

THE CRITERION

Archdiocese of Indianapolis

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April 20, 1979

Franciscans of Sacred Heart Province to celebrate centennial

Franciscans in the 14-state Sacred Heart Province, the second largest in the United States, will celebrate the 100th anniversary of the Province's founding on Thursday, April 26.

The more than 600 members of the Province, which is the fourth largest in the world, will mark Centenary Day as a kind of family birthday party, with special prayers of thanksgiving and remembrance.

IN ADDITION, five major celebrations have been planned throughout the Province, to be held at Franciscan facilities in Chicago, San Antonio, Tex., St. Louis, Quincy, Ill., and Teutopolis, Ill., where the first friary—in what was later to become the Province of the Sacred Heart—was established.

"The work of the Franciscans in Middle America, ever since 1858, has contributed to the formation of what can only be called American Franciscanism, and solidified the role of the Franciscans as much a part of the American scene as baseball and apple pie," said Franciscan Father Dismas Bonner, father provincial.

"Working in big city and rural locations,

among all those in the past hundred years who have built the mid-section of our country has put Franciscanism in close and intimate touch with all ethnic and cultural groups.

"OUR EDUCATIONAL, parochial, preaching, and missionary activities during these hundred years have all been characterized by a kind of American openness. The celebrations which mark our Province's first hundred years will be devoted to reading the signs of the times and deciding how best to respond to future needs in a creative way."

More than 50 members of the Province serve in foreign missions in Brazil, the Holy Land, Singapore, Hong Kong, Puerto Rico, Taiwan, Zaire and in military posts around the world.

And more than 50 Franciscans are in various stages of training and formation. The rest work in parishes, teach in high schools or colleges operated by the Order, or serve in hospitals, retreat houses or other institutions.

In the Indianapolis Archdiocese, Franciscans of the Sacred Heart Province staff Sacred Heart and St. Roch parishes and Alverna Retreat Center, all in Indianapolis.

Seccina commemorates 25 years in education

Throughout this week the students, faculty, alumni and friends of Seccina Memorial High School in Indianapolis have been celebrating the 25th anniversary of the school's founding with a variety of activities.

The highlight of the week-long festivities are the major events being held today and tomorrow, April 20 and 21.

At 9:30 a.m. today more than 25 present and former priest-teachers will concelebrate a Mass of Thanksgiving at the school. An anniversary dinner will be served to honor former faculty members and administrators. About 300 guests are expected for this dinner.

On Saturday afternoon a general invitation is extended to the public to attend a doubleheader baseball game at Seccina field when the Seccina Crusaders meet their southside rivals, the Roncalli Rebels.

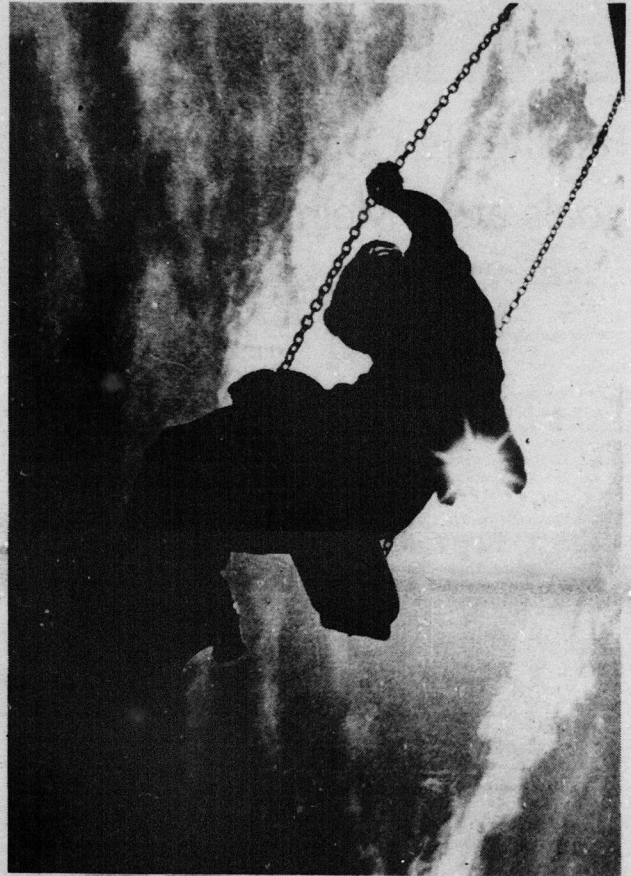
IN THE EVENING the Seccina Booster Club will host the anniversary dance, "25 Years of Memories," at the school. A social hour begins at 8 p.m. with free champagne and hors d'oeuvres. The dance will begin at 9 p.m.

with music by the "Nite Shift." Tickets are \$7.50 per person.

The first of the archdiocesan co-educational high schools in Indianapolis, Seccina High School was dedicated by Archbishop Paul C. Schulte on Oct. 18, 1953. The school was named to honor Father Thomas Seccina, an army chaplain from the Indianapolis Archdiocese, who went down with his fellow prisoners in the sinking of a Japanese prison ship off the coast of China on Oct. 24, 1944.

Seccina graduated its first senior class in May, 1957. In 25 years of service to Indianapolis eastside youth, almost 5,000 young men and women have passed through its halls. Present enrollment at Seccina is 875. Raymond Riley, Seccina principal, will present 217 seniors with their diplomas in May.

THE FIVE PRINCIPALS who have guided Seccina through its first quarter century are Father Harry Hoover, Father Joseph McGinley, William Kuntz, Franciscan Sister Hortense Fougereousse and Riley.



SPRING SWING—A Boise, Idaho, playground and a warm spring day provide the perfect setting for a boy with high aspirations. (NC photo by Kenneth C. Poertner)

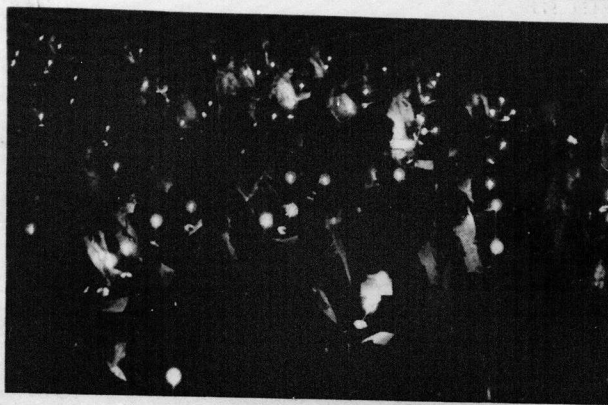
looking inside

The complete text of Pope John Paul II's Letter to Bishops and Letter to Priests begins on page 9

Peter Feuerherd continues with part two of a four-part series on youth ministry in the Archdiocese—this week, a Profile of CYO on page 5

"Friendly Fire"—a drama about Vietnam featuring Carol Burnett in an unusual role is featured on television this week—page 22

James Arnold talks about a new Sherlock Holmes movie on page 24



Family Life Commission sets goals at St. Meinrad meeting

The Archdiocesan Family Life Commission met at St. Meinrad Archabbey on the weekend of April 6-8 to adopt goals for the work of the group. The Commission hopes to make recommendations to the archbishop by November 1980 on family life in the archdiocese.

The Commission, composed of 12 members (nine lay people, two priests, and one sister) are from all regions of the archdiocese. The group plans to conduct hearings on family life in the fall of this year, which will culminate in the activities of 1980 as a special "Year of the Family."

Father Lawrence Voelker, chairman of the commission, sees its work as "carrying forward the thrusts of the 1976 'Call to Action' conference in Detroit. The process we will use is listening to what people have to say." The priest hopes that the Commission can work

with groups already working in the archdiocese; for example, Marriage Encounter, Pre-Cana, and Divorced and Remarried Catholics.

THE FOUR GOALS agreed upon at the initial St. Meinrad meeting are designed to center the Commission's work around specific objectives.

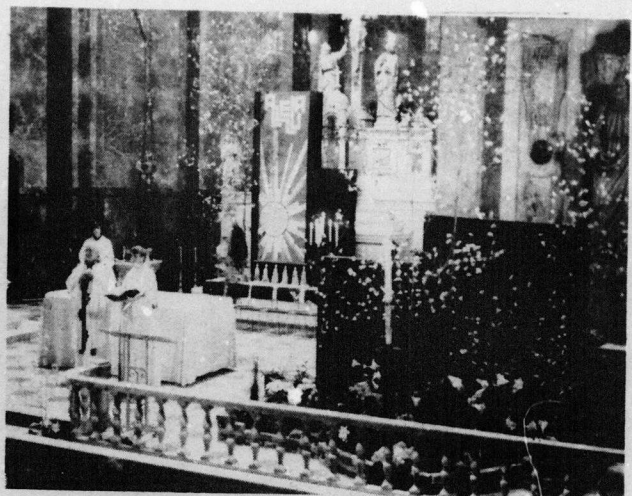
The first of these goals is a definition of what "family" is. The Commission sees "family" as affecting everyone, regardless of age. It defines it as "the fundamental relationships" of husband-wife, brother-sister, and parent-child.

The second goal of the Commission is to work with the existing structure of the parish to improve family life. This concept is designed so that the grassroots structure of the church, namely the parish, becomes more concerned with ministry to families. Father Voelker explained, "We're not going to renew family life unless we renew parish life."

The third goal agreed upon at the St. Meinrad meeting is to affirm the process of public hearings to discover what should be done to improve family life. As Father Voelker stated, "We want to hear what people are saying and doing about family life."

THE FINAL GOAL of the Commission is to work toward presenting 1980 as a "Year of the Family." The activities and programs developed for this special year will come out of the recommendations discussed in the public hearings which will be held throughout the archdiocese this fall.

The Commission members include Father Voelker, Pat Bolanos, Fred Evans III, Bettye Johnson, William Paradise, Sister Sheila Shine, a Franciscan sister, all from Indianapolis. The other members are: James Davis of Seymour, Evelyn Kesterman of Brookville, Father Robert Klein of New Albany, Thomas Morgan of Freedom, Rhea Rourke of Terre Haute and Mary Kaye Tolen of Richmond.



CATHEDRAL SUNRISE—Flickering candlelight dots the left photo as worshippers gathered last weekend for the first Easter Sunrise service at SS. Peter and Paul Cathedral, among the liturgies celebrated throughout the Archdiocese to commemorate the Resurrection. Father John Mintz, rector of the Cathedral, offers the Mass in the sanctuary adorned by a garden consisting of 13 dogwood trees and 1,500 hand-made blossoms. It was constructed by Cathedral parishioners. (Photos by Charles J. Schisla)

Bowen signs 6 ICC-backed bills

"Overall we are generally pleased," was the way Ray Rufo, chief lobbyist for the Indiana Catholic Conference characterized the results of the recent state legislative session.

Of the 27 bills supported by ICC, 6 were signed into law by Governor Otis Bowen after passing through the legislative session that ended April 6. Only about 20% of all bills that are introduced ever get through the legislative process to become law, according to Rufo.

Bills supported by ICC that were enacted into law by Governor Bowen's signature include H.B. 1414, which prohibits state funding for abortions, H.B. 1689, which provides for public school responsibility for handicapped children, H.B. 2107, the codification of the state's juvenile justice laws and H.B. 1312, an energy assistance package for the needy elderly.

Two Senate bills, supported by ICC, were also signed into

law by Governor Bowen.

They include S.B. 156, which provides free textbooks for needy students and S.B. 457, a bill that provides for elderly income protection from excessive Medicaid costs.

According to an ICC spokesman, the passage of the latter bill was attributed to a "ton of mail" that flooded Governor Bowen's desk from ICC networks urging the signing of the bill.

Fund drive nets \$20,000 for Society

R.F. Benjamin, chairman of the \$100,000 Warehouse Fund Drive for the Indianapolis Council of the Society of St. Vincent de Paul, announced at the first report meeting that over \$20,000 in cash and pledges have been received.

The Warehouse Program of the Society receives donations of household goods, appliances and clothing from Indianapolis area citizens. These useful items are then distributed to individuals and families in

need.

This aid to the poor is furnished free of charge without regard to race or religion. More than \$100,000 in goods were distributed in this way in the past year.

The organization of laymen volunteers needed a larger and more easily reached facility, but since the program does not generate any income nor is it supported by any church or governmental unit, the volunteers had to institute their "first-ever" fund drive.

Individuals, organizations and some businesses have been asked to help in reaching their goal. Mr. Benjamin urges all those who have received correspondence to respond as early as possible in order for the Council to meet its anticipated opening date of July 1 in the former Sacred Heart grade school on South Union St.

Inquiries may be sent to the Society at P.O. Box 19133, Indianapolis, IN 46219 or by calling 317-632-6760.

Natural family planning classes slated

Two more natural family planning classes will begin shortly in the Archdiocese. They are sponsored by Archdiocesan Social Ministries, the Couple to Couple League, and the Deaneery Councils of Catholic Women.

St. Patrick parish, Terre Haute, will host the first, to be held on two Sundays, April 22 and June 3. Both classes will be conducted from 1 to 5 p.m. Both should be attended to complete the course.

Babysitting will be provided.

Registration can be obtained through the parish office by mail or phone. Write or phone St. Patrick parish, 1807 Poplar St., Terre Haute, IN 47803 (812-232-8518.)

St. Michael parish, Indianapolis, will host a class beginning Saturday, May 19, and ending Saturday, June 23. Both days the class will be conducted from 10 a.m. to 3:30 p.m. Babysitting and lunch will

be provided on both days.

Pre-registration can be obtained by mail or phone through Florence Miller, 3520 Kessler Blvd., N. Dr., Indianapolis, IN 46222.

The classes may be attended by both married and engaged couples as well as CCD teachers desiring certification.

Materials are provided by Archdiocesan Social Ministries but a \$10 membership donation to the Couple to Couple League is requested.



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Convention Holiday

Due to staff attendance at the 1979 Catholic Press Association meeting, the Criterion offices will be closed on Wednesday, April 25. All material for the issue of April 27 must be in the Criterion offices on Friday, April 20.

Priests comment on Pope's message

Most agree with affirmation of celibacy

by Peter Feuerherd

An informal telephone survey of priests throughout the archdiocese revealed that most of the clergy contacted agreed with the recent papal announcement on priestly celibacy, while others reserved comment until the pope's entire Holy Thursday document could be studied. None were surprised by the main thrust of the document which strongly reconfirmed celibacy for priests in the Latin Church.

Father James P. Higgins, Newman Center chaplain at Indiana University in Bloomington, said, "I'm thankful that the Holy See has clarified the whole area. It comes down to the pragmatic importance of a totally committed clergy. I really feel that commitment is the most important word of the priesthood which we may have lost over the last 15 years." Commenting on reports that the Pontiff has put a "lid" on laicizations, Father Higgins supported the action, saying, "People have been playing games with it for too long."

Father Louis Marchino, pastor of Holy Family parish in New Albany, also agreed with the decision of John Paul II. "I'm 66 years old. It's all right with me. That's the way it has to be; he is the pope," explained the priest.

Other priests wanted an opportunity to study the document in its entirety before coming to any firm conclusions. Father Robert Borchertmeyer, pastor of St. Charles Borromeo in Bloomington, explained, "The snatches that I've gotten from the secular press are too inadequate to make a judgement."

Father James Bonke, pastor of Nativity Parish in Indianapolis, echoed Father Borchertmeyer's remarks. "The only reports I have seen have been in the daily press. I have not seen the full text; the secular press will pick out only those items that grab the attention of the general public. But based on

what I've read, the document is not a surprise at all."

FATHER BONKE believes that a complete ban on laicizations would be a mistake. "Laicizations are becoming an accepted fact. I don't see scandal any more. Priests that are in the ministry are hurt by it (laicization), there is some pain felt, but I don't see that it's bad for morale. Lay people experience a hurt when a priest seeks laicization, but I don't think that morale is affected. I think they feel a sense of concern for that individual priest."

The pastor continued, "This was the fear that I had about John Paul's election, that he was coming out of a unique situation in Poland. The style of Catholic faith is much different than the situation we have here in the West."

Marian College theology department chairman, Father Bernard Head, praised the Pope's affirmation of celibacy. "I am quite ready and willing to accept his viewpoint." The priest agreed with Father Bonke that the pope's Polish background had much to do with the recent announcement.

"It was an expected announcement. The Holy Father has come from an understandably conservative background. Wherever the church is beleaguered, like it is in Poland, tradition has a strong hold. His background is one where it is a sacrifice to be a Christian; he would naturally expect people to make sacrifices."

The professor commented upon laicization, saying, "I would hate to see a total lid on laicizations but I think it ought to be a well thought out procedure."

Father William Cleary, pastor of St. Mary's in Rushville, agreed with the Pope's affirmation of the value of mandatory celibacy, but disagreed about a complete ban on laicizations. "It's much healthier for people

who are unhappy to leave with the blessing of the church."

THE PASTOR OF St. Rose of Lima parish in Franklin, Father Robert Mazzola, explained that he viewed the papal announcement as an assertion that the priesthood is a special vocation. "There is something there in the priesthood—it's not just like any other job," the pastor said.

Father Martin Peter, pastor of St. Thomas Aquinas in Indianapolis, dissented on John Paul's view on mandatory celibacy. "I was not at all happy with the announcement. The rigid stand on celibacy is one of the fundamental problems in attracting vocations. A closed attitude on celibacy spells out an ominous future for increasing the numbers of vocations."

Father Peter, who doubles as chaplain for the Newman Center of Butler University, claimed that the rule of mandatory celibacy hampered his efforts to encourage vocations among college-aged men. He also explained about the numbers of priests who have left the active ministry, saying, "Most everyone I know who has left the priesthood departed almost solely for a desire to marry."

Father Clarence Waldon of Holy Angels parish in Indianapolis believes that the church is going to have to find a solution to the problem of decreasing numbers of religious vocations. "The church is going to find an answer to the celibacy question in one way or another. There will be very few celibates and a lot of married people having to minister. Celibacy is not selling at this point."

Dissenting with the Holy Father's heavy restrictions on laicization, Father Waldon commented, "What we need to develop are people who can stand on their own two feet. A person who cannot get out is not really free to stay."



WAY OF THE CROSS—The annual outdoor event held in downtown Indianapolis and sponsored by the Knights of Columbus was led this year by Franciscan Father Sebastian Cunningham, pastor of St. Simon parish. (Photo by Charles J. Schisla)

Catholic schools praised by Pope John Paul

VATICAN CITY—Catholic schools "must remain a privileged means of Catholic education in America," Pope John Paul II said April 17.

"As an instrument of the apostolate it is worthy of the greatest sacrifices," he added.

The pope's backing of U.S. Catholic schools came in a 700-word message to the annual convention of the National Catholic Educational Association held in Philadelphia (April 16-19).

The papal message focused on three areas: the value of Catholic schools, the importance of Catholic educators and the nature of Catholic education.

The message hopes to give "a new impulse to Catholic education throughout the vast area of the United States of America," said the pope.

After speaking of the importance of Catholic schools, he added, "but no Catholic school can be effective without dedicated Catholic teachers. . . . This is a great vocation."

But for schools and teachers to make "their irreplaceable contribution," he said, "the goal of Catholic education itself must be crystal clear."

He defined Catholic education as "above all a question of communicating Christ, of helping to form Christ in the lives of others."

Tucker appointed

WASHINGTON—President Carter has named former Rep. Jim Guy Tucker (D-Ark.) to be chairman of the White House Conference on Families. Tucker, 35, served in Congress from 1977 to 1979 and now belongs to law firms in Little Rock, Ark., and Washington.

China news agency describes Easter Mass

ROME—In what seems to be another opening of China toward religion, the official New China News Agency in Beijing (Peking) reportedly described the Easter Sunday Mass at Immaculate Conception Cathedral in Beijing, the only Catholic church believed to be functioning in China.

In a front-page story April 17, the Italian daily La Stampa said it was the first time in many years that the Communist government news agency reported on the Mass, or on any Catholic religious service.

"Even more notable is the fact that New China spoke of the participation of Chinese at this Mass," the article said.

For many years practically the only persons attending the Sunday Mass at the cathedral have been foreign diplomats stationed in Beijing or foreign tourists visiting the city.

La Stampa, published in Rome, said the religious liberalization in China is still tightly controlled, and the presence of Chinese at services in the cathedral is still exceptional. The article, by Alain Jacob, was jointly copyrighted by Le Monde of Paris and La Stampa.

Terrorism condemned

ROME—Pope John Paul II struck out at terrorism, poverty and harsh working conditions in an unusual personal essay published in the Italian press just before Easter. He called terrorism, kidnappings and other forms of violence "acts which degrade the very concept of civilization."

Anti-Somoza protest

WASHINGTON—An ecumenical group opposing economic aid to the Nicaraguan government staged a Way of the Cross on Good Friday in front of the International Monetary Fund (IMF), the agency reportedly backing a \$40 million credit for President Anastasio Somoza. About 100 persons participated in the ceremony sponsored by the U.S. Network of Solidarity with the Nicaraguan People.



HAPPY BIRTHDAY—Father Omer Eisenman, oldest diocesan priest in the Archdiocese, celebrated his 90th birthday by joining in the Mass of Priestly Commitment at SS. Peter and Paul Cathedral last week. Father Eisenman received the applause of the congregation when recognized. He is pictured here with Father John Minia, Cathedral rector. (Photo by Charles J. Schisla)

capsule news

living the questions

Celibacy: the unique 'frontier' of the priesthood

by Fr. Thomas C. Widner

"It wouldn't make any difference to me if you left the priesthood. I don't understand it anyway. Priests seem to me to be so lonely."

The observation was made to me sometime ago by a layman who has at least a business acquaintance with a number of Archdiocesan clergy. We were talking about job, vocation, commitment, etc. In the light of Pope John Paul's recent letter to priests, the conversation popped into my mind again.

In this article I am not interested in belaboring the thoughts of the Holy Father. If you read the text in this week's issue, you might find, as I did, that his words are very pastoral and compassionate. The letter is very upbeat and positive. Unlike Paul VI, John Paul II writes from a more human emotion, and is less bent on impressing us with theological principles. They are present, but John Paul seems to recognize that theology itself will not convince hearers of his arguments. The emotional part of man needs more than a rational going over.

It did occur to me that the priesthood has very few challenges to offer youth except celibacy. Since the reforms



of the Second Vatican Council, many priests have been in a daze wondering what privilege or duty will next be "taken away" from them and "given" to laymen. Of course, in our recent past priests exercised rights exclusively which also belonged to laymen. Nevertheless, it makes all the more difficult a selling of the priesthood when there are no selling points.

WE KNOW THAT PSYCHIATRISTS, social workers, and others in the social service field can do as good a job as priests who are counselors. We know that priesthood does not make a man a better teacher. We know for certain that priests do not have the market cornered on preaching. And I have seen many an actor—even amateur ones—give better performances as priests than I have given in celebrating the sacraments. So what does a priest do, what does a priest have, that can be offered as a challenge to youth? What is there about priesthood that is so unique and so different that it can be offered as a frontier, a challenge to young people looking for challenges?

I can't really think of anything except celibacy. Some might suggest that today's youth doesn't look for challenges. That's a different problem. Some might suggest that the priesthood offers many challenges in the day to day dealing with individuals on the sacramental, spiritual, human levels. I'm talking about a challenge that is unique to

priesthood and to priesthood alone. Only celibacy gives priesthood that uniqueness.

Lest I be misunderstood—I personally find it strangely humorous to call celibacy "a jewel" and I favor a married clergy. On the other hand, if priesthood is to mean anything as a vocation with its own set of challenges, it will probably have to do so with celibacy as its center.

THE WORDS 'SACRIFICE,' 'struggle,' 'loneliness' all apply here. If there are frontiers to be conquered in the priesthood, the frontiers have to do with one's own inner, personal loneliness confronted by total self-sacrifice.

I cannot say that I know too many priests who regard celibacy as a frontier in the way our ancestors regarded this country as a frontier. Rather, for many of us, celibacy is something to be lived with, much like the residents of Middletown, Pa. living with the nuclear plant at Three Mile Island. There is not much that can be done about it except to go on about one's business. Few of us think of celibacy as something to be accepted and loved, bought and studied. It is so near and yet so distant.

It may not be humanly possible to think of celibacy as a frontier which can be conquered. It does seem to me, however, that we will never attract adventuresome young people to the priesthood if we do not offer something more adventuresome to them than we often do nowadays.

by Jim Castelli

WASHINGTON—Public attention is focusing again—as it has many times in recent years—on the energy question, and the American Catholic Church as an institution seems to have very little to say about the subject.



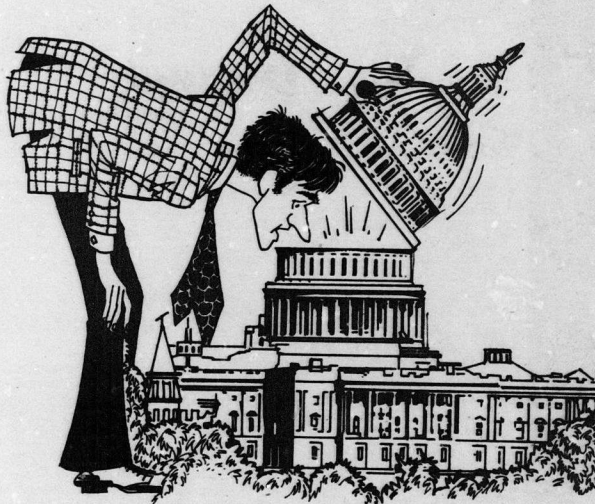
That is because, while many individual Catholics and some Catholic organizations have dealt with the energy issue, the church does not have an energy policy in the same sense it has a position on abortion, hunger, employment or disarmament.

Sister Ann Neale, former director of the U.S. bishops' Human Values Secretariat, told a conference on energy and ethics at the University of Notre Dame last year that "as a church we have not yet asked the question, 'Energy to what end? To maintain what quality of life for whom?'"

"Questions of health and safety, environmental integrity, scarce resources, maldistribution of energy resources, gross discrepancies in energy consumption, just price, the rights of and responsibilities to future generations, independence versus interdependence, and so on," she said, "might be greatly illuminated when considered from the perspective of Christian themes such as

washington newsletter

Catholics begin to address the energy question



creation, the cross, stewardship, sin, justice."

BISHOP THOMAS KELLY, general secretary of the National Conference of Catholic Bishops, said that the bishops do not have a comprehensive energy policy. But he said the reason is not lack of interest but because "the issue is so large that it transcends our resources."

He said the bishops do not have the resources to make the kind of analysis necessary to address the whole range of energy issues. But he said it has, for example,

supported federal legislation providing grants to private schools and hospitals for energy conservation measures and is teaching local institutions how to obtain grants.

He said Sister Neale did "a great job" of advising the bishops on energy issues before she resigned in January. Her replacement has not yet been named.

Bishop Kelly said the U.S. Catholic Conference's Office of Domestic Social Development monitors some energy issues. But the major energy issue addressed by that office has been the strip-mining of coal.

Sister Neale told the Notre Dame conference that the church can address "well-chosen issues" as a compromise between issuing vague generalities and getting bogged down in the most minute details of energy issues.

One area she suggested was one mentioned by Bishop Kelly—energy conservation. Ironically, one diocese which recently launched an energy conservation program was the Diocese of Harrisburg, Pa., site of the Three Mile Island nuclear accident.

Sister Neale also suggested the church could support some form of "lifeline" utility rate system. Under such a system, a minimal amount of energy needed for necessities would be available at nominal rates, with rates increasing for higher consumption.

A THIRD OPTION for the church, Sister Neale said, is support for a moratorium on construction of "breeder" nuclear reactors, which produce more plutonium—weapons grade plutonium—than they consume. She said such a position would be consistent with the church's opposition to the proliferation of nuclear weapons.

One practical result of the Three Mile Island accident is that the greatly increased attention to safety problems in conventional nuclear reactors is likely to delay any movement toward use of breeder reactors.

Several Catholic, Protestant and Jewish agencies have launched a campaign to urge church-goers and church institutions to conserve energy.

Jesuit Father William Millard, director of the Interfaith Coalition on Energy, describes the situation this way:

"Our excess consumption allows oil producers to demand artificially high prices. These high prices are financially ruinous to the developing nations. They unjustly deprive the less fortunate in this nation of necessary fuel and food . . .

"OUR EXCESSIVE USE of oil makes us overly dependent on the producer nations. We can begin to seek oil rather than justice and peace between peoples. We increase arms exports to overcome the dollar drain abroad. The weakened dollar increases inflation at home to the harm of the elderly and others living on fixed and low incomes.

"In short, our over-consumption and waste of energy is a cause of social injustice at home and abroad."

That kind of analysis is not heard from the White House, Congress or the oil and nuclear industries.

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Archdiocesan CYO's mission is to total youth ministry

by Peter Feuerherd
(Second in a series)

"To give young people the means of learning how to respond to the Christian message through the four-fold program of cultural, spiritual, social and athletic activities," explains the statement of philosophy of the archdiocesan CYO issued on August 3, 1977. This four point program is at the central core of CYO's mission, according to Father Mark Svarczkopf, moderator of the program.



When most people think of CYO, they think of sports. However, CYO is more than sports programs. The programs it sponsors includes youth spiritual retreats, theatre contests, science fairs, music recitals, and socials for young people.

"The sports, by their very nature, are more visible than anything else. CYO is no different from the rest of society, as far as the kind of coverage that it gets. For example, there could be all sorts of great cultural things happening at Indiana University, but their bad football team gets most of the publicity. I don't think there is anyone at CYO who wants to de-emphasize sports. I don't think that de-emphasizing something is a sign of strength," explains Father Svarczkopf.

William Kuntz, director for CYO, states that a recent CYO study commissioned to study the youth needs of the archdiocese revealed that much of CYO's public image centers on its athletic programs. "CYO in some people's eyes is too much athletic; others say we like what you're doing athletically; keep it up," says the director.

Why does CYO have such an extensive sports program? Using just one example, CYO sponsored over 2000 league basketball games for boys alone over the past season.

"A LOT OF IT comes back to the traditional basis of youth work. The patron of our organization, St. John Bosco, spent most of his time as a soccer coach. That was one magnet he used to draw people to him, then he would counsel them. That's what we hope happens a lot," answers Father Svarczkopf.

"We tell our coaches about the obligation they have to use that opportunity to counsel youth. At every coaches' meeting we say that," continues the priest moderator. This type of counsel, the priest emphasizes, can be drawing from sports parallels that can be

'CYO is more than sports' leadership emphasizes in interview

applied to church life. For example, the different roles that make up the church can be compared to the different talents needed for a successful track team. Metaphors like this can be used to introduce young athletes into the life of the church.

"Athletics done well by a good Catholic Christian person, is a real tool, a real way to get a job done," explains Kuntz.

Father Svarczkopf says, "When I was a parish priest I was grateful that there was an opportunity to relate in everyday terms things of our faith. That's why we do these things, to provide kids a basis for comparison between textbook faith and everyday life. Ours is a Catholic sports program. It is not the same kind of program that would be offered by the parks and recreation department. If, so then we would be wasting our time doing it."

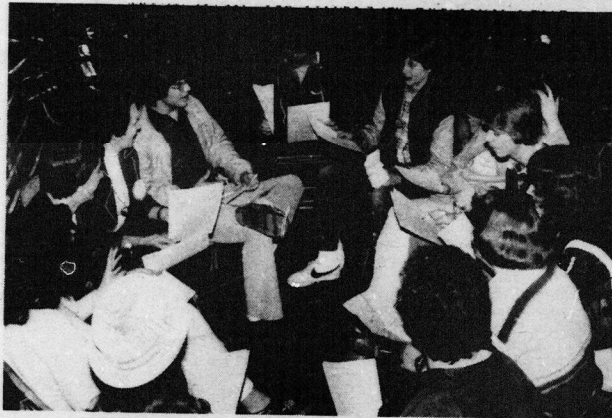
THE MOST DIFFICULT group for CYO to reach are teenagers. High school age youth are often prone to alienation that often expresses itself in disrespect for any authority, heavy drinking and drug abuse. CYO works to

build a sense of teenage identity with the church through the building of community.

"CYO offers opportunity for youth to form a community. We do that in the formation of Junior CYO clubs which act as faith support groups. They are together because they are the parish youth group. Community is one thing that we offer which, for a lot of kids, is a problem. Many times kids have a problem; they feel isolated. They feel that they don't have a community. CYO offers them this," explains Father Svarczkopf.

Community is built through the sharing of social activities and through communal worship. The priest moderator says, "One of our major goals is fostering worship. We do have parish priests doing youth masses. Most masses in parishes do not reach high school kids; CYO offers a vehicle for that to happen."

SERVICE IS ANOTHER important element in CYO's concept of total youth ministry. "Kids feel that they're not needed. We do service projects that make kids feel that they can have an input into society. That's the



ARCHDIOCESAN CYO CONVENTION DISCUSSION GROUP

basis for youth ministry," Father Svarczkopf says.

These service projects are especially strong at St. Catherine's parish in Indianapolis. There the youth club does extensive volunteer work around the church, cleaning the grounds, shoveling snow, and trimming hedges. The idea is to give youth a better feel for being part of the church, and also to give adults a positive view of the youth in their community.

Director Kuntz notes the importance of adult commitment in youth work. "We feel we are not reaching the numbers we would like to be reaching. We feel strongly that we've got to have the priest, the adult, that's willing to be there. Once you get the thing going, the adult can sit back and be a guide for the kids, while allowing the youth a chance to do the work."

Replying to complaints that CYO does not effectively work with the rural parishes of the archdiocese, Kuntz explains, "It's very valid. It's unfortunate; we're not happy with that at all." One of the major reasons for this, according to Kuntz, is the lack of CYO staff to monitor many of the non-Indianapolis parishes.

However, a model youth ministry program is now operating in rural Rushville. There, 90 youths gather once a week to participate in regular CCD programs and followed by social activities, which often incorporate the liturgy. This is a good example of the total ministry to youth of "instruction, community, and worship" outlined in the American bishops report issued in 1976.

SOME DIOCESAN educators have charged that CYO does not effectively collaborate with the Office of Education in setting up a cohesive youth ministry program for the archdiocese. Kuntz denies this, saying, "There is not a time that I know of that we have not attempted to be cooperative. We are not in competition; we want to support each other."

CYO, looking to improve its operations, is working on a book of guidelines for its many adult volunteer workers. Father Svarczkopf, characterizing the organization as "the most forward reaching youth ministry organization in the diocese," emphasized that "the first decision that we made (with the guidelines) was to keep it in a looseleaf binder so that it can constantly be updated." The organization, which had 25,000 active participants in its programs in the archdiocese last year, hopes to keep on working to increase the number of youths that it reaches.

(Next week: Profile of a Search weekend)

letters

Wants more coverage of charismatics

To the editor:

Because of a small notice in *The Criterion* of April 6, on Palm Sunday I watched a broadcast on Channel 40 of the Notre Dame Catholic Charismatic Conference. Thank you, thank you! It is hard to believe that this movement has been active for eleven years.

Every day I thank God for giving us Pope John XXIII. We are just beginning to get a glimpse of what he meant when he said it was time to "open the windows."

Why haven't we heard more about the charismatic movement in *The Criterion*?

What is the archdiocese of Indianapolis doing to spread this work of the Church?

Why do the Indianapolis priests seem to be silent and inactive?

Is the charismatic movement active in Indianapolis? Where are meetings held? *The Criterion* publishes weekly the "social" schedule (bingo), why doesn't it publish a

weekly schedule of these meetings about the Good News?

Perhaps it is significant that while the Bishops, the hierarchy, and committees ad infinitum are discussing how to tackle the TV apostolate at some indefinite future date, this group of committed Catholics has gone ahead and done it. They have set an outstanding example of what the Church can and should be doing. The presentation was a very professional one. Father Bertolucci is a very gifted priest, and I sincerely hope we will have an opportunity to see and hear him again on TV.

Please be sure to give us notice of broadcast dates for the other three segments. And please don't bury the notice in the back pages; Shout it from the front page!

Indianapolis

Garet Rohe

'Tacker' congratulates Fuzzy

To the editor:

In one of our last Tacker columns before our recent retirement, we penned a brief tribute to Frank U. (Fuzzy) Zoeller, the young golfer from New Albany, whom we described as a potential Jack Nicklaus.

As even non-golfers must be aware by now, the former altar boy from Holy Family parish sent shock waves through the professional golf community last week by winning the prestigious Masters tournament in a dramatic sudden death play-off with Ed Snead and Tom Watson.

We congratulate Fuzzy on his notable achievement and wish him well in the years ahead and join in the elation of his family and friends over his stellar accomplishment.

Fred W. Fries

Indianapolis

P.S. We have shaken the sciatica problem we incurred a few weeks ago and have started to swing (warily, to be sure) the golf clubs

again. Our best wishes to our old Tacker readers.

Action now

To the editor:

"Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven."

The kingdom of God exists in power. Too bad Catholics don't practice what they are taught. Jesus sends us shepherds to teach us. Too bad you don't listen, and if you do listen, why don't you believe?

It's time this people of God realized that if you want to permit abortion on demand Jesus will let you bind the world to it because **you** do nothing. You want it stopped? You do something about it.

Now, just exactly what is it you do want?

Term Haute

Dale Seerdt

april 20

The Marian College Chorale and Madrigals will present their spring concert at 8 p.m. in the Marian Hall auditorium. The concert is free and open to the public.

The Columbians will host their annual dinner at the K of C hall, 13th and Delaware, Indianapolis. Serving begins at 6:30 p.m. Adult tickets are \$4 and children's tickets, \$2.

april 20
to may 6

Members of the Roncalli High School Band, Indianapolis, are raising funds to purchase new band uniforms through a returnable bottle drive. Anyone having bottles to contribute to the drive is directed to call Virgil Dollar, 359-3057.

april 20, 22

Cathedral High School drama and music departments will present the musical, "The Music Man," at 7:30 p.m. on Friday and 3 p.m. on Sunday. Tickets are \$2.

april 21

A Simeon training session will be held at the Archdiocesan Social Ministries office, 915 N. Holmes, Indianapolis, from 10 a.m. to 3:30 p.m.

"Breakthrough," a group of professional people who perform songs in sign language for deaf and hearing audiences, will give three performances in Indianapolis: at the Children's Museum at 11 a.m. and 2:30 p.m. and at Marian College at 8 p.m.

The Women's Club of St. Monica parish, 6131 N. Michigan Rd., Indianapolis, is sponsoring "Love, is... Playing Cards" from 1 to 3 p.m. Admission is \$1.25.

The Cerebral Palsy Clinic Parent Association will hold its third annual celebrity wheelchair basketball game at 7:30 p.m. at the Lawrence Central High School, Indianapolis. Tickets are \$1.50 for adults and \$1 for students from ages 6 to 18.

april 22

Parents of children entering kindergarten and first grade are invited to an open house at St. Roch School, 3603 S. Meridian, Indianapolis, from 10:30 a.m. to 2:30 p.m.

The CYO of St. Catherine parish,

Indianapolis, will sponsor its annual spaghetti social from noon until 5 p.m. Tickets are \$2.50 for adults, \$1.25 for grade school children and pre-school youngsters are free.

The Ladies Guild of St. Roch parish, Indianapolis, will sponsor a card party beginning at 2 p.m. Admission is \$1.50.

A Monte Carlo night will be held at Holy Name parish, Beech Grove, from 7:30 p.m. to midnight. The event is sponsored by the school's athletic association.

The Secular Order of Franciscans will celebrate the Sacrament of Healing in lieu of the monthly meeting at 3 p.m. in St. Joseph Church, Terre Haute. This event is open to anyone who wishes to take advantage of the opportunity to



receive the sacrament.

All Saints School, Indianapolis, is sponsoring a spaghetti dinner from 11:45 a.m. to 3 p.m. at St. Joseph parish hall, 1401 S. Mickley Ave. Adult tickets are \$3; children, ages 6 to 13, \$2; youngsters under six are free.

Members of Our Lady of Everday

Circle, Daughters of Isabella, will attend the 9 a.m. Mass at St. Barnabas Church, 8300 Rahke Road, Indianapolis.

followed by breakfast at Jerry's Restaurant.

The Chatard High School Athletic Club, Indianapolis, will sponsor its annual chicken dinner from 4 to 7 p.m. in the school cafeteria. Tickets are priced at \$3.50 for adults; \$3 for children 12 years and under. Proceeds will aid Chatard's spring sports program.

The annual Communion and brunch for past and present mothers and friends of Cathedral High School, Indianapolis, will be held in the cafeteria of the school. The Mass will be celebrated at 12 noon followed immediately by the champagne brunch. Father William Munshower, pastor of Holy Spirit parish, will be the speaker. Tickets are \$5 per person. For reservations call Dottie Ahlers, 849-5071.

A class in Natural Family Planning will be held at Holy Family parish, Oldenburg, from 7:30 to 9:30 p.m.

april 22, 24, 26

Area meetings of SDRC will be held at 7:30 p.m. in the following locations:
► April 22: Our Lady of Providence High School, Clarksville.
► April 24: Holy Spirit School Panel Room with Father Herman Lutz, speaker.
► April 26: St. Joan of Arc parish center with Father Donald Schmidlin, speaker.

april 24

The Terre Haute Deanery Council of

2 column/9 point

Tom Funk, senior biology major at St. Joseph College, Rensselaer, will receive an award of academic excellence in Chicago today when the college holds its annual scholarship dinner. Funk's award comes from accomplishing the academic rarity of completing his first seven semesters with a perfect 4.0 grade index—a straight "A" student. Tom is the son of Mr. and Mrs. Louis L. Funk of 2918 Stamm Ave., Indianapolis, and a 1974 graduate of Chatard High School. He has won several essay contest awards and received the Father Urban Siegrist Award for outstanding achievement last year. He has also been elected to Who's Who in American Colleges and Universities and has been president of the campus biology club.

Mr. and Mrs. Joseph Sahn of Holy Name parish, Beech Grove, will observe their 63rd wedding anniversary with a family dinner on Sunday, April 29. Mr. Sahn and his wife, the former Hazel Morgan, were married in Clinton on April 29, 1916. They have lived in Holy Name parish for 55 years. Their children include three sons, Carl, William and Larry and a daughter, Betty Jean, who is deceased. . . **Representative Andrew Jacobs** presented a flag that has flown over the nation's capitol to St. Lawrence School Thursday in conjunction with other activities during the week in the school's observance of Catholic School week. . . **Catholic Social Services** will honor its volunteer workers with a recognition luncheon at LaScala Restaurant in Indianapolis on April 27. Those to be honored include members of the women's volunteer guild, Caritas, 44 volunteer foster parents and the agency's retiring board members. The board members include two past presidents, **Dr. Paul Muller and Dean Alvin Bynum**, as well as **Christopher Duffy, Mrs. David (Gayle) Foy, Mrs. Timothy (Charleen) Hayes, Robert Raby and Sheriff James Wells**. . . On Sunday, April 29, **Msgr. Cornelius Sweeney** will celebrate the 11 a.m. Mass at St. Ambrose Church, Seymour, to commemorate the golden jubilee of religious profession and the retirement of **Sister Irmingard Fritz**, principal at St. Ambrose School. A reception will follow the Mass. Prior to her Seymour assignment, Sister Irmingard was principal at Sacred Heart School, Vincennes, Ferdinand, Mater Dei High School in Evansville and Our Lady of Grace Academy, Beech Grove. She also taught at Chatard High School, Indianapolis. . . **Kyle Coppel, 14, and Billy Champagne, 11**, students at St. Columba School, Columbus, took top honors in a Zone Oratorical Contest at Bloomington where the Optimist Club was host. . . The annex at **Our Lady of Grace Convent, Beech Grove**, is serving as a hospice for nine girls and two counselors from the **Children's Home** at State St. and Pleasant Run Parkway in Indianapolis. The children were left without dormitory accommodations when a recent fire badly damaged that section of the home. Administrators at the home are grateful for the hospitality of the Benedictine Sisters. . . **Cathedral High School, Indianapolis**, has awarded scholarships to the following eighth grade students ranging from

\$1,000 to \$3,000 over a 4-year period: **Presidents' Scholarship: John Leo, St. Lawrence; David Scheidler, St. Michael; Karen Hoffman, Holy Spirit; Al McElroy, St. Luke; Roger Wood and Anne Bothwell, Our Lady of Mt. Carmel. Christian Leadership Scholarships: Shari Kennedy, St. Matthew; Grady McEntire, St. Simon; Tim Jeffers, Little Flower; Matt Wagner, St. Pius X; Kathryn Martin and James Risch, St. Lawrence. Parish Scholarships: Matt Perkins, Alice Sherick and Becky Malad, St. Matthew; Mary Kelly and Dan Williams, St. Simon; Edward Asher, St. Lawrence; Jenny Belinski and John Gardner, St. Joan of Arc; Jeff Cohoat and Maria Cisco, St. Bernadette; Kelly Doyle, Holy Name; Chris Dugan, St. Pius X; Maureen Fitzgerald, (leadership), St. Luke; Scott Fath, St. Christopher; Steve Glozgo and Colleen Spellacy, St. Michael; Tom Silnes, St. Joseph; Paula McCarrell, St. Anthony; John Haigerty, St. Mark; Eva Hamm, St. Catherine; Jim Kane and Tom Hornak, Immaculate Heart; Tim Gomolak and Mark Jarrett, Our Lady of Mt. Carmel; Glenn Martin and Kimberly Harvey, St. Andrew; Kelly Kervan and Jane Horn, Our Lady of Lourdes; Trevor Bradley, St. Rita; Melissa Webb, Holy Angels; Angela Price, Holy Spirit; Susan Forsee and David Orth, St. Thomas Aquinas; Jim Marcino, St. Luke; Vincent Freeman, Christ the King. **James H. Drew Scholarship: Anne Marie Pluckebaum, Immaculate Heart of Mary.****

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Holy Name Church—Beech Grove
Monte Carlo Night

Sponsored by the Athletic Association

Saturday, April 21

7:30 p.m. to Midnight

Tickets available at the door

**"Dealer's Choice"
Card Party**

Holy Spirit School Gym
7231 East 10th St., Indianapolis

Friday, April 27

Starting time is 7:30 p.m.

Come play your choice of cards and win a prize!

Plenty of food, drinks and fun for all

Catholic Women will meet at the Ramada Inn in Terre Haute beginning with lunch at noon. Call Rose O'Loughlin, 232-4901, for reservations.

The Archdiocesan Board of Education will meet in regular monthly session at 7:30 p.m. at St. Columba School, Columbus.

Sister Olga Witkind of the Marian College psychology department will conduct the program for the Mature Living Seminar at Marian. The hours are from 10 a.m. to 2 p.m. This week's topic is "Viktor Frankl (Life and Philosophy)."

april 25

Mrs. Tazuko (Marie) Moore will present a piano concert at 7:30 p.m. at St. Andrew Church, 3822 E. 38th St., Indianapolis. A free-will donation to St. Andrew's will be appreciated.

Psi Iota Xi Sorority, Eta Lambda Chapter, is having its annual card party at Our Lady of Grace Center, Beech Grove, from 7:30 to 10 p.m. The donation is \$1.50. Proceeds go to charity.

The St. John Bosco Guild of the northside area will sponsor a taster's luncheon in the social hall of St. Andrew parish, Indianapolis. The luncheon begins at 11:30 a.m. Tickets are \$5 and may be reserved by calling Mrs. Joseph Ritter, 849-6567.

Caritas, the volunteer guild of Catholic Social Services, will hold its annual spring luncheon at the home of Mrs. H.J. (Colleen) Baker.

april 25-26

The spring music production at Immaculate Heart of Mary parish, Indianapolis, will include choral, instrumental and dramatic skits under the direction of Cheryl Lindsey and Mike Lehoskey. Call 255-5468 for further information.

A rummage sale will be held at St. Joseph parish, 1401 S. Mickley, Indianapolis, from 9 a.m. to 4 p.m.

april 26

Christians United for Defenseless Life will hold a coalition meeting with Vigo and Parke County Right to Life groups at St. Joseph Friary, Terre Haute, at 7:30 p.m. All interested persons are invited to attend.

A garage and bake sale will be held from 9 a.m. to 5 p.m. in the church hall of Mary, Queen of Peace parish, Danville. The Ladies Altar Society is sponsoring the fundraiser.

Father John B. Schoettkotte, pastor of St. Bartholomew parish, Columbus, will be the speaker and moderator for

another inquiry class at the parish hall at 7 p.m. The topic for discussion is "The Mystery of the Church: Which is larger—the Body of Christ, the Christian Community, the Catholic Church?"

april 26, 29

A Pre-Cana Conference for engaged couples, sponsored by the Aquinas Center for Continuing Religious Education, will be held at Providence High School, Clarksville, on Thursday 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.

april 27

"Dealer's Choice," a card party at Holy Spirit School, Indianapolis, will begin at 7:30 p.m.

april 27-28

The Ave Maria Guild spring rummage sale for the benefit of St. Paul Hermitage, Beech Grove, will be held at the Hermitage from 9 a.m. until 3 p.m. on Friday and from 9 a.m. until noon on Saturday.

The Brebeuf Players will present "South Pacific" at 8 p.m. at the Second Presbyterian Church. For pre-sale tickets at \$2.50, call Brebeuf High School, 291-7050. Tickets at the door will be \$3.

april 27-29

The Conventual Franciscan Friars are having a vacation retreat for men 17 years and older. The weekend program will be held at St. Anthony Novitiate, Auburn. For more information contact Father Richard Kaley at Auburn, phone 219-925-2463.

april 28

The admissions office of Marian College will host high school students and their parents during a campus visitation day program from 9 a.m. to 3 p.m. Personal conferences will be available with faculty members and counselors. Lunch will be provided and campus tours will be given.

Holy Spirit parish, Indianapolis, will have its annual Monte Carlo night from 7 p.m. to midnight. There will be refreshments available throughout the evening. Proceeds will help in the CYO's sports activities.

"All Full of Stories," a presentation by the Indiana State University Listeners' Theatre, will begin at 11 a.m. and 2:30 p.m. at the Children's Museum, Indianapolis. This is a collection of children's fiction and poetry. Tickets are 75 cents.

april 28-30

A Teen Encounters Christ (TEC) weekend for Catholic junior and senior high school boys will be held at the Crosier Ministry Center, 2620 E. Wallen Road, Fort Wayne. Call Father Pat Holtkamp, 219-489-3521, for information.

april 29

The Ladies Club of St. Paul parish, Sellersburg, will sponsor a dessert-card party in Father Gootes Hall. The event will begin at 7 p.m. Tickets are \$1.50.

A Pre-Cana Conference will be held at Our Lady of Grace Center, Beech Grove. The fee is \$10. Interested couples are asked to contact their parish priests for complete information.

The Ladies Guild of St. Bernadette parish, Indianapolis, will sponsor a spring theatre party at Beef 'n' Boards. Doors open at 11:30 a.m. for the noon buffet. Tickets are \$7. Call Vera Windsor, 356-1218, or Donna Fulton, 359-0117, for reservations.

A Marriage Encounter information night will be held at Holy Spirit parish, Indianapolis. Kathy and Dave Clark are the contact couple for the program, phone 897-1528.

Student leaders at Marian College will be honored during the third annual student recognition dinner at 6:30 p.m.

Father Thomas Widner, editor of the Criterion, will be the principal speaker.

St. Augustine Church, 315 E. Chestnut St., Jeffersonville, will present a sacred concert at 4 p.m. The concert includes music by organist, Steve A. Miller, a graduate of the Southern Baptist Theological Seminary, and several numbers by the St. Augustine church choir with soloists Patti Kallembach, Cathy McGuire and Robert Anthony, director of the choir. The public is invited. Admission is free.

may 4-6

Father Melvin Bennett will direct a retreat for women at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681.

An AA/Alanon weekend retreat will be held at Mount Saint Francis Retreat Center, west of New Albany. The retreat is termed "a spiritual journey through 12 steps geared to enhance serenity and sobriety." Information is available by writing or calling the Center at Mount Saint Francis, IN 47146, phone 812-923-8810 or 8818.

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 p.m.; Little Flower hall, 6:30 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. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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April 21 (10 a.m.-3:30 p.m.)

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GOLDEN ANNIVERSARY COUPLE—Mr. and Mrs. Matt Werner will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. John Church, Ellettsburg, on Sunday, April 22, at 1 p.m. A reception in the parish hall will follow the Mass from 3 to 5 p.m. Mr. and Mrs. Werner (nee Cleopha Bedel) were married April 3, 1929, at Holy Family Church, Oldenburg. They are the parents of 11 daughters and 5 sons. One son is deceased.

ST. ROCH'S CARD PARTY

3601 South Meridian St., Indianapolis

Sunday, April 22 (2 p.m.)

★ Homemade Candy Featured ★

Holy Cross Church

125 N. Oriental Street, Indianapolis

Monte Carlo Night

April 21, 1979

6 p.m. until Midnight

Hot Dinners — Games — Refreshments

18-years-old and Over

by Msp. R. T. Bosler

Q I came across the name Yahweh in the Bible and wondered what it meant. Then I looked it up in the back of my Bible and this is what it said: "Yahweh is the proper name for God." Now if Yahweh is the proper name for God, then why do we use God instead? Do Yahweh and God mean the same or not?

A The Hebrew Bible uses a number of names to designate God: El, Elohim, Shaddai, Adonai, besides Yahweh. English Bibles usually translate Shaddai as the Almighty and all the other titles as God. The Jerusalem Bible uses both Yahweh and God. El is a Semitic word for a god, which the



question box

Hebrews borrowed. It always was used with a genitive: the God of Abraham or of Bethel. Shaddai seems to have been their own special word for God until Moses had his vision at Mount Horeb, when he asked God what his name was. "God replied, 'I am who I am.' Then he added: 'This is what you shall tell the Israelites: 'I AM sent me to you.' " (Exodus 3:13-14).

All peoples use a different name for the creator of the universe

Scholars give different opinions on the meaning of this name. Some say the "I am who I am" stresses the fact that God is different from all other beings, unique. Other scholars see here God as described by the philosophers as "Being, the source of all being." Many scholars agree with a most respected Scriptural expert, W. F. Albright, that Yahweh is the first word of a longer name: "He brings into being whatever comes into being," which designates him as the Creator.

Whatever the explanation, Yahweh became such a sacred name, most often used in the Hebrew Scriptures to designate God, that the Hebrews would not pronounce it. When they saw the consonants YHWH during a public reading, they would say the word Adonai, meaning Lord.

Early Hebrew script did not contain the vowel sounds, but later on dots were placed under the consonants to help readers remember the vowels. Under the consonants YHWH the vowels for Adonai were placed to remind readers they were to say Adonai instead of Yahweh.

Translators of the early English Bible did not know this; hence they translated the name of God as Jahovah, which looked easier to pronounce as Jehovah, a hybrid word that never was in Hebrew.

The New Testament, which was written in Greek, uses the word "Theos" to refer to God and this is uniformly translated in to the English word God, to express the Supreme Being.

A rose is a rose by any other name, and God is Theos, Yahweh, Gott, Dios. All peoples have a name to designate the Creator.

Q I keep receiving greeting cards from one organization after the other that I didn't ask for and it's a nuisance to return them. Is it wrong to use them or should I throw them away?

A It costs nothing to return them as long as you don't open or tamper with the box. Hand them to your postman or leave them where he or she can find them with a note asking they be returned to the sender. Or throw them away. If you use them without sending a contribution, you should be ashamed of yourself.

the Saints by Luke

LOUIS MARIE GRIGNION DE LA BACHELIERAYE WAS BORN JAN. 31, 1673, NEAR RENNES, FRANCE. HE STUDIED AT THE JESUIT COLLEGE OF ST. THOMAS AND THE MAJOR SEMINARY OF ST. SULPICE IN PARIS. HE WAS ORDAINED A PRIEST IN 1700. ON THE ADVICE OF HIS SPIRITUAL DIRECTOR HE GAVE UP HIS IDEA OF GOING TO THE FOREIGN MISSIONS AND JOINED A GROUP OF PRIESTS WHO WERE PREACHING HOME MISSIONS. ON JUNE 6, 1706, POPE CLEMENT XI ENCOURAGED HIM AND CONFERRED ON HIM THE TITLE "APOSTOLIC MISSIONARY." HIS MISSIONARY ACTIVITY WAS CONFINED TO THE WESTERN DIOCESES OF FRANCE. HIS GREAT DESIRE WAS TO ESTABLISH A COMMUNITY OF MISSIONARY PRIESTS AND BROTHERS. HE WAS ALSO TO ESTABLISH A COMMUNITY OF SISTERS, AND ANOTHER OF TEACHING BROTHERS, BOTH OF WHICH WERE TO TEACH THE CHILDREN OF THE POOR.

ST. LOUIS LOVED TO HAVE PROCESSIONS IN HONOR OF OUR LADY. HE WROTE MANY TREATISES ON THE BLESSED VIRGIN MARY, SOME OF WHICH ARE: "THE SECRET OF MARY," "THE SECRET OF THE ROSARY," "TRUE DEVOTION TO MARY" AND "FRIENDS OF THE CROSS." HE ENCOURAGED MANY TO OFFER THEMSELVES TO THE BLESSED VIRGIN AS 'SLAVES' OF LOVE IN THE FORM OF TOTAL CONSECRATION. AT HIS DEATH, ON APRIL 28, 1716, HIS FOLLOWERS WERE ONLY A FEW SISTERS AND BROTHERS. BUT SOON THE THREE RELIGIOUS CONGREGATIONS HE HAD FOUNDED CAME TO BE: THE MISSIONARIES OF THE COMPANY OF MARY, THE DAUGHTERS OF WISDOM AND THE BROTHERS OF ST. GABRIEL. ST. LOUIS WAS CANONIZED BY POPE PIUS XII ON JULY 20, 1947. HIS FEAST IS APRIL 28.

St. LOUIS De MONTFORT



STATUE OF ST. LOUIS MARY DE MONTFORT ST. PETERS, ROME

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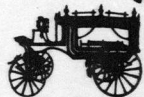
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The official Vatican translation

Pope John Paul II's letter to all priests



Dear Brother Priests:

**For You I Am
a Bishop
With You I Am
a Priest**

At the beginning of my new ministry in the church, I feel the deep need to speak to you, to all of you without any exception, priests both diocesan and religious, who are my brothers by virtue of the sacrament of orders.

From the very beginning I wish to express my faith in the vocation that united you to your bishops, in a special communion of sacrament and ministry, through which the church, the mystical body of Christ, is built up. To all of you therefore, who, by virtue of a special grace and through a singular gift of our Savior, bear "the burden of the day and the heat" (1) in the midst of the many tasks of the priestly and pastoral ministry, I have addressed my thoughts and my heart from the moment when Christ called me to this See, where St. Peter, with his life and his death, had to respond until the end to the question: *Do you love me? Do you love me more than these others do?* (2)

I think of you all the time, I pray for you, with you I seek the ways of spiritual union and collaboration, because by virtue of the sacrament of orders, which I also received from the hands of my bishop (the metropolitan of Cracow, Cardinal Adam Stephen Sapieha, of unforgettable memory), you are my brothers. And so, adapting the words of St. Augustine, (3) I want to say to you today: "For you I am a bishop, with you I am a priest." Today, in fact, there is a special circumstance that impels me to confide to you some thoughts that I enclose in this letter: It is the nearness of Holy Thursday. It is this, the feast of our priesthood, that unites the whole presbyterium of each diocese about its bishop in the shared celebration of the Eucharist. It is on this day that all priests are invited to renew, before their own bishop and together with him, the promises they made at their priestly ordination; and this fact enables me, together with all my brothers in the episcopate, to be joined to you in a special unity, and especially to be in the very heart of the mystery of Jesus Christ, the mystery in which we all share.

The Second Vatican Council, which so explicitly highlighted the collegiality of the episcopate in the church, also gave a new form to the life of the priestly communities, joined together by a special bond of brotherhood, and united to the bishop of the

CELIBACY AND COMMITMENT—In his letter to priests, Pope John Paul II calls the priesthood a "gift of Christ for the community." He says celibacy is not only theologically important for the sake of the kingdom but also it "has a great social

meaning, in the present life, for the service of the people of God." Priests affirm their commitment to the church during the sacrament of Holy Orders. (NC photo)

The Pontiff's message to the world's bishops

Venerable brothers in the episcopate,

The great day is drawing near when we shall share in the liturgy of Holy Thursday together with our brothers in the priesthood and shall meditate together on the priceless gift in which we have become sharers by virtue of the call of Christ, the eternal priest.

On that day, before we celebrate the liturgy in "cena Domini" we shall gather together in our cathedrals to renew before him who became for us "obedient unto death" (1) in total self-giving to the church, his spouse, our giving of ourselves to the exclusive service of Christ in his church.

On this holy day, the liturgy takes us inside the Upper Room, where, with grateful heart, we set ourselves to listen to the words of the divine teacher, words full of solicitude for every generation of bishops called, after the apostles, to take upon themselves care for the church, for the flock, for the vocation of the whole people of God, for the proclamation of God's word, for the whole sacramental and moral order of Christian living, for priestly and religious vocations, for the

fraternal spirit in the community: Christ says: "I will not leave you orphans; I will come back to you." (2)

It is precisely this sacred triduum of the passion, death and resurrection of the Lord that re-evokes in us, in a vivid way, not only the memory of his departure, but also faith in his return, in his continuous coming. Indeed, what is the meaning of the words: "I am with you always; yes, to the end of time"? (3)

Venerable and dear brothers, in the spirit of this faith, which fills the entire triduum, it is my desire that, in our vocation and our episcopal ministry, we should feel in a special way this year—the first of my pontificate—that unity which the 12 shared in when together with our Lord they were assembled for the Last Supper.

It was precisely there that they heard those words that were most complimentary and at the same time most binding: "I shall not call you servants any more, because a servant does not know his master's business; I call you friends, because I have made known to you everything I have learned from my Father. You did not choose me, no, I chose you; and

I commissioned you to go out and to bear fruit, fruit that will last." (4)

Can anything be added to those words? Should one not rather pause in humility and gratitude before them, given the greatness of the mystery we are about to celebrate? There then takes root even deeper within us our awareness of the gift that we have received from the Lord through our vocation and our episcopal ordination. In fact the gift of the sacramental fullness of the priesthood is greater than all the toils and also all the suffering involved in our pastoral ministry in the episcopate.

The Second Vatican Council reminded us and clearly showed us that this ministry, while being a personal duty of each one of us, is nevertheless something that we carry out in the brotherly communion of the whole of the church's episcopal college or "body."

While it is right that we should address every human being, and especially every Christian as "brother," this word takes on an altogether special meaning with regard to us bishops and our mutual relationships: In a certain sense it goes back directly to that

brotherhood which gathered the apostles about Christ.

It goes back to that friendship with which Christ honored them and through which he united them to one another, as is attested by the words of John's Gospel quoted above.

Therefore, venerable and dear brothers, we must express the wish, today especially, that everything that the Second Vatican Council so wonderfully renewed in our awareness should take on an ever more mature character of collegiality, both as the principle of our collaboration ("collegialitas effectiva") and as the character of a cordial fraternal bond ("collegialitas affectiva"), in order to build up the mystical body of Christ and to deepen the unity of the whole people of God.

As you gather in your cathedrals, with the diocesan and religious priests who make up the presbyterium of your local churches, your dioceses, you will receive from them—as is provided for—the renewal of the promises that they placed in the hands of you, the bishops, on the day of their priestly ordination.

With this in mind, I am sending to the priests another letter that—as I hope—will

enable you and them to live even more deeply this unity, this mysterious bond that joins us in the one priesthood of Jesus Christ, brought to completion with the sacrifice of the cross, which merited for him entrance "into the sanctuary." (5)

Venerable brothers, I hope that these words of mine addressed to the priests at the beginning of my ministry in the See of St. Peter, will also help you to strengthen ever more that communion and unity of the whole presbyterium (6) which have their basis in our collegial communion and unity in the church.

And may there be a renewal of your love for the priests whom the Holy Spirit has given and entrusted to you as the closest collaborators in your pastoral office. Take care of them like beloved sons, brothers and friends. Be mindful of all their needs. Have particular solicitude for their spiritual advancement, for their perseverance in the grace of the sacrament of the priesthood.

Since it is into your hands they make and each year renew their priestly promises, and especially in the commitment (See BISHOPS on page 17)

(See LETTER on page 10)

Letter (from 9)

respective local church.

The whole priestly life and ministry serve to deepen and strengthen that bond; and a particular responsibility for the various tasks involved by this life and ministry is taken on by the priests' council, which, in conformity with the thought of the council and the *motu proprio* "Ecclesiae Sanctae" (4) of Paul VI, should be functioning in every diocese.

All this is meant to ensure that each bishop, in union with his presbyterium, can serve ever more effectively the great cause of evangelization. Through this service the church realizes her mission, indeed her very nature.

The importance of the unity of the priests with their own bishop on this point is confirmed by the words of St. Ignatius of Antioch: "Strive to do all things in the harmony of God, with the bishop presiding to represent God, the presbyters representing the council of the apostles, and the deacons, so dear to me, entrusted with the service of Jesus Christ." (5)

Love for Christ and the Church Unites Us

It is not my intention to include in this letter everything that makes up the richness of the priestly life and ministry.

In this regard I refer to the whole tradition of the magisterium and of the church, and in a special way to the doctrine of the Second Vatican Council, contained in the Council's various documents, especially in the constitution "Lumen Gentium" and the decrees "Presbyterorum Ordinis" and "Ad Gentes."

I also wish to recall the encyclical of my predecessor Paul VI, "Sacerdotalis Calibatus." Finally, I wish to place great importance upon the document "De Sacerdotio Ministeriali," which Paul VI approved as the fruit of the labors of the 1971 Synod of Bishops, because I find in this document—although the session of the synod that elaborated it had only a consultative form—a statement of essential importance regarding the specific aspect of the priestly life and ministry in the modern world.

Referring to all these sources, which you are familiar with, I wish in the present letter only to mention a number of points which seem to me to be of extreme importance at this moment in the history of the church and of the world.

These are words that are dictated to me by my love for the church, which will be able to carry out her mission to the world only if—in spite of all human weakness—she maintains her fidelity to Christ.

I know that I am addressing

those whom only the love of Christ has enabled, by means of a specific vocation, to give themselves to the service of the church and, in the church, to the service of man for the solution of the most important problems, and especially those regarding man's eternal salvation.

Although at the beginning of these considerations I refer to many written sources and official documents, nevertheless, I wish to refer especially to that living source which is our shared love for Christ and his church, a love that springs from the grace of the priestly vocation, the love that is the greatest gift of the Holy Spirit. (6)

"Chosen From Among Men . . . Appointed to Act on Behalf of Men

The second Vatican Council deepened the idea of the priesthood and presented it, throughout its teaching, as the expression of the inner forces, those "dynamisms," whereby the mission of the whole people of God in the church is constituted. Here one should refer especially to the constitution "Lumen Gentium," and reread carefully the relevant paragraphs.

The mission of the people of God is carried out through the sharing in the office and mission of Jesus Christ himself, which, as we know, has a triple dimension: It is the mission and office of prophet, priest and king.

If we analyze carefully the conciliar texts, it is obvious that one should speak of a triple dimension of Christ's service and mission, rather than of three different functions.

In fact, these functions are closely linked to one another, explain one another, condition one another and clarify one another. Consequently, it is from this threefold unity that our sharing in Christ's mission and office takes its origin.

As Christians, members of the people of God, and subsequently, as priests, sharers in the hierarchical order, we take our origin from the combination of the mission and office of our teacher, who is prophet, priest and king, in order to witness to him in a special way in the church and before the world.

The priesthood in which we share through the sacrament of orders, which has been forever "imprinted" on our souls through a special sign from God, that is to say the "character," remains in explicit relationship with the common priesthood of the faithful, that is to say the priesthood of all the baptized, but at the same time it differs from that priesthood "essentially and not only in degree." (8)

In this way the words of the author of the Letter to the Hebrews about the priest, who has been "chosen from among men . . . appointed to act on behalf of men," (9) take on their full meaning.

At this point, it is better to reread once more the whole of this classical conciliar text, which expresses the basic truths on the theme of our vocation in the church:

"Christ the Lord, high priest taken from among men (cf. Hebrews 5:1), made the new people 'a kingdom of priests to God, his Father' (Revelations 1:6, cf. 5:9-10).

The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices and proclaim the perfection of him who has called them out of darkness into his marvelous light (cf. 1 Peter 2:4-10). Therefore all the disciples of Christ, persevering in prayer and praising God together (cf. Acts 2:42-47), should present themselves as a sacrifice, living, holy and pleasing to God (cf. Romans 12:1).

They should everywhere on earth bear witness to Christ and give an answer to everyone who asks a reason for the hope of an eternal life which is theirs (cf. 1 Peter 3:15).

Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless ordered one to another; each in its own proper way shares in the one priesthood of Christ.

The ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the eucharistic sacrifice and offers it to God in the name of all the people.

The faithful indeed, by virtue of their royal priesthood, participate in the Eucharist. They exercise that priesthood, too, by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and active charity." (10)

The Priest as a Gift of Christ for the Community

We must consider down to the smallest detail not only the theoretical meaning but also the existential meaning of the mutual "relation" that exists between the hierarchical priesthood and the common priesthood of the faithful.

The fact that they differ not only in degree but also in essence is a fruit of a particular aspect of the richness of the very priesthood of Christ, which is the one center and the one source both of that participation which belongs to all the baptized and of that other participation which is reached through a distinct sacrament, which is precisely the sacrament of orders.

This sacrament, dear brothers, which is specific for us, which is the fruit of the special grace of vocation and the basis of our identity, by virtue of its very nature and of everything that it produces in our life and activity, serves to make the faithful aware of their common priesthood and to

activate it. (11)

The sacrament reminds them that they are the people of God and enables them "to offer spiritual sacrifices," (12) through which Christ himself makes us an everlasting gift to the Father. (13) This takes place, above all, when the priest "by the sacred power that he has . . . in the person of Christ ('in persona Christi') effects the eucharistic sacrifice and offers it to God in the name of all the people," (14) as we read in the conciliar text quoted above.

Our sacramental priesthood, therefore, is a "hierarchical," and at the same time "ministerial" priesthood. It constitutes a special "ministerium," that is to say "service," in relation to the community of believers.

It does not however take its origin from that community, as though it were the community that "called" or "delegated." The sacramental priesthood is truly a gift for this community and comes from Christ himself, from the fullness of his priesthood.

This fullness finds its expression in the fact that Christ, while making everyone capable of offering the spiritual sacrifice, calls some and enables them to be ministers of his own sacramental sacrifice, the Eucharist—in the offering of which all the faithful share—in which are taken up all the spiritual sacrifices of the people of God.

Conscious of this reality, we understand how our priesthood is "hierarchical," that is to say connected with the power of forming and governing the priestly people (15) and precisely for this reason "ministerial." We carry out this office, through which Christ himself unceasingly "serves" the Father in the work of our salvation. Our whole priestly existence is and must be deeply imbued with this service, if we wish to effect in an adequate way the eucharistic sacrifice "in persona Christi."

The priesthood calls for a particular integrity of life and service, and precisely such integrity is supremely fitting for our priestly identity.

In that identity there are expressed, at the same time, the greatness of our dignity and the "availability" proportionate to it: It is a question of the humble readiness to accept the gifts of the Holy Spirit and to transmit to others the fruits of love and peace, to give them that certainty of faith from which derive the profound understanding of the meaning of human existence and the capacity to introduce the moral order into the life of individuals and of the human setting.

Since the priesthood is given to us so that we can unceasingly serve others, after the example of Christ the Lord, the priesthood cannot be renounced because of the difficulties that we meet and the sacrifices asked of us. Like the apostles, we have left everything to follow Christ; (16) therefore, we must persevere beside him also through the cross.

In the Service of the Good Shepherd

As I write, there pass before the eyes of my soul the vast and varied areas of human life, areas into which you are sent, dear brothers, like laborers into the Lord's vineyard. (17) But for you there holds also the parable of the flock, (18) for, thanks to the priestly character, you share in the pastoral charism, which is a sign of a special relationship of likeness to Christ, the good shepherd.

You are precisely marked with this quality in a very special way. Although care for the salvation of others is and must be a task of every member of the great community of the people of God, that is to say also of all our brothers and sisters who make up the laity—as the Second Vatican Council so amply declared (19)—nevertheless you priests are expected to have a care and commitment which are far greater and different from those of any lay person. And this is because your sharing in the priesthood of Jesus Christ differs from their sharing, "essentially and not only in degree." (20)

In fact, the priesthood of Jesus Christ is the first source and expression of an unceasing and ever effective care for our salvation, which enables us to look to him precisely as the good shepherd.

Do not the words "the good shepherd is the one who lays down his life for his sheep" (21) refer to the sacrifice of the cross, to the definitive act of Christ's priesthood? Do they not show all of us that Christ the Lord, through the sacrament of orders, has made us sharers in his priesthood, the road that we too must travel?

Do these words not tell us that our vocation is a singular solicitude for the salvation of our neighbor? That this solicitude is a special "raison d'être" of our priestly life. That it is precisely this solicitude that gives it meaning, and that only through this solicitude can we find the full significance of our own life, perfection and holiness? This theme is taken up, at various places, in the conciliar decree "Optatum Totius." (22)

However, this matter becomes more-comprehensible in the light of the words of our same teacher, who says: "For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the Gospel, will save it." (23)

These are mysterious words, and they seem like a paradox. But they cease to be mysterious if we try to put them into practice. Then the paradox disappears, and the profound simplicity of their meaning is fully revealed. May all of us be granted this grace in our priestly life and zealous service.

"The Supreme Art Is the Direction of Souls" (24)

The special care for the

salvation of others, for truth, for the love and holiness of the whole people of God, for the spiritual unity of the church—this care that has been entrusted to us by Christ, together with the priestly power, is exercised in various ways. Of course there is a difference in the ways in which you, dear brothers, fulfill your priestly vocation.

Some in the ordinary pastoral work of parishes; others in mission lands; still others in the field of activities connected with the teaching, training and education of youth, or working in the various spheres and organizations whereby you assist in the development of social and cultural life; yet others near the suffering, the sick, the neglected, and sometimes, you yourselves bedridden and in pain.

These ways differ from one another, and it is just impossible to name them all one by one. They are necessarily numerous and different, because of the variety in the structure of human life, in social processes, and in the heritage and historical traditions of the various cultures and civilizations.

Nevertheless, within all these differences, you are always and everywhere the bearers of your particular vocation: You are bearers of the grace of Christ, the eternal priest, and bearers of the charism of the good shepherd. And this you can never forget; this you can never renounce; this you must put into practice at every moment, in every place and in every way. In this consists that "supreme art" to which Jesus Christ has called you. "The supreme art is the direction of souls," wrote St. Gregory the Great.

I say to you therefore, quoting these words of his: Strive to be "artists" of pastoral work. There have been many such in the history of the church. There speak to each of us, for example, St. Vincent de Paul, St. John of Avila, the holy Curé d'Ars, St. John Bosco, Blessed Maximilian Kolbe, and many, many others.

Each of them was different from the others, was himself, was the son of his own time and was "up to date" with respect to his own time.

But this "bringing up to date" of each of them was an original response to the Gospel, a response needed precisely for those times.

It was the response of holiness and zeal. There is no other rule apart from this for "bringing ourselves up to date," in our priestly life and activity, with our time and with the world as it is today. Without any doubt, the various attempts and projects aimed at the "secularization" of the priestly life cannot be considered an adequate "bringing up to date."

Steward and Witness

The priestly life is built upon the foundation of the sacrament of orders, which imprints on (See LETTER on page 15)

Pain: A state of suffering and conversion:

By Father Edward J. Farrell

"And Jesus said to them: My heart is filled with sorrow to the point of death... He kept saying: Abba, Father, you have the power to do all things. Take this cup away from me. But let it be as you would have it, not as I." (Mark 14:33-36).

We have a personal record of pain and a long ancestral history of pain. Pain, by nature mysterious — sometimes anonymous and rampant, specific or nameless — abides in us. There is a personal pain that seems to have its origin and destiny in our very own heart.

AND THERE is a yet unremembered pain in each of us that began before we lived — that accumulated pain and weakness, collective suffering and affliction, inherited fragileness and fragmentedness that has been handed on from generation to generation — not yet fathered so not yet healed by all my ancestors before me nor to be healed by me and my descendants for a long time to come. For now, in my own life, that pain, too, resides. "Must I simply accept the pain of my life?"

Jesus puts the question in other words: "Can you drink the cup? The cup I must drink?" "Unless you take up your cross and come after me..."

The Christian translates and transforms the question "Must I simply accept..." into "Father!" "Father." "When my soul is troubled, and it is around midday, and there is darkness in all my land, and years of eclipse of the sun, and the curtain in the sanctuary is torn — then the cry of the pining Christian is: 'Father! Father, into your hands, I re-commit my spirit'" (Luke 23:44-46).

EACH OF us is called to a new conversion, a growing edge, to a particular holiness and change in our life. Almost always those changes occur under the influence of pain. Pain is a sign, not of death, but of life.

How often the pain of doubt, that pain of losing faith comes not because we no longer believe but precisely because we do believe and are so faithful. Or the pain of despair — which comes because our hope is so constant and enduring. Or the pain of poverty — that poverty of not being able to console or relieve the misery of a friend — not because I have lost heart but because my soul is so compassionate.

Pain is inherent in our nature, in the inharmoniousness of the self, of the personality — those lacks and conflicts in ourselves. Pain is the unresolved personality differences between certain parts of ourself which are growing and other parts which are not growing.

THERE IS pain which comes from life situations. Pain can be a way of entering into the heart of Christ and knowing

what sin really is. It even seems that the more one loves and prays and cares, the more pain enters into that one's life. Real love turns into some form of pain. Real pain turns into some form of love, some form of conversion and change.

The more one realizes the love of Jesus and needs of people, the more one finds himself in an ongoing state of pain and suffering and conversion.

One sign that this is genuine pain is joy. Joy itself is not without pain. Everyone must suffer pain both from one's

own self and from others, but the mark of whether it is Christian or not is the mark of joy and peace. This is what is redemptive. There can be identical pains but pain as such is not necessarily redemptive.

It can be a pain in despair and resentment, a pain that expands us or shrinks and contracts our whole being. The seal of Christian suffering is transparency and joy which comes not from avoiding or removing pain, but from leaning into that pain, passing into and through that

pain instead of walking around it, passing on into the very sacred heart of Jesus where all pain is gathered and remembered and handed over to our Father.

WE CARRY about within ourselves the reality of all the pains of Christ. There is in us a sense of unmitigated tragedy that can be transformed into a tangible kind of grace — a new capacity to have hope and courage in the face of absurd, pointless and meaningless suffering.

There is in us a capacity to heal — in proportion to our pain — when we drink from the cup. Can we even drink of the cup unless we know our pain and hurt from the wounds marking our hands and our side and our heart? Can there be Eucharist without pain?

Happy are they who are called to the supper. Blessed are they to whom Jesus puts the pain-filled question: "Can you drink the cup? The cup I must drink?" — the cup that is the cup of thanksgiving?

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The Canaanite woman:

'Have pity'

By Father John J. Castelot

The Gospels record only rare instances of Jesus' preaching to non-Jews. While Luke is pre-eminently the Gospel of universal salvation, the author reserves the evangelization of the gentiles to the missionary activity of the church in the Acts of the Apostles. John has an account of Jesus' dialogue with the Samaritan woman, but all his other contacts, except for a few casual ones, are with Jews.

Mark and Matthew occasionally extend his ministry into gentile territory, as in the case of his encounter with the Syro-Phoenician (Canaanite) woman in the district of Tyre and Sidon, just north of Galilee (Mark 7,24-30; Matthew 15,21-28).

THIS IS a curious incident, if only because Jesus' treatment of the woman seems so much out of character. She managed to find Jesus in the house to which he had gone to escape attention (Mark 7,24). Mark tells us that she "crouched at his feet," but apart from this detail, his narrative is rather dull.

It is the dialogue which comes to the fore. In this instance, by a strange reversal of techniques, it is Matthew who gives the most picturesque account. He has the woman crying out almost frantically: "Lord, Son of David, have pity on me! My daughter is terribly troubled by a demon" (15,22).

That a gentile, unconcerned with messianic preoccupations, should address him with a specifically messianic title is unlikely, but perhaps this is Matthew's way of indicating the willingness of the gentiles to accept Jesus in contrast to the hostile rejection he met among his own people — a major theme of his Gospel.

JESUS' response was silence, a none too subtle refusal to entertain her request. In Matthew the little drama is played out not in a house but outdoors, and the disciples are annoyed at the scene she is creating. They beg the Master to get rid of her, and he replies

more to her than to them: "My mission is only to the lost sheep of the house of Israel."

Harshly exclusivistic as this may sound, it makes explicit the undeniable fact that Jesus did confine his activities to his compatriots for the most part, and it reflects the tensions created in the early Church by the admission of gentiles into the community, tensions which can be felt all through Matthew.

On the other hand, this is not the only occasion on which Jesus apparently refused a request only to grant it subsequently (see John 2,1-11). And in the context, it serves to underscore the

eagerness of the gentiles for Jesus' ministry in contrast to his own people's rejection of it.

THE WOMAN was eager. She would not be put off. Once again she pleaded: "Help me, Lord!" At this point Jesus gave her a most uncharacteristic answer: "It is not right to take the food of sons and daughters and throw it to the dogs" (Matthew 15,26). In the Jewish vocabulary of the day, "dogs" meant gentiles, and it doesn't help much to point out that the Greek word used here means "pups"; Jesus was not speaking Greek.

Still undaunted, the distraught woman insisted: "Please, Lord, even the dogs eat the leavings that fall from their masters' tables."

According to Matthew, Jesus commended her for her faith and granted her wish. Mark, on the other hand, makes no mention of her faith, but has Jesus say: "For such a reply, be off now! The demon has already left your daughter" (Mark 7,29).

NOW, FOLLOWING the interesting suggestion of John L. McKenzie, this commendation of her "reply" may well be an indication of the real nature of the

dialogue. It is not a profound theological discussion, but rather an exchange of gruff good humor, a sort of battle of wits. Jesus teases her with his put-down (is it too much to imagine him grinning?) and she outsmarts him by turning his words to her own advantage. He, in turn, has to admit that she has come out ahead in the exchange by coming up with "such a reply." (Has the grin now become a warm smile?)

Jesus grew up among earthy, unsophisticated people, and must often have engaged in that bluff banter so typical of simple country folk. He would have been quite at home in this verbal duel with the woman. And if they had been really fencing, he would probably have cried: "Touche!" One thing we don't have to imagine: He answered her insistent plea.

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KYF Synopsis

THROUGHOUT Scripture, we see suffering. The pinnacle of pain was reached by the Son of God and his pain resulted in our redemption. Even Jesus knew pain. His example proves that we can live with pain and when it is transcended, we find joy. He asks each of us, as he asked his apostles, "Can you drink the cup? The cup I must drink?"

Jesus primarily preached in his own country. Only occasionally did he travel further. On one of those occasions, he went to Phoenicia. There a woman begged him to rid her daughter of a demon. At first, it appeared that he would not grant her request. But she was insistent. And Jesus did not deny her. As we

experience pain and suffering in our own lives, when we ask for strength to bear what we must, God will not turn away. He will hear us and answer us as he did the Canaanite woman.

St. Therese of Lisieux did not attain sanctity by traveling to far-away lands and performing extraordinary deeds. As we examine her life, we realize that one need not be brilliant or in a position to perform marvelous works to attain sanctity. Sanctity can be reached during a very ordinary lifetime. Like Therese, we can take as our special mission the drawing of all things to reconciliation with Christ through the ordinary, everyday encounters and trials of life.

KNOW YOUR FAITH

St. Therese of Lisieux

The gospel message

By Susan Annette Muto

Little Flower. Spoiled child. Patroness of missionaries. Hypersensitive person. These and many other contrasting labels have been applied to Therese Martin (1873-1897). Biographers eulogize her; psychologists analyze her; but no person authentically seeking God can dismiss her.

Like all sincere pilgrims she had to

Spiritual masters

work through the deformative influences of her past and transform them into occasions allowed by God to test her faith, purify her heart and make her wholly his.

TO FIND God in the present, to cling to him in future trials would not mean traveling to far-off lands. She discovered that her vocation to love would have to be chastened in the crucible of Carmel. There she would learn the doctrine of spiritual childhood, which meant letting go of her childish need to be the center of attention and surrendering to Jesus with every fiber of her being.

Her whole self — body, psyche and spirit — became a sanctified temple of the Holy Spirit. Simply obeying God's

will in daily life, she found "that calm, tranquil peace which the helmsman feels as he sees the beacon which guides him into harbor. How brightly this beacon of love burns! And I know how to reach it and how to make its flames my own."

These "flames" were the formative influences on St. Therese's life. What were they and how can we make them our own? No doctrine of a saint endures unless it is founded on the central doctrines of the Christian faith and on holy Scripture as a whole.

Though she had little direct knowledge of the Bible, she found its teachings in the pages of such spiritual masters as Thomas a Kempis and St. John of the Cross. Especially in the liturgy and the Office of Hours, she discovered the riches of the revelation. In the end she needed nothing but the Gospel message to feed her spiritual life.

SHE WAS also nourished by the "flames" of spiritual poverty, that is, she identified with the self-emptying Christ. When God became man he sank not only into the limitations of human life but deeper still into the lowliness of the cross.

For Therese the only true way to Christ lay in the sharing of this life of constant letting go, of becoming progressively more poor and so more free and dependent at each moment on the never failing grace of God. She chose to place her powerless being in the hands of

fed her life

God, to become no more and no less than what she was — his possession — as she was fond of saying, his "little toy" that he could do with as he willed.

Besides being fed on the Scriptures and living in the blessedness of spiritual poverty, St. Therese has a sense of "being missioned." Though physical weakness prevented her from ever moving beyond the confines of the Carmel of Lisieux, she allowed God to use her as a channel through which his message of salvation could be heard. She never fell into the quietist heresy, which depends on faith to the exclusion of works. She avoided this pitfall because of her understanding of the extension of the redeeming work of Christ through every member of his mystical body.

CHRIST carries his cross for us, but not instead of us. Each Christian is given his own share of the cross to carry, his own function to perform for the sake of building the kingdom. Therese took as her special mission the drawing of all things to reconciliation with Christ through the ordinary, everyday encounters and trials of life.

No matter how small the field of action may seem to be, the paschal mystery can operate wherever there is a person ready



to open himself to the pain and cost of this transformation.

Thus in St. Therese we see a living witness to the call Christ issues to his flock — to be formed and reformed in the image and likeness of God and transform the world. Passive acceptance of his life offers us the opportunity to love God with our whole heart and soul and mind and our neighbor as ourselves.

Let us then never make a plaster saint out of Therese but venerate her as a dynamic master, whose doctrine, of the little way is an invitation to live Christian values in the modern world.

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Children's Story Hour: a Phoenician woman

By Janaan Mantemach

One day Jesus left his own country, Palestine. He crossed the border and walked north in the land called Phoenicia. He was going toward the great cities of Tyre and Sidon.

This was unusual for Jesus to do. He hardly ever went outside his own country. He felt his mission was to his own people, the Jews. But that day, for some reason, he visited Phoenicia.

The people of Phoenicia were great sailors. Their merchant ships sailed all over the world. The Phoenicians were not Jews. They did not share the beliefs of the Jews. They worshipped idols.

AS JESUS was walking along with his disciples, a woman approached him. She was a Phoenician, or Canaanite. She must have heard rumors of Jesus' power to cure people. Even though she did not share Jesus' beliefs, she came to him for help.

"Lord, have pity on me!" she pleaded with Jesus. "My daughter is terribly troubled by an evil spirit." Jesus stopped and listened to her. But he did not respond.

His disciples urged him to ignore her.

"Get rid of her," they said. "She keeps shouting at us."

At first Jesus seemed to agree with his disciples. He said to them, apparently within earshot of the woman, "My mission is only to Israel, to the Jews."

Then the woman came closer to Jesus. She fell down at his feet and cried, "Help me, Lord!"

JESUS WAS touched by her painful plea. He sensed how the woman was suffering because of her daughter's condition. But Jesus also sensed how strong the woman was.

So he challenged her to a kind of word game. Word games were common in Jesus' day. He wanted to see how clever she was.

Smiling at the woman, Jesus said to her, "It is not right to take the food of sons and daughters and throw it to the dogs." His words had a harsh sound. The Jews of Jesus' day called those who were not Jews "dogs." The woman understood. Jesus was saying that he was sent only to God's people, the Jews. They are God's sons and daughters.

The woman was not put off. She sensed that Jesus was inviting her to a battle of words. She sensed also that he was very sensitive and caring.

"PLEASE, LORD," she insisted, "even the dogs eat the crumbs that fall from their master's tables." Jesus was delighted with her reply. It showed her courage and sense of humor. It also showed her trust in him. So Jesus said to her, "Woman, you have great faith. Your wish will be answered."

The woman smiled with joy and thanks. Even though she did not share Jesus' beliefs, she believed in him. She

liked him and trusted him. She showed greater faith in Jesus than many of his own people did.

As they were talking together, some of her friends ran up. They told her that her daughter had just started to get better. They were all excited and happy. The woman and her friends ran home to her daughter. Jesus smiled as he watched them go.

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Keeping churches open to the handicapped

By Father Joseph M. Champlin

In our seminary days a quarter of a century ago, we studied various obstacles in church law which impeded the ordination of certain handicapped men to the priesthood.

The most famous of these impediments was the absence of the thumb or index finger. Since a priest then held the consecrated bread between these digits, and these only, their congenital absence or later amputation rendered him unsuitable for the priestly ministry. At least we received that impression during those early-1950 days.

MOREOVER, any severe disfigurement or limitation likewise supposedly rendered ordination impossible or most unlikely. It was even quietly understood among the students that our own rector's ministry had been limited to seminary work because of an accident earlier in his life which cost him the little and third fingers.

With this background I thus sat rather stunned in the chapel of an Eastern seminary early one recent morning, watching an obviously handicapped man making his way to the front. He walked with difficulty and awkwardly carried a briefcase in his permanently crooked arm.

Intellectually I made a correct judgment — he indeed was a student for the priesthood (a fact confirmed later by the rector). Emotionally I felt a shock since this clashed with attitudes and impressions given and gained in my own formative years.

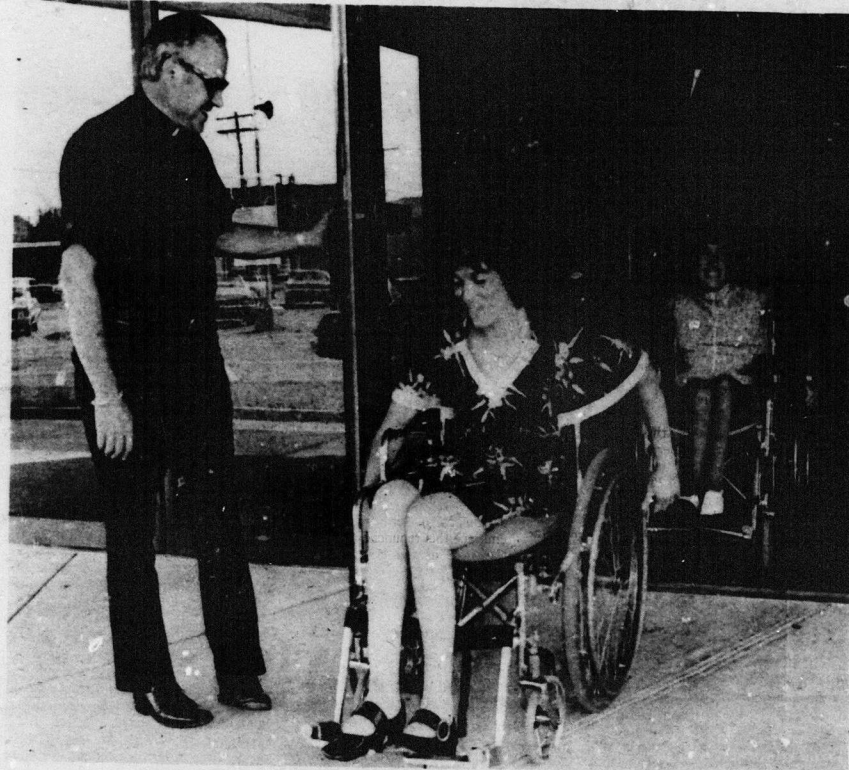
THAT INCIDENT merely underscores how society's and the church's approach to such persons has changed for the better in a relatively brief period of time. During their November meeting, the United States Catholic bishops approved a "Pastoral Statement on the Handicapped." One sentence directly relates to the issue mentioned above.

"In this connection, we look forward to the day when more handicapped individuals are active in the full-time professional service of the church, and we applaud recent decisions to accept qualified candidates for ordination or the religious life in spite of their significant disabilities."

A major portion of that pastoral document deals with the parish and its responsibility in this matter. "The parish is the door to participation for handicapped individuals, and it is the responsibility of the pastor and lay leaders to make sure that this door is always open."

Here are several practical ramifications for local churches and worshipping communities which are found in or flow from the document:

— Physical design of the parish build-



ings. "Structurally inaccessible buildings are at once a sign and a guarantee of their isolation from the community. Sometimes all that is required to remedy the situation is the installation of outside ramps and railings, increased lighting, minor modification of toilet facilities and, perhaps, the removal of a few pews and kneelers."

— Provision for participation in the liturgy.

SHOULD A blind person serve as a lector? Of course, providing the individual reads well.

May a deaf person be commissioned as a special minister of the Eucharist? Why not?

How does a handicapped person receive the sacrament of penance? Reconciliation rooms, urged as the ideal by our bishops, provide an excellent solution since the penitent can be wheeled into the space, if necessary, and sit, kneel or stand as desired.

What about those who must struggle coming to the altar for Communion or swallowing the host? In the first instance, send a minister with the Eucharist directly to his seat before others begin their approach; in the second, present the precious blood to the handicapped either with the chalice or in smaller cups.

— Specialized catechesis. This year, for the first time in our religious education program for public school students, we are conducting a class geared especially for a half dozen of our exceptional children.

— **SUPPORT FOR** community efforts to help the handicapped.

One of our suburban parishes hosted a town meeting to discuss the proposed development of several small homes in the village for the emotionally and mentally disadvantaged. Threatened residents began to express opposition until the pastor welcomed this group, praised their interest and lent his strong support.

"I have some experience in this matter," he said. "My 40-year-old brother is retarded."

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For parents and children after reading 'story hour'

1. After reading the story of the Phoenician woman, talk about it together, using the following or other questions:

— Why was it unusual for Jesus to be in Phoenicia?

— Why was it even more unusual for a Phoenician woman to ask Jesus for help?

— How did the disciples respond to the woman's plea to Jesus for help?

— How did Jesus respond to the woman?

— Why did Jesus heal this woman's daughter?

— What is it in a person that Jesus cannot resist responding to?

2. After reading the story of the Phoenician woman, name one, two or three people to whom you would go to for help because you know they can and will help you. Write several sentences

about each one, telling why you have so much faith in each of these people.

3. An "Act of Faith" you might make your own and pray often is this one. It is taken from the book, *Living Water Prayers of Our Heritage*, by Carl J. Pfeifer and Janaan Mantermach (Paulist Press, New York, 1978).

ACT OF FAITH

My God, I place my life in your hands.
I trust you fully,
Because I know you love me and care for me.
I believe you are always with me.
I open my mind to your word
And my heart to your call.
With the aid of the Holy Spirit,
Help me grow in faith
As I grow in age and experience.
I ask this in Jesus' name. Amen.

Discussion questions

1. Discuss this statement: "Pain is a sign, not of death, but of life."

2. When you have suffered, has your suffering brought about growth or has it all be negative?

3. When is pain not redemptive?

4. What is the main point of the Gospel story of the Canaanite woman?

5. What may this story tell us about

Jesus' personality? about his mercy?

6. When we are suffering, what is there in this Gospel story that might give us solace? Discuss.

7. What was the core of the spirituality of St. Therese of Lisieux?

8. Can people in the modern world identify with the Little Flower's spirituality? Discuss.

Letter (from 10)

our soul the mark of an indelible character. This mark, impressed in the depths of our being, has its "personalistic" dynamism.

The priestly personality must be for others a clear and plain sign and indication. This is the first condition for our pastoral service. The people from among whom we have been chosen and for whom we have been appointed (25) want above all to see in us such a sign and indication, and to this they have a right.

It may sometimes seem to us that they do not want this, or that they wish us to be in every way "like them"; at times it even seems that they demand this of us. And here one very much needs a profound "sense of faith" and "the gift of discernment." In fact, it is very easy to let oneself be guided by appearances and fall victim to a fundamental illusion in what is essential.

Those who call for the secularization of priestly life and applaud its various manifestations will undoubtedly abandon us when we succumb to temptation. We shall then cease to be necessary and popular. Our time is characterized by different forms of "manipulation" and "exploitation" of man, but we cannot give in to any of these. (26)

In practical terms, the only priest who will always prove necessary to people is the priest who is conscious of the full meaning of his priesthood: The priest who believes profoundly, who professes his faith with courage, who prays fervently, who teaches with deep conviction, who serves, who puts into practice in his own life the program of the Beatitudes, who knows how to love disinterestedly, who is close to everyone, and especially to those who are most in need.

Our pastoral activity demands that we should be close to people and all their problems, whether these problems be personal, family or social ones, but it also demands that we should be close to all these problems "in a priestly way."

Only then, in the sphere of all those problems, do we remain ourselves. Therefore if we are really of assistance in those human problems, and they are sometimes very difficult ones, then we keep our identity and are really faithful to our vocation.

With great perspicacity we must seek, together with all men, truth and justice, the true and definitive dimension of which we can only find in the Gospel, or rather in Christ himself. Our task is to serve truth and justice in the dimensions of human "temporality," but always in a perspective that is the perspective of eternal salvation.

This salvation takes into account the temporal achievements of the human

spirit in the spheres of knowledge and morality, as the Second Vatican Council wonderfully recalled, (27) but it is not identical with them, and in fact it goes higher than them: "The things that no eye has seen and no ear has heard... all that God has prepared for those who love him." (28)

Our brethren in the faith, and unbelievers too, expect us always to be able to show them this perspective, to become real witnesses to it, to be dispensers of grace, to be servants of the word of God. They expect us to be men of prayer.

Among us there are also those who have united their priestly vocation in a special way with an intense life of prayer and penance in the strictly contemplative form of their religious orders. Let them remember that their priestly ministry also in this form is—in a special way—"ordered" to the great solicitude of the good shepherd—solicitude for the salvation of every human being.

And this we must all remember: That it is not lawful for any of us to deserve the name of "hireling," that is to say the name of one "to whom the sheep do not belong," one who, "since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees the wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep." (29)

The solicitude of every good shepherd is that all people "may have life and have it to the full," (30) so that none of them may be lost, (31) but should have eternal life. Let us endeavor to make this solicitude penetrate deeply into our souls; let us strive to live it. May it characterize our personality, and be at the foundation of our priestly identity.

Meaning of Celibacy

Allow me at this point to touch upon the question of priestly celibacy. I shall deal with it summarily, because it has already been considered in a profound and complete way during the council, and subsequently in the encyclical "Sacerdotalis Caelibatus," and again at the ordinary session of the 1971 Synod of Bishops.

This reflection has shown itself to be necessary both in order to present the matter in a still more mature way, and also in order to explain even more deeply the meaning of the decision that the Latin church took so many centuries ago and to which she has sought to be faithful, and desires to maintain this fidelity also in the future.

The importance of the question under consideration is so great, and its link with the language of the Gospel itself so close, that in this case we cannot reason with categories different from those used by the council, the Synod of Bishops and the great Pope Paul VI himself.

We can only seek to understand this question more

deeply and to respond to it more maturely, freeing ourselves from the various objections that have always—as happens today too—been raised against priestly celibacy, and also freeing ourselves from the different interpretations that appeal to criteria alien to the Gospel, to tradition and to the church's magisterium—criteria, we would add, whose "anthropological" correctness and basis in fact are seen to be very dubious and of relative value.

Nor must we be too surprised at all the objections and criticisms which have intensified during the post-conciliar period, even though today in some places they seem to be growing less.

Did not Jesus Christ, after he had presented the disciples with the question of the renunciation of marriage "for the sake of the kingdom of heaven," add these significant words: "Let anyone accept this who can"? (32) The Latin church has wished, and continues to wish, referring to the example of Christ the Lord himself, to the apostolic teaching and to the whole tradition that is proper to her, that all those who receive the sacrament of orders should embrace this renunciation "for the sake of the kingdom of heaven."

This tradition, however, is linked with respect for different traditions of other churches.

In fact, this tradition constitutes a characteristic, a peculiarity and a heritage of the Latin Catholic Church, a tradition to which she owes much and in which she is resolved to persevere, in spite of all the difficulties to which such fidelity could be exposed, and also in spite of the various symptoms of weakness and crisis in individual priests. We are all aware that "we have this treasure in earthen vessels"; (33) yet we know very well that it is precisely a treasure.

Why is it a treasure? Do we wish thereby to reduce the value of marriage and the vocation to family life? Or are we succumbing to a Manichean contempt for the human body and its functions? Do we wish in some way to devalue love, which leads a man and a woman to marriage and the wedded unity of the body, thus forming "one flesh"? (34) How could we think and reason like that, if we know, believe and proclaim, following St. Paul, that marriage is a "great mystery" in reference to Christ and the church? (34)

However, none of the reasons whereby people sometimes try to "convince us" of the inopportune of celibacy corresponds to the truth, the truth that the church proclaims and seeks to realize in life through the commitment to which priests oblige themselves before ordination.

The essential, proper and adequate reason, in fact, is contained in the truth that Christ declared when he spoke about the renunciation of marriage for the sake of the kingdom of heaven and which St. Paul proclaimed when he

wrote that each person in the church has his or her own particular gifts. (36)

Celibacy is precisely "gift of the Spirit." A similar though different gift is contained in the vocation to true and faithful married love, directed toward procreation according to the flesh, in the very lofty context of the sacrament of matrimony. It is obvious that this gift is fundamental for the building up of the great community of the church, the people of God. But if this community wishes to respond fully to its vocation in Jesus Christ, there will also have to be realized in it, in the correct proportion, that other "gift," the gift of celibacy "for the sake of the kingdom of heaven." (37)

Why does the Latin Catholic Church link this gift not only with the life of those who accept the strict program of the evangelical counsels in religious institutes but also with the vocation to the hierarchical and ministerial priesthood?

She does it because celibacy "for the sake of the kingdom" is not only an eschatological sign; it also has a great social meaning, in the present life, for the service of the people of God. Through his celibacy, the priest becomes the "man for others," in a different way from the man who, by binding himself in conjugal union with a woman, also becomes, as husband and father, a man "for others," especially in the radius of his own family: for his wife, and, together with her, for the children, to whom he gives life. The priest, by renouncing this fatherhood proper to married men, seeks another fatherhood and, as it were, even another motherhood, recalling the words of the apostle about the children whom he begets in suffering. (38)

These are children of his solicitude by the Good Shepherd. These people are many, more numerous than an ordinary human family can embrace. The pastoral vocation of priests is great, and the council teaches that it is universal: It is directed toward the whole church, (39) and therefore it is of a missionary character.

Normally, it is linked to the service of a particular community of the people of God, in which each individual expects attention, care and love. The heart of the priest, in order that it may be available for this service, must be free. Celibacy is a sign of a freedom that exists for the sake of service. According to this sign, the hierarchical or "ministerial" priesthood is, according to the tradition of our church, more strictly "ordered" to the common priesthood of the faithful.

Test and Responsibility

The often widespread view that priestly celibacy in the Catholic Church is an institution imposed by law on those who receive the sacrament of orders is the result of a misunderstanding, if

not of downright bad faith. We all know that it is not so. Every Christian who receives the sacrament of orders commits himself to celibacy with full awareness and freedom, after a training lasting a number of years, and after profound reflection and assiduous prayer.

He decides upon a life of celibacy only after he has reached a firm conviction that Christ is giving him this "gift" for the good of the church and the service of others. Only then does he commit himself to observe celibacy for his entire life.

It is obvious that such a decision obliges not only by virtue of a law laid down by the church but also by virtue of personal responsibility. It is a matter here of keeping one's word to Christ and the church. Keeping one's word is, at one and the same time, a duty and a proof of the priest's inner maturity; it is the expression of his personal dignity. It is shown in all its clarity when this keeping one's promise to Christ, made through a conscious and free commitment to celibacy for the whole of one's life, encounters difficulties, is put to the test, or is exposed to temptation—all things that do not spare the priest, any more than they spare any other Christian.

At such a moment, the individual must seek support in more fervent prayer. Through prayer, he must find within himself that attitude of humility and sincerity before God and his own conscience; prayer is indeed the source of strength for sustaining what is wavering.

Then it is that there is born a confidence like the confidence expressed by St. Paul in the words: "There is nothing that I cannot master with the help of the one who gives me strength." (40) These truths are confirmed by the experience of many priests and proved by the reality of life.

The acceptance of the truth constitutes the basis of fidelity to the promise made to Christ and the church, and that promise is at the same time the proof of genuine fidelity to oneself, one's own conscience, and one's own humanity and dignity. One must think of all these things especially at moments of crisis, and not have recourse to a dispensation, understood as an "administrative intervention," as though in fact it were not, on the contrary, a matter of a profound question of conscience and a test of humanity.

God has a right to test each one of us in this way, since this earthly life is a time of testing for every human being. But God also wishes us all to emerge victorious from such tests, and he gives us adequate help for this.

Perhaps, not without good reason, one should add at this point that the commitment to married fidelity, which derives from the sacrament of matrimony, creates similar obligations in its own sphere; this married commitment sometimes becomes a source of similar trials and experiences

for husbands and wives, who also have a way of proving the value of their love in these "trials by fire."

Love, in fact, in all its dimensions, is not only a call but also a duty. Finally, we should add that our brothers and sisters joined by the marriage bond have the right to expect from us, priests and pastors, good example and the witness of fidelity to one's vocation until death, a fidelity to the vocation that we choose through the sacrament of orders just as they choose it through the sacrament of matrimony.

Also, in this sphere and in this sense we should understand our ministerial priesthood as "subordination" to the common priesthood of all the faithful, of the laity, especially of those who live in marriage and form a family. In this way, we serve in "building up the body of Christ"; (41) otherwise, instead of cooperating in the building up of that body we weaken its spiritual structure.

Closely linked to this building up of the Body of Christ is the authentic development of the human personality of each Christian—as also of each priest—a development that takes place according to the measure of the gift of Christ. The disorganization of the spiritual structure of the church certainly does not favor the development of the human personality and does not constitute its proper testing.

Every Day We Have to be Converted Anew

"What must we do, then?" (42) Dear Brothers, this seems to be your question, just as the disciples and those who listened to Christ the Lord asked him so often. What must the church do, when it seems that there is a lack of priests, when their absence makes itself felt especially in certain countries and regions of the world?

How are we to respond to the immense needs of evangelization, and how can we satisfy the hunger for the word and the body of the Lord? The church, which commits herself to maintaining priestly celibacy as a particular gift for the kingdom of God, professes faith in and expresses hope in her teacher, redeemer and spouse, and at the same time in him who is "Lord of the harvest" and "giver of the gift." (43) In fact, "every perfect gift is from above, coming down from the Father of lights." (44) We for our part cannot weaken this faith and confidence with our human doubting or our timidity.

In consequence, we must all be converted anew every day. We know that this is a fundamental exigency of the Gospel, addressed to everyone, (45) and all the more do we have to consider it as addressed to us.

If we have the duty of helping others to be converted, we have to do the same continuously in our own lives. Being converted

(See LETTER on page 16)

Letter (from 15)

means returning to the very grace of our vocation; it means meditating upon the infinite goodness and love of Christ, who has addressed each of us and, calling us by name, has said: "Follow me." Being converted means continually "giving an account" before the Lord of our hearts about our service, our zeal and our fidelity, for we are "Christ's servants, stewards entrusted with the mysteries of God." (46)

Being converted also means "giving an account" of our negligences and sins, of our timidity, of our lack of faith and hope, of our thinking only "in a human way" and not "in a divine way."

Let us recall, in this regard, the warning that Christ gave to Peter himself. (47) Being converted means, for us, seeking again the pardon and strength of God in the sacrament of reconciliation, and thus always beginning anew, and every day progressing, overcoming ourselves, making spiritual conquests, giving cheerfully, for "God loves a cheerful giver." (48)

Being converted means "to pray continually and never lose heart." (49) In a certain way prayer is the first and the last condition for conversion, spiritual progress and holiness. Perhaps in these recent years—at least in certain quarters—there has been too much discussion about the priesthood, the priest's "identity," the value of his presence in the modern world, etc., and on the other hand there has been too little praying.

There has not been enough enthusiasm for actuating the priesthood itself through prayer, in order to make its authentic evangelical dynamism effective, in order to confirm the priestly identity. It is prayer that shows the essential style of the priest; without prayer this style becomes deformed.

Prayer helps us always to find the light that has led us since the beginning of our priestly vocation, and which never ceases to lead us, even though it seems at times to disappear in the darkness. Prayer enables us to be converted continually, to remain in a state of continuous reaching out to God, which is essential if we wish to lead others to him. Prayer helps us to believe, to hope and to love, even when our human weakness hinders us.

Prayer likewise enables us continually to rediscover the dimensions of that kingdom for whose coming we pray every day, when we repeat the words that Christ taught us. Then we realize what our place is in the realization of the petition: "Thy kingdom come," and we see how necessary we are in its realization. And perhaps, when we pray, we shall see more easily those fields... already



COLLEGIALLY STRESSED—In his letter to the bishops, Pope John Paul II emphasizes collegiality and unity among bishops as brothers of one another and with Christ. In 1974, bishops gather in

the Sistine Chapel for a session of the world Synod of Bishops. (NC photo)

white for harvest" (50) and we shall understand the meaning of Christ's words as he looked at them: "So ask the Lord of the harvest to send laborers to his harvest." (51)

We must link prayer with continuous work upon ourselves. This is the "formatio permanentis." As is rightly pointed out by the document on this theme issued by the Sacred Congregation for the Clergy, (52) this formation must be both interior, that is to say directed toward the deepening of the priest's spiritual life, and must also be pastoral and intellectual (philosophical and theological).

Therefore, since our pastoral activity, the proclamation of the word and the whole of the priestly ministry depend upon the intensity of our interior life, that activity must also find sustenance in assiduous study.

It is not enough for us to stop at what we once learned in the seminary, even in cases where those studies were done at university level, which the Sacred Congregation for Catholic Education resolutely recommends. This process of intellectual formation must last all one's life, especially in modern times, which are marked—at least in many parts of the world—by the

widespread development of education and culture.

To the people who enjoy the benefits of this development we must be witnesses to Jesus Christ, and properly qualified ones. As teachers of truth and morality, we must tell them, convincingly and effectively, of the hope that gives us life. (53) And this also forms part of the process of daily conversion to love, through the truth.

Dear brothers: You who have borne "the burden of the day and the heat," (54) who have put your hand to the plow and do not turn back, (55) and perhaps even more those of you who are doubtful of the meaning of your vocation or of the value of your service: Think of the places where people anxiously await a priest, and where for many years, feeling the lack of such a priest, they do not cease to hope for his presence.

And sometimes it happens that they meet in an abandoned shrine, and place on the altar a stole which they still keep, and recite all the prayers of the eucharistic liturgy; and then, at the moment that corresponds to the transubstantiation a deep silence comes down upon them, a silence sometimes broken by a sob... so ardently do they desire to hear the words that

only the lips of a priest can efficaciously utter.

So much do they desire eucharistic communion, in which they can share only through the ministry of a priest, just as they also so eagerly wait to hear the divine words of pardon: "Ego te absolvo a peccatis tuis!" So deeply do they feel the absence of a priest among them... Such places are not lacking in the world. So if one of you doubts the meaning of his priesthood, if he thinks it is "socially" fruitless or useless, reflect on this!

We must be converted every day, we must rediscover every day the gift obtained from Christ himself in the sacrament of orders, by penetrating the importance of the salvific mission of the church and by reflecting on the great meaning of our vocation in the light of that mission.

Mother of Priests

Dear brothers, at the beginning of my ministry I entrust all of you to the mother of Christ, who in a special way is our mother: the mother of priests. In fact, the beloved disciple, who, as one of the 12, had heard in the Upper Room the words, "Do this in memory

of me," (56) was given by Christ on the cross to his mother, with the words: "Behold your son." (57) The man who on Holy Thursday received the power to celebrate the Eucharist was, by these words of the dying Redeemer, given to his mother as her "son." All of us, therefore, who receive the same power through priestly ordination have in a certain sense a prior right to see her as our mother.

And so I desire that all of you, together with me, should find in Mary the mother of the priesthood which we have received from Christ. I also desire that you should entrust your priesthood to her in a special way.

Allow me to do it myself, entrusting to the mother of Christ each one of you—without any exception—in a solemn and at the same time simple and humble way. And I ask each of you, dear brothers, to do it yourselves, in the way dictated to you by your own heart, especially by your love for Christ, the priest, and also by your own weakness, which goes hand in hand with your desire for service and holiness. I ask you to do this.

The church of today speaks of herself especially in the

dogmatic constitution "Lumen Gentium." Here too, in the last chapter, she proclaims that she looks to Mary as to the mother of Christ, because she calls herself a mother and wishes to be a mother, begetting people for God to a new life. (58)

Now, dear brothers: How near you are to this cause of God! How deeply it is imprinted upon your vocation, ministry and mission. In consequence, in the midst of the people of God, that look to Mary with immense love and hope, you must look to her with exceptional hope and love.

Indeed, you must proclaim Christ who is her Son; and who will better communicate to you the truth about him than his mother? You must nourish human hearts with Christ: And who can make you more aware of what you are doing than she who nourished him!

"Hail, true body, born of the Virgin Mary." In our "ministerial" priesthood there is the wonderful and penetrating dimension of nearness to the mother of Christ.

So let us try to live in that dimension. If I may be permitted to speak here of my own experience, I will say to you that in writing to you I am referring especially to my own personal experience.

As I communicate all this to you, at the beginning of my service to the universal church, I do not cease to ask God to fill you, priests of Jesus Christ, with every blessing and grace, and as a token of this communion in prayer I bless you with all my heart, in the name of the Father and of the Son and of the Holy Spirit.

Accept this blessing. Accept the words of the new successor of Peter, that Peter whom the Lord commanded: "And once you have recovered, you in your turn must strengthen your brothers." (59)

Do not cease to pray for me together with the whole church, so that I may respond to that exigency of a primacy of love that the Lord made the foundation of the mission of Peter, when he said to him: "Feed my lambs." (60) Amen.

From the Vatican, April 9, Passion Sunday (Palm Sunday), in the year 1979, the first of the pontificate.

(Signed) Joannes Paulus PP. II

Footnotes:

1. Cf. Mt. 20:12.
2. Cf. Jn. 21:15f.
3. "Vobis enim sum episcopus, vobiscum sum Christianus; Serm., 340, 1: Pt. 38, 1483.
4. Cf. I. Art. 15.
5. "Epistola ad Magnesios," VI, 1: "Patres Apostolici," I, ed. Funk, p. 235.
6. Cf. Rom. 5:5; 1 Cor. 12:31, 13.
7. Heb. 5:1.
8. Dogmatic Constitution "Lumen Gentium," 10.
9. Heb. 5:1.
10. Dogmatic Constitution "Lumen Gentium," 10.
11. Cf. Eph. 4:11-12.
12. Cf. 1 Pt. 2:5.
13. Cf. 1 Pt. 2:18.
14. Dogmatic Constitution "Lumen Gentium," 10.
15. Cf. Dogmatic Constitution "Lumen Gentium," 10.
16. Cf. Mt. 19:27.
17. Cf. Mt. 20:1-16.
18. Cf. Jn. 10:1-16.
19. Cf. Dogmatic Constitution "Lumen Gentium," 11.
20. Cf. Dogmatic Constitution "Lumen Gentium," 11.

(See LETTER on page 17)

Bishops (from 9)

to celibacy, do everything in your power to ensure that they remain faithful to these promises, as is demanded by the holy tradition of the church, the tradition that sprang from the very spirit of the Gospel.

May this solicitude for our

brothers in the priestly ministry also be extended to the seminaries, which constitute in the church as a whole and in each of her parts, an eloquent proof of her vitality and spiritual fruitfulness, which are expressed precisely

in readiness to give oneself exclusively to the service of God and of souls.

Today, every possible effort must again be made to encourage vocations, to form new generations of priests. This must be done in a genuinely

evangelical spirit, and at the same time by "reading" properly the signs of the times, to which the Second Vatican Council gave such careful attention.

The full reconstitution of the life of the seminaries throughout the church will be the best proof of the achievement of the renewal to which the council directed the church.

Venerable and dear brothers: Everything that I am writing to you, as I prepare to live Holy Thursday intensely—the "feast of priests"—I wish to link up closely with the desire that the

apostles heard expressed that day by the lips of their beloved teacher: "Go out and bear fruit that will last." (7)

We can bear this fruit only if we remain in him: in the vine. (8) He told us this clearly in his words of farewell on the day before his Passover: "Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing." (9)

Beloved brothers, what more could I wish you, what more could we wish one another, than precisely this: to remain in him, Jesus Christ, and to bear fruit, fruit that will last?

Accept these good wishes.

Let us strive to deepen ever more our unity; let us strive to live ever more intensely the sacred tridium of the Passover of our Lord Jesus Christ.

From the Vatican, April 8, Passion Sunday (Palm Sunday), in the year 1979, the first of the pontificate.
Joannes Paulus PP. II

Footnotes:

1. Phil. 2:8
2. Jn. 14:18
3. Mt. 28:20
4. Jn. 15:15-16
5. Cf. Heb. 9:12
6. Dogmatic constitution "Lumen Gentium," 28
7. Jn. 15:16
8. Cf. Jn. 15:1-8
9. Jn. 15:5

Letter (from 16)

"Lumen Gentium," 10.

21. Jn. 10:11.

22. Cf. 8:11; 19:20.

23. Mk. 8:35.

24. St. Gregory the Great, "Regula Pastoralis," 1.1: PL, 77, 14.

25. Cf. Heb. 5:1.

26. "Let us not deceive ourselves in thinking we serve the Gospel, if we try to dilute our priestly charism."

Pope John Paul II, "Discourse to the Clergy of Rome" (Nov. 9, 1978), No. 3.

L'Osservatore Romano (Nov. 10, 1978), p. 2.

27. Cf. Pastoral Constitution

"Gaudium et Spes," 38-39, 42.

28. 1 Cor. 2:9.

29. Jn. 10:12-13.

30. Jn. 10:10.

31. Cf. Jn. 17:12.

32. Mt. 19:12.

33. Cf. 2 Cor. 4:7.

34. Gn. 2:24; cf. Mt. 19:6.

35. Cf. Eph. 5:32.

36. Cf. 1 Cor. 7:7.

37. Mt. 19:12.

38. 1 Cor. 4:15; Gal. 4:19.

39. Cf. Decree "Presbyterorum Ordinis," 3.6, 10, 12.

40. Phil. 4:13.

41. Eph. 4:12.

42. Lk. 3:10.

43. Mt. 9:38; cf. 1 Cor. 7:7.

44. Jas. 1:17.

45. Cf. Mt. 4:17; Mk. 1:15.

46. 1 Cor. 4:1.

47. Cf. Mt. 16:23.

48. 2 Cor. 9:7.

49. Lk. 18:1.

50. Jn. 4:35.

51. Mt. 9:38.

52. Cf. Circular letter of Nov. 4, 1969.

"AAS," 62(1970), pp. 123ff.

53. Cf. 1 Pt. 3:15.

54. Mt. 20:12.

55. Cf. Lk. 9:62.

56. Lk. 22:19.

57. Jn. 19:26.

58. Cf. Dogmatic Constitution

"Lumen Gentium," Chapter VIII.

59. Lk. 22:32.

60. Jn. 21:16.



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Ideal of community comes from the call of God

APRIL 22, 1979
SECOND SUNDAY OF EASTER

Acts 4:32-35
1 John 3:1-6
John 20:19-31

by Rev. Richard J. Butler

As the Easter season unfolds, we are brought repeatedly into the beauty and simplicity of the early church community. The liturgy offers this direction conscious of the fact that the Easter event is not simply historical data of the past, but a reality that is lived in the present—lived out in the gathering of Christians which we call the church.

In the Acts today we are told of this community of believers. John's epistle provides

the foundation of this in the message of a faith that brings salvation and a salvation witnessed by love. John's Gospel brings to us the message of forgiveness which comes to the church by the power of the Spirit.

The message of Christian community enters every liturgical act. The very nature of liturgy is that a community of Christians gathers to pray. This ecclesial dimension of liturgy has been underscored at every stage of liturgical renewal. In our own century, Pope Pius X and Pope Pius XII had repeated the role of the church in worship years before the Council again reminded us.

THE IMAGE of the church which we receive today in Acts is indeed challenging. "Believers of one heart and one mind," holding all things in common, caring for the

poor, witnesses to the Resurrection of the Lord Jesus.

Some dismiss such descriptions as ideal beyond the reach of simpler people and complex generations. But the problem is too important to dismiss. Liturgy demands such a community and we must take seriously the dilemma of Sunday gatherings that seem to be beyond the reach or touch of liturgy.

The problem varies from area to area but some suggestions may be of help to all. First, it must be remembered that the ideal community comes not from the initiative of people but from the call of God. It is in the baptism of people of faith that the true community is found.

SECONDLY, the measure of particular communities is often misleading. Wherein do

we measure a local parish? From organized flow charts? From personnel—voluntary or paid—who fill decision-making roles? Or from people who believe and quietly witness?

The problem of measuring any local church is not simple. Even with the early church described so simply in the Acts, there were disturbing elements that had to be publicly disciplined with a letter by Paul. So in the church of today, the sinners might need to be disciplined, but the saints might be acknowledged as well.

Our task must be to look beyond the organized charts and discover church in the real people of our daily lives. Our task is to begin in ourselves the challenge of building up church—a building up that will quickly witness the presence of the Lord Jesus in whom and upon whom all church is evidenced.

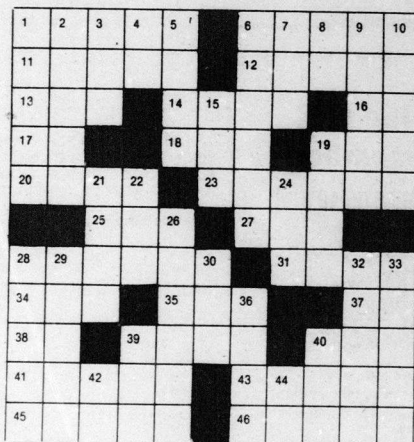
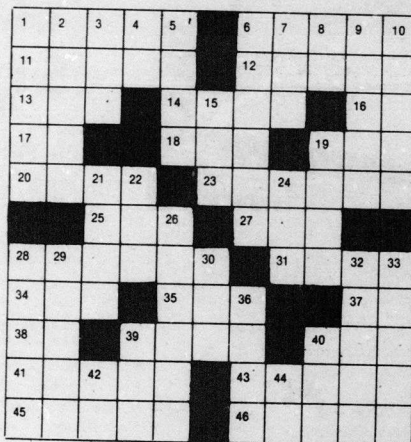
double-take

by Harry Schuck

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (birds of peace-doves, and capitol of Delaware-Dover) the clues apply to the first and second puzzles respectively. After that the top and bottom clues with each number are scrambled and might apply to either puzzle. (Answer to puzzle in next week's issue.)

ACROSS

1. birds of peace
capitol of Delaware
6. run after, pursue
what is harvested
11. by one's self
make aware of
12. brother of Moses
directed toward
13. not used before
laced fish catcher
14. sums up
military unit
16. _____ and behold
meaning two (pre.)
17. carbon monoxide (sym.)
asiatic lily tree
18. to give (Scott.)
mouth part
19. make laced edging
crow call
20. son of Seth
Jacob's brother
23. smudges or spots
metric measure (pl.)
25. snake
our country (abbr.)
27. clamorous noise
transgression
28. bike riders
pastry makers
31. college official
engrave using acid
34. selling devices
_____ and outs
35. Eisenhower (pop.)
spinning toy
37. hello
6th scale note
38. away from (pre.)
weight measure (Ch.)
39. clip or cut
Verdi opera
40. knightly title
pro and _____
41. heavenly bodies
a rye fungus
43. not long
perfume ingredient
45. halts
thing of value
46. carries or bears about
helpful walking sticks



DOWN

1. 13th century poet (It.)
move to music
2. margarines (pop.)
oleic acid glyceride
3. veterinarian (pop.)
solemn promise
4. type measure
noun making suffix
5. genuine
male deer or elk
6. West point students
tent for some time
7. beam of light
belonging to him
8. exist
either, _____
9. kind of bear
closed automobile
10. white precipitations
prepares for publication
15. canyon's edge
not or negate (pre.)
19. penny
fork prong
21. north seas diving birds
acorn trees
22. employ
compass point
24. help
cravat
26. photo copies
picture painter
28. soft, light wood
waits for a time
29. inactive
mine entrances
30. mountain snow sport
grassy surface soil
32. duty or job
put into a row
33. the clues
the nostrils
36. time gone by
stately poem
39. be
take up by absorption
40. male offspring
type of bed
42. depart
like (same _____)
44. sun god (Egyptian)
Santa's expression

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TO PRESENT "OKLAHOMA"—The Secina Memorial High School Thespians will present Rodgers and Hammerstein's "Oklahoma," in the school auditorium on Friday and Saturday, April 27 and 28, at 7:30 p.m. Starring in the musical are, left to right, Cathy Doan, Jim Hines, Kevin Rogers, Mary Remmetter and Maureen Killila.

remember them

† BAUGH, Mark E., 68, Christ the King, Indianapolis, April 16.

† BERTO, James, 56, Sacred Heart, Clinton, April 16.

† BURTON, Wayne, 70, Sacred Heart, Clinton, April 12.

† GESSNER, Oscar J., 55, St. Meinrad Church, St. Meinrad, March 10.

† GIGERICH, Edmond, 59, St. Mary, Aurora, March 17.

† HIRTH, Catherine O., 72, Assump-

tion, Indianapolis, April 18.

† IRWIN, Lydia C., 87, St. Joan of Arc, Indianapolis, April 17.

† JELLY, Meredith Dale, 32, St. Mary, Richmond, April 12.

† KALKHOFF, Rose, 89, St. Gabriel, Connersville, April 14.

† KIRSCHNER, Alvin W., 62, Franciscan Sisters Chapel, Oldenburg, April 6.

† KRAMER, Walter T., 79, St. Patrick, Terre Haute, April 10.

† LAMB, Catharine, 54, St. Pius X, Indianapolis, April 17.

† LEPPERT, Helen H., 65, Christ the King, Indianapolis, April 17.

† ROBERTS, Jonni D., 3, St. Bernard, Frenchtown, April 9.

† ROHE, Lillian M., St. Martin, Martinsville, April 17.

† RICHARDS, Josephine, 49, St. Mary, Rushville, April 6.

† SCHANTZ, Frank E., 71, St. Paul, New Alsace, April 7.

† STARRS, Kenneth J., 58, St. John the Apostle, Bloomington, April 10.

† TURNER, Raymond E. II, 20, St. Matthew, Indianapolis, April 17.

† WHEATLEY, Clara M., 90, St. Augustine, Leopold, April 7.

† WILLIAMS, Mary, St. Augustine Home Chapel, Indianapolis, April 12.

† WILSON, Anna, St. Benedict, Terre Haute, April 8.

† ZOBEL, George C., 80, St. Joseph, Shelbyville, April 20.

Education Department conducts 'Child Find'

The Special Education Department of the Indianapolis Public Schools is conducting a Child Find Project. Efforts are being made to identify, locate and evaluate all handicapped children, age birth through 21, who need and are not receiving special education and related services, and who live in the Indianapolis Public Schools catchment area.

Persons knowing of an individual having a handicapping condition and needing such services are urged to contact the IPS Special Education Department at 120 East Walnut Street, 266-4721, or the IPS 24 hour ANSWERLINE at 266-4602.

Community support of Child Find is the key ingredient to the project's success. As a dimension of the United Nations' "Year of the Child" campaign, IPS encourages and appreciates information generated relative to handicapped children not in school or who are thought to have a handicapping condition.

As defined by Public Law 94-142 and Indiana Rule S-1, handicapping conditions include: communication handicaps, serious emotional handicaps, hearing handicaps, visual problems, mental handicaps, physical handicaps, learning disabilities, and multiple handicapping conditions.

All information will be kept confidential in accordance with provisions of P.L. 94-142.

Larson to speak at conference

Dr. Bruce Larson, author of 13 books about life directions, will be the keynote speaker for the "New Spirit for Ministry" conference at Christian Theological Seminary, Indianapolis, April 24-26.

The conference, open to all persons engaged in Christian ministry, is sponsored by the seminary's alumni association.

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KEYNOTE SPEAKER—Miss Debbie Hanley, 19, of Terre Haute, is slated to be the keynote speaker of the Oklahoma City Archdiocesan Catholic Youth Convention April 21. The theme of the convention, "The Promises Within Us," will also be the theme of her address and will kick off a weekend of activities. More than 1,000 participants are expected at the convention. The valedictorian of her class of 1977 at Schulte High School, Debbie is currently a junior at Indiana State University, Terre Haute, where she is an English major. She is considering law after graduation. She is a volunteer staff member of the Religious Education Center, Terre Haute, where she provides music for youth masses and assists as a team member for senior retreats.

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Bernard Bush, SJ; Joan Chittister, OSB; Gilchrist Conway, SP; Thomas Emmett; Thomas Kapaciskas, JD; Kathleen Kelley, SND; Marie McCarthy, SP.

RETREATS

Jesus Christ: The Power and the Wisdom—Barbara Doherty, SP—July 15-21; The Contemplative Minister—Francis Borgis Rothlisberger, SSSP—July 15-21; Mission and Ministry of Jesus—Fred Bergwisich, SJ—July 17-22.

CONTACT:

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today's
music

Al Stewart's hit challenges religious belief

by Charlie Martin

Out of curiosity, I flipped over Al Stewart's recent Top 10 hit, "Song on the Radio," and discovered "The Man for All Seasons." Such songs possess the characteristic Stewart sound plus his use of cosmic imagery to develop his message.

This song asks, "What should I believe?" Life is filled with uncertainty and no person can determine his fate completely. Consequently, some people deal with this lack of security by calling on God, naming him everything from Jehovah to Allah. Others rely on chance and destiny, trusting that good fortune will come their way.

Stewart's emphasis is clear when he states, "I hear them call it out all around, there's nothing to believe in."

Our beliefs are likened to daydreams having little significance for the purpose of our lives. Life becomes a series of passing moments that none of us can delay. And "soon it is over and done."



THE VIEWPOINT of this song has a great deal of support in our society. There are many challenges to belief, from the scrutiny of scientific investigation to the apathy of social indifference.

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Q I have a week's vacation coming up, and I'm planning to repaint the bedrooms in our home. What kind of paint should I use... oil-base or latex acrylic?

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Latex acrylic paints dry quickly, are almost odor-free when applied, and are easy to use. Spills and equipment clean easily with soap and water. These water-soluble paints are the most widely used paints by do-it-yourselfers.

Q Okay—I've chosen which kind of paint to use. Now tell me... which kind of finish is best?

A. A flat finish is best suited for bedrooms, living rooms, and dining rooms, as the finish is soft-toned and absorbs light and reduces glare. If you're painting a child's bedroom, you may want to consider a semi-gloss finish... it's rather easy to wash.

Q How much paint do I need to buy?

A. You'll need to do some measuring to determine how much paint is needed to do the job. Measure the distance around the room, then multiply by the height from the floor to the ceiling. You can ignore normal window and door openings. Give these measurements to your paint retailer... he or she will then estimate the quantity of paint you'll need, based upon the covering capacity of the paint and the surface to be painted.

Yet the question of why we should look beyond ourselves to belief is one even believers should ask. Beliefs can grow stale or be taken for granted. Such questioning by those skeptical of our beliefs challenges us to understand and appreciate how our beliefs influence and alter our lifestyles.

We who are Catholic and Christian interpret all of existence through a belief. We stand in a tradition of 20 centuries. We need not be defensive about what we believe or why we believe. At the same time, we cannot shut our ears or minds to those who question our beliefs.

Belief begins with the individual. To those who say that we need to look to ourselves first rather than to some projected God, I agree. To discover the reality of God we must first face the reality of our own person. Believing in ourselves builds the foundation for our belief in God.

WE NEED TO recognize and believe in our gifts and talents. We need to explore the depths of our emotional levels and follow the avenues of our imagination.

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Sung by: Al Stewart
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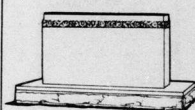
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television highlights

A family's war tragedy

'Friendly Fire'

Vietnam represents so much pain and so much division for all Americans that it is difficult for the popular media to treat it with any objectivity. Doing that and more is the "ABC Theatre" dramatization of a real family's anguish in "Friendly Fire," airing Sunday, April 22, at 8-11 p.m. on ABC.

The Mullens are a fifth-generation Iowa farm family, active Catholics and solidly patriotic, who see their eldest son depart for Vietnam in 1969. Six months later, they receive a telegram informing them that Michael has been killed by "friendly fire."

In trying to discover what that phrase means—in this case, a round of U.S. artillery fell short—the Mullens' grief turns to rage and bitterness at what they perceive as a military cover-up about their son's death.

In talking with returned soldiers and corresponding with other parents who had lost



GRIEF AND ANGER—Carol Burnett and Ned Beatty are torn between grief and fury at the funeral of the son, whose non-battle death in Vietnam has not been fully explained in "Friendly Fire," a powerful and true story airing in a three-hour presentation April 22 on ABC. (NC photo)

their sons, the Mullens become convinced that the government is deceiving the public about Vietnam. Their entire lives are now absorbed by taking part in the peace movement.

"Friendly Fire" is powerful television drama that will touch the hearts and minds of viewers. Carol Burnett is

outstanding as Peg Mullen, a very stubborn lady whose moral indignation withers friend and foe alike.

Ned Beatty is such a fine actor that we are likely to take for granted his self-effacing performance as Gene Mullen, an average American who feels things more deeply than he can ever put into words.

There may be some minor reservations about the heavy hand director David Greene sometimes employs in stereotyping Middle America or the perfunctory way he handles crowd scenes. But, by and large, Greene has brought to life sympathetically the tragedy of the Mullens—loss of son and loss of faith in the government.

"Friendly Fire" is the kind of sensitive film that may help heal some of the wounds left by Vietnam on the American psyche.

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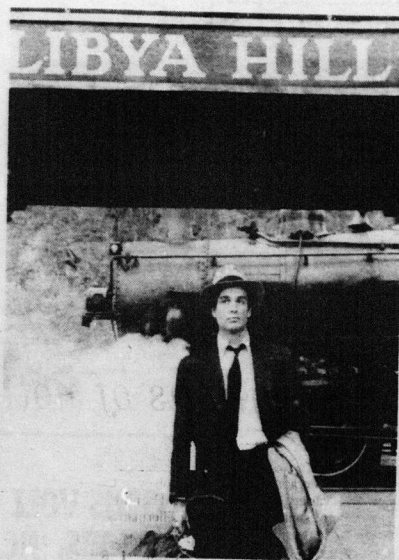
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WOLFE CLASSIC—Chris Sarandon stars as a struggling young Southern writer in "You Can't Go Home Again," a special based on the Thomas Wolfe classic, to be broadcast April 25 on CBS. (NC photo)

'You Can't Go Home Again'

Thomas Wolfe's sprawling novel about a writer's struggle with himself and the world has been compacted into this two-hour TV movie, "You Can't Go Home Again," airing Wednesday, April 25, at 9-11 p.m. on CBS.

Chris Sarandon plays the young Southern writer whose

talent is squandered by a self-destructive dependence on liquor. Lee Grant is his aging New York mistress, who is as harmful as she is helpful for his career.

Hurd Hatfield once again shows his class as the sensitive editor trying to channel the creative force of the un-

disciplined young author.

Director Ralph Nelson gets as much as he can from each of his major scenes but the result is simply too episodic to hang together with much coherence. It is a film of bits and pieces—some of them quite good, such as his return to his hometown of Libya Hill transformed—but most of the material is flat and disjointed.

The result is that the major theme of "You Can't Go Home Again"—the importance of links to our past, recognizing nonetheless the need to grow up and be independent of that past—is unanchored to a narrative structure that could give it some depth and resonance.

'Sanctuary of Fear'

Father Brown, G.K. Chesterton's master detective, has been delighting readers of mystery stories since his first appearance in 1911. His return is heralded in the dreadfully titled movie, "Sanctuary of Fear," airing Monday, April 23, at 9-11 p.m. on NBC.

This time around, however, Father Brown is the pastor of a modern-day parish in New York City rather than that of a sleepy English town earlier in the century. What is surprising is how well the paradoxical nature of Chesterton's creation survives such a complete cultural uprooting.

Forgetting the story line—aspiring actress terrorized by series of bizarre and deadly accidents—it's the kind of mystery in which the explanation is more complicated than the plot. The conflict between Brown and his ecclesiastical superiors is, moreover, strictly television-and fantasy.

What makes this one to see is Barnard Hughes' characterization—a master actor portraying a master detective who also happens to be a fascinating compound of invincible personal innocence and shrewd insight into human evil.

Father Brown is back, up to

his Roman collar in crime, and if some mystery writers can be found who measure up to his durable appeal, Barnard Hughes has a TV series for the 1980s.

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tuned in Carol Burnett performs a different role

by James Beig

When she finished reading the script, she was so surprised by its contents that she quickly checked the envelope to make sure it was addressed to her.

Viewers watching "Friendly Fire" on ABC April 22 may be just as surprised to see Carol Burnett playing a straight dramatic role in a drama about the Vietnam war era. She is forsaking the comedienne's

image, built during 11 years of her own weekly variety show, because she wants to enlarge her talents. "Friendly Fire" could be the show that will do it.

In a phone conversation with her from St. Petersburg, Fla., where she is filming a movie with director Robert Altman, we chatted about the upcoming three-hour special and how audiences will react to seeing Carol minus grimaces and

double-takes.

"It's very unhealthy to constantly say, 'I don't want to step over a line' (the audience has drawn)," she told me. "If you do that, what are you going to learn? That's my attitude. I'm trying not to let myself be typed. I love music and comedy, and there's no reason why I'm not going to continue doing that, too. But there's also no reason why an actor can't do other things."

tv programs of note

Sunday, April 22, 6-7 p.m. (PBS) **"The Advocates."** Tonight's program is a debate between a variety of experts on a question of some importance for young viewers: Should we have compulsory national service for all young Americans?

Tuesday, April 24, 9-10:30 p.m. (PBS) **"An American Ism: Joe McCarthy."** The senator from Wisconsin, one of the most feared politicians of the early 1950s, is profiled through film segments and interviews with people who knew him during his rise to power.

Wednesday, April 25, 8-10:30 p.m. (PBS) **"Henry VIII."** Power, envy and greed motivate the events of this BBC production of Shakespeare's

last play with John Stride as Henry VIII, Timothy West as Wolsey, Claire Bloom as Katherine and Barbara Kellerman as Anne Boleyn.

Saturday, April 28, 9-11 p.m. (CBS) **"I Know Why the Caged Bird Sings."** Based on Maya Angelou's autobiographical novel, this TV movie is about growing up in a small, rural Southern black community during the 1930s.

Friday, April 27, 10-11 p.m. (CBS) **"The Boston Goes to China."** The Boston Symphony Orchestra's historic tour of China last month is the subject of this "CBS Reports" documentary, which also provides the first in-depth look at this country since the normalization of relations.

THE "OTHER" thing in this case is the re-telling of a true story, first told in a book, about a Midwest family whose son is killed in Vietnam by "friendly fire," that is, by his own artillery.

"When this tragic incident occurred," Miss Burnett continued, "the family couldn't understand what it was and how it could happen. The wife, whom I play, said she could accept it if her son had been killed in the war, but a dumb, stupid accident was a bitter pill to swallow."

Pursuing the Army for more information about what happened, the family came up against conflicting reports and bureaucratic bungling.

"They felt they had been lied to," the actress told me, "and that their phone had been tapped. The folks in their home town turned away from them. The husband and wife were middle-of-the-road people, but they turned into very radical people as a result of this."

THE NATIONAL publicity the case engendered led to the book, which disappointed the family because it came to the conclusion that "no one was to blame; that it was just a senseless accident. The family was hurt and angry because they trusted the author," Miss Burnett said. "He asked them, 'What side should I take?' They answered, 'When you've lost a son, there's only one side.'"

During the filming of "Friendly Fire," Miss Burnett met a sister and brother of the dead soldier. "It was quite an experience," she recalled. "When I met the older daughter, Pat, it was really an emotional moment. We burst into tears and put our arms around each other even before

saying hello."

There has been concern in the movie industry that America is not ready for films about Vietnam, such as "Coming Home" and "The Deer Hunter." Putting a film with that theme on television and starring Carol Burnett in an uncharacteristic role must cause even more worry—but not for her.

"I'M NOT concerned," she said. "People will totally identify with this family. This is probably the first time the subject has been dealt with from the point of view of the family at home as opposed to centralizing the whole theme on being over there with the boys. It was rewarding and fulfilling to do."

Among those not watching will be the real-life family for whom the experience is still too

recent. "The wounds too fresh." But, for those who do watch, Miss Burnett has a wish: "I hope they feel the futility of certain kinds of war. I was never terribly involved with anything politically, but, when I did this, the futility of that whole period really hit home. I can understand how people could be enraged and bitter at that time."

"Friendly Fire" also stars Ned Beatty and Sam Waterston in a script by Fay Kanin based on the book by C.D.B. Bryan. Expect something radically different from Miss Burnett—and from television. As she put it, "This film isn't wrapped up in a nice, neat, little package. There is no little knot at the end so the viewing audience has seen a story from A to Z."

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religious broadcasting

RADIO: Sunday, April 22—"Guideline" (NBC) begins a new series of interviews exploring the tenets, values and beliefs of three of the world's great religions—Islam, Judaism and Christianity. The guest today is Muzammil Siddiqi, chairman for Islamic affairs, Moslem World League. In this first interview Siddiqi will discuss the five fundamental

principles of Islam as a monotheistic religion. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and director of the Graymoor Ecumenical Institute.

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

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ROOSTER COGBURN

(1975) (NBC, Sunday, April 22): This is Son of True Grit, a routine western with an extracurricular appeal in the first meeting of two movie legends (John Wayne, Katharine Hepburn), both well past their prime, who generate electricity even with worn-down batteries. It's a matter not of art but symbolism and sentiment as they clash and eventually respect each other. Hepburn, with endless opportunities to quote Scripture, does it with pizzazz. Satisfactory, especially for movie fans who are long in the tooth.

THE DESERTER (1971)

(CBS, Tuesday, April 24): A relentlessly brutal western about a man (Bekim Fehmiu) with an intense personal hatred of Indians who is employed by a nasty cavalry commander (John Huston) to lead the slaughter of a large party of Indians massing for attack. The possible anti-war moral is lost in the general mayhem. Not recommended.

viewing with arnold

Sherlock Holmes solves a 'Watergate'

by James W. Arnold

"Murder by Decree" brings back still another bogus Sherlock Holmes—as in "The Seven Percent Solution"—but even the Baker Street Irregulars are unlikely to protest too much. This Holmes and Watson (Christopher Plummer and James Mason) are undoubtedly the nicest and most likeable in the long history of the movies' most durable detective.

Holmes is resurrected this time to add suspense and melodrama to a bit of revisionist British history, an obvious attempt to turn some seamy political intrigues of the 1890's into a Victorian Watergate. The key ingredient is the still unsolved (happily, for generations of mystery writers) Jack the Ripper case, in which a number of young slum women were inexplicably killed and mutilated in the London fog.

"Decree" argues for the relatively recent theory that the murders were actually a horrifying cover-up for the romantic indiscretions of dashing young Edward, Duke of Clarence, the queen's grandson, who actually would have succeeded his father Edward VII if he hadn't preceded the future king in death. This, incidentally, is giving nothing away, since the plot structure of the film is terribly muddled, and the historical background is only vaguely related to the suspense.

Complexities aside, the story elements include a high level conspiracy involving even the prime minister, the ruin of a young woman who was the Duke's lover, and a desperate



search for her child by the royalists and the radicals who want to expose the scandal.

ALL THIS gradually becomes clear to Holmes, if not the audience, after he is brought into the Ripper case by

a series of nighttime messages planted by the anti-government forces. In fact, to make it really clear, the movie requires a 15-minute anti-climactic finale in which Holmes confronts the prime minister (John Gielgud) and demands his resignation in return for Holmes' silence.

The scene is filled with Watergate allusions. The villains claim they did it to protect the order and security of the country. Holmes says they are as guilty as the actual killers because the crimes were done in their name—"suggestion was enough." Further, there was no real danger to the state—the action, ultimately, only helped the radical socialist cause.

Holmes, indeed, proves himself a genuine contemporary man, rather than a Victorian, when he claims that he can see no difference in the opposing political forces. "You're all," he says distastefully, "the same to me." Earlier, he had told off the radical leader in roughly the same style.

OF COURSE, this is not Conan Doyle's Holmes, but a genial clone contrived by screen writer John Hopkins. The fictional Holmes never pursued the Ripper in the Doyle stories, but the detective has long had an extended life beyond that of his creator. He's been involved with the Ripper in other post-Doyle yarns; in one far-out tale, Holmes himself turned out to be the Ripper. "Decree" is the 134th Holmes movie, going back to 1903 one-reelers.

Aside from the plot entanglements, which also include some "mumbo jumbo" (as Watson says) about lurid Masonic rites and are likely to be beyond the caring of most North Americans, the movie has its moments, both as a thriller and as an exercise for the actors.

Director Bob Clark re-creates all the misty spookiness of the Ripper's London, and exploits such suggestive devices as extreme wide-angle lenses, ghostly hansom carriages, subjective camera (with heavy breathing) and slow motion to go with the foghorns and police whistles. There are splendid chases and fights with a bad guy with a sword-cane. The gory nature of the crimes is strongly suggested but never shown—the combination, though, is certainly not for imaginative children.

AS HOLMES, Plummer may be disconcertingly tanned and handsome (Basil Rathbone's hawkish image lingers



MAN WHO CAME TO DINNER—Treat Williams breaks up a debutante party in Short Hills, N.J., by dancing on the dining room table and singing "I've Got Life" in a scene from "Hair." The Broadway musical of the hippie generation of the 60's is now a United Artists movie. (NC photo)

with us), but he is satisfactorily brilliant and articulate and almost as passionate for justice as Tony Baretta.

The emotion points to one of the film's weaknesses. It all comes from Holmes: we're surprised that he feels so strongly, because the film hasn't roused us to the same feelings.

Mason's Watson is frankly magnificent. He gives the stuffy stereotype all sorts of admirable, deep and gentle dimensions, and steals scene after scene, including one in which he stabs determinedly with a fork at a single elusive pea.

Genevieve Bujold has a typically challenging scene as a catatonic slowly spilling out her story to Holmes in a sinister Victorian madhouse, and Donald Sutherland is suitably spacey as a clairvoyant who has visions of the Ripper and his real identity.

Also helpful in this British and Canadian co-production are Susan Clark, David Hemmings and Anthony Quayle.

In the end, "Decree" is welcome as an elegant, if slightly over-complicated and unlikely, addition to the endless legend of the man in the deerstalker cap. NCOMP Rating: A-3—morally unobjectionable for adults.

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