

CRITERION

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INDIANAPOLIS, INDIANA

FEBRUARY 24, 1978



COAL CONVOY—A convoy of 57 coal-hauling trucks makes its way through Vincennes, Ind., enroute to the Cayuga power plant in Terre Haute, Ind., with badly needed fuel. The convoy was under the protection of the Indiana State Police and the Indiana National Guard. The nation's longest coal strike in history is now in its third month. (NC photo)

Archdiocesan news developments

Charities report

The board of directors of Catholic Charities met last week to hear the report of the December appeal and to allocate the funds raised and pledged. After learning that only 55% of the total needed for the appeal had been raised, the board agreed by a vote of 6-3 to allocate available funds on an equitable basis to all agencies. A complete report will be given in next week's Criterion.

Education budget

In action at its February 21 meeting, the Archdiocesan Board of Education approved a budget for 1978-79 totalling \$270,830. This is an increase from the previous year's budget of \$247,285. Reflected within the budget is an increase in the subsidy provided by the Chancery, a subsidy of a projected \$207,030. This subsidy, if approved, would reflect a substantial boost from the previous year's subsidy of \$186,400. The budget now goes to Archbishop Biskup for ratification. In other action, the board also requested of Archbishop Biskup an audit of the financial records of the Office of Catholic Education. The request is for a regular audit, something which has never occurred in the past. The board also requested of the Archbishop that cost-of-living increases to salaries of personnel be given at the opening of the fiscal year (July 1) rather than at the beginning of the calendar year.

Hyde to address Right to Life parley

Congressman Henry Hyde (R-Ill.), a nationally prominent pro-life figure, will be the principal speaker at the third biennial Indiana Right to Life Convention at the Atkinson Hotel, Indianapolis, on February 25. Congressman Hyde is the author of the Hyde Amendment to the HEW Appropriations Bill which prohibited federal funding of abortion except to save the life of the mother. The proposed amendment caused a deadlock in Congress for almost five months last year and delayed the 1978 Health, Education and Welfare appropriation for over two months.

THE HYDE AMENDMENT was in

Lay leader killed in Terre Haute

At press time Wednesday, the Criterion learned of the death that morning of Sam Newport, prominent lay leader in the Terre Haute community. Reports stated that he was fatally injured in a railroad crossing accident. Funeral details were not available. Newport was a member of St. Margaret Mary parish and a former president of the Terre Haute District Board of Education.

Joint Penance rites slated

East Side Indianapolis parishes have announced the schedule of their annual cooperative penance services for Lent. Individuals who cannot attend the penance service at one parish are encouraged to attend at a nearby parish.

The schedule is as follows: St. Plus X parish, Thursday, March 9; St. Michael parish, Greenfield, Monday, March 13; St. Andrew and Holy Spirit parishes, Tuesday, March 14; Our Lady of Lourdes parish, Wednesday, March 15; St. Lawrence parish, Sunday, March 19; St. Matthew and St. Simon parishes, Monday, March 20; Little Flower and St. Philip Neri parishes, Wednesday, March 22.

All penance services will begin at 7:30 p.m.

effect from August, 1977, until Dec. 7, 1977, when compromise language allowing federal funding of abortion in cases of "prompt" reporting of rape or incest was added by Congress. Speaking at the noon luncheon in the Grand Ballroom, Congressman Hyde will discuss his personal commitment to the protection of innocent human life and aspects of his Congressional battle to save lives. Prior to the Hyde Amendment the Federal government was paying for approximately 300,000 abortions a year, and one estimate indicates that the 1978 compromise could result in preventing as many as 280,000 federally-funded abortions.

Supreme Court agrees to decide NLRB school intervention issue

BY CLIFF FOSTER

WASHINGTON—The U.S. Supreme Court has agreed to decide whether the National Labor Relations Board can intervene in the labor-management affairs of Catholic

schools.

The justices voted Feb. 21 to review the NLRB's appeal of a Seventh Circuit Court of Appeals decision that the principle of church-state separation stops the board from applying the labor act to Catholic schools.

While the case involves only the Chicago archdiocese and the Fort Wayne-South Bend, Ind., diocese, it could have broader impact, affecting the future of teacher unions in Catholic schools and the power of the federal government over them.

BY TAKING THE CASE the justices have expressed a willingness to decide whether more than 100,000 lay teachers in 10,000 Catholic elementary and secondary schools are covered by the union representation and unfair labor practice provisions of the National Labor Relations Act.

The case could also result in a precedent-setting ruling defining with greater clarity the relationship between federal administrative agencies and religious institutions.

The case stems from an NLRB decision ordering the dioceses to bargain with unions elected by lay teachers at two high school-seminaries in Chicago and five diocesan high schools in Fort Wayne-South Bend.

Because it would take up to 75 days for the parties to file briefs in the case, the court is not expected to hear oral arguments until next term, which begins in October. A decision is expected before June, 1979.

★ ★ ★

Court supports Stevens verdict

WASHINGTON—The Supreme Court has refused to overturn a lower court order that J. P. Stevens and Co., the nation's second largest textile firm, cooperate with union organizers in its North and South Carolina plants, under threat of heavy fines.

The high court's Feb. 21 ruling let stand an order issued last October by the 2nd U.S. Circuit Court of Appeals. That court directed the company to give outside union organizers access to all parking lots, cafeterias and other non-work areas within each of its 65 plants in the two states.

Saying that Stevens' plants in North and South Carolina had repeatedly and blatantly ignored past orders by it and the National Labor Relations Board, the appeals court threatened to impose "compliance fines" against the company of \$100,000 for each violation and \$5,000 for each day the violation continues.

The textile firm has been resisting attempts by the Amalgamated Clothing and Textile Workers union to unionize its workers since 1967. The Carter administration had urged the Supreme Court to reject the appeal.

A Word from the Archbishop

My dear Family in Christ:

The light of our lives, the hope of all our days, is Jesus Christ. We who have never known what it is to be without shelter, or clothing, or food, are very grateful to Him for the many gifts He has given us. If others who have been deprived of these things are going to know Jesus as the light and the hope of their lives, they will have to see Him and feel His touch through us.

It is up to us to reach out in Jesus' name and touch a hungry world. The Annual Appeal of the Catholic Relief Services next Sunday is one opportunity for us to do so. Last year Catholic Relief Services touched an estimated 18 million lives in 85 countries.

The life-giving programs of Catholic Relief Services are aid to victims of emergencies and disasters, assistance to refugees, support of the sick, the orphaned and the handicapped, and help to the disadvantaged through development projects.

In their name I ask you once again for your generous support of the Catholic Relief Services Annual Appeal next Sunday, May God bless you.

With every good wish, I am

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup
Archbishop of Indianapolis
February 20, 1978

U.S. Bishops weigh social action plan

WASHINGTON—The U.S. bishops will consider an action plan emphasizing education for justice, family life, human rights, economic justice, world hunger and community renewal at their general meeting next May in response to the 1976 Call to Action conference.

Archbishop John R. Roach of St.

Paul-Minneapolis, chairman of an ad hoc committee charged with developing a five-year plan responding to the Detroit conference, told the Administrative Committee of the National Conference of Catholic Bishops (Feb. 15) that the plan had been drawn up from evaluations and recommendations of various com-

mittees of the NCCB and the U.S. Catholic Conference.

"IN OUR PRELIMINARY review of these evaluations, the ad hoc committee found that in a great number of cases committees noted that the referred recommendations addressed programs and policies well underway in the NCCB and USCC," said Archbishop Roach, who is also NCCB-USCC vice-president. He cited as examples the social policies endorsed by Call to Action on such issues as full employment, human rights and criminal justice.

"In other cases, committees indicated that no action be taken by the NCCB-USCC on referred recommendations either because they were not in keeping with the present practice and teaching of the Church, or because they were not within the competency of the NCCB-USCC to effect," the archbishop said.

"In a few cases recommendations were viewed unfavorably because they entailed the establishment of unwieldy or costly structures," he said.

But Archbishop Roach said most of the Call to Action measures had favorable responses from the bishops' committees. "Over half of the committees of the NCCB-USCC indicated that they would take new actions and sponsor new programs as a result," he said.

Vocation Week to open Sunday

Special projects for the promotion of Vocation Week, in addition to the supplement included with this issue of the Criterion, were announced by Father Michael Welch, Vocation Office Director.

• Radio spots, prepared by Serra International, have been distributed by the Catholic Communications Center to some 20 radio stations.

• Vocation Week posters have been mailed to Archdiocesan parishes along with a special pamphlet entitled "The Priest."

• The Office of Catholic Education, through the efforts of Father Clem Davis, O.S.B., has prepared a slide/cassette presentation on the topic of parental attitudes toward vocations to the priesthood and religious life.

religious life.

• The Sisters of the ARIA Vocation Committee have prepared a Vocation Booklet with specific suggestions for vocation activities, paratiturgical services and a Eucharistic celebration, which the Vocation Office is distributing to all parishes.

• The Serra Club of Terre Haute has sponsored a program, piloted by St. Patrick's parish, entitled "The 31 Club." The program asks parishioners to attend the Eucharist once a month in addition to Sunday Mass with the special intention of praying for vocations. In St. Patrick's parish 105 persons pledged to attend the extra Mass, and Serra Club members are now seeking the cooperation of other parishes in the Deanery.

Child abuse bill slated for action in Legislature

BY DENNIS O'CONNOR

An estimated 2,000 children die each year at the hands of their parents. And that number is small compared to the additional thousands of children who suffer burns, broken bones, cuts and other abuses.

An Indiana House bill, introduced at the 100th General Assembly by the fourth year in a row, would help control this vastly growing problem which knows no social class boundaries.

Authored by Representative Dennis Avery, House Bill (HB) 1142 would enact several changes in present child abuse laws. Included in the bill are measures which strengthen provisions for reporting child abuse to authorities and create a specific child protection service in each Indiana county.

"I think the bill stands a good chance of becoming law this session," Avery said. "Opposition to the bill this year has been very light."

IN THE LAST three years, the child abuse bill has received heavy fire from fundamentalist religious groups. In 1976, over 1,000 persons crowded the House chamber to express their vehement disapproval of legislation which they considered "anti-parent."

But this year the bill has had an easy time. Passing the House in a 92 to 2 vote on January 31, HB 1142 went to the State Senate for approval. On Feb. 21 the bill passed second reading.

State Senator Patrick Carroll agreed to let his Senate version of the child abuse bill die in order to fully support HB 1142. According to Carroll, the bill should easily pass the Senate.

HB 1142 would require anyone with any knowledge of child abuse to report to proper authorities, whether the abuse occurs in a home or institution. It also expands the definition of child abuse to include neglect, institutional abuse, sexual abuse and physical injury.

One reason for more succinct definitions of child abuse has been a complaint that most county systems now are not effective in identifying abuse victims often or quickly enough.

IN ADDITION TO NEW definitions and reporting requirements, the bill establishes a child protection service within each county welfare department. In counties with over 100,000 populations, separate protection units are set up.

Child protection teams also would be set up, consisting of from five to 11 members, including lawyers, doctors, nurses, social workers, educators, psychologists and others with diagnostic expertise.

"This provision of the bill will keep the child abuse victim from getting lost in the investigative process," said Senator Michael Gery. "In the past, the investigation would go from the police to welfare workers to social agencies. The child is lost in the shuffle. The team concept and protection service should help centralize the process."

HB 1142 BETTER articulates the role of judges involved in child abuse cases. Judges would be required to review results of the placement of children in county wardships at least



DANGER, PRIESTS AHEAD—A sign outside Our Lady of Fatima rectory in Bluffton warns drivers against using the rectory driveway as a short cut while the adjoining road is under repairs. Msgr. Thomas Williams and Father George Kichin say they have had several close calls from speeders. (NC photo by Father Mike Tracey)

news in brief

not by bread alone Old stand-bys make tasty lenten fare

BY CYNTHIA DEWES

Fasting used to be what Catholics did during Lent or Mahatma Ghandi did for political protest. Either way, it was often a mysterious and somehow irrelevant event to outsiders. No more. Women's magazines are full of paeans to health, beauty, slender bodies, clear thinking—all by-products of the magic (and, the implication is, new) practice of fasting.

We had those secrets all along, plus an extra bonus: fasting can be good for the soul. The Lenten fast was originally so severe that it makes modern self-denial look like gluttony. Only one (evening) meal was allowed daily. Meat was forbidden for the entire forty days and later milk, cheese and eggs were also denied. Until Vatican II the fast was still mandatory for all days of Lent except Sundays. Abstinence from meat was required on all Fridays. Today fasting, except on Ash Wednesday and Good Friday, is optional with abstinence from meat still expected on Fridays.

THE REASON FOR optional fasting is that voluntary penance is the only kind that can have merit. If we choose to remember Christ's sufferings, consider our mortality, feel sorry for our sins, try to reorganize our priorities—only then can we really fast, no matter what or how much we eat. Being involved with the legality of meat gravy, or obeying Friday ab-

stinence with a lobster dinner at a good restaurant, observes the letter but not the spirit of fasting.

What, then, should fasting be? A spirit of prayer and spiritual awareness. An attention to our brothers and their needs. A careful and honest appraisal of our own shortcomings. As to food: a simple breakfast, perhaps a boiled egg, toast, juice and coffee. A small lunch consisting of a sandwich, fruit and milk, or soup and salad. For dinner, ferial cooking should be the rule.

Ferial—ah, there's a memory. Remember ferial days on the liturgical calendar? Ferial days are "weekdays on which no feast of a saint is kept." In other words, an ordinary day, no reason for feasting. As Father R. F. Capon says in his excellent book, *The Supper of the Lamb*, "To the extraordinary or festive cuisine are relegated all . . . meats that are cooked in large pieces and carved at the table. To the ferial cuisine belong all the rest—the dishes which take a little, cut it up small, and make it go a long way." That's what we use for fasting.

THE OLD STAND-BYS are always good: macaroni and cheese, tuna or hamburger casseroles, salmon loaf, hash, omelettes, Welsh rarebit. All simple, easy and cheap. Simplicity is the essence of a Lenten meal, with no necessity for boring or repetitious cooking. Here are a few tasty,

nutritious and inexpensive ideas for ferial cooking in the spirit of fasting:

Tuna Chow Mein

1½ c. chopped celery
¾ c. chopped onion
3 tbsp. chopped green pepper
1½ tsp. butter
2 6½ oz. cans tuna
1½ cans mushroom soup
½ c. milk
¼ c. water
large can chow mein noodles (save some for topping)
3 or 4 oz. package cashew nuts
pepper to taste

Heat oven to 350°. Saute celery, onions and green pepper in butter. Combine with rest of ingredients and pour into greased 2 qt. baking dish. Top with noodles. Bake 30 min. Serves 6.

Hamburger Hash

3 large onions, sliced
1 large green pepper, chopped
3 tbsp. shortening
1 lb. ground beef
1 lb. can cooked tomatoes
12 oz. package uncooked noodles
1 tsp. chili powder
2 tsp. salt
dash pepper

Heat oven to 350°. Saute onion and green pepper in shortening. Add meat

and fry until mixture falls apart. Stir in other ingredients. Bake in 2 qt. greased dish for 1 hour, removing cover for last 15 min. Serves 6.

Sausage Macaroni and Cheese

½ lb. smoked sausage, sliced and fried
8 oz. macaroni, cooked and drained
½ lb. sharp cheddar cheese, cut in ½" cubes
salt and pepper
2 c. milk
paprika

Heat oven to 350°. Put sausage, macaroni, cheese and seasonings in alternate layers in greased 2 qt. baking dish, ending with cheese on top. Pour milk over all and sprinkle with paprika. Bake 35 to 45 min. until golden brown. Serves 6. (Can be made without sausage for meatless days.)

Chicken or Turkey Crunch

3 c. diced cooked chicken or turkey
1 3 or 4 oz. can sliced mushrooms
2 chopped hard-cooked eggs
¾ c. chopped onion
1 can cream of chicken soup
small can chow mein noodles (save for topping)

Heat oven to 350°. Mix ingredients. Place in 2 qt. greased casserole and top with noodles. Bake for 30 min. Serves 6.

'Death' bills cited

"Death with dignity" bills have been enacted in eight states during the past two years, and backers of such laws say they can use that experience to push similar measures in other states. Along with that drive, which some Catholic spokesmen see as opening the door to euthanasia ("mercy killing"), there is another campaign on behalf of "definition of death" bills.

Activists arrested

WASHINGTON — Peace activist Philip Berrigan and seven other persons were arrested February 14 for pouring blood and ashes in the concourse of the Pentagon. Jesuit Father Daniel Berrigan was also present for the demonstration, but was not arrested.



Hail script change

NEW YORK — Religious leaders in New York who have been pressing for the deletion of anti-Semitism from the famed Oberammergau Passion Play welcomed a February 8 vote of the Town Council of Oberammergau to substitute a script written by 18th century Benedictine monk Ferdinand Rosner for the one used in the drama for the past 110 years.

Pope in peace plea

VATICAN CITY — Pope Paul VI has asked Catholics to pray for an end to fighting in the Horn of Africa, Ireland, Southeast Asia and other world trouble spots. He told thousands gathered in St. Peter's Square February 19 that the "need for prayer is especially urgent" today.

ERA 'clarified'

WASHINGTON — Ratification of the Equal Rights Amendment would not force men and women to use the same public restrooms, allow homosexual marriages, eliminate alimony or force housewives to work outside the home to support their husbands, according to the U.S. Commission on Civil Rights. The commission said much opposition to the ERA is based on "incorrect legal interpretations of the effect of the amendment" such as these.

School aid pushed

WASHINGTON — Pressure from organizations, including the U.S. Catholic Conference, which support nonpublic school student aid has prodded the Department of Health, Education and Welfare to step up its efforts in that direction. Nonpublic school students are shortchanged in both the quantity and quality of their participation in a federal education program designed to help low-income students with academic problems, according to a government study scheduled for release at the end of March. Both those items came to light as the House Ways and Means Committee continued hearings on tuition tax credits for nonpublic school students.

Ask policy change

NEW YORK — The National Council of Churches' Communication Commission has recommended the NCC change its policy of opposition to purchases of air time for religious broadcasting. The commission has opposed such purchases since 1956, holding that they are inconsistent with the broadcasters' obligation to give free, or "sustaining," time to major religious groups.



ANNIVERSARY COUPLE — Mr. and Mrs. William Rickey of Little Flower parish, Indianapolis, recently marked their 50th wedding anniversary with a Mass of Thanksgiving and reception at Little Flower Church. The Rickeys were married on February 18, 1928, in St. Philip Neri Church. Their children include Bill Rickey, Jr., Michael Rickey, Rita Dale, Barbara Bixler and Patty Petch.

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How it all started

BY FRED W. FRIES

Has television become "old hat" for you? Does familiarity make it seem like an antiquated medium? Perhaps you are taking something for granted.

We invite you to read the following excerpt of a column written by Tacker exactly 40 years ago in his days as a young reporter. It may prove to be an eye-opener, particularly to younger readers who cannot believe that only four decades ago television was still largely a dream and not the integral part of daily living it is today.

What is Telecast?

In a short time you will be able to go to your neighborhood movie house and see flashed on the screen an event while it is actually taking place. It is done by telecast—a form of television already developed in England. London has seven theaters which feature telecast. The Derby at Epsom Downs was broadcast by this method, and the seven houses sold 9000 seats at something like \$5 apiece.

Another development in the television field makes it very likely that in the near future we shall be able to see movies flashed on the sets in our own homes. For three months now, the Du Monts in New Jersey have been successfully broadcasting telecast movies. A specially prepared, condensed version of "Gunga Din" is the latest issue for telecast purposes.

Although some of the big movie concerns have shown co-operation and good will toward the new invention, they are expected to oppose it if it infringes on their own patronage. There are those, however, who think that such infringement will never take place. Telecast movies in the home, they argue, should actually boost the regular theater business, just as radio has helped the newspaper.

CATHEDRAL SHAMRAUCTION ITEMS—

Here are a few of the 150 items being auctioned off this (Friday) evening at Cathedral High School's unique "Shamrauction": five 1978 automobiles; 10 shares of Exxon stock; a Las Vegas slot machine; residential snow plow service; a letter signed by Franklin D. Roosevelt; eight Notre Dame football season tickets; and a wine tasting party for 50. A variety of vacations will go on the block including a stay "in a Brown County cabin, stocked with steaks and wine." Incidentally, officials report that the goal of \$100,000 in donations for the "Shamrauction" was passed several weeks ago and "was still growing." Profit from the venture, which involved hundreds of volunteer workers, will be used for school needs.

ESSAY WINNER—Dawn Pietro, sixth grader at St. Bernadette School, Indianapolis, and daughter of Mr. and Mrs. Joseph Pietro, won first place in the annual essay contest sponsored by the East Side Sertoma Club. The topic was "What Freedom Means to Me." Twenty-four public and parochial schools were represented.

FACTS YOU PROBABLY DIDN'T

KNOW—From the time a child is born until he or she reaches his or her fifth birthday, the child has spent 43,800 hours under the influence of the home. By contrast, during eight years of elementary schooling that same child spends approximately 980 hours (5½ hours x 180 days x eight years) under the influence of the teachers and classroom peers. In order for the school to have the same amount of time as the home to influence the child would require more than 44 years. For children attending a religious education program (one hour a week for 21 weeks a year), the comparison is even more dramatic. They would have to be under such a program for 2,065 years to be exposed to the same amount of influence (43,800 hours) as is possible within the home setting for the first five years of life.

—Reprinted from the Sunday Bulletin
Christ the King parish
Indianapolis

WORLD DAY OF PRAYER—Space limitations prevent our listing all the Catholic parishes who will be joining in World Day of Prayer observances on Monday, March 3. However, we urge the faithful wherever possible to take the opportunity to join their neighbors of other faiths in these expressions of ecumenism and fellowship.

ADDRESS CORRECTION—A couple of weeks ago we printed the mailing address of Chaplain Jack Okon, priest of the Archdiocese, who recently joined the Air Force chaplaincy corps. Wouldn't you know that the address came out with a typographical error! Here is the corrected version: Chaplain Jack Okon, 616 Twenty-seventh Ave., N.E., Great Falls, Montana, 59404.

SHARE IN \$10,000 GRANT—The two Catholic colleges in the Archdiocese, Marian and St. Mary-of-the-Woods, will share in a \$10,000 grant made by the International Telephone and Telegraph Educational Services to the Associated Colleges of Indiana for the promotion of higher education. St. Joseph College, Rensselaer, was also a beneficiary of the action. Associated Colleges of Indiana includes 19 private institutions in the state.

HOW TIMES HAVE CHANGED—The latest informational bulletin from St. Meinrad indicates that five students in the School of Theology recently pursued "an intensive four-week travel course" in Rome, Italy, as part of the January interterm program. Quite a contrast to 40 years ago when Tacker was a seminarian. In those days the travel event of the year was a trip to Louisville to have one's glasses changed.

FEBRUARY 24

The third in a series of adult learning programs will be held following the 7:30 p.m. Mass at St. Maurice parish, Napoleon. Msgr. Joseph Brokhage will direct the program on the topic of "Conscience Formation: How Do I Know Right From Wrong?"

All interested persons are invited to attend.

FEB. 25-MAR. 2

Activities for the coming week scheduled through the Office of Archdiocesan Social Ministries, 915 Holmes, Indianapolis, include the following:

—Feb. 25-28: Natural Family Planning seminar at St. Simon School, 8400 Roy Road, Indianapolis, from 9:30 a.m. to 5 p.m.

—Feb. 28: Alcoholism Help and Information "Recovery" meeting at 2 p.m. at ASM office.

—Feb. 28: Simeon Training meeting at St. Mary-of-the-Woods Village at 7:30 p.m. in the school hall.

—Mar. 1: Alcoholism Help and Information "Not

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

Sure" meeting at 7 p.m., ASM office.

—Mar. 1: Alcoholism Help and Information "AA" meeting at 8:30 p.m.

—Mar. 2: Simeon meeting at Our Lady of Perpetual Help rectory, New Albany, at 11 a.m.

FEBRUARY 26

The New Albany Deanery Council of Catholic Women has rescheduled its quarterly open meeting to be held at 1:30 p.m. at St. Mary parish, New Albany.

Father Bernard Gordon, pastor of St. Mary Church, Navilleton, will preach the homily for a "Respect Life" Scripture

service.

The program for the meeting will be on Natural Family Planning under the direction of Mr. and Mrs. John Bloodworth from the Couple to Couple League, Louisville, and Father Joseph Hayden, the League's spiritual director.

Married and engaged couples, teen-agers and persons of other denominations are invited to attend this meeting.

FEBRUARY 27

The third in a series of religious study programs will be held at St. Paul School, Tell City, beginning

at 7 p.m. Three courses are being offered in the program including an "Introduction to the Scriptures" by Father David Coats; "Prayer" by Father Mathias Newman O.S.B., and "Liturgy, How Did It Get That Way?" by Father J. Nicholas Dant.

The last of the series is set for Monday, March 6. Parishioners from St. Paul and neighboring parishes are invited.

MARCH 1

The Wednesday night lenten series, "Our Roots in Christ," is continuing at St. Matthew parish, Indianapolis, following the 7 p.m. Mass. Father Kenneth Smith is the guest lecturer. All interested persons are invited.

Thomas Murphy, attorney and president-elect of Serra International, will be the speaker in a lenten series of programs at St. Christopher Church, Speedway. Mr. Murphy's lecture is titled "Living in the Catholic Church Today: A Layman Speaks." The lecture will follow a 7:30 p.m. Scripture and Communion service.

A mini-recollection day for women of St. Maurice parish, Napoleon, and those of neighboring parishes will be held from 10:30 a.m. to 2:30 p.m. The program will be directed by Father John Ryan, pastor of St. Anthony parish, Indianapolis. For further information call Mrs. Paul Gehl, (317) 852-4394.

MARCH 2

"Sharing Family Values with your Children" is the topic that Bill and Mary Haines of Cincinnati will discuss at the adult education series being held at Holy Family School, Oldenburg, from 7:30 to 9 p.m. This is the third in a 5-part series on strengthening family values.

MARCH 2-5

A Cursillo for men will be held at Mount Saint Francis Retreat Center at Mount Saint Francis in southern Indiana. More information is available by calling (812) 923-8819, (812) 923-8810 or (812) 923-5768.

MARCH 3-5

A weekend workshop/retreat on

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MARCH 5

Father Fred Easton from the Metropolitan Tribunal will speak on "What Makes A Good Marriage?" at St. Maurice parish, Napoleon, beginning at 1:30 p.m. The program is open to teens, young adults and adults of the Napoleon vicinity.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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PAPAL AUDIENCE

An audience with His Holiness, Pope Paul VI, is scheduled, as well as a comprehensive tour of Vatican City. These are only a few of the high spots! Write or call today for the most detailed itinerary!

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Forty years ago Margaret C. McHelle observed her 100th birthday at a special Mass in St. Peter and Paul Cathedral.

JEFFERSONVILLE, Ind. Sunday, Feb. 26, in Sacred Heart Church here. A reception and dinner will follow the Mass.

Father Sweeney has been pastor of Sacred Heart parish since July, 1977.

He served as Director of Fatima Retreat House from 1967 to 1976 and as Director of the Catholic Com-

munication Center from 1957 to 1974.

Father Sweeney has been pastor of Sacred Heart parish since July, 1977.

He served as Director of Fatima Retreat House from 1967 to 1976 and as Director of the Catholic Com-

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editorial

Practicality

The following editorial, titled "The Reasons are Practical," appeared in the January 27 issue of *The Tidings*, Los Angeles archdiocesan newspaper. It was written by Al Antczak, managing editor.

The reasons for subscribing to a Catholic newspaper are directly practical. They come down to this: A Catholic newspaper stands for the values the Church teaches. These values guide our lives. They pertain to every important aspect of our earthly pilgrimage to salvation. These values and norms are given to us by God and His Church to help us attain life's most important goal: salvation.

If the journey to salvation is important, then it follows that navigational aids on that journey are also important. There are reefs, shoals, quicksand, marshes, storms and deserts on this journey. The Church provides the means of salvation. For Catholics in pluralistic, media-saturated America, a Catholic newspaper is necessary to maintain a Catholic viewpoint.

Print media circulation people point out that there is a certain decline in the appeal of print. Many people, mesmerized by the tube, no longer trouble to read. Evening papers, particularly, are said to be suffering because of this. Yet many publications are flourishing. These, say the circulation people, are the ones devoted to special interests: bowling, surfing, photography, electronics, stereo, hedonism,

women's lib, psychology, travel, knitting. Persons interested enough to belong to an organization—the auto club, for example—are usually interested enough to read its publication. Logically, an active member of the Church ought to be interested in its literature.

There are happenings in our country today that require of religious people an active concern, not an indifferent isolation. This week's news provides examples. Two issues made headlines: 1) The right to life of all human beings, from the pre-born to the elderly; 2) the right of parents to educate their children according to their conscience. Both are crucial. Both are being covered in Catholic newspapers.

The *Tidings* this Sunday begins its 1978 circulation drive. The drive has two phases, the school and the parish church. Pupils are invited to ask their own family, relatives and friends for a subscription. From the pulpit on *Tidings* Sunday, Jan. 29, parishioners will be asked to use the bright green envelopes in the pews to begin a subscription. We hope the green does as much for *The Tidings* as the green jerseys did for Notre Dame in a crucial game.

The circulation effort in which so many persons assist *The Tidings* is an apostolic activity in response to the archbishop, who publishes *The Tidings*. The paper is a medium of education, of information, of formation, of giving voice to the community, of thinking with the Church.

living the questions

What of celibacy and being understood?

BY FR. THOMAS C. WIDNER

To be a priest is to be always misunderstood. To be a Sister or a Brother is to seem to have made an error in judgment. No matter what the lifestyle is like in the real—in the ideal—the lifestyle appears too useless. Lay people readily see that we do not always live up to our lifestyle, and they are more than adequately forgiving of it. Even so, many lay people have very little understanding of the ambition which moves a young man or woman into the service of God.

That understanding (or lack of it) is particularly poignant in appreciating (or not appreciating) the vow of celibacy. Indeed, perhaps because priests, Sisters and Brothers can become manipulative living under the "insecurity" of the celibate vow, the vow sometimes seems to some to be meaningless, a joke, an excuse, a lie.

What does that vow mean? What difference is there between the priest who openly courts a woman exclusive of other relationships and the priest whose faithful housekeeper of many years jealously guards him from all visitors? What of the priest who drinks heavily and the priest who gambles his money away at the race track? What of the priest who shuts himself off from all his parishioners? Or what of the priest who selectively spends extensive time with certain parishioners while ignoring others who really need his attention?



PERHAPS BECAUSE the vow of celibacy is not even understood by priests themselves, it is barely acceptable to the layman. And perhaps laymen should be forgiven that, but the next question is whether or not

those same laymen understand well their own marriages.

The priest (or Religious, for that matter) who manipulates his parishioners and commands their loyalty to the point where he becomes not only a symbol of the Church to them, but also the only authority of that Church they will recognize, has indulged in a fatal failure—he has failed to live up to his celibate vow.

And those parishioners who refuse to acknowledge or recognize the inherent loneliness of the priesthood and who strive to sugarcoat the suffering of priestly living with the false mask of hero worship and dogoodism for the priest fail to challenge him to live up to his celibacy.

We priests are ordained in the knowledge that our lifestyle is different, our purpose for living is different. We stand as symbols and signs of that difference—the kingdom of heaven is not of this world. Not to keep the priest mindful of his

responsibility to be an uncomfortable sign of goodness in this world is to cast him into a vacuum of meaningless existence.

Some complain that the image of the priest and the Religious has been tainted because they have been removed from pedestals. There is no respect, some say. They were always "otherly"—they were "separate." The problem has been the false pedestal, the glory that has been shown them, the honor and praise accorded them—all of which suggests that the priest and Sister are unimportant.

FOR THE PRIEST to find success in this life is the ultimate contradiction—the ultimate failure. The priest is not the special possession of a few, nor is he a performer of relevances for the in-crowds. If he allows himself to become a popular idol, a new Messiah eager for accolades and craving the plaudits of his people, he has not really chosen the priesthood for a vocation, and he has not lived up to his celibate vow. We become actors when we are allowed to exist like that. We are performers awaiting the next round of applause.

Celibacy calls a priest to loneliness with his brother priests. It calls on him to make the lives of others meaningful. It does not call us to exclude ourselves from most people. The priest cannot pick and choose his friends, his parishioners, his schedule. He can only respond to those who call. Marriage is an exclusive relationship of two people. Celibacy is an exclusive relationship between a priest and the world. It is open-ended. It can never close anyone off.

The worst crime the laity can commit against the priest is to expect so little of him. If you want to make the role of the priest meaningful, make him feel important.



DWELLING PLACE—It is estimated that 5,000 women wander the streets of Manhattan every night eating out of garbage cans and sleeping in subway stations, bus terminals or wherever they can. Five Franciscan nuns are attempting to help some of them with a shelter they call the Dwelling Place, which they remodeled from a former convent and opened last October. It can sleep up to 23

women and feeds 50 to 60 nightly. Sister Regina Cassanto (top left) talks to two women as they prepare a meal in the kitchen. One guest (bottom left) takes off her coat as she prepares for a stay in one of the small dormitories. Sister Rita Foegen (right) exchanges affection with one of the visitors. (NC photos by Chris Sheridan)

the word this sunday

By Father Donn Raabe

THIRD SUNDAY OF LENT

"Thirst"

Exodus 17:3-7
Psalm 95:1-2, 6-9
Romans 5:1-2, 5-8
John 4:5-42

The theme of water "flows" throughout the readings for today. People thirst on many different levels. There is the natural thirst for liquid for our bodies. We need it to live. There are other kinds of "thirsts" too, and we need those thirsts quenched for us to live a deeper life. Jesus in the Gospel story of the woman at the well is a prime example of leading a person from level to level of thirst or need to the point where she awakens to her deepest need for life, the life that lasts and is characterized by fidelity and commitment. The first level is the thirst for liquid ("Give me a drink.") The second is the thirst for being treated as a person ("You are a Jew and a man, and you talk to me, a non-Jew and a woman.") The next level is a call to recognize a deeper thirst—the thirst for knowing God (If only you could recognize God's gift to you and who it is who is talking to you now.) Then Jesus leads her deeper ("If you drink God's 'water,' you'll never thirst again.") OK, I never much liked coming here to draw water anyway—she's still on a surface level, so Jesus pulls her out of it by asking her to get her husband. She responds, and He reads her past back to her and she knows He's somebody unusual, someone from God. Then He leads her to know that God is for all persons, not just some, and that He is the Messiah who has come to lead all back to God. That's what she and her fellow Samaritans needed to know, and it leads them to a deeper level. I guess the overall message is that the process of coming to faith is just that—a process, a gradual process—and it all hinges on Christ Who alone can bring us to the Father. He alone is the way to true life ("I am the Way, the Truth and the Life.")

this spring is possible. MISSOURI: The House passed the ERA in 1975; the Senate defeated it 22-12 last year. No action is expected this year.

NEVADA: The Senate approved it 11-10 and the House defeated it 24-15 last year. A statewide advisory referendum is expected for November, but it is being challenged by pro-ERA forces.

NORTH CAROLINA: The House passed the ERA 61-55 last year, but the Senate rejected it 25-24. No action is expected this year.

OKLAHOMA: The Senate has passed it once and the House has defeated it three times; no action is expected this year.

SOUTH CAROLINA: The House defeated the ERA 23-18.

VIRGINIA: The Senate defeated the ERA 20-18 last year; no further action is expected this year.

taking lent seriously

Stripping away the cover story

BY FR. ALFRED McBRIDE

No one likes a phony. Unmasking a hypocrite gives everyone satisfaction. To a certain extent, everyone has a cover story that should be stripped away so that the real person may emerge and grow. Today we hear how Jesus helped the Samaritan woman remove her mask and achieve the honesty that brought her salvation. There are three acts in the story: Accommodation, Confrontation, Redemption.



Accommodation—In the first act, Jesus attempts to put the woman at ease. She has at least two reasons to be nervous. She, a Samaritan, alone at a well in a remote place, faces a Jew whose religion she dislikes. Secondly, she is alone with a strange man. Jesus spends time alleviating her fears and creating trust. He comes across as a friendly stranger asking for a drink of water. He offers her the first step to salvation. Think of Matthew 10:42: "Whoever gives a cup of water to one of these lowly ones . . . will not want for reward."

Jesus moved the conversation to the topic of living water. In the parched landscape of Palestine, living or running water was like gold. In a sense the soul of the woman was arid and in need of the refreshing and healing waters of Christ.

More reassured, the woman feels free to argue with Christ. He has no rope or bucket. Does he think he is better than Jacob—patron saint of her religion—who built the well by which they sat? Jesus tells her plainly he can do even better than that with water that slakes the deepest human thirst.

Confrontation—She now seemed sufficiently relaxed. But she was missing his point. Jesus confronted her with the story of her five broken marriages. He removed her mask and disclosed the five disappointments in love behind that cool exterior. Never had she felt such embarrassment. The subject was too painful.

Rather than stay on so personal a matter, she switched the conversation to a matter of worship. She had been calling him Sir. Now she calls him Prophet, hoping with the compliment to put him off. Jesus defends the purity of Jewish tradition against the heretical Samaritans. He offers both peoples a new and united worship flowing from the Holy Spirit of Truth.

Redemption—The trust has been created. The mask ripped off. The superficial laid aside. She feels accepted and senses forgiveness. "I seek a savior." Once she had expressed her profoundest thirst Christ was there to respond. Once she died to her fears and shed her masks, she was able to welcome unconditional love and absolute forgiveness.

Jesus says to her, "I AM." Divinity, full of love and hope, suffuses her. She leaves her jar, not needed for the waters of salvation. The charms she once used to seduce five husbands,

she puts to the work of evangelization. She moved from sin, to Prophet, to Messiah.

The apostles return and find Jesus pondering autumn wheat. The tips were white with gold and ready to harvest. They urge him to eat his lunch. But he is too full of the joy of having healed and saved the woman. And too full of sorrow for those not yet harvested. In this scene he asks them to pray for evangelists. Another time he will tell them that the grain must die that the wheat may grow.

The scene ends with the local villagers coming to see Jesus. They ask him to preach and then say, "We have heard for ourselves. This is really the savior of the world" (Jn 4, 42). We all have our masks and our fears. By the grace of this story may we lose the masks and shed the fears and drink of the living waters.

PRAYER: Holy Spirit of candor, honesty and truth, take off our foolish masks. Remove every trace of hypocrisy and self-deception from our hearts. Make us see that a false self image helps no one, least of all ourselves. Treat us gently, but firmly, as Jesus did the woman at the well. Hence, by our death to our self-deceptions we may come to holiness and hope. Amen.

washington newsletter

ERA—slimmer odds on ratification by '79

BY JIM CASTELLI

WASHINGTON—One of the surprise results in last fall's local elections was the defeat of Jim Thompson, a veteran Democratic politician and Virginia's House majority leader.

Thompson and others attributed his defeat to lobbying by Virginians for the ERA, who targeted Thompson because of his long and effective opposition to the Equal Rights Amendment.

Thompson was one of three candidates—including another Democrat and a Republican, both of whom supported the ERA—running for two House seats from Alexandria, a heavily Democratic city.

THOMPSON WAS defeated, and ERA supporters all across the country saw his defeat as a message that the pro-ERA forces had enough muscle to make a difference.

But if there was a message, it wasn't heard loudly enough in the Virginia legislature. The House Judiciary Committee voted 12-8 against sending a proposal to ratify ERA to the full House where ERA supporters believe they could have eked out a victory.

To make the defeat even harder to take, two pro-ERA lobbyists were arrested for chanting and shouting in the main hall of the Capitol after the vote.

The final deadline for ratification of the ERA is March 22, 1979, seven years after it was approved by Congress. The odds seem to be

growing slimmer that the ratification by three more states needed by then will be obtained.

ERA supporters hope they can find some more Jim Thompsons in the 1978 fall elections for their last and

best chance for victory before the March, 1979, deadline.

THIRTY OF THE 35 states that have ratified the ERA did so the first year after it left Congress. But strong opposition that developed after that point has slowed progress to a standstill.

Three of the states which have ratified the ERA—Idaho, Nebraska and Tennessee—later voted to rescind, or withdraw, their ratification. The question of whether or not states can rescind their ratification is likely to be settled by Congress along with another question—whether Congress can extend the seven-year time period for ratification.

Most of the 15 states that have not ratified the ERA are in the South and West. ERA opponents believe the only states where the ERA may pass are Illinois, North Carolina and Florida, where the ERA has fallen just short of passage in the past year, or so.

ERA supporters believe they also have a good chance of winning ratification in Missouri, Nevada and Oklahoma. They have completely

written off only two states—Mississippi, where the ERA has never been introduced, and Utah, where the powerful Mormon Church opposes the ERA.

HERE IS A state-by-state rundown of the status of the ERA in the other 13 states that have not yet ratified the amendment:

ALABAMA: The Senate defeated the ERA 24-8 last Jan. 31.

ARIZONA: The House defeated the ERA 41-19 in 1975 and the Senate defeated it 18-11 in May, 1977. No action is expected this year.

ARKANSAS: Both houses have defeated the ERA in the past and no action is expected this year.

FLORIDA: The Senate defeated the ERA 21-19 last year. The legislature will meet again in April and another vote is expected.

GEORGIA: A Senate committee defeated it last January.

ILLINOIS: The Senate rejected the ERA in 1975; the House supported it by a 101-74 vote in 1977, but 107 votes are needed for passage. Another vote



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question box

Was Jesus nailed to the cross?

BY MSGR. R. T. BOSLER

Q. I have read two instances in the Bible that say Jesus was nailed to a stake, and Jesus was hung from a tree. I have been told that the original Greek scriptures say that Jesus was nailed to a stake and not a cross. Care to comment?

A. The Gospels are clear in the Greek and in translations. Jesus was crucified by the Romans. From other historical documents we know how the Romans went about their cruel form of execution, never inflicted on Roman citizens, but reserved for slaves and non-Romans.

They generally had permanent locations of executions where tall stakes made from trees remained upright, fixed in the ground; these upright beams were grim reminders of what fate awaited those accused of treason, rebellion or other serious crimes against the Empire. They flogged the victim and made him carry the cross beam to the place of execution. There they stripped him naked, tied his arms to the cross beam, sometimes also pounding nails through the wrists, fixing the hands to the cross beam. Then they raised him with the cross beam to the upright beam and fastened his feet. They bound the victim with ropes around the arms, legs and belly, since the nails would not support the weight of the body and the ropes prevented him from wriggling loose.

Most of the weight of the body was supported by a peg on the upright

beam, on which the victim sat astride. The purpose of the peg was to prolong the agony so that the victim would normally die from thirst, hunger and exposure—a most degrading and painful death and somewhat different from the way Christian art has described it.

There are several passages in the New Testament which use the word tree in reference to the death of Jesus. One is Acts 5:30: "The God of our fathers has raised up Jesus Whom you put to death, hanging Him on a tree."

Another passage is found in Gal. 3:13: "Christ has delivered us from the power of the law's curse by Himself becoming a curse for us, as it is written: 'Accursed is anyone who is hanging on a tree.'"

St. Paul is quoting from Deuteronomy 21:22-23, concerning capital punishment. The Jews did not crucify nor hang criminals, but after execution by stoning they sometimes hung the corpse on a tree as a deterrent, the ultimate degrading of a criminal. Perhaps the early Christians used the expression "hanging him on a tree" as another way of emphasizing what they proclaimed in their hymn quoted by Paul in Philippians 2:6-7: "Though he was in the form of God . . . he emptied himself and took the form of a slave."

Q. Is it possible that the deceased who were close to you in life are still close to you, especially when you are in trouble? I was going through a rough time and experienced the presence of my boy friend who had died 10 years previously. A friend of mine says this is impossible. What do you say?

A. Who am I to say it is impossible? There have been some remarkable experiences recorded in the lives of saints who have claimed contact with the other world. St. Joan of Arc and her voices are but one. I have talked with several persons who had experiences like yours, but, as in your case, these occurred during a time of stress. I suspect that they are caused by one's emotions and that, therefore, there is some physical explanation for them. Our imaginations can become very vivid during times of emotional stress. As a bit of practical advice, I suggest that you accept this as an explanation of your own experience lest you get yourself into more trouble by taking it too seriously.

(Msgr. Bosler will answer readers' questions through his column. Address your letters, care of this paper.)

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Mrs. Schisla dies

INDIANAPOLIS — The Funeral Liturgy will be offered at 10 a.m. this (Friday) morning in St. Andrew's Church, Indianapolis, for Sarah Stafford Schisla, who died Tuesday after an extended illness.

She was the widow of Melvin Schisla, who was buried on February 3, and the sister of Dr. Byron Stafford, who died in California on January 29.

Survivors of Mrs. Schisla include two sons, Charles Schisla, director of the Catholic Communications Center for the Archdiocese, and Dr. Robert Schisla of St. Louis, and a daughter, Margaret Reilly of Indianapolis.

remember them

† BISCHOP, Dorothy M., 55, Our Lady of Perpetual Help, New Albany, Feb. 11.

† BRACCO, Ida, 88, Sacred Heart, Clinton, Feb. 14.

† BRINKMAN, Henrietta R., 73, St. Andrew, Indianapolis, Feb. 16.

† BURNS, Hannah Dorothea, 81, St. Patrick, Feb. 22.

† CHOMEL, Anna, 85, St. Gabriel, Connersville, Feb. 18.

† COONEY, Carl P., 60, St. Jude, Indianapolis, Feb. 20.

† DIERKING, Neil Kahoe, 87, St. Mary, New Albany, Feb. 7.

† DUSTIN, Cecile, 84, Our Lady of Lourdes, Indianapolis, Feb. 20.

† ERNST, William W., 65, St. Mary, Navilleton, Feb. 16.

† FELSKE, Elizabeth (Lili), 78, Sacred Heart, Indianapolis, Feb. 16.

† GATES, Teresa A., 68, St. Bernard, Frenchtown, Feb. 8.

† GAUER, Edgar N., Sr., 83, St. Patrick, Terre Haute, Feb. 18.

† GEYMAN, Agnes M., 86, St. Patrick, Madison, Jan. 21.

† GODECKER, William J., 85, St. Mary-of-the-Knobs, Floyd's Knobs, Feb. 11.

† GRANNING, John J., Jr., 67, St. Anthony, Clarksville, Feb. 16.

† GRIFFIN, Anna LaFever, 55, St. Augustine, Jeffersonville, Feb. 15.

† HAUCK, Gertrude A., 82, St. Benedict, Terre Haute, Feb. 16.

† HAUSER, Lewis E., 59, Little Flower, Indianapolis, Feb. 15.

† HEFFERNAN, Marguerite, St. Mary, Indianapolis, Feb. 15.

† HIDAY, Lucille, 77, St. Gabriel, Connersville, Feb. 16.

† HILL, Clara J., 74, St. Michael, Madison, Feb. 7.

† JOSEPH, Frances J., 85, St. Ann, Terre Haute, Feb. 15.

† KENWORTHY, Ralph E., 70, Our Lady of the Greenwood, Greenwood, Feb. 18.

† KING, Roy, 61, Holy Family, Oldenburg, Feb. 14.

† KORVES, Flora M., St. Andrew, Indianapolis, Feb. 20.

† MARONEY, John M. (Pat), 85, Our Lady of Perpetual Help, New Albany, Feb. 14.

† MISSIE, Charles M., 62, St. Michael, Charlestown, Feb. 6.

† MULRYAN, Bridget, 78, St. Philip Neri, Indianapolis, Feb. 18.

† NOON, Ronald L., 31, St. Augustine, Jeffersonville, Feb. 15.

† NORMAN, Jesse J., 84, Lauck Funeral Home, Indianapolis, Feb. 17.

† PADISH, John F., 80, Sacred Heart, Clinton, Feb. 16.

† PICKRELL, John E., St. Matthew, Indianapolis, Feb. 20.

† PURNHAGEN, George J., St. Matthew, Indianapolis, Feb. 20.

† QUIGLEY, Dr. Joseph B., St. Plus X, Indianapolis, Feb. 21.

† REUTMAN, Joseph, 87, St. Plus X, Troy, Feb. 7.

† RICE, Leo R., Our Lady of Lourdes, Indianapolis, Feb. 21.

† ROBERTS, David L., 25, St. Lawrence, Indianapolis, Feb. 20.

† ROMANS, Charles F., 61, Our Lady of Lourdes, Indianapolis, Feb. 16.

† SAHM, Edith, 86, Immaculate Heart of Mary, Indianapolis, Feb. 20.

† SELL, Mathilda, 95, St. Roch, Indianapolis, Feb. 15.

† SPRIGLER, Clarence L., 74, Our Lady of Perpetual Help, New Albany, Feb. 13.

† STEELE, H. Wesley, 66, St. Thomas, Fortville, Feb. 18.

† STOCKMAN, Joseph W., 73, St. Philip Neri, Indianapolis, Feb. 20.

† TRAUS, Bernard J., 62, St. Philip Neri, Indianapolis, Feb. 20.

† VOGAN, Thelma Meek, 66, St. Mary, New Albany, Feb. 4.

† WEIBEL, Rose Marie, 85, St. Augustine, Jeffersonville, Feb. 3.

† ZAEFFEL, Robert A., 56, St. Michael, Indianapolis, Feb. 15.

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Junior-Senior title on line Sunday

Immaculate Heart of Mary and Our Lady of Mount Carmel, winners in the first two rounds of the Junior-Senior Archdiocesan Basketball Tournament, will meet next Sunday, at 11 a.m. at Socinea for the tournament title.

Both teams progressed to the finals by winning two games last weekend. Immaculate Heart defeated St. Paul, Tell City, 59-35, and St. Vincent, Bedford, edged out St. Anthony, Clarksville, 65-62. Later in the day, Immaculate Heart eliminated St. Vincent, Bedford, 75-59. All of these games were played at Holy Trinity, New Albany.

IN ACTION AT Socinea last Sunday, Our Lady of Mount Carmel ousted St. Louis, Batesville, 51-48, and Sacred Heart, Terre Haute, beat St. Mary, Richmond, 68-58. Our Lady of Mount Carmel nosed out Sacred Heart, 61-60.

St. Barnabas captured the Cadet "B" Post-Season tournament at Our Lady of Lourdes by beating Central Catholic, 20-18, in a low-scoring contest. St. Ann beat St. Andrew in the consolation game, 51-35. In the Cadet "B" League play-offs, St. Luke defeated St. Ann, 33-22, for the league title, and Little Flower (Blue)

walloped Little Flower (Gold) 46-27 in the consolation game.

In the 56 "A" Post-Season tournament at Holy Cross, St. Thomas derailed Holy Name, 58-25, for the crown. Central Catholic defeated Mount Carmel, 41-22, in the consolation game. St. Thomas also won the 56 "A"

League play-offs by

measuring St. Plus X, 38-20, and Central Catholic beat St. Christopher, 27-16, in the consolation game.

A WINNER WAS crowned Thursday at Little Flower in the 56 "B" Post-Season Tourney, but results were not available at Criterion

press time.

Four teams played in the semi-finals Wednesday, they were: St. Thomas, Little Flower (Gold), St. Barnabas and Holy Spirit. Holy Spirit won the 56 "B" league title by eliminating St. Luke "D," 36-25, and St. Thomas beat St. Barnabas, 23-15, in the consolation game.

In the Freshman-Sophomore League play-off, Our Lady of Mount Carmel edged St. Philip Neri, 50-46, in double overtime.

Sunday Pairings "Cadet A" Tournament

At Socinea: Holy Spirit, Indianapolis, vs. St. Patrick, Terre Haute, 12:15 p.m.; St. Mary, Richmond, vs. St. Louis, Batesville, 1:30 p.m.; Championship game, 5 p.m. At Holy Trinity, New Albany: St. Ambrose, Seymour, vs. Pope John XXIII, Madison, 12 noon; St. Michael, Indianapolis, vs. Sacred Heart, Jeffersonville, 1:15 p.m.; Championship game, 4 p.m.

NOTE: Holy Spirit defeated St. Christopher, 40-38, in overtime, and St. Michael dropped Central Catholic, 29-19, Tuesday to reach semi-final round.

Table Tennis

Action winds up this Sunday, February 26, in the CYO Table Tennis Tournament with semi-final action beginning at 1 p.m. at Little Flower. Finals will immediately follow.

Music auditions set

Nearly 400 grade school musicians gather this Saturday, Feb. 25, at Chatard High School for the 1978 edition of the CYO Solo and Ensemble Auditions in the Vocal and Instrumental Divisions and the Piano Auditions.

Pianists take center stage first from 9:15 a.m. until 11:30 a.m. Piano contestants compete in five classes, A thru E, depending on the number of years' experience. Awards for piano contestants will be presented at 11:45 a.m.

Instrumental and Vocal contestants in the Solo and Ensemble Divisions begin competition at 1 p.m. in all categories. Awards will be presented at 3:45 p.m.

Ms. Carolyn Collins, Chatard High School Band

Director, is the Contest chairman.

Youth Mass slated Feb. 26

CYO'ers from throughout the Indianapolis area and their families are invited to attend the monthly Youth Mass, this Sunday, Feb. 26, at 6 p.m. at Little Flower Church.

Fr. David Brandon, Little Flower Priest Moderator, will be the homilist. Other Priest moderators are invited to concelebrate.

According to Miss Sheila Blanton, Little Flower CYO President, those attending the Mass will be invited to stay at Little Flower for a recreation session following the Mass.

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viewing with arnold

Not much hope for trash

BY JAMES W. ARNOLD

There isn't much to hope for in a film of a Harold Robbins novel, especially now that his style of upper-class trash ("The Carpetbaggers," "Where Love Has Gone") has become all the rage.

While the TV novel mini-series has occasionally achieved distinction, there is no doubt that Robbins is the spiritual godfather of such junk as "Rich Man, Poor Man," "79 Park Avenue" and "The Captains and the Kings," and the popularity of the sexy, inside-dope-on-the-sinful-plutocrats soap opera must simply be endured.

The new Robbins' movie epic, "The Betsy," is distinguished from its TV cousins chiefly by an expensive cast, headed by Laurence Olivier and Robert Duvall, and a classy production that is almost ludicrously superior to its material. The style seems appropriate to "War and Peace," but the content is closer to Jacqueline Susann.

"THE BETSY" is Robbins' steamy bestseller about four generations in a Detroit automotive family, the Hardemans (a neatly symbolic name), in which the men are messed up in selfish power struggles and complex sexual adventures, and the women are more or less pitiful victims or cheerleaders. The script misses nothing, including supermarket Freudian psychology and a Mafia connection that allows a few scenes of juicy violence. The film's second half, in which the new man (Tommy Lee Jones) ruthlessly moves in on the decadent family patriarchs, is closer in tone to "The Godfather" than to classic executive suite melodrama.

There is just enough social reality to keep the structure of purple soap bubbles afloat for two hours. Olivier, who (luckily) is on camera much of the time, plays the not-quite-so-Grand Old Man, now in semi-retirement, who hires race-driver Jones to design and test a cheap new family car fit for the 1980's. He tries to slip the scheme past his hard-nosed grandson (Robert Duvall), the current president, who is as much a profit-and-loss mossback as the Duvall character was in "Network."

There are hints of a confrontation between the old-style businessman who was involved in and even loved his product, and the new wheeler-dealer who is in love only with the bottom line. (Duvall points out that the car division of the conglomerate is the only division losing money, and,

In fact, he wants to drop cars altogether). But this conflict stays on the backburner.

UP FRONT is a tangled web of emotional passion and deceit that just about defies description. Jones, who is presumably the "hero," falls in love with the great-granddaughter (newcomer Kathleen Beller), the Betsy after whom the new car is to be named. Alas, he is also carrying on with lovely Lesley-Ann Down, who is hoping to marry Duvall, who is already married to the predictably resentful Jane Alexander.

Among the skeletons in Olivier's closet—are you ready for this?—is his guilt over a homosexual son (Paul Rudd) who committed suicide when he discovered that the old man was taking his place in the boudoir with wife Katharine Ross.

It turns out that the real reason Duvall hates Grandpa is that on one stormy night back in the 1930's, when he was barely able to toddle around the family mansion, he personally witnessed most of these atrocities, including seeing his father blow his brains out. It's no wonder he's testy. After all, the hero of "Tommy," exposed to much less trauma, went deaf, dumb and blind. And Sherlock Holmes (in "The Seven Percent Solution") invented Prof. Moriarty.

All this may sound like a

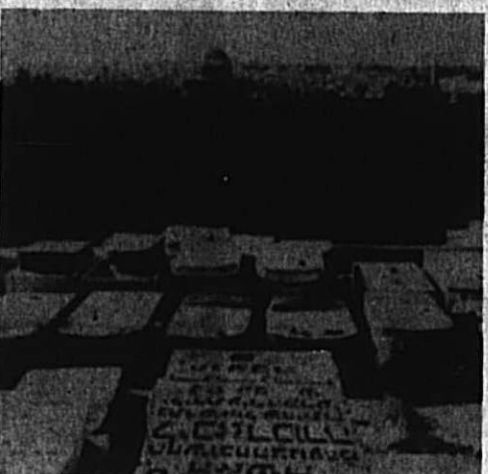
royal family in Renaissance Europe, but there is little poetry or moral perspective to relieve the turgid historicism. The exception is Olivier, who plays his big role to the hilt and covers 45 years of interminable flashbacks with admirable grace. Despite everything, there are still moments when this man, working with almost nothing, can move us; e.g., at Betsy's lavish 21st birthday party, when he announces that he's closing the old mansion, which he'd hoped (obviously in vain) would be filled with happy children.

THE OTHER ACTORS, especially Duvall, are more than competent, but mired in the goo. Jones has the craggy looks of a youthful cross between Bronson and Eastwood, which is nicely commercial, but I'm afraid even those wooden fellows could out-act Jones even in slow-motion. The director, Daniel Petrie, won an Emmy for TV's "Eleanor and Franklin," but his efforts to give "The Betsy" the same lush poignance seem frivolous. The audience was with made the best of a bad situation by laughing raucously in the wrong places.

Essentially there is nothing terrible about Robbins' ability to satisfy the popular need for plot and story, but "The Betsy" is clearly too much. It's also basically anti-human, offering us nothing to root for but the triumph of one vaguely sympathetic calculating capitalist over a tribe of dinosaurs. There is no hope the next generation may be better, if it gives us 60 miles to the gallon. [Rating not yet available]



STAR AND STUDENT—Andrea McArdle, as Annie, sings "Tomorrow" to President Franklin D. Roosevelt and his cabinet at the White House in "Annie," the Broadway musical which has earned seven Tony Awards as well as numerous other awards. Back at Cardinal Dougherty High School in Philadelphia, 14-year-old Andrea is content to be just another student. (NC Photos by Martha Swope, top, and copyright 1978 by the Philadelphia Journal)

★ tv and radio ★
programs this week

The television docudrama in recreating history can add to viewer interest and involvement, even in the case of those events already fully documented on film, as was the case with "Kling," the recent NBC mini-series.

"World," the new PBS series of in-depth documentaries on foreign countries, looks at Poland under communism in an extraordinary docudrama, "Three Days in Szczecin," airing Thursday, March 2, at 9-10 p.m. on PBS.

The Israeli-Egyptian negotiations for peace in the Middle East have dominated the news for months. The issues separating Israel and the Arab countries have been examined exhaustively on television in many forums. Make room for one more on your viewing schedule—a personal and affecting report entitled "Jerusalem Peace," airing Tuesday, Feb. 28 at 9-10 p.m. on PBS channels.

As horror stories go, Bram Stoker's 1897 chestnut about the noblest vampire of them all has proved more durable a screen fantasy than most of its genre. Just how durable you may judge for yourself when the three-part BBC version, "Count Dracula," is broadcast beginning Wednesday, March 1, at 9-10 p.m. on PBS. The concluding parts will be shown on Wednesday, March 8 and 15, at the same hour.

Ben Vereen was known only to Broadway audiences of "Hair," "Jesus Christ, Superstar" and "Pippin" until a national television audience applauded his performance as Chicken George in "Roots" last season. Demonstrating that he can sing and dance as well as act is his own special, "Ben Vereen—His Roots," airing Thursday, March 2 at 10-11 p.m. on ABC.

America's Pipe Dream." Because of delays in pipeline construction to the Midwest, there is a likelihood of Alaskan oil surpluses in the West while there are inadequate supplies in the East.

Radio: Sunday, Feb. 26, "Guideline" (NBC). "Guideline" continues the current series of dialogues on the significance of Lent for the contemporary Christian. The series takes the form of a journey, moving toward the meaning of the Resurrection on Easter Sunday. The subject of this third dialogue is the healing ministry of Jesus. Guests are Father Peter Mann, a British Benedictine priest and theologian currently working in the United States, and Father William Ayres, director of communications for the diocese of Rockville Centre, N.Y. (Check local listings for time.)

tv films

MAGNUM FORCE (1973) (CBS, Tuesday, Feb. 28): This sequel to a violent predecessor ("Dirty Harry") is just as nasty as the original. (Both were condemned by the Catholic Film Office on the basis of violence.) In this one, supercop Clint Eastwood tracks down a gang of fascist cops who decide to assassinate all the big-shot criminals in San Francisco. Not recommended, especially likely to be harmful to the immature.

Wednesday, March 1, 9-11:30 p.m. (CBS) "A Death in Canaan." Based on Joan Barthe's non-fiction account of Peter Reilly, a Connecticut teenager accused of murdering his mother, this dramatization raises questions about the law and the poor.

Thursday, March 2, 8:30-9 p.m. (PBS) "Alaska Oil:

HOLY CITY DOCUMENTARY—"Jerusalem Peace," an independently produced film presenting an impressionistic view of the city of Jerusalem and the conflict which divides it, will be shown on February 26 on the Public Broadcasting Service. The documentary was directed and filmed in 1977 by the husband and wife team of Mark and Elizabeth Benjamin. (NC photo)

New officers

NEW ALBANY, Ind. — The New Albany Deanery Council of Catholic Women recently elected new officers for the coming year.

They include Mrs. A. B. Haggard, president; Mrs. Mary Cambon, vice-president; Mrs. Marie Miller, secretary; and Mrs. Melvin Hess, treasurer.

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Today's Music
by Charlie Martin

I WANT TO LIVE

There are children raised in sorrow on a scorched and barren plain.
There are children raised beneath the golden sun.
There are children of the water, children of the sand.
And they cry out through the universe, their voices raised as one.

REFRAIN

I want to live, I want to grow, I want to see, I want to know,
I want to share what I can give, I want to be, I want to live!

Have you gazed out on the ocean, seen the breaching of a whale?
Have you watched the dolphin frolic in the foam?
Have you heard the song the humpback hears 500 miles away,
Telling tales of ancient history, of passages, and home?

REFRAIN

For the worker and the warrior, the lover and the liar,
For the native and the wanderer in time;
For the maker and the user, and the mother and her son,
I am looking for my family and all of you are mine!

We are standing all together, face-to-face, and arm-in-arm;
We are standing on the threshold of a dream.
No more hunger, no more killing, no more wasting life away!
It is simply an idea, and I know its time has come.

REFRAIN

Written by: John Denver
Sung by: John Denver
© 1977 by RCA Records, Inc.

John Denver's music has brought a new level of insight and celebration to life in the 1970s. His message about life is heard at his concerts, in his albums, or any informal "sing-along." No matter how one judges his voice or musical abilities, it is difficult to fault his lyrical talent. His songs rank with the best poetry of the decade.

His music manifests a certain evolution of theme and values. The "Rocky Mountain High" have gradually been replaced by songs that express his inner vision of life, and the purpose of life's direction. "I Want to Live" is the title song from his latest album is dedicated to children, but its message is one of impact for the adult world.

This song expresses his belief in the unity of persons and human experience. The fluidity within our lifestyles validates this concept. Modern technology has closed the distance between countries, peoples, their ideas and values. News today is worldwide. And we realize that events in another town, state, or country, affect our lives in our own locality.

FURTHER, THE SONG declares his belief in the human potential of each person. We are called to be our "best self." Life presents ever-growing opportunities to share our personal gifts and talents with one another. In this sense, the song gives us a real challenge: Are we open to this type of growth and sharing? There are costs involved with an affirmative answer.

One of these is security. It is safer to avoid new challenges, seek new growth in relationships, or reach out to the needs of people around us. But for a person seeking more contact with the fullness of potential within our human selves, the risks are worth it. Mistakes and failures will occur, but these, too, can be vehicles for personal discovery and growth.

For us who attempt to live the Christian lifestyle, our standard of excellence is the Gospel. The message and life of Jesus challenge us to an ever-greater involvement with the world around us. It is hardly the message of personal security and safety.

We are called, not to store up treasures for ourselves, but to respond to the needs

and sufferings of others in our lives. In a society where personal gain and self-satisfaction are emphasized, Gospel values do not fit well. The concept of "losing your life for the sake of others" seems foolish, if not insane, according to society's standards.

But it is precisely here that I see the real compatibility between the Gospel and the message of this song.

WE EXPERIENCE our best selves in response to others. We discover that happiness and fulfillment are contingent on our ability to grow, love and share with others. We do possess a common bond with others, and this unity brings us into response with the needs in others beyond our own needs.

"I Want to Live" states that we are "standing on the threshold of a dream whose time has come." As we examine the world we live in, we can see that the truth of this statement is in the balance. What we do today and how we respond to the people in our lives today will make the difference. Which way will we cause the balance to swing?

(All correspondence should be directed to Charlie Martin, Holy Redeemer Rectory, 918 W. Mill Rd., Evansville, IN 47711.)

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★ trivia contest ★

(The Criterion will pay \$5 to the reader who can fill in the blanks correctly in the following bit of film trivia. Answers must be submitted in writing and mailed to: Film Trivia Contest, c/o The Criterion, P. O. Box 174, Indianapolis, IN 46206. No hand-delivered responses to our office will be accepted. ONLY ONE ENTRY PER PERSON ALLOWED. Replies must be in our office by mail the Friday morning of the week after publication. Letters will be drawn at random and the first correct answer wins.)

"Star Wars" is edging out "Jaws" for being the biggest moneymaking movie in history. But what film is recognized as having sold more tickets than any other?

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Sunday Lenten Schedule

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19 — Close of Forty Hours
26 — Penance Service — 2 p.m.

March 5 — Anointing Mass — 11 a.m.
Stations of the Cross — 2 p.m.
12 — Vespers
19 — Penance Service — 2 p.m.

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Vocation Week

February 26-March 4



*"When Jesus
saw the crowds
his heart
went out
to them.
The harvest
is rich
but the workers
are few;
ask the
harvest master
to send
workers
to his harvest."*

Criterion photo
by Ruth Ann Hanley

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Archdiocese of Indianapolis

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One-man Archdiocesan Vocation Office serving as a catalyst for many efforts

BY FR. THOMAS C. WIDNER

"A vocation office coordinates the work of recruiting and supporting the diocesan priesthood. It also helps our own seminarians feel a part of the Archdiocese."

These are the words of Fr. Michael Welch, who directs the activities of the Vocation Office in the Archdiocese of Indianapolis.

Directs? Fr. Welch is the Vocation Office since he is the only paid staff member the Archdiocese employs at the Chancery for that purpose.

"Our Vocation Office is only 3½ years old," Fr. Welch says. "Many dioceses have had them as long as seven years."

EVEN THOUGH HE SEES his role as a coordinator, Fr. Welch explained that other groups, including the individual religious orders, have been promoting vocations for a long time. "The need," he states, "is to coordinate all of these efforts. And that's what I try to do."

Some larger Archdioceses and dioceses, he points out, have "teams" of priests, Sisters and Brothers who are responsible for programs, but the size of our own diocese makes that difficult to achieve. Funding is also a problem. Nevertheless, organizations such as ARIA (Association of Religious in the Archdiocese of Indianapolis) work the year round. In addition, a group of priests, Sisters and Brothers labors part of the year on college campuses throughout the state.

The campus renewal program involves nearly a week stay at several Indiana college campuses. During the week a team of priests, Sisters and Brothers meets with students in large and small groups speaking with them about the Church and their interest, or lack of interest, in it. Fr. Welch sees the program as a concentrated effort at locating the religiously oriented, but not necessarily Church oriented college student.

THE PRIME RECRUITER of vocations is, of



FATHER MICHAEL WELCH

course, the individual priest and Sister and Brother. Each religious order seeks its own new members. Fr. Welch's role applies specifically to gaining new priests for the diocesan priesthood

in the Archdiocese of Indianapolis. But that role is enhanced by the interchange with men and women of religious orders.

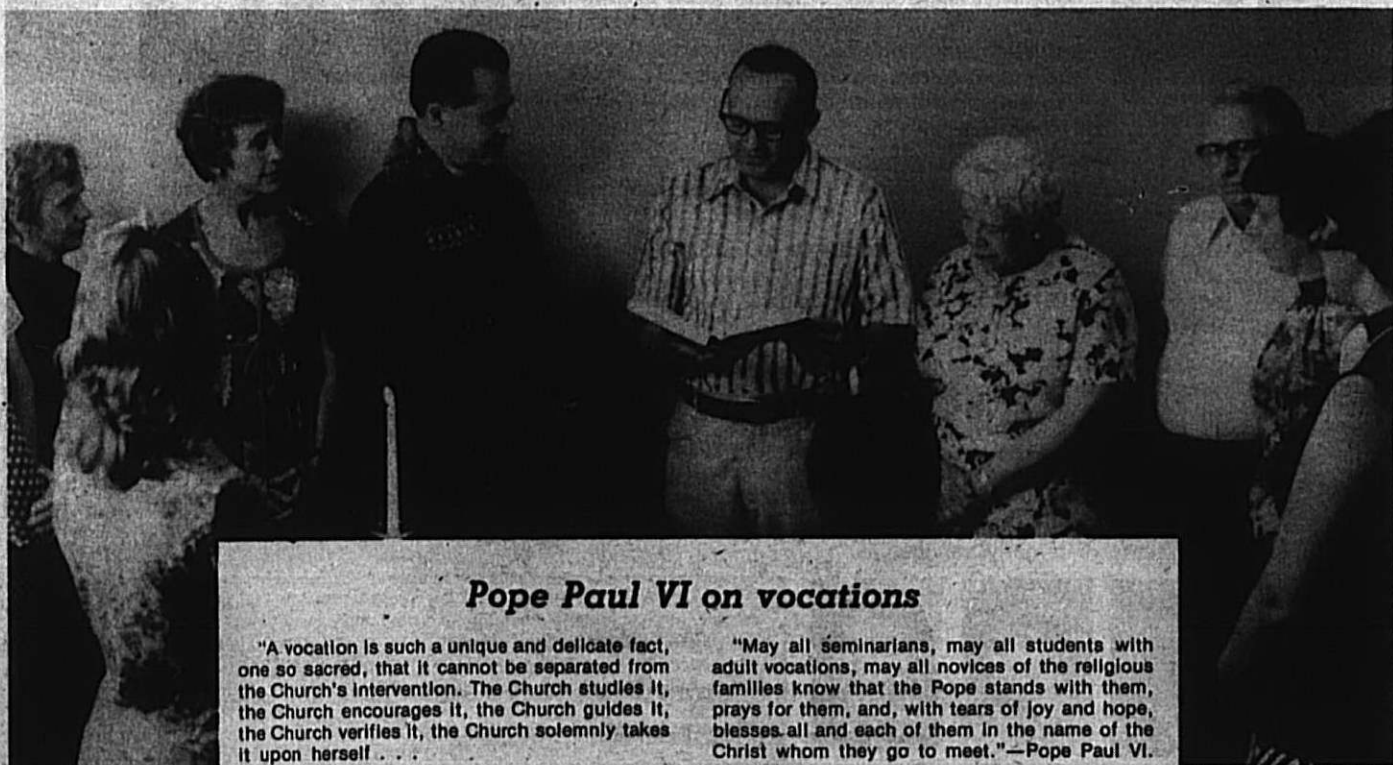
Fr. Welch believes that one good aspect to the fewer numbers of priest and Religious vocations is what he terms "the calling forth of lay leadership." Moreover, he thinks, there is quality in the few who are answering the call to priestly and Religious life. Numbers are not important so much as the quality of the person answering the call. "People are needing to pray," he states, "and they are asking for priests who can pray, who can counsel, who can help tell them the meaning of their lives."

VOCATION education, Fr. Welch believes, must be available at all levels, from kindergarten on. In fact, such education is largely lacking below the seventh and eighth grades. Programming is available at almost every other level. Coinciding with Vocation Week this year, moreover, is the publication of a booklet put together by ARIA, which offers suggestions for Vocation Activities, grades one through twelve.

"It is necessary to afford the opportunity for the call to a Religious vocation to come at all levels," insists Fr. Welch. "This is what the bishops have said, and this is what we must work for."

"Someone has to create programs and images," Fr. Welch contends. Right now that is Fr. Welch, and he draws on the support of other priests and Religious in order to get those programs working on the elementary, secondary and college levels.

"We are beginning to put our best foot forward," he adds. "Hopefully the Vocation Office will someday be in a position to represent the total ministry of the Catholic Church in the Archdiocese. Hopefully, we'll be able to say this is what the Church is, and we'll know how to call people to serve. Naturally, that requires other priests and Sisters and Brothers offering visions of mission and ministry."



Pope Paul VI on vocations

"A vocation is such a unique and delicate fact, one so sacred, that it cannot be separated from the Church's intervention. The Church studies it, the Church encourages it, the Church guides it, the Church verifies it, the Church solemnly takes it upon herself . . .

"May all seminarians, may all students with adult vocations, may all novices of the religious families know that the Pope stands with them, prays for them, and, with tears of joy and hope, blesses all and each of them in the name of the Christ whom they go to meet."—Pope Paul VI.

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2) That the current high school program we offer is an effective contemporary preparation for ministry; at the same time it is psychologically healthy, educationally superior and personally beneficial for participating boys.

3) That our apostolate is essential to the Church's mission today. The Latin School is a major source of priestly vocations for the Archdiocese of Indianapolis. (63% of the priests, 45 of 72, ordained from 1967 to 1977 are Latin School graduates; 47% of current seminary collegians and theologians are also graduates.)

4) That our specialized program preparing boys for ministerial service, makes a significant contribution to the Church's mission—a contribution that cannot be measured in terms of priestly ministry alone but must be recognized also in the apostolic leadership service from many of our 583 graduates.

5) That all parishes and communities in the Archdiocese have a serious obligation to issue the incipient call to ministry at the local level. We believe that the highest priority must be given by every community to developing programs that will search out and invite adolescent boys to explore the possibility of priestly service.



MRS. JOAN
GARVEY



MISS MERELAINE
HASKETT



MRS. STEPHANIE
MOLITOR



MR. DONALD
ROBINSON



MRS. ELAINE
WAGGONER



MR. GREGORY
CRUM



MR. MICHAEL
HENDERSON

"The experience and tradition of the Church indicate that God in fact calls many people to discipleship during adolescent years. A young man who finds priesthood an attractive possibility and is willing to consider it seriously during his high school years, has a right to assistance and help of positive and contemporary formation programs.

"Such programs are an important leaven in a diocese..."

The Program of Priestly Formation
National Conference of Catholic Bishops, 1976



MR. TERRY
USREY

Black Sisters make unique contribution

BY SR. CAROL ANN MUNCHEL

Sister Francesca Thompson, assistant professor of theatre and speech at Marian College, and Sister Martina Williams, student at the John Herron Art Institute, are a minority group. They are women. They are Black. They are Catholic. They are Sisters.

They are Sisters aware and proud of the unique gift that each one brings to the Church of the Archdiocese of Indianapolis in the year of the Lord, 1978.

Sister Francesca, who recently celebrated 25 years as an Oldenburg Franciscan, was born in Los Angeles, but reared in Indianapolis following her mother's death. Her father taught her early on that some people might think her inferior, but that merely indicated ignorance on their part.

"My father always taught me to be proud of what I am."

In 1952, Evelyn Thompson, who "never knew there were any Black nuns in the world," became, for all she knew, the first. For her, becoming a Sister was a further step in her conversion to Catholicism and discovery of the Franciscan life in the person of the Sisters of St. Mary Academy.

THE EVELYN THOMPSON who became Sister Francesca Thompson, O.S.F., alludes vaguely to difficulties, to discrimination prior to entrance into her community, but every question leads her back again and again to the conclusion that the tolerance her family taught her was stronger than the intolerance that threatened her.

Those who know her will nod in agreement. The poised, articulate college professor is not easily "put down."

In her present position at a largely white institution, she sees herself as a reminder to students that "they have to deal with other cultures in positions of authority." When she considered the option of religious life 26 years ago, she had no proof that it was a genuine possibility for her. To her black students today, she personifies that possibility.

With Sister Francesca's choice of religious life have come many opportunities to combine a doctoral degree in drama with an effective Black presence and Black perspective in theater. Since 1974, Sister Francesca's affiliation with the Martin Luther King Fellowship program has kept her in touch with numerous Black religious leaders. She is currently a dissertation reader for the New York Colgate School of Divinity. An expert in Black Theatre, Sister Francesca has traveled coast to coast keeping alive a little-told history and focusing interest on contemporary Black playwrights, singers and actors.

Sometimes she envisions her own current ministry as one of educating a White Church about Blacks. Yet she is a frequent and effective advocate in her own Congregation for placement and support of Sister-educators in the Black community to call forth the leadership already there.

SISTER FRANCESCA herself taught eight years at St. Joseph School in a Cincinnati ghetto on the West End. To her energetic and attractive presence there, Sister Martina Williams, a second member



SISTER FRANCESCA THOMPSON—26 years a Franciscan.

of the minority noted earlier, traces a substantial influence in her own religious vocation.

Sister Martina knew that it wasn't going to be the same for her though. And it wasn't!

She knew other "day-to-day struggles" for herself when she came to Oldenburg in 1962. The environment, the culture, the diet, even the image of God and the language about Him, was in obvious contrast to her West End experience.

Asked how she found the strength to live with and through all these shock waves, Sister Martina didn't have a ready answer. Then, with confidence in the quiet syllables, she began, "When you find God in a place that's meant for you . . ." and her voice went off in search of the rest of an important sentence.

But the boundaries of periods and paragraphs are a journalist's mode of expression. Sister Martina tells her story better in a poem, an acrylic painting, a silk-screened card or a metal etching. But she knows that her presence in St. Rita parish this year tells a story too.

"One of our people," parishioners say. That's what they said in Kansas City, Missouri, too, where Sister Martina spent ten years as first grade teacher in a school noted for quality education of Black students. "I was one of the few Black teachers there. The kids felt that I was someone that really understood."

WHEN QUESTIONED about the

Church's presence in the Black community, Sister Martina is quick to note cultural needs. "We want meaningful liturgies that are true to us as real people—not as you people or those people." Sister Martina herself designed an entire liturgical setting for the celebration of the feast of the Ugandan martyrs.

Regarding her own ministry and that of other Black women Religious, Sister Martina feels that it depends on the nature of the individual's talents. She herself has not yet discovered a style of art which, while expressing her own inner truth, might yet speak of her people, or her origins.

"It is important," she says, "that there be Black people to minister in the Black community." But will they come? Both Sister Francesca and Sister Martina see signs of hope. The older, more outspoken Sister Francesca places both challenge and solution in the Holy Spirit's hands.

"I believe that, despite human maneuvers, the Holy Spirit will sustain the Church."

Black women Religious are needed, the two Sisters agree, to encourage advancement, improvement, "to put some idealism into the practicalities of the social service system." And they are needed soon! Sister Francesca put it on the line. "The Church will die in the Black community without Blacks in leadership positions. Who else," she questions, "can call forth that cultural giftedness we commonly refer to as 'soul'?"



SISTER MARTINA WILLIAMS—the "shock waves" were many.

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St. Meinrad, Indiana 47577
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Parents share joy of child in religious life

BY FRED W. FRIES
and RUTH ANN HANLEY

"We are thrilled." "We think it's great." "We are very, very happy."

These are typical of the responses received by the Criterion in a sampling of Archdiocesan parents who were asked their reaction to having a son or daughter in religious life.

The telephone survey, conducted last week in preparation for this Vocation Week supplement, included three families in Indianapolis parishes and two in parishes outside the See city.

In addition to soliciting reaction to their son's or daughter's religious vocation, the Criterion asked each parent his or her opinion of today's Church.

Mr. and Mrs. Vincent Welch, of Holy Family parish, New Albany, are the parents of Father Mike Welch, Archdiocesan Vocation Director.

"Needless to say," Mr. Welch stated, "we are very, very happy that Mike has become a priest."

"Although we feel that we were in some degree responsible for his vocation," he added, "there was no pressure involved. In fact, his decision, which came during his senior year in high school, came as a complete surprise to us."

Mr. Welch added that the family was "very pleased" that their son is presently in the work of promoting vocations to the priesthood and religious life.

Regarding the modern Church, Mr. Welch said that he has had "a little difficulty adjusting to some of the changes."

"By the same token," he added, "this does not mean that I think the Church is wrong. She must use various tools to complete her mission."

Mr. and Mrs. Stephen Papesh of St. Catherine parish, Indianapolis, are the parents of Sister Judy Papesh, a Franciscan nun, who teaches at St. Andrew's School, Richmond.

"We are very proud of Sister Judy," said her mother, "and the work she is doing. She is a dedicated young lady."

"While it is nice to have her home occasionally for dinner or celebrations," Mrs. Papesh added, "the convent is a homey place, and the five Sisters are so congenial. To visit there is almost like having her home."

Mrs. Papesh lauded the new freedom which Religious Sisters now enjoy.

"The freedom helps the Church," she said, "because it permits the Sisters to expand their apostolate and reach out to many more people than in the past."

Her reaction to the modern Church was affirmative. "I particularly like the Mass in English," she commented.

Mr. and Mrs. Paul Niles of St. Anne's parish, New Castle, are the parents of Kelly Niles, a second year student at St. Meinrad.

"We think it's great that Kelly has chosen to study for the priesthood," Mrs. Niles told the Criterion. "I feel that what makes him happy as a person will make others happy."

Mrs. Niles praised the easing of restrictions on today's seminarians.

She pointed out that her son enjoys frequent

home visits, and "is coming home this weekend and bringing along five of his schoolmates."

"The whole thing is highly informal. We don't have a big house, but the boys are willing to sleep on the floor. We are always happy to have them."

Mrs. Niles voiced some reservations about the "new" Church.

"I believe that many in religious life," she said, "are not representing the Church as they should. There doesn't seem to be the feeling of dedication which we had in the past. The young people seem to have great ideas, but can they carry them through?"

Mrs. Niles said that she liked the old Latin Mass and would like to see it offered once in a while. "I would like to have it both ways."

Mr. and Mrs. Richard Greenawalt of St. Plus X parish, Indianapolis, are the parents of Sister Mary Kay Greenawalt, O.S.B., a novice at Our Lady of Grace Convent.

"We think it's great," Mrs. Greenawalt told the Criterion, "that our daughter has chosen to become a Religious. She could not have picked a better vocation."

She said that as parents they do not exert any pressure on their children, but give them sound

home training, as a preparation for whatever vocation they choose.

Mrs. Greenawalt deplors some of the liberal developments of today's Church.

She stated that she could live with the changes in the liturgy, but could not agree with some of the thinking of today's theologians.

"There is not enough old-fashioned stress on sin and the need for self-control," she said.

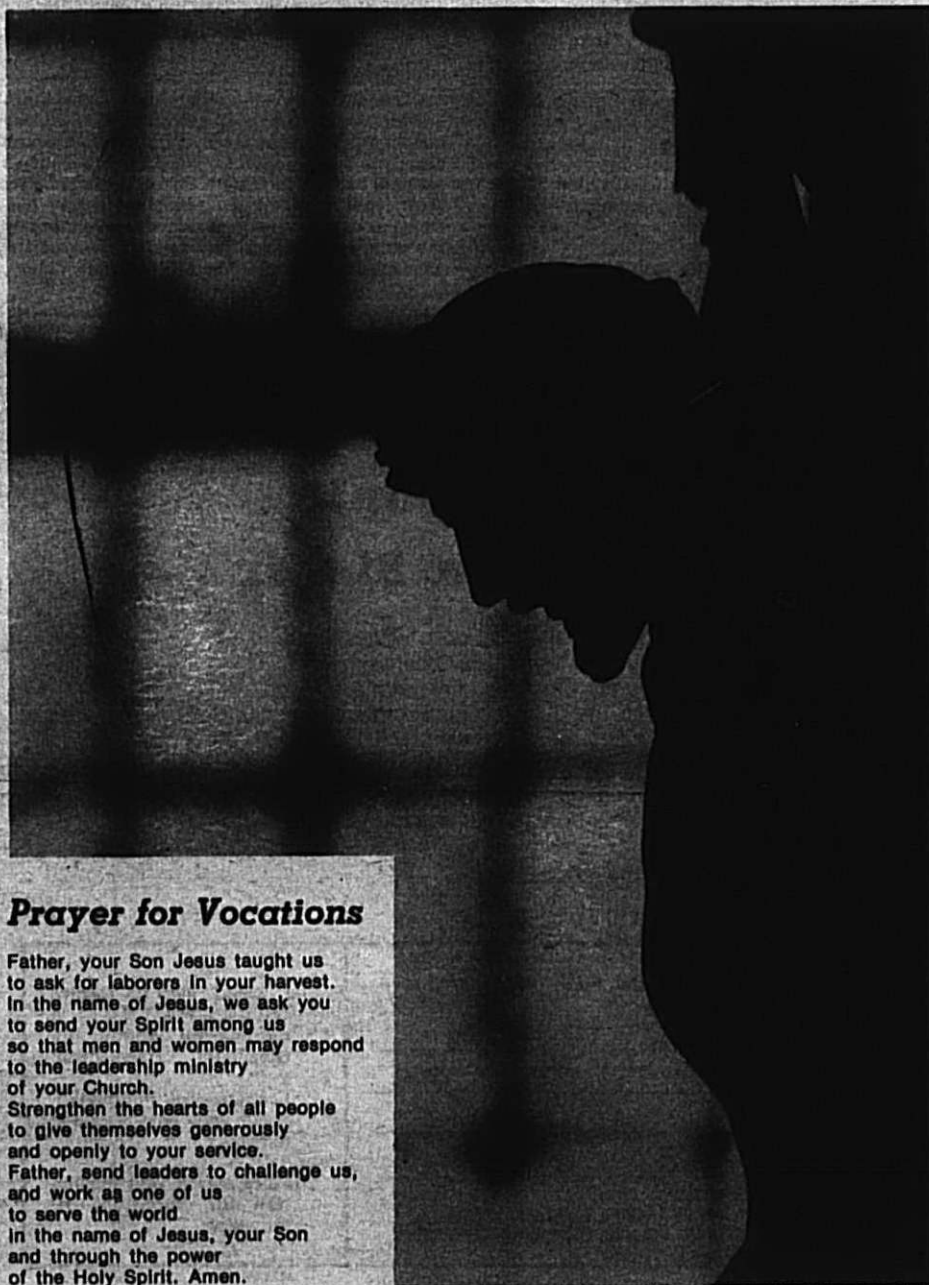
"It's all right to talk about God as a loving Father," Mrs. Greenawalt added, "but if you press a human father too far, you know what happens. God can be pushed too."

Mr. and Mrs. Michael Shikany are the parents of Paul Shikany, a third theologian at St. Meinrad. They live in Little Flower parish, Indianapolis.

"We are very proud of our son," Mr. Shikany said. "We are glad that as a priest he will be helping rather than reaping."

Regarding the "new" Church, Mr. Shikany said that he is "willing to bend and change with it." He said that during a long career in the military he attended Mass "all over the world."

"I kind of miss the 'old Church,'" he added, "but we accept the changes as they come along."



Prayer for Vocations

Father, your Son Jesus taught us to ask for laborers in your harvest. In the name of Jesus, we ask you to send your Spirit among us so that men and women may respond to the leadership ministry of your Church. Strengthen the hearts of all people to give themselves generously and openly to your service. Father, send leaders to challenge us, and work as one of us to serve the world. In the name of Jesus, your Son and through the power of the Holy Spirit. Amen.

Educator and Pastor

Monsignor Reine retraces priestly career

BY MARY ANN WYAND

"Ask me about Marian College" reads the sign on Monsignor Francis J. Reine's cluttered desk at the St. Christopher rectory in Speedway.

Another sign proclaims, "Be neat," while still another instructs, "Please be patient. God isn't finished with me yet." Stacks of paperwork and religious literature covering Monsignor Reine's desk give some idea of his current work load, but lend no clues to an even busier past filled with education leadership and school building programs.

Questions directed at the jovial priest evoked a modest description of his versatile background, but one need only turn to the Marian College archives to discover that the former Marian president "has taken a small former women's college and rendered it into an institution with a definite role and an unlimited future."

"WHEN MONSIGNOR Reine assumed the presidency in the fall of 1954," a 1967 Marian College newsletter explains, "there was a total enrollment of 292 students on a spacious 64-acre campus of four major buildings. Since then, enrollment has more than tripled, and the campus has grown to 114 acres and 11 major buildings."

How did Monsignor Reine accomplish these and dozens of other major achievements during his 13 years as Marian president?

"What needs to be done, you do . . . and

do the best you can," he explains. "I had a lot of good people around me, and I worried a lot. That's the reason I got sick."

Although ill health eventually prompted Francis Reine's resignation in 1967, his tenure as Marian president saw the Catholic college on scenic Cold Springs Road achieve a smooth transition from an all-girls' school to a coeducational college that later earned accreditation by the North Central Association of colleges and secondary schools.

Under his leadership, majors in business administration and pre-professional programs in law, medicine and engineering were added to Marian's programming, as were an honors program, evening courses and lectures, and a non-Western studies program which received national recognition. Institution and formulation of a Development Program for advancement of the college, organization of an alumni organization and newsletter, and establishment of the Marian Advisory Board, the Associates and the Parents and Friends Organization are other accomplishments.

Campus expansions during Monsignor Reine's presidency include acquisition of the Stokely mansion and grounds which form the South Campus; construction of Doyle Hall, the men's resident hall, on the South Campus, named after Msgr. John J. Doyle, long-time professor; purchase of neighboring Park School, which unified the campus grounds; and coordination of the concept and design of the \$1.25 million library,

which was completed after Monsignor Reine's tenure.

Other administrative "firsts" for Marian College under his guidance include the appointment of the first laymen and priest to the Marian Board of Trustees, and the inauguration of a baccalaureate program in nursing that began in 1968 after Monsignor Reine's resignation.

CURRENTLY SERVING as pastor at St. Christopher parish in Speedway, Monsignor Reine spoke to a Criterion reporter last week about his multi-faceted career and why he chose the priesthood.

Born September 22, 1914, in Evansville to Mr. and Mrs. Frank Reine, young Francis studied at Holy Trinity Grade School there, then entered St. Meinrad Seminary for high school and collegiate work. Graduating in 1936, he traveled to Europe for further study at the Gregorian University in Rome, where he earned a Bachelor of Sacred Theology degree two years later.

The outbreak of World War II prompted Francis Reine's return to the United States, and he continued his studies at Catholic University in Washington, D.C., earning a Licentiate in Sacred Theology in June of 1940.

Following his ordination on June 9, 1940, Father Reine returned to Catholic University to complete his Doctorate in Theology in 1942.

Back in the Archdiocese, Father Reine

Meet Sister Rosanne Taylor.

She's helping people as a Franciscan Sister . . .

teaching Spanish at Sceelna High School, Indianapolis. Sister Rosanne is a vibrant member of the Oldenburg Congregation. Her mission to Church and to people extends beyond the classroom to the Spanish speaking migrants who come north in late summer to harvest.

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served as the assistant pastor of Holy Angels parish in Indianapolis and part-time theology instructor at Marian College.

"I wasn't going to be a teacher," Monsignor Reine avows. "My whole idea was simply to prepare to be a parish priest, then all of a sudden I spend my life in teaching. I should have seen the handwriting on the wall!"

MARIAN COLLEGE officials named him instructor of theology and psychology and assistant chaplain in 1945, and he held those positions until 1951. At that time, Father Reine moved on to another teaching position at Our Lady of Providence High School in Clarksville and parish work at Our Lady of Perpetual Help in New Albany.

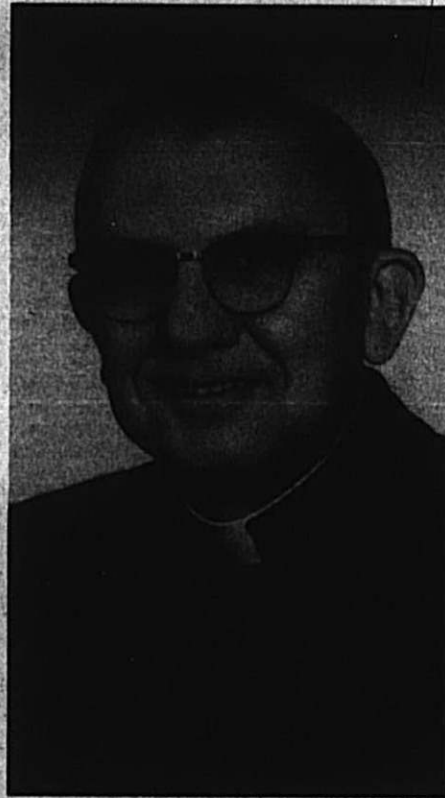
Serving the Archdiocese of Indianapolis, Francis Reine took positions as Synodal Examiner in 1947, Censor of Books in 1957, and judge in the Canonical Cause of the Beatification of Mother Theodore Guerin.

Remembering surprise when Archbishop Joseph Ritter and the Sisters of St. Francis summoned him back to Marian College as president in 1954, Monsignor Reine began a 13-year project that would transform the physical and academic image of the Indianapolis college.

Papal Honors conferred in 1953 elevated Father Reine to the rank of Papal Chamberlain and additional honors in 1964 increased his rank to that of Domestic Prelate with the title of Right Reverend Monsignor.

Scores of memberships in national, state and local organizations combined with his presidential duties increased the pressure of Monsignor Reine's work, but he always maintained an "open door" policy for students, faculty, alumni and friends.

Organizational affiliations include memberships in the National Catholic Theological Society, the Association for Higher Education, the National Education Association, the National Catholic Family Life Conference, the Indiana



MSGR. FRANCIS J. REINE

Philosophical Society, the Indiana Council on Family Relations, the Knights of Columbus, the Indianapolis Council on World Affairs, the School of Nursing Advisory Committee of St. Vincent's Hospital School of Nursing, and the President's Council of Brebeuf Preparatory School.

MONSIGNOR REINE has also been active in the Indianapolis Chamber of Commerce, the

Community Manpower Planning Committee of Marion County, the Indiana Conference of Higher Education and the Indiana Association of Church-Related and Independent Colleges.

Friends, family and Church officials honored Monsignor Reine with a special Marian College tribute and reception on the observance of his 25th year in the priesthood in 1965.

Resigning from the Marian presidency several years later, Monsignor Reine returned to parish work as pastor at Assumption parish in Indianapolis, where he was involved in still another building program. During his third year at Assumption, the grade school merged with St. Joseph, Holy Trinity and St. Anthony schools.

"We couldn't make it on our own," he remembers. "We just knew we had to close, and we didn't know what to do." The consolidation was "a move in the right direction," he believes.

Monsignor Reine accepted his current position as pastor of St. Christopher parish in 1973 and continued expansion work there by organizing necessary additions and renovations.

REFLECTING ON HIS recent parish work, Monsignor Reine notes that, "I had a feel for the parish before I even thought of being a pastor." During his years at Marian he had assisted with Masses at St. Christopher.

"If you were to ask people around here, I guess they would say that I like to visit people in hospitals and make surprise visits to others in nursing homes or those confined to their own homes," he adds.

"Actually, I don't have any idea how my interest in the priesthood began. It was just something I always wanted to do."

Citing parental influence and awareness of parish priests during his own childhood, Francis Reine emphasizes the importance of secular careers. "Inner-city evangelism is essential," he says, "and there are so many special ministries that need attended to plus maintaining the parishes."

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Sisters expand ministries to meet needs

BY
SR. MARY JONATHAN SCHULTZ

It is not unusual, nor at all surprising, that the ministries of Sisters who work in the Archdiocese of Indianapolis have traditionally been dictated by the needs of the Church. While most Sisters still find themselves maintaining the same ministries the Church has been performing for a long time, namely, teaching and nursing, many new ministries are now opening up to meet the needs of the Church today.

Section 20 of "Perfectae Caritatis" states "... mindful of what is useful for the universal Church and for the dioceses, they (Religious Institutes) should adapt their ministry to the needs of time and place. They should employ appropriate and even new means ..."

A cursory look at what is happening in the ministries of the Sisters in the Archdiocese stemming from structural and personal reform shows that there is a movement into many areas that, until recent years, were not in the realm of work for Sisters.

Today there are Sisters holding responsible posts in government and social service agencies, in parish, youth and campus ministries, in pastoral care, renewal and marriage encounter groups, as directors of parish religious education programs, and in the communication media. And the list could go on.

A NUMBER OF SISTERS have commented for

the Criterion on their roles in some of the relatively new ministries.

In her role as a parish minister in St. Bridget's parish, Indianapolis, Sister Marie Werdeman, O.S.F., said that she feels her contribution in terms of parish ministry comes from having a woman's viewpoint in the administration of the parish. Sister continued, "I try to be a prayerful person and to bring people to prayer—particularly the elderly and shut-ins—who often feel shelved and of little importance to the parish."

Both Sister Susan Bradshaw, O.S.F., and Sister Kathleen Desautels, S.P., are involved in campus ministry: Sister Susan at Marian College, Indianapolis, and Sister Kathleen at St. Mary-of-the-Woods College.

According to Sister Susan—an assistant professor of history—the campus minister attempts to be "supportive and helpful to students in their search for meaning in their lives and in their faith as well as in their search for personal vocations." She added, "I walk with them and try to encourage the students in living out their faith and to help build a Christian community."

Sister Kathleen, as associate campus minister, works hand in hand with Msgr. James P. Galvin, college chaplain. As a teacher and a member of the student affairs staff, Sister Kathleen has direct contact with the students at St. Mary's which aids her campus ministry work.

"We've found more and more that there is a need for co-curricular kinds of activities at SMW. I am responsible for the organization of students and faculty to plan activities, retreat work and social action programs. The person in the pew

often questions the need for religion in a Catholic college. We hope to create a Christian spirit that the young women can take with them into their future lives."

A DYNAMIC FIRST GRADE teacher at All Saints School, Indianapolis, Sister Joan Tenkotte, O.S.F., works part time with "my boys" at the Indiana Boys' School, Plainfield. "I am really interested in helping delinquent boys. They are not really bad kids, and although I sometimes have to dig deep, I do appreciate them." Commenting further on her work at the Boys' School, Sister Joan emphasized the need for more help there, "but," she said, "not everybody can relate to those kids."

At Community Hospital, Indianapolis, Sister Kathleen McShay, O.S.F., has, in her post as chaplain, the full responsibility for the Catholics who are patients there.

"My work not only involves visiting and counseling patients, but more importantly it also means taking Holy Communion to them and seeing that their other spiritual needs are taken care of. This is done through a parish standby program where priests are available at all times for administering the sacraments of reconciliation and anointing of the sick."

To carry out more fully her work as chaplain, Sister Kathleen looks to that time when she might be commissioned to administer the sacrament of anointing.

WHILE MUCH OF HER time is spent in administrative work, Sister Mary Jeanne Ples,



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to one another,
to all whose lives we touch.

O.S.B., devotes a great deal of her energies as co-ordinator of the Archdiocesan Religious Education Resource Center assisting others in their ministry throughout the Archdiocese.

"My greatest satisfaction at the Office of Catholic Education comes through the assistance I am able to give to priests, DRE's, principals, catechists and lay adult leaders who plan liturgies and programs of catechesis for their parishes and schools," Sister Mary Jeanne said.

To "adapt their ministry to the needs of time and place," Religious communities of women have taken a long, hard look at themselves—an introspection, painful at times, that has brought about changes in attitudes resulting in reforms, both structural and personal.

In years past, the structures and customs of most Religious communities found their members bound by the decisions that their superiors made for them—often unmindful of the Sisters' individuality and talents. And the Sisters,

in turn, prayed that they could accept what they were told to do.

Today, Sisters talk over decisions with their superiors and personnel boards. The Sisters' talents and strengths and their needs as well as the needs of the Church are taken into consideration.

Personal reform very often evolves from this structural reform. When Sisters have the opportunity to express their individuality, they may achieve greater holiness in life and, consequently, reflect this growth by using their different gifts to serve the Lord in others.

But with the diversity in ministries, Religious communities still seek bonds of unity in the commitment of the Sisters but without bonds of uniformity that hinder or limit their individuality.

The concern of Religious communities today is to join together with lay people to carry out the Church's total ministry.



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Brotherhood: working for God, neighbor

BY
THOMAS D. MADDIX
C.S.C.

"The world is charged with the grandeur of God," exclaims the British poet Gerard Manley Hopkins in the opening lines of his poem, "God's Grandeur." Hopkins' declaration gives challenge to the men who call themselves Brothers.

Vowed to poverty, celibacy and obedience as a means of finding God in all

things and dedicated to sharing that experience with the men and women who come into his life, the Brother strives to live the Christian life whether it be at home with his fellow Brothers, teaching biology in a school, or working with the poor in the inner-city.

A person who chooses to become a Brother basically elects a lifestyle that will enable him to grow in the Christian life and offer him the necessary psychological

and spiritual support necessary to recognize the movements of God in all aspects of his life. The challenges for a person who selects Brotherhood are threefold: to grow in prayer, community life and apostolic service.

TO GROW IN PRAYER demands that a person take time to slow down, and learn to reflect upon the Scriptures by listening to the way God is speaking to him. It means learning to recognize the hidden ways in which God speaks and forms us into his people. It means confronting our own illusions of grandeur and recognizing that we are all children before the Lord. It means learning to channel our energies in such a way that the grandeur of God is revealed through our actions, attitudes and values, and it means constantly turning to the Lord in forgiveness and reconciliation after we have let our own egos and desires control our life and pervert the message of the Gospel. It means, then, turning to God throughout our life and asking him for the ability to recognize his love and grace in all creation despite our weaknesses, inconsistencies and failures. The man who chooses Brotherhood as a way of life

must, therefore, be first of all a man growing in prayerfulness if he is going to continue the work of Christ.

Since Brotherhood is a way of life, the ability to grow in community life presents a unique challenge. At the heart of the Gospel message is the task to forgive, respect and understand one another. The same holds true for community life.

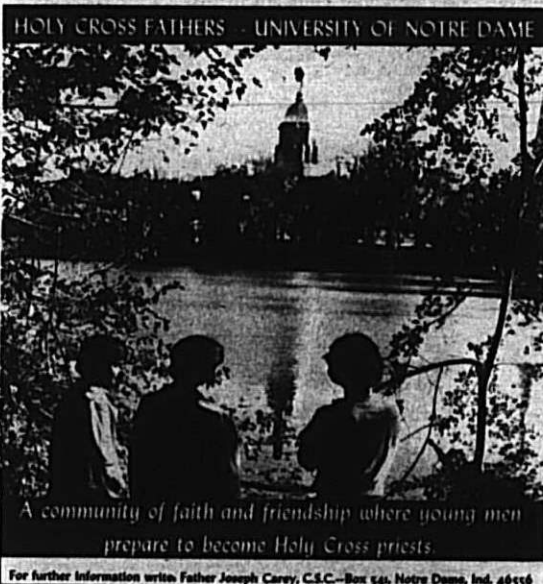
In order to mirror the Gospel to one another and society, the task of growing in community is similar to building a marriage. Forgiveness, respect and understanding must be present or else the community life shared by the people or the marriage turns into a loosely structured YMCA. If community life is not built upon the reality of Christ's presence in the men living together and the realization that each has been called by God to live this way of life, the ability of the group to support, challenge and love one another suffers.

Learning to live in community demands the same qualities that make a good marriage. The person needs to be understanding, generous, willing to forgive

and have a sense of humor. He needs to learn how to respond when a person needs help and how to keep his distance when a person needs to be left alone. He needs to know how to express his anger and how to express his love. He needs to know how to share his own feelings and how to listen to the feelings of another. Thus, the challenge of community is the message of the Gospel: to learn to love our neighbor as ourselves and to love our neighbor as Christ first loved us.

AS AN OUTGROWTH of one's commitment to prayer and community life, comes the desire to share one's talents and gifts with the rest of society. Some groups of Brothers commit all their energy and talent to one goal like health care or education, but most groups are engaged in a variety of activities like education, agriculture, social work, overseas development and health care.

At the basis of this commitment to service is the twofold goal of most groups of Brothers: the spread of the Gospel and the development of humankind. Unlike the priest whose main thrust is spreading the Gospel finds its roots in the



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sacraments, Mass and pastoral concerns of the members of his parish or diocese, the Brother's witness to the vitality of the Christian life comes through his actions, attitudes and values as manifested in his life in community with his Brothers and service to the people with whom he works.

BESIDES THE traditional ministries of education, social work and health care, more Brothers are working on parish teams, Indian reservations, pastoral care teams; they are moving into poverty areas such as Appalachia, to major cities and rural areas to share their talents with the people and

to preach the Gospel through their lives. In the traditional ministries, Brothers are challenged to find ways to renew these institutions in the light of the documents of Vatican II and the present demands of faith and justice.

Today the Brother is challenged to live an in-

tegrated life of prayer, community life and service. Without these ingredients he can often be mistaken for another volunteer or humanist. Combined with these qualities, his life of celibacy, poverty and obedience contradicts the values of the media and pop culture.

To select the Gospel as the mode of life and to attempt to live it with all our

inconsistencies is the ministry of the Brother. Whether the Brother be a doorkeeper or a nuclear physicist, his task is to try always to recognize and proclaim the grandeur of God in all things large and small.

[Br. Maddix is the vocation director for the Brothers of Holy Cross at Notre Dame, Indiana.]



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O Mary, Mother of Christ, the High Priest, obtain for me the most important grace of knowing my vocation in life. Grant me a true spirit of faith and humble obedience so that I may ever behold the priest as a representative of God and willingly follow him in the Way, the Truth and the Life of Christ. Amen.

Seminary life at St. Meinrad 23 years ago

Editor's Note—Here are two articles about St. Meinrad Seminary, written 23 years apart. The first, which appeared in the Indiana Catholic, predecessor of the Criterion, on March 11, 1955 as a Vocation Month feature, was written by a Sixth Class student in the Minor Seminary (high

school-college) who is now one of two Vicars General of the Archdiocese. The companion article—by a current seminarian—reflects the expanded outlook on seminary training brought on by Vatican II and other developments in the intervening years.

BY FRANCIS TUOHY
Member of Sixth Class
St. Meinrad Minor Seminary

Place: The Seminary.
Scene: A dormitory on the fourth floor.
Time: 5:25 a.m.—Bring-gg-g! The rising bell is ringing.

This is the beginning of another day at St. Meinrad Seminary. Just what goes on all day in a seminary? You can be sure that every day is a busy and a happy one, and sometimes, a difficult one.

Before returning to the seminary after every vacation, my pastor always tells us sems, "Well, boys, when it's time to work, work hard; when it's time to play, play hard; and when it's time to pray, pray hard." Work, play, and prayer, that sums up each day very well.

True, the rising bell at 5:25 comes plenty early in the morning. But then the fellow next to you has just as much trouble rolling out. (Sometimes he needs help but don't push, just shove gently.) Sundays and free days give an extra half an hour of shut-eye. (You never realize you are enjoying it until the bell rings.) The most important part of each day is first on the schedule. The offering of the Sacrifice of the Mass, reception of Holy Communion, and meditation. During that time, we are most closely united to Christ, to His saints, and to one another. We need the help of all three to make each day a success.

By 6:45 a.m., Brother Benno has breakfast ready in the refectory (dining hall). Bowling Green, Kentucky, boasts that Brother Benno is their native son and that southern fried chicken is his specialty.

Breakfast over, beds have to be made. In the Minor Seminary (high school and two college years), we sleep in dormitories. Major sems sleep in rooms. If mother could only see how well those beds are made!

A BRISK WALK around the terrace opens up the mind for morning classes. From 7:35 to 8:15 a.m., there is a study period in which preparation is made for the coming classes. Each morning, three periods, 55 minutes each for high school, 50 minutes for college, take until 11:30. Time out now for the recitation of the rosary either while walking on the terrace or kneeling before the Blessed Sacrament.

It's back to Brother B's steak house for dinner. During dinner, and supper too, except on bigger feast days, one of the seniors reads aloud while the others eat and listen in silence. An after-dinner visit to the Blessed Sacrament and then mail call.

THE EARLY PART of the afternoon is for recreation. After a tough morning of classes, everyone is urged to make good use of this free period. No one is expected to be Olympic material, and all are invited to join the games.

Basketball, softball, football, soccer, handball, tennis, swimming—these and other sports help keep our bodies healthy and minds fresh. Unless it is a Tuesday or Thursday afternoon, two class periods, one at 2:30 p.m. and the other at 3:30 p.m., round off the afternoon. On Tuesday and Thursday, we are free in the afternoon until 4:15 p.m. when the bell sounds for study hall. We attend classes six days a week. (That's right, Saturday too.) The two free afternoons a week make up for Saturday.

At 5:30, the supper bell rings. Each one of us

has an assigned place to sit during meals, and our classmates are also our tablemates. An hour recreation after supper and the day comes to a close with study (7:00-8:15), spiritual reading and night prayers. Lights out at 9:00 p.m., or shortly thereafter, and a good night's sleep is ahead. (If you snore, the others in the dorm will help rid you of the habit.)

A new dimension in 1978

BY JAMES G. WALDON
St. Meinrad seminarian

As seminary-college, St. Meinrad offers her students a broad variety of classroom experiences; and learning is more interesting and intense because of the high caliber of education involved. Yet if this were the sole aspect of learning available to the student for the priesthood, he would find himself all too soon thrust into a practical world with little practical knowledge.

Certainly, classroom learning is essential as the firm basis for education for the priesthood, but a necessary adjunct to that is ministerial experience. Fortunately, there exists a fine variety of ministries available to each seminarian at St. Meinrad.

AT ST. MEINRAD, the seminarian can choose from several aspects of priestly ministry not only to help him find his place in the world, but also as a service to fellow human beings. Ministries range from social action to the teaching of religion.

The specific programs offered to the college student at St. Meinrad are: Cooperative Action for Community Development, Inc. (CACD); Confraternity of Christian Doctrine (CCD); and the Ministerial Experience Program (MEP). Each program has its own overall purposes and is further broken down into more specific committees.

CACD is run by the students (with minimal counsel from a priest-advisor) as a means to help the poor and underprivileged of the counties in the St. Meinrad area.

It is operated on a totally volunteer basis and comes under eight separate committees:

Scouting Advisory Committee (SAC): organizes local Boy Scout troops.

Better Education in Schools Assistance (BESA): sends volunteers to approximately seven area schools to work with slower students.

Project Respond: works with the aged of the area.

Mentally and Physically Handicapped Committee (MPHC): carries out activities for those who are handicapped either mentally or physically.

Neighborhood Centers: offers recreational opportunities for children.

Public Relations

Financial Development: Each committee is headed by at least one chairman and is set up in such a way that the student volunteers can adjust their donation of time to their academic and personal schedules. Usually 1-2 hours per week is the average time given by the volunteers to CACD.

LIVING WITH other fellows who share the same problems of the day and the same hopes for the future is encouraging. And often hilarious. You will never laugh so much than during a good old "bull" session. Shooting the breeze is a favorite pastime.

The teachers are priests who not only teach but encourage us daily. Each professor realizes that he is cooperating in training "other Christs" and so he gives his best to his class.

By no means is every day "peaches and cream." There are rough spots in every walk of life, but if a sem can look back over each of these rough spots and say "Well, Christ, I gave you my best," then each day will be a happy one.

Special Programs: works in special areas which do not fall under the other committees.

CCD comes under the heading of the Church's religious education program. Seminarians teach CCD usually once each week and mostly on the high school level. This gives the seminarian a chance to evaluate his own grasp of his faith while sharing his knowledge with others. CCD is also run on a volunteer basis and is indispensable to the different apostolates. The involved students give an average of 3-5 hours per week in this program.

MEP is mainly an opportunity for the student to see himself in a particular ministerial role as well as the reactions of others to him in that role. This experience is valuable in the decision of a student as to his life as a priest. He can devote himself to one of several areas of ministry:

Hospital Ministry: visiting the sick and distributing the Blessed Sacrament.

Newman Center Ministry: working with colleges and universities to set up religious centers for their students.

Retreat Ministry: providing and presenting retreats for schools and other institutions, upon request.

Vocational Promotion Ministry: Developing an interest in high school students concerning religious vocations.

Single Christian Adults Ministry: joining with those who are single in activities of faith and recreation.

Parish Ministries: weekend work in a parish giving first-hand knowledge about many parish duties and functions. This span of ministries is broad enough to give any seminarian room to grow toward a decision concerning his commitment to the priesthood. Usually the volunteers spend 2-4 days per month in service in MEP.

After a student has spent some time actually involved in one of the ministries in CACD, CCD, or MEP, he attends reflection sessions with the other volunteers of the committee to discuss, and think about his experience. Through these sessions questions can be answered, and the seminarian can share views of his own experience. This exchange serves as a valuable accent to the actual ministry performed by the student.

It is true that the seminarians learn an invaluable amount of knowledge through these ministries. But also important is the fact that area people benefit highly from the time and energy donated by the volunteers. It is not a one-sided program. Certainly it would be useless were not someone being helped through the efforts.

It is the action of the seminarians as both volunteers and students which provides the contact of thousands of people more directly with Jesus Christ.

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Reflecting on the Lord:

Meditation rediscovered

By Father Robert M. Brooks,
O.Praem.

What are we to think of the current renewed interest in prayer and meditation?

I believe it holds both illusion and promise. It is illusion when it becomes a fallout shelter from life, or a kind of Linus security blanket. It is promise when it is continuous with life, nurturing concern for others and the Other.

Where prayer is a quest for sensation and novelty, it becomes a hopeless cult-de-sac. Where prayer is a response to the God who indwells the individual and the community, it leads to personal growth and dedicated service.

THE WESTERN Church prayer tradition is embarrassingly rich. In broad terms there are two modes of prayer: the prayer of the mind and the prayer of the heart. Prayer of the mind relies on the powers of reason and imagination and leads to love through knowledge. The prayer of the heart is intuitive and contemplative and leads to knowledge through love.

The classical mode of the prayer of the mind is "lectio divina" i.e., a meditative reading of the Scriptures. One proceeds by (1) asking what the text means in itself (2), asking how the text might relate to one's own Christian quest, (3) dialoguing with the Word, expressing such sentiments as worship and gratitude and surrender, (4) remaining quietly in the presence that is mediated by the Word. Such is the discipline; however, the fruit of prayer is always gift.

The steps in the above discipline are also descriptive of the pattern of spiritual growth in one who is serious about Christian discipleship. The prayer of the mind ultimately leads to some form of the prayer of the heart. The habit of reflecting on the Lord ultimately gives way to the habit of waiting upon the Lord.

THE PRAYER OF the heart is non-analytical and its classical mode is described in the 14th-century anonymous manuscript, "The Cloud of Unknowing." One proceeds by calming the body and mind, assuming a conducive posture, and remaining in the presence of the Lord, possibly by correlating breathing with a "mantra" (to borrow an Eastern term; this is a brief aspiration such as Abba, Father, Jesus have mercy, thy Kingdom come). Such a non-discursive approach rests upon the understanding that the mystery, which the mind cannot attain, the will is able to embrace.

What happens in the prayer of the heart? The mantra serves to free the mind from its problem-solving tendencies, thereby making the meditator more

vulnerable to a healing communion with mystery. There is a release of the joy and the creativity that lie in our psychic cellars. There is a healing of the rift between the conscious and the unconscious. At a deep level there is a surrender of ego-control, a letting go of oneself into the mystery of God's love.

Whereas the prayer of the mind is characterized by a "take control" approach, the prayer of the heart encourages a "letting go." These two approaches to prayer satisfy two basic needs of the human spirit: the desire for mastery and at a deeper level, in longing to surrender. Each type of prayer is necessary and needs to be proportioned to the stage of one's spiritual journey.

IS MEDITATION within every Christian's reach?

Yes, for there is no aristocracy of prayer. In the spiritual life the "law of equal opportunity" is operative when we take "affirmative action" in our quest for God.

In a very real sense we are all mystics from our Baptism. The God hunger that is resident in each of us encounters the indwelling mystery of love, and when the discipline of meditation is practiced with regularity, we are gifted with a joy of God-awareness.

FINALLY, what impact ought the meditation of individual Christians have upon the mission of the Church?

Many students of Western culture point out that religion and piety in today's world have become privatized, i.e., limited to the private sector of family and parish. If such a weakening of the role of religion is to be overcome, it is imperative that personal prayer be linked to social structures, mysticism wed to politics, life in the Spirit conjoined to life in the world.

The energies released in meditative prayer need to be turned to the task of building up the body of Christ (linkage with the ecclesial), the task of celebrating the good news of God's reconciling love (linkage with the liturgical), and the task of constructing a just and equitable social order (linkage with the moral).

Let us not fail to note a paradox in the life of prayer. On the one hand, contemplation is a "useless" or non-utilitarian endeavor, gifting the meditator with the pure pleasure of being in the presence of Being. On the other hand, contemplation is "useful" in that it enriches the life of the Church, lends depth to liturgical prayer, and empowers the Christian to be an effective healer and reconciler.

Little wonder that St. Paul advises us: "Pray always."

1978 by NC News Service



**'Is meditation within every Christian's reach?
Yes, for there is no aristocracy of prayer...'**

St. Teresa of Avila

A woman of action and deep spirituality

By Father John J. Castelot



St. Teresa of Avila
as played by Philippine
film star Amalia Fuentes

One of the greatest women of history, St. Teresa of Avila, has touched and still touches countless souls throughout the world through her example and mystical writings. The Church has an age-old and constant tradition of mysticism, about which relatively few people are aware today. Teresa is an outstanding figure in that tradition.

She was born on March 28, 1515, near Avila, Spain, one of 12 children. She and her brother, Rodrigo, were fascinated by the saints' lives, especially those of the martyrs. When she was only seven, she and her brother ran away from home with a view to being captured and martyred by the Moors. A vigilant uncle intercepted them and brought them back to their distraught mother.

When she was 14 her mother died, and she and Rodrigo turned to other types of reading, especially romances. Her mind began to move in other directions. She became fastidious about her person and appearance, so much so that her father became anxious and decided she would be safer in a local convent, not to become a nun — he was opposed to that — but to join other girls of her age for education and supervision.

TERESA, WHO was to be a strong woman in many ways, was not a strong little girl. About a year and a half after going to the convent school, she grew so ill that she had to return home, and there the idea of becoming a nun became more and more insistent, although her emotions drew her elsewhere.

Reading the letters of St. Jerome helped her to make up her mind, but her father refused permission. However, she was 20 years old, with a will of her own, and so, not without deep anguish, she

went in secret to the Carmelite Convent of the Incarnation where she had a dear friend. Her father dropped his opposition and a year later she made her profession.

Again illness struck and she had to return home, accompanied by her friend, Sister Jane Suarez. Her illness was so serious that the doctors gave up, and she grew progressively worse. Sustained by prayer, she endured intense suffering for three years before recovering. Back in the convent her virtue and personal charm endeared her to all.

However, convent life was not all it should have been. Intended as a place for solitude and silent contemplation, it was instead a fashionable social center with much coming and going and visiting, and Teresa went along with the prevailing custom, to the detriment of her spiritual life. Finally her father's confessor, a Dominican, brought her to her senses and she resumed the practice of regular prayer. But she was still wavering and distracted, until she turned to St. Augustine and his *Confessions* and to Mary Magdalene as a model of penitence.

SHUNNING THE social whirl, she opened her soul to God's graces and found herself favored with extraordinary gifts of mystical prayer, known as that of quiet and of union, along with intellectual visions and communications. She felt sure these were authentic divine favors, but was perplexed and frightened.

She consulted many. Some had little respect for professional secrecy and caused her embarrassment by making her situation public. Finally a learned and holy Jesuit reassured her. Her raptures, visions and clear interior voices continued, but with them went intense trial and persecution. She was ridiculed as a crackpot and hypocrite.

At this time she experienced the piercing of her heart with a golden spear wielded by an angel. The pain was at once excruciating and ecstatic, and she longed to suffer more for the love of God. Her prayer summed it up: "Lord, either to die or to suffer." In the following year (1560) she vowed to do always what seemed most perfect and pleasing to God, a vow she kept throughout her life.

TERESA DID not spend all her time in mystical rapture. She was a woman of action, too. Disenchanted with Carmelite life as it was lived, and after 25 years of enduring it, she formed a small community dedicated to the perfect living of the rule. Having received permission, and with friends' help, she began building a new convent at Avila.

This unleashed a storm of protests, but she eventually presented authorization from Rome, which did not still the uproar. There was strict cloister with almost unbroken silence and the direst poverty. Their habits were of coarse material and they wore sandals, the reason for their being called "discalced" Carmelites. After five years of relative quiet and happiness, Teresa was off again, pushing the reform and founding new convents, 17 before her death.

All cost her dearly, but she bore the suffering and persecution with patience and amazing strength of character. In concert with St. John of the Cross she was responsible for the reform of the Carmelite men.

At age 65, she was exhausted. Having completed the foundation at Burgos, she started back to Avila by way of Alba. She died in Alba on Oct. 15, 1582. Her writings are a perpetual monument to her greatness, especially her autobiography, *The Way of Perfection*, and her masterpiece, *The Interior Castle*.

1978 by NC News Service

Mysticism: the ideals of meditation

By Father Alfred McBride, O.Praem.

Critics of mysticism love the old taunt that mysticism begins in mist and ends in schism. The practical minded, pro-intellectual Christianity of the West has generally viewed mysticism with uneasy acceptance.

The emphasis on mystery, the non-rational side of ourselves and the inevitable, resulting vagueness affronts administrators who want to keep the house in order, professors who desire orderly systems of thought, businessmen who want visible organization charts and, let us say, canny housewives who want people to dinner on time. The world's Marthas are always a bit puzzled by the Marys.

Nevertheless, mysticism boasts a well accepted and honorable tradition in the history of the Church. A roll call of names illustrates the endurance of the mystical ideal: John the Presbyter, Origen, Augustine, Pseudo-Dionysius, John Climacus, Cassian, Julian of Norwich, Richard Rolle, Thomas A' Kempis, Ruysbroeck, Teresa of Avila, John of the Cross, Bernard of Clairvaux, etc. Orders, such as the Carthusian, Cister-

cian, Carmelite and Camaldolese, have housed seekers of mystical experience for centuries. Millions of ordinary Christians have sought, in one form or another, the mystical (i.e., mysterious) experience of God.

THE WRITINGS and witness of the giants of mysticism may all too often make the whole matter too forbidding for an average Christian. Though this may not be so true of the *Imitation of Christ* of Thomas A' Kempis, it is right about the denser passages of John of the Cross. Yet when all is said and done, the mystics are basically talking about two matters: the religious experience of God; the growth of one's spiritual life. Take a look at each of these in turn.

Religious experience of God: It is very unlikely that any Christian believer has never experienced the Lord. Every Communion affords the supreme opportunity. Every prayer — an Our Father, a Hail Mary — loosens the soul to let in the presence of God. The impact of liturgical feasts such as Christmas, Good Friday, Easter and Pentecost invariably awakens in most Catholics some experience of God. Believers who dedi-

cate themselves to daily prayer and meditation witness in a quiet and modest way to this continuing experience of the Lord.

The testimony of mystical giants is not meant to intimidate others from seeking access to God, no more than the powerful lunges of football professionals are meant to deter young boys from trying a good tackle. The purpose of the outstanding example is to remind all people of the regular, everyday personal call to religious experience.

GROWTH IN spirituality: A love relationship is expected to grow, whether between husband and wife, parents and children or lifelong friends. This is not less true of the relationship between the believer and God. This relationship is called the spiritual life — or spirituality.

Today's developmental psychologists speak of stages of personal growth. Almost all the great mystics speak of steps or stages of spiritual growth. Most of what they say can be summarized in three steps: (a) first love — joyous beginning along with purification of obstacles to love; (b) second love — lifelong effort to identify with Christ; (c) perfect love —

the stable, simple and unselfconscious union with God.

This simplification is not meant to blind believers to the difficulties and complexities inherent in spiritual growth. But unless one can see the big picture, the daily nuances of growing, whether in personal psychology or religious spirituality, would discourage the seeker from staying with the original commitment. At the same time one must always recall the endurance power offered by God through His grace in the drama of spiritual development.

CERTAIN PERIODS of Church history seem to evidence a greater interest in spirituality more than others. The Middle Ages and the Renaissance-Reformation were two such periods. Our own day with its "great awakening" seems to be another. Often this interest concurs with crises in the culture.

Whatever the reason, the contemporary surge of fascination with the ideals of meditation, mysticism and spirituality can mean the beginning of another burst of renewal among Christians. The signs point that way. The results should be rewarding.

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Padre Pio:

'Do
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Lord

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for

a

decoration?



Padre Pio

By William Ryan

It began in the Franciscan monastery in San Giovanni Rotondo, Italy, in 1918, where a 30-year-old monk known as Padre Pio knelt praying before the altar. Suddenly the priest cried out in pain and fell back on the floor. Another monk who was praying nearby noticed blood on Padre Pio's hands and feet.

He summoned others who carried the semi-conscious priest to his room. They concluded in awe and wonder that Padre Pio was one of those souls who somehow mysteriously receive the stigmata — wounds like those Christ suffered at His crucifixion — imprinted in his body.

During the succeeding 50 years literally millions of people would come to San Giovanni Rotondo, a village on Monte Gargano in the Apulia region of southern Italy, to see the famed stigmatic, to seek his counsel, and to make their confessions. They invariably found a man of gentle holiness, remarkable simplicity, and rough-hewn, somewhat crusty good humor.

PADRE PIO was born Francesco Forgione in Pietrelcina, a farming village in the Apennines, on May 25, 1887. His parents were sturdy farmers but young Francesco was always in poor health. Little wonder, perhaps. His mother told years later how she would make up the bed in the evening for Francesco and often find the next morning that he had not slept in it, preferring to kneel in prayer or sleep on the floor. Later, in

1917, a doctor told him that he had tuberculosis and had at best one year to live.

But by then he was already in the monastery, expecting to die a young but happy monk. It was to be otherwise. His fame spread throughout the world after he experienced the stigmata, bringing him much pain and suffering but never for a moment altering the manner in which he lived his life.

Every day for half a century, Padre Pio arose at 2:30 a.m. to begin his day of prayer. Mass, celebrated before a church full of pilgrims, was always scheduled for 5 a.m. The remainder of his long day was devoted to prayer, counseling and hearing confessions.

PADRE PIO was said to eat only one meal a day but his physical appearance was not that of a man who was either sickly or undernourished. One visitor described him as "hale and hearty looking, with a clear skin, a bushy beard and a full head of hair, a tendency to corpulence, a pleasant smile, twinkling brown eyes."

He was also a man of ready wit. When a visitor asked him if his wounds caused him pain, Padre Pio laughed and said, "Do you think the Lord gave me this for a decoration?"

Another visitor asked how it was that Christ's body wound was in His side, whereas his, Padre Pio's, was directly over his heart. "It would be too much to be exactly like the Lord," he replied.

Toward the end of his life Padre Pio realized a long time ambition when a

modern, fully-equipped hospital, built with the donations of countless pilgrims, was dedicated near the village of San Giovanni Rotondo. Some of the most famous doctors in the world, including Dr. Paul Dudley White, President Eisenhower's heart specialist, attended the ceremony, on May 5, 1956.

"You have the mission of curing sickness," Padre Pio told the famous doctors present, "but if you do not bring love to the sickbed, I do not think medicines will do much good."

ONE OF PADRE PIO's last acts was to write a letter of solidarity and encouragement to Pope Paul in which he thanked the Pontiff among other things for the encyclical, *Humanae Vitae*, on the regulation of births.

"I know that your heart suffers a great deal in these days at the fate of the Church, world peace, the many needs of the people, and above all because of the lack of obedience of some — even Catholics — to the high teachings which you give us," the famed confessor wrote. "I thank you for your clear and decisive words, particularly in the last encyclical, *Humanae Vitae*, and reaffirm my faith, my unconditional obedience to your directives."

A month later, on Sept. 23, 1968, Padre Pio died peacefully, attended by several of his fellow friars and a doctor. He died of a bronchial disorder, one of several illnesses that plagued him in his last years. Visitors no longer come by the thousands daily but they still arrive to gather in the small chapel-like room where Padre Pio's remains rest. San Giovanni Rotondo is a more quiet town these days but the memory of Padre Pio will live for many years.

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Timely quote

To Live in Christ Jesus: A Pastoral Reflection on the Moral Life, National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C. 1976

"We believe the meaning and destiny of our lives are most fully revealed to us in Jesus of Nazareth, whom we acknowledge as Son of God made man, Savior and Lord of creation. In Him are revealed two great truths: who God is and who we are. He tells us that God, whom we are to love and serve above all else, loves us more than we can hope to understand and offers us His love irrevocably.

As St. Paul says: 'Neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord.' Jesus Himself is the new covenant, the sacred and enduring bond, between God and ourselves.

"Whatever came to be in Him, found life . . . any who did accept Him He empowered to become children of God. Christ, in whom God and man are most perfectly one, manifests in the world God's hidden plan to share His life with us, to pour out His own Spirit upon all flesh, so that we who were formed in His image should be called and be children of God, addressing Him in truth as 'our Father.'"

Prayer: Would an invitation help?



By Father Joseph M. Champlin

This column deals with a future dream, not a recent success in the parish. Nevertheless, the vision I have for tomorrow here at Holy Family has a basis in a program which has achieved remarkable results in other areas over the past few years.

Jesuit Father Mark Link, after discussing the situation at St. Ignatius High School with several students and faculty members, concluded there were a number of young people at that institution who would like to become spiritual as well as academic leaders. He then sent selected individuals a letter with a unique invitation.

PART OF THE note read:

"From my observations of you, I feel that you might be open to a proposal I would like to make to you, personally. I put it in writing because I don't want you to feel pressured in any way.

"I would like to invite you to commit yourself to three things:

"Attendance at the eucharistic liturgy once a week (in addition to Sunday) on any school day of your choice;

"Agreement to give 10 minutes of each day to meditation;

"Agreement to meet with a spiritual director every week (or two weeks) for 15 minutes or so."

After explaining a bit more about the proposed program, Father Link's note went on to suggest:

"If, after giving serious thought to this

invitation, you feel you would be willing to give it a try for a few weeks or months, contact me (or one of the other eight directors, listed in the left-hand column) . . ."

THE RESPONSE exceeded his and other's expectations. In the early stages the spiritual directors (lay and Religious, men and women) met for mutual support and to share insights. They envisioned their role as both informed guides and companions in prayer. Thus, these directors would offer input on the spiritual life in general and prayer in particular, as well as share their prayer experience with the young people.

Out of this program developed a helpful paperback called "You," with a descriptive sub-title, "Prayer for Beginners and Those Who Have Forgotten How" (Argus Communications, Niles, Ill. 60648).

In it, the Jesuit instructor has gathered material for a seven-week course on prayerful contemplation and conversation. The text, for example, touches on prayer places, posture, mood, forms and styles. It also offers 49 actual spiritual experiences which assist the individual in learning how to pray through praying. Passages from sacred Scripture, pertinent examples from today's world and excerpts from ancient or contemporary writers serve as the springboard for a 15-minute session of reflective prayer.

LINK AND HIS colleagues believe firmly that "every high school and

youth-adult study group contains a number of students-adults who are ready for such a program."

The idea excites me and I hope we can soon send out similar invitations to certain groups of our young people as an experiment.

Two aspects of this approach strike me.

First, one can easily discern at the present moment a real hunger for prayer

among Catholic people, both young and old.

Second, if a corps of young people begin the practice of praying 15 minutes each day, of listening regularly to God's word, then we need not fear about the Church's future. The Lord through that process will raise up spiritual leaders, abundant in number and abounding in grace.

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Discussion questions

1. What is illusion? What is promise?
2. Describe the prayer of the mind.
3. Describe the prayer of the heart.
4. Why is meditation within every Christian's reach?
5. What is your attitude toward meditation?
6. Do you feel that meditation of individual Christians could have a real effect upon the mission of the Church? Discuss.
7. When has a personal act of prayer affected your life?
8. How does the Church view mysticism?
9. Now is a good time to begin a project. Either go to the library or purchase a copy of the *Imitation of Christ* by Thomas A' Kempis. Read a few pages or a chapter each day. Reserve 15 minutes after you have finished reading to think

about what you have read.

10. When have you "experienced the Lord"?

11. What does this mean: We each have an "everyday personal call to religious experience." Discuss.

12. Examine ways in which you might grow spiritually.

13. What was St. Teresa of Avila's background?

14. What were some of the difficulties that St. Teresa faced?

15. How did St. Teresa discover the way to spiritual growth?

16. What did St. Teresa contribute to the growth of the Church?

17. Who was Padre Pio?

18. You might wish to read "You: Prayer for Beginners and Those Who Have Forgotten How," Argus Communications.