 sites which represent some type of human suffering. Father Cosmas Raimondi, pastor at Holy Cross, said the main purpose of the observance is "to make the connection between the Good Friday that Jesus experienced and the Good Friday that Jesus experienced and the Good Friday that people experience in our world." It also will allow participants to identify with the suffering of Jesus, to pray for those who. suffer today, and to offer hope in the face of violence and injustice, he said. The hope is that "it will bear fruit in an Easter of justice and peace."

The 14 sites for the stations of the cross have been selected "because they symbolize how Jesus is crucified today," Father Raimondi said.

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The Way of the Cross begins at the food pantry at Holy Cross, symbolizing hunger. "In the wealthiest country in the world, possibly in all of civilization, that certainly is one place where people suffer," Father Raimondi said.

The second station is the Indiana Women's Prison, and the third is the

People's Health Center, which provides health care for low-income residents. The fourth and fifth stations symbolize

respect for human life: the Indiana Women's Center, an abortion clinic; and the Naval Avionics plant, where components for nuclear weapons are produced and tested.

Father Edwin F. Sahm dies in Beech Grove at age of 79

Father Edwin F. Sahm, 79, the founding pastor of Immaculate Heart of Mary Parish in Indianapolis, died March 21 in St. Paul Hermitage, Beech Grove.

The funeral liturgy was celebrated at 11 m. Monday in Immaculate Heart Church. rial was in the Priests Circle at Calvary

Burial was in the Priests Circle at Calvary Cemetery, Indianapolis.

Father Sahm was born June 25, 1906, in Linton. He was ordained a priest May 17, 1932, in St. Meinrad Archabbey Church. His first assignment was as assistant pastor of St. Mary Parish, Lanesville. He became assistant pastor of St. John Parish, Indianapolis, in 1933, and St. Joan of Arc, Indianapolis, in 1938.

He was appointed as founding pastor of Immaculate Heart in 1945, and remained there until retiring in 1976.

He was also named to the Diocesan Music Commission in 1937, and became archdiocesan director of sacred music in 1955. He originated the CYO Songfest. In 1971, he was appointed dean pro-tem of what was then the Indianapolis Northeast



Father Edwin Sahm

He had lived in retirement at Lake Lemon, near Unionville, and recently moved to St. Paul Hermitage.

Annual Neophyte Mass at St. Pius X to welcome all new Catholics in diocese

The annual "Neophyte Mass" will be held at Sunday, April 6, at 4 p.m. (EST) at St. Plus X Church, Sarto Drive and E. 71st St., Indianapolis. Archbishop Edward To O'Meara has invited all Catholics of the archdiocese to join him in welcoming all new Catholics at this Mass.

This is the fifth weap for the Neophyte.

This is the fifth year for the Neophyte Mass. The term "neophyte" applies to anyone over 18 years old who was baptized,

confirmed or received into the Catholic Church during the past 12 months. These new Catholics, along with their families, sponsors, and catechists, will be special ests at the Mass.

guests at the Mass.
Priests of the archdiocese will join Archbishop O'Meara at the Mass.
The archbishop will personally greet the neophytes at a reception in Msgr. Ross Hall following the Mass.

The sixth station is the Marion County The sixth station is the marion County Juvenile Center. "One-third of our children are from families on some kind of welfare program," Father Raimondi explained. "I think that's a problem for the wealthiest country in civilization, too."

The next two stations express solidarity with racial minorities here and those who are oppressed in other countries. The seventh station is Martin Luther King Jr. Memorial Park; the eighth is the Hispano-American Multi-Service Center.

American Multi-Service Center.

The ninth station is Barton House, a residence for the elderly; the 10th is the Indiana State Capitol; and the 11th is the Salvation Army. The 12th is Holy Family Shelter, a shelter for homeless families operated by Catholic Social Services. The 13th is the City-County Building, and the 14th takes participants back to Holy Cross Church

The tone will be devotional, Father Raimondi stressed. "We're not to demonstrate at any of these places," he said. "We are to offer prayer and to reflect, and that is all. We're not picketing or anything like that."

The K. of C. Way of the Cross is being held at the American Legion Plaza, on North Street between Meridian and Pennsylvania streets. It has been celebrated every year since 1937, with the entire community invited to attend.

The St. Joseph Council will host the observance, which will be led by Father Harry Knueven. Father Knueven is chaplain of the St. Joseph Council and pastor of St. Simon Parish in Indianapolis.

Music will be provided by a choir composed of the Ambassadors of the Msgr. Downey Council, the Columbians of Mater Dei Council, and the Singing Knights of Our Lady of Fatima Council.

Archbishop O'Meara's Sche

Week of March 30

EDNESDAY and THURSDAY, April 23—National Catholic Educational Association 63rd Annual Con-vention, Anahelm, Calif.

SATURDAY, April 5—Meeting with the clergy of the New Alban Deanery, Providence Retirement Home, 12 noon.

-Confirmation, St. Mary Parish, New Albany. Eucharistic Liturgy at 5:30 p.m. with reception following.

Archdiocesan Catholic Charities

Divorce and remarriage part of ministry

by Robert H. Riegel

"Children of Divorce" and "Families in Remarriage" might have seemed unlikely programs for a Catholic agency 25 years ago. But they are now a central part of Catholic Social Services' ministry and service to hurting families.

The programs grew out of CSS' long-established counseling program for families. With a focus on children, these programs represent the close collaboration between the agency's professional counselors and its programs for families in

Children in both programs, either after divorce has occurred or as they are becoming part of a new family, meet with

Through meeting with the children, parents and trained CSS staff members, they confront the emotional and practical consequences of the major changes in their

lives.

Joy Baumgartner, a former teacher, is now director of these growth programs for families. Franciscan Sister Sheila Sine, a family therapist of many years, is supervisor of the agency's professional counselors. Together, they express the positive help which many families receive from this mix of one-to-one counseling and shared group experiences. It is part of CSS' philosophy to deal with the whole family and to deal with each family member in all aspects of his or her life.

V.A hospital chaplains celebrate 40th anniversary

by Richard Cain

This year marks the 40th anniversary of Ins year marks the sun anniversary or chaplains serving in veterans' hospitals. The Veterans Administration Richard L. Roudebush Medical Center in Indianapolis has commemorated the anniversary with an ecumenical service and a display showing the chaplains on the hospital staff and ex-plaining what they do.

"It's a recognition of the healing of the

whole person, not just the medical side," said Conventual Franciscan Father Joe Klene, head chaplain at the medical center. He heads an ecumenical staff of one partitme and four full-time chaplains, representing the Lutheran, Free Methodist and American Baptist as well as the Roman Catholic denominations. There is also a Jewish chaplain on call Catholic denominations Jewish chaplain on call.

The presence of chaplains began right at the end of World War II when many



COMMITTEE MEETING—Father Joe Kiene is flanked by Linda Sledy Thompson at a meeting of the Human Resources Committee at the Veterans Medical Center in Indianapolis. (Photo by Richard Cain)

A Lenten meditation

Jesus' death—and ours

by Fr. John L. Ostdiek, O.F.M. Director, Alverna Retreat Center

Am I afraid of death?

I ought to have the right to fear death, to be uneasy about it. After all, Jesus dreaded it so much that he sweat blood in the Garden of Gethsemail.

Death is a one-time experience with per-manent results. It ends life here on this earth, and starts a new and eternal life. Not an easy or comfortable thought, is it?

As I retraced the steps of Jesus in Jerusalem I learned a bit more about his death, and in walking the streets found him to be a model for me.

to be a model for me.

First, there were the ancient stone steps leading down from the old, walled city of Jerusalem toward the Mount of Olives. According to a long-standing tradition Jesus walked those steps. We can imagine what his mood was as he went to the Garden of Gethsemani through the night air after the Last Supper. When he arrived in the garden and began to pray, the enormity of the end of his life struck home in him. He was a man in extreme stress. in him. He was a man in extreme stress. But through it all he clearly offered him-

self: "Father, not my will, but your will be done" (Luke 22:42).

Then soldiers arrested him and took him back up the steps into Jerusalem. As I walked on those stones I thought of Jesus' two passings on those steps that last Thursday evening of his life.

Secondly, there was the Via Dolorosa—the Way of the Cross—along which Jesus was taken by soldiers from the judgment of Pilate to the cross. As I followed the traditional route through the narrow, crowded streets of Jerusalem, I came to understand more about the ordeal of Jesus.

Vendors and shopkeepers allke interrupted us pilgrims with their strident and insistent efforts to sell us some trinket or other. People jostled us. Their botheration angered me. "Can't they see I'm trying to pray!" I lashed out in thought. But then I realized that Jesus, too, felt the sting of peoples'. remarks, that he was ignored and abused on these same streets in this marketplace. His psychological pain must have matched or exceeded himphysical suffering. After all, he was Messiah and God, yet was being dragged to execution for no good reason, stripped of all human dignity, no honor left to him.

Now, back to the original question, "Am I afraid of death?" The answer is yes. But I have walked in the steps Jesus took toward his death and know that he now walks with me. He is my Simon of Cyrene, thank God.



FOR THE CHILDREN—Planning for a session in the Children of Divorced progra Sister Shella Shine (left) and Mary Alice Jackley, a graduate student from the D University School of Social Work. (Photo by Jim Jachimiak)

soldiers were discharged from the military and many military hospitals converted to veterans hospitals. At first they provided Sunday services within the hospital. But since then, they have become involved in many facets of the hospital's work including counseling, staff development and advising on ethical decisions such as when to terminate extraordinary life-prolonging procedures. Currently, there are 171 hospitals operated by the Veterans Ad-ministration.

Easter collection is for priests of today, tomorrow

by John F. Fink

by John F. Fink

The money that Catholics in the Archdiocese of Indianapolis contribute on Easter Sunday in the regular collections is for priestly vocation development in the archdiocese. It is to support the priests of today and tomorrow.

For the priests of tomorrow the collection supports the Vocation Office which prepares religious vocation awareness programs, interviews prospective priest-candidates, and provides liaison with seminarians. It provides for the cost of seminary training (room, board and tuition) at the theology and pre-theology levels and financial help for summer ministry programs.

For today's priests, the collection enables the archdiocese to continue priests' education through workshops, sabbaticals, and, sometimes, advanced studies. It provides funds for retreats, monthly support groups, and opportunities for

spiritual direction. In 1985, it also paid for a three-day convocation for all the clergy, a program that will be offered every two

program that will be offered every two
years.

The collection also supports the Priests'
Personnel Office, health and physical
fitness programs for priests, and care for
priests who, because of severe illness or
multiple health problems, are disabled and
unable to continue an active ministry. The
collection makes it possible to provide
disabled priests with some income until
they reach retirement age.

Last year \$411,002 were distributed
among these programs as follows:
seminary hund, \$120,000; Vocation Office,
\$75,000; priests' disability, \$90,000; Priests'
Personnel Office, \$39,577; Ministry to
Priests Office, \$39,537; Ministry to
Priests Office, \$39,535; graduate studies,
\$45,000; wellness program, \$20,000; and
priests' convocation, \$12,000.

A brochure explaining the Eastercollection was distributed throughout the
archdiocese last weekend.

Time for negotiation with Soviets, forum report says

While many Americans agree that the Soviet Union is not to be trusted, they feel that this is a time for negotiation, not confrontation, according to a report issued last week.

last week.

The report is the culmination of a series of community forums at sites around the country, including the Catholic Center in Indianapolis. It was issued by the Domestic Policy Association (DPA) at the Gerald R. Ford Library in Ann Arbor, Mich. The program drew some 100,000 people in 46 states, including about 25 employees of agencies housed in the Catholic Center.

DPA conducts forums on specific issues each fall. The most recent program focused on taxes, welfare and U.S.-Soviet relations. The local meetings were sponsored by the Indiana Catholic Conference and the archidocesan Office of Catholic Education.

In addition to attitudes about the Soviet

In addition to attitudes about the Soviet Union, participants expressed a marked lack of enthusiasm for current tax reform plans, and a willingness to accept cuts in Social Security benefits. As for U.S.-Soviet relations, most said

nuclear confrontation. A large majority opposed the development and deployment of new weapons technologies, saying that they endanger, not enhance, our security.

Most forum participants opposed the use of force to counter Soviet influences in other parts of the world. A majority also opposed aid to the contras in Nicaragua.

"The great debate that is before us now a lid to the contras," said M. Desmond Ryan, ICC executive director. "Although the participants in the forum generally agreed that they are fearful of Soviet expansion, they oppose a military solution."

A great majority of forum members favored expansion of trade relations and cultural exchanges with the Soviets. By the end of the program, nearly seven in 10 felt that a strong Soviet economy would be in our best interest.

On the issue of tax reform, most people idled of felt the traver the respect to the strong to the strong tax reform, most people idled of felt the traver to the terms to be the strong to the strong terms.

our best interest.
On the issue of tax reform, most people did not feel the taxes they pay are too high. There was considerable skepticism about whether tax reform is likely to lower individual taxes. Many forum participants felt that the first priority should be stricter (See TAXES AND WELFARE on page 9)

COMMENTARY

To Talk of Many Things

Ad signers should accept the consequences

On March 2, a full-page advertisement appeared in The New York Times in which nearly a thousand persons, who identified then selves as Catholics, proclaimed, "We affi m our solidarity with all Catholics whose right to free spech is under at-

Their solidarity, the advertisement made clear, was with the signers of an Oct. 7, sigrers of an Oct. 7, 1984, statement which appeared in the New York Times, in which 97 signers opposed the church's position on

churen's abortion.

The signers of the 1986 ad charged that the signers of the original statement have been "penalized" by certain segments

of the "institutional Roman Catholic Church."

What are the facts? The 1984 stateme

what are the facts? The 1964 statement said, "Statements of recent popes and the Catholic hierachy have condemned the termination of pre-natal life as morally wrong in all instances. There is a mistaken belief in American society that this is the only legitimate Catholic opinion. In fact, a diversity of opinions regarding abortion exists among committed Catholics."

What was the purpose of this statement? The signers of the statement were quite clear about this. They said, "It is necessary that the Catholic community encourage candid and respectful discussion on this diversity of opinion within the church, and Catholic youth and families be educated on the complexity of the issues of responsible sexuality and human reproduction." They asked that the morality of abortion be declared an open question in the Catholic Church.

Another consequence they asked from their statement was that any legislation opposing abortion be ended because, they said, "We believe Catholics should not seek the kind of legislation that curtails the legitimate exercise of the freedom of religion and conscience or discriminates against poor women."

In closing their statement, they said, "we the undersigned, call upon all

"... we, the undersigned, call upon all Catholics to affirm this statement."

"... we, the undersigned, call upon all Catholics to affirm this statement."

No one has any right to judge the sincerity of the signers but all Catholics have the right, and perhaps the responsibility, to judge the validity of what they said. There really is no doubt that the official teaching of the church is that deliberate destruction of human life in the womb is morally wrong. The pope, the bishops, the teaching church, state this, without ambiguity or deviation. The idea that the church should treat this most important moral issue of our times as an open question is offensive even to common sense. So the signers, who asked the support of all Catholics, received the support of nearly a thousand.

The 97 signers of the first ad understood that when you exercise your freedom of speech, you must expect consequences. As a matter of fact, they stated the consequences they wished. What they seem unvilling to accept are the consequences of rejection of their views.

If you are, as a priest or Religious, the state of the church in the church in the church in the church in the church is the church in the church in the church is the church in the church in the church in the church is the church in the church in the church in the church in the church is the church in the chur

rejection of their views.

If you are, as a priest or Religious, charged with teaching what the church teaches, and you cannot do it, then integrity would require that you should not continue in that position of trust when you cannot fulfil that trust. It is basically dishonest to have no intention of doing so. The church asks only that those who have publicly



rejected the church's teaching, accept it if they are to be given the trust.

When teachers or lecturers publicly proclaim that they do not accept the church's teaching, they must not expect that this will not be a factor in the judgment others make concerning them. Those who have the responsibility for choosing faculty or lecturers have consciences of their own to which they must be true. If they do not choose one who has taken a stand against the church's teaching, that's an exercise of their freedom. Those who exercise freedom do so because they want consequences. But to decry consequences you do not want is immature. When teachers or lecturers publicly

Questions for critics of the permanent diaconate

Does the permanent diaconate really make a difference in the services it offers now that we have so many lay ministers? That question is heard frequently these days.

A review of statistics on the per-manent diaconate reveals that there are now 7,425 permanent deacons in the United States. with an ad-

deacons in the United States, with an additional 2,263 candidates. Even though 82 percent are Caucasian, there has been an increase in the number of Hispanics and blacks over the past few years. The 978 Hispanic permanent deacons make up 13

Better than two-thirds of the perm cons are between 41 and 60 years of age.
-thirds have had some college to
tgraduate education. The over-

we now have 40 priests who started as rmanent deacons and then decided to

permanent deacons and then decided to become priests.

Sixty-nine deacons are serving as "administrators" of parishes or missions. Thirty-two minister to the deaf, 12 to the blind, 36 to battered women and children, 94 to migrant populations and 50 to refugees, and 26 are in ecumenical work.

Fifty-five deacons are active in campus ministry and 270 are engaged in team ministry.

and 29 are serving in armed-forces in-stallations.

stallations.

These are just a few of the services permanent deacons offer the church. One should remember that these men have wives and families who often extend the deacon's ministry greatly.

What do all these statistics mean? Surely there are many more lay people fulfilling the same services. With few exceptions (baptizing, preaching or witnessing marriages), there seems to be no difference between a permanent deacon and a lay person.

difference between a permanent deacon and a lay person.

But there is a big difference.
Permanent deacons are ordained. They are in sacred orders. They are consecrated and, as canon law reminds us, are ordained "to shepherd the people of God, each in accord with his own grade of orders, by fulfilling in the person of Christ the head

the functions of teaching, sanctifying and

the functions of teaching, sanctifying and governing."

Before the permanent diaconate itself is frawn into question, its challengers should be challenged.

What is understood by the terms "sacred orders," "indelible mark," "character" and "fordination"?

Once a man is ordained, is there a real difference in him no matter how well or poorly he serves?

For some reason, whether divine or human—or a combination of the divine and human—the church has expanded its sacred orders to include permanent deacons. Now there is a most challenging question to ask: Why has this happened?

Does this renewed order say something about the church's need for a special type of dedication in our time?

Statistics show that the Reagan tax cuts favor the rich

by Msgr. George G. Higgins

The Washington Times recently ran a provocative op-ed piece by Michael Novak of the American Enterprise Institute titled "Rich Paying More (Taxes) Than Ever Before." In analyzing the 1961 tax law, with its disproportionately

its disproportionately large tax cuts in favor of business and the well-to-do, Novak focuses on the increase between 1961 and 1963 in the share of federal tax receipts accounted for by those in the highest income classes.

This overlooks the massive shift in income

This overlooks the massive shift in income to the rich that took place during the 1981-1983 period, which is the overriding explanation for their higher share of tax payments.

Between 1981 and 1983, the top fifth of the nation's families enjoyed a rise from 41.9 percent to 42.7 percent in their share of total income, according to the Census Bureau. This shift represents a huge \$14 billion rise in the income of well-to-do families. The income transfer came at the expense of the bottom three quintiles, while the quintile just below the top retained the same portion of total income during the same period of time.

This reverse income transfer from the bottom income groups to the affluent explains why the share of taxes paid by the rich increased, even though their tax rates were cut the most. Further, the economic policies of the administration have been a major cause of this regressive income shift.

The administration has cut back government programs that provide income support and other assistance to the less fortunate members of society and has cut back also on programs set up to help

workers.

At the same time, it has engaged in an unprecedented peacetime expansion of military spending, which has showered profits on corporations. The huge deficit that has resulted in large part from the 1981 tax cuts (but also from the rise in interest expense, the recession and the military buildup) has been used as an argument against federal programs, especially those that help society's disadvantaged members.

bers.

In addition, the federal deficit, through its effects on interest and exchange rates, has added to the nation's trade problems, which have eliminated millions of jobs with reasonably good pay levels.

Not only have the rich in recent years enjoyed a huge rise in their share of pretax income, but their portion of the aftertax income has also risen. A Census Bureau

study of family incomes demonstrates that one-fifth of American households making up the top income bracket received 42 percent of all aftertax income in 1983, compared to 40.6 percent in 1990.

So even if the rich paid a larger share of taxes in 1983, the disproportionate tax cuts they received meant that their share of tax payments fell behind their income share.



As a result, they gained a greater portion of both pretax and aftertax income. Mean-while, workers and the poor fell further behind.

behind.

In no way, therefore, can the 1981 tax law be characterized as fair. A complete presentation of the evidence substantiates that this law disproportionately benefited corporations and the affluent, leaving them better off at the expense of society's less advantaged members.

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Bountiful' is lyric tale of accepting change

"The Trip to Bountiful" brings a taste of the 1950s' golden age of television to the faster, noisier, and somewhat less sensitive environment of mid-1960s popular culture.

If "Bountiful" seems strange, it's not

that the drama has aged or dated. Instead, tainment industry has developed a filtering process that makes the actual emergence of the theaters or even on TV the equivalent of the camel passing through the eye of the



needle.

Chalk up the inspiration for this revival to Robert Redford and his Sundance Institute, which nourishes independent film production. Redford advised director Peter Masterson, a Broadway achiever looking for his first movie project, to find something personally meaningful and yet economical to make. Masterson thought immediately of "Bountful," which had deeply impressed him in an off-Broadway production in 1960.

Devokably the most unusual thing shout.

Probably the most unusual thing about it is that the central character is an old woman, Carrie Watts, She's living with her son Ludie and daughter-in-law Jessie Mae in a small Houston flat in 1947. Like many such situations, it is personally tense, full of petty bickering between the women, who are intel conceiles. are total oppo

are total opposites.

Carrie's fantasy is going back down the
Gulf coast to her country home at least
once before she dies (th. symlolic escapeinto-the-past). One day she gets lucky,
eludes her pursuers, and gets on a bus. The
"story" is an account of her trip, what she
finds when she reaches Bountful, and how
it affects her future with her son and his

The low-key drama is by Horton Foote, the veteran Texas playwright who returned

to public attention in 1963 with his Oscar-winning script for "Tender Mercies." The theme is similar: family as the bedrock of human life, in the eternal context of nature and and faith in a loving God. Foote is typically southern in his realistic melancholy, the sense that life never quite works out as one hopes. But the characters are resilient and persevering. Even his villains have redeeming qualities.

The role of feisty but indomitable Carrie, played originally in 1953 on TV and then on the stage by Lillian Gish, is a plum for an actress, and the film version hangs on the mercurial talent of the remarkable Geraldine Page. (She won a spot for "Bountiful" in this year's Oscars by earning her—incredible—eighth nomination. "Bountiful" in this year's Oscars by earning her-incredible-eighth nomination.)
Page illuminates the beauty in this gritty survivor. "Bountiful" is, in fact, significantly a woman's film, as it explores how rural Texas culture has shaped Carrie's life and focuses on her conflict with Jessie Mae and her immediate rapport with Thelma, the sweet young army bride she meets on the bus.

meets on the bus.

In some ways, "Bountiful" is a quiet
Texas version of "Streetcar Named
Desire." Carrie is the odd-person-out who
lives in the past and symbolizes the rural
family and religious traditions. Jessie Mae
is a bit like Stanley Kowalski, a vulgar
creature of the city, a pragmatist who lives
on the level of money, movies and hairdressers, self-centered and childless.

Actress Carlin Gluva, a Trow, winner on

Actress Carlin Glynn, a Tony winner on Broadway and the director's wife, gives a comic humanity to Jessie Mae, who is always in danger of becoming a bitchy stereotype. Ludie (John Head), who loves them both, is in the middle, kind but

As Carrie escapes on the Greyhound, she meets the guileless Theima (Rebecca DeMornay, transformed again, this time into a demure but caring 1940s woman). Through their dialogues, we learn the causes of Carrie's neuroses: a dominating father, loss of her only true love, the deaths of her other children. If writer Foote knows



TV FARE—International opera star Placido Domingo sings a duet with Josefina Arregui in "Placido Domingo sings Zarzuela," airing April 2 on PBS. The program features favorite music and dance of the Spanish musical theater. (NC photo)

in his heart the value of family life, he has no illusions about its serenity.

in his heart the value of family life, he has no illusions about its serenity.

The bus sequences are a stunning recreation of the 40-year-old look and feel of smalltown bus depots and gas station transfer points in the dead of the provincial night. (Cameraman Fred Murphy also did the lyric visuals for "Heartland.") The production design successfully captures the stark simplicity of Hopper paintings.

At her Bountiful farm, of course, Carrie comes to understand that the past is gone forever, and that one must go on and adapt to change. Her conversations there with a sympathetic sheriff (Richard Bradford), and finally with Ludie and unforgiving Jessie Mae, are moving, although there are no magic solutions. The feeling is upbeat, however, and there is a wonderful sense of the importance of place in human life.

Carrie's simple faith in Jesus—her hymn-humming drives Jessie Mae into rages—is unobtrusive but central, a permeating influence. Her life has been hard but the source of her strength is clear. "Maybe he's with us always," she says, "and we just don't know it."

When you see "Bountiful," don't miss
the hymn worked into the score by composer J.A.C. Redford ("St. Elsewhere"),
and sung over the opening titles in a belllike soprano by Cynthia Clawson:
Come home . . . Come home
Ye who are weary. Come home, come

ftly and tenderly Jesus is calling

Calling a sinner, come home . . . "
(Recommended for all but very young

ildren.)
USCC classification: A-II, adults and

Recent USCC

The Boys Next Door	0
Critters	
Death of an Angel	0
Just Between Friends A	-III
Kaos A	-111

Specials on baseball, El Salvador, religion, music

by Henry Herx

NEW YORK (NC)—With another baseball season about to get under way, no better time could be imagined for presenting "Veeck: A Man for Any Season," airing Monday, March 31, 10:30-11 p.m. EST on PBS.

p.m. Est on PS.

The program is a documentary on the career and character of the late Bill Vecck, the baseball club owner who pioneered the concept that the fans deserve some fun at the ballpark. His fellow owners were given to criticizing his "stunts," but they didn't mind copying those that increased attendance.

tendance.

Starting with the St. Louis Browns after
World War II, Veeck initiated one novelty
after another, from theme-day giveaways
(bats, jackets, umbrellas, etc.) to his last
innovation, the exploding scoreboard. He
was a consummate showman whose
Cleveland Indians set an attendance record
of 2,680,000 paid admissions.
His father was an executive with the

His father was an executive with the Chicago Cubs, and Veeck's early life revolved around Wrigley Field, where in the 1930s he helped build the bleachers and plant the ivy that covers the outfield walls.

veech himself was one of the last great boosters of baseball as a sport. He wasn't happy about million-dollar players and turning the game into a business.

Veeck was a man of many parts, however. An omnivorous reader, a homespun philosopher, a non-conformist who enjoyed voicing strong opinions, Veeck's conversation ranged from history

veeck a conversation ranged from history to politics.

Baseball lost some of its spirit when Bill Veeck died in January at 71. The program was produced last year by WTTW in Chicago as a tribute to a celebrated native

Produced and directed by Jamie Ceaser and Tom Weinberg, the documentary is narrated by his wife, Mary Frances Veeck, with just the right blend of objectivity and affection.

"Witness to War," PBS, April 1

The story of why an American doctor volunteered to serve behind rebel lines in El Salvador is told in "Witness to War: Dr. Charlie Clements," airing Tuesday, April 1, 10-10:30 p.m. EST on PBS.

1, 10-10:30 p.m. EST on PBS.
Clements was a top graduate of the Air
Force Academy whose service in Vietnam
led to a growing disillusionment over what
his country was doing there. When he
refused to fly any more missions, he was
kept in a mental ward for six months before
receiving an honorable discharge in 1970.
Deciding on an entirely different career,
Clements was accepted by a medical

school, from which he graduated in 1990.
Two years later, after treating refugees from El Salvador, he volunteered to put his medical knowledge to use in treating the civilian victims of the government sweeps of rebel territory.

The documentary features footage showing Clements treating people with burns caused by white phosphorous bombs dropped almost daily in the area. The irony dropped almost daily in the area. The irony is that the planes dropping the bombs were the same model flown by Clements in

Produced by David Goodman and directed by Deborah Shaffer, the documantary serves this purpose admirably. The program is one to see, if for no other reason than as an Academy Award nominee in the short documentary

"Religion in international Politics, Fisher Series on foreign policy issues is the subject of "Religion in International Politics: Why the Resurgence?"

Produced by South Carolina Educational Television under the sponsorship of the non-partisan Foreign Policy Association, the series is available via satellite to public television stations. Many stations airing the series are broadcasting. satellite to public television stations. Mar stations airing the series are broadcasti

t the week of March 23. (Check local

Broadcast journalist Edwin Newman moderates the discussion of religion's newfound importance in international politics with John L. Esposito, professor of Islamic studies at Holy Cross College, and Father J. Bryan Hehir, secretary of the U.S. Catholic Conference Department of Social Development and World Peace.

The program articulates quite forcefully some of the ways in which religion has become a factor of importance in world affairs and national politics. st journalist Edwin Newman

"Mass in Time of War," PBS, March 28

From a gloriously baroque church in Bavaria comes this "Great Performances" presentation of Franz Joseph Haydn's "Mass in Time of War," airing Good

Friday, March 28, 9-10 p.m. EST on PBS.
The performance is by the Bavarian
State Radio Symphony Orchestra and
Chorus under U.S. conductor Leonard

The Mass was composed by Haydn in 1796 when Austria was at war with Napoleon, which explains the name and mood of the work. It should also be noted that the Latin text of the Catholic Mass is translated in subtitles during the course of

to the editor

Communist persecution of church

Recently you published (without comment) a maudlin column on the "Commentary" page proclaiming the cheery news that "The Catholic Church is alive in the Soviet Union" (Feb. 21 issue). alive in the Soviet Union" (Feb. 21 issue).
Our country suffers terribly from disinformation promulgated by the Dezinformatsiya Department of the KGB. What a pity to have to suffer it from our own people as well! I have checked the facts herein with a historian in this field, an Ukrainian Biahop in Ohio.

There never were any Latin Catholics in the Soviet Union to speak of. There were perhaps several million Byzantine Catholics in Russia itself. They were totally supressed right after the Bolshevik Revolution. We have met in Paris and in New York bishops and priests who were refugees from this persecution. Most of

them, however, were killed, or imprisoned in Siberia.

in Siberia.

Shortly thereafter the communists wiped out the Byzantine Catholic Church in the Eastern Ukraine. They killed more than 3 million people. The clergy disappeared, though some were pressed into serving in Orthodox churches. After World War II the Western Ukraine fell into the hands of the Soviet Union. On March 8, 1946, the Moscow Patriarch of the Orthodox Church (a position under the control of the Communist Party), arrived in the Ukraine, and announced that the Byzantines were all "reunified" with the Orthodox Church. He made it clear that the Byzantines would not made it clear that the Byzantines would not be tolerated, and military force would be used to carry out the "unification."

In this persecution 2,000 Catholic priests, bishops, and nuns disappeared, and

3,000 Catholic churches were burned to the ground. As in Russia, there were no Ukrainian Latin Rite Catholics. Your er claimed there are 3 million Eastern Rite Catholics in the Ukraine. There are indeed, but their church is totally underground. Priests and nuns work the area in secret. Until recently, when they were in secret. Until recently, when they were discovered they were executed, or they "disappeared." Lately, the communists have become wary of being caught at persecution, and now they frame the uncovered clergy so as to shame them before

the people.

No Catholic churches are open today for Russians or Ukrainians. A few ethnic churches (Polish and French) are open for foreigners only, and that is probably what your writer saw. As for the officially tolerated Orthodox Church, working Russians may not go to those churches either without provoking an interview with the party. If they persist in their error, they

will lose their jobs and their children may with tose their joss and their clindred in the thorn out of school. Only old people go to church, though they will sometimes take grandchildren with them. Soviet authorities show gullible Americans Orthodox churches full of worshippers. When you have closed nine churches and left one en, that one is bound to be busy. Wherever the small minorities called

nists have seized power, they communists have seized power, they have set out to destroy the Catholic Church. Only in Poland where 98 percent of the people are staunchly Catholic and anit-communist have they been afraid to take bold steps agains the church. The persecution is progressing in Cuba, and is beginning in Nicaragua. It can only be due to an abysmal ignorance of history that we have Catholic clergy like Father O'Brien and the auxiliary bishop of Detroit actively supporting the communists in Nicaragua.

John F. Geisse

John F Coisse

Blessed Mother has many divisions

I suppose Joe Michael Feist was being facetious when he wrote in the March 7 issue, in the article, "The Catholic Church and the dictators," that "In the Philippine

and the dictators," that "In the Philippines and in Haiti, it seems the pope has many divisions indeed." Non-Catholics reading this say, "So the pope indeed has divisions." You and I know he does not. I'm sorry Feist could not have said that "our Blessed Mother has many divisions." Many people who are doing as she asked say the rosary daily, wear her scapular, make the five first Saturdays and do their daily duty as she requested at Fatima in 1917.

That is the "army" that is going to stop atheism and all other evils. As Cardinal Jaime Sin said on "Today," "It was the people with their rosaries that stopped the tanks." The people appealed to Our Lodge of the Cardinal State of the Indianal State of the Indiana State of the India That is the "army" that is going to stop tanks." The people appealed to Our Lady of Fatima and prominently displayed her statue and pictures. But the secular press would not or could not report this. Now you can correct that misstatement about the pope's "divisions" by writing what really happened. Tell us all about Our Lady of Fatima and what she is asking us to do and how she will triumph through her immaculate heart.

I'll be looking for the article on the front page of The Criterion.

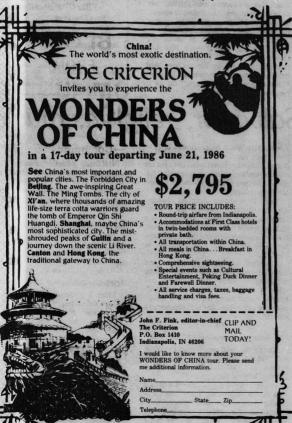
Mary V. Schafer

Needs stamps

May I ask your readers if they would send their canceled stamps to: Sister Claire Adrian, O.P.; St. Catharine Motherhouse; St. Catharine, Ky. 40061.

The proceeds from the sale of these stamps are used for our sick and retired Sisters.

Sr. Claire Adrian, O.P.



Read Matthew on love of enemies

Your issue of March 7 was quite stimulating as it focused on two areas of the world which our government tends to place in the category of "evil empires."

As a matter of biblical perspective for people of faith, wouldn't it be prudent to declare all of these people—the Soviets, Cubans, Nicaraguans and Libyans—to be our enemies, then go back to read Matthew 5 or Luke 6 on love of enemies?

It is easy for the Vatican to criticize

It is easy for the Vatican to criticize
Father Miguel D'Escoto in his "stations of

Father Miguel D'Escoto in his "stations of the cross" throughout Nicaraguan towns, just as it was easy to criticize his fast for peace in Nicaragua last July.

The Vatican has the power to suspend a priest for being in politics, but it does not have the power to remove a gift for reconciliation from anyone, priest or layperson. Father D'Escoto (still in good standing with M. layperson. Father D'Escotto (still in good standing with Marykinoll) stays on as foreign minister of the nation of 2.8 million people because he is perhaps among the best qualified for the post, in view of President Reagan's determination to strangle the small nation which he con-

lers a threat.

Would the Vatican have exerted such essure upon Cardinal Jaime Sin as the

would the Vatican have exerted such pressure upon Cardinal Jaime Sin as the leading force in bringing down a ruthless dictator in a bloodless manner? "Never before in history has the church played such a role in revolution." That was the reaction of a Vatican spokesman.

The challenge is to point out victimizing systems and call for structural change. In our century, it appears that the church has not been on the side of victims in the Mexican, Russian, Chinese, Cuban or Nicaraguan revolutions. For every word of denunciation of the Sandinista government from other parts of the world, why isn't there mention made of the atrocities of contras funded by the United States?

It is because of the killing, kidnapping,

contras funded by the United States?

It is because of the killing, kidnapping, rape and wanton destruction by the contras that Father D'Escoto fasts and makes a Way of the Cross. We should recall that the United States does not have one ally in the entire world with regard to our policies in Nicaragua. While in Managua last June I asked the United States spokeswoman in our consulate how it was possible to proceed in this way when everyone (including the World Court) disagrees. She said that one or two countries support us said that one or two countries support us quietly. When I asked why they are ashamed to come out publicly, she was

Cuba and Nicaragua are two nations in the hemisphere which have dared to break away from our economic grip upon them. This is the real reason they, and the people who argue against President Reagan's policy, are considered "inimical." The genuine revolution is that Central and Latin genuine revolution is that Central and Latin American nations might gain economic self-determination. This resolve is not "exported" by Managua, Havana or Moscow. Washington and the Vatican are out of focus in reading every move for reform of economic structures as "Marxist-inspired."

Our domination of Nicaragua goes back

Our domination of Nicaragua goes back to the 1850s when William Walker set himself up as ruler of the nation. Our control ended with the nwarthanner. control ended with the overthrow of one more dictator, Somoza, in July 1979.

Cuba was the object of U.S. control in the Jefferson years. In 1854 the Ostend

Manifesto was drawn up in Belgium whereby the United States would buy Cuba from Spain or take it by force if Spain refused to sell. Behind this effort to control were pro-slavery Democrats. Fortunately the free-soil press exposed this plan as an effort to extend slavery by making Cuba one of the slave states.

Patrick Donovan, a New York lawyer who negotiated the release of Bay of Pigs prisoners, said in 1963, "If there had never been a Castro, a revolution would have occurred of necessity." For 27 years the United States has attempted to obfuscate Cuban efforts to reform an impoverished nation left by Batista. Today it has the highest standard of living in all of Latin America. The average life span is the same as ours—74—and infant mortality in Cuba is not as high as it is among Afro-Americans in the United States.

Americans in the United States.

Will the "Cuban Catholic Church
evengelize (a) communist nation" as Greg
Erlandson predicts? In February, I mel
Lois Kroehler, a Presbyterian missioner
who has been in Cuba for 37 years. After
living under both regimes, she said,
"evangelization is getting the Christians to
support what the government is doing for

support what the government is doing for the people."
When three United States bishops visited with Fidel Castro last year, the Cuban leader said, "What you preach, we legislate." The fastest-selling book in Cuba today is "Fidel and Religion."
Along with the NC News Service reporters, I, too, was present at the Mass in Havana Feb. 23. A short distance from the cathedral, jacamed by 5,500 Cubans, there is a small cafe/bar which was frequented by Ernest Hemingway. Among the quotes

is a small cafe/par which was frequented by Ernest Hemingway. Among the quotes by famous people on the walls is a line from Salvador Allende of Chile: "In Free Cuba Chile hopes!" That was written in 1961.

Following his election in Chile, the Socialist president was overthrown in a bloody coup engineered by a prominent United States corporation and President Nixon. Our record of interventions in the hemisphere is too long for this letter.

As constant as the waves along Cuba's beautiful shore is the determination of Latin Americans to rise from the dust and grinding poverty. Despite the flaws of Cuba's system, none of the hallmarks of institutionalized poverty—homelessness, hunger and shoeless children—are to be seen in Cuba.

With Salvador Allende, many see hope

in Cuba.

With Salvador Allende, many see hope for Third World nations because of Cuba. Unfortunately, the pathological anticommunism of our administration see Cuba and Nicaragua as "threats to American interests" and if Congress does not control the president, the future holds and more reliablence. only more viole

only more violence.

As people of faith, we can heed Isaiah, who said, "Make justice your aim." (Isaiah 1) On a street in Havana, a man cautioned me, "You in the United States should be more worried about the words of Jesus Christ than Karl Marx."

Genuine revolution is not a matter of blood and guns only; it is perceiving what we only looked at for years. If we studied the history, culture and language of Cuba and Nicaragua, perceptions would change within a few hours.

Fr. Vic Hummert, M.M.

Fr. Vic Hummert, M.M.

Remembering Easter finery

Recently someone said, "Whatever happened to shoe polish? I haven't seen any around for a long time." Mulling over that

observation, we decided that for one reason or another polishing shoes is no longer important in our culture. And that casual dressing, personal nonchalance and plastic shoes probably all had something to do with its demise.

The Easter parade that used to feature spectacular flowered hats, frilly dresses and patent leather Mary Janes, bow ties and creased pants, is now only a scene in a late night movie. The last thing on the churchgoer's mind today is polished shoes

favorite indoor sport of a lot of people. Old images were being knocked down right and left. Old ideas were being challenged or destroyed, and old ways were being con-demned. Many a traditional baby was lost down the drain with the bath water of

change.

Cliches aside, what happened was that ideas we cherished (and their symbols) were often set aside. Polishing shoes was a sign of an attitude about ourselves that lost favor. We began to think it hypocritical to grooming or (God forbid) affluence. What really mattered was who we were, not how we looked or how much more? The how

grooming or (God forbid) affluence. What really mattered was who we were, not how we looked or how much money we had.

It became a matter of principle to look as thrown together as possible. Egg beatered hair and ragged fingernalis were the new chic, and everything on our backs was supposed to be natural, right down to the naturally smelly and unpressed leathers, wools and cottons we slavishly donned.

donned.

Distinctive clothing like nuns' habits or uniforms for certain occupations was considered superfluous or even demeaning. It became subtly un-American to want to recognize gas station attendants or hotel maids on sight by virtue of their costumes, since respect for the individual and not his line of work was the new enthusiasm.

So what happened 2 lilk kinds of namely.

Inco of work was the new enthusiasm.

So what happened? All kinds of newly respected individuals took on a uniform look anyway, in addition to being undistinguishable as to sex, age or mental condition. The age of the common man/woman (an apt description) was finally at hand.

But the Madonna look is old news (we hope). Now that Easter has rolled around again it's time to re-evaluate our positions, and not only about polishing shoes.

We shouldn't need to mortgage the house in order to buy new finery for the holiday, but we could spruce up a bit in polite consideration of others' sensibilities and the importance of the occasion. It's only (uh) fitting.

check it out

Catholic Social Services will present a Catholic Social Services will present a six-week Children of Divorce Program from 7 to 9 p.m. Monday evenings at Holy Spirit Church, beginning Monday, April 28, and continuing through Monday, June 9 (no session on May 26). Parents and children grades 1 through 8 are welcome. Call 238-1500 to register.

✓ A 5-kilometer road race and 1 mile fun run called Trak-La-Tron will be sponsored by Delta Tau Delta fraternity of Butler University for the benefit of Riley Children's Hospital at 1 p.m. on Sunday, April 13. Pre-registration \$5 until March 30; late registration \$6. Race day registration from 11 a.m. to 12:30 p.m. For more in-formation call Greg McNitt at 283-0007.

A First Anniversary Mass for the late Msgr. John J. Doyle will be celebrated at 10:15 a.m. on Sunday, April 6, in Bishop Chartrand Chapel at Marian College. The public is invited to attend. Msgr. Doyle was archdiocesan historian and archivist for

Two changes have been made in the Televised Masses sponsored by the Catholic Communications Center. On April 13 the Mass will be celebrated by Father Larry Crawford of Holy Name Parish in Beech Grove; Father Joseph Kos, previously scheduled for that date, will be celebrant of the May 11 Mass. On April 27 the TV Mass celebrant will be Father James Byrne of Immaculate Heart Parish; Father Clem Davis will celebrate the May 18 Mass.

Indiana Religious Heritage Tours will be held June 3-5 in southern Indiana and from June 10-12 in northern Indiana. The tours will include St. Meinrad Archabbey, up Benedictine Sisters' convent in Ferdinand and Notre Dame University. \$15 registration fee for each tour. Make checks payable to Indiana Religious History Association. Contact: Dr. Grover Hartman, 54 E. Beechwood In., Indianapolis, Ind. 46227, \$17-786-1035.

The 44th annual convention of the Indianapolis Archdiocesan Council of Catholic Women will be held Tuesday and Wednesday, April 15-16 at Beech Grove Benedictine Center. Speakers will include Providence Sister Barbara Doherty,

president of St. Mary of the Woods College, and Archbishop Edward T. O'Meara. Topics to be discussed are teen-age suicide, post-abortion reconciliation and rural life. Fees: both days with overnight \$38.50; both days without overnight \$20; banquet only \$10; Wed. April 16 only \$12.50. Reservations due by April 1. Write: Mrs. John Konkel, 5318 Thornleigh Dr., Indianapolis, Ind.

The third annual day of re-creation for separated, divorced and/or remarried Catholics, "Growing Thru Divorce, Not Just Going Thru" will be held from 8 a.m. Just Going Thru" will be held from 8 a.m. to 5 p.m. on Saturday, April 19 in the Catholic Center, 1400 N. Meridian St. The day includes workshops, Mass, a wine and cheese party and featured speaker Paula Ripple. Cost including lunch is \$20 before April 15 and \$25 after that date. Contact Toni Peabody at 236-1596.

Vips...

Dr. Ken Gordon was recently elected president of the Indiana College Biology Teachers Association. Gordon is a biology professor at Marian College.

Marian College junior Valerie Elaine
O'Donnell has been nominated for a student
volunteer award by the Volunteer Action
Center of United Way of Central Indiana. In

addition to her studies and a part-time job, O'Donnell has worked with youthful first-time offenders in the Volunteers for Youth Project since March, 1985.



Marist Brother Cyprian Lamar Rowe will be featured speaker at the Archidiocesan Black Catholics Concerned total membership meeting to be held at 3 p.m. on Saturday, April 12 in the Catholic Center, 1400 N. Meridian St. Brother Cyprian's talk, which is open to the public, will center on: Were the religious movements among black Catholics in the '60s so intertwined with social movements that they are now without meaning?



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PIONEER DAY—Fourth graders from St. Mark and St. Barnabas schools in Indianapolis dressed for the occasion and learned pioneer skills firsthand at St. Barnabas on March 21. Dipping candles here, counterclockwise from left, are teachers Susie Bridgewater of St. Mark and Darlene Lutgring of St. Barnabas; students Mike Walsh of St. Barnabas, Scott Jekel and Erik Nool of St. Mark; teacher Helen Kanter of St. Barnabas; and students Lisa DeCamp, Rosie Huck and Kelly Cruse of St. Barnabas. Charnabas Cheractivities included making butter, funnel cakes, "Wanted" posters, pioneer toys and vegetable dyes, plus weaving, quilting, "granny cures," and quilling. Pioneer Day closes the students' study of Indiana history. (Photo by Jim Jachimiak)

Was Jesus sure he was God?

by Fr. John Dietzen

Q Recently in a homily I heard a priest comment that "according to scripture scholars Jesus came to the realization that he was

God over the course of his life." The priest said this is a good thing since we now know that Jesus was subject to doubt and confusion as

we all are.

I heard the same idea about a dozen years ago in a theology class at a Catholic college. The reaction was, "If Jesus didn't know for sure that he was God, why should we follow his teachings?"

What is the official the state of the same in the official that is the official that it is the official that

What is the official church teaching on this matter? Has not the post-Vatican II church gone overboard in stressing the humanity of Jesus? (Pennsylvania)

As you know, your question involves one of the two most profound and pivotal mysteries of our faith. (The other is the Trinity.) We believe that Jesus is truly God and truly human. How can one person combine in himself all the attributes of an infinite God and at the same time all the attributes (except sin) of a very finite human nature?

That is a mystery. It is the question Christians have wrestled with since the beginning and which we continually attempt to understand further, always realizing that full explanation is beyond the creek of our intelligence.

Whatever we say must respect both of those natures. We cannot deny any facet of God as present in Jesus. On the other hand, our faith and the New Testament itself affirm that Jesus was not just dabbling affirm that Jesus was not just dabbling here and there with being human. He possessed a perfect human nature, including a real human mind and a real human will, with all that those things necessarily imply.

Some people, and some theologians in the early centuries especially, have spoken of Jesus' mind in such a way that it nearly destroys the humanity of that mind. They

destroys the humanity of that mind. They seem to say that, particularly in a crisis, he possessed a kind of trap door that connected his mind to God's, in effect making his mind not human but divine.

How far can one go with this without ultimately claiming that Jesus did not really, but only seemed to, have a human

elligence, a human nature? Even the New Testament seems to be ar about the distinction. Luke tells us that as Jesus lived in the home at Nazareth he "progressed steadily in wisdom and age and grace before God and before men" (2:52).

Hebrews tells us, among many other statements regarding the nature of Jesus, that he learned "obedience from what he suffered" (5:8).

From the tone of your letter you might well remark: How can one say those things about God? We don't know. But obviously Luke and the author of Hebrews felt comfortable saying them about Jesus

We must be extremely careful that our ways of speaking do not imply a denial of the divinity of Jesus. We must, however, be just as careful not to say anything that would imply a denial of his genuine human

It is not a matter of "stressing," but admitting that he was truly a human being as well as truly God.

As I said, the union of those two natures in our Lord is a mystery. We may try to delve into a mystery, but we must never attempt to solve it by taking part of it away. This we would do if we denied something in Jesus that is necessary for a true hun

As for the reaction of the students as you report it in your question, the mystery of the incarnation always has been a stumg block to discipleship with Jesus. And I

bling block to discipleship with Jesus. And I don't imply agreement with everything any priest says about Jesus when I say that.

Each of us confronts an enormous test of faith, however, when we meet the full implications of that mystery. For some today, as for the people of Jesus' hometown when he came back to visit, he is still "altogether too much for them."



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FAMILY TALK

How do you motivate teens to do their chores?

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do you get a teenager to work around the house? We have a 17-year-old girl and a 15-year-old boy. They both tend to disappear at key moments. If they are "caught," they have a million excuses: "I have homework to do." "I don't feel well." "You never make her (him) do anything." Or worst of all, they delay: "I'll do it later." I am ready to give up. It is easier to do the chores myself. (Pennsylvania)

Answer: Don't give up. Teens are not lazy. They just need to be pinned down and motivated property.

Many parents make the mistake of expecting their teens to help spontaneously, to pitch in with the chores whenever something needs to be done. They forget that the teen-age years are a time of transition when the teen is mentally and emotionally preparing to leave the family and make a life elsewhere. Often the teen pays more attention to friends than family and may appear selfish to those around him or her. around him or her.

around him or her.

The teen years are not usually a time of gratitude or focusing on family ties. Rather, the teen is likely to be undergoing a very self-centered identity crists and to be forming close relationships with peers rather than parents. Parents who recognize and accept this will not expect chores to be done out of a family spirit, but will find other ways to motivate their teen.

No company or factory hires employees

No company or factory hires employees to work on an "as-needed" basis. There are usually clear-cut work hours and a detailed to description. on. Parents of teens need to be job descriptio cific.

What chores or tasks do you expect of your teens? To expect everything often means that you get nothing except a con-stant struggle. Instead, list what is ex-pected of each of your youngsters. A written chore list on the kitchen wall may serve your purpose. Usual chores include setting table, dishes, picking up a room, cleaning a room, washing floors, woodwork or windows. Select one or two jobs, and assign them at a family meeting. Alternate them monthly so no one gets

Each task should have a deadline. The discipline is usually very simple. No going out or no television until the task is atisfactorily completed.

satisfactorily completed.

How is it to be done? Sometimes youngsters do not know how to clean a room. Remember, motels take several weeks to train their domestic help. It is unrealistic to expect a child to know how to clean a room without any training. A job description on "how to clean the living room" may have as many as 15 steps, including dusting, picking up, vacuuming and so forth.

Finally, keep track of the work done. All successful industries keep statistics. Somewhere, parents should have a record of all the work done, kept either in work units or time units.

Keeping track is important for two reasons. First, the parent is reminded to notice and pay attention to the work done, rather than simply nagging the youngster for work avoided.

for work avoided.

Second, the parent may want to provide some reward for doing chores. Perhaps you will pay an hourly wage for certain tasks such as washing windows. Perhaps you will go out to lunch on Saturday after the weekly housecleaning. Or perhaps there will be a surprise reward after so many work units or hour units are completed.

Stay positive but firm.

(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, Ind. 47978.)

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CROSS OF OPPOSITION—A group of Nicaraguan Catholics opposed to U.S. military aid to the contras in their country holds a fast and prayer vigil outside the U.S. Embassy in Managua. The cross lists dates of contra attacks and the number of people killed in each. The demonstration was sponsored by basic Christian community members. (NC photo from

Bps. and aid to Contras

(Continued free: page 1) and their Nicaraguan counterparts, led by Cardinal Obando Bravo, seek a peaceful, diplomatic resolution to the Nicaraguan conflict.

"We oppose military aid from the United States, the Soviet Union, or any other country to any party to the conflict in Nicaragua, whether the Nicaraguan government or any irregular military force in conflict with the government," said the 1985 O'Connor testimony. "Direct military aid to any force attempting to overthrow a government with which we are not at war and with which we maintain diplomatic relations is illegal, and in our judgment, immoral and therefore cannot merit our

support," said the document.
That testimony, like Msgr. Hoye's latest communication and the letter of Cardinals Law and O'Connor, expressed hope for a peaceful end to the conflict. Cardinal Obando Bravo and his Nicaraguan colleagues have said much the same thing.

"He's repeatedly called for an end to

hostilities and for dialogue, internal dialogue to resolve the conflict," said one U.S. church expert.

The Nicaraguan bishops in an Easter 1984 pastoral letter urged negotiations between the warring parties. Without such talks, they said, "there will be no chance talks, they said, "there will be no chance for an agreement, and our people, especially the poorest among them, will continue suffering and dying." Cardinal Obando Bravo, in a series of separate comments, endorsed the call for

separate comments, endorsed the call for peace, too.

"The episcopate of Nicaragua again calls for dialogue, a dialogue in which all Nicaraguans must take part," he said. He added that the Nicaraguan bish pos were "convinced that, for Nicaraguans to achieve reconciliation, the problems must be resolved through peaceful chan rels."

"It seems that our history has been written in blood," he once said "If the Nicaraguans do not find the preass to

Nicaraguans do not find the means to resolve their problems, there will not be sufficient ground for all the graves."

Taxes and welfare reform

(Continued from page 3) enforcement of the present laws, and believed that dealing with the deficit is more important than tax reform.

Two out of three participants oppos tax breaks for businesses as an incentive to economic growth. But three out of four supported individual tax breaks such as deductions for home mortgages and charitable contributions.

With regard to welfare, many who at-tended the forums were surprised to learn that the nation spends almost five time more for social programs (such as Social Security and Medicare) that provide benefits regardless of need than it does for the programs designated for the needy. At the end of the discussion, two out of three participants agreed that too many benefits go to the middle class, and a majority said they would accept reductions in their own benefits in order to provide more to the There was considerable agreement, also, that the welfare system should be redesigned to provide more work incentives. "Workfare" programs, which require that able-bodied people work in exchange for public assistance, had broad

Welfare reform was of concern to the "Welfare reform was of concern to the Catholic Center people, too," Ry an said. "While our people probably would not have supported 'workfare' as strongly, most would agree to it as long as the work was meaningful and not punitive."

Ryan said the ICC and OCE will participate in the forum series again this fall. The topics will be "Agricultural Policy," "Crime and Criminals" and "The Immigration Dilemma."

In addition, the program will be

In addition, the program will be presented to school principals from around the archdiocese and to members of the ICC's parish network. They will be able to develop their own programs.

Archbp. recommends ways to improve workfare projects

(Continued from page 1)

►"Programs for welfare recipients should not keep women poor by restricting training and work opportunities to jobs that have been traditionally considered 'women's work' in the United States."

> Programs should be individualized to

take advantage of each recipient's circumstances and talents.

►Young mothers should be provided with support for completing their educations and caring for their babies before beginning work programs.

Strong safeguards against ad-

ministrative abuses should be built into the

Discussing the latter point, he noted that "present safeguards are insufficient because many welfare recipients wind up on the steps of the churches and Catholic Charities agencies when their checks or

food stamps or Medicaid cards do not arrive."

"Many more people would go hingry or homeless if the Legal Services offices and our workers did not know how to find ways through welfare department mazes,"

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the sunday readings

EASTER SUNDAY

MARCH 30 196

Cain
Acts 10:34, 37-43
Psalm 118
Colossians 3:1-4
John 20:1-9

In the first reading, we get a glimpse of a tremendous turning point in the history of our faith.

It was only a few years since Jesus'

It was only a few years since Jesus' death and resurrection. Meanwhile, in Caesarea. Dere was a centurion named Cornelius. Cornelius was in a special class of gentiles (non-Jews) that the Jews called God-fearers. These gentiles accepted the Jewish belief in one God and attended synagogue services. But they stopped short of being circumcised and keeping the whole Mosaic law.

This Cornelius had a vision in which an angel directed Cornelius to send for a man named Peter. As Cornelius' messengers approached Joppa, where Peter was staying, Peter (who had fallen asleep) was having a vision of his own. A canvas filled with all of the earth's animals was lowered from heaven. Despite the fact that Mosaic Law forbade Jews to eat some of these animals, a voice directed Peter to kill and eat the animals. When Peter refused to do that, the voice told Peter that God had made all of the animals now fit to be eaten.

When the messengers arrived, Peter decided to go with them to Cornelius in Caesarea. When Peter entered Cornelius house and heard the account of the centurion's vision, he then understood the meaning of his own vision. God wanted the good news to be preached to all people, Jews and non-Jews alike. Peter then launched into the speech which makes up the first reading. He also baptized Cornelius and his household. Easter had begun for the Centiles.

The second reading is from Paul's letter

to the Colossians. Paul did not found the church in Colossae. Instead, he probably wrote the letter at the urging of the founder, his co-worker Epaphras, who was concerned that certain foreign ideas might lead the newborn faith of the Colossians astray. Judging from the content of the letter, these false ideas were that the world was under the day-to-day control of intermediate cosmic powers (kind of like angels) and that one needed to avoid certain foods and drinks and keep certain religious feasts in order to appease them. In response, Paul stressed the direct power Christ has over everything in the

In response, Paul stressed the direct ower Christ has over everything in the universe, demonstrated by the victory he won over sin and death. Because Christ has defeated any cosmic powers, there is no need to do anything to appease them.

Paul then took the issue a step further. Now that they were Christians, the Colossians needed to recognize that faith in Christ meant adopting a whole new way of looking at the world. When the believer is baptized he dies along with Christ to the world and rises to a new life with God. The mystery is that, outwardly at least, everything still seems the same.

What is important, though, is not how things seem, but how we think and act. It is something like being told you are going to move to a different house. Once you learn this, you begin to think and act in a new way. Old problems suddenly don't matter as much. You begin to plan. You decide what you can take and what you must leave behind. You also try to leave the old house in as good condition as you can. According to Paul, a Christian looks at this world in

the Saints

Luke



ARMOGASTES WAS A MEMBER OF THE HOUSEHOLD OF THEODORIC, SON OF KING GENSERIC OF THE VANDALS. HE WAS TORTURED BY GENSERIC, WHO HAD BECOME AN ARIAN AND HAP LAUNCHED A PERSECUTION OF THE CHRISTIANS. HE WAS BANISHED TO THE MINES OF BYZACEMA, THEN DEGRADED PUBLICLY BY BEING FORCED TO TEND CATTLE AT CARTHAGE AND DIED THERE AROUND 455.

GENSERIC, WHO HAD BECOME AN ARIAN AND HAD LAUNCHED A PERSECUTION OF THE CHRISTIANS. HE WAS BANISHED TO THE MINES OF BYZACEMA, THEN DEGRADED PUBLICLY BY BEING FORCED TO TEND CATTLE AT CARTHAGE AND DIED THERE AROUND 455.

ALSO MARTYRED DURING GENSERIC'S PERSECUTION WERE ARCHINIMUS, A NATIVE OF MASCULA, AND SATURUS, MASTER OF ARIAN VANDAL KING HUNERIC'S HOUSEHOLD, WHO HAD BEEN STRIPPED OF HIS POSSESSIONS AND FORCED TO LIVE AS A BEGGAR WHEN IT WAS

DISCOVERED HE WAS A CHRISTIAN.
THE FEAST OF ST. ARMOGASTES

IS MARCH 29.

The central event of Easter and of our faith is the fact that Jesus rose from the dead. It is interesting, however, that (as with the first creation) there was no one to witness the actual resurrection, the first event in the new creation.

But there were, of course, eyewitness accounts of the fact that Jesus rose from the dead. They are of two types. One type consists of eyewitness accounts of the empty tomb. The second consists of eyewitness accounts of the risen Jesus. The gospel reading consists of two eyewitness accounts, both of the first type.

The reading presents us with three personalities (and indirectly, a fourth). Each of the four represents a different response to the resurrection. Mary Magdalene is the first. She came to the

tomb expecting to find the dead body of Jesus. (Later in the passage, we will be told that she was clinging to Jesus so much that he had to tell her to let go. She wanted Jesus back the way he had been.)

Mary ran to tell the apostles what had happened. Only two came. Evidently, the

Mary ran to tell the apostles what had happened. Only two came. Evidently, the others were so unprepared for the resurrection that they didn't think it worthwhile to come and see for themselves. They had given up. Peter and John ("the one Jesus loved") came to see. Peter saw but did not understand. He knew that things could never be the same again, but was not yet ready to believe. Only John saw and believed.

Yet all of them came ultimately to

Yet all of them came ultimately to believe. Easter has a way of keeping after

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'Work for peace,' pope says to youth

by Sr. Mary Ann Walsh

VATICAN CITY (NC)— Pope John Paul II challenged the world's youth to work for peace as he began Holy Week observances March 23 at the Vatican.

The pope noted that 1986 marks the United Nations Year of Peace and asked youths to pray for this intention.

"In this way," Pope John Paul said, "a great moral force will grow in the world so threatened by the arms race, hate, terrorism and violation of human rights, especially the right to life from the moment of conception until death."

The pope added that the prayers for peace should be "not only with all the followers of Christ but also with those who profess non-Christian religions throughout the world."

Christian religions throughout the world."
The pope made his remarks during his Sunday Angelus address after an openair Mass in St. Peter's Square, during which he blessed palms and olive branches. The previous day he met with members of the Pauline Fathers and pilgrim groups from Italy, and named a new archbishop for Guam.

THE POPE began Foly Week services with a procession from the broaze door entrance of the Apost blic Palace through St. Petr's Square. During the procession, in which you hs, priests, bishops and cardin als participated, the pupe stopped at the obelisk in the square to bless palms and olive branches. Moments later he delivered his honily to about 25,000 pilgrins, many of them youths attending the Vatican's first annual world Youth Day.



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Our belief in the resurrection of Jesus

Our faith today is even stronger than the faith of Jesus' apostles

by John F. Fink

"Then the other disciple, who reached the tomb first, also went in; he saw and believed" (John 20:

Sometimes it seems that the apostles were really dense. After being in Jesus' company for three years they still didn't understand who Jesus was. And as often as Jesus tried to prepare them for his

it. Immediately after John's Gospel says that "he saw and believed," he wrote, "For they still did not understand the scripture that he must rise from the dead."

It wasn't that Jesus didn't tell them what was going to happen. For example, after his transfiguration he told Peter, James and John, "Don't tell anyone what you have seen until the Son of Man has risen from the dead."

He was even more explicit in this passage from

Luke's Gospel: "Jesus took the 12 disciples aside and said to them, 'Listen! We are going to Jerusalem where everything the prophets wrote about the Son of Man will come true. He will be handed over to the Gentiles, who will make fun of him, insult him, and spit on him. They will whip him and kill him, but three days later he will rise to " (Luke: 18: 31-33). (The passage is also in Matthew 20: 17-19.)

EVEN AFTER Jesus rose from the dead, the apostles were hard to convince that it had really happened. When Mary Magdalene reported to them that she had seen Jesus, "they would not believe it" (Mark 16: 11). After he appeared to two disciples as they were walking to Emmaus, and they went back and told the others, "they did not believe them" (Mark 16: 13).

When he finally appeared to them, Jesus had to take them to task for refusing to believe—"he upbraided them for their unbelief and hardness of heart, because they had not believed these who saw

him after he had risen" (Mark 16:14).

him after he had risen" (MARK 19:14).

Two thousand years later, we wonder why it took so long for the apostles to believe and understand the resurrection. They were, after all, intimately associated with Jesus. They saw nimitimately associated with Jesus. They saw nimitimately associated with Jesus. multiply bread and fish a couple times. They saw him quiet a storm at sea. They saw him per orm other signs that could not be done by human power.

They even saw that he had power over his and death. Three times he had raised someone from the dead—the son of the widow of Naim, the daughter of Jairus, and Lazarus, who had been buried four days. So it shouldn't have been so difficult for them to understand that Jesus could rise from the dead.

THAT, OF course, is from our perspective 2,000 years later. The apostles were so convinced that Jesus was going to lead them to some kind of earthly kingdom that their minds simply would not accept his early death, much less a rising from the dead. When he was finally arrested and crucified, they were devastated.

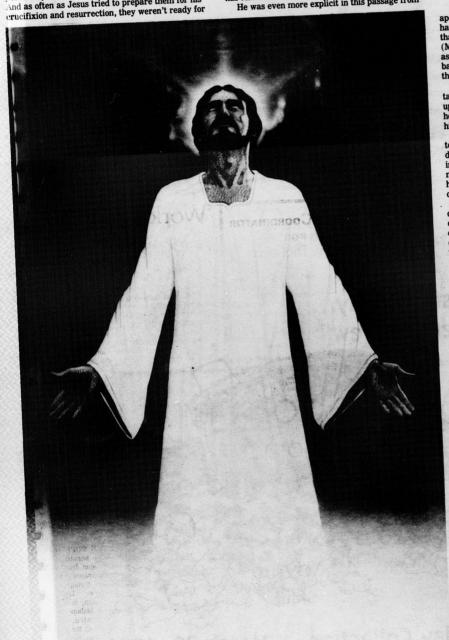
After a couple days of hiding (and undoubtedly a lot of conversation among themselves), the apostles probably were starting to make plans to return to Galilee to try to pick up the pieces of their lives. They would always remember this wise, holy and charismatic man, but he was dead now and all their hopes were dashed.

How wrong they were! For them, it was just a beginning because the God-man had indeed risen from the dead, and the apostles (most of them) had decades of work ahead of them. Even after the resurrection they were not ready for that important work. That would have to wait until Pentecost.

WE CAN BE comforted by the apostles disbelief. Someone rising from the dead is not within our experience any more than it was in the apostles'. We have been taught from our earliest days that Jesus rose from the dead, but sometimes we too have difficulties with that. It would be even more difficult for us if we thought that the apostles were gullible and naive, and would accept anything.

No, quite the contrary. Although Thomas was called a "doubting Thomas" for his disbelief because he was not with the apostles when Jesus first appeared to them after the resurrection none of the other apostles believed at first either. Jesus had to prove to them that he really was alive, even

going so far as to eat a piece of fish. Yes, Jesus really did rise from the dead. That is our belief and the basis of our Catholic faith. Our belief is even stronger than the apostles' because we have not seen the risen Jesus. With Thomas we profess our faith: "My Lord and my God," and we hear Jesus' response: "Blessed are those who have not seen (me) and yet believe."



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Easter Sunday Collection — March 30, 1986

Two Easter journeys

Many adults will join the church this Easter

by Richard Cain

This Sunday, Charlotte Dunlap and Ameen Najjar will officially be welcomed to the Catholic Church at St. Thomas Aquinas parish in Indianapolis. They will be two of thousands of adults across the country who will join the church this Easter through the Rite of Christian Initiation for Adults (RCIA), an ancient process involving prayer, study, community and celebration that was restored by the Second Vatican Council. The celebration will be a high point in a process for each that began many years ago and will continue for many years to come.

Dunlap's journey began in the African Methodist Episcopal Church in which she grew up. On one occasion, however, she attended a Baptist church with a friend. "I was just overwhelmed by the music," she said. At that time there was not much music in her church. "We were more conservative then compared to now."

This experience of the music marked the beginning of a conscious search for something more to fill a void in Dunlap's life. By this time, Dunlap was married with two children. But then the death of two close friends sent her into a see-saw of decression. "I just wasn't happy."

depression. "I just wasn't happy."

She attended a number of churches looking for an inner peace. Then a Catholic friend invited her to St. Thomas Aquinas. "I was impressed by the unique closeness of it," she recalled. In particular she noted that it was not racial, but for 'people justice. I just knew I was confortable."

After attending Mass there for several months during the summer of 1985, she spoke with a priest about joining the RCIA program. Then she approached her husband. "I told him I was tired of wandering from church to church," she said. "It was something I felt I had to do."

UNLIKE DUNLAP who was already married, Ameen Najjar became involved with the St. Thomas RCIA program through getting to know the woman who is now his fiancee. The son of a Lebanese Greek Orthodox father and a German-Swedish Lutheran mother, Najjar grew up in East Lansing where his father taught at Michigan State University. He was raised Greek Orthodox. While a sophomore at Michigan State, he met and began to date Elizabeth, who had a strong Roman Catholic upbringing.

"A couple of years into our relationship, she invited me to come to church with her and check it out," he said. Because Najjar knew that there were many similarities between the Orthodox and Roman Catholic Churches, he expected the Newman Center where Elizabeth was a member to be very orderly and ritualistic. "(But it) was so wildly different and I was shocked," Ameen recalled. "But I liked it."

where Elizabeth was a member to be very orderly and ritualistic. "(But it) was so wildly different and I was shocked," Ameen recalled. "But I liked it."

Then a year and a half ago, Najjar took a position as a patrolman with the Indianapolis Police Department. At first he went home most weekends and attended Mass with Elizabeth. But those weekends when he stayed in Indianapolis, he attended a Catholic church here. All the while, he and Elizabeth continued to talk about their faith and the role it would play in their relationship. After graduating from Michigan State last year, Elizabeth took a job in Indianapolis and they became engaged.

The decision to enter the RCIA program was not as big a decision as the earlier one to go to church with Elizabeth had been, according to Najier. "That took quite a while." By the time they became engaged, he had worked out the hesitations. "We thought it would bring us closer and strengthen our family. Religion was stronger in her family than in mine and I felt it would be more practical for me to convert."

IN SOME ways, the path that led Najjar to the RCIA program at St. Thomas Aquinas is more typical than Dunlap's. "Ninety percent of the people who approach us probably have already made up their minds," said Philip McBrien, director of religious education at St. Thomas Aquinas. "The biggest barrier to cross is the barrier to coming here in the first place. The rest is easy by comparison."

Thus, for most people RCIA represents an affirmation and deepening of how God has been working in their lives. "(It helps) equip people to understand how the Holy Spirit has guided them," McBrien said. But for others, it represents a real conversion process. a time of self-discovery.

conversion process, a time of self-discovery.

The RCIA at St. Thomas Aquinas focuses on the conversion process rather than on education, according to McBrien. It emphasizes liturgy and is organized around the Sunday readings. Instead of the weekly class model, McBrien uses monthly retreats where the candidates can develop a greater sense of community.

"The (retreats) really made me do some soul searching," Dunlap recalled. "I felt kind of lost when I started. (But) within two retreats, I began to feel much more self-confident."

A retreat given just before Christmas played a particularly important role in Dunlap's conversion

process. "I felt we really shared personally and I felt really close and content." One of the other candidates revealed that she had cancer. "She was so open in sharing the decisions she had to make. It made me think that my problems are not so bad that I cannot share them."

While Najjar's experience during the RCIA

While Najjar's experience during the RCIA program has been perhaps not as dramatic as Dunlap's, he also has been touched by the program. "I have gained a greater knowledge of the Catholic Church and a feeling of acceptance into the church. It has been a reaffirmation of God in my life."

FOR DUNLAP and Najjar, this Easter will mark the fulfillment of one goal and the beginning of another. "Easter is as far away from a graduation as anything is," said McBrien. "It is a passing, but it is also the accepting of a tremendous responsibility. Pastorally, this is a time for investigating how one fits into the ministries of the church."

But for now, it is also important that Easter means membership. "I am looking forward to taking the eucharist," said Dunlap. "I am looking forward to my family, parents and brothers and sisters sharing in this ceremony. I'm not looking for anything spectacular, just the closeness of this moment."

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Easter's empty tomb

by Fr. John L. Ostdiek, O.F.M.

Can't you just hear Peter question Mary Magdalene in disbelief, "The tomb is WHAT?" "That's right, Peter. Empty!"

An empty tomb. "What a way to end the worst week of my life!" Peter could have moaned to everybody around the room.

Then he rushed to the tomb. He had to see for himself. Sure enough . . . empty . . . exactly as Mary Magdalene explained. Just the linen cloths lying there. No body of Jesus. Really and truly, an empty tomb.

From initial shock, to amazement, to fear, to escape ("Let's go fishing"), to acceptance, to a deepened faith, to missionary zeal, to martyrdom. Through all the rest of his life Peter never forgot the empty tomb.

Peter went on to live his belief in that empty

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tomb and the significance he saw in it. And he told all who would listen, "... God raised him (Jesus) all who would listen, "... God raised him (Jesus) from death, setting him free from its power, because it was impossible that death should hold him prisoner" (Acts 2:24).

At the same time Peter felt free from the heavy burdens that this life and this world laid on his back, he gladly bound himself to the vision of joining his friend and mentor, Jesus, in the unend-ing freedom of heaven. That's how much the empty tomb of Jesus affected him. He recognized and accepted the shift brought into his life by that empty tomb.

"God raised this very Jesus from death, and we are all witnesses to this fact" (Acts 2:32), he would insist. And then offered hope to his listeners, "... For God's promise was made to you and your children, and to all who are far away—all whom the Lord our God calls to himself" (Acts 2:39).

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"The Resurrection" is one of five panels of "The Passion of Our Lord" by painter Benvenuto de Giovanni in the 12th century. (NC photo from the National Gallery of Art)

So Mary Magdalene was right. The tomb of Jesus was empty. And Peter, once convinced, correctly grasped the meaning of it: "God raised him (Jesus) from death."

We now, centuries later, have the benefit of their witness, their faith, their willingness to speak out. And we, too, can base the rest of our lives on an empty tomb.

The (Easter) egg and I

by Alice Dailey

It comes as something of a jolt to realize that the Easter egg and I have several things in com-

Both of us are pear-shaped or, more bluntly stated, out of proportion; both have more than a streak of yellow in our makeup; and we both look better with color added.

Occasionally we are hardboiled, a necessity for survival, sometimes mushy and soft inside. Often we need to be taken with more than a grain of salt.

Of course, there are dissimilarities: The egg doesn't get wrinkles; I don't go around cracking up when life jostles me a bit. And as Easter nears, the dissimilarities widen.

Singled out for dramatic transformation, the lowly egg, product of poultry parents, seems to get the edge on me, product of loftier beings.

Plucked from the plastic cubbyholes it shares with 11 other kin, this farmyard refugee is introduced, by amateur or professional craftsmen, to a world where beauty is worshiped, where cosmetic artifices by the ton are bought by human creatures vearning to be glamorous.

Very soon the egg learns that the price of beauty is not without pain. When sharp needles puncture its exterior and human breath drains it the poor voiceless thing can't even yell, "Hey! Stop that!"

There is no turning back now.

The extremely fragile shell of its former self (and what wouldn't be fragile after having its insides blown out?) is treated with greater sen-

Gentle immersion into a tinted bath of rose, azure or lilac colors it pastel or, if the craftsman marches to a more flamboyant drummer, a gaudier shade of cerise, sapphire, deep purple.
The process moves ahead deftly.

Lace, ribbon or even velvet is artfully applied, also pearls, sequins and glitter.
What then emerges from the Charm School for

Eggs is a thing of beauty, a gorgeous show stopper.

Awed by the magic that human ingenuity has wrought, I entertain the notion that some such

transformation on my shell would be possible. But an inner voice, a.k.a. common sense, blows that

"You know perfectly well, girlie, that lace ribbons, velvet, pearls, sequins and all the gold in Fort Knox can't perform the impossible."

So while my barnyard counterpart basks in heady attention I bide my time. I don't begrudge the poor eviscerated thing its brief reign of glory; fame, as they do say, is fickle, fleeting. If today the world, tomorrow the faded tint, the pearls that drop

For me, though, if today the funny, unadorned pear-shape, tomorrow the pearls of glory that never come unglued.



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Burial customs of Jesus' day

"And when he learned from the centurion that he (Jesus) was dead, he granted the body to Joseph and he bought a linen shroud, and taking him down wrapped him in a linen shroud and laid him in a tomb which had been hewn out of the rock. And he rolled the stone against the door of the tomb."

For the Jews of ancient Palestine, burial was a family affair. No physician stood in attendance, no priest came to give last rites, no undertaker hovered in the background waiting to discuss "arrangements" with the family.

Death usually occurred at home attended only by family and friends. As soon as a person died, the oldest son or a close relative closed the eyes of the deceased, as in sleep, and bound the mouth shut.

The body was ceremoniously washed and anointed with aromatic ointments. It was then wrapped in a cloth, placed on a pallet and borne on the shoulders of fathers and sons and uncles to the place of burial—as was the young man at Naim in St. Luke's Gospel.

Coffins were seldom used even among the wealthy. For instance, the body of Herod the Great was carried on a golden bier embroidered with precious stones and covered with purple.

Unlike the Egyptians, their neighbors to the



South, the Jews did not embalm nor did they cremate. Because of the warm climate, haste was essential. Burial took place the same day or within 24 hours, unless death took place on Friday afternoon, the beginning of the Sabbath.

It all happened with such swiftness that it was only after the burial and during the period of

mourning that the bereaved began to comprehend.

It is a ritual acted out even today in modern Israel. A soldier killed in Lebanon is laid to rest within hours in a freshly dug grave in the kibbutz he had left only days or weeks before. The rhythm of death and burial is unlike ours in the United States with days of preparation, wakes and services When the body was ready for burial, the family bore it in procession through the streets of the city or town to the burial place. There was no public service, no gathering in the synagogue, no eulogy or homily, only the prayers of family or friends.

The procession was, however, a public la mentation attended in some cases by professional mourners as well as family and friends. As the mournful column made its way through the streets, screeches and wails and loud laments proclaimed the family's grief to neighbors and townspeople.

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(See BURIAL CUSTOMS on page 22

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The road to Emmaus

Where Jesus walked on the first Easter

by Bill Clark

An ancient Roman road bends toward the northwest outside Jerusalem. Here and there along its course one can still find fragments of this onceimportant highway. Occasionally, a stretch of a hundred yards or so can still be seen—overgrown with weeds and grazed by sheep, goats and donkeys

It is a typically Roman road-solidly built and monotonously direct. It is paved with massive stones, some of which are more than a yard across.

The road is about ten cubits wide, and this surement was made the same way the Romans did it, by setting one's forearm to the ground. A cubit is the length between a man's elbow and finger tips and for most men, this is just about 18 inches. In modern terms, the road is 15 feet wide.

The Romans had little patience for subtleties of sign in road building. This via shoots directly up the faces of mountains and down the other sideconcerns for conforming to landscape, or for the agony of draft animals which had to drag heavily laden wagons up such steep slopes. The Romans were concerned, first, with a quick and reliable road for movement of their legions and second, with a secure road for trade, because the tax on this trade was an important element in financing the Roman Empire.

BUT THIS ROAD leading from Jerusalem is vastly more important. It was here on this Roman road, just about 1,957 years ago, that two men walked in great despair away from Jerusalem. The men were Cleophas, whom the early Christian historian Hegesippus (A.D. 180) tells us was the

brother of Joseph, and thus the uncle of Jesus-and Cleophas' son Simeon.

The day was Sunday—but this was before pagans imposed their gods upon the calendar— Cleophas and Simeon knew the day by its Hebrew name, yom rishon (first day). Although they did not know it, this was the most important first day of all

It was also springtime, and the mountains outside Jerusalem must have been garlanded with millions of flowers, and the air filled with the songs of many birds then in their courting and nesting season. It was Passover Week, a festive celebration commemorating the Exodus, the escape from Egyptian slavery, a time for much feasting and happiness.

But the father and son were not happy. Indeed, they were inconsolably grieved. It was the third day since their beloved Teacher had been crucified.

LITTLE IS written about Cleophas and Simeon. But we can make some worthwhile assumptions. They most likely lived quietly, but nevertheless were devoted to Jesus, their kinsman and their benefactor. Gospel readers may recall that on Good Friday there were three Marys standing beneath the cross: the Virgin Mary, Mary Magdalene and Mary of Cleophas—the latter being the Virgin's sister-in-law, wife of Cleophas, mother of Simeon. We may also assume that Jesus, living near Jerusalem, visited them from time to time—
"family visits" for rest and sharing. We know of no
miracles performed in the village of Emmaus
where Cleophas lived with his family. No great multitudes were reported to have gathered there to listen to the wisdom of Jesus. The Cleophas home

at Emmaus was, perhaps, a refuge for Jesus, a place of tranquility and respite during a very energetic ministry

The melancholy father and son trudged quietly along the old road, and about five miles northwest of Jerusalem they passed the grave of the prophet Samuel. From here, the road cuts due west and, since it was well into the afternoon, the pair must have been walking directly into the sun.

The view from here is one of the most magnificent on earth. On one's left hand spreads Jerusalem, the City of Peace. It is also known as Jerusalem of Gold, for at this late afternoon hour the stones of the city assume a golden aura, a softness unequalled. To the right, the rolling hills of Samaria were all cloaked in soothing colors: their sun-lit peaks all tan and green, their shadowed valleys already in deep purple. Straight ahead, the hills roll down to Emeq Avalon-the Valley of Ayalon where more than a thousand years before Joshua had pleaded with the Almighty to prevent the sun from setting. He needed but a few more hours to complete his conquest of the heathen Canaanites and deliver the Children of Israel to the Promised Land. Beyond this, the green plains spread down to the Great Sea, the Mediterranean, which brilliantly reflects the low-lying sun.

Across this landscape walked Cleophas and Simeon. But they had no desire to savor natural beauty. Their Jesus had been crucified. Their hopes of redemption had been dashed. And just that morning, they had learned that the Body of Christ had been stolen from the tomb.

LUKE 24, THE last chapter of the synoptic Gospels, recalls what happened upon this ancient Roman road. Cleophas and Simeon were walking along the road toward their home village of Emmaus—some 60 stadia from Jerusalem (about 7. miles)—and "while they were conversing and debating together, Jesus himself drew near and began to walk beside them: but their eyes were d fast so that they could not recognize him."
(See THE ROAD TO EMMAUS on page 21)

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Their eyes were opened when he broke bread

By Father John Castelot

Two men were trudging along the dusty road that led from Jerusalem to Emmaus, seven miles away. It was a beautiful morning, the first day of a new week. Spring was in the air, but not in their step. Even their usually lively gestures were listless and limp.

It may have been the first day of a new week for most people; for them time had stopped.

Suddenly they became aware of stranger walking beside them. had been so preoccupied that they hadn't noticed his approach. He seemed friendly, even concerned as he asked why they were dejected, what they re discussing so gloomily.

They were surprised. They figured that anyone coming from the direction of Jerusalem would know what had happened there over the past few days.

They should have known that

not everyone was as enthusiastic about Jesus as they had been.

Briefly they gave a recap of what had happened. It would have broken their hearts to go into all the horrible dejection was caused by

dashed hopes. They had looked to this man as the long-awaited deliverer of Israel and now he was dead. It was all over

Oh, some women had reported that his tomb was empty. That had been verified. But no one had seen Jesus. An empty tomb was small consolation. It only emphasized the emptiness of their lives.

At that point the stranger turned on them. "What little sense you have! How slow you are to believe all that the prophets have done! Did not the Messiah have to undergo all this so as to enter into his glory?" (Luke 24:25-26.) Then he recalled for them all the passages of Scripture which bore this out.

0 0 0

Far from resenting his lecture, the two men found it strangely reassuring. When they arrived at the village they insisted he have supper with them at the inn.

Since they were the apparent osts, it would have fallen to one of them to pronounce the cus-tomary blessing over the bread.

But no sooner were they seated than "he took bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that their eyes were open and they recognized him: whereupon he vanished from their sight.

000

lesus had broken bread on so many occasions during his ministry that it had become a distinctive gesture of identifica-tion. His table fellowship with all, especially the poor and outcasts, had caused his opponents to complain bitterly and repeatedly: This man welcomes sinners and

eats with them" (Luke 15:2).

And now here he was, actually alive, still breaking bread with his friends. All of a sudden it was spring again. Life took on new meaning and the men's joy was unbounded. They jumped up and walked all the way back to Jerusalem to give the incredibly good news to the disciples.

The return trip took half the

time. There were wings on their sandals. When they arrived, they learned that the Lord had appeared to Simon also.

Luke composed that story for second-generation Christians who must have wondered if the Lord was an absentee landlord. Trying to live the Christian life in a hostile world was so hard and often they felt alone and helpless But Luke assures them that they are not alone.

The risen Lord is with them, even if like the two disciples they don't recognize him. In the Eucharist they have his presence.

There is no question that Luke wanted those he wrote for to understand Christ's breaking of the bread at the Emmaus inn as something more than the characteristic table fellowship that had marked his earthly ministr Luke described it in unmistakably eucharistic terms:

'He took bread, pronounced the blessing, then broke bread and began to distribute it to them' (Luke 22:19).



Recognizing Jesus

By Father Patrick W. Collins NC News Service

One way to prolong Easter is to have a goal for each of the 50 days from Easter to Pentecost. Look for an experience each day in which the presence of Jesus' Spirit can be recognized. By Pentecost you will know more deeply what it means to live in the Spirit.

Let me tell you about one such experience.

While I was a seminarian on the from my hometown in central Illinois to St. Paul Seminary in Minnesota, I had to pass through Chicago. Since I had several hours between trains, I decided to walk to St. Peter's Church downtown to attend Mass and receive the Lord in Communion.

No sooner did I leave Union Station than I was approached by a knight of the road who asked for a quarter for coffee. My hometown pastor had warned me not to give money to folks like this because they would probably use it to make their lives even more wretched. Instead, he suggested that we take them to buy what they asked for, if there was time.

Well, time I had. So the man and I entered the nearest restaurant, which was a cafeteria mistake. The man not only took coffee but a full meal. At this point I began to question my pastor's wisdom. For some reason, I felt compelled to sit with this fellow as he ate.

Instead of quickly disposing of the large feast I had reluctantly purchased for him, the man talked endlessly. I looked at my watch again and again, wishing he would shut up and eat so I could get to s before catching my train.

His conversation was utterly inane and boring to me. Finally he asked, "What do you do, mister?" When I replied that I was studying for the priesthood, his line of

ing for the presumous, in the obtained in the call changed.

He pulled a small, worn Bible from the inner pocket of his tattered coat. Pointing to it, he said with pride: "The God I believe in is in this book."

"Me, too," I said, muttering under my breath, "How long, oh least?"

Then the man said, "Let me tell ou about the God I believe in. And he proceeded to tell the following story, which was in no

There were once three wise men who were given the task of hiding God so well that no one would ever find him again. They sat down around a council table to ponder the possibilities. "The first wise man said that

God should be hidden on the far-

'But the second wise man feared that rocket ships would one day reach that star and God would be discovered. 'Let's put God at the bottom of the deepest ocean,' he said.

The third wise man thought for a time. Finally he spoke, saying that he could foresee the day when food would be grown on the ocean's floor to feed the world and God would be found.

'So this wise man said: 'The only place we can hide God so that no one will ever find him again is inside man himself. No one will discover God there.'

I did not go to Mass that day or receive the Lord in Communion.

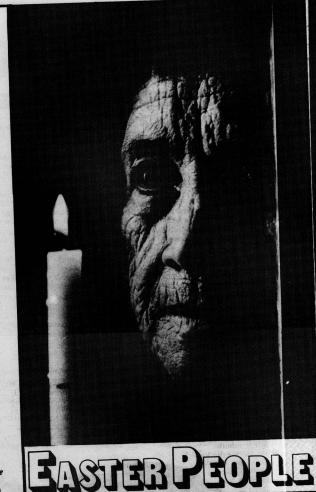
But like the disciples who encountered the risen Lord on the road to Emmaus, I knew I had already met him and served him, though unwillingly, in the break-ing of the bread with this man.

He was a living symbol for me. Through him and the parable he shared, I could now imagine more deeply the truth that God had become one of us and grow more committed to that truth.

To this day that story remains a vivid memory, yet I have no memory of the man's facial features. Perhaps that is just as well, as it makes him everyone or it makes him Christ.

My eyes were opened. I saw more than meets the eye. I knew something of the mystery of God in the presence of that man.

(Father Collins is director of the Office of Christian Worship and Music in the Peoria, Ill., Diocese.)



Seeing every person's story in Je "Memento Mori" is only one Earwicker's wife also is trans-

By Katharine Bird

Not long ago, I read Muriel Spark's novel "Memento Mori." It tells about a group of friends, all over 65, who one by one receive anonymous phone calls telling them: "Remember, you must die!"

The novel, part serious, part humorous, tells how different individuals come to terms with the telephone message. Though reactions vary, a common reaction

Still, the anonymous caller often causes characters to think back over their lives and assess how they have lived, the good they have done as well as the not-so good. In a way, the message they receive about death forces them to come to terms with the meaning in the life they have lived. Somehow death leads them back

example of a 20th-century novel which treats the themes of death and resurrection.

Looking over the landscape of modern literature, it is not uncommon to find these themes, said Kathleen McGrory, 2 pro-fessor of literature and the president of Hartford College of Women in Connecticut

She asked some colleagues where they found this theme in literature and the work they mentioned most frequently was James Joyce's novel "Finnegan's Wake."

The novel revolves around a character named H.C. Earwicker, whose name stands for "Here comes everybody." Earwicker ex-periences multiple transformations. He is transformed into make-believe figures like Humpty Dumpty, heroes of Irish history and of English myths such as King Arthur, Ms. McGrory explained.

as a river and as a tree.

Strange and humorous as that all sounds, this rich and complicated novel probes the possibility of transforming change in life, Ms. McGrory noted. Its basic theme is "serious and beautiful."

Earwicker, she said, represents each one of us "who must fall and rise again," figuratively and literally.

Is Earwicker unusual in his experience of transforming death and resurrection? Joyce seems to suggest it is a universal experience to meet a form of death, then rise at many points throughout life.

Joyce again brings home the theme of life's power over death in scenes about Tim Finnegan, hero of the book's title. I innegan, a laboring man, falls from a roof and apparently dies. A typically

Restoring hope

By Father David K. O'Rourke, O.P.

This is an Easter story. It took place far from the sacred places we associate with the life of Christ. But it is, nonetheless, a story about resurrection.

The resurrection, we are told by theologians, is more than an event in the life of Jesus. It truly affects today. But what does this mean? A story might explain.

Along the outer edges of San Francisco Bay are factories that support northern California's economy. Though only a few dozen miles from the clang of the cable cars, they are in a different world. It is a world of steel mills like Pittsburgh's and automobile assembly plants like Detroit's.

In the last few years that world has seen plant closures and unemployment.

memployment.

A plant closure brought one couple to the point of despair.

The man — I'll call him Ed Montoya — went to work in a new assembly plant right after the Korean War. The plant eventually covered dozens of acres and employed thousands. Ed knew the place inside and out.

He married Barbura and they had four children in 1960 they bought a small house and in 1970 moved to the suburbs. As Barbara told me, "We thought we had it made. A good job and a solid income, health plan and pension, a house in the suburbs, money being put aside for the kids' being put aside for the kids' education."

She added as her final emphasis, "I didn't even have to work. It

sus' story

Irish wake, which mak is a "strong faith affirmation that someone has made it to the other side," is held for him, Ms.

McGrory explained. But during the wake, Finnegan returns to life. He isn't dead after all.

Ms. McGrory thinks that sensitive treatments of the theme of death and resurrection touch a deep chord in people. "People often are in tears at the end" of works like "Finnegan's Wake," which she considers an "important work of the spirit."

Such a work of literature speaks of the possibility that "people can change, there can be a resurrection, a betterment of life," Ms. McGrory said. This type of book helps people see that there is "sort of an upperward mobility in the spiritual life."

(Ms. Bird is associate editor of Faith Today.)

was going to be roses for the rest of our lives."

Then the ax fell. First, sales and profits were off. There were a few layoffs. Then a drastic cut in the work force. A year later came word that the plant was closing. Ed received some termination pay and unemployment compensation. This was extended for six months

by the government.

Ed kept looking for work, but there was no work. "Who hires a 50-year-old expert in assembling equipment they don't make any

Should they sell the house? Should they move in with relatives? But there was no house market and the relatives didn't

All their savings were spent When friends offered food, Barbara's pride made her tell them, "We're doing OK." But she was terrified they might believe her.

At some point in here they lost

"It really hit me the day I didn't have soap for the laundry," Barbara said

Ed started sneaking into an early Sunday Mass at a distant early Sunday Mass at a distant parish so he wouldn't meet peo-ple. The rest of the time he hid at home, hoping no one would call, and disappearing if they did. Barb-ara passed the day in useless tasks: lining shelves in the near-empty food cabinets, moving towels from one closet to another and then back again.

She managed to keep her cool until the day their medical insurance ran out. Then she dissolved into tears and hysterics. Close friends for many years

This is where the notion of resurrection comes in. The friends did something both simple and extraordinary. They sent Ed and Barbara out to dinner in a French

Ed thought it was crazy. "We need soap to do the laundry, and they're giving us a fancy night

But for the first time in months

the couple laughed.

Together they had fun.

By the time they came home that night their hope was restored. They began to look to the future again with some

the future again with some confidence.

An Easter story? I think so.
It is a story of hope, the same hope that restored the friends of is on the road to Emmaus. Not only is there room for hope, they knew there was cause for hope. That is the promise of Easter.

director of the Family Life Office in the Diocese of Oakland, Calif.)

FOOD...

When Easter arrives early as it does this year, in some parts you can still see more of winter's last snowfall than the crocuses of spring. Actually, that can make Easter's symbolism easier to appreciate. For people are now longing to see the earth's revitalized life break through the remains of the old season, bearing the promise of a new way of living — outdoors, without overcoats!

As each tree buds, it is closely admired. The emerging tulips are counted and recounted: Did all that you planted come up? The forsythia receives special thanks for braving the elements to serve as a reminder of apple blossoms vet to come.

When winter and spring meet head on, it can be difficult in northern climates to believe that it really is spring. Will the winter prevail a while longer?

The signs of the old and new mingle, much as the signs of death and life are found side by side in Easter's celebration the death and resurrection of

New life. That is what Easter bears in hand.

With Easter's celebration, the presence of new life in the midst of the old is made known. But whose new life is it?

This feast recalls the resurrection of lesus. So it is certainly

...for thought

his life that is celebrated. But there is more.

Easter also celebrates the new life in the people of the church. Easter arrives bearing the promise of a new way to live. Like Jesus, the people of the church become bearers of new life to

It is curious how this works sometimes. There is a couple, living with the impending death of their own child. In spite of their great sorrow, they some how have become the source of strength to relatives and friends who are struggling to cope with the mystery in any child's death. Like Jesus, the couple are bearers of new life for others.

There is the nearly 100-year-

old grandfather who thinks of death but concentrates on patiently sharing the warm in sights of a long life with very young grandchildren.

Death and life. Their link is part of faith's mystery. Easter and the Resurrection bring this

mystery back to mind.
With life's little imperfections and its genuine tragedies, it may be difficult at times to remember that life prevails over death. But each year on Easter, the people of the church become a little more attuned to this, enthusias-tically welcoming each sign of new life in the world and the people around them.

...for discussion

Why do you think Easter is considered the principal feast of the church's year? What is the importance of Easter for Christians?

Father David O'Rourke tells a modern Easter story. It is a story about hope — about an occasion when the signs of life triumphed over the signs of darkness in the lives of real people today. Can you think of a story from your life when the forces of life and light prevailed over the signs of death and darkness?

The disciples on the road to Emmaus did not recognize who Jesus was until they broke bread together, writes Father John Castelot. And, in Father Patrick Collins' story, the young semi-narian has a special insight when he sits with a beggar in a cafeteria. What is it that the seminarian recognizes?

SECOND HELPINGS

SECOND HELPINGS

"A Cry for Mercy: Prayers from the Genesse," by Father Henri Nouwen. This book is a diary the author kept to record his spiritual progress during a six-month stey. Including the Easter season at the Trappist Abbey of the Genesse in New York. After returning to teaching, Father Nouwen decided to publish the diary because many friends "could recognize their own struggles in mine." Focusing on the Easter season as a time of hope, he reflects. "Easter allows us to affirm that although God seems very distant and although we remain pre-occupied with many little things, our Lord walks with us on the road and keeps explaining the Scriptures to us." The author, a well-known writer and speaker on spirituality, adds: "There are many rays of hope casting their light on our way though life." (Doubleday and Co., 245 Park Ave., New York, N.Y. 10167. 1981. Hardback, \$10.95.)

Page 4 • Faith Today

CHILDREN'S STORY HOUR The apostle of Rome

By Janaan Manternach

Philip lived alone in a one-room apartment in Rome. It was about 435 years ago.

Many people wondered about Philip. He had been a brilliant stu-dent. For three years he had studied at the famous Sapienza University. Then suddenly he dropped out of school. He sold all his books and dropped out of sight.

Philip spent hours alone in his room praying. He wandered around Rome visiting out-of-theway churches. He spent hours in the catacombs. His friends worried about him.

Then Philip changed again. He felt called to do something to help

Rome's young people.

He hung out on street corners, rapping with young men who worked in nearby stores and banks, and with others who were panks, and with others who were unemployed. They were touched by his personal interest in them, and enjoyed his practical jokes. Philip became very popular.

He saw how much the poor and sick people of Rome suffered. He

also noticed how often pilgrims and tourists to the city became sick and had no one to care for them. So he invited his young street friends to go with him to help the poor and the sick.

They fed people, washed them, took them to hospitals, visited them in hospitals. Their work eventually led to the start of a hospital just for sick pilgrims and

Philip was now in his 30s. People urged him to become a priest. And Philip Neri did become a priest in 1551, moving from his little apartment to a room in a

home for priests.

People flocked to him at all hours of the day and night. He was most understanding. He listened and gave helpful advice. He also began giving talks about life and faith.

Soon so many men and women came to him for confession, advice and to hear his talks that a large room at the church had to be built to hold everyone. It was called an oratory. So people began to call Father Philip and the priests who helped him Oratorians.



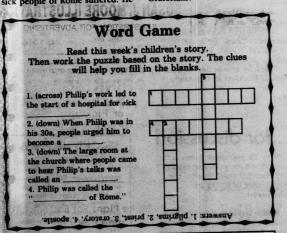
A few years later Father Philip selected five young men to join him in his work. They are and prayed together, and observed a simple rule which Philip wrote. The pope approved the group and they became known as the Congregation of the Oratory.

Father Philip and the Oratorians did much for Rome's people. Peo-ple called him the "Apostle of Rome.

He lived for others. He was always available for anyone who had a problem. He lived until he was 80 years old.

Today the church recalls him as St. Philip Neri and celebrates his feast each May 26.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)



HOW ABOUT YOU?

What does Easter mean to you? What do you think it means to ye in the true spirit of Easter?

Children's Reading Corner

Many children wonder whether they are loved unconditionally. In the story "Even If I Did Something Awful," by Barbara Shook Hazen, a little girl is playing with her football in the living room. She breaks the birthday vase her father had given to her mother. When the little girl breaks the vase, she is frightened. She goes to her mother and asks first of all if her mother loves her. Then the girl asks a variety of "what if?" questions, like: What if she were to crayon the whole house? The mother answers in each case that there would be consequences, but that she would always love her daughter. When her mother learns about the broken vase, she is upset and scolds the tittle girl but adds: "I'd still love you no matter what, no matter how mad, no matter how awful. And I always will." (Atheneum Publishers, 122 E. 42 Street, New York, N.Y. 10017. 1984. Hardback, \$9.95.)



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The road to Emmaus

(Continued from page 16)
Cleophas and Simeon, blinded by their own
miseries, were walking with Jesus, but they did not know it!

"And he said to them: 'What are these matters which you are discussing as you go along, and why are you so sad?' and one of them, named Cleophas, answered him: 'Are you the only resident of Jerusalem not to know what has happened there these days?'

St. Luke continues, telling us that Cleophas explained they were mourning the crucifixion of Jesus of Nazareth, who they hoped would "deliver Israel." But as they walked, Jesus criticized them for being too slow to accept the words of the prophets who foretold that the Messiah must undergo tremendous suffering before He could stand in glory. Jesus continued explaining and interpreting Scripture while they walked along the road.

About this time, they must have passed over the crest of a hill and begun their easy descent toward the village of Emmaus. It is a gradual slope—you can walk part of it today on those same Roman paving stones. Most of the village was probably to the left of the road, just as the current Arab village of Qubeibeh is today, because an unsuitable steep slope drops off to the right.

Here we come to an example of Christian charity, for Cleophas and Simeon, despite their state of mourning, offered hospitality to the stranger who journeyed with them. "And they pressed him, saying: 'Stay with us, for it is getting towards evening and the day has already declined.' And he went in with them."

The home of Cleophas was modest. It was a simple stone building just a few yards from the southern edge of the Roman road. You can see the remains of it today, for it has been incorporated into a lovely basilica. The three must have been in the house for a while preparing a meal and

washing. And Cleophas must have wanted to honor his unknown guest, for he offered him the role of head of the Jewish household—the breaking and blessing of bread-a simple ceremony akin to grace before meals.

Luke tells us: "He took bread and blessed it and broke it and he was offering it to them. And their eyes were opened and they recognized him."

Jesus then disappeared from their sight and the astonished disciples quickly left for Jerusalem, where they found the 11 apostles (Judas having committed suicide). The apostles announced that Jesus had risen, and Cleophas confirmed this by telling them of the events on the old Roman road, and in his home at Emmaus.

EMMAUS TODAY is a fine place for meditating on this most essential article of Christian faith. The site of Cleophas' home, as well as a good portion of that ancient Roman road and a nice parcel of surrounding countryside, is enclosed within a large Franciscan compound and under the jurisdiction of the Roman Catholic Custody of the Holy Land.

To all the world, the Franciscan friars there offer the same invitation that Cleophas offered Jesus. "Mane noviscum," they say—come visit with us. And for this purpose, the Franciscans have created a House of Prayer at Emmaus. The door is en to all-Christians, Jews or Moslems, devout Catholics, agnostics-indeed, everyone.

Emmaus is unlike most other shrines visited by pilgrims in the Holy Land. Franciscan Father Raphael Bonanno, the director, explained why: "Prayer is essential," he said. "People may visit all the holy places. They may go to every shrine in Bethlehem and Jerusalem and Nazareth, but unless they actually pray, they are only tourists. Prayer is integral; prayer makes a tourist a pilgrim."

A few hundred yards east of the monastery grounds, the community maintains a quiet hermitage on a mountaintop carpeted with soft pine trees. There, pilgrims are invited to retire for a day of prayer and meditation. They are provided with a simple room, dominated by a large cross upon its wall and also with a small image of Our Lady. The only reading material is the Holy Scriptures.

The Hermitage is known as El Shaddai-a Hebrew term meaning "God Almighty." The Franciscans have chosen this name because it was first used when the Almighty revealed himself to Abraham: "I am God Almighty (El Shaddai), walk before me, and you will be faultless" (Genesis 17:1). (Ani El Shaddai hithalach lifanai ve'heih tamim)

Abraham, then, is counted as the spiritual father of Jews, Christians and Moslems, and thus the ancestral unifying factor which Emmaus seeks to accent, particularly since it is a Christian community straddling a road linking Jewish and Moslem communities.

BUT THEN, THE entire natural setting of Emmaus is very beautiful. The great basilica there stands upon foundations built by the crusaders, and these were built upon the house of Cleophas. The ruins of other crusader buildings are found just behind the basilica. Dramatic views of the Holy Land landscape sweep off and embrace the rugged face of Samaria. There is much of nature here, too, for the Franciscans in particular have a fondness for simplicity.

Father Bonanno brings his Boston-bred American good will, Franciscan simplicity and Christian love to Emmaus-a shelter for elegant gazelles and lilies which command awe of their creator. The priest opens his church doors to all who seek God. Indeed, he invites the pilgrim to walk upon the same stretch of Roman road which Cleophas and Simeon shared with Jesus, for perhaps the pilgrim may also follow that path as a guide toward truly understanding Jesus' resur-

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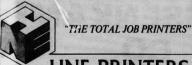
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Resurrecting an Easter custom

by Shirley Vogler Meister

Midst the clutter in our garage, I've stored a tradition, long dormant but now ready for revivalif I can find it. This tradition is the Easter egg tree.

On some overcrowded shelf (probably in a lofty on some overcroweed sneir (propany in a noty region) is a small, uniquely-formed branch from some long-forgotten tree. It is not visible now, nor are the boxes of decorated eggs so lovingly and carefully "blown" by our daughters when younger. What has restored my interest in setting up the

old tree? A two-year-old grandson. As in most families, David Aaron will inherit this custom, along with many more: customs that add joy and

along with many more: customs that add joy and additional meaning to holy days and holidays. Why the emphasis on eggs for Easter, David might ask some day. I will be prepared to tell him. Eggs are symbolic of creation, of the rebirth of spring and new life. One folk tradition even states that the world was "hatched" or created at Eastertide. Eggs are a sign of renewal, and at Easter are symbols of the resurrection of Christ.

Greetings

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Easter

Eggs play an especially predominant part at Easter: in egg hunts, on egg trees (indoors and out), in special recipes, and in decorative baskets and bowls. When eggs are not in recipes, they are usually decorated—in hard-boiled or in "blown" forms. (Make a tiny hole at either end of the egg so that the yolk and white can be forced out by blowing. The empty shells are then decorated.)

Egg decoration can be simple water color dipping or paste-on stickers or colored pen markings. Or it can be more elaborate, using jewels, fabric trimmings, and various ornamentations, which takes special skill. These eggs are usually saved for generations; many are sold as works of art.

One source states that the tradition of decorating eggs began with the birth of Christ, when the Blessed Mother is said to have painted eggs red, yellow, and green to delight the infant Jesus. I want to believe this, for the same instincts prod me to continue coloring eggs for our grandson-and to finally locate that small tree branch in our garage so I can prepare our traditional egg tree

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When David Aaron is old enough to help set up the egg tree, he can decorate some "blown" eggs of his own. And I will teach him the blessing once read to our daughters, a blessing given by Pope Paul VI in an Easter ritual:

"Bless, Lord, we beseech thee, this thy creature, the egg, that it may become a wholesome sustenance to thy faithful servants, eating it in thankfulness to thee, on account of the resurrection of Our Lord."

Ancient burial customs

(Continued from page 15)

Death was seen as much an act of God as a natural occurrence. What God had given, God had taken away. Some people believed the spirit of the dead person hovered above the body for three days, possibly to return. Only when the spirit saw the countenance change did it abandon the body.

(corpses were considered ritually unclean) in a simple trench in the ground lined with mats or stone slabs, or in a cave, or some other natural place. Often the caves were quite large with niches to receive the body, somewhat in the fashion of a modern mausoleum.

Because burial took place so quickly, the period of mourning afterward took on unusual significance. Only then did the family have an opportunity to visit with neighbors and friends to pray, to talk to meditate, to remember the loved one.

Usually the mourning period lasted seven days, which corresponds to the modern Jewish "shive "sitting"), but it could extend to 30 days or more. During this time, the mourners sat on a low beach or the floor, read sacred books and received

That beautiful custom of "sitting" with the bereaved and sharing his or her sorrow is described in the Book of Job 2:13.

friends, Eliphaz, Bildad and Zophar, came to him: "They sat with him on the ground seven days and seven nights, and no one spoke a word to him for they saw that his suffering was very great."

The actual burial took place outside the town

visitors

After Job lost his sons and daughters, his three

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Where Easter's impact is felt

by Fr. Robert Sherry

Your assignment, they said, is to tell in 750 words how the Resurrection has affected people's

I reflected: "If I can do that, what need have we

I reflected: "If I can do that, what need have we of 1,000-page Bibles, 4,000 years of salvation history, hour-long liturgies or even professional religionists?"

Maybe the brief story of Moses being transformed on the holy ground before the burning bush that was not consumed by fire could illustrate the effect. But that's a preresurrection story. Then how about St. Peter's miraculous conversion from being rooster-scared to spirit-filled. Would that dramatize

Too ancient, perhaps. Same for the effect on Mary Magdalene, the 5,000 converts at Pentecost, the disciples on the road to Emmaus. All beautiful, but perhaps too ancient for the modern ear. The big stone was rolled away from the grave of their

hearts, but oh, so long ago.

The real effect of the Resurrection is seen in love—past, present and future. The Song of Songs (8:6) catches the dream when it says: "Love is strong as death."

A person in love craves for the love to last forever. We eagerly and easily promise at weddings to love "in good times and in bad times, in sickness and in health, 'til death do us part."

Yet, as sure as Christ's tomb was empty on Easter morning, because of death the home will one day be empty of the one whose love was pledged

forever.

One's life and love may live in the children for a time. One's life may be remembered in fame or monuments for a time. But love and life forever are assured only if the life and love are united in the one who said and is: "I am who I am," repeated often by Jesus, the Son of the living God.

By being baptized into Jesus' death, we are baptized into his resurrection, his everlasting life. His love is stronger than death. He rises, we live. There is no stone sealing off our life when our life is Jesus' life.

But don't think of heptism as an automatic guarantee of life everlasting. It is not enough to shout occasionally "Jesus is Lord, Jesus is Lord." The branch can be stripped of the vine; the sheep can stray from the shepherd. My love, left to itself, can attach itself to other lords and stray to other watering holes.

watering holes.
Resurrection affects us, because death affects us. There is no resurrection without a death of some sort: death to self and selfishness, death to life and lifelessness.
Sometimes I depend too much on other religious professionals for life. I used to believe that in order to know how to pray; I had to see a spiritual director; in order to discover God's will for me I had to do the Ignatian discernment process or talk to a retreat master.

These are good aids. But what is sometimes forgotten is that Jesus gave us each a new life graced and enlivened by his death and resurrection. And we are affected in an everlasting way. We live anew, not the way Lazarus was raised from the dead nor the young widow's son at Naim, for they were destined to die physically again. Our physical death is a rolling of the stone off our grave to rise to life everlasting.

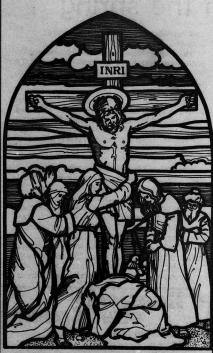
I believe we almost have to be motivated by some shocking, disturbing religious experience before the impact of our death and resurrection seems real to us. Once we have been to the mountaintop, a whole new world opens before us. We, with Jesus, become transfigured and our view of the world with us.

The stone is rolled away forever. Believing with our head is OK, but believing with a heart changed, even exploded by a dramatic experience of God's unique and individual love makes all things new.

unique and individual love makes all things new.

A person in love sees, smells and feels
everything in a refreshing way. A person enthralled
and spirited by God's all-consuming love not only
experiences everything and everyone on this earth
in a freeing way, but rolls the stone away forever
which blocks the pilgrim's path to paradise, peace
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Signs of hope in the spring

by Katharine Bird

(In her three years since cancer first invaded her body, I have watched from afar as my cousin Julie Rinkema and her family learned to cope with the disease. I tell their story now because the valiant way Julie and her family have faced her illness is a true Easter story about finding hope and overcoming despair.)

"I've learned not to live in the past, or the future but in the present," Julie said. That means "being aware of and sensitive to each moment-aware of the beauty of things around me and of relation-

"Cancer is a family sickness," Julie added. She speaks warmly of the way her family has railied around her since cancer first struck in January 1983. She lives with her husband Bob and two teen-

age children in Richmond, Vt.
Her mother, Sally Polk, a retired educator,
moved to Vermont from New York City to be available when needed. Her brother Ben accepted his present job in California only on condition that every eight weeks he can spend a week with Julie in Vermont. Her sister Mimi has shouldered more than her share of work in their joint family

Their support makes her feel like a wanted and contributing member of the family, Julie said. This is important, she added, because "it's hard for a cancer victim to feel like a burden and not independent."

She also spoke of the measure of peace she now finds in religion. An Episcopal minister "reached out to me and I found I could look at life more spiritually," she said. Turning to religion helped her realize "I can't control everything around me, that it's not important to be in control," Julie continued.

"And when I feel like I have to let go and have a down day, I know I'll be OK," she said. "If I'm angry, or only able to lie here, I like to know God is here to catch me. He's a safety net.'

How you approach cancer makes a difference, she thinks. Cancer patients say, "I'd rather die living than live dying," she said. "I don't want to spend my whole life thinking of dying."

One way Julie concentrates on life is by taking action to help others. In Spring 1985 she and seven others including her husband formed a committee, an outgrowth of a cancer-support group that was

ending. "We wanted to get out and do something for others," she said.

A result of that committee is "The Cancer Connection," a newsletter the group writes for cancer patients and their families. Published in Burlington, Vt., it is sponsored by Vermont area cancer centers and the American Cancer Society.

The group also sponsors support groups and talks with new cancer patients.

Taking some action "helps a lot," Julie said. Accepting the fact that "cancer is a central part of life means I have to refocus my contribution to the

"The idea that I can help another makes me feel useful and more in control," she said. "Helping others to organize and sort through things, to accept the unacceptable, helps me accept it in myself."

But the ability to focus on what is positive didn't come about easily, her mother indicated. It has been the result of a process the whole family has gone through.

Thinking back, she comments on "how lighthearted we were three years ago, thinking we were slaying the dragon" when the cancer was first discovered. There were several alternatives for treatment and the family was convinced one would cure Julie.

Then, "as the recurrences came, each time doing more damage to her body, we began to feel not hopeless, but despairing. You have to hang on to hope," Sally said.

Despair comes with "the overwhelming sadness that things are not working out," she said when asked to explain the difference. "The hope is that Julie has the stamina to withstand the attacks as they come and to outlast them."

Sally added that family members have learned a great deal about each other in struggling with the disease. She spoke of a gradual change in family relationships, of how family members now can share at a deeper, more meaningful level.

"We got to the point we knew we had to deal with life and death issues," she said. Since then she and Julie have been able "to speak with each other in an open, honest way, no holds barred," sharing feelings and tears.

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Kitchen catechesis: Traditional foods of Easter

The wonder of Easter can be experienced by stepping outside to breathe in the spring air. The wonder of Easter also can be experienced by a visit to a kitchen where ethnic holiday foods are being prepared.

prepared.

Certain rituals in the church reflect the realization that the foods of Easter bear special significance. Italian priests bless Easter eggs before they are distributed. The blessing of Easter food is called the "Weihessen" in Germany.

Many cultures mark Easter by baking special

breads and cakes. These pastries recall Christ's parable about yeast, which he compared to the small acts of kindness that help the kingdom grow and flourish.

Easter breads are also a figure of the Eucharist.

This is most evident in a custom practiced in some reg ons of Mexico.

After the Holy Thursday liturgy, everyone is given a small silver coin and a slice of a large, round loaf of bread in commemoration of the events

round loaf of bread in commemoration of the events leading to Christ's passion and resurrection.

In England, hot cross buns are part of the season's fare. White-icing crosses decorate these buns, which originated in pre-Christian Anglo-Sax on tradition. Missionaries employed the buns in catechesis and crafty bakers popularized them by

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spreading the notion that eating hot cross buns would keep houses from burning down!

A counterpart to hot cross buns can be found in Mexico's "pan de la resurecion" or resurrection bread. This sweet roll is embossed with a cross. A swirl of white icing represents the drapery on the empty cross of the risen Savior.

The "babka" coffeecake stands as the centerpiece of many Polish Easter buffets. Named after the grandmothers who bake it, the cake's shape resembles the elderly women's full, pleated

Some countries incorporate two Easter symbols into one. In making "folar da pasca" or paschal bread, the Portuguese bake an Easter egg on top of the loaf with two strips of dough in the form of a

the loaf with two strips of dough in the form of a cross securing the egg in place.

Italians braid paschal bread, "pana di pasqua," into the shape of a wreath. After the bread cools, colored eggs are nestled in each braided niche.

From early times, eggs have been regarded as symbols of life. The ancient Persians exchanged eggs in the spring as New Year's gifts. Christians

Many ethnic groups take special pride in their Easter eggs. Ukranian "pysanki" begin as ordinary eggs coated with wax. An intricate design is scratched in the wax and colored. Then the finished decoration is covered with wax while other designs are scratched and dved until the entire egg is completed.

Each "pysanki" decoration indicates a good wish for the recipient: Flowers symbolize love; a deer is a sign of good health; a rooster or hen stands for fulfillment of wishes.

Roasted lamb is the main entree at a traditional Greek Easter dinner. This recalls Scripture references to Christ as the sacrificial lamb. In many cultures, butter, sugar or cakes shaped like lambs are used.

During the Easter season in Mexico, many people broil fish outdoors over an open fire. This recalls the incident in St. John's Gospel when Jesus appears to his friends at the Sea of Tiberias after the Resurrection and feeds them broiled fish.

The Easter ham is a sign of prosperity for some people. In pre-Christian times, European banquets included roasted pork. This main dish was served as a wish of good luck for guests. With the coming of Christianity, the popular meat remained a staple at meals marking church holidays.

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Medical report in Journal of the American Medical Association says:

Jesus died of shock and breathing difficulties

CHICAGO (NC)—The death of Jesus of Nazareth probably resulted from shock caused by ioss of blood, asphyxiation caused by exhaustion and, possibly, acute heart failure, said a report in the Journal of the American Medical Association.

The report, in the March 21 issue of the Chicago-based journal, was prepared by a Mayo Clinic pathologist, Dr. William D. Edwards, along with Floyd E. Hosmer, a Mayo Clinic medical artist, and the Rev. Wesley J. Gabel, a Methodist minister.

Using biblical and historical texts as sources, as well as findings from the Shroud of Turin, the reputed burial cloth of Jesus, the report described in detail Jesus' death from a medical and historical perspective.

"Death by crucifixion was, in every sense of the word, excruciating," the authors stated.

WHILE THE Romans did not invent crucifixion, the report said, "they per-fected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suf-

The report offered medical explanations for several events associated with Jesus' trial and crucifixion.

ror several events associated with Jesus for ital and crucifixion.

Jesus' sweating blood in the Garden of Gethsemane, cited in Luke's Gospel, for example, could have been a case of hematidrosis, a rare phenomenon that occurs in persons in "highly emotional states," said the report. Hematidrosis is a hemorrhage into the sweat glands.

The report said the whip used by Roman soldiers to scourge prisoners had several single or braided leather tongs in which small iron balls and sharp pieces of sheep bone were tied at various intervals.

A scourging would "cut into the skin and subcutaneous tissue," the report said, and then lacerate the "underlying skeletal muscles and produce quivering ribbons of bleeding flesh." Pata and blood loss from the whipping "generally set the stage for circulatory shock."

THE AUTHORS said that Jesus was probably severely scourged since he lived for only three hours after being nalled to the cross. Survival during crucifixion 'ranged from three or four hours to three or four days and appears to have been inversely related to the severity of the scourging," said the report.

The fact that Jesus was unable to carry the cross to Golgotha, the site of the

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CHRIST'S DEATH STUDIED—The death of Jesus after three hours on the cross may have been hastened by blood loss from previous scourging, sheck and breathing difficulties, according to a Mayo Clinic report in the Journal of the American Medical Association. The report was compiled by Mayo pathologist Dr.

William D. Edwards, medical artist Floyd E. Hosmer and the Rev. Wesley J. Gabel, a United Methodist pastor in Bethel, Minn. It analyzes biblical and historical texts as well as information gained from the Shroud of Turin in an attempt to determine the cause of Jesus' death. (NC sketch)

execution, further supports the belief that he was severely beaten, the report said.

The major medical effect of the crucifixion itself "was a marked interference with normal respiration, particularly exhalation," the report said.

"Adequate exhalation required lifting the body by pushing up on the feet and by flexing the elbows," a move the report said would cause "searing pain." Each respiratory effort. "would become agonizing and tiring."

The authors stated that the actual cause of death by crucifixion was "multifactorial," but the two most prominent causes were shock due to blood loss and exhaustion asphyxia, a condition of too little oxygen

were shock due to blood loss and exhaustion asphyxia, a condition of too little oxygen and too much earbon dioxide in the blood. The Gospel account of Jesus crying out in a loud voice immediately before dying "suggests the possibility of a catastrophic terminal event," such as acute heart failure, the report said. Evidence indicates that Jesus was dead before his side was pierced by a Roman soldier, said the authors.



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Budget must protect poor and cut defense, bishops say

WASHINGTON (NC)—Federal budget policies must protect the poor, cut defense and domestic spending equitably, and use defense reductions to promote arms control, a governing body of U.S. bishops said March 24.

March 24.

In a statement issued after its semiannual Washington meeting, the 47member Administrative Board of the U.S.
Catholic Conference stated that budget
questions facing the nation involve moral
as well as financial issues.

In 1965, because of the need to reduce
the federal deficit and the mandates of the
Gramm-Rudman deficit reduction law,
"the United States will face particularly
stark choices about national priorities and
the principles which determine them," the
bishops said.

These questions involve "more"

These questions involve "moral decisions about justice and fairness and moral judgments about how best to provide for the common defense and promote the general welfare," said the bishops' statement, referring to government responsibilities outlined in the preamble of the U.S. Constitution.

The board's statement noted that "clearly there is a consensus that the deficit must be systematically reduced. The key policy differences lie in the means of achieving this objective."

The bishops recommended three criteria—based on goals of protecting the poor and fostering arms control—as the basis for such decision-making.

"First," they proposed, requirements of "First," they proposed, requirements of use it is cut, the most vulnerable people in our society should be protected. . . This principle calls for a conscious policy choice to protect the poor. "The statement said programs for the poor already have faced deep cuts.

deep cuts.

"Second, the necessary reductions in "Second, the necessary reductions in federal budget should be allocated fairly between defense and non-defense spending," they stated. They said that "to insulate defense spending from budget reductions would greatly increase the possibility that the most vulnerable people in our society would bear a disproportionate share of budget cuts."

Finally, they said, "when deciding upon reductions in the defense budget, attention should be given to arms control criteria as well as fiscal criteria." They noted that in recommendations based on the bishops' 1983 pastoral letter on war and peace the USCC "has proposed that major weapons systems which are of questionable effectiveness: but which are certain to cost large sums of money should not be pursued in this time of severe budget stringency."

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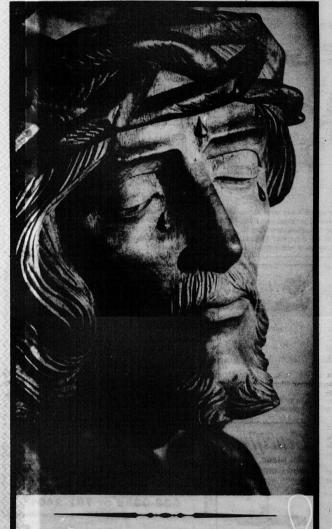
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PALM PROCESSION—Pilgrims carry palms as they walk in a Palm Sunday procession along the winding roads on the Mount of Olives, commemorating Christ's entry into Jerusalem. (NC photo from UPI)

Parish study finds most active Catholics strongly oppose abortion

NOTRE DAME, Ind. (NC)—Most U.S. Catholics who maintain some ties with their parish strongly oppose abortion, sociologists of the Notre Dame Study of Catholic Parish Life reported.

The majority of those same parishioners rejected church teaching on artificial contraception, but opposition on that issue did not seem to make people less likely to attend Mass or receive Communion, the sociologists said.

Report No. 7 of the Notre Dame study, issued in March, was written by David C. Leege, research director of the study, and Miggr. Joseph Gremillion, head of the University of Notre Dame's Institute for Pastoral and Social Ministry. The data were drawn from in-depth studies of 36 parishes, carefully selected to provide a representative sample of all U.S. Catholics except Hispanics. Because parish lists were used to obtain respondents, Catholics who were inactive or only marginally active were not represented.

"There is simply no recognizable segment among our (surveyed) parishioners who express strong disagreement with the church's opposition to abortion," the report said. "Rather the only differences are in the strictness of the position."

AMONG A series of questions seeking to uncover degrees of Catholic agreement or disagreement with church stands, the 2,600 parishioners surveyed showed strongest agreement by far with the statement that "the church should remain strong in its opposition to abortion." On a scale ranging from one for "strongly disagree" to four for "strongly agree," they registered an average of 3.35.

On another part of the survey where

"strongly agree," they registered an average of 3.55.

On another part of the survey, where parishioners were asked to express their own attitudes on abortion, only 1 percent considered abortion "always acceptable" and only 5 percent said it was "acceptable under most circumstances."

The vast majority, 69 percent, considered abortion "acceptable under certain extreme circumstances, like a threat to the mother's life, rape or incest," while 26 percent thought abortion was "never acceptable." Percentages did not add up to exactly 100 because of rounding.

Among parish volunteer leaders or paid staff, opposition to abortion was extronger, with only 2 to 3 percent finding it generally acceptable and the rest divided almost evenly between "never" and "certain extreme circumstances."

Among pastors in the survey, none found abortion generally acceptable. Less than one-fourth would find it acceptable even in "certain extreme circumstances, and more than three-quarters said

The researchers concluded that on abortion, parish-connected Catholics abortion, parisheometed Cannots clearly reject "the present situation of abortion-by-demand," but they also would not agree with "the total outlawing of abortion" sought by many pro-ife ac-

"In this respect," they said, "Catholic parishioners and their parish-level leaders are not unlike those with religious idenare not unince those with region; iden-tifications among the general public; abortion is not a matter of free choice or a method of birth control, but abortion is a medical option circumscribed to extreme structions."

REGARDING artificial contraception, the researchers reported that only in the South did they find even a bare majority of parishioners agreeing with the statement that "the church should remain strong in its opposition to the use of artificial contra-

its opposition to the use of artificial contraceptives.

"Parishioners are most likely to reject the teaching..., but volunteers and paid leaders (mostly lay and Religious) also reject it; only the pastors as a group support church teaching on contra-eption and, even then, a large number of them are dissenters," the report said.

The researchers also found that contraception was the one area in which parishioners most misperceived the position of their pastor. In more than a third of the parishes studied, the parishioners as a group overestimated the degree to which their pastor supported church teaching on contraception.

Ordination of women and ordination of married men were other major a eas in which the study showed that paris inderstended not to realize when their pastor supported a change in the church's position.

Among pastors who answered questions

Among pastors who answered questions about ordaining women or married men, 16 out of 33 supported ordination of married men, and 11 out of 33 backed ordination of

Despite this, the researchers seld, "in only two of the parishes did parishioners realize that their pastor supported ordination of married men, and in no parish did the people realize that the pastor supported ordination for women."

Philippine communists: cease-fire efforts won't succeed

MANILA, Philippines (NC)-Church people attempting to talk Philippine guerrillas into cease-fires will be treated courteously, but will have little influence on

courteously, but will nave intru intuence on the rebels, said spokesmen for Philippine communist organizations. Members of the Philippines Communist Party and its military wing—the New People's Army—made that assessment during interviews March 18 about what they said were the efforts of a Catholic nun to bring a cease-fire between government troops and communist forces in Eastern Samar, a rebel-controlled area in the central Philippines, 280 miles south of

However, the nun, Sister Gemma Silverio, founder of the Missionary Sisters of the Sacred Heart, was quoted in a Manila newspaper as saying she visited the area to

bring food, not to negotiate.
Communist sources said they could eventually agree to a cease-fire with the government, but will not surrender their

They said the New People's Army probably would release or demobilize rankand-file members, but keep officers and senior non-commissioned officers so it could mobilize again if neces

Because of continued attacks by communist forces, government military advisers reportedly have become more skeptical of achieving President Corazon Aquino's campaign promise of a six-month core fire. cease-fire.

Sister Silverio flew to Eastern Samar March 13 on an army transport plane carrying government combat troops and

A Manila newspaper quoted one nun as saying that they intended to visit 24 towns in Samar to talk to rebels, with the cooperation of the military.

Front-page photos in both newspapers showed Sister Silverio talking to armed masked men and women March 17.

Communist Party sources said the armed people in the photos were local barrio self-defense militia of the rebel movement, not regular rebel fighting units. "They had 'teka-teka' (wait-a-minute) guns," so old and unpredictable that one

must ask the target to "wait" while the gun is fired, a source said.

The regular communist military forces have modern weapons, the source added.

Communist sources said Sister Silverio also visited rebel areas in Luzon in the 1970s. They downplayed her efforts, saying they like to talk to her, but doubt any rebel army leader would take her advice on a

They said she might convince a few rank-and-file communist soldiers to give up the struggle and return home.

Sister Silverio, in her late 40s, is a former formation director for the Augustinian Recollect Sisters. She left the congregation of the Augustinian Recollect Sisters in the early 1970s to found the Missionary Sisters of the Sacred Heart.

Her order has 77 sisters, novices and

postulants, who run schools in Manila and Eastern Samar

According to the official Philippine News Agency, at least 132 people have been killed in fighting since Mrs. Aquino assumed power in February.

In a recent incident, the Philippine military reported that a mayor, his driver and two soldiers were killed in a rebel ambush March 19.



NEGOTIATING NUN—Sister Gemma Silverio talks with communist rebels in the mountains of Eastern Samar, Philippines. The munist rebels in the mountains of Eastern Samar, Philippines. The nun was there to negotiate the surrender of the New People's Army members to the government of President Corazon Aquino. Communist leaders there have expressed doubts about the effectiveness of such talks. (NC photo from UPI-Reuter)

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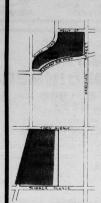
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March 28

The Catholic Youth Ministry of Jennings County will hold its annual Living Way of the Cross at 11 a.m. at St. Mary Parish, 212 Washington St., North Vernon.

March 29

A program on "Dreams and Art of Dreamwork" will be sented from 9 a.m. to 5 p.m. Rusty C. Moe at The Her-tage, 3850 E. 48th St. For in-metion call 545-6742.

March 30

Mass for the Deaf is at 9 a.m. every St. Barnabas Church,

e Filipino-American gay Club of Indiana will at its Annual Easter Get-her and Egg Hunt begin-vith Mass at 12:30 p.m. in St. Church, 1733 Martindale

March 31

Separated, Divorced and Belitz will lecture on Remarried Catholics will meet at "Meditation: What R is and How 7:30 p.m. in the Catholic Center." It Can Change Your Life" at 7:30

1400 N. Meridian St. for a program on "Discuss Mutual Trust with Drug/Alcoholics" by D. McGuire of Fairbanks Hospital. For information call 236-1596 days or 250-8140 or 255-312 exemples

April 1

Deadline for registration for pril 8 regional meeting of astoral musicians to be held at t. Louis Parish, Batesville. Cal 17-236-1463. ***

The Mature Living Seminars ontinue with "Mother Thereas fackalmeier and Oldenburg" rom 10 a.m. to 2 p.m. in Room 251 & Marian Hall, Marian College. Iring bag lunch or buy in afteriar.

April 2

The Guardian Angel Guild pring Luncheon and Fashion how will be held at 11:30 a.m. in the Columbia Club ballroom, 121 fonument Circle. Tickets \$15. all 263-2437 for information.

April 3

St. Francis Hospital Calix Unit will meet at 6:30 p.m. in the hospital cafeteria.

SINGLES RETREAT

"A Special Vocation" April 5-6

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The Altar Society of Holy Name Parish, 89 N. 17th Ave., Beech Grove will hold a Rum-mage Sale from 8 a.m. to 3 p.m. in Hartman Hall. Bring sale items between 5 and 8 p.m. on March 31 and April 1-2.

Magr. Francis R. Tuohy will celebrate the 18th Annual Mass for Senior Catholics at 11 a.m. in Little Flower Church, 4720 E. 18th St., followed by 12:30 p.m. lun-cheon at Section Memorial High School, 5000 E. Nowland St.

April 4

The Guild of the K. of C., 2100 E. 71st St. at Keystone Ave. will hold its Calico and Cards annual card party at 7 p.m. \$2.50 per person or \$10 per table.

April 4-5-6

An Engaged Encounter Weekend will be conducted at the CYO Center, 580 Stevens St., Indianapolis, \$80 per couple. Pre-registration required. Call 317-236-1596 or 317-832-7023.

April 5

St. Catherine of Siena Court #109, Ladies Auxiliary KSPC will hold its amual Spring Clean-up, Card Party and Salad Spread at 12 noon on the lower level of the Claver Center, 3119 Sutherland Ave. Donation #7. Call DaVella Hall 838-0141 or Evelyn Reed 637-7711 for information.

A Day of Reflection for Obiates of St. Benedict will be held from 10 a.m. to 4 p.m. EST at Kordes Enrichment Center, Ferdinand. \$15 person, \$23/couple includes lunch. Registration deadline March 30. Call \$12-357-2777.

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour at 2:30 p.m. in the chapel of Little

Flower Parish Center, 13th as Bosart Ave. Everyone

April 5-6

A Workshop on Tran-scendence, Transformation and Therapeutic Change will be conducted from 9 a.m. to 5 p.m. both days by Dr. David Berenson at Marian College. Call 545-0742 for informations.

A Retreat for High School Freshmen will be held at Mount St. Francis Retreat Center from 9 a.m. Sat. to 3 p.m. Sun. For reservations call Jerry Finn between 10 a.m. and 5 p.m. at 812-945-0354.

A 24-hour Singles Retreat will held at Alverna Retreat nter, \$140 Spring Mill Rd. ggested donation \$45, including 5 deposit. Call 257-7338.

April 6

Greensburg Knights of St.
John will hold their annual
Chicken Dinner from 12 noon to 6
p.m. at St. Mary School cafeter ia.
Adults \$4; children under 12, 10
cents per year of age. Carry-outs
available.

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 2000 Rahke Rd.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central

St. Vincent Hospital Calix Unwill meet at 8 a.m. in the chap for Mass, followed by a meetir at 8:45 a.m. in the cafeteria.

Our Lady of Everyday Circle #1133, Daughters of Isabella will share Corporate Communion at 9 a.m. Mass in St. James Church, 1155 Cameron, followed by breakfast in Mac's Restaurant, 339 S. Keystone Ave. Husbands are invited.

The Altar Society of St. Francis Xavier Parish, Hearyville, will present its semi-annual Smorgasbord from 11 a.m. to 2 p.m. in the parish hall, junction Hwys. 100 and 31. Adults \$3.75; children 12 and under, 20 cents per year of age. Handmade crafts, baked goods.

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Westside K. of C., 220 N. Country

Our Lady of Lourdes, 6:30 p.m.;

St. James, 5:30 p.m. TUESDAY: St. Andrew

pm:; St. Oc. Pius X. Council 3433, 7
p.m.; Roncalli High School, 5:15
p.m.; St. Rita pariah hall, 6:30
p.m.; St. Patrick, 1:30 p.m.; St.

Church, 5:15 p.m. SATUEDAY:

Cathedral High School, 3 p.m.; K.

Frownsburg, 6:30 p.m. WED
Cathedral High School, 3 p.m.; K.

Cathedral High School, 3 p.m.; K.

St. Patrick, 11:30 a.m.; St.

Roch, 7-11 p.m. THURSDAY: St.

St. Philip pariah hall, 3 p.m.

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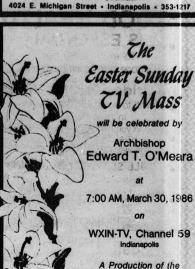


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urran case raises questions about teachings

WASHINGTON (NC)—Father Charles E. Curran's claim that public dissent is possible from the Catholic Church's ordinary, authoritative but non-infallible hierarchical teaching raises questions about which church teachings must be believed and how.

'I have not denied any matter of faith. I am not denying any infallible teaching," said Father Curran, describing his

A moral theology professor at The Catholic University of America, he faces possible loss of his teaching post because the Vatican's doctrinal congregation judges that he holds dissenting positions not compatible with teaching as a Catholic theologian.

Infallibility itself was formally defined in 1870 by the First Vatican Council. The definition is a highly technical one which has had theologians debating the nuances of its meaning for the past century.

Since then the one church teaching clearly and explicitly declared and defined as a matter of necessary faith for Catholics was Pope Pius XII's declaration in 1950 of the dogma of Mary's assumption into heaven, body and soul, after her death. In 1854 Pius IX had infallibly defined the dogma of the Immaculate Conception, that Mary was conceived without sin.

WHEN ASKED to say what the church's infallible teachings are, Jesuit Father Avery Dulles said, "You can never spell all that out."

If there is "a formal definition" of church teaching issued by a pope or council "with an anathema attached," he said, it would be considered infallible. For centuries a common formula, attached by popes and councils at the end of formal definitions settling disputed points of belief, was the condemnation, "if anyone, God forbid, should hold otherwise, let him be anathema."

"But nobody will confine infallibility to these explicit declarations," added Father Dulles declarations," added Father Dulles, who teaches systematic theology at Catholic University.

As a basic criterion for infallible teaching, Father Dulles suggested that it must be a statement "proposed by the magisterium (church teaching authority) as a matter of aith or so intrinsically connected with faith that it cannot be

faith or so intrinsically connected with faith that it cannot be denied without doing violence to faith itself."

Even with infallible statements, there is room for theologians to question, debate or disagree on certain aspects of them, if accord with norms spelled out by the Vatican in 1973, Father Dulles said.

aspects of them, in account was a said.

Vatican in 1973, Fighther Dulles said.

The 1973 declaration by the Congregation for the Doctrine of the Faith to which he referred said that pronouncements

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of faith depend in part upon limits of language, history, circumstances and the intention involved at the time of the pronouncement. "All these things have to be taken into account in order that these pronouncements may be properly interpreted," the declaration said.

JESUIT FATHER Richard A. McCormick, senior JESUIT FATHER Ruchard A. McCormick, senior research fellow at the Kennedy Institute for Bioethics in Washington and co-editor with Father Curran of the "Readings in Moral Theology" series, said there is a "black-ruchard and approach to the control of the contro and-white" difference between a theologian's approach to infallible teachings and non-infallible ones.

With infallible teaching, a theologian's basic response is "an act of faith" and an attempt to deepen one's un-derstanding of that belief, he said.

But it is generally agreed among theologians that there is such thing as infallible church teaching about "concrete moral behavior . . . with the possible exception of the in-dissolubility of marriage," he said.

Even on that question, said Father McCormick, Father Curran questions "the implications of the teaching rather than the teaching itself.

Father McCormick, reached by phone in Florida, where he was teaching during a sabbatical from the Kennedy Institute, described Father Curran's dissent on abortion as allowing abortion only in "extremely rare" circumstances. He called it "tinkering at the fringes," rather than repudiating or challenging the substance of the church's

He sharply contrasted Father Curran's dissent on abortion from the kind of dissent exhibited by a group of Catholic thinkers and activists who signed a statement on abortion which appeared as an ad in The New York Times in

The ad failed to spell out any moral limits on abortion and those who signed it "walked into a straight pro-choice agenda" whether they intended to or not, he said.

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YOUTH CORNER

Catholic school students are prominent among Indy science fair winners

Eight students from Chatard High School in Incolis were among the students receiving awards or honorable mention in the Indianapolis Area Science Fair co-sponsored by Butler University and the In-dianapolis News.

In the grade school categories, St. Pius X had six

The fair took place Tuesday-Thursday, March 19-21.

Below are listed students from Catholic grade and high schools who received awards or honorable mention:

HIGH SCHOOL

Twelfth Grade Physical: Christine Zafian, Chatard,

honorable mention; Eleventh Grade Physical:

Kathryn McCann, hatard, third place; Sara Nowak, Chatard, morable mention; Ninth Grade Physical: Dan Traub, Chatard, first; Michelle Tsang, Chatard,

Angus-Scientech

Dan Traub, Chatard, (ninth grade boys

Michelle Tsang, Chatard, st (ninth grade girls); American Heart

sociation Award: Hoe Won Park, Chatard;

MIDDLE SCHOOL

Eighth Grade Biological: Ann Conneally, St. Pius X,

Seventh Grade Physical: Steve Pfanstiel, St. Lawrence, honorable men-

D.J. Angus-Scientech

Ann Conneally, St. Pius X.

Laura Pippenger, St. arnabas, honorable mention ighth grade girls);

John Bradshaw, Immaculate Heart, honorable mention (eighth grade);
Ethan Wagner, St. Roch, honorable mention (eighth

grade);

Brian Traub, St. Pius X, cond (seventh grade); Sherman Ibarra, St.

ark, honorause eventh grade); Sherwin Ibarra, St. Mark, enorable mention (seventh

ncil on Alcoholism Betsy Griffin, St.

RCA/Ariola Internatio

Brian Traub St. Pius X

EMENTARY

Cormac O'Connor, St. Heark, honorable mention; St. Katie Church, Im-

mention: Pfanstiel. St

tion;

Fifth Grade: Elizabeth Nowacki, St. awrence, honorable men-

Joe Riehle, St. Barnabas, honorable me

D.J. Angus-Scientech

Philip Brunsman, St. Joseph, second (sixth grade); Cormac O'Connor, St.

Mark, honorable mention (sixth grade); Tonya Vincent, St. Roch, honorable mention (sixth

ade);

grade;
Shannon Stammer, St.
Roch, honorable mention
(sixth grade);
Paul Bobish, St. Barnabas, honorable mention

urth grade);

Indianapelis District ntal Society Award: Jennifer Scott, St. Joseph

Shelbyville, second; Monica Strigari, St. omas Aquinas, honorable

Julie Bridenstine, St. Pius

honorable mention; Kelly Nester, St. Pius X,

morable mention; Gage Institute-American eart Association Award; ephanie Lux, St. Joseph in lbyville, first.



INTER-PARISH RETREAT--With their retreat leader, Franciscan Brother Norbert Bertram of St. Louis Parish in Batesville, are, from left, Eva Simon, Laurie Ploeger, Vickie Johnson, Adam Wolter and Kelly Schmidt.

Batesville Deanery teens hold retreat

Sixty Batesville Deanery teens gathered at St. Maurice, Napoleon, on March 15 for a retreat. Franciscan Brother Nor-bert Bertram, from the pastoral team at St. Louis

parish in Batesville, directed the day. The day also included a penance service, a meal and closing Mass. Parents joined the teens for the meal and Mass. The seventh through

ninth graders came from the parishes of St. Maurice in Decatur County, St. Dennis in Jennings County, Immaculate Conception in Millhousen and St. Maurice in Napoleon.

Is it wrong to like two people?

estion: Is it possible to really like two people at the same time? Is it wrong? (North Carolina)

From the Answer: questioner's letter it is clear that he means liking two people of the opposite sex and liking them in a romantic

This happens not only in humorous movies and novels but also in real life. It is decidedly possible to like two or even more persons of the opposite sex at the same time.

And this is not wrong. It can, however, lead to all sorts of complications and s some deeds that are perhaps some definitely wrong. For example, if Sue hears took Beth to a

that Brad took Beth to a movie on Saturday night when he had told Sue he was staying home, a frontation might follow.

A very angry Sue may ask Brad if he did indeed take Beth to a movie. Brad may decide a lie is the only way out and tell Sue that he went bowling with his buddies Saturday night. That's not only a stupid thing to tell Sue; it's also wrong.

So how do you keep your life from getting complicated?

Probably a few com-plications are inevitable. But you can, in a general way, tell your peers that you don't just want to date one person exclusively. Let it be known number of advantages to dating several persons, instead of just one. You'll get a much broader

view of what persons of the opposite sex are like. This will be helpful for you when and if you choose a marital

You won't be dependent on one person for a social life. To epend on one person in such a way can be very limiting.

You are likely to have a much fuller life if you have a number of friends of the opposite sex. There'll be less chance that you'll end up sitting home alone on some Friday or Saturday night.

But be on guard against ose complicating factors that can lead you to lie or to practice some other form of deceit. That's really no fun and it's wrong.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. NW, Washington, D.C. 20006.) © 1966 by NC News Service

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'Lifesians' schedules for Apr.

The following are the schedules for the 'Lifesigns' series for April on the four Central India carry the program. All times are E.S.T.

WICR-FM, Indpis., Sunday at 11:30 a.m.
"Who Do You Tell Your Troubles To?" — St. Anne,
New Castle

New Castle
"TV Preachers" — Scecina H.S., Indianapoi's
"Sex Education: Part I" — St. Anne, New Castle, and
SS. Bartholomew and Columba, Columbus
"Sex Education: Part II" — St. Anne, New Castle, and
SS. Bartholomew and Columba, Columbus

"When I Grow Up" - Scecina H.S., Indianapolis

WRCR-FM, Rushville, Sunday at 6:35 p.m.
"Who Do You Tell Your Troubles To?" — St. Anne,
New Castle

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"Sex Education: Part I" — St. Anne, New Castle, and
SS. Bartholomew and Columba, Columbus

"Sex Education: Part II" — St. Anne, New Castle, and SS. Bartholomew and Columba, Columbus

Apr. 27 "When I Grow Up" - Scecina H.S., Indianapolis

WAXI-FM, Rockville, Sunday at 10:30 a.m.

Mar. 30 "Confirmation" — Immac. Heart of Mary, Indpis. Apr. 6 "Cults: Part I" — David and Steve Surette, Carn el Apr. 13 "Cults: Part II" — David and Steve Surette, Carn el

"Moving" — St. Anne, New Castle
"Coming of Age" — Cathedral H.S., Indianapolis

Pope to visit Rome synagogue

VATICAN CITY (NC)—Pope John Paul II plans to visit Rome's main synagogue April 13 in what a Vatican spokesman described as a "historic development" in Catholic-Jewish relations.

atholic-Jewish relations.

The Vatican made the brief announcement of the visit

The Vatican made the brief announcement of the visit March 17. No details of the program were made public, but a Vatican source said it probably would include a joint prayer service with local Jewish leaders.

There are no known records of any previous pope making such a visit, according to knowledgeable persons in the Vatican and elsewhere.

"Certainly it's a historical development," said Vatican spokesman Joaquin Navarro-Valls. "It's one that should be placed in the perspective of this pontificate, which seems to be opening up more and more" to non-Christian religions. ening up more and more" to non-Christian religions.

He compared the planned synagogue visit to the pope's 1965 encounter with Morocco's King Hassan II, a leader of

1985 encounter with Morocco's King Hassan II, a leader of the Islamic religion, and his meeting in February with non-Christian religious leaders in India. Bishop-designate Jorge Mejia, the Vatican official who until recently helped coordinate Catholic-Jewish relations at the Secretariat for Promoting Christian Unity, said the pope's visit would be "a gesture to the Jewish community in Rome."

TULLIA ZEVI, president of the Union of Italian Jewish Communities, said the visit would represent "a step along the path toward greater understanding between Catholics and Jews."

"It's an event that has historic relevance. It's also significant that this widely traveled pope has chosen to visit the synagogue and the Jewish community closest to the Vatican," Mrs. Zevi said.

Vaucan, "nrs. zevi sain.
"This is fruit borne by the Second Vatican Council. I don't
think it could have happened 20 years ago," she said. The
council, in the document "Nostra Aetate," (Declaration on
Relations with Non-Christian Religions) opened the way

toward Catholic-Jewish dialogue.

Mrs. Zevi said there probably would be an exchange of speeches during the visit. "We'll be listening closely to the pope's words," she said.

U.S. bishops to consult Latin bishops on pastoral

WASHINGTON (NC)—The committee of U.S. bishops writing a pastoral letter on the economy plans to meet April 16-17 with eight Latin American bishops in consultations on

16-17 with eight Latin American bisnops in consultations on the pastoral.

The private meeting, to be held at St. Thomas University, Miami, will be hosted by Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops and its public policy agency, the U.S. Catholic Conference.

The French and German bishops' conferences and the Pontifical Commission for Justice and Peace also have been invited to send observers to the meeting, the announcement and

said.

According to the USCC, the meeting will focus on the pastoral's chapter on international issues. The views of the Latin American bishops on the economic relationship between the United States and Latin America will be sought, the USCC said.

Headed by Archbisho Headed by Archbishop Rembert Weakland of Milwaukee, the Committee on Catholic Social Teaching and the U.S. Economy has been receiving feedback on the second draft of the pastoral and is preparing a third draft, to be ready by the U.S. bishops' June 9-16 special assembly and retreat in Collegeville, Minn. A final vote by the American bishops on the document is expected in November.

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Rome's Jewish community numbers about 15,000.

Joseph Lichten, a Jewish representative of the Anti-Defamation League of B'nai B'rith in Rome, called the visit "a significant and symbolic event" of "great historical

THE POPE is expected to be greeted by Rabbi Elio Toaff, leader of Rome's Jewish community, Lichten said. The visit will take place on a Sunday, the day the pope normally reserves for his visits to Rome parishes.

The synagogue, located along the Tiber River in downtown Rome, was the site of a 1982 terrorist attack in which a small child was killed and several people wounded.

Rabbi Toaff said at a press conference March 18 that the pope's decision to visit the synagogue was a "courageous" gesture that was in keening with his pontificate. He called

gesture that was in keeping with his pontificate. He called the visit the "first real historical event in Jewish-Catholic relations since the ecumenical council." He expressed his "deep satisfaction" that "finally a pope wanted to meet with the Jews of Rome in their synagogue" and said the event filled him with hope, especially considering the "sad facts of

Rabbi Toaff said he hoped the synagogue visit might also

open the way to a possible papal visit to Israel. On March 17, the Rome Jewish community said in a statement that it welcomed "with satisfaction" the planned papal visit and that it hoped it would be a step toward "more complete between the two religions.

A SPOKESMAN for the Israeli Embassy in Rome, Avi Granot, said the visit should not be seen in folitical terms.

"This is something that should be regarded as part of the religious dialogue between Jews and the Catholic Church. As we see it, this visit has no political ramifications," he

The Rome daily II Messaggero reported March 18 that Nissim Yaish, former Israeli government official in charge of relations with Christian churches, said he was 'moved by the fact that a pope would go out of his way to visit a Jewish

"But the Catholic Church still has not pronounced the words that everyone is waiting for: the recognition of the state of Israel," he said.

The Vatican has said it will not recognize srael until there is peace in the Middle East. It also does not recognize neighboring Jordan.

Some Jewish religious leaders have said diplomatic recognition of Israel by the Vatican is a key to further religious dialogue.

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noting a leveling off since the excessive experimentation of the late '60s, and a revival of

interest in some traditional

Book reviews

13 views of American Catholicism

WHERE WE ARE: AMERICAN CATHOLICS IN THE 1900s, edited by Michael Glazier. Michael Glazier Inc. (Wilmington, Del., 1985). 215

Reviewed by Fr. Richard F. Costigan, SJ NC News Service

An accent on the positive des most of the 13 interesting essays in this volume, which talks about developments in the Catholic Church since the Second

Vatican Council.

The book is "A
Celebration for Philip
Scharper," who died last

year after many years in Catholic publishing. The one Protestant author in this collection, Robert McAfee Brown, talks about MCAree Brown, talks about the vitality in American Catholicism as shown in the work of women Religious, the bishops' pastorals on peace and the economy, and in Scharper's publication of Third World theology at Orbis

John Deedy, in a less upbeat essay titled, "Urgencies of the '80s: Young People and Women," dwells on the difficulties of these groups. In the same vein, Sidney Callahan makes

alienation of n sophisticated Catholics. many

sophisticated Catholics.
One of the most in-teresting and informative pieces is the 24-page article by Fathers Donald Senior and Carroll Stuhlmueller on the great growth of scriptural study in recent decades and on the ways in which the fruits of this have spread through American di and parishes. Similar to this is Monika Hellwig's briefer stimulating essay on the many ways in which there has been growth in theological interest and study.

of Orbis Books, writing about "Liberation Theology and the World Church," focuses on ways in which this new movement, stemming especially from Latin America, provides a vigorous, stemming

challenging new perspective.

Sister Marie Augusta
Neal, in "American Sisters
Now," provides some very
valuable perspective on postconciliar developments in the

by beginning her account with the Sister Formation Conference in the 1950s, which spurred improvement in their education and

One of the most upbeat articles of the volume is that of Sister Kathleen Hughes, an authority on liturgy. In "Giving Praise and Thanks," she discusses positive developmens in worship,

devotions. Three briefer essays conclude the volume. One is an article on Thomas Merton by Cistercian Father M. Basil Pennington. Another, Father Theodore Hesburgh, is on developments at the University of Notre Dame, and the third, which tells of people working courageously for peace, is by Father Daniel

(Father Costigan is associate professor of theology at Loyola University of Chicago.)

Future of Religious life examined sponding to the interests of RELIGIOUS LIFE

THE CROSSROADS, edited by Father David A. Fleming, SM. Paulist Press (Mahwah, N.J., 1985). 192 pp., \$8.95.

Reviewed by Brian T. Olszewski NC News Service

At first glance, a compilation of essays about religious life appears to be neither interesting nor necessary. Closer examination alters that opinion.

The editor calls the book "a collection of landmark essays and addresses which

essays and addresses which touch on themes that have characterized the work of the

Conference (of Major Superiors of Men) during the past 10 years." He'll get no

Each of the 10 works th comprise this volume ads one or more concerns about the present and future state of the religious life. Call, mission, vision, justice, prophet and community are but a few of the words which

This is by no means an swer book. In fact, it provides few answers to the questions Religious must face. Instead, it is loaded with the material upon which a Religious can begin to reflect.

A word of caution: this reflection will not be easy because this is not an easy book to digest. It is filled with scholarship (though referring to the National Council, in-stead of Conference, of Catholic Bishops is inexstead of Conterence, or Catholic Bishops is inex-cusable) that reflects the concerns—of Religious. But easy isn't what this book is about. It is about

uncertainty, about discovering who Religious are, what they are doing, and what they will be doing five,

(Olszewski is director of communications for the Diocese of Rapid City, S.D.)

The Irish Catholic experience

THE IRISH CATHOLIC EXPERIENCE: A HIS-TORICAL SURVEY, by Magr. Patrick J. Corish. Michael Glazier, Inc. (Wilmington, Del., 1965). 283

Reviewed by mas P. McDon

The title of Msgr. return Corish's book bears a resemblance to another historical study published in 1985: "The American 1985: "The American Catholic Experience" by Jay P. Dolan of Notre Dame. The P. Dolan of Notre Dame. The similarity ends there, however, for the first is solid scholarship and the latter a mixture of research materials and polemics.

The qualifying sense of Magr. Corish's subtitle, a historical survey, is well-taken and ought to be kept in mind. This is a compact and

The lines of development proceed from the misty origins of the Celtic Church ("Saints, Kings and Vikings") to the grand solemnities of the Western Latin Church itself ("Establishment and

Disestablishment").

In this regard, one of the chief values of "The Irish Catholic Experience" is that it should so clearly reaffirm the essential nature of what Magr. Corish calls "Irish humanism," that pervasive streak in the Irish character which has largely religious origins and is perpetuated through largely ecclesial traditions.

This claim will seem less.

This claim will seem less obvious, perhaps, when one compares it to forms of

highly cogent survey of vast periods of historical and cultural time in the formation of the entity we know as philosophical humanism of modern Ireland. philosophical humanism of Greece, for example, or even less likely to what has now become the secular

Though many signs are evident that Irish humanism is beginning to lose its religious character, this may not be as disastro

One drawback to this otherwise fine and useful volume is that its author, a professor of modern history at St. Patrick's College, Maynooth, frequently uses terms he presumes are familiar to his audience. Have your encyclopedia

MAY THEY REST IN DEACE

OLSHESKI, Emily A., 73, St. Vincent de Paul, Bedford, March 17. Mother of Catherine Andrews and Patricia Lewis; grand-mother of four; state of grandmother of four; state of felen Lesinski, Adeline and Vladimir Nowak, and Eleanor Finner.

nabend of Marie A. Craig.

RESSLER, Ethabeth B., 91,
acred Heart, Indianapolis,
arch 1. Mother of Betty Kuleth, Dorothy Ingels and Charles,
; safer of Jacob Milli; grandother of five; greatrandmother of three.

ROBERTS, Janet C., 41, St.
ary of the Knobs, Floyd Knobs,
sarch 15. Daughter of Emma
suwick Roberts; sister of
sonard, and Judy House.

† SPRIGLER, George E. St., 73, St. Mary of the Knobs, Floyd Knobs, Feb. 25. Husband of Lillian; father of George E. Jr., and Carla Becht; brother of Leo, Frances Huth, Helen Carpenter and Emma Schroeder.

TUCKEY, Sophia, 79, St. Mary of the Knobs, Floyd Knobs, March 3. Sister of Elsie Bowman, Evelyn Sullivan and Lillian Sprigler.

spraguer.

WILLAMES, Grace, 88, St.

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more nuns cleared in abortion ad controversy

by Julie Asher NC News Service

Seven more nuns who signed a 1984 advertisement on abortion published in The New York Times, including six Sisters of Loretto, have been cleared by the Vatican of threats that they would be expelled for their signatures.

The seven were cleared during a week-long visit to the United States by two Vatican officials who held a series of meetings on the cases of ad signers still under threat of expulsion. The ad argued that there is more than one legitimate church position on abortion.

church position on aportion.

According to a statement from Sister
Marian McAvoy, president of the Sisters of
Loretto, the cases of the six members of the
order have been brought to a "satisfactory

conclusion."

Sister McAvoy and the six nuns met
March 21 in Denver with the two Vatican
officials—Archbishop Vincenzo Fagiolo,
secretary of the Vatican Congregation for
Religious and Secular Institutes, and Sister
Mary Linscott, a former superior general
of the Sisters of Notre Dame de Namur and
the highest raphing warpen at the Vatican the highest ranking woman at the Vatican.

Also present was Archbishop Pio Laghi,
papal pronuncio to the United States.

The seventh nun cleared during the visit

of Vatican officials was Sister of Humility Kathryn Bissell.

The closing of the seven cases means that at least 18 of the 24 nuns who signed the ad have been cleared. Three male Religious who signed the ad also have been cleared of the expulsion threat.

At least three other cases of nuns

who signed the ad were not immediately resolved as a result of the meetings.

resorved as a result of the meetings.

The Loretto Sisters who were cleared were Sisters Mary Ann Cunningham, Mary Louise Denny, Maureen Fiedler, Pat Kenoyer, Ann Patrick Ware and Virginia Willia

In the statement from the Sisters of Loretto, Sister McAvoy said the Denver meeting focused "on the substance and interpretations" of the ad's text and resulted in a statement by the six Loretto "which was acceptable to all signers parties."

It said, "We had no intention of making pro-abortion statement. We regret the statement was misconstrued by some who read it in that way. We hold, as we have in the past, that human life is sacred and inviolable. We acknowledge this as a teaching of the church."

Sister McAvoy added in a telephone Sister McAvoy added in a telephone interview that it was "very important the situation was discussed in a person-to-person exchange.... I'm grateful for the pastoral initiative from the Vatican

pastoral initiative from the vaucan congregation."

Cases not closed as a result of the week of meetings included that of Sister Judith Vaughan, a Sister of St. Joseph of Carondelet who runs the House of Ruth for homeless women in Los Angeles. She said she met with the religious congregation March 19 in Washington.

March 19 in Washington.

There was "some listening, some understanding" during the meeting, Sister Vaughan said, adding that she appreciated the fact they were willing to "come for Vaugian said, adding that she approximated the fact they were willing to "come for dialogue" because calling for dialogue was what the 1984 Times ad was about.

The focus of the ad was that the abortion issue needs dialogue, "given the life ex-perience of so many women," she said.

"I was clear on not being able to retract... I can't retract a call for dialogue," Sister Vaughan said, adding that the meeting was an opportunity to explain her reasons for signing the ad and the political context of it.

A written statement sent to the Vatican early on in the controversy was not accepted, she added. Sister Vaughan said that "no time limit has been placed" on resolving the

Also not closed during the U.S. trip were the cases of two School Sisters of Notre Dame de Namur, Sister Barbara Ferraro of the order's Boston province and Sister

Patricia Hussey of the Connecticut

The bottom line from the Vatican is still to put something in writing or face ex-pulsion, Sister Hussey said, adding that "at this point we can"t put anything in writing" because they have felt "adhering to church teaching is not the issue."

Discussion "ought to take place in an atmosphere free from coercion and pressure to extract a loyalty oath . . . that's unfitting to the life of the church," Sister

"It is hard to say right now what we will do," Sister Hussey said, adding that their next actions will be "clearer" after further meetings with the leadership of the order in

Peace Mass held in Peking

PEKING (NC)—A Mass for world peace has been celebrated in Peking, the first such Mass in China's capital in more than

30 years.

Celebrated March 9 in the newly reopened Cathedral of Our Savior, the Mass reportedly was attended by more than 2,000 Catholics.

than 2,000 Catholics.

Chinese-appointed Bishop Michael Fu
Tleshan of Peking celebrated the Mass,
just before his departure for the United
States to attend a March 13-15 world peace
conference in Philadelphia sponsored by
Physicians for Social Responsibility
China's official New China News
Agency reported the event, quoting Bishop
Fu as saying: "This year has been
determined as the International Year of

Peace by the United Nations. The Gospel of Jesus Christ is one of peace, and to support and protect world peace is the obligation of Catholics which arises from the Gospels. To love peace is a concrete expressi virtue.

"Our Chinese Catholics are very con-cerned about world peace, as well as the development of a more human society. We Catholics are responsible for safeguarding and defending world peace, and when it is threatened, we are obliged to build peace."

Bishop Fu told the congregation the Bishop Fu told the congregation the world is not tranquil and said there are factors undermining peace. "We Catholic have the responsibility to appeal to thos undermining peace, to put back their swords into their sheaths," he said.



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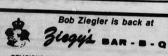
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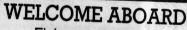
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cumenical leader criticizes Nicaraguan bishops

NEW YORK (NC)-The Rev. Arie Brouwer, general secretary of the National Council of Churches, praised Catholic leadership in El Salvador but criticized the hierarchy in Nicaragua following a visit to Central America.

He said that in Nicaragua he found other church leaders who support the direction of the revolution while maintaining a "critical distance" from it.

Religious leaders who support the revolu-tion are often accused of being captive to ideologies, Mr. Brouwer said. But in his view that charge could more validly be made against church leaders who oppose the government because they fear losing their own power, or because they have a fear of communism that is "out of touch with real-

Mr. Brouwer led a delegation of four other NCC members and three staff aides who visited El Salvador March 12-15 and Nicaragua March 15-18. He reported on the visit, his first to Central America, at a press briefing March 21 in his office at the Interchurch Center in New York.

In El Salvador, Mr. Brouwer said, many Catholics told him that the church suffered more persecution in their country than in more persecution in their country than in Nicaragua. He said that although bloodshed in El Salvador was not as visible as in 1980, the year Archbishop Oscar Romero was assassinated and the four missionary women were killed, it continued in a "more hidden" way in the countryside. The reality of "a government at odds with the will of the people" remains the same, he said.

In Nicaragua, the NCC delegation spent an evening with Jesuit priests, and Mr. Brouwer said they expressed more strongly than any of the other church representatives he heard a "commitment to participating in the revolution while keeping a critical distance from the revolution."

He praised their ability to preserve their identity as a Christian group while "par-ticipating in a political process." This, he said, enabled them to avoid succumbing to

These Jesuits denied that the Sandinistas are Marxist-Leninists, he said, and described the Sandinista political approach as "some form of socialism but an emerging form made in Latin America."

But attempts to get the views of the Catholic hierarchy, he said, were discouraging. He said Cardinal Miguel Obando Bravo of Managua, president of the OBBINIO DEAVO OF MANAGUA, President of the Nicaraguan bishops' conference, who has accused the Sandinista government of religious persecution, declined to meet with the NCC delegation. He said they were able to talk with Bishop Pablo Vega of Juigalpa, the past president of the bishops' conference, but said they had difficulty getting him to

said they had difficulty getting him to speak "concretely."

Mr. Brouwer also reported finding "considerable distress on the part of some leading people" in the Catholic Church about the role of Pope John Paul II. He said they wondered what "vision" the pope has of Nicaragua. The delegation found the pope's concern to protect the church understandable, but wondered whether he was not "wounding" it by "disconnecting it from the people," he said.



DETROIT ARRESTS—Outside the Detroit chancery, a police officer draws her gui to subdue demonstrators against the pro-Sandinista stance of Auxiliary Bishop Thomas Gumbleton. He has appealed to Washington not to send military aid to Nicarage an rebels. Three of the 40 protestors were arrested. (NC photo from UPI)

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