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# CRITICION

VOL. XVII, NO. 24

INDIANAPOLIS, INDIANA

MARCH 24, 1978

My dear family in Christ:

On the afternoon of the Resurrection, Jesus the Risen Lord walked to Emmaus with two disciples. As He walked with them, He shared their hopes and sorrows. He reflected with them what Scripture said concerning the Messiah. Yet as they neared Emmaus the disciples still did not recognize Him. They invited Him to eat with them. Jesus took bread, said the blessing, broke the bread and gave it to them. The disciples recognized Him "in the breaking of the bread." They were filled with joy.

The story haunts our memory for underneath it all lies the message that He is



speaking to us. We, too, can have our hopes affirmed and our sorrows turned into joy when we listen to the voice of the Lord speaking to us through the Scriptures. When we gather as a community at the Eucharist we, too, can recognize our brother and our God "in the breaking of the bread." It is my prayer that through your Easter Eucharist you will feel the peace of the Lord helping you to have a deeper understanding of every blessing which you have in your life in the Risen Christ.

Again this Easter I ask you to help our priests by your prayers and support. The same Jesus who was present to His disciples at Emmaus as He taught them the meaning of His life, is present to you through the priests of the Archdiocese who respond to your needs and share your hopes and sorrows. They do this in memory of Him Who was, Who is and Who

will come. I ask for your financial assistance through your Easter contribution which is used to promote vocations, educate seminarians, and develop spiritual and theological programs for priests already ordained and serving you.

May the Risen Savior bless you with His peace.

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

March 13, 1978

## He is Risen!



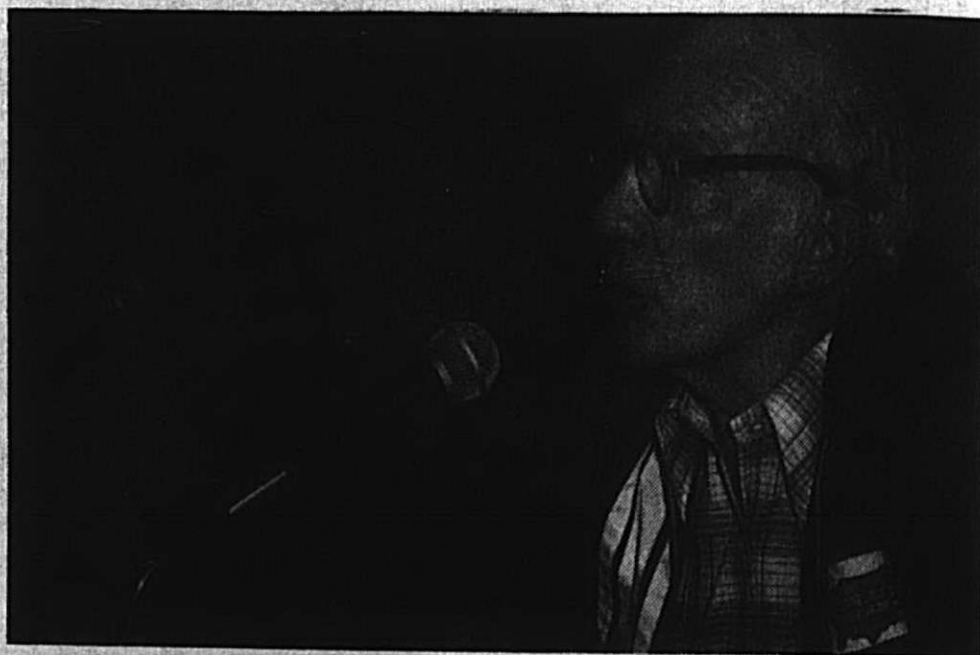




**AT RURAL LIFE HEARING**—Five members of the special Task Force of the National Conference of Catholic Charities which conducted formal hearings into the needs of rural areas are pictured at the left. Shown in the photo are, left to right: Thomas W. Morgan, director, Archdiocesan Social Ministries and Task Force chairman; Fr.

John McRaith, director, National Catholic Rural Life Conference; Fr. Lawrence Voelker, director, Catholic Charities, Archdiocese of Indianapolis; Archbishop Ignatius Strecker of Kansas City, Kansas, members of the board of the NCCC; and Fr. Neal Miller, director, Catholic Charities, Rochester, N.Y. In the photo at the right,

Matthew Ziegler, a dairy farmer and a member of St. Anthony parish, Morris, presents his views to the Task Force. Pictured below are some of the other Archdiocesan residents who testified. [Photos by Fr. Thomas C. Widner]



## Task Force explores needs of rural areas

In its efforts to explore the needs of the rural community, the National Conference of Catholic Charities (NCCC) held formal hearings on March 17 at the Indiana State Fairgrounds in Indianapolis.

The largest voluntary non-profit service system in the nation, with 500 member

*Related editorial, Page 4*

agencies, is sponsoring a special task force to listen to the concerns of rural residents as well as members of rural organizations.

The task force is expected to use the testimony from the hearings to explore ways in which Catholic Charities and rural parishes can jointly address the needs of the rural community. The findings will be further discussed at a major rural planning conference in Chicago April 16 and 17 attended by Charities personnel and rural leadership.

**PARTICIPANTS WHO** offered testimony in the hearings on March 17 included farmers, small town businessmen, lawyers, coal miners, pastors and others who live and work in rural areas or are involved in rural life concerns. They came from throughout the state of Indiana for the four-hour hearings co-chaired by Archbishop Ignatius Strecker of Kansas City, Kansas, member of the national board of Catholic Charities and past president of the National Catholic Rural Life Conference (NCRLC), and Fr. Lawrence Voelker, director, Catholic Charities, Archdiocese of Indianapolis.

Jerome Ernst, director of the Parish Outreach Program of the National Catholic Charities office, said that the hearings constituted the first formal attempt of the agency to make itself felt in rural communities.

"Services in rural areas," he stated, "are nil. Catholic Charities has by history been an urban concern. We always thought the problems were there, and we directed our time and concern to the urban areas."

"Metropoli-anna" is the term used by Fr. John McRaith, current director of the National Catholic Rural Life Conference (NCRLC), to describe the heretofore restricted interests of Catholic Charities and other social service agencies.

"What we find going on now," he said, "is that the rural areas are in trouble at the same time people are beginning to move back to those areas. But the move is occurring not because people are interested in rebuilding rural communities, but because moving to the country is often an escape from urban problems."

"Rural people need to find solutions for their own problems," was Msgr. Lawrence Corcoran's response. He is the executive director of NCCC. "Hopefully," he said, "Catholic Charities will assist rural parishes to become the focal points

through which services may stem and concerns can be addressed."

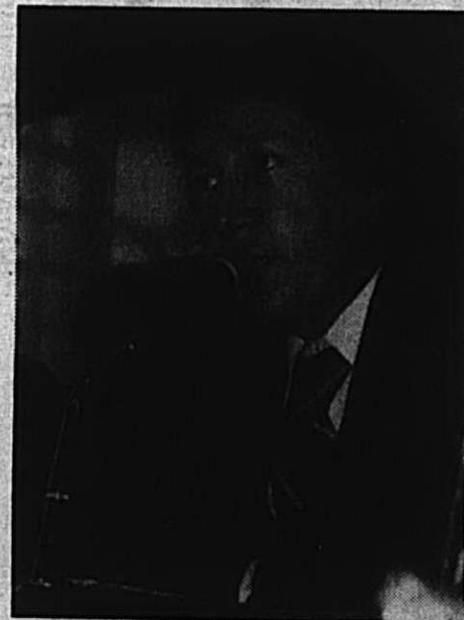
**ABSENCE OF THE CHURCH** in rural areas was a major underlying theme of the testimony. Greater visibility of the Church through her ministers was an expressed desire. Speakers noted the lack of ministry offered to migrant farm workers in some areas, the lack of assistance to the poor in rural areas and, recently, poor performance of churches in coming to the assistance of striking coal miners in other rural areas.

Ernst stated that 7,000 parishes—more than 40% of the total in the United States—are rural parishes. Yet, he said, the Church has directed nearly 100% of its human services to the 60% who are urban and suburban.

**"WE MUST REMEMBER** that the rural Church is one of the few viable, remaining rural institutions which can be an excellent vehicle to rally rural people," Thomas Morgan, rural task force chairman and director, Archdiocesan Social Ministries, Indianapolis, said.

"By using the parish to reach out, serve and convene people, the Church will give hope and encouragement to the rural people so that their voices may be heard and so that their concerns will not be

forgotten," he said. "As the resources within the Catholic Charities movement mobilize the rural parishes and communities, the effect can be tremendous for rural people."



Edward E. Goble, representative in the General Assembly, and a member of St. Louis parish, Batesville.

### —the inside story—

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Joseph Corcoran, businessman in St. Ambrose parish, Seymour.



Joan Lingg, rural resident of St. Gabriel parish, Connersville.



Mr. and Mrs. Cyril Kleaving of St. Isidore parish, Perry County.



## Recruitment Day slated for principals

The Office of Catholic Education of the Archdiocese of Indianapolis has announced the second annual Recruitment Day for School Principals and Directors of Religious Education. The event will take place on Saturday, April 8, at St. Andrew School, 4050 E. 38th St., Indianapolis, from 9:30 a.m. to 3:30 p.m.

The Recruitment Day offers applicants an opportunity for a preliminary interview with as many as 20 parishes from throughout the 39-county Catholic Archdiocese of Indianapolis who are presently in the market for either an elementary school principal or a director of religious education.

A fee of \$10 for parishes seeking administrators and \$5 for applicants will be charged those taking part in Recruitment Day.

**THE SCHOOLS SEEKING** a new principal include: All Saints, Indianapolis; Central Catholic Education Complex, Indianapolis; Holy Angels Model School, Indianapolis; Our Lady of the Greenwood, Greenwood; St. Anthony, Clarksville; St. Columba, Columbus; St. Joan of Arc, Indianapolis; St. Jude, Indianapolis; St. Lawrence, Indianapolis; St. Patrick, Terre Haute; St. Thomas Aquinas, Indianapolis.

The parishes seeking a Director of Religious Education are: Christ the King, Indianapolis; Our Lady of Lourdes, Indianapolis; St. Ann, New Castle; St. Anthony, Clarksville; St. Barnabas, Indianapolis; St. Columba, Columbus; St. Lawrence, Lawrenceburg; St. Mark, Indianapolis; St. Patrick, Terre Haute; St. Paul, Sellersburg; St. Paul, Tell City; St. Susanna, Plainfield; St. Therese of the Infant Jesus (Little Flower), Indianapolis.

For more information on principal openings, contact Rose McBride, or for information on DRE openings, contact Kathy Batz, both at the Office of Catholic Education at 131 South Capitol Avenue, Indianapolis, IN 46225 or call (317) 634-4453.

## Father Placidus Kempf dies

ST. MEINRAD, Ind.—Father Placidus Kempf, O.S.B., 82, monk and priest of St. Meinrad Archabbey died Sunday, March 19. The funeral liturgy was held in the Archabbey Church Wednesday, March 22, with Archabbot Gabriel Verkamp and priests of the Benedictine community concelebrating the Mass.

Father Placidus, a native of Evansville, received his high school, college and theological training at St. Meinrad. He made his profession of vows on September 8, 1915, and was ordained to the priesthood on May 25, 1920.

He filled many important posts at the Archabbey including 25 years as instructor in the St. Meinrad Minor Seminary, as well as nine years as prior, seven years as subprior, master of novices and juniors, assistant guest master and assistant treasurer. During his priestly career, he also served as administrator at St. Mary's parish, Lanesville, and St. Elizabeth's parish, Cambridge City.

Known for his literary works and poetry, Father Placidus was the author of numerous articles and pamphlets.

Father Placidus is survived by one sister, Sister Innocentia Kempf, O.S.B., of



**AT BILL SIGNING**—Governor Otis Bowen explains a legal point to Mary Pat Marstall, Indiana Right to Life legislative vice-president, as he prepares to sign Senate Bill 177, a revision of the state's abortion statute, into law. Looking on are Representative Donald Nelson of Indianapolis, the bill's sponsor, and Michele McRae, Indiana Right to Life president. [Photo by Ruth Ann Hanley]

## Governor Bowen signs abortion restriction bill

BY RUTH ANN HANLEY

Calling Senate Bill 177 "a matter of common sense," Governor Otis Bowen signed into law a revision of the Indiana abortion statute, stipulating that the consent form for an abortion must be in the hands of the pregnant woman for 24 hours before an abortion can be performed.

The bill, sponsored by Rep. Donald Nelson of Indianapolis, makes certain the form itself cannot be signed before the waiting period has expired.

"It seems a little thing, perhaps," said Michele McRae, Indiana Right to Life president, "but we have been told by women we have met in this state that because they signed a consent form immediately on requesting an abortion, they felt they could not retract it. This is especially true of pregnant teen-agers who

(See BILL, Page 21)

## Kentucky passes 4 abortion bills

FRANKFORT, Ky.—Four anti-abortion measures were passed by the Kentucky legislature during the final week of its 1978 legislative session:

One measure limits state funding of welfare abortions. Another calls for a constitutional convention to propose a constitutional amendment making abortion illegal.

The legislature also passed and sent to the governor an act which makes coverage for elective abortions an "optional rider" on health insurance policies and a measure which makes it a crime for a referral or counseling agency to charge or accept any compensation for referring a person for an abortion.

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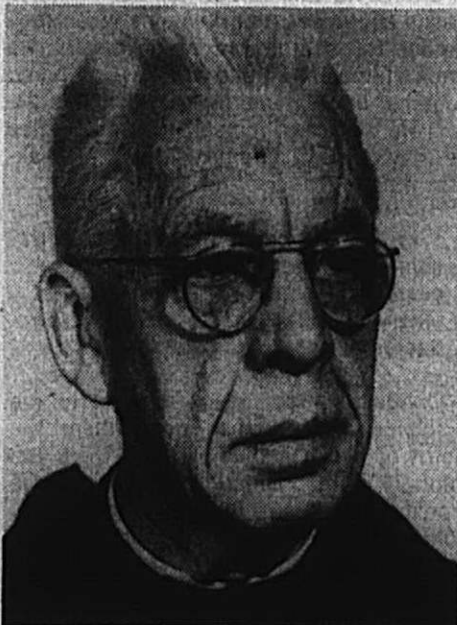
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the Convent Immaculate Conception, Ferdinand. A brother, Msgr. Joseph Kempf, died at St. Mary-of-the-Woods on February 4, 1978.



FR. PLACIDUS KEMPF

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# editorials

## Spotlight on the farmer

Around the turn of the century writers and poets began noticing that all was not well on the family farm. Sociologists and others have been telling us for years since that people were moving away from the farm to the city. In our time the trend has reversed itself.

We are witnessing a return to rural life, but modern rural life has suffered the same damage urban life has. The same problems which exist in the city are found there also. Though the numbers obviously are not as great as in the cities, rural leaders are likewise concerned about the breakup of family life, drugs, alcohol, crime, etc.

Fr. John McRaith, director of the National Catholic Rural Life Conference, recently noted that the return to the country is not the result of interest in people to revitalize rural areas, but to simply run away from urban problems.

The recent hearings held by the National Conference of Catholic Charities to learn what problems and concerns rural people do have remind us that the local Church itself needs to draw more attention to rural life. The most significant and shocking attitude expressed in the hearings was the felt absence of the Church itself, the lack of visibility and lack of involvement of Church ministers in rural areas.

Too often in too many rural areas throughout the country, parishes become havens for clerical problems. Such assignments are rewards to priests for years of service elsewhere or they are dumping grounds for clergy who can't handle bigger parishes. Rural parishes are viewed in an idyllic sense as if one could almost retire into a kind of Nirvana.

Perhaps Catholic Charities in our own Archdiocese could profitably hold its own local hearings to find out what our rural parishes see as their own needs. Maybe then the Church of the urban areas might discover that the "provinces" are also a part of the Archdiocese and do merit attention and service. —T.W.



**COLLAR CAMPAIGN**—Father James Kramper, vocational director for the Omaha, Neb., archdiocese, looks at a billboard which carries a new promotion campaign of the Serra Club of Omaha. The program is aimed at attracting young men and women to consider the priesthood or religious life. [NC photo]

## Plan NLRB briefs

WASHINGTON—Three groups advocating strict church-state separation intend to file briefs in the U.S. Supreme Court supporting two Catholic dioceses which are challenging the authority of the National Labor Relations Board over their schools. The groups—the Baptist Joint Committee on Public Affairs, the Seventh-day Adventist Church and Americans United for Separation of Church and State—agree with the dioceses that NLRB jurisdiction over religious schools violates the constitutional ban against church-state separation.

## 'Man bites dog' story

The shoe is on the other foot. The media has censored the Church.

NBC cancelled the broadcast of an episode of "Lutheran Hour," a 50-year-old radio program, because the episode involved the presentation of an anti-abortion sermon. Said NBC, "it presents one side of a controversial issue."

The sermon notes that legalized abortion is one of the "basic issues of life now before people all over the world." It goes on to state that "we become what we are from the moment of conception . . . You may distinguish between a fetus and a grown adult, but in any case we are dealing with human life."

NBC claims its policy is not to sell time for presenting views on "controversial public issues."

John Cardinal Carberry of St. Louis has protested NBC's action. The sermon is being offered individually to NBC affiliates.

Is this selective discrimination? Or is NBC taking a stand in opposition to Christian teaching? —T.W.

—taking lent seriously—

## Love alone can explain the mystery of Easter

BY FR. ALFRED MCBRIDE

Recently some have tried to explain Easter in rational and common sense terms. All they have succeeded in doing is to explain Easter away.

One should approach Easter with a faith enveloped in love. It is the "beloved disciple" John who is quick to sense the reality of Resurrection. We deal here with the mysterious link between love and knowledge.

Augustine proclaims, "Give me a lover and he will understand." The German poet Goethe insisted, "We learn to know only what we love. The depth and fullness of our knowledge are proportionate to the strength, vigor and liveliness of our love." Love is blind only to the obstacles of love. Love has the sight of a hawk when the truth is to be seen.



**WHAT ARE SOME OF** the things love sees at Easter? That Jesus is frequently seen in sacramental or liturgical events. The Emmaus disciples perceive Jesus in the Breaking of the Bread. So, too, we see our Easter Lord at Eucharist.

Similar to this is the number of times Jesus appears to the disciples when they gather for shared prayer or meals. He shows himself to those who have gathered together in his name for prayer. (Luke 24, 33f) He discloses himself to the apostles as they gather at the lakeside for a breakfast meal.

In John's gospel we see a strong connection between the Easter appearances and the forgiveness of sins—the first intimations of the Sacrament of Reconciliation.

On Easter night Jesus appears to the disciples. He breathes upon them the Spirit of peace and imparts to them the ministry of reconciliation. "If you forgive men's sins they are forgiven them. If you hold them bound, they are held bound."

Something more than a mere physical movement is meant when Mary Magdalene "turns around" to see the Risen Lord. Her conversion of heart—turning around—is

now complete, and so she perceives her Lord.

**AND WHO CAN FORGET** the splendid Easter scene by the lake when Peter who had sinned by denying his Lord three times, now makes a triple confession of love and faith. Thus from John's accounts we can conclude: "Where you experience the forgiveness of sins, there you can know the Risen Jesus to be present."

Hence, Jesus is seen in the sacraments of Eucharist and Penance. He also is seen in the Scriptural word. As Jesus explains the Bible to the disciples on the road to Emmaus, they testified that their hearts burned with a sense of the divine presence. Divine power through revelation makes Christ known.

The women see an empty tomb. It is the revelation of two angels which tells them the meaning. It is on a mountain, a Biblical symbol of revelation, that Jesus commissions the apostles to evangelize the world.

The first disciples were privileged to witness the visible Risen Lord. But John the Evangelist teaches that whenever anyone confesses in faith that Jesus is the Christ and Lord, then that person will meet the Easter Christ invisibly. That is why the last words of Jesus in John's gospel state: "Blessed are those who have not seen, and yet have believed."

Our loving faith gives us the eyes to see the living Christ at Eucharist, Penance, Scripture reading and prayer for and charity to others. We also anticipate our own personal resurrection. As the poet Robert Herrick puts it:

"I do believe that die I must. . .  
And be returned from out my dust.  
I do believe that when I die . . .  
Christ I shall see, with these same eyes."

**PRAYER:** Risen Christ, you appeared to your disciples in many ways, especially at times of Eucharist, Reconciliation, Bible reading, shared prayer and holy meals. With the aid of angels, the Spirit's power and other forms of revelation's help, the disciples saw You visibly. With the help of that same grace of revelation, aid us to confess You as Christ and Lord, so that we may perceive You invisibly with the loving eyes of faith. Alleluia. Amen.

**CRITERION**

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# letters to the editor

## Parents Club reacts to Latin School closing

To the Editor:

We, the Latin School parents, are sending the following statement to the Most Reverend Archbishop, to each member of the Priests' Senate, to the Criterion and the local press.

In the press release given to the Criterion dated March 10, the Archbishop was quoted as saying: "In my judgment no one has been able to give me serious reasons why I should reject the official recommendation of the Senate."

We, the parents of boys attending Latin School, state our valid reasons why the recommendation of the Senate must be rejected. We would have gladly shared these reasons had we been aware of the impending action by the Senate. In this age of "shared responsibility" we feel we were overlooked and ignored. With whom was this Senate action shared? Certainly not with the parents, not with the faculty, nor with the student body of Latin School.

We who are Latin School parents were neither aware of nor informed of past evaluation studies. We can only speak of the past four years. In these four years, not once was a member or members of the Parents' Board asked to meet with any member or committee of the Priests' Senate. In these four years not once was a member or members of the faculty asked to meet with any member of a committee of the Priests' Senate. In these four years not once was a student or students of Latin School asked to meet with any member or committee of the Priests' Senate.

### Priest-alumnus sees 'passing of an era'

To the Editor:

The closing of the Latin School marks the passing of an era. As many have pointed out, it has provided training for a third of the priests presently serving in our Archdiocese. The three deacons ordained for the Archdiocese two weeks ago are all graduates of the Latin School.

Since my own ordination some four years ago, I've tried to encourage vocations by my life and my parish ministry. I regret the decision to close Latin School because there seems to be no immediate provision for those currently enrolled or those who would have attended Latin School next year. The decision would have come sooner or later. But, I wish we were better prepared.

Much has been said in criticism of the Senate's recommendation and the Archbishop's decision to close Latin School. I disagree with the decision, but I support them, nonetheless.

Most important, now that the difficult choice has been made, is to develop a "home seminary program," enhance the present vocational effort and get lay people, Sisters and priests solidly behind this effort.

Father Carlton Beever,  
An Alumnus

Greensburg, Ind.

In 1977 a committee from the National Bishops' Committee on Priestly Formation met at Latin School for three days to evaluate the school. One of the first things they did was to ask to meet with the Parents' representatives, then to meet with the boys attending the school. The results of this committee report were very favorable in regard to Latin School.

The question arises: what kind of study was made—in what depth—and with whom did the Priests' Senate consult in order to come to such a profound decision? If the parents, faculty and boys now attending Latin School had been consulted, would the vote, a narrow 8-7 margin, and the decision to close the doors of Latin School forever, be made in less than 48 hours?

It is our opinion, that in the past few years, Latin School has been delegated a policy of benign neglect by many of the priests of the Archdiocese. Yes, we know the school has been subsidized by the Archdiocese. We appreciate this fact, but the school needed more than monetary support. Boys needed to be told about Latin School and what it had to offer, which we feel was so very much. Latin School did not wither and die as was expected, so eight men on the Priests' Senate gave it a sudden death with no recourse. Why?

We hear much now about the purpose of Catholic Education and Mission—indeed, all Boards of Education are now in the process of writing individual Mission Statements. We of Latin School, the dedicated priests and staff, also the boys who attend the school willingly and proudly, along with the parents, know and understand our purpose and mission, because in 1972 the Archbishop of Indianapolis designated this school as a "special purpose school," namely, the formation of priestly vocations. As parents of Latin School sons, we have supported the priests of this Archdiocese in their own mission of the priesthood, by encouraging and sending our sons to Latin School, having in mind at all times the special purpose of this fine school.

In the past ten years 63% of the total

number of priests ordained for the Archdiocese of Indianapolis came from Latin School. This is a total number of 50 priests from Latin School, an average of approximately five a year. Is this not a substantial, valid reason for not closing this school?

Since the reorganization and the Archbishop's designation of Latin School as a "special purpose" school, this will be the first graduating class under the complete four-year leadership of Father William Cleary, present rector. At this moment, there are five boys already accepted by the Archdiocese as candidates for admittance to St. Meinrad, with a possibility of two more. We feel this is a high percentage from a class of 21.

We, the Latin School parents, unanimously feel that this meeting certainly should have taken place nine days prior to the Priests' Senate action of March 6 instead of March 15 nine days after the Senate action.

We grieve for the boys who will never have the opportunity for a Latin School retreat, nor will ever experience what was called "formation period," which incidentally, was evaluated as one of the best in the country by the National Bishops' Committee on Priestly Formation. They will never participate in a Latin School liturgy, nor will they have close contact with such very fine priests as Father Cleary, Father Mader, Father Sims and Father Svarczkopf.

Therefore, it is our recommendation that Latin School not be closed at the end of the 1977-78 school year, but allowed to remain open until a proven alternative program has not only flourished in the Catholic high schools of the Archdiocese, but also in every Catholic parish of this Archdiocese. We hope and pray grave consideration will be given to this recommendation, for the continued formation of young men toward the priesthood, who at this time are students of Latin School, and for the good of the Archdiocese of Indianapolis in the years to come.

Latin School Parents  
by Latin School Parents Club

## Pastor laments closing of school

To the Editor:

It was with great disappointment that I learned of the decision to close the Latin School. The arguments frequently heard for closing the Latin School have been that it required too many priests to staff it and too much money to operate and maintain it.

My question is: where better could we use an adequate number of our finest priests and spend our money than on a school that has aided in the education and formation of so many priests for the service of the church in the Archdiocese?

After the demise of the Latin School, where will these vocations come from—our other Catholic high schools? From colleges? If this is going to happen, it will obviously require personnel and money. Why, then, couldn't we continue to provide priests and funds for the continuation of the Latin School which has proved its

usefulness? At the same time we could develop vocation programs in our other Catholic high schools and on college campuses.

Father William Cleary and his dedicated, competent staff have done an excellent job, with very little support or encouragement. Now a handful of fallible individuals have made a drastic decision that will very seriously affect the Archdiocese for years to come.

I shall continue to work and pray for vocations to the priesthood, but when I discover youths in my parish who are interested in the priesthood, where will they find a high school like the Latin School which will provide the necessary support and direction for a potential vocation?

Father Richard Terrill  
Pastor, St. Nicholas Church  
Ripley County, Ind.

## Action 'hasty,' rector believes

To the Editor:

As the result of a resolution, written hastily during a five minute break in the proceedings of the March Priests' Senate meeting, and without organized supporting evidence or a professional study of any kind, the course of this Archdiocese will be changed at its very roots.

The pattern of formal priestly formation which has existed for 23 years will be altered drastically in its continuity with the closing of the Latin High School Seminary this coming June. A commitment of all available resources for priestly formation will be made to vague and non-existent structures which are not only untested, but also for which there were absolutely no specific plans at the time the resolution was adopted. More importantly, the resolution specifies that priority of investment of all available resources for recruitment purposes will be made at the college-age level—a fact which, I fear, was either little noted or whose possible significance was not realized by most of the priest senators when they cast their vote on the resolution.

The Senate's resolution, which passed by a vote of eight to seven, was submitted to Archbishop Biskup without so much as one paragraph of supporting documentation, evidence of professional study or any detailed plans for the proposed new vocational program. Whatever credibility the resolution possessed depended, to a large extent, on the validity and objectivity of each individual senator's personal opinion when he cast his crucial vote.

Within 48 hours, the recommendation had been accepted by the Archbishop and ratified as Archdiocesan policy. The part about the closing of the Latin School was released as an announcement to the news media for publication the next day.

Four days after the Senate vote and two days after the Archbishop's announced acceptance, a statement entitled "a rationale for the motion" was distributed by one of the Senators, Father Jeff Godecker. It contains nine pages of information, much of which could have been available to Father Godecker only and not to other priest senators at the time of their vote. It is a valuable position paper, but one that has not stood the test of honest debate, been subject to correction or faced challenges to the personal interpretations which it contains. This paper was read in its entirety to Latin School parents, students and staff when Archdiocesan officials came to the school to explain the reasons for the school closing. It was offered as a justification of the senate's action during this meeting which was held one week after the decision had been made public.

In a letter to all of his priests on March 15, Archbishop Biskup enclosed Father Godecker's position paper and stated that it contained what he wanted to say about the situation.

To this date, no "rationale" has been presented for that section of the resolution dealing with new programs and priorities in the Archdiocesan vocational apostolate.

At this point in time, any attempt to analyze all of the factors that contributed to this complicated process would be futile. It must be presumed that there was sincerity, honesty, sacrifice and deep faith concerns on the part of all who have agonized over as complicated and frustrating an issue as today's vocational (See LETTERS, Page 7)



—the tacker—

## The day Hoosier Hysteria cancelled a Confirmation

BY FRED W. FRIES

In 1973 we wrote a Page One story recalling the time when a Confirmation rite had to be cancelled because it interfered with the Indiana State High School basketball tournament.

Since we are once again in the throes of "Hoosier Hysteria," we thought it might be interesting to reprint part of that article.

Here is the way the story went:

"It isn't often that an archbishop gets upstaged by a basketball tournament—even in Indiana.

That is what happened 20 years ago this month right here, as the song goes, 'in River City.'

"When Archbishop Paul Schulte's spring Confirmation schedule appeared early in 1953, the itinerary included this entry: 'Saturday, March 21, 4 p.m., St. Charles parish, Milan, Ind.'

"That week, just as we were putting the paper to bed (in the parlance of the trade), we received a call from the Chancery. There was a sense of urgency in the caller's voice. Could we still handle a front page story announcing the cancellation of the scheduled Confirmation at Milan? The answer was—fortunately—'yes.'

"It seems that an alert Chancery aide suddenly realized that Milan High School was in the Final Four competing for the state high school basketball crown at

Butler Fieldhouse in Indianapolis that Saturday afternoon. 'Hoosier Hysteria' being what it is, there might be, it was logically assumed, an acute shortage of sponsors (not to mention confirmands) at St. Milan Church.

"The surmisal was accurate. Reports have it that Milan's Main Street was as deserted as a haunted house. Practically all the ambulatory citizens of that Ripley County community of 1,200 (and a few who were not) were in Butler's hallowed Fieldhouse. We can safely assume that many of those who might have attended the Confirmation rite would have opted to go to Indianapolis to pray that their beloved Indians would win their first state championship—an offense for which they would have received a speedy absolution.

"As older fans will recall, their prayers were not answered that year, and the Cinderella team lost out to eventual champion South Bend Central. The next year, however, was a different story: Milan came back to win the coveted crown when the legendary Bobby Plump sank a 15-footer at the final gun in a dramatic 32-30 victory over powerful Muncie Central that lovers of the underdog have been savoring ever since."

**Tacker Note:** Milan lost out in this year's sectional tournament, but *Scacina Memorial* won. We congratulate the Crusaders on their first sectional crown. They were the only Catholic team in the Archdiocese to survive that plateau in this year's tournament. We wish them well in regional play.



**GATHERING OF THE CLAN**—The McNulty family was well represented at the Hibernians' St. Patrick's celebration at the Beef 'n Boards Dinner Theatre, Indianapolis, on March 12. Eighty-seven-year-old Patrick McNulty, a native of County Donegal, is shown above with his son and four of his five daughters. Pictured, left to right, are Patty Marbaugh, Leo McNulty, Mr. McNulty, Betty O'Connor, Theresa Zmoda and Sister Ann McNulty, S.P. Not present for the picture was another daughter, Mary Poore. [Photo by Fred W. Fries]

**VOCATION RETREAT FOR BLACK STUDENTS**—The annual Vocation Retreat for black students in parochial schools will be held at Fatima Retreat House on Thursday, April 20. Sponsored by Archdiocesan Black Catholics Concerned, the observance is open to 7th and 8th graders in the Indianapolis area. Registration will open at 12:30 p.m. The theme for the retreat, which was attended last year by more than 250 young people from all parts of the city, is "Getting Ready to Serve

God's People." Purpose of the retreat, according to Amanda Strong, ABCC president, is "to prepare a black child to have more to give to the total Church," with emphasis on possible religious vocations. Doris Parker is general chairman assisted by Father Clarence R. Waldon. Interested students are asked to contact their school principal. Brother Roy Smith, C.S.C., a native of Indianapolis, will be the retreat master.

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## Letters (from 5)

crisis. The honest attempt to provide a "bold" solution is evident. To say all of this, however, will never satisfy the people's right in justice to require responsibility and accountability from their leaders. Good will alone cannot meet the need for evidence of logic and rationality.

In these struggling days when shared authority structures like parish councils, boards of education, priests' senates, diocesan councils and the like are still evolving, honest but sometimes serious mistakes are to be expected. This is the calculated risk that we all accept as necessary because of the relative newness of the structures. When such mistakes do happen, however, and particularly when they threaten to affect people's basic

confidence in the reliability of the structure itself, then honest, bold and courageous corrective action is to be expected.

And so the issue at stake in this controversy is not whether there will be a Latin School or whether much of the Easter collection will support vocational programs on college campuses; the very basic issue, as I see it, is the credibility, the believability, of the collective priestly leadership responsible for the decision.

Unfortunately, it is a decision that is intended to perpetuate that very priesthood.

Rev. William Cleary  
Rector-Principal  
Latin School of Indianapolis

## Student Council drafts resolution

An open letter to the people of the Archdiocese of Indianapolis:

On March 17, 1978, the Latin School Student Council passed the following resolution concerning the Archbishop's decision to close our school.

Be it resolved by the Latin School Student Council that:

1. We feel the decision of the Archbishop was wrong. No one was given sufficient opportunity to give "sufficient reasons" to the Archbishop for keeping the Latin School open.
2. We condemn the method of operation of the Priests' Senate. The People of God (the laity) were allowed no opportunity to take part in the discussion or decision resulting in the closing of the Latin School.
3. We feel that because no alternate vocational programs have been formulated, the only alternative is to keep the Latin School open.
4. We, therefore, ask the support of all persons in the Archdiocese. We urge them to write the Archbishop and Priests' Senators and express their feelings concerning the matter.
5. Finally, we urge the Priests' Senate to rescind their resolution because it was approved without proper research and evaluation. We also urge the Archbishop to review and change his decision on the closure of Latin School.

(Respectfully submitted by the Latin School Student Council on March 17, 1978; 13 for, 0 against, 1 abstention)

We are sending you this letter not only to explain the views of the students, but also to ask your help in our struggle.

The students feel the Latin School has been a very viable means for priestly vocations during the past two decades. Their service to the community has been above that of any other school in Indianapolis; serving agencies that deal with the young, the poor, the aged, the retarded and other groups of people who need our assistance.

In the interest of priestly vocations to the archdiocese, the students further feel that any alternative programs would be unsuccessful in the promotion of priestly vocations. Furthermore, no programs of any kind have been formulated, or are close to the operating stage at this time, nor is there the guarantee that a working program will be established at any time in the future. We feel that this is a gamble too risky to take.

We now ask for your assistance. We ask that all priests support this by publishing this resolution in your bulletin, parish newsletter, etc. We ask you to present this to the laity, the people of the Church.

We ask the laity who receive this letter to support us in our battle by writing to the Archbishop and expressing your concern over this matter. We also ask that you talk to your parish priest and ask him for his support.

Thomas E. Clegg  
President  
Latin School Student Council

## the word this sunday

## THE EASTER TRIDUUM

Holy Thursday  
Good Friday  
Easter Sunday

You can just imagine the chaos of the times 2,000 years ago when the actual events which we celebrate this week took place. A happy Passover celebration turns to utter horror and gives way to sheer wonderment. We recall the "long ago and far away" events. We had no part in them, so using our imaginations helps us have some insight into what went on among Jesus and his followers. But if these celebrations are to have their true meaning for us they also need to be celebrations of

the "here and now." What we celebrate in these days is not just historical-faith fact, but also on-going reality. It is the same Lord who "stands" in our midst sharing his very life in the Eucharist. It is the same Lord who continues to pour out his life for us and with us on our dreadful "good Fridays." It is the same Lord risen from the dead who stands by us bringing forth life in us even from the "deaths" we experience. It is an alive person we celebrate, not just his memory.

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## —washington newsletter—

## School aid data confusing

BY JIM CASTELLI

WASHINGTON—The political battle over tuition tax credits has sometimes produced more heat than light. Despite all the arguments on both sides, there is still very little reliable information on the exact extent of federal education aid to non-public school students and how this aid compares with aid to public school students.

Secretary Joseph Califano of Health, Education and Welfare has cited several sets of figures, but those figures are internally inconsistent and have been questioned by both Catholic school officials and HEW staff.

Califano estimated that federal education programs now spend an average of \$55-75 for each non-public school student and \$128 for each public school student. He has said he wants to equalize those amounts. He has also estimated that non-public school students receive between \$100 million and \$250 million a year.

But the two sets of figures are not consistent; if the 4.8 million non-public school students received an average of \$55 each, the total would be more than \$260 million.

for public school students is questionable because it is based on subtracting aid for

EVEN THE \$128 FIGURE



non-public school students from the total education aid package. If the non-public school figure is overstated, which it is, then the public school figure is understated.

Interviews with HEW and U.S. Catholic Conference officials suggest that this is the best estimate of the amount of federal funds going to non-public school students:

—HEW estimates that non-public school students receive \$100 million a year through Title I of the Elementary and Secondary Education Act, compensatory education programs for the financially and educationally disadvantaged. Allen Ginsberg of HEW's office of planning and evaluation acknowledges that this figure is probably too high. The USCC estimates Title I participation at between \$70 million and \$100 million.

—HEW estimates about \$64 million in vocational education funds go to non-public school students. Richard Duffy of the USCC education staff says he has no figures on this program, but that the HEW estimate sounds high.

—HEW estimates that the families of non-public school students receive \$40 million in benefits because private elementary and secondary school tuition is deducted from income in computing eligibility for federal college tuition grants. Duffy questions whether this money should be included in cost estimates.

—HEW says that non-public school students receive about \$34 million through Title IVB of the education act which provides library materials; Duffy estimates this figure should be about \$20 million.

—HEW and the USCC agree that non-public school students receive only about \$2 million in bilingual education program funds; this is the program with the poorest participation by non-public school students.

Using the USCC's lowest estimates and HEW's highest estimates, these figures show a range of federal education funding of about \$20-\$50 per non-public school student.

Califano says that parents of students in church-related schools also receive federal help because they are receiving a tax deduction for contributions to their church. He estimated that half of church contributions go to running church schools.

But Msgr. Edward Spiers, director of Citizens for Educational Freedom and a school official for the Archdiocese of Washington, D.C., says a recent study found that the 75 parishes in the archdiocese which have schools contribute 23 percent of their income to the schools; when the 50 parishes without schools are considered, only 18 percent of archdiocesan contributions go toward running the schools.

THIS MEANS THAT AT least in Washington if a family contributes \$500 a year to its church, only about \$100 of that money goes to the church school. If the family is in the 20 percent tax bracket, for

to \$110 for each public school student.

Connable also estimates that the per-pupil cost of the Packwood-Moynihan tax credit bill would be \$251. If all these figures are taken into consideration, it would mean that if the Packwood-Moynihan bill were passed in its present form, federal education expenditures for non-public school students would be slightly more than \$300 and expenditures for public school students would be slightly more than \$250.



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# Growing dependence on dole 'hurt' 1978 Charities Appeal

BY FR. THOMAS C. WIDNER

A growing sense of dependence on public and professional agencies to take care of people's social needs seems to be an underlying factor in the apparent failure of the 1978 Catholic Charities Appeal.

That situation was described by Fr. Lawrence Voelker, director of Catholic Charities, in a recent interview.

"As an annual collection," he stated, "a one-time collection each year, the Appeal is doing very well. People responded very well to it. They gave more than ever before. Unfortunately, however, we have not developed in people a sense of 'year round giving.' As a result, the Appeal did not produce sufficient revenue to meet our needs."

"A single collection," Fr. Voelker added, "will not support what we have in the way of programs."

CATHOLIC CHARITIES is the umbrella organization which oversees the operation of Archdiocesan Social Ministries, Catholic Social Services, St. Mary Child Center, and St. Elizabeth Home. Except for the programs of Archdiocesan Social

Ministries, the other agencies serve almost exclusively the Indianapolis area. Major funding from the appeal is thus directed to Social Ministries. The other agencies depend in part on assistance from the United Way.

"Archdiocesan Social Ministries is the direct assistance of the Church in the

Archdiocese at the local level for social needs," Fr. Voelker explained. "Due to the insufficient revenue, this agency will likely have to cut back its own efforts to reach outside the Indianapolis area and the development of volunteer programs at the parish level. This means that the training of volunteers for programs such as Bir-

thline, Simeon Project, Respect Life will all to some degree suffer."

Since only 55% of the necessary funding was obtained, the Catholic Charities board agreed to provide an equitable funding for the agencies. Thus, in providing 55% of the amounts requested (See CHARITIES APPEAL, Page 18)

— cornucopia —

## Sacrifices seem small on Good Friday

BY ALICE DAILEY

Good Friday always brings an appalling sense of insecurity; a realization of how little we accomplished during Lent. Some few attempts were made, but they were at best, feeble. The spirit was willing, but the flesh was lazy. Opportunities were there, but we always thought, "another time." The forty days of Lent stretched out, interminably it seemed, when laced with thoughts of sacrifice and self-denial.

Then suddenly Good Friday is upon us. We behold this man of courage, this Jesus, who made of His life one huge self-denial. This virile man, who for us, allowed Himself to be reduced to a beaten, pitiful, dying man, causes us to turn our face in shame. So much He did for us; so little we do for Him!

Added to our searching self-awareness is the discomforting

thought that He could have overcome His enemies if He but said the word. The temptation must have been strong within Him to show His torturers that He was, indeed, God—that He could have come down from the cross. What sweet triumph that would have been.

But where would that have left us? Holding the bag for all eternity. So this God-man submitted to the harrowing agony of pain and loneliness, of confusion and insecurity. With the completion of redemption so near at hand, he steeled Himself to look beyond the torment to that hour when He could, in virtue, proclaim His divinity to all, and glory in that greater, all-inclusive triumph of Easter.

Billions of us who have never even seen Jesus Christ in person, stand mutely worshipping before such greatness. And we take courage that despite our ineptness and smallness, His all-enveloping forgiveness will bring us to the safety and security of our own Easter.



## remember them

- |  |  |
|--|--|
| † BOWMAN, Letha M., 78, St. Anthony, Indianapolis, March 17.             | St. Augustine Home Chapel, Indianapolis, March 18.                       |
| † DANT, Mildred J., 69, St. Ann, Terre Haute, March 15.                  | † POIRER, May, 89, Holy Cross, Indianapolis, March 20.                   |
| † DIETZ, Helen M. (Mudd), Holy Name, Beech Grove, March 22.              | † QUINTER, Marguerite, 82, St. Andrew, Richmond, March 18.               |
| † FOX, Mabel, 78, Little Flower, Indianapolis, March 15.                 | † ROGERS, Florine, 52, Immaculate Heart of Mary, Indianapolis, March 18. |
| † GALLIGAN, Elizabeth Rapp, 93, St. Augustine, Jeffersonville, March 15. | † SCHAEFER, Stephen W., 27, Sacred Heart, Indianapolis, March 21.        |
| † GENET, Leslie Charles, 65, St. Isidore, Perry County, March 16.        | † SCHMELZ, Anthony (Tony), 27, St. Mary, New Albany, March 18.           |
| † GOFFINET, Clara, 86, St. Augustine, Leopold, March 12.                 | † STODDARD, Charles R., 68, St. Andrew, Richmond, March 18.              |
| † KESTERSON, Walter J., 80, Little Flower, Indianapolis, March 17.       | † VISSING, Julia, 87, St. Augustine, Jeffersonville, March 13.           |
| † KLEBES, John Alvin, 85, Christ the King, Indianapolis, March 15.       | † YOPP, Clarence Edward, 35, Christ the King, Paoli, March 14.           |
| † LAWRENCE, William C., Sr., 84,   |  |

## Sister Stella Marie Langdale, retired teacher, dies at age 85

ST. MARY-OF-THE-WOODS, Ind. —Funeral services for Sister Stella Marie Langdale, S.P., 85, were held at the Church of the Immaculate Conception here Monday, March 20. She died Friday, March 17, in the Providence Infirmary.

A native of Washington, D.C., Sister Stella Marie entered the Sisters of Providence in 1915 and pronounced her first vows on August 15, 1918.

During her 40-year teaching career she taught primary and intermediate

grades in schools in southern Indiana, Indianapolis, Chicago, Malden, Massachusetts, Washington, D.C., and Maryland. For the past 15 years she has lived in retirement at St. Mary-of-the-Woods.

She is survived by a sister, Miss Elizabeth Langdale, who resides at St. Mary-of-the-Woods.

Forty years ago St. Mark's parish, Perry County, observed the Diamond Jubilee of its founding. Nine former pastors were present for the celebration.

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*Easter*

BY JANE WILLIAMS PUGEL

The neighbors know spring is coming when they see the old lady and the gray cat out poking around in the garden down at the end of town where the country begins. They watch her walking slowly (slower each year, they tell each other, nodding) wrapped in that old brown coat her husband used to wear all those years ago that still hangs on a nail by her back door.

She is out there this morning in that raw spring wind—she'll catch her death! She's pulling down last summer's hollyhock stalks and piling them in the middle of the garden. Too coarse for compost.

The gray cat arches its back and stretches in the sun, although heaven knows there's not much warmth in it, the neighbors think, looking out their windows at the two. She at least has the warm scarf that she always wears tied over her head.

THAT LITTLE TIMOTHY Jenkins who always looks so peaked—he hangs around the old lady whenever she is out. Keeps him out from under his mother's foot—poor thing, with all she has to do. There he is now, not wearing the good warm cap his mother put on his head. The neighbors can see it sticking out of his jacket pocket. Lots of good it does there! What do those two find to talk about all the time?

"Do you remember what we're going to do today?" he is asking.

"Of course," the old lady says. "You and I are going to color our eggs today. But first I am redding up the garden a bit and looking for Easter. You can help."

"Looking for Easter?"

"Come here," she says, bending stiffly. She pushes aside some dead twigs and leaves and points to clustering red shoots thrusting their way into the sun.

"Peonies."

"But—where do they come from?" That dead bush?"

"The plant lives under that dead bush all winter long."

"In the earth?"

"In the cold and dark," she nods, pushing the gray cat aside with her foot as she clears more rubble away from the peonies. "All winter long, down there waiting—waiting to flower."

"And it's never dead at all?" Timothy kneels down in the squelching wet earth beside the bush. (The neighbors shake their heads.)

"Never dead at all," the old lady smiles. "so we found Easter."

THE BOY GETS UP, frowning. He doesn't understand. But he knows that the old lady will explain. She always does.

"Deep down, the peonies and tulips and narcissus wait all winter, knowing that spring is coming and that they are not dead at all."

"But why is that finding Easter?"

"Because that's what Jesus gave us. Easter to believe in. Hope. He rose from the dead—you remember? He told us that death isn't the end, black and cold, but just a new flowering for us, nicer than ever. Springtime for our souls."

She piles a load of dead hollyhock stalks into the boy's arms.

"We'll burn these in the kitchen range," she says. (The neighbors know that she never uses the shiny electric stove her children gave her. She says old bones need the warmth the Monarch range gives.)

"Good!" Timothy says. "We can make tea. Mom doesn't care once in a while."

"Come in, then." The old lady walks stiffly down the path to the back door. The gray cat bounds ahead, tail in the air, knowing there will be a warm fire to sleep by.

"We found a little bit of Easter, Timothy. Now we will celebrate. I boiled us some eggs yesterday." She looks back at the garden. "You and I will do more out here another day. Spring is coming." The neighbors watch them go in.

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## —question box—

# How does Church justify prayers to the saints?

BY MSGR. R. T. BOSLER

**Q.** The Bible says there is only one mediator between man and God and that is Jesus. Why does the Catholic Church encourage prayers to the saints and Mary to intercede on behalf of us mortals?

**A.** In the next question I point out that believers share the life of the resurrected Jesus. All united to this life share a sacred unity, which in the Creed is called a communion of saints. The saints in heaven share in that same union. Just as the "saints" on earth pray for one another, the saints in heaven pray for us earthlings, in our Catholic belief.

Our prayers and the prayers of the saints in heaven have power because they are united with the life of the one mediator, Jesus. To ask the saints to pray for us no more denies the one mediatorship of Christ than do the requests we make of one another to pray for us. The common



expression "praying to the saints" is really not accurate unless properly understood. We don't pray to the saints; we ask them to pray for us, as in the Hail Mary: "Holy Mary, Mother of God, pray for us sinners." Calling on the saints to pray for us is a practice that helps us realize more vividly how close we are to the other world.

**Q.** I was under the impression that we were to have the option of going to confession in the confessionals [which I prefer] or in the reconciliation room. We do not have the option, but must use the room.

**A.** The option was not the old confession boxes or the reconciliation room, but face to face or behind a grill. The reconciliation room should be designed so that penitents may use a grill and be anonymous or go behind or to the side of the grill and use a chair to discuss their spiritual life with the priest face to face. If your reconciliation room gives you this choice, you are not being deprived.

**Q.** At a recent Mass which I attended,

the following verses were read from St. John's Gospel: "I am the resurrection and the life; whoever believes in me, though he should die, will come to life; and whoever is alive and believes in me will never die." I find it puzzling. It seems to say that you can die while believing and not die while believing.

**A.** When Jesus says "I am the resurrection and the life," He means that He is that for the believer. The believer shares in the resurrected life of Jesus; even though dead physically, the believer will not be separated from the life he receives from Jesus. The second way of putting it—"will never die"—is just another way of expressing the same truth: "The believer doesn't die spiritually." The same truth is expressed in the preface of the Mass of Christian Death: "Lord, for your faithful people life is changed, not ended."

**Q.** I am having trouble with scruples. My problem is that I worry about impure thoughts concerning priests. I find it very humiliating and embarrassing to confess this. If I must confess this sin, must I say

that it was concerning a priest or just that I had impure thoughts?

**A.** These thoughts are not sins; at most they are temptations that need not be confessed at all. The more you fret over this problem, the worse it becomes. Forget about it. It's obvious you don't want to do anything wrong. The only sins we must confess are serious sins that turn us completely from God.

**Q.** In response to your answer to the woman who wants to retire with her husband, but to whom you cavalierly offered the advice that she should be glad she has a husband, my feeling is that some lucky woman doesn't know how really lucky she is that you entered the priesthood and didn't propose marriage to her.

**A.** Thanks. I must be slipping. Once I used to get compliments from women for defending the rights of women in the Church.

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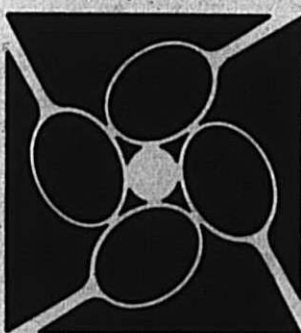
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## JOURNEY INTO LIGHT

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# Is it the cheese shop or Velveeta?

By Michael Novak

In American political theory, much attention is paid to the two extremes: the state and the individual. But as for the institutions that protect the individual from the state, that nourish the individual, and that mediate between the individual and the state, there is a strange and damaging silence. No concept in political programming has been more neglected than that of "mediating institutions."

It is wrong to think that "society" is composed only of politics and the state. On the contrary, mere politics and centralized state action left to themselves

are invariably dehumanizing. The communal side of human existence is realized in multiple institutions.

"Society" is a complex net of smaller institutions. But other social institutions also spring from the inventiveness and the neediness of human beings: neighborhoods, unions, voluntary associations of all sorts, school systems, cultural organizations, corporations, clubs, committees, etc.

**AMONG THESE**, neighborhoods (like parishes) play a special role. Under modern conditions, most of us work far from our homes. For this reason, perhaps, we have neglected the hidden

but continuing importance of neighborhoods to a full and satisfying human existence.

Although many of our satisfactions come at the place of work, still, those whose homes are near our own play a disproportionate share in creating the actual texture of our daily lives. If the neighborhood stores, churches, schools, parks and other amenities are particularly good, our lives seem especially blessed.

If our neighbors are friendly, helpful, and reliable, we gain countless humble benefits. The presence of a bakery — with fresh bread and other specialties — may all by itself seem to raise our standard of living by 10 percent. A good

cheese shop, a wine store, a newsstand, a library — how much small institutions add to the satisfactions of daily life. A supply of good babysitters and lawn cutters, and perhaps of handymen, painters, carpenters and the like, may be worth thousands of dollars in pleasure and security.

On the contrary, when a neighborhood begins to "deteriorate," how unpleasant life becomes. Surliness and hostility greet us in the street. Muggings and robberies raise the level, if not of fear, then of silent disgust. The closing of the bakery, or the cheese shop, or the specialty store reduces us, once again, to Wonder Bread and Velveeta. The lack of neighbors who care for their homes, the disappearance of imagination and intelligence and pride, the disintegration of quiet peace and trust teach us — perhaps for the first time — how powerful, useful, and sweet is a good neighborhood.

**WHAT MAKES** the difference between a "good" and a "deteriorating" neighborhood? It appears to be something spiritual, above all — the presence or absence of a spirit of self-respect, self-worth, and fellow feeling. It appears, as well, to depend upon the level of social, economic, and other skills of its citizens. Neighbors whose imagination, intelligence, and hands are alive with skills are a boon: neighbors bereft of such qualities, by their empty and unproductive living, contribute less that is creative and upbeat. To develop neighborhood skills is a high social art.

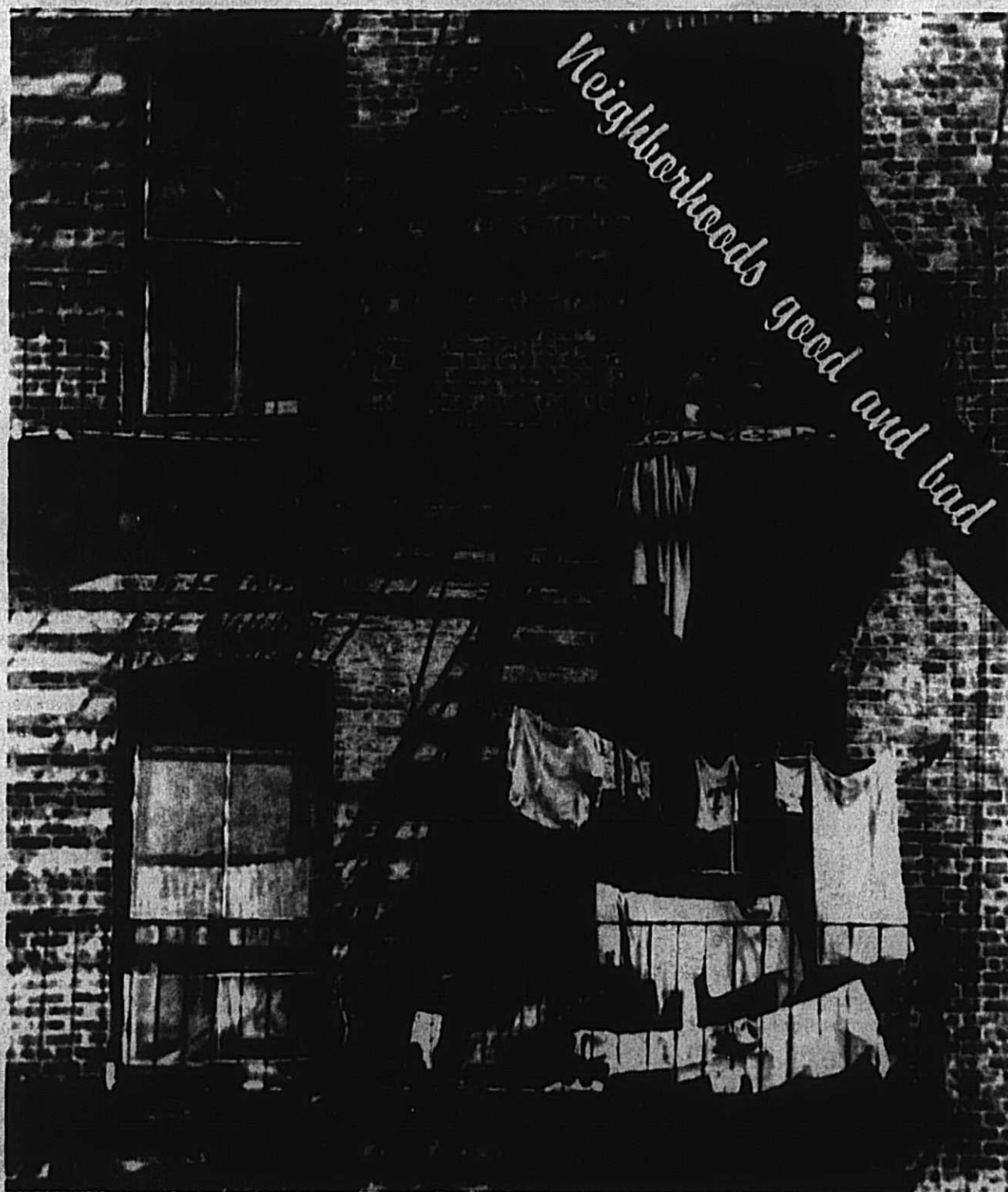
Social theorists are learning, slowly, that there is such a thing as "cultural ecology." Certain human qualities advance the well being of an environment. A certain mastery of elementary skills in home repair and home maintenance, of economic skills, and of skills of human interchange, heightens the possibilities of human benefit.

The lack of such mastery destroys. Cultures vary from one another in their living styles: noise, gregariousness, privacy, trust, outgoingness, casualness, formality, gestures, signs, symbols. Learning how to live together means learning how to graft oneself into the living texture of others in an organic way.

Social theorists need to learn more about what makes some neighborhoods work and others deteriorate. The many roles of banks and of economic institutions are obviously basic. But the capacities of citizens to take care of themselves and to unite effectively with their neighbors may be even more basic.

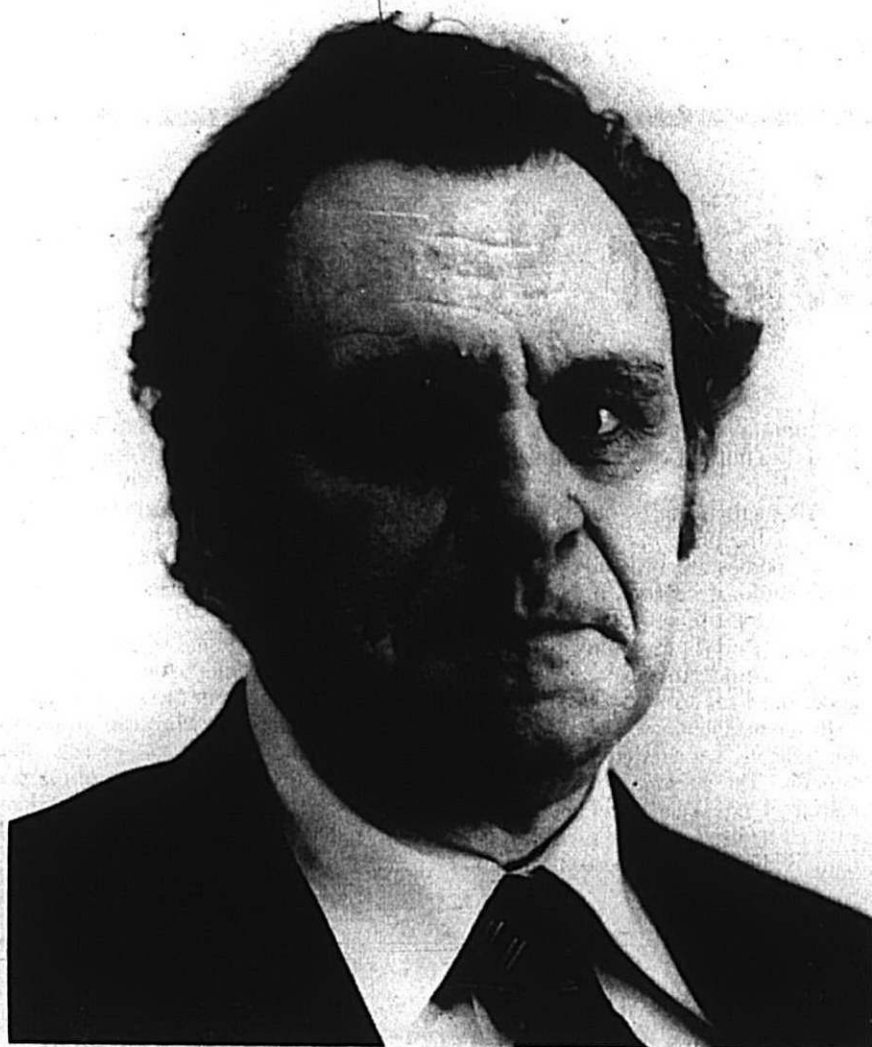
Most of the nation's 50 million Catholics are children of successful urban and rural neighborhoods over the last 50 years. We are preeminently "neighborhood people." If we do not show originality and creativity in analyzing and revitalizing the concept of neighborhoods, who will?

1978 by NC News Service





# Monsignor Geno Baroni, a friend to neighborhoods



By Mary Maher

Msgr. Geno Baroni, a priest of the Archdiocese of Washington, D.C., and a long-time activist and national leader in urban neighborhood affairs, was appointed by President Carter in 1977 to be assistant secretary for neighborhoods, non-governmental associations and consumer protection in the Department of Housing and Urban Development. He

holds the highest office ever accorded a Catholic priest in the United States government.

He brings to his position an unusual understanding of those in our society who are poor in any way — economically, psychologically or by reason of racial or religious prejudice.

He has said, "I've been part of the group of people who have been raising the issues on the outside. In a sense, I

bring the issues inside. It doesn't mean that, because I can raise the questions, that I know the answers." He wants his office to help train community groups in collective action and to help these groups work with local government. These are his answers. Above all, he advocates a climate for cooperation.

The son of a western Pennsylvania coal miner, Msgr. Baroni remembers the ethnic heritage of his Italian immigrant parents and his lifetime struggle to appropriate the richness of that background. He has often spoken of the theft of ethnic heritages which has happened in our society through the belief that acculturation was the only way for American society to survive.

HE HAS said, "America is not a melting pot. It's the most ethnically, racially, culturally and regionally diverse country in the world. Let's deal with pluralism. Let's stop imagining that everybody is going to come out looking like Virginia Slim or the Marlboro Man." He maintains, too, that, "Poverty is a spiritual problem because it denies what a person needs to carry on a creative life."

Msgr. Baroni has long advocated pluralism which recognizes and fosters cultural diversity. He has stood for the kind of peace among ethnic groups which does not minimize the gifts of any nor repress the singularity of "peoples" in order to arrive at nationhood. He admits the stress and rigor of such a position, based on action concurring with insight. And he has little patience with treadmill theories.

MSGR. BARONI has acted with neighborhood groups to form coalitions on convergent issues that are important to them. Among the issues have been the promotion of urban partnerships between city government, community organizations and the private sectors of neighborhood revitalization programs.

He has advocated a type of education which, while multi-ethnic in nature, assures children of the richness of their own identities.

As executive director of the Office of Urban Affairs for the Archdiocese of Washington, he founded several non-profit housing groups including the Urban Rehabilitation Corporation to rehabilitate housing with federal funds. In 1970, he founded the Washington-based National Center for Urban Ethnic Affairs. This center has helped channel millions of dollars in grants to local communities throughout the country. In 1974, Msgr. Baroni was named by Time

## Profile for today

magazine as one of the 200 rising young leaders in the United States. He has been called "the symbol of the neighborhood movement."

MSGR. BARONI is a vital, energetic man with a feisty yet gentle disposition. He draws dozens of pictures as he explains the configuration of some city neighborhood. Washington newspaper reporters are fond of pointing out that he walks around his office in his stocking feet. He has a persistent voice that keeps repeating that society must get its tensions out into the open to be mediated and that the Church must be where humankind is or it is nowhere. He wants people of different nationalities to live together without diminishment of ethnic gifts by the interpenetration of prejudice and stereotype.

One magazine journalist said Msgr. Baroni had the mission of bringing new zeal into the capital's faceless bureaucracy. And yet he is a man whose zeal makes connections between the distinctions of people in such a way as to give hope rather than to deny it.

1978 by NC News Service

## Social concern - not by faith alone

By Father Alfred McBride, O.Praem.

The combination of a new spiritual emphasis with the emergence of a new form of social need created the involvement of the Church in social concern. The new spirituality called for good works. The population explosion of the urban poor in the 17th and 18th centuries summoned the Church to social concern.

Reformation Protestants had stressed justification (or salvation) by faith alone. Counter-Reformation Catholics upheld justification in terms of good works. Trent's decree on justification motivated Catholics to think of spiritual growth as a matter of intense personal activity. Thus the spiritually alive Catholic would combine a striving for self-control and virtue with a passion for the good works of mercy and charity.

Trent balanced this with undeviating attention to the grace of God. Despite the flurry of good works, meditations and asceticism by Christians, God, in a sense, did it all. Hence the Church called Catholics to a firm sacramental life, especially

one centered in the Eucharist.

THE CATHOLIC laity began to receive Communion once a week and confess their sins frequently — unlike the once a year practice of medieval Catholics. Bishops and priests began to celebrate Mass daily. Eucharistic piety made strong demands in terms of self-discipline, self-control and regularity in prayer. Moreover, it was immensely practical inasmuch as it connected good works with spiritual self-improvement.

Upon whom would this spirituality of good works be focused? For the most part, upon the newly arrived thousands who flocked to the cities in the wake of the Industrial Revolution. The great industrial liftoff can be dated from the 1780s. This coincided with a similar development of human sensibility and spiritual fervor. It manifested itself in agitation against slave trading, a campaign against hanging for theft and ferocious game laws. The new "good works-spiritual consciousness" woke up the middle and upper classes to the sufferings of deprived sections of the population.

The poor had always been with them. But their misery had not always been sufficiently noticed. Chimney sweeps in London had hired "climbing boys" since the end of the Middle Ages. But not until the end of the 18th century do we hear of a crying need to abolish this abuse. It was industrialization that made the dreadful sufferings of the poor both visible, and, for a time, unavoidable. The European world of the 18th century was unbelievably poor. Most people spent what little money they had on food, which usually did not include fresh meat.

Most poverty had been concealed in the countryside. The Industrial Revolution brought the poor and their suffering to the factories and cities. Such concentrations of misery could not escape the attention of the better-off people, and eventually touched their humanitarian feelings and solicited the good works already motivated by their spirituality.

ODD AS IT may seem, the poor were really better off in many ways than they had been in the countryside. They found shorter working hours, better working conditions and better housing in the

cities. They had been severely exploited in the countryside. (Just think of today's migrant workers and imagine how much worse things would be in a preindustrial agrarian economy.)

Yet, while life might have been somewhat better for the poor in the cities, it was still a degrading grind of hopelessness and despair for a large majority. The first response of the Church to this problem was the apostolate of Good Works. St. Vincent DePaul and the Sisters of Charity characterized what the thousands of personalized acts of mercy and love meant to relieve the poor's sufferings. The St. Vincent DePaul Society of laymen carries on to this day, the individualized social concern begun so long ago.

Of course, we see in retrospect this was but one answer to the problem. It cured the symptoms of poverty, not the causes. That would come as new ideas of structured social reform crept into Church practice and consciousness. But at least the symptoms of suffering were being treated. And for that love the recipients were thankful.

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# Chaplain to galley-slaves, apostle to the poor

By Father John J. Castelot

Most Catholics are familiar with the St. Vincent de Paul Society, dedicated as it is to charitable works. But they do not know much about the man in whose honor it was founded (by Frederic Ozanam in Paris, 1833). The Society reflects the kind of person St. Vincent became, for he was not always conspicuous

## Profile in history

for his altruism. He began as a peasant, became a well-to-do and self-serving cleric, and ended as an apostle of charity to the poor people from whom he had sprung.

He was born in a little village, Pouy, now renamed in his honor, in April, 1581. His parents, who had seven children, worked a small farm. The father, however, realized that Vincent was temperamentally and intellectually equipped to profit from formal education. He enrolled him in the school of the Franciscan Recollects at Dax. Vincent finished his studies at the University of Toulouse and was ordained a priest in 1600.

This was a rather heady situation for a boy who had known little of this world and its comforts, and he reacted by seeking out all the lucrative benefices available to him. In short order he was a chaplain to Queen Marguerite of Valois, beneficiary of a small abbey, pastor of the parish of Clichy, near Paris, and providentially, chaplain to the devout and influential family of Count Philippe-Emmanuel de Gondi, who was, among other things, general of the French galleys.

IN PARIS he met the saintly priest, later cardinal, Peter de Berulle. This

extraordinary man of prayer discerned something unusual about Vincent and persuaded him to tutor the children of the de Gondi family. Madame de Gondi was strangely drawn to the young priest and asked him to be her confessor and spiritual director. The family had extensive holdings, with peasant families working their estates. Life for Vincent, however, was not so serene as appeared on the surface. Beginning about 1611 he suffered temptations against faith which lasted several years.

In 1617, while he was at the de Gondi estate in Folleville, he was summoned to the deathbed of a peasant. The man revealed to Vincent and subsequently to others that all his former confessions had been sacrilegious and that, but for Vincent, he would have entered eternal life in this sad state.

Madame de Gondi was horrified and frightened; she felt personally responsible for the welfare of her people. Vincent, too, was shaken, and this was the beginning of a profound conversion. He had no need of the countess' urging to preach to the people in the church of Folleville and he was so successful that he had to call in the Jesuits of Amiens to help him hear the general confessions.

He developed an increasing awareness

of the scandalous state of the French peasantry. Meanwhile, at Father de Berulle's insistence, he became pastor of Chatillon-les-Dombes, where he effected several spectacular conversions of fallen Catholics. From there he went to Paris, where he was named official chaplain to the galley slaves, to whom he preached a mission in Bordeaux in 1622.

THE COUNTESS offered to establish a fund for a continuous mission among the poor. Vincent was reluctant to take charge, but eventually, she had her way. She persuaded her husband to help her found a group of missionaries for the peasants and others in country districts.

The archbishop of Paris gave over the College des Bons Enfants for the use of the new community and Vincent moved in April, 1625.

In 1633, the little company was given the priory of St. Lazare, which became their headquarters. They are known as Lazarists, although their official title is Congregation of the Missions and their popular name in this country is Vincentians. Their chief work is the giving of missions, but they are also active in the running of seminaries.

Vincent sought every possible means of aiding the poor and distressed, wheth-

er materially or spiritually. He set up groups in each parish to assist the poor and the sick, and from this movement there came, under the leadership of St. Louise de Maurillac, the Sisters of Charity. He was responsible for the establishment of several hospitals for the sick, foundlings, the aged and projected one for galley slaves in Marseilles.

HIS STRUCTURED retreats for men who wished to become priests grew gradually into a full-fledged seminary system, and he was actively concerned with the continuous education and spiritual formation of the clergy.

His love for God and people became an irresistible driving force. Under its impulse he accomplished things far beyond his natural resources. Nor was opposition lacking. He put up with reversals, disappointments, misunderstanding, slander. This he did with amazing equanimity, for on his own avowal and that of others, he had a bad temper. His struggle to control it made him warm, considerate, consummately loving. His zeal kept pushing till the last, in spite of increasingly poor health. Typically, he died, not in bed, but seated in his chair, on Sept. 27, 1660, at age 80.

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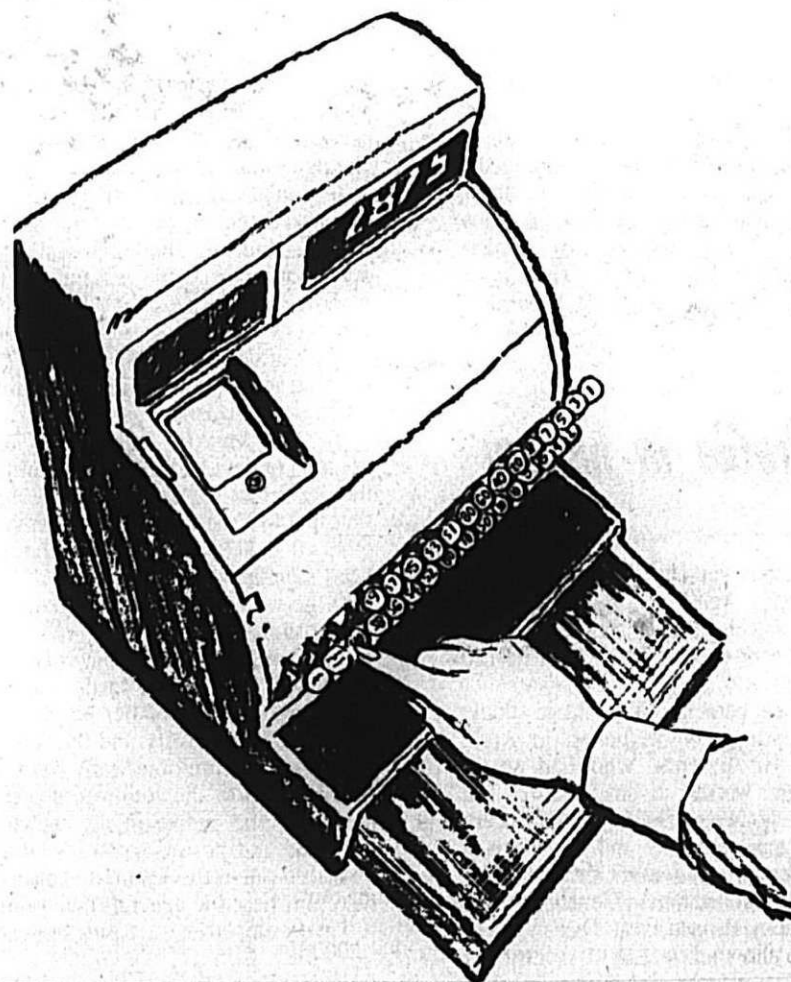
St. Vincent de Paul accepts the chains of a galley-slave in this painting by LaBonnat.

— NC photo





# How much do you owe the church and the poor?



By Father Joseph M. Champlin

At the beginning of this year I outlined a sacrificial offertory or tithing program we introduced at Holy Family parish just prior to Advent. I would like now to offer readers a review of its remarkable and inspiring results over the initial six weeks.

G.F. Lenzi, a layman from near Detroit, voluntarily conducted our educational sessions. With strong convictions about tithing developed over two decades of successful experiences covering nearly 500 United States and Canadian parishes, he does not hesitate to ask the people for 10 percent of their gross income. Half of that goes to their parish, the other half to God's poor served by the various charitable causes which today seek donations, e.g., the Red Cross, United Fund, home and foreign missions.

That approach involves a real decision for the Lord. A Christian first looks at his salary or pay check, decides how much God will receive, then keeps the rest for his or her own use. Because tithing represents a bigger bite of the income than most Catholics have generally given, this procedure involves a risk, demands a sacrifice and requires a trust in these words of Jesus:

**"STOP WORRYING,** then, over questions like, 'What are we to eat, or what are we to drink, or what are we to wear?' Your heavenly Father knows all that you need. Seek first his kingship over you, his way of holiness, and all these things will be given you besides" (Matt. 6, 31-33).

The actual tithing concept finds strong Old Testament support.

"Each year you shall tithe," we read in Deuteronomy (14,22).

The prophet Malachi even promises special rewards for those who give the first 10 percent to God. "Bring the whole tithe into the storehouse . . . and try me in this, says the Lord of hosts: Shall I not open for you the floodgates of heaven, to pour down blessings upon you without measure?" (3, 19).

How many of our parishioners have committed themselves to the tithing concept?

There is no way of evaluating that, since the gross income remains a private, personal matter, as does the total contribution for the Lord's poor, that other five percent of one's tithe.

**STILL,** A significant number substantially increased their offerings.

At this point, 56 percent of our registered envelope holders have pledged \$6.30 per Sunday.

The inspirational increment, however, can best be seen through this dramatic change in our weekly collections over the first six Sundays.

1976		1977
	First Advent	
\$1,510.11		\$3,083.77
	Second Advent	
1,486.81		3,376.74
	Third Advent	
1,697.66		3,091.24
	Fourth Advent	
1,760.29		3,217.79
	Christmas	
4,160.00		6,388.94
	Sunday after Christmas	
1,173.21		3,338.06

Have individuals experienced heaven's floodgates opening and God's blessings without measure?

It is early to tell, but here are a few incidents related to me.

— A wife and mother, struggling with her husband to make ends meet as they raise a large family, made a sacrificial pledge and received an unexpected raise that week.

— A **BANK** teller in her early 20s offered the Lord a similar gift and Monday morning found her salary had been increased by more than that amount.

— A chemist, critical at the outset of this program, remarked: "I balked, I fought, I finally bought the idea and I have been blessed."

— A high-level management person tripled his Sunday donation. Later, at Christmas, his company presented him with a surprise 75 percent bonus. He and his wife talked the matter over and then wrote out a check to the parish for \$475, 10 percent of the corporation's gift.

The tithing project at Holy Family has two additional benefits; we are paying all our bills on time and have made tentative plans for using outside income (the summer bazaar and annual dance) to help the Lord's poor.

1978 by NC News Service

## Discussion questions

1. What is society composed of?
2. How do neighborhoods play a role in society? Discuss.
3. What makes the difference between a good and a deteriorating neighborhood? Discuss.
4. Define "social ecology."
5. Discuss this statement: "If we (Catholics) do not show originality and creativity in analyzing and revitalizing the concept of neighborhoods, who will?"
6. What caused the Church to become involved with social concern?
7. For spiritual growth, what did the Reformation Protestants stress? the Counter-Reformation Catholics?
8. What did Trent's decree on justification accomplish?
9. Around the 1780s, upon whom was the spirituality of good works focused? What was the result?
10. How did the Industrial Revolution affect the poor?
11. Review the early background of St.

Vincent de Paul. What led to his spiritual growth?

12. Why do you think he elected to grow spiritually? Review important happenings in your own life. Have you grown spiritually? If not, why? And can you still draw upon these experiences for spiritual growth?

13. How did St. Vincent de Paul affect the poor?

14. What is Father Geno Baroni's contribution to the cities, to the urban poor?

14. Discuss this statement that Father Baroni once made: "Poverty is a spiritual problem because it denies what a person needs to carry on for a creative life."

15. Examine your conscience with regard to your charitable works and monetary contributions. Imagine that you are standing before God on Judgment Day. At that moment, what would you like your answer to be when He asks, "How did you handle your worldly possessions?"



# capsule news

## 'Problem of British people'

LONDON—Northern Ireland is a problem of the British people, not someone else, said Cardinal George Basil Hume of Westminster at a St. Patrick's Day ecumenical service in Westminster Cathedral. The service March 17 marked the start of 30 days of prayer for Northern Ireland being held in the cathedral, in Anglican Westminster Abbey a half-mile away, and in Canterbury Cathedral, primatial church of Anglicanism.

## Mounting terrorism noted

UNDATED—The trickle of terrorism which has come to be regarded as almost a normal part of modern life gushed to spring-flood proportions in mid-March, bringing renewed calls by religious leaders for an end to such violence. Incidents in the Netherlands, the Middle East and Italy brought death to uninvolved civilians and condemnations from Pope Paul VI, Vatican officials and others.

## French confirm vote trend

PARIS—French voters in parliamentary elections March 19 reaffirmed and amplified their preliminary vote of the previous week, rejecting the left-wing coalition whose victory was being predicted by opinion pollsters less than 10 days before.

## Moro a devout Catholic

ROME—Aldo Moro, prominent Italian politician kidnapped March 16 by the ultra-leftist Red Brigades, is a quiet, serious Catholic who attends Mass almost daily. Moro's ties to the Catholic Church include a 40-year-old acquaintance with Pope Paul VI.

## See legal Pandora's box

WASHINGTON—Attorney General Griffin B. Bell has reopened a legal Pandora's box by releasing an opinion that tuition tax credits for non-public school tuition would be unconstitutional. The opinion, requested by Secretary of Health, Education and Welfare Joseph Califano, Jr., was released March 18, two days before the House considered the administration's alternative to tuition tax credits that would increase existing college loan, grant and work study programs by \$1.5 billion.

## Pact now up to Panama

WASHINGTON—After the neutrality aspects of the new Panama Canal accord gained narrow approval in the Senate, friends and foes of the treaties prepared for the second round of action. The neutrality pact must now obtain agreement from Panamanian rulers, because it was changed to allow military intervention after the year 2000 if the canal is ever blocked.

## Denies Rhodesian violence

LONDON—Robert Mugabe, a leader of the Marxist-oriented Patriotic Front in Rhodesia, has vigorously denied that Patriotic Front forces have attacked Rhodesian missionaries. In an interview in the Catholic Herald of London (March 17), he specifically denied Patriotic Front involvement in the killing of missionaries at Lupane in 1976 and at Musami in 1977.

## Pro-lifers file countersuit

FAIRFAX, Va.—Eleven pro-lifers being sued by an abortion clinic have filed a countersuit in U.S. District Court charging that the clinic has deprived defenseless unborn children of their right to life. The countersuit also charged the clinic with denying the mothers of the aborted children their right to informed consent and with assault, slander, false arrest, imprisonment and malicious prosecution.

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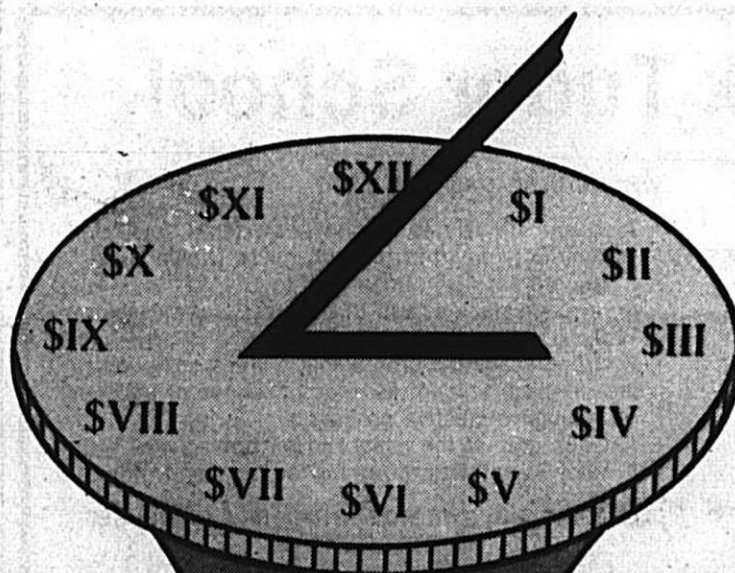
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## Charities Appeal (from 9)

across the board, Archdiocesan Social Ministries will need to cut back approximately \$90,000 for next year's programs. Subsidy to St. Mary Child Center and Catholic Social Services will, on the other hand, be cut back only about \$7,000 each. St. Elizabeth Home provides its own funding.

"Those least hurt by the lack of revenue," Fr. Voelker said, "are the professional casework services. They are supported by service fees as well as by the United Way. But Archdiocesan Social Ministries is not."

It is not the responsibility of the Church, Fr. Voelker believes, to duplicate professional services. Why, then, should the Church of the Archdiocese provide for an agency like Social Ministries? The answer lies, he explains, in the expression

of the Church's pastoral, teaching, and service ministry. There is a Church community to be built, after all, and its building does not depend solely on professional structures.

"We are aware," Fr. Voelker said, "that traditional social work approaches are not going to meet all human needs. They are too expensive for one thing. For another, the Church should be reflecting Himself as a caring Church. This is her traditional role. Moreover, social critics themselves have in recent years addressed the overreliance of people on professional agencies as partly resulting in the decline of the family. We have very often substituted professionals for our families and friends. We often act as if helping others is for 'them,' that is, 'those professionals.'"

WHAT WILL HAPPEN to the Appeal in 1979?

"I would like to do more than just mail information to individuals and have priests speak from the pulpit," Fr. Voelker said. "We need to cultivate people's year round giving approaching them through small groups, through personal contact for special gifts. We need to explain more to people what is being done through Catholic Charities. Many people who gave as a result of the information they received could probably give three or four times that much. The real capacity for people to support the Appeal could be much greater than we give them credit for."

Fr. Voelker pointed out that the Catholic Charities Appeal actually represents only 22% of the total funding needed to support Catholic Charities agencies. The rest is generated through service fees, United Way support and other fundraising activities. The total annual operational cost for all four Catholic Charities agencies is more than \$1,200,000.

With respect to the professional agencies under Catholic Charities, Fr. Voelker said that the Church does have a

responsibility to provide support for them. Public funding bodies do question the degree of support of the Catholic community to agencies like Catholic Social Services and St. Mary Child Center.

Why, Fr. Voelker asks, should United Way be expected to pick up the tab for a Catholic agency if the Catholic community itself will not support it?

Changing the concept of giving from being a one-time effort to an ongoing one is a major undertaking. Fr. Voelker believes it can be done because we have the Archdiocesan Retirement Fund drive and its overwhelming success to prove it. Many dioceses conduct annual development fund drives which seek the same purpose. The work is difficult and the staff is limited. But the idea must be given a chance, Fr. Voelker says, if the Church is to present herself as the caring body of volunteer Christians she claims to be.

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# Parish Analysis of 1978 Charities Appeal

	Total Amount Subscribed	Anonymous	Unpledged Gifts	Amount of Pledges		Total Amount Subscribed	Anonymous	Unpledged Gifts	Amount of Pledges
<b>District I—Indianapolis</b>					<b>St. Columba—Columbus</b>	933.65	403.65	62.00	468.00
SS. Peter and Paul Cathedral	\$ 834.00	\$ 46.00	\$ 668.00	\$ 120.00	Connersville	2,279.99	602.99	765.00	912.00
Assumption	279.90	68.40	151.50	60.00	Dover	298.00	46.00	141.00	120.00
Holy Angels	157.50	81.50	4.00	72.00	Enochsburg	200.00	150.00	50.00	
Holy Cross	403.85	65.85	134.00	204.00	Greensburg	1,556.00		305.00	
Holy Name	2,567.00	122.00	1,257.00	1,188.00	Hamburg	271.00	88.00	53.00	132.00
Holy Rosary	432.00	141.00	171.00	120.00	Knightstown	25.51			
Holy Spirit	3,117.00	133.00	1,890.00	1,094.00	Lawrenceburg	873.34	266.68	342.66	264.00
Holy Trinity	873.76	63.76	446.00	364.00	Liberty	50.00	50.00		
Immaculate Heart of Mary	3,930.00	121.00	1,917.00	1,892.00	St. Mary—Madison	1,087.50	235.50	540.00	312.00
Nativity	651.44	156.44	411.00	84.00	St. Michael—Madison	480.25	86.25	274.00	120.00
Our Lady of Lourdes	2,404.50	109.00	1,216.50	1,079.00	St. Patrick—Madison	523.40	89.40	378.00	56.00
Christ the King	2,617.00	6.00	1,748.00	863.00	Milan				
Sacred Heart	1,237.03	124.03	782.00	331.00	Millhouses	112.50	112.50		
St. Andrew	436.00		256.00	60.00	Morris	372.00			
St. Ann	165.00	75.00	90.00		Napoleon	78.00	16.00	62.00	
St. Anthony	1,014.71	56.71	542.00	416.00	New Alsace	251.11	94.61	96.50	60.00
St. Barnabas	1,639.00	144.00	621.00	874.00	New Castle	1,294.00	102.00	768.00	424.00
St. Bernadette	261.75	203.00	58.75		New Marion	138.00	40.00	74.00	24.00
St. Bridget	75.00	75.00			North Vernon	1,143.00	271.00	716.00	156.00
St. Catherine	657.00	16.00	453.00	188.00	Oak Forest	44.85			
St. Christopher	2,335.50	434.50	1,211.00	690.00	Oldenburg	436.77	127.77	201.00	108.00
St. Francis de Sales	24.00		24.00		Osgood	466.00	176.00	170.00	120.00
St. Gabriel	1,925.00	227.50	1,299.50	398.00	Holy Family—Richmond	1,527.00	56.00	619.00	852.00
St. James the Greater	497.00	20.00	213.00	264.00	St. Andrew—Richmond	426.00	274.00	44.00	108.00
St. Joan of Arc	1,727.26	52.26	355.00	1,320.00	St. Mary—Richmond	1,080.00	194.00	556.00	330.00
St. John	1,141.00	606.00	355.00	180.00	St. Anne—Jennings County	240.00	10.00	230.00	
St. Joseph	650.37	133.37	270.00	156.00	St. Dennis—Jennings County	43.00	43.00		
St. Jude	882.00	12.00	522.00	180.00	St. Joseph—Jennings County	55.00		55.00	
St. Lawrence	2,328.00	779.00	229.00	1,320.00	St. Leon	481.00	91.00	390.00	
St. Luke	7,769.02	80.02	4,423.00	3,266.00	St. Mary-of-the-Rock	103.45	103.45		
St. Mark	952.00	579.00	349.00	24.00	St. Maurice	128.50	42.50	86.00	
St. Mary	1,049.00				St. Nicholas—Ripley County	134.90	134.90		
St. Matthew	6,228.25	742.00	3,932.25	1,554.00	St. Peter—Franklin County	201.00	5.00	136.00	60.00
St. Michael	2,548.09	408.99	1,536.10	603.00	St. Pius—Ripley County				
St. Monica	1,133.00	87.00	422.00	624.00	Vevay				
St. Patrick	1,253.90	86.90	975.00	192.00	Yorkville	218.55	79.55	79.00	60.00
St. Philip Neri	1,380.00		501.00	879.00	Rushville	1,596.28	171.63	704.65	720.00
St. Pius X	3,828.38	530.38	1,785.00	1,513.00	<b>District IV—New Albany</b>				
St. Rita	18.00		18.00		Bradford	466.00	42.00	361.00	60.00
St. Roch	1,480.00	551.00	618.00	311.00	Charlestown	226.00		142.00	84.00
St. Simon	1,588.93	243.61	361.32	984.00	Clarksville	3,000.10	308.60	1,167.50	1,524.00
St. Therese (Little Flower)	2,703.50		1,073.50	1,630.00	Corydon	213.00	153.00	20.00	40.00
St. Thomas Aquinas	2,700.00	44.00	1,241.00	1,415.00	Frenchtown	97.75	28.30	45.45	24.00
St. Malachy—Brownsburg	1,341.15	317.15	640.00	384.00	Henryville	169.73	49.73		120.00
Danville	623.90	135.90	53.00	435.00	Sacred Heart—Jeffersonville	1,325.98	130.48	994.50	201.00
Edinburg	254.83	64.83	130.00	60.00	St. Augustine—Jeffersonville	404.00		260.00	144.00
Fortville	213.80	34.80	150.00	24.00	Lanesville	1,185.49	333.49	612.00	240.00
Franklin	337.00	20.00	235.00	84.00	Milltown	128.00			
Greenfield	933.57	161.07	359.00	360.00	Navilleton	676.00	56.00	356.00	264.00
Greenwood	1,127.00	27.00	380.00	720.00	Holy Family—New Albany	1,975.00		1,363.00	612.00
Martinsville	941.63	136.63	218.00	564.00	O.L.P.H.—New Albany	776.00		548.00	228.00
Mooresville	697.28	200.28	203.00	294.00	St. Mary—New Albany	3,601.00	136.75	2,144.00	1,457.00
Plainfield	416.00	3.00	149.00	264.00	New Middletown	20.00	20.00		
St. Vincent—Shelby County	229.00	114.00	115.00		St. Joseph Hill	493.35	141.35	202.00	150.00
Shelbyville	980.56	305.16	411.50	264.00	St. Mary-of-the-Knobs	1,009.00	161.00	704.00	144.00
St. Paul—Decatur County					St. Peter—Harrison County	80.00	20.00		60.00
<b>District II—Bedford</b>					Salem				
Bedford	919.22	617.22	122.00	180.00	Scottsburg				
St. Charles—Bloomington	1,361.00	1.00	604.00	756.00	Sellersburg	409.28	210.28	115.00	84.00
St. John—Bloomington	613.00		229.00	384.00	Starlight	179.00	7.00	136.00	36.00
St. Paul Center—Bloomington	683.00				<b>District V—Terre Haute</b>				
Brownstown					Brazil	440.70	80.70	240.00	120.00
Cannelton	107.50		23.50	60.00	Clinton	294.00	20.00	190.00	84.00
Derby	108.00			108.00	Diamond				
French Lick	152.80				Fontanet				
Fulda	38.25	38.25			Greencastle	1,009.95	48.95	331.00	630.00
Leopold	75.00				Montezuma	112.00			
Magnet					Rockville	175.31			
Mitchell					St. Mary-of-the-Woods	510.80			
Nashville	816.70	716.70		100.00	Seelyville	165.07			
Paoli	63.36				Spencer	83.00			
Seymour	628.00		163.00	430.00	Sacred Heart—Terre Haute	130.00		70.00	60.00
St. Croix	290.00				St. Ann—Terre Haute	495.35	61.60	313.75	120.00
Bristow—St. Isidore	83.00		83.00		St. Benedict—Terre Haute	911.00	55.00	356.00	500.00
St. Mark—Perry County	394.75		186.75	144.00	St. Joseph—Terre Haute	1,915.51			
St. Meinrad	364.50	63.50	73.00	228.00	St. Margaret Mary—Terre Haute	978.29	99.29	375.00	504.00
Siberia		42.50	14.50	28.00	St. Patrick—Terre Haute	4,494.88	193.88	3,341.00	960.00
Tell City	912.00	50.00	508.00	375.00	St. Joseph—Universal				
Troy	209.00	28.00	49.00	132.00	West Terre Haute	102.00	20.00	46.00	36.00
<b>District III—Greensburg</b>					<b>TOTAL</b>	<b>\$137,614.74</b>			
Aurora	812.00	150.00	410.00	252.00					
Batesville	1,353.00	45.00	972.00	336.00					
Brookville	1,114.26	201.26	427.00	486.00					
Cambridge City	425.50	21.00	272.50	132.00					
Cedar Grove	442.00	155.00	227.00	60.00					
China									
St. Bartholomew—Columbus	214.00		94.00	120.00					

NOTE: At this printing some returns are partial and some data have not been entered into the computer. For this reason discrepancies will appear in the figures. Exact figures will be released following the annual audit.

—Fr. Lawrence Voelker, director



## JEFFERSON STREET OR THE SIXTH STATION

Read in the paper the other day  
about that woman, mugged and robbed  
on the street  
right there on busy Jefferson Street  
just at rush hour—five p.m.  
as all those hurried people,  
pushing by each other toward rapid transits,  
rushed by her to get home.  
Not one took time to help her.  
Not one apparently cared enough to take the risk.  
"Heartless," I said about them.

Then I thought of another street scene.

There was a wild mob of executioners  
soldiers,  
spectators,  
ragged children.  
Many had been this Man's friends.

The rabble was jeering at Him;  
soldiers were heaping abuse upon Him.  
No doubt, some spectators felt sorry for the poor Man,  
enduring such brutality.  
But other criminals before had been dragged through the  
streets of Jerusalem.  
This was just  
another free show.

But Veronica was there,  
she who braved the uncouth crowd.  
Veronica offers Him her veil to wipe the blood,  
sweat,  
tears,  
from His Sacred Face.

But I, if I'd been there?  
Even if I had been one of the scores healed by His soothing  
word or touch,  
suppose I would have braved the mob?  
Suppose I really would have thought of Him, suffering?  
I wonder?

I can hear me excusing myself:  
"I shouldn't get mixed up in that motley crowd.  
Those rough soldiers might do just anything.  
No, stay back.  
"Poor fellow," I'd have said, "wish I could do something,"  
as I retreated to a safe distance.

And from that distance I'd see Veronica.  
Gifted with the unforgettable vision of Love Incarnate.

Shrouded in my cowardice, "I . . .  
at the sixth station, come through for what I really am  
. . . as I would have on Jefferson Street!"

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**GUILD BRUNCH AND FASHION SHOW**—Mrs. Eugene Witchger, seated, and Mrs. James McNulty wear two of the fashions to be modeled at the brunch and fashion show sponsored by the St. Augustine Guild. The annual event for the benefit of St. Augustine Home, 2345 W. 86 St., Indianapolis, will be held on Wednesday, March 29, at 11 a.m. at the home. Mrs. Witchger, past president of the Guild, is reservations chairman for the show, "Harbinger of Spring," and Mrs. McNulty is the current president of the organization.

## Bill (from 3)

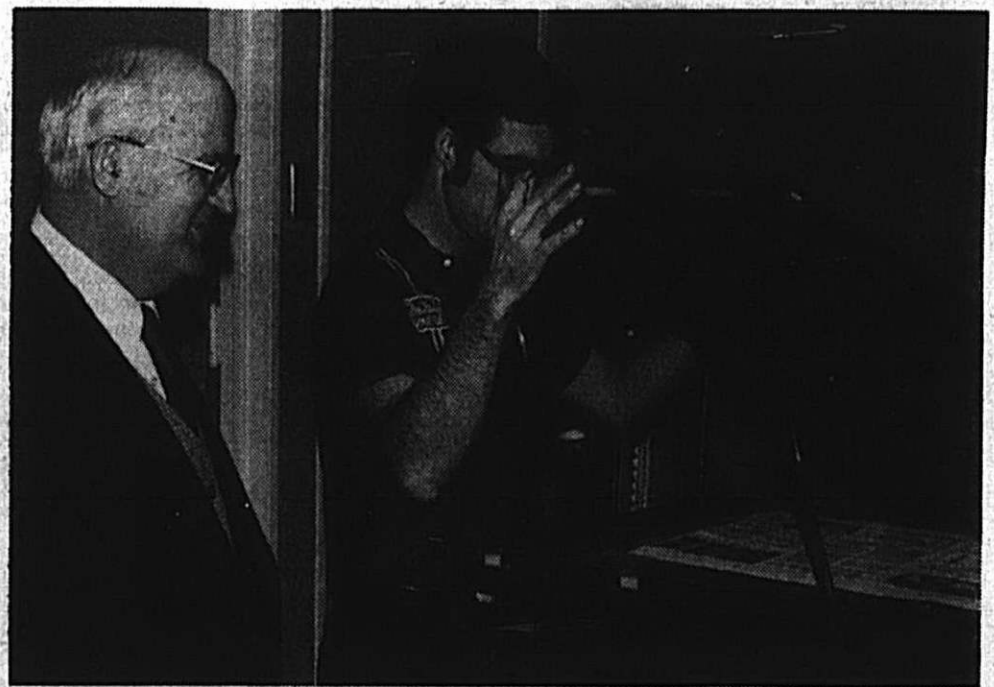
seek an abortion without parental advice or knowledge."

**MARY PAT MARSTALL**, Indiana Right to Life legislative vice-president, an unsalaried lobbyist who commutes from Anderson, was grateful to the legislators of the Indiana General Assembly who voted overwhelmingly in favor of the bill. (House 87-3, Senate 39-6.)

"According to Indiana law," she pointed out, "a person has a three-day cooling off period to change her mind and revoke a contract signed with a door-to-door salesman. Surely a girl contemplating abortion deserves 24 hours for a decision that will affect the rest of her life."

**MRS. MARSTALL** recalled that there were other legislators who had tried unsuccessfully in the past to bring similar legislation to a vote.

Among those who worked actively for passage of the current bill, she included: Rep. Patrick Baur, South Bend; Sen. Charles Bosma, Beech Grove; Sen. Joseph Bruggenschmidt, Jasper; Rep. Dan Burton, Indianapolis; Rep. Robert DuComb, South Bend; Sen. Joan Gubbins, Indianapolis; Sen. Mathias Kerger, Hammond; Rep. Jerome Reppa, Munster; Rep. Ray Richardson, Greenfield; Sen. John Sinks, Fort Wayne; Sen. James Spurgeon, Brownstown; and Sen. Pete Swisher, Mooresville.



**AT 'BAPTISM' OF FIRST TABLOID ISSUE**—Father Thomas C. Widner, editor, and two members of the Criterion staff, Fred W. Fries, managing editor, and Dennis Jones, production manager, were at the Franklin Daily Journal on Wednesday evening, March 15, as the first copies of the new tabloid Criterion rolled off the presses. The change in format was the first in the 67-year history of the diocesan paper, including the Indiana Catholic, predecessor of the Criterion. Fries, a veteran of 25 years with the paper, is shown above watching Ed Trent, night supervisor, "shoot" the first page for the off-set plate from which the paper is printed.

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—living the questions—

# Sense of unity sustaining strike-ridden Indiana miners

BY FR. THOMAS C. WIDNER

How are coal miners in Indiana faring in the lengthy strike? They seem to have found a unity and a strength in caring for each other as the strike continues. That, at least, is the feeling of two miners from Sullivan and Greene counties interviewed during the formal hearings of the National Conference of Catholic Charities on rural life held in Indianapolis, March 17.

Scott McBride, of St. Peter parish, Linton, and Lawrence Hays, Sullivan, are both proud miners who are anxious to speak to the injustices they believe have been dealt mine workers.

"We'd just like people to know the story," Hays said. "We don't understand why coal has to be shipped around this state from one power plant to another when it can be transferred after being converted into electricity."

HAYS ALSO EXPRESSED anger over the effects of the strike on younger miners and their families. "Schools in this area are serving cold lunches to kids," he pointed out, noting that the schools cook with gas. The effect, he believes, will be to impress on children a negative attitude toward the union and the miners.

"The longer the strike goes on, the more the miners get together," was McBride's observation. "The companies, we think, wanted to bust the union. That seems to be the whole point. The contract negotiations nearly lost us all the benefits my father and grandfather had gained in



past years. Now the strike is getting so bad, we're getting ourselves together and going out and helping each other."

Ironically, while Hays believed that the younger miners were hit the hardest, McBride said he thought the older miners were in the worst pinch.

"I was able to get a job on the side," McBride indicated, "and so I was better prepared for the strike. But the older guys couldn't do that. And so when the benefits ran out, they had nothing to turn to."

McBride and Hays have provided leadership in their areas to see to it that the miners are going out and locating families whose food supplies are low.

"We've worked out of my garage," Hays said. "We buy groceries and deliver them."

McBride told how the wife of one miner literally cried when the fellow workers brought groceries. "I didn't know the union would do this," she bawled. But McBride emphasized that the union, after all, is just the miners working together to help each other out.

The miners have had a particularly rough

time since the order came from somewhere 'on high' to the township trustees not to let the striking miners have food stamps. Indiana is the last state in the union to hold onto the trustee system, and "it works well against us," the two men agreed.

Farmers in the area have been assisting the miners as well. Hays expressed gratitude for a cow which had been donated, for example, slaughtered and then ground into meat to be distributed to families.

MCBRIDE'S PLIGHT is doubly difficult. He has a three-year-old son who has cancer, and when the medical assistance from the union ran out, he was allowed to keep receiving medical care for his child by the hospital in which the child remains. "I was hurt before the strike began," he contends, "when the company cut the hospitalization we already had. We now have a \$500 deductible program. Although that's refundable to me, I've only seen

\$7 refunded thus far. And my medical costs are much higher than some of the other miners."

The union had not really been tested up to now, the two men believe. They are sure that no one—miner, union, company—expected the strike to last this long. They see injustices though and are determined to stick it out. They wonder why the negotiators for the coal companies include a majority of oil companies. They believe the company thought the miners would give up quickly. But it hasn't happened.

Where has the Church been in this? "Frankly," Hays said, "we haven't asked for help from them. But, then, we haven't had any volunteered to us either even now when the miners' families are beginning to starve. Like the family we took food to who hadn't eaten in three days. We're a proud lot, and many won't ask for help."

McBride said the miners have been too busy working for one another to worry about whether or not help is coming from anywhere else.

## ND choir sets benefit concert

On April 7 at 8 p.m., Cathedral High School will sponsor the Notre Dame Glee Club in concert in the auditorium, 5225 E. 56 St., for the benefit of Cathedral's scholarship program.

Directed by Dr. David Clark Isele, noted composer and arranger, the internationally known Glee Club on spring tour, will bring 45 of its 75 members to the performance. They will include in their musical selections religious, classical, popular, humorous and contemporary numbers.

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# 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.

## march 27

The Polish Cultural Society of Indiana invites the public to a Dyngus Day celebration at St. Thomas Aquinas parish hall, 48th and Illinois Sts., Indianapolis, from 5 to 10 p.m. There will be Polish cuisine, refreshments and dancing. Tickets at \$1 may be purchased at the door or by calling Thomas Fedor, (317) 542-7921.

Dyngus Day originates from early Christian times in Poland. It is often called "wet Monday" because it is celebrated with playful dousing or sprinkling of unwary passerby or friends. In the United States, including northern Indiana, it is celebrated regularly with good Polish cooking and dancing. This will be the first Dyngus Day celebration ever held in Indianapolis.

The Marian Guild of Holy Family parish, New Albany, will sponsor its annual "Spring Bonnet" card party at 7:30 p.m. at the parish. The public is invited.

## march 27-30

The following activities are on the agenda for Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis:

—March 27: Simeon meeting at St. Patrick parish rectory, Terre Haute, at 7:30 p.m.

—March 28: Simeon meeting at St. Margaret Mary parish, Terre Haute, at 7:30 p.m. in the school hall.

—March 29: Alcoholism Help and

Information "Not Sure" meeting at the ASM office at 7:30 p.m. and the "AA" meeting at 8:30 p.m.

—March 30: The Happy Irish Club will meet at St. Patrick parish rectory, Terre Haute, at 11 a.m.

## march 30-april 2

A Pre-Cana conference for engaged couples, sponsored by the Aquinas Center for continuing religious education, will be held at Providence High School, Clarksville, in a two-session program. The Thursday night session is from 7:15 to 10 p.m. and on Sunday from 12:45 to 5 p.m.

Interested couples are asked to pre-register with their parish priests.

## march 31-april 2

The Franciscan priests at Mount Saint Francis Retreat Center will conduct a retreat for senior citizens at the Center located eight miles northwest of New Albany. Sign-in time is between 7:30 and 8 p.m. on Friday and departure time is 3 p.m. Sunday.

For further information phone (812) 923-8819.

A Charismatic retreat will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. This retreat is open to both men and women and will open with registration on Friday evening.

Detailed information and/or reservations can be obtained by calling Fatima, (317) 545-7681.

## april 2

Father Clem Davis and several married couples active in the Marriage Encounter Movement will conduct a program introducing the movement to other married couples. The program, to be held at 1:30

p.m. in the parish hall at St. Maurice, Napoleon, is open to all married couples in the St. Maurice area.

The Ladies Club of St. Paul Catholic Church, Sellersburg, will sponsor a dessert card party at 7 p.m. in Father Gootee Hall. All kinds of prizes will be awarded.

## 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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## Woods sets antique show

ST. MARY-OF-THE-WOODS, Ind. — The Terre Haute Alumnae Club of St. Mary-of-the-Woods College will present its fourth annual antique show and sale here April 1 and 2. The show is managed by Mahlon C. Williams, an antique lamp dealer from Watseka, Ill., and features displays of china, jewelry, glassware, furnishings and lamps from 20 midwestern dealers.

Alumnae club president Lucinda Summers is chairwoman. Patrons of the show may purchase coffee, soft drinks, sandwiches, chili and pie, all donated, prepared and served by members of the alumnae club.

A donation of \$1.25 per person is requested at the door, and all club profits will benefit the club's scholarship fund, which assists SMWC students from the Wabash Valley area.

The show and sale will be open from 11 a.m. to 9 p.m. Saturday, April 1, and from 11 a.m. to 5 p.m. Sunday, April 2, in the Le Fer Hall ballroom on the SMWC campus.



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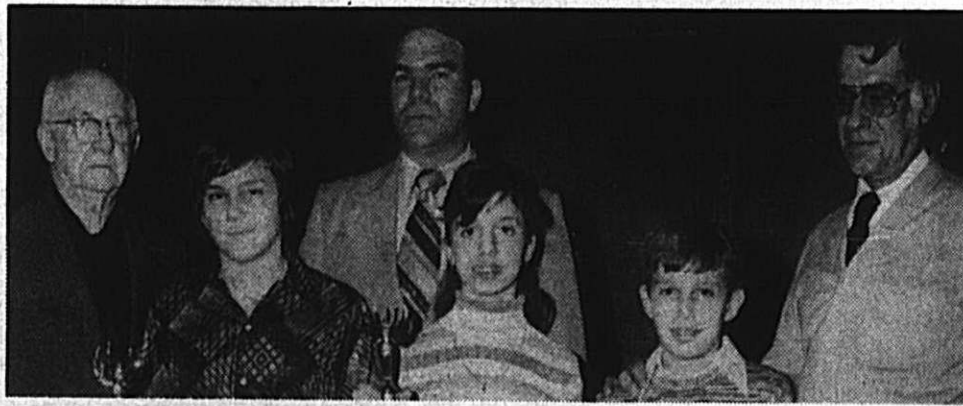
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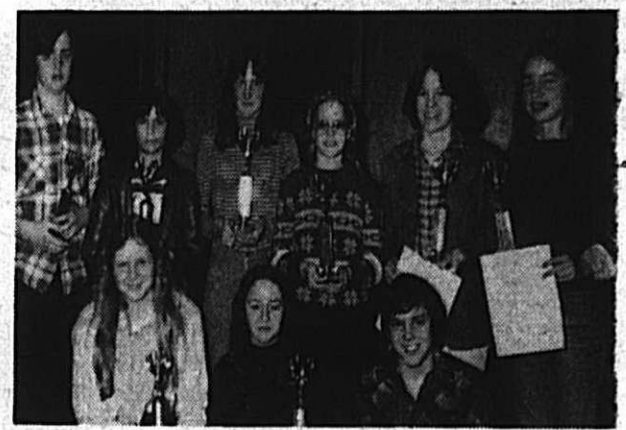
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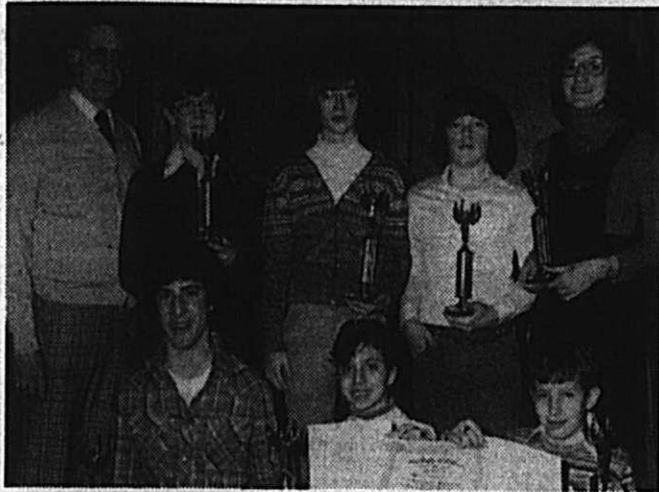
# cyo science fair winners



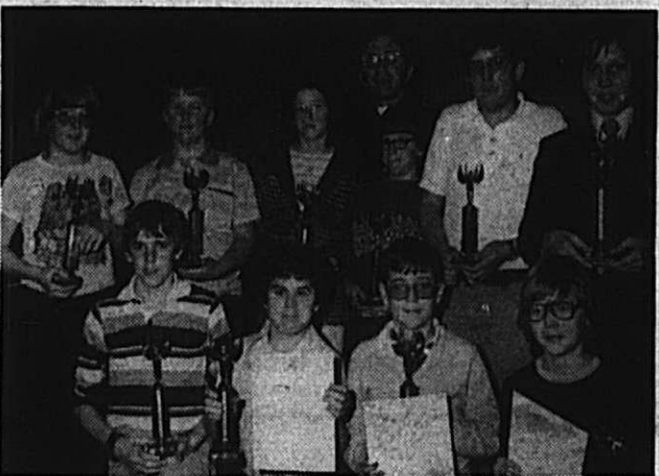
**SCHOLARSHIP WINNERS**—The three youngsters above were the winners of the J. Earl Owens scholarships at the recent CYO Archdiocesan Science Fair, which was held at Little Flower parish, Indianapolis. They are, left to right, John Fagan, Our Lady of Lourdes, eighth grade Biological Division top winner, and Mary and Tony Zappia, Holy Spirit parish, top co-winners in the eighth grade Physical Division. The adults pictured with the winners are Mr. Owens, left; Robert J. Bowman, grand knight of Fatima Council, Knights of Columbus, one of a number of K. of C. Councils donating camperships; and Hugh Sullivan, Science Fair general chairman.



**BIOLOGICAL WINNERS IN EIGHTH GRADE SECTION OF FAIR**—Front row, left to right: Julie Jarboe and Tracy Weinzapfel, St. Christopher; John Fagan, Our Lady of Lourdes. Back row, left to right: Terrence Hanley, Our Lady of Lourdes; Barbara MacAtee, Little Flower; Anne Pfeiffer and Kathy Hinderliter, St. Lawrence; Lori Poe and Mary Maney, St. Michael.



**EIGHTH GRADE FAIR WINNERS IN PHYSICAL DIVISION**—Front row, left to right: Paul Georgesco, Little Flower; Mary and Tony Zappia, Holy Spirit. Back row, left to right: Hugh Sullivan, chairman; Eugene Wallingford, Little Flower; Kate O'Loughlin, Christ the King; Mike Ryan, St. Jude; Kathy Byrum, St. Luke.



**SEVENTH GRADE PHYSICAL WINNERS IN SCIENCE FAIR**—Front row, left to right: Mark Jarrett, Holy Spirit; John Gardner, St. Joan of Arc; Dick Miles, St. Lawrence, Lawrenceburg; Allen Studer, St. Gabriel. Back row, left to right: Dave Johnson and Ward Wojciehowski, Christ the King; Mary Lou Fox, Holy Name, Beech Grove; John Lee and Luis Gutierrez, St. Lawrence; Joe Szwed, St. Michael. Rear: Father Donald Schneider.



**SCIENCE FAIR WINNERS IN SEVENTH GRADE BIOLOGICAL DIVISION**—Left to right: Michael Gauss, Our Lady of Lourdes; Teresa Holloran, All Saints; Mary Jeanne O'Gara, Little Flower; Kathy Tilley, St. Bernadette; Ellen Fischer and Kathy Moreland, St. Patrick, Terre Haute; and Alan Miller, Immaculate Heart of Mary.

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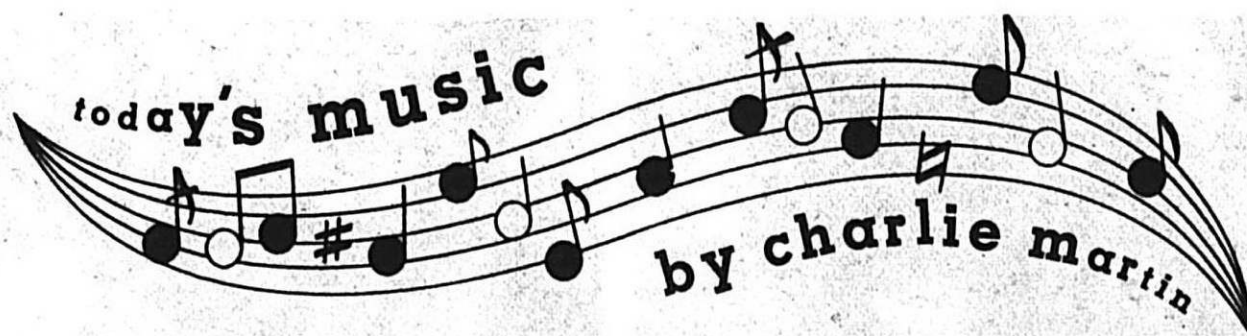
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Walking through life's experiences is common to all of us. Sometimes we walk alone, and the distance and difficulties seem large, and sometimes we walk with others, by each other's side, and the distances grow smaller and the problems seem less. But life is a combination of both types of walking, and all of us must sometimes walk alone.

"By My Side" from the rock opera "Godspell" speaks clearly about Jesus' experiences that we remember during Holy Week. Memory is a tremendous personal power, for our remembering this week enables us to walk with Jesus. We remember not only what happens this week, but we also remember what has happened in the three previous years of Jesus' life. We remember his tremendous words and the hopefulness they have brought to all hearers. "By his side" we have seen others touched with new life, and, indeed, we have felt it ourselves.

We have come to love and to hold with deep respect this man who invites us to walk with him, who reveals to us that God's love is ever-near to us, and who tells us that the "pebble in our shoe"—all those things that hurt us in our lives—is present in everyone's life, and we must dare to love and heal the pain.

**BUT NOW A NEW ROAD** arises for Jesus and he chooses to walk this road alone, only in the presence of his Father. His words in the past have been heralds of trust: We must not allow life's pain to alter our belief in God or each other. For the



ways of life are ever-unfolding and greater than our understanding of them. We must not become less trustful because of outward appearances. Mockery, scourging, and death on Calvary await Jesus, but he walks on with courage and deep conviction.

His Father is the giver of all life and even in the face of death, Jesus believes. His body is broken, but his Spirit is born to a life that fun-

damentally changes the world and all of us who are part of it.

Jesus' physical death becomes the sign that every pain and brokenness we may experience in life can be healed, and further, that nothing, not even death, can remove us from the power of life and its re-creation of ourselves.

And so Easter morning arrives with wonder and surprise. This one who has walked by our side and yet only two days ago left us in death, is alive. He has met and walked his new road and again invites us to walk with him. The tasks and challenges of the past three years are not to be abandoned, but to continue with new strength, assurance, and hope. Our encounter with the newly-alive Jesus transforms the fears that took us into hiding, to a courage that empowers us to reach out to a hurting world.

**THE SAME MIRACLES** are still needed. Those blinded by hatred and selfishness need to be touched by our caring that they may see with love again. Those who are lame in life, afraid to enter into life's fullness, need our helping hands of encouragement and support. Others are blinded from seeing their own good, and we must mirror back to them the beauty of their own light. Society seems to have forgotten the invaluable worth of life, and we are called to be the living challenge against all false standards that devalue life.

Jesus' resurrection means both the joy of celebration and the invitation to action. We now realize that we have many new roads to walk. Yet we walk with real confidence, for our remembering and reliving of the events of this Easter and Holy Week culminates in the promise spoken in the words of this song: that you, Lord, are here, always, by our side.

## BY MY SIDE

Where are you going, where are you going?  
Can you take me with you?  
For my hand is cold and needs warmth—Where are you going?  
Far beyond where the horizon lies,  
Where the horizon lies,  
And the land sinks into mellow blueness, oh please,  
Take me with you.  
Let me skip the road with you,  
I can dare myself, I can dare myself.  
I'll put a pebble in my shoe and watch me walk,  
I can walk and walk.  
I shall call the pebble "Dare;" we will talk together about walking.  
"Dare" shall be carried and when we both have had enough,  
I will take him from my shoe, singing, "Meet your new road;"  
Then I'll take your hand, finally glad, that you are here,  
By my side,  
By my side, that you are here,  
By my side.

Written by: Stephen Schwartz  
From the Rock Opera "Godspell"  
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## —trivia contest—

(The Criterion will pay \$5 to a reader who can give the correct answer to 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.)

An Easter question: Who played the Christ (See Photo) in the 1960's remake of the silent film "King of Kings"?



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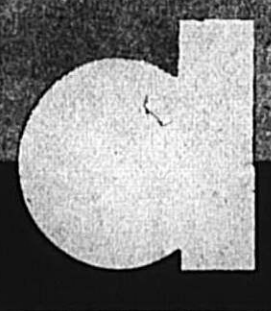
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## —tv programs—

# It's memory lane time for networks

NEW YORK—In the midst of transition and change in television forms and content, the networks—including public television—have been looking back to their origins and the milestones they have passed on the way to their respective broadcasting anniversaries.

The most ambitious backward look of them all is surely the week-long, nine-and-a-half-hour retrospective marking the first 50 years of the Columbia Broadcasting System, "CBS: On the Air," beginning Sunday, March 26, from 9 to 11 p.m. on the CBS network. Others in the series air Monday through Friday, March 27-31, 10-11 p.m. and Saturday, April 1, 8:30-11 p.m.

Each evening's special will be hosted by the stars whose programs were associated with that day of the week. George Burns, Lucille Ball and Beatrice Arthur, for instance, will take the viewer down the memory lane of comedy shows that were featured on Monday nights, from Jack Benny to "Maude."

Like the old MGM movie studio, CBS built its reputation as the network of stars, first on radio and then on television. On Sunday evening, the series gets off to an impressive start by assembling 122 top performers—including Alfred Hitchcock and Lasse—associated with CBS over the years, an impressive array of talent reminiscent of the annual MGM portrait of its stars.

Some of the highlights to look for over the course of the week, based on the limited material that was available for preview: the tribute to the fine news staff assembled by Ed Murrow to cover World War II for CBS radio and the montage of excerpts from Ed Sullivan's "Toast of the Town" show that introduced so many acts to a national audience, including Elvis Presley and the Beatles (Sunday); the Peanuts gang clowning for the first time with a live performer, Dick Van Dyke, who is outdanced by Snoopy's fancy footwork (Wednesday); the Waltons watching Teresa Wright

teaching Patty Duke the word for water in an excerpt from "The Miracle Worker" that still brings a tear to the eye (Thursday); Walter Cronkite reading Norman Corwin's poetic tribute to the network (Saturday).

ONE OF THE notable aspects of this particular retrospective is that it integrates the program excerpts with news footage segments so that one sees them in a historical context. Also the new production numbers and skits have a lot of flash and flair that add to one's enjoyment.

This retrospective seems an intelligently done recollection of the kind of quality programming that CBS traditionally represented over the years. For older members of the family, it may be just nostalgia that makes so many of the old shows look so good. One wishes that the series had been broadcast in an earlier time period so that parents might have had the pleasure of sharing old memories with their youngsters.

Following on the heels of the just concluded "The Originals: Women in Art" is a related series, "The Originals: The Writer in America." The object of both series is to place the artists in the context of their times and surroundings so that we may get a better insight into their work.

The difficulty for writers is that their art consists of written words, something that does not provide the visual satisfactions of the paintings and collages of the former series. The second in the present series, though perhaps valuable for the specialist, offers little for the average viewer in the academic poetry of Robert Duncan, airing Monday, March 30, at 8:30-9 p.m. on PBS.

Duncan, whose works are found in anthologies of modern American poetry studied in some colleges, admits to being a "bookish" poet whose themes and imagery derive from

literature rather than life. The program may elicit some sympathy for his suffering callous treatment in the past as a homosexual, but it does little to foster an appreciation of his poems or poetry in general.

Introducing the series last week was the robust, cigarette-smoking, 86-year-old Janet Flanner who for 50 years signed "Genet" to her column from Paris for The New Yorker. She was as crisp and precise as her writing in discussing half a century of art and letters, suitably visualized by photographs and stills.

Monday, March 27, 10:52-11 p.m. (ABC) "Americans All." Following the "ABC Monday Night Movie" is a mini-profile on 95-year-old Eubie Blake, the ragtime composer who has found a new vogue with contemporary audiences. This is another fine mini-documentary in the occasional series about ethnic contributions to our society and culture.

Tuesday, March 28, 10-11 p.m. (NBC) "Spying for Uncle Sam." Edwin Newman reports on what it is like to work for the CIA by examining the story of a veteran agent who resigned from the service when he could no longer reconcile his personal sense of morality with the "trickery, deceit and manipulation" that are basic to clandestine operations.

Tuesday, March 28, 10-11 p.m. (PBS) "Spoleto USA: A Festival Discovers America." For the first time in 20 years, the Festival of Two Worlds left its home in Spoleto, Italy, for Charleston, S.C.,

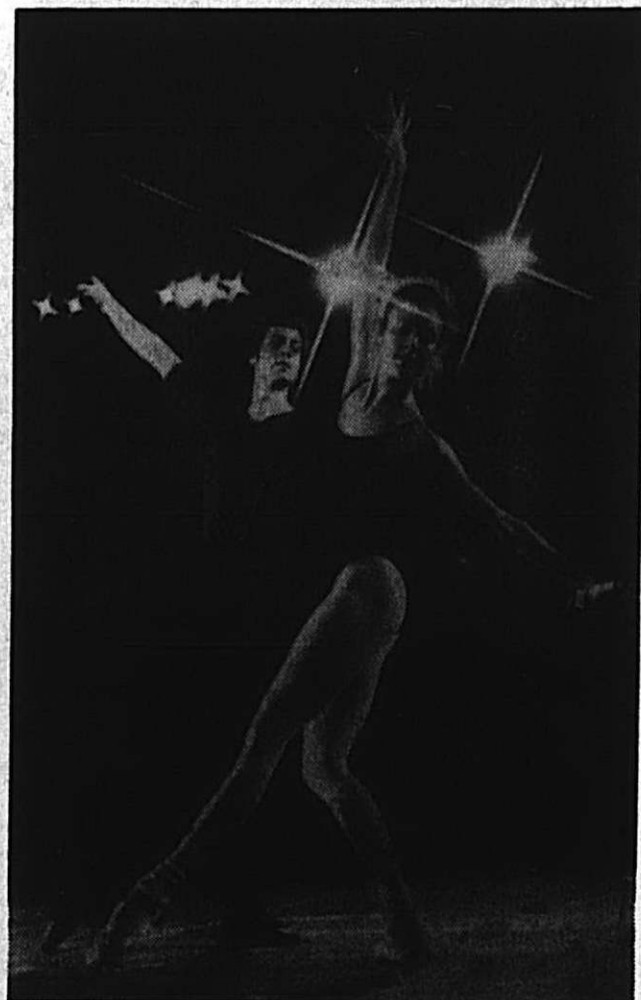
where it presented a two-week schedule of music, dance, drama, and literature, of which viewers will see the highlights.

Radio: Sunday, March 26, "Guideline" (NBC) concludes the current series of dialogues on the significance of Lent and Easter for the contemporary Christian. (Check local listings for time.)

Television: Sunday, March 26, 11 a.m. EST. NBC will broadcast Easter Sunday Mass live from the National Shrine of the Immaculate Conception in Washington, D.C. Cardinal William Baum of Washington will be the principal celebrant and homilist. The National Shrine Choir, under the direction of Robert Shafer, will sing Mozart's Mass in C, the Sparrow Mass.

Sunday, March 26, noon-1 p.m. EST, ABC, "The Renaissance and the Resurrection." Luigi Barzini narrates this one-hour documentary special focused on the meaning of the Resurrection as the central mystery of Christian belief as interpreted through the art and music of the Renaissance. Filmed primarily in and around Florence, "The Renaissance and the Resurrection" explores the extraordinary artistic achievements of this period and the role of the church in supporting and encouraging these developments.

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



**BALLET FROM ITALY**—The Elliot Feld Ballet is featured in "Spoleto USA: A Festival Discovers America." The 20-year-old cultural arts festival from Spoleto, Italy, which includes interviews and performances of major artists, was recreated in Charlestown, S.C., last May and will be aired on the Public Broadcasting Service. [NC photo]

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—viewing  
with arnold—— **'Blue Collar'**  
**mired in schlock and sex**

BY JAMES W. ARNOLD

"Blue Collar" is not the long-awaited blue collar movie, the one that finally gets inside the urban ethnic workingman, without condescension, and explores all the pain and confusion of his life amid the social and moral changes of the 1970's. But it's a long, work-booted stride in the right direction.

The problem, as it is with all movies in this big buck era, is that too many concessions are made to the box-office deities—speed, schlock, sex and violence. If you want to make a relevant film today, you have three choices. Make a documentary, and at best end up on PBS. Make an extraordinary film, a choice that requires real and mature talent, and reach a small audience. Or make a comedy or melodrama, and hope a little reality seeps through the yuks and gasps.

The third route is writer-director Paul Schrader's choice in "Blue Collar." (A similar choice was made eight years ago in "Joe"). It is probably Schrader's gut preference.

In all his previous work (the scripts for "Taxi Driver," "Obsession," "Rolling Thunder"), Schrader has indicated a primary taste for macho tough action and thrills, and not much warmth or sensitivity. This is despite his background as a film school student (Columbia, UCLA) and critic. As a movie buff he clearly leans toward Hitchcock stuff, gangster films, the Bogart-Cagney tradition. Or as the high-brows put it, "film noir."

"BLUE COLLAR" is about two auto assembly-line workers in Detroit, one Polish (Harvey Keitel) and one black (Richard Pryor). The company makes their work life intolerable; their union has sold out to the company and is also corrupt. They are in a constant economic squeeze, which creates tensions at home. (e.g., Keitel's pubescent daughter is so anxious to



have her teeth straightened that she puts wire on them herself). Their lives are mired in ugliness, from the noise and tedium of the plant to the shabbiness of their crowded, TV-dominated homes and their constant four-letter word vocabularies. Some of the tension is released in racial hostility, some in booze, some in extra-marital sexual fun and games.

It's not a pretty picture, and it's far from complete, but as a record of the negatives, it's reasonably honest. Enter the plot manipulations. The guys decide, for no apparent compelling reasons, to rob the safe at Union headquarters. ("The money belongs to us anyway . . . they treat us worse than the company does.") They enlist the services of a fellow worker (Yaphet Kotto), a gentle giant with a criminal record. The caper is handled on the edge of comedy—e.g., they have to chip in to fix the gas pump on their broken-down getaway car, and disguise themselves with funny kid Halloween masks. Inside the safe, there is no loot, only \$600 in petty cash. More frustration. But developments turn quickly serious.

THE BURGLARY uncovers an account book that proves the union has been using its funds illegally. Should the inept trio opt for blackmail? Pryor decides to use the discovery for leverage to get inside the union hierarchy and reform it. But the other two disagree. One is murdered, and the other narrowly escapes, finally going to the FBI for protection. By the end, the two surviving buddies are on opposite sides, fighting each other, but the evil structures remain unchanged.

It's a despairing view of the blue collar plight compared to, say, the hope of the 1950's classic, "On the Waterfront." But what's bad is not so much the despair, which may be realistic, as the over-simplification. The



**POIGNANT PARTING**—An anguished Inga Helms Weiss [Meryl Streep] is restrained from joining her artist husband, Karl [James Woods], who reaches out for her from the rear of a truck as he is being taken to the dreaded "little fortress" of Theresienstadt, a concentration camp. The scene is from an NBC movie, "Holocaust," which will be presented on four consecutive nights, April 16-19. [NC photo]

time that might have been given to complexity and character development has been used for entertainment—the comedy heist, a car chase, Kotto beating up some thugs with a baseball bat, Pryor conning an IRS man into thinking he has six kids instead of three, the melodrama as the heroes try to choose between compromising with the system or going to the cops. The murder scene, in which Kotto is suffocated ingeniously in an auto paint shop, is lovingly detailed.

Schrader's grim, hard-nosed style will appeal mostly to male urban audiences. The film deals with many of the same auto industry subjects as "The Betsy," but in a radically different style. No soft focus, pretty nostalgia here, just the nitty gritty. There is almost hypnotic footage of the dreariness of the auto plant (shot at the Checker factory in Kalamazoo), and the acting is solid, especially by Keitel and Kotto.

Pryor's effort is adequate, but neither he nor Schrader seems sure whether his man is to be taken seriously or as a sympathetic clown. [Rating: C—Condemned]

## —tv films this week—

**THE WIZARD OF OZ [1939]** (CBS, Sunday, March 26): For the umpteenth time, Dorothy and friends travel down that yellow brick road in search of home, intelligence, compassion and courage. Recommended for all ages.

**DIRTY MARY, CRAZY LARRY (1974)** (ABC, Friday, March 31): A hectic car-chase flick that proved very popular in drive-ins and small towns. Peter Fonda is an extortionist who hopes to build a race car, Susan George complicates his plans, and Vic Morrow is the sheriff who chases them around northern California locales. Passable entertainment strictly for action fans.

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