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Feature Story
and Photo
by Peter Feuerherd

GREENSBURG—Franciscan Sister Ellen Miller holds the hand of 97 year old Greensburg native Mrs. Liz Schroeder after giving communion to the elderly woman. Working with the shut-ins of the parish is one of Sister Ellen's duties as a parish associate at St. Mary's parish here.

What is a nun doing working as a pastoral associate?

For Sister Ellen, being a pastoral associate means being involved in a wide assortment of situations that touch deeply on people's lives.

Her daily routine can involve:

- ▶ Helping a young couple who presently do not want any children but want to follow the church's regulations on birth control with the method of natural family planning.
- ▶ Trying to answer a teenage girl's question, "Do I have a vocation to be a nun?"
- ▶ Talking with a middle-aged man who feels emotionally and financially burdened by illness in his family.
- ▶ Discussing with a family the difficult decision to send an ill grandparent to a nursing home.
- ▶ Hearing a woman experiencing menopause who says, "I need somebody to get me through this."

- ▶ Praying with an elderly person who is preparing to die.

Following Sister Ellen as she goes on her whirlwind path around the Greensburg area can require track shoes. In just one morning recently, she visited a parishioner to help plan the work of the parish women's clubs, delivered a Franciscan-produced radio message to a local station, chatted with a brigade of parish women doing the necessary but mundane task of "envelope stuffing," talked with a newspaper reporter and prayed with and administered communion to an elderly shut-in.

Despite such a hectic schedule, it is plainly (See PASTORAL ASSOCIATE on page 2)

Cathedral High to implement committee goals

Cathedral High School has reaffirmed its commitment as a Catholic Christian school in pursuit of academic excellence drawing men and women from throughout metropolitan Indianapolis and continuing a tradition of the full development of the individual student in all areas of growth.

This statement of purpose leads the list of 23 recommendations made by a Committee of the Board of Directors of Cathedral toward implementing a five-year plan for the school, according to Michael McGinley, school president, and Father Clem Davis, vice-chairman of the board. The two co-chaired the Committee on Priorities which drew up the recommendations.

"The Committee," McGinley stated, "was created by the board in August 1979. It assigned to seven sub-committees the work of drawing up recommendations to the board on the basis of a study of the school's present situation coupled with the committee's dreams about the school's goals for the next five years."

The sub-committees, according to Father Davis, covered academics, religious values, student life, athletics, physical facilities, student aid and admissions, and finance. The sub-committees were composed of alumni, parents, students, civic leaders, priests and Religious women, and professional educators. Total participation numbered 125.

A STEERING COMMITTEE made up of the chairman of each sub-committee plus McGinley and Father Davis then prepared the final report of all the committees for presentation to the board of directors which accepted it in January. During February the various communities involved with the school were informed of the recommendations. This included alumni, faculty, parents and students.

"We are very happy with the positive response accorded the report," said McGinley. "I attended 95% of the sub-committee meetings and the support in them was super."

According to Father Davis, the "cooperation of the whole Cathedral family was excellent."

Of the 23 recommendations, five are under further study by faculty and student committees because of needs to spell out concrete directions. These concern programs within the school itself, specifically curriculum, transportation and athletic. Another 15 are being looked at by the board for study of funding requirements.

IN ADDITION TO the recommendation reaffirming Cathedral's purpose, the board accepted one requiring a four year religious studies curriculum for all students and another requiring that tuition payments cover the full cost of attendance at the school. These also reaffirmed previous policy.

Also among the recommendations is one requiring a continuous orientation of faculty, staff and students in order to continue the implementation of the Catholic Christian philosophy. The committee further recommended (See CATHEDRAL on page 2)

Pastoral associate (from 1)

evident that Sister Ellen leaves no one without delivering a hearty "hello" and a sincere smile. Then, saying it's time to be "off and running" she drives to her next appointment.

Sister Ellen, who in her own words has just recently reached the "Golden Age" of 40, was raised in St. Patrick parish in Indianapolis and attended St. Mary's Academy.

After graduating from high school, she attended Marian College and worked at Ayres' downtown department store. She then got a position as a lay teacher at St. Patrick's parish school.

After three years as a lay teacher, she entered the convent in 1961. She has never regretted that decision.

"I FELT THAT God called me to this life and I responded to it. I came to religious life not to do a particular kind of work but to live this particular lifestyle . . . It was persistent and interior—for me it was a gentle calling."

Her calling, she explains, "Was not a bolt of lightning—it was nurtured at home through my parents . . . Their sense of commitment to each other and the family unconsciously had an effect on me."

"Religion was something of value in my family. It wasn't something we talked about—it was something we lived."

She first got to know the Oldenburg Franciscan Sisters from her high school days at the old St. Mary's Academy.

"I was impressed and drawn by their simplicity and comfortableness with people, and also their life of prayer."

She remembers with fondness her early years in the convent, when she worked as

a teacher and youth minister at St. Rita parish in Indianapolis.

"It was easy to serve there . . . I felt that I was the learner," she explains.

Her interest in youth ministry, nurtured at St. Rita's, grew after she began work for the CYO office. There, she worked with the summer youth camps and helped develop leadership for teenage retreat programs.

Youth ministry, reflects Sister Ellen, "is not programs—it's relationships. It's getting to know kids."

After working with the CYO, she was offered a position as parish associate at St. Mary's. The nun quickly jumped at the opportunity.

What does this busy Sister do when she takes time off from her hectic schedule? Her favorite pastime is camping, which she has done with her family (she is the oldest of eight children) in national parks from Gettysburg, Pa., to Yellowstone.

CAMPING WITH the Miller family, the Franciscan says, is a simple "tent on

the ground" affair. She adds that there are three guidelines: "We pool our money, share the work, and keep our humor dry."

The Franciscan's effervescent style, however, is best known to St. Mary parishioners through her work. It is obvious that she enjoys the numerous opportunities that her work allows her to come in contact with people.

She has helped to guide numerous programs in her four years at the Greensburg parish. Although she usually helps to start programs, the Franciscan makes sure that the programs that she is involved with are continued with strong lay leadership.

One of the more important of these programs has been the St. Mary's Separated, Divorced and Remarried Catholics (SDRC) group.

She states that one of the purposes of the group, which involves about a dozen divorced people who meet bi-monthly, is to counteract the "mentality that says 'if you are divorced, you're out of the church

. . . We meet as a means of support and to find out what the teaching of the church is on divorce and remarriage."

Sister Ellen has also worked in organizing a local Right-to-Life chapter. The purpose of the organization, she explains, is "to inform people about abortion, infanticide and euthanasia . . . I'm not afraid to say that abortion is murder—but I'm still learning—it keeps me seeking. It keeps me asking questions."

She asserts that the Greensburg pro-life group has been greatly helped by the participation of local Protestant leaders. Around Greensburg, the nun claims, abortion is not seen solely as a "Catholic issue."

Even though the parish associate spends a great deal of time with parish organizational work, probably the most effective part of her ministry is her one-to-one meetings with parishioners who need help.

For example, a communion call to a shut-in involves listening to an elderly man complain that he doesn't have anything to do and is only a burden on people. Sister Ellen doesn't believe this, however.

"Please do me a favor. Someone in the parish needs help—would you pray for them?" she asks.

SHE PLANS TO come back a week later and tell the elderly person the good that his prayers have accomplished in another person's life. It's a way, she says, that gives shut-ins a feeling that they, too, are a part of the parish.

"I really believe in the power of the prayer of our shut-ins . . . They have that inner strength to draw from."

She adds, "To share in the faith life of people is a humbling yet a powerful experience."

For Sister Ellen, time for prayer is something that she always needs, no matter how busy her day may get.

"If I didn't pray, I couldn't do what I do. I find prayer to be very important . . . If I don't have communication with God, what I do will be very shallow . . . Many of the things that happen (on the job) are a cause for reflection and prayer."

The vows of a nun, says the parish associate, are "a gift, not a hindrance." Celibacy, she explains, is a special kind of "gift."

"It is a gift that gives me an opportunity to experience the love of God with people in a way that is different from the intimacy of married love . . . My vow of celibacy frees me to be more available to love more people and experience the single mindedness of love for the Lord."

HAS RELIGIOUS life changed in Sister Ellen's nearly 20 years as a nun? Not as much as many people seem to think, she says.

"The essence of religious life has not changed—but our exterior has changed."

Prayer, reflection and community life are still three essential elements in religious life, she explains, adding that the community life of her fellow Sisters and St. Mary's parish has greatly assisted her vocation.

Changes in religious life have come about, she says, "in order that the core can be lived more fully."

One of the "exterior" changes in religious life over the past 20 years has been more nuns doing the kind of pastoral work that Sister Ellen does. But to the Franciscan, the basis of the work done by religious will always remain the same.

"It is the same work that it has always been—to serve the Lord wherever he calls."

Pontiff defends infallibility of the church in Sunday talk

by Jerry Filteau

VATICAN CITY—Pope John Paul II defended the infallibility of the church as a "gift of Christ" March 9 during his Sunday Angelus talk.

Although he was suffering a mild case of flu, the pope appeared at the window of his study as usual to greet about 25,000 Romans and pilgrims gathered in St. Peter's Square below. All other public activities of the pope were cancelled over the weekend.

In his brief pre-Angelus talk the pope declared that "to believe in the infallibility of the church does not mean—an any way—to believe in the infallibility of man, but to believe in the gift of Christ; in that gift which allows fallible men to proclaim infallibly and to confess infallibly the truth revealed for our salvation."

He continued, "the church in our times—in this difficult and dangerous epoch in which we live, in this critical age—must have a particular certitude of the gift of Christ, of the gift of power, of the gift of holiness, of the gift of infallibility. The more it is aware of the weakness, sinfulness and fallibility of man, the more it must guard the certitude of those gifts which come from its Redeemer and Bridegroom."

It was the first time in his pontificate, several sources agreed, that Pope John Paul had referred in any public discourse to the church's infallibility.

THE BELIEF IN the infallibility of the church—its inability to err when, as a whole, it professes its faith—is distinct from but closely linked to the ecumenically troublesome Catholic belief in papal infallibility.

The belief in papal infallibility—that the pope cannot err when, in the full exercise of his teaching office, he solemnly declares and defines a matter of Catholic

teaching in faith or morals—was defined in the 19th century as an extension or particular expression of the infallibility of the church.

Many Protestant churchmen and theologians consider the definition of papal infallibility held by the Catholic Church as an obstacle to reunion of the churches.

The pope commented on the church's infallibility in the context of discussing the lenten theme of conversion to God, and the grace of God for conversion.

"OUR CONVERSION IS not, in fact, a unilateral aspiration," he said. "It is not just an effort of the human will, intellect and heart . . . Conversion is above all acceptance. It is the effort to accept God in all the richness of his 'conversion' ('turning toward') to man. This conversion is a grace."

He said the church, "strong, holy and infallible" was instituted by Christ as a gift among "weak, sinful and fallible men" as a sign and instrument of salvation.

Cathedral (from 1)

ended an evaluation of the religion curriculum, the institution of a kind of localized "Peace Corps" for the purpose of assisting students, the upgrading of specific programs such as library and music facilities, athletic facilities, transportation facilities, counseling programs, the development of Loreto Hall for new administration areas and a department of public relations, and retirement of the school debt.

Members of the steering committee were: Donald Stock, principal, Michael Aldering, Harry Bindner, Daniel Brunette, Mrs. Ollan (Cathy) Cassell, Patrick Fisher, William McGowan, John Moran, Charles Stimming, Jeffrey Suttner, Robert Welch.



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CONGRATULATIONS!—Archbishop O'Meara congratulates Msgr. William J. McCormack, newly appointed National Director of the Society for the Propagation of the Faith. Succeeding Archbishop O'Meara in the post, Msgr. McDonald has since 1964 directed the local office for the Archdiocese of New York. Msgr. McDonald's task will be to place the cause of the missions before the American people, asking their support of the Mission Church as something integrally related to their own Catholicity.

Father Omer Eisenman dead at 90

Father Omer Eisenman, the oldest priest in the Indianapolis Archdiocese, died at St. Paul Hermitage, Beech Grove, Friday, March 7. He would have celebrated his 91st birthday on April 10.

A funeral liturgy was held at the Hermitage Monday and on Tuesday, March 11, Archbishop Edward T. O'Meara was the principal celebrant for a concelebrated Mass of the Resurrection at St. Mary Church, North Vernon. Msgr. Frank Hulsman, a cousin of Father Eisenman, of St. Augustine Indian Mission, Winnebago, Nebr., was the homilist.

Father Eisenman was one of four sons born to Elizabeth (Hulsman) and Edward Eisenman on April 10, 1889, in Louisville.

FATHER EISENMAN attended St. Meinrad Seminary and was ordained to the priesthood on May 27, 1915. His first assignment was as an assistant pastor at St. Vincent de Paul parish, Bedford. In subsequent years he served at St. Augustine parish, Leopold, St. Joseph in Jennings County and Sacred Heart, Terre Haute.

In 1934 he was appointed pastor at St. Mary parish, North Vernon, a pastorate he held for 32 years until his retirement in 1966, when he took up residence at St. Paul Hermitage.

He served as dean of the North Vernon Deanery for more than 20 years and was a member of the Archdiocesan Rural Life Board and the Archdiocesan Building Committee.



Two of his three brothers were also ordained to the priesthood. Benedictine Father Sylvester Eisenman pioneered in the Indian missions in South Dakota and founded St. Paul Indian Mission in Marty. Father Edward Eisenman was an archdiocesan priest.

THE THIRD brother, Leonard, took his family to South Dakota to assist Father Sylvester in building the St. Paul Mission. He lost his life there while doing construction work.

Father Omer had a keen sense of history and according to his niece, Mrs. William (Mary Elizabeth) Carson of Boise, Idaho, the priest had preserved family letters dating from 1907 and has compiled

the "Family Memoirs." Mrs. Carson noted that this compilation has been invaluable in her own work of writing a history of the South Dakota Indian missions which is in its final draft.

Mrs. Carson added that while Father Omer was in active parish work he had "little time for his family. After his retirement, however, he began visiting his nieces and nephews each summer. We learned, then, a great deal about our family."

His nieces and nephews who survive include Mrs. Carson, Mrs. John (Angela) Demmer and Leonard J. Eisenman, all of Boise, Idaho; Edward J. of Greeley, Colo., and Joseph Omer of Phoenix, Ariz.

'Let It Grow' aids hungry

TERRE HAUTE—Over \$1,800 was raised by 52 Catholic high school students representing ten parishes in the Terre Haute District in the "Let It Grow!" Planned Famine, sponsored recently by the Youth Council of the Terre Haute Religious Education Center. Participants described it a "roaring" success.

The money will be divided between World Vision and Catholic Relief Services to relieve world hunger.

Each student pledged to fast for 30 hours Feb. 22 and 23 and to contribute \$6 to take part in the program. They also solicited sponsors who would donate money for each meal they voluntarily missed.

The purpose of the event was to raise

money for hungry people as well as to raise the consciousness of the participants on the complexity and urgency of the world hunger problem.

Father Tom Richart, director of the Religious Education Center, celebrated the closing liturgy followed by a simple supper of home-made vegetable soup and whole wheat bread.

Participants had opportunities to voice their reactions to the long fast during the liturgy and also in on the spot interviews televised by a local station. Participants agreed that it had been a good experience.

Anyone interested in the possibility of planning a "Let It Grow!" for a school or youth group may contact Lorrie Scheidler, youth minister for the Center, at (812) 232-8400.

Six southern bishops endorse Stevens' boycott

ATLANTA—Six Catholic bishops in Georgia, North and South Carolina and Virginia have endorsed the union-organized boycott of J.P. Stevens products.

The endorsement followed two earlier statements by the same bishops expressing concern over labor-management relations in the textile mills of their area and an offer by the bishops to assist in resolving differences between the company and the Amalgamated Clothing and Textile Workers Union.

The bishops' statement said that at this time they felt "compelled to endorse the consumer boycott" and that they do so "with the hope that their action will serve to promote the workers' right to bargain collectively."

Eight days before the bishops' announced their endorsement of the boycott, J.P. Stevens, the second largest textile manufacturer in the United States, reported higher quarterly earnings despite the boycott at its annual meeting.

The company reported profits of \$10.3 million, or 72 cents a share, during the quarter that ended Feb. 2. That sum was up from profits of \$9.7 million, or 68 cents a share, in the same quarter of last year. Sales were up slightly from \$434.6 million to \$435.1 million. In the fiscal year that ended Nov. 3, the company's profits were

up 31% to \$47.7 million, or \$3.36 a share, from the previous year's \$36.4 million, or \$2.57 a share.

At the meeting in Greenville, S.C. church groups, for the third consecutive year, placed before stockholders a resolution to establish a review committee to advise on management-employee relations. Management opposes establishment of the committee, which would be charged with developing and implementing a clear statement on company conformity with the National Labor Relations Act and National Labor Relations Board (NLRB) rulings. The NLRB has repeatedly cited the company for labor law violations.

FOR NEARLY TWO decades, the Amalgamated Clothing and Textile Workers Union has tried to organize many of Stevens' 82 plants, but has been successful in only three elections, while losing many more.

At the annual meeting, the J.P. Stevens chairman, Whitney Stevens, said the company will continue its fight against the union. "We in the management of the company do not believe that a union has anything constructive to offer the company or its employees," he said.

In their statement, the Catholic bishops said "the anti-union activities" of the company "persuade us that the company has chosen to prevent the formation of employee organizations that can lead to collective bargaining."

The bishops said their support of the boycott would continue until "the company can demonstrate that it has eliminated the mood of fear and retaliation from its plants, bargains in good faith in contract negotiations and responds to the rights of workers to organize."

"We believe," the bishops said, "the boycott is a legitimate and effective instrument toward the promotion of justice."

The bishops' statement pointed out that since 1963, the company has been involved in almost 1,000 violations of the law. Between March 1978 and August 1979, it said, the NLRB or agents of federal courts in 20 decisions found J.P. Stevens guilty of continued violation of the law and the rights of workers in the company's plants.

THE BISHOPS CALLED on the Amalgamated Clothing and Textile Workers Union "to become more fully aware of their responsibility to represent fairly and equitably the workers who have placed their trust in them." The union, they said, should give special attention to the role of women, blacks and other minorities and its hiring practices should accurately reflect the work force it represents.

The bishops indicated that all diocesan offices would support the boycott, and they urged religious agencies and pastors to study the statement as a guide to their action. The statement was signed by Archbishop Thomas A. Donnellan of Atlanta; Bishop Michael J. Begley of Charlotte, N.C.; Bishop J. Joseph Gossman of Raleigh, N.C.; Bishop Raymond W. Lessard of Savannah, Ga.; Bishop Walter F. Sullivan of Richmond, Va.; and Bishop Ernest L. Unterkoefler of Charleston, S.C.

News Analysis

Colombia wracked by violence

Deploing hostage situation not enough,
Pope John Paul II says in public statement

An NC News Weekly Round-up

Deploing the hostage situation in Bogota, Colombia, is not enough and must be accompanied by efforts to create a more just society, according to Pope John Paul II.

In his first public statement on the situation, he prayed that God "will guide the efforts that are being made to solve the present case, and also the efforts being made to build a society sustained not by violence but by justice, fraternity and peace."

The pope's statement drew attention to the explosive social conditions in Colombia which form the backdrop of the embassy seizure by guerrillas. Colombia has a history of political violence which continues today. For 17 of the past 20 years a state of siege has been in effect in the South American country.

Critics of the traditional political parties which have held power also say "institutionalized violence" is spawned by the government's lack of concern for solving social and economic problems facing the lower classes.

The pope's words (March 5) were also motivated by the fact that Archbishop Angelo Acerbi, apostolic nuncio to Colombia, was among the diplomats captured in the seizure Feb. 27 of the embassy of the Dominican Republic. The pope emphasized his concern by sending Archbishop Pio Laghi, apostolic nuncio to Argentina, as the Vatican's "special envoy in Bogota at this very serious moment."

Shortly after the seizure the guerrillas chose Archbishop Acerbi as a go-between for receiving messages and supplies brought to the embassy and for allowing authorized persons to enter on mercy missions.

Another hostage is U.S. Ambassador Diego Asencio.

The hostage crisis began when about 25 men and women of the M-19 guerrilla movement stormed the embassy Feb. 27 during a reception and held some 60 persons hostage. During subsequent negotiations with the government of President Julio Cesar Turbay they released about 25 hostages, mostly women and people wounded in the seizure.

THE GUERRILLAS initially demanded the release of 311 political prisoners, many of whom have been convicted by military courts or who are scheduled for military trial. They also demanded publication of a manifesto on conditions in the country and some \$50 million in ransom.

The seizure heightened the possibility that the military would use this as a reason to tighten its influence over the civilian government. The military has emergency powers under the state of siege and people arrested as alleged subversives are subject to military courts.

Soon after the seizure, the armed forces published a statement opposing the release of prisoners convicted of

subversion. They also reaffirmed their role as defenders of the constitution and national security.

The M-19 leaders insisted that the release of the prisoners was not negotiable.

M-19, composed of about 800 militants, takes its name from an election date, April 19, 1970. M-19 is a contraction of Movement of April 19.

In that presidential election, a coalition candidate of the traditional Liberal and Conservative parties narrowly defeated Gen. Gustavo Rojas Pinilla, a former rightwing dictator of Colombia, who campaigned on a populist platform.

Supporters of Pinilla claimed the election was stolen from him through fraud. They said this was a last ditch effort by the traditional elites to keep power from the lower classes who form the majority of the population.

The Conservative Party draws its strength from large landowners and the Liberal Party gets its main support from urban industrialists.

PINILLA'S CAMPAIGN was an effort to tap the discontent of the urban poor, many of whom were recent arrivals in the cities from depressed rural areas.

Socialist militants split from Pinilla's movement after the election and formed M-19. Some of the members have family ties with the elite. The movement contains workers, lawyers, doctors, academics and economists.

The movement does not have a clear political ideology. It is described by different analysts as nationalist, Trotskyite, non-communist, nihilistic and romantic. A former high-ranking police official says it is a rightwing movement in disguise.

Its members include communist and non-communist thinkers. The leader of the group responsible for the embassy seizure said he is a Roman Catholic.

Among its main strategists are Dr. Toledo Plata, a rural surgeon and former congressman, and Jaime Bateman, once active in the Communist Party's youth movement. Bateman's capture by the army Feb. 22 may have triggered the embassy attack.

Recent M-19 manifestos call for a radical change to weaken the hold of the minority over some 25 million Colombians, most of them earning less than \$500 a year. Its program does not mention communism and advocates "a truly democratic structure."

The guerrilla leader at the embassy, known as Comandante Uno, said "our movement has Marxist trends but all our leaders are Colombians trained in our own country." He said the occupation was aimed at telling "the world that human rights are being violated without scruples."

CIVIL VIOLENCE and armed conflict between guerrillas and security forces are part of daily life. Besides M-19, three other groups operate in the mountains or in urban areas: the Movement for Workers Self-Defense (MAO), the Colombian Revolutionary Armed Forces (FARC) and the National Liberation Army (ELN).

There is also violence caused by the widespread international traffic in narcotics centered in Colombia.

Last year, M-19 sent a letter to church leaders and human rights groups as military trials opened in November. It spoke of "institutionalized violence" and gave examples based on government figures:

—A worker's average monthly income is \$90. This affects 80% of the country's households. In contrast a congressman makes \$2,100 a month. In four key cities the number of unemployed totals 250,000. In the last decade inflation rose 450%. To help increase family income three million children work and cannot get full schooling. Of every thousand school children, only 11 complete the elementary grades.

—Because of housing shortages, about 60% of the population shares a room with more than four persons.

—Malnutrition affects half of the total population. One-third of the people have never received medical help. The infant mortality rate is 80 for every 1,000 live births. This means an average of 250 infant deaths daily.

—Almost half of the financial institutions are owned by five individuals. Foreign corporations took out of the country \$104 billion in a three-year period. Colombia's annual gross national product is about \$17 billion.

Human rights groups complain of rights violations in the counter insurgency drive, singling out the Military Institutes Brigade, the army intelligence unit.

A REPORT ISSUED by Amnesty International listed several missing prisoners, including a priest, Father Vicente Mejia, who worked among slum dwellers in Medellin.

Political assassinations are attributed to a paramilitary squad, the American Anti-Communist Alliance.

Twenty students released from one prison said they were tortured and women were raped during interrogation. Electric shocks and simulated executions were among the tactics of security forces, they added.

Upon release, prisoners are made to sign statements denying any torture, they said.

Under citizen pressure, congress began investigating charges of arbitrary arrest, torture and disappearances, but a committee report said government agencies have been uncooperative, causing long delays.

A letter from the archbishop

My dear Family in Christ:

Once a newspaper reporter asked me what I thought of the Catholic Relief Services. My reply was simple and direct, "It is one of the glories of the Church in the United States."

When World War II was over, Europe was one vast ruin and its people by the millions were devastated, demoralized, homeless and starving. The Catholic Relief Services was organized by the bishops of the United States to channel food, medicine and clothing to these victims of war.

While a young student priest in Rome, I did chaplain work in Germany at Christmas and Easter of 1950-51. There, for the first time, I saw the poor lined up for a bowl of hot soup or cereal—it was the Catholic Relief Services in action.

Since then the work has expanded so that now the poor are fed and clothed on every continent. The Catholic Relief Services is usually the first agency on the scene after a flood, an earthquake, or any other major disaster. It is the leading and most effective agency of its kind on the face of the earth.

Having seen with my own eyes its beautiful work for suffering humanity in over 50 countries, having seen your charity coming out on the other end of the line, I offer you my assurance that whatever you give to the Catholic Relief Services on Laetare Sunday will really reach the poor for whom you make your contribution.

There are all too many of our brothers and sisters who are hungry, sick and homeless in the contemporary world. If you want to reach out and touch them with your love, I beg your generosity in this year's Catholic Relief Services Collection.

Gratefully in Our Lord,

+ *Edward T. O'Meara*

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

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Washington Newsletter

Church-state conflicts fill court dockets

by Jim Lackey

WASHINGTON—No period of American history has been without its share of church-state controversies. And in recent months several cases have come up which touch on the involvement of civil courts in the resolution of internal church disputes.

The results of those cases have spelled both victory and defeat for the churches.

For example, the U.S. Supreme Court announced in early March that it would have nothing to do with an effort by a group of Catholics in Chicago to challenge the archdiocese's decision to close their parish. In doing so, the court upheld a lower court ruling that the archdiocese's decision to close the parish was an internal matter over which civil courts have no jurisdiction.

But in other recent cases, the courts have not been so reluctant to get involved in church controversies.

LAST SUMMER THE Supreme Court, in a case from Georgia, said civil courts did not have to abide by a Presbyterian church commission's decision determining which of two rival factions had the right to control an individual congregation's common property.

The case went back to the Georgia Supreme Court, which ruled in September in favor of a breakaway group which, because it was in the majority, wanted to wrest control of the common property from a minority which wanted to remain affiliated with the Presbyterian Church in the United States.

More recently, the Supreme Court last November refused to block lawsuits

against the entire United Methodist Church for the actions of some of its members. A United Methodist attorney said it was like allowing the entire Roman Catholic Church to be sued for the actions of one of its parishes.

And currently, the Worldwide Church of God is involved in an extensive legal proceeding—including an appeal to the Supreme Court—to keep the state of California from interfering in what the church says are its internal finances.

One of the key concepts in court judgments in such cases has been the idea that courts at times can apply "neutral principles of law" to internal church disputes.

IN THE CHICAGO case, for instance, members of the former parish contended that their dispute with the archdiocese (See CONFLICTS on page 8)



Beyond Rectory Living

Why did Jesus 'waste' all that time in the desert?

by Father Jeff Godecker
(Second part of a series)

"And Jesus was led by the Spirit to spend forty days in the desert . . . (Luke 4:1)

According to the tradition, Jesus the Christ and the Lord and Saviour had approximately three years to preach his message, heal and help as many as he could, and save the whole world. Why, then, was he doing something so useless as spending time by himself in a dusty and barren desert? Did he not realize that he had so little time with too much to achieve?

Why didn't Jesus change those stones into bread for his own strength? Why didn't he manipulate the environment for the sake of his own need? Does not the earth and its resources belong to man?

Why didn't Jesus accept all that power from Satan? Why didn't Jesus save the world the powerful, easy way by becoming a benevolent dictator? Why not a REAL law of love with force behind it? Why not just demand that everyone be good and kind?

And what did Jesus do and accomplish in the desert with all that time on his hands? Who did he talk to? What did he listen to? Was he afraid? Did the temptations come from the inner Jesus as well as from an external source? What did Jesus discover? What use was it all?

WHEN I LOOK at Jesus of the desert in the eye, I see the eyes of a person who didn't so much try to save the world as much as he simply tried to love the world and its people. He knew that "you can never really mend the world; you can only go on trying to love it . . ." (Morris West, *The Navigator*)

On the surface of things, Jesus really didn't do a very good job at saving others. At least, he never put a total end to sick-

ness, suffering, and sin and evil in an immediate sense. He was, however, a tremendous lover and in his love, Jesus did save the world. Forty days in the desert would certainly suggest, however, that he was not in a compulsive rush to complete the task.

Jesus cared for the world without manipulating it, without needing to control it. He could walk away when necessary. He could take the time to experience the quiet. He could face the "dust in the wind." He could face the emptiness of life as well as its fullness.

Jesus never suffered from the common illusion that he had to control any part of his world. He left it free and he loved it in a very non-possessive way. He was able to "let go" and "let be" by spending time

alone, by spending time in "non-professional" ways with his disciples. Ultimately he was able to "let go" of his own life.

THIS JESUS OF the desert stands in contradiction to all of us so-called "saviours" who have all the answers and solutions. His life contradicts all the running around, the frantic pace of the "hyped-up" world and church we are a part of. This Jesus of the desert and sometimes of the mountains and sometimes of the lake challenges all of us activists to replace some of our meetings with time for peace and quiet, some of our fullness with emptiness, some of our television programs with something a little more filled with the world's beauty, some of our action plans with prayer, some of our con-

trolling, manipulative ways with his grace, and most of all he challenges us to replace the mania of "busyness" with the sanity of balanced living.

Jesus in the desert challenges the administrators and the pastors of the church to dig a little more deeply into the Gospel than the splinterish concerns of money, buildings, policy and other management problems. Jesus urges us to go beyond how many people we help each week, how many meetings we attend, and how often we go some place. There is a need for all to stand periodically in the warm sun of the desert and to see things (including ourselves) as they really are—not managed, not controlled, not dominated or packaged. In doing so, it might just be that we will discover what Jesus discovered.

Spiritual Journey

Lent is a time for painful scrutiny

by Mary Maher
(Third in a series)

When our human defenses are attacked, many of us respond aggressively. When told we need to be more gentle, we may become less gentle.

When asked to understand our anger, we become more angry. The list goes on and on. Understandably so. Basically, we don't like the walls of our security brought under scrutiny. We like, in fact, to believe, that we are almost as good as it is possible to be—considering our circumstances.

Well and good, naturally. "Scrutiny" has often meant a negative experience, a digging away at the dark spots in our

personalities, an embarrassment. Unfortunately, we have often been hurt by being scrutinized. We have too often been corrected without being loved by those who seemingly "want the best for us."

Lent is a time of scrutiny. No way out of it. The Rite of Christian Initiation says this of the scrutinies:

"The Period of Purification and Enlightenment or Illumination. This period falls in Lent and begins with the election. During this time, the catechumens and the local community give themselves to spiritual recollection so that they may prepare themselves for the feast of Easter and for the sacraments of initiation. For this purpose the scrutinies, the presentations and the preparatory rites take place . . . The purpose of the scrutinies is mainly spiritual. The scrutinies are intended to purify the catechumens' minds and hearts, to strengthen them against temptation, to purify their intentions and to

make firm their decision so that they remain more closely united with Christ and make progress in their efforts to love God more deeply." The scrutinies are a time to "progress in sincere self-knowledge, in a serious appraisal of self and in true penance."

THE SCRUTINIES take place on the third, fourth and fifth Sundays of Lent. The first scrutiny involves the story of the Samaritan woman, the second of the man born blind and the third, Lazarus. Sermons are given on those readings; a special ritual is celebrated around each, hands are laid upon the participants.

The celebrant prays, characteristically, on the third Sunday of Lent: "Keep them (those elect prayed for) from relying too much on themselves and never let the powers of evil deceive them. Free them from the spirit of falsehood and help them

(See SCRUTINY on page 8)



Question Box

What about corrupt popes?

by Msgr. R. T. Bosler

Q. My husband is always talking about the corrupt popes that were in the church centuries ago. I told him that Protestants did things that were just as bad as far as persecuting people was concerned, but he can't recall anything that Protestants did that was as bad as what the corrupt popes did. Please comment, because I know the Protestants did terrible things too.



A. Catholics and Protestants have persecuted one another with almost equal viciousness and pertinacity—which was worse depending on who wrote the history. We should vie with one another now on who is most sincere in admitting the guilt and granting forgiveness.

On corrupt popes we Catholics have a monopoly. These men were not corrupt because they persecuted unbelievers but because they were worldly minded, bent upon using the powers of the papacy for their own enjoyment or for the enrichment of their relatives. Many of the noble families of Italy owe their origin to a pope who gave them their fortunes.

Back in the days when the pope was not only a spiritual leader but also the head of a state that encompassed what is now the center of Italy, he was in a position of great personal wealth, with the power to dole out political plums to relatives and friends. The wonder is that there were not more corrupt popes than the few there were and that those who were corrupt did not change the teachings of the church to justify their own actions.

We Catholics certainly are not proud of these men, but we need not deny they existed out of some false loyalty to the church. Pope Leo XIII at the end of the

last century made available to scholars the archives of the Vatican library, for he felt that the whole truth would demonstrate that the continued existence of the church in spite of internal corruption was, as Vatican Council I had taught, a remarkable proof that God was with it.

Q. I wonder if you would discuss communion as we now receive it from the sanitary point of view. I was brought up with the idea of the importance of washing one's hands to prevent the spread of germs. At Mass now we shake hands with people who may be ill, have colds, etc., and then go forward and receive the Eucharist in our hands without washing. Is it your opinion that there is no way germs would be transmitted on the host since it is sacred—and what about the cup?

A. You still have the option of receiving the host on the tongue and refusing to partake of the cup, if you have problems with the possibility of catching germs. I per-

sonally think the problem is groundless.

Extraordinary ministers of the Eucharist are discovering what priests have always known, that receiving on the tongue is not always sanitary. Because communicants all too often move their heads or snatch at the host, the fingers of the one distributing become wet. I notice that doctors and nurses do not hesitate to receive in the hand and partake of the cup.

Several years ago the Church of England made a study of its priests who must drain the cup after many have communicated, only to discover that the priests had far fewer colds and viral disorders than the general populace.

I don't think there is anything supernatural about this; I think it demonstrates that in ordinary circumstances the possibility of passing on germs through communion is remote. In a time of epidemic, precautions would have to be taken, but then friends would not shake hands or kiss, either. To be on the safe side, those with colds or the flu should receive in the hands and pass up the cup.

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

To the editor . . .

Marriage article fell short of potential

In general, your Marriage Supplement (Feb. 29) was very good. However, in reading "It's Up to You How Many Children You Have" by Dan Morris several thoughts came to mind:

1) I felt sorry for couples unable to bear children who would read it and weep.

2) Mr. Morris' criteria for choosing family size smack of the same "quality of life" propaganda which permeates our materialistic society and is used as an effective tool by anti-life forces.

3) This article could serve to solve the consciences of many who are selfishly

choosing to have only one or two children in order to maintain or establish a certain lifestyle which society deems "ideal."

4) The title should have been "It's Up to You and God . . ." Whether we accept it or not, it is for him that we consent to raise a child. The duty of the Christian parent is to do all in his power to nurture a soul which will ultimately sing praise to our Father in heaven for all eternity. Finally we will answer to him regarding our selfishness or generosity in this regard.

5) I do not believe that we should rely on what we or others think will happen when contemplating decisions such as this. A little simple faith goes a long way. Many can attest to the fact that predicted "problems" often never materialize or if they do, they are usually resolved by the grace of God. On the other hand we often predict happiness or contentment if we can just get a raise or have a new home, etc., only to find out we are confronted with a new set of problems or desires at the next level of affluence which have yet to be satisfied.

Mr. Morris' attempt was well-intentioned I'm sure, but fell far short of its potential. It is unfortunate since this is a crucial matter for each married couple.

Stephanie Paquette

Harry Schuck

North Vernon

Indianapolis

Parents of 10 and proud of it

How great it is to see in print what we have believed and defended for the whole 20 years of our marriage.

Too many times the announcement of another pregnancy was greeted with—"You poor thing." "When are you going to stop?" etc. all from well-meaning Catholic friends.

God has blessed us with the children in vast numbers (10 this August), the material factors necessary to clothe and feed them but above all the joy and awe I feel (when they are quiet) that we chose to have them.

The love among us is as noisy and argumentative as it is mixed with tears and whispered secrets.

If it were not for families like ours the pews would be less full, vocations would decline even more and life would be unbearably dull.

Oh, by the way, I don't know when we're going to quit. That is up to God.

Dale and Marie Secrest

Terre Haute

Let's emphasize the positive

The following idea may have been written about before, and in better style, but I have been on the verge many times.

Too many people look at what is wrong today. Maybe school teachers can help effect a change with a simple technique. The idea is to grade as many papers as possible using what is right instead of what is wrong. (Some already do.) For example, on a test of 20 equal value items, such as spelling, five points for each correct response is used to determine the score. The pupil will think "I got so many

... correct," not "I got so many wrong." This can be worked out on quizzes and can even apply to some essay type tests and projects (plus points instead of minus points).

Of course, the teacher must not use faulty information as a teaching guide; but emphasizing what has been done correctly will oft times encourage more children to improve and to be less pessimistic. I taught for several years and believe it works.

Harry Schuck

North Vernon

Open your eyes to the needs of future generations!

As a graduate of both a Catholic grade school (St. Michael's School, Brookville) and high school (Academy of the Immaculate Conception, Oldenburg), I was abhorred by the article on Catholic schools by Father Breutsch in the Feb. 8 issue. How could anyone, especially a religious, make such comments about the Catholic school system? Do you realize that by sacrificing this part of the Body you are dimming the Light for future generations?

As brothers and sisters in Christ we are responsible for each other not only in physical needs but also in spiritual needs. By ending Catholic schools and the religious training they offer, we will be preventing Christ from entering many

children's lives more fully. No parent or CCD class can give the extensive religious training that regular classes for nine months of the year in a Catholic school will.

Yes, it is the parents' responsibility to provide the background in religion and to look for the best ways of educating their children, but if the Catholic schools are closed then where are parents going to send their children for religious guidance? Certainly not to the public schools! And how much religion can be taught in weekly CCD classes (all due respect to the teachers)?

Father Breutsch, when Christ asks you "And did you allow the children to come

to me?" what are you going to say?

I know from experience that children who go to a Catholic grade school and then to a public high school have a deeper religious commitment than those who went to public grade schools and then possibly a Catholic high school. Values are taught in childhood not adulthood!

I am 19 years old and in college. I thank God that my parents sacrificed to send me to a Catholic grade school and high school, because now I have a stable religious background to carry me through life. May God open your eyes to the needs of our future generations!

Mary E. Hoff

Brookville

Write it down

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.



Generally Speaking

WEEK #1—\$25

\$25 for a nose is nothing to sneeze at...

by Dennis R. Jones
Associate General Manager

I hate jigsaw puzzles.

In my opinion they are the most worthless, time consuming "games" ever invented.

You work and work, sometimes for days and weeks until eventually you get it all together... except for the last one or two pieces.

So you look and search and hunt until finally, if you're lucky, you locate a piece under the sofa and maybe another in the vacuum sweeper bag in all that fuzz and dirt... but it was all worth it... right?

Then, after the puzzle is finally completed, you sit back and admire your creation. You're so proud... 1,500 pieces... every intricate piece fits into the next. Wow! This was a real accomplishment!

Now, what next?

You could glue it to some cardboard and hang it on the wall... No, that's no good!

You can't move it... unless you slide it off the table onto something flat that just happens to be 36" x 20". But, even if you did, what would you do with it then?

So, you decide to leave it on the dining room table and dust around it... so, big deal, you eat in the kitchen for a few days.

But, one evening about a week later, you realize that this little picture seems to be growing. It's not only taking up the dining room table... now it's consuming the whole dining room. Now the only time you "visit" this part of the house is to admire your puzzle... snap decision... back into the box.

What a waste of time.

I'll say it again, I hate jigsaw puzzles.

BUT, I REALIZE that some people find it fascinating to work these little mind-bending "games."

For those people who enjoy this type of challenge, I've got the game for you and if you're good at it you could make some money along the way.

The name of this game just happens to be "Jigsaw." But, it's a little different than the puzzle you get out of a box.

This little "game" is simple to play and you don't have to worry about losing pieces or eating in the kitchen... or straining your eyeballs on fields of yellow daisies.

You'll notice that there's a box in the upper right-hand corner of this page with a piece of a puzzle in it. If you can tell me whose nose that is, I'll send you \$25... and that's nothing to sneeze at.

You might say—"That nose could belong to a lot of people!... I don't have the slightest idea who that is!... or... This is a stupid game!"

Wait! If you can't figure out who it is from the first piece, you can try again next week.

If no one correctly identifies this "Jigsaw" before the first deadline (Tuesday, March 18), I'll place another piece in it next week, but that additional clue will "cost" you \$5. It will then be worth \$20 if you can identify it.

If I still don't receive a correct answer

the following week, I'll continue to insert pieces in the "Jigsaw," but it will continue to "cost" you \$5 for each clue.

THE "JIGSAW" contains only six pieces. Every piece that I insert after the first takes \$5 from the pot. So, when I place the fifth piece in the "Jigsaw" it's worth only \$5 to the person who sends the correct answer.

Everyone should know who it is by the fifth piece, but if I don't get a winning entry before the final deadline, I'll place the sixth and final piece in the "Jigsaw" and go out and buy myself a beer, so then at least someone will win everytime.

If I get a winner anytime before that sixth piece is inserted in the "Jigsaw," I'll complete the "Jigsaw" and announce the winner. The following week the game starts all over again.

However, there are a few "strings" attached:

- #1 Anyone can enter "Jigsaw" with the exception of the employees of the *Criterion* and their families;
- #2 All entries must be submitted on a postcard or written on the outside of an envelope;
- #3 Only one entry per person will be accepted for each piece of the puzzle;
- #4 Entries must be received by the first Tuesday after the "Jigsaw" appears in the *Criterion*;
- #5 In the case of a tie, the winner will be picked at random from those entries received before the deadline;
- #6 All entries must have a return address to be eligible (if you win, I've got to know where to send the cash).

There's no secret to winning. The "Jigsaw" box will contain pictures of people who have appeared in the media within the last year or so.

Remember, I'll keep the puzzle and everytime I insert a new piece in the "Jigsaw" box, you have another chance to win.

Send your entries to:

"Jigsaw"
THE CRITERION
520 Stevens St., P.O. Box 174
Indianapolis, IN 46206

Check it out...

✓ Former members of the **Young Peoples' Social Club (YPCS)**, are planning to hold their **50th year celebration and reunion** on Saturday, June 7.

The club was founded in 1930 (pre-CYO) by the deceased Father John Reidinger at Assumption parish. **Father Joseph Laugel** is the only former chaplain who is still living.

Missing members of the club are: Rose Marie Ahlmer, Alberta Barnhart, Willard Bates, Fred, Connie and Ruth Blomery, Francis Gross, Dorothy Holsapple, John Logan, George Powers and Julia Shea.

If you have or need information, call Helen (Turk) Wallace at 359-1664 or Herb Gilligan at 784-8364.

✓ **Cathedral High School** in Indianapolis is sponsor for a new form of scho-

lastic competition for elementary schools entitled "The Academic Olympics."

The "Olympics" began on Feb. 9 with 17 schools entered in the competition. Nine schools have been eliminated. The semi-finals will be held at the Cathedral auditorium on Saturday, March 15, with the following schools competing: St. Simon and Christ the King, 2 p.m.; St. Pius X and St. Jude, 2:45 p.m.; Holy Name and St. Michael, 3:30 p.m.; Our Lady of Lourdes and St. Matthew, 4:15 p.m.

The competition finals are set for Saturday, Feb. 22.

✓ In conjunction with its 100th anniversary, **St. Bridget's parish**, 810 N. West St., Indianapolis, will have a **parish mission** every night from Monday,

March 24, to Friday, March 28, at 7 p.m. Confessions will be heard before and after every service and on Thursday, there will be a Mass with the anointing of the sick.

The mission will be conducted by **Father William Ryan, O.M.I.**, past provincial of the Oblate Fathers, Eastern Province. He was the first Oblate pastor to come to St. Bridget's in 1951 and remained pastor there until 1961.

✓ The **girls' volleyball team** of St. Anthony parish, Morris, was recently crowned champions when they participated in the CYO tournament for the Lawrenceburg Deanery. The team took top deanery honors when it defeated the team from Immaculate Conception parish, Millhouse. Tourney play was held at St. Mary School, Greensburg. The members of the team include **Carol Merkel**,

"Jigsaw"

Identify and send your entry to:

"Jigsaw"
THE CRITERION
520 Stevens St., P.O. Box 174
Indianapolis, IN 46206.

Sheri, Susan and Kim Weinsbach, Diane and Marilyn Erhart, Cecilia Dall, Nancy Prickel and Karen Echstein. The girls are coached by **Judy Prickel and Joyce Werner.**

✓ A **class reunion** for the 1930 graduates of **Holy Cross School**, Indianapolis, will be held on July 5. Missing members of the class are **Pauline Baden Eaton, Mary Cunningham Woodcock, Margaret Ann Hazelip, Mary Jane Land Jackson and Homer Eder.** Call or write **Helena Quinn Flaherty**, 1940 Rosedale, Indianapolis 46227, phone 786-2831, to supply information about these class members.

Criterion Readers:

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Christian Heritage

The Catholic Church in Indiana

by Msgr. John J. Doyle

While Flaget had worked wonders in raising money in Missouri, there was still the cathedral to build, and Dubourg may not have felt certain that there would be remunerative employment for all his missionaries. With four of them at work in Indiana and Michigan, he would be more at ease while beginning to organize his diocese.



(Msgr. Doyle's book "History of the Catholic Church in Indiana," covers his first six chapters. Chapters 7 and 8 ran in series form in The Criterion in 1975 and 1976. The following is a continuation of Chapter 9 which began in the Friday, Feb. 15th issue of The Criterion.)

This was John B. Acquaroni, the second Vincennes and the second Italian whose name appears in the parish register. A member of the first group which arrived in November 1816, he had become a guest of a Catholic family living some five miles from the seminary. He was slow in learning English and became so lonesome living apart from his fellows that he begged to be allowed to go on to St. Louis ahead of schedule.

IT MUST HAVE been hard for the young man and for the family to be unable

to communicate for more than a year. He received permission to proceed to St. Louis. On the way he spent some days at Vincennes, happy no doubt to be among people with whom he could converse in French, even though he might have been happier if they spoke Italian. His story suggests that many others of the Louisiana missionaries were received into the homes of the Kentucky Catholics and that they were more apt in learning the new language.

Father Acquaroni did not neglect his missionary duties while at Vincennes. On Sunday, April 12, 1818, he baptized a baby; on Friday, another; and on Sunday, April 19, two others. His stay at Vincennes gave him a break in his long trip and also afforded an opportunity for those of a mind to do so to make their Easter duty.

This visit was the beginning of a period of three years and a half during which all the priests ministering at Vincennes were Bishop Dubourg's recruits. About this time Chabrat wrote to the people to notify them that they would repair the church for the coming of the new priests and send

horses to Louisville for their journey. Early in June the priests arrived, accompanied by Chabrat.

In the *Western Sun* of June 13, 1818, this notice appeared: "Next Sunday the 14th the Rev. G. I. Chabrat will preach in the Roman Catholic chapel."

NO DOUBT THE sermon served to introduce to the parish their new priests. Chabrat's name does not appear in the parish register; he probably left on Monday for his Kentucky missions.

The missionaries were Anthony Blanc and August Jeanjean, both natives of France. Blanc was not quite 26 years old. He had been ordained priest by Bishop Dubourg at Bordeaux just before he sailed for America in June 1816. Jeanjean was not quite 23. His ordination by Bishop Flaget had taken place at St. Thomas Seminary on May 10, 1818, less than a month before he set out for Vincennes. For both of them, therefore, their pastoral work at the church of St. Francis Xavier was their first, as Flaget's had been in 1792, and they appear to have entered into it with the zest he then manifested, as has been related in Chapter IV.

Conflicts (from 5)

case and Cardinal John Cody could be resolved on neutral principles which would not involve court interpretation of church doctrine or structure.

The Illinois appellate court, whose judgment was upheld by the Supreme Court, didn't agree. "In order to grant the requested relief, this court would be substituting its decision on the spiritual needs of the area for that of the bishop, and ordering him to maintain the church," the lower court said.

But when courts have determined that neutral principles were applicable in a particular case, the result has been controversial.

In the Presbyterian case, much to the dismay of the mainline churches, the Supreme Court ruled 5-4 that the property dispute between the two factions could in fact be resolved without judging the structure of the church.

THE DISSENTING justices disagreed, claiming that virtually all church property disputes arise because of doctrinal differences. They said any court decision would be a recognition by the state of one doctrine over another.

The U.S. Catholic Conference also criticized the application of the "neutral principles" concept in the Presbyterian case. "The consequence of considering property as distinguishable from the church is to view the church as somehow existing apart and separately from its physical, tangible elements," the USCC wrote in a friend-of-the-court brief filed in support of the Presbyterian Church position.

As for the Methodist and Worldwide Church cases, the continuing litigation means there still is no final determination on how deeply the courts will become involved in those controversies.

Scrutiny (from 5)

recognize any evil within themselves, that with hearts cleansed from sin they may advance on the way to salvation."

Obviously, the scrutinies are not intended to incite guilt. They are intended as a reflection on the possibility for fuller life which comes when grace joins with nature in a healing way.

The first scrutiny, that of the Good Samaritan, confronts each of us every day of our lives. It is possible to attest that we are indeed "good" Samaritans because we keep the laws, we do not hurt people, we live within the circles of our own limited world views.

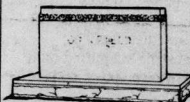
But we pass people by. We do not listen to those in pain for they are boring or they touch the unexamined aspects of our personalities and threaten us. We give to United Way, laudable indeed, but our neighbor who is unemployed is forgotten

because he has always been "shiftless" or "listless."

SCRUTINY OF who we are, how we are responding to the reality of our world involves a good deal of imagination, creative insight into our own lives. The Gospel mystery confronts our inertia and our blindness, our casual willingness to let many minorities, many peoples lie in the dust as we pass by—on what we deem to be our own "good" journeys.

I do not suggest that the scrutiny of any human heart is an easy thing. It takes forever to know ourselves; it takes enormous courage to embrace what the scrutinies of Lent are all about.

We hope that, if we are courageous enough, the scrutinies may be a direct passage to fuller Gospel life. Real scrutiny leads to compassion, not self-righteousness or self-castigation.



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KNOW YOUR FAITH

My hyperactive son, Tim

By Sheila Cragg

One afternoon, I came into Tim's bedroom to find him smashing his teddy bear against the floor. He stretched and tore at the bear, then hurled it at the closet doors.

When I reached down to pick up the bear, Tim screamed and charged across the room. He struck at me and grabbed at the bear.

I turned him around to spank him, but he jerked forward and threw me off balance. We tumbled to the floor. Trying to stop him from kicking and hitting me, I wrapped my arms and legs around him. He swore incoherently and struggled to free himself. He was powerful, almost stronger than I.

After a long time he fell limp and cried. The rest of the day Tim was edgy and irritable.

ALTHOUGH TIM, now five years old, had thrown tantrums in the past, this was the first of such raging intensity. But Tim not only had tantrums which seemed to be triggered by minor irritations. He was impulsive and highly active.

My husband Ron and I didn't know what to do or think. The certainty that something was wrong and the uncertainty as to what it could be possessed us.

When Tim was 6 years old, we took him to a neurologist. The doctor told us Tim was hyperactive and prescribed three different drugs to help subdue his uncontrollable behavior and tantrums.

Although we knew Tim had serious problems, hearing it officially was devastating. We recognized that a special child needs special parents, but we had no idea what that meant. At the time we weren't given any guidance, only the drugs which made Tim disoriented, sleepy and lethargic.

THIS WAS ONLY the beginning of what Tim and our family endured. The next five years led us in a search for answers and led Tim through a maze of medical, psychological, and educational testing. The staggering financial drain pushed our budget past its limit.

Most of the time Ron and I could talk openly about Tim's problems. But there were times when our feelings of failure and self-blame were so overwhelming we couldn't talk about how we felt.

We didn't blame each other for Tim's behavior disorder. But we sometimes accused each other of overreacting to a difficult situation with Tim. Although a psychologist gave us sensible guidance, neither he nor the other specialists had quick solutions or miracle cures.

From the beginning, we sought God's help and the prayers of our church family. We believed God knew Tim as no one else did. But sometimes our hopes and prayers for Tim seemed utterly futile and we wondered if God had abandoned us.

We wanted God to give us instant answers. Instead, He chose to guide us moment by moment.

RON AND I HAD to make changes. One of the first was to accept our son's disability without resentment. This freed

us from preconceived ideas of how God should answer. Now we could see the loving way God was working out every detail of our needs.

There were many unexpected blessings because of our difficulties.

I began a daily habit of devotions, Bible reading and prayer. I never realized how much this quiet time would sustain me. One verse particularly helped: "For I can do everything God asks me to with the help of Christ who gives me strength and power" (Philippians 4:13).

I also prayed with one friend almost every day, and met once a week for prayer and sharing with another friend. These meetings always balanced my perspectives and gave me new insights.

Ron shared his burden with a group of men at a Saturday prayer breakfast.

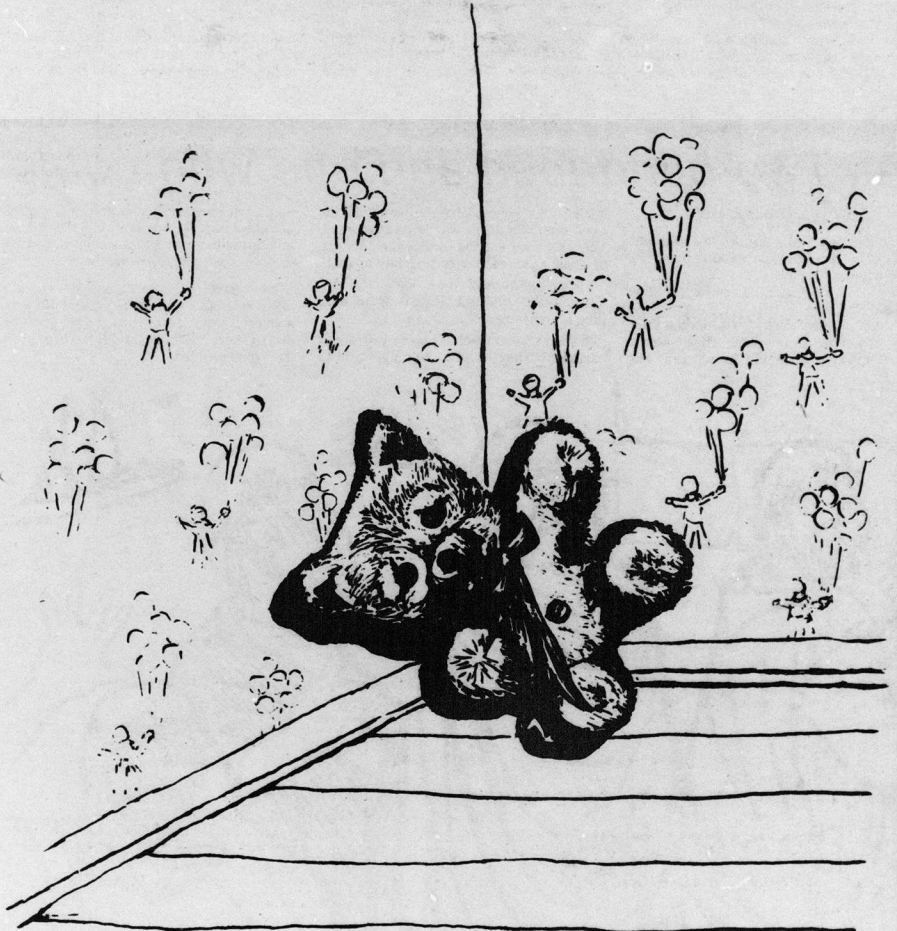
WE EVENTUALLY FOUND out that Tim was not only hyperactive, but had non-convulsive epilepsy and learning disabilities. His tantrums could be controlled by Dilantin, an anti-convulsant medication.

Today, at 16, Tim is a sophomore in high school and shows no signs of his earlier uncontrollable behavior. He has a sensitivity and faith in Christ which he might not have if he hadn't experienced God's help in living with his disabilities.

We are grateful that God chose us to be Tim's special parents. Our faith has not been destroyed, but strengthened. Our love has not failed, but endured.

Our mutual commitment to one another has not been divided, but united in Christ.

'I came into Tim's bedroom to find him smashing his teddy bear against the floor. He stretched and tore at the bear, then hurled it at the closet doors. When I reached down to pick up the bear, Tim screamed and charged across the room.'



By Father John J. Castelot

"Accept one another, then, as Christ accepted you, for the glory of God. Yes, I affirm that Christ became the servant of the Jews because of God's faithfulness in fulfilling the promises to the patriarchs, whereas the Gentiles glorify God because of His mercy" (Romans 15, 7-9).

Not much is heard about the attitude of acceptance. But acceptance seems to be a key factor in achieving balance and peace of mind.

There are so many things in life — the weather is just one — about which we can do absolutely nothing. But people persist in a refusal to accept them as part of life.

In the process people become angry, frustrated, resentful, bitter. Such a reaction is, to say the least, unrealistic, immature, and potentially self-destructive.

ACCEPTANCE IS NOT the same as dark fatalism. If there is a chance to change a miserable situation — or a miserable person — then every effort should be made to do so. But if it becomes unmistakably clear that nothing can be done, then further effort will be self-defeating.

In such situations, the only sensible reaction is acceptance, which is not an admission of weakness but a demonstration of strength.

It takes courage to accept the fact that one is a diabetic and to make the most of it. It takes courage and no little humility to accept the fact that one is an alcoholic and to build a new life of contented sobriety in a drinking society.

It takes consummate courage to accept terminal cancer and to live one's days in peace and quiet joy.

Far from being fatalistic and negative, acceptance can be positively creative. Work with the terminally ill has led to the

The learning of acceptance isn't easy to accept

recognition of a pattern of stages through which most patients pass.

OFTEN TERMINAL PATIENTS begin with utter disbelief and shock ("Who, me?"), and pass on to angry rebellion ("Why me?").

Gradually they arrive at quiet acceptance ("Why not me?") When this last stage has been reached, the whole

picture changes. The attitude switches from one that is destructive of self and of others to one that is actually creative and productive. Having found peace, patients communicate it to all about them.

Unfortunately, the media, like TV family sitcoms, for instance, create a false image of life. The image projected of the average

family is that of a comfortable, middle- or upper-middle-class, occasionally black, group of people who know no real insecurity.

When problems arise in a sitcom, as they must for dramatic conflict, they are solved at the end of 30 minutes, with time out for commercials. Expecting this fantasy to be realized in real life is setting oneself up for rude shocks. If a tragedy occurs which admits of no easy solution, a family feels put upon, singled out by God for cruel and unusual punishment. Acceptance becomes difficult.

The fantasy leaves no room for occurrences like the birth of a mentally retarded or physically handicapped child. As a result, such an event can be positively shattering, leading to groundless guilt, shame, embarrassment, mutual recrimination, anger, bitterness. "Why us?" It is as if such a thing simply would not happen to good, decent, faithful people.

THE REACTION is certainly understandable. But the birth presents a tremendous opportunity. One can choose to rebel, to reject. Or one can accept, love creatively, and grow immeasurably.

No one is more like God than one who rises to the occasion, loving as unselfishly as the situation requires.

For those who do rise to the occasion, the birth turns out, with God's grace, to be a blessed event. All the family members share in the blessing.

As usual, Paul expresses the ultimate, though not the only, motive for such acceptance:

"Accept one another, then, as Christ accepted you, for the glory of God." The wonder of Christ's love is found precisely in the fact that He accepts us indiscriminately, just as we are.

Two blind men and one who could not speak

By Janaan Manternach

One day Jesus was on His way from one town to another. He was walking along the road with His disciples.

For once there were no crowds pressing around Him.

Two blind men were slowly finding their way along the same road. They were a short distance behind Jesus and His

friends. Someone along the way told the blind men that Jesus was in front of them. The two were excited and began to shout at Jesus: "Son of David, have pity on us!"

They called Jesus the "Son of David" because they thought Jesus was to be a king like the great King David.

Jesus and His disciples were just out of earshot. They were talking among

themselves and did not hear the shouts of the blind men. It was not until they came into the village that the disciples noticed the two blind men following them.

THE TWO FINALLY caught up with Jesus in front of the house where He was going to stay. Jesus heard their voices clearly now. "Son of David, have pity on us!" they pleaded.

He turned around and asked them a very important question. He knew very well what they wanted. He wanted to know from them if they really believed He could help them see.

"Are you confident I can do this?" Jesus asked the two men.

"Yes, Lord," they answered quickly, "We believe you can."

AT THAT JESUS stretched out His hands. He touched the two eyes of the first blind man and the two eyes of the second. "Because of your faith," He said to them cheerfully, "what you want will happen."

Immediately they could see. They were so excited they wanted to run off and tell everyone what Jesus had done for them.

To their surprise Jesus told them not to tell anyone. But they could not keep the good news to themselves. They told everyone they met that Jesus had helped them see.

A little later some people came looking for Jesus. They brought with them a man who could not speak and who was very troubled. People said a demon possessed the poor man.

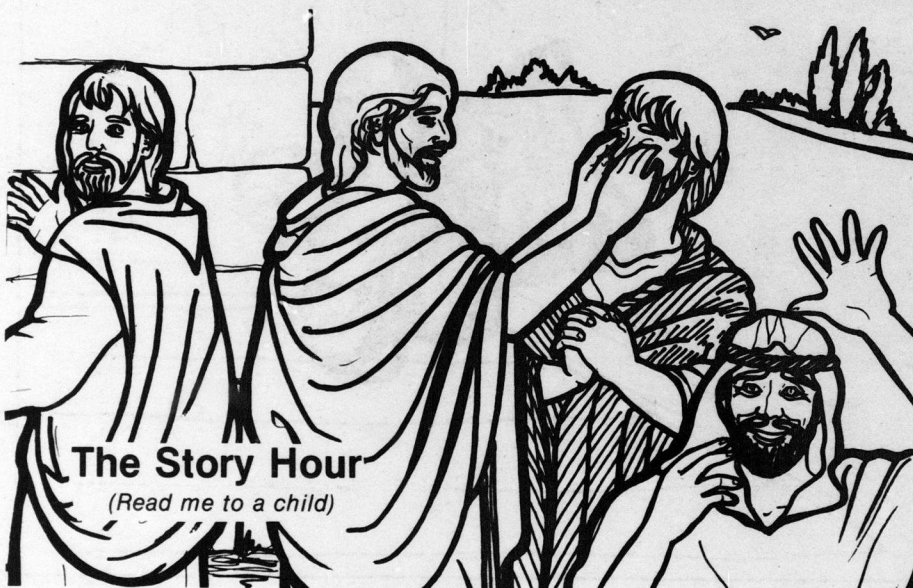
JESUS RECEIVED THEM warmly. He spoke to the man who could not speak. The man calmed down. He seemed to be at peace. And to everyone's amazement, he began to talk.

"Nothing like this has ever been seen in Israel!" the small crowd said to one another.

But some religious leaders spoke out against Jesus. "It is through the power of the devil that He does these things," they said angrily.

Jesus heard them.

He knew then that these men would cause Him much trouble in the days ahead.



'Yvonne'

By Angela M. Schreiber

The child sits on the living-room floor, diligently reading aloud her book about Leo the lion. She laughs from time to time about his antics. Occasionally, she asks for help with a word.

A stranger entering the room would at first see nothing unusual about the girl with long, shining brown hair. But looking into her face, he would notice the somewhat Oriental eyes and small features a bit alien for a Caucasian child.

In a few minutes, he would realize that this child has Down's Syndrome (mongolism).

Aside from appearing younger than she is (she is 11 but looks and seems more like a 7-year-old), Yvonne is very much like other children.

Yvonne is the youngest of our six children. We have encouraged our children to become independent. Yvonne is no exception.

WHEN I LEARNED shortly after her birth that she had Down's Syndrome, I really felt as though my world had ended, that God had let her down and me as well.

For some time, I could not find hope within myself. The love of my husband and children brought me through this crucial time in my life.

I did set out immediately to work with her. I encouraged her as a baby to kick, to take notice of sounds and objects. By the time she was three years old, I was unwilling to put her into a school for special children. So I found a Montessori school that would accept her. She fit in very well and progressed steadily, but at a slower rate than other children.

Today I would be willing to place her in special education. But the county in which I live does not have a program suited to her needs. The only program that would suit her is a private institution (day school) with tuition rates beyond our means.

Perhaps it is best that things are this way. Yvonne is still in a Montessori school. She is older than her classmates but keeps up very well. The difference between her and the other children is most noticeable in the area of abstract concepts. Yvonne learns abstract concepts very slowly.

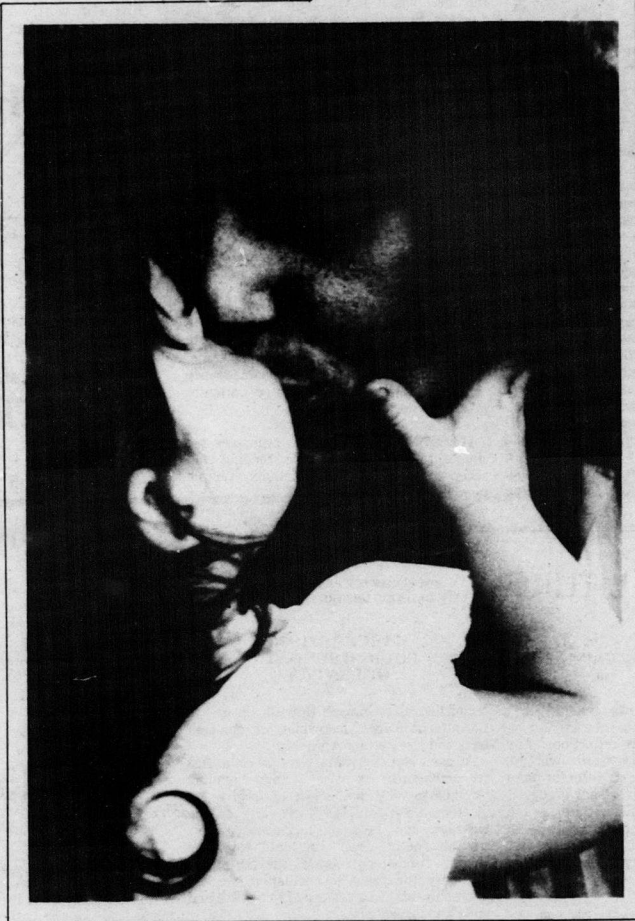
THE FAMILY, AND, for that matter, her teacher, tend to forget that Yvonne is not like most children. She can be deliberately naughty and she takes pride in new accomplishments.

Her most wonderful gift to us is her capacity to love. Affection is characteristic of a Down's child, but we had to experience it to appreciate it. She has so much love that it is infectious. We were always a close family. But Yvonne's presence has made us much more aware of the importance of love in life.

Yvonne's capacity to love has affected those outside our family too. I treasure the words a neighborhood child wrote a couple years ago:

"There she sits kicking awkwardly at the ground beneath her. She has a look on her face of love and warmth, a look that I have never seen before.

'I dislike the term special child because it implies that they are vastly different from other children. They have the same feelings, the same need for love and acceptance, the same need of parents who love each other.'



"As I walk up to her, she looks up and smiles happily. She is very special to me and I am special to her. She is slower than most kids, but that doesn't matter to me.

"When I first met Yvonne, she came up and gave me a big hug. I didn't know what to expect from her. I didn't know if she would understand. She understands many

things and she understands love especially well. No other child has ever acted toward me with so much love.

"And no matter where I am, in public or in my own home, I will always express the same attention and affection to her as she shows me.

"Yvonne really does understand love

and she has helped me understand the meaning of the word."

THIRTEEN-YEAR-OLD Anne Marie O'Malley titled her composition "Yvonne's Gift."

Yvonne's greatest gift, indeed, is love. And there is no finer gift.

Discussion questions

1. What effect did coping with Tim's special problems have on his parents?
2. How did Tim's parents find strength to deal with their situation?
3. How did dealing with Tim's difficulties affect him and his parents?
4. Why is the Church so interested in handicapped people?
5. What can local Christian communities do on behalf of the handicapped?
6. How can the handicapped contribute to local Christian communities?

7. Explain the difference between acceptance and fatalism.
8. What are the stages through which terminally ill patients pass?
9. What choices do parents face when a handicapped child is born?
10. What motive does St. Paul give for acceptance of such difficulties as the birth of a handicapped child?

11. What is Yvonne's great gift and how has it affected her family?

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT WITH YOUNGSTERS:

1. After reading the story, "Two Blind Men and One Who Could Not

Speak," talk together about it.

2. Write a story about someone in your family, school or neighborhood that you would like to take to Jesus for healing. As part of your story, write a prayer in which you ask Jesus to be with this person in a special way.

3. Draw a sequence of pictures that illustrate this story or write it into a playlet and act it out.

Our Church Family

Church in a bind when marriages fail

by Fr. Joseph M. Champlin

"The day after our marriage I knew it was a terrible, terrible mistake."

The person who made that statement is still married a dozen years later, still trying to cope with the spouse's childish immaturity and total irresponsibility, still hanging on for a variety of healthy and unhealthy reasons.

In Catholic parishes of our country there are others like this distraught and deeply unhappy spouse. There are also perhaps even more who simply could not cope or hang on in the midst of such stress. They finally left their partners, but only after extreme pain and with much uncertainty, or were abandoned by them, experiences filled with equal hurt and comparable fears.

This phenomenon in modern life places church leaders in an awkward dilemma. We need to proclaim the sacredness of marriage, the unbreakable nature of the nuptial bond, the sacrament of matrimony and its sufficient graces. At the same time, however, preachers and priests must reach out to those hurting, often emotionally damaged individuals who have divorced and either live alone or are beginning again with another partner. Yet to stress from the pulpit one aspect of this complex situation means to complicate the other.

A strong homily, for example, on the permanent nature of Christian marriage and the evils of divorce can lay an added burden on the single parent and the remarried Catholic. On the other hand, a sensitive sermon on the

pain of divorce and the possibilities for the future may weaken the determination of a married couple to struggle through a temporarily difficult period.

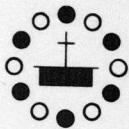
IN CONTEMPORARY society, the notion of a life-long commitment to one person, profession or company possesses much less power than it did a few decades ago. Consequently, ministers of the Lord's Word have a special responsibility to repeat the ideal which Jesus taught his listeners. Current Scripture scholars are more and more in agreement that despite the exceptions expressed in Matthew 19:9 and 5:32 our Lord maintained an absolute prohibition of divorce.

Those who spend hours of pastoral ministry with people in complex marital situations recognize how often serious doubt exists whether a true Christian marriage existed from the very beginning. If that fact can be established with reasonable moral certitude through a church process, it means both original spouses have the freedom to enter a second marriage.

In such cases, the church does not break a nuptial bond, it merely recognizes one never existed from the start.

Fortunately, Catholic Church procedures for these judgments in the United States are vastly improved, much swifter, appropriately careful and yet not excessively burdensome. They have brought enormous spiritual peace to countless dejected or alienated Catholics in the past decade.

WHILE THESE general principles are simple to state, their understanding and acceptance by the total Catholic Church family is not so easy.



LITURGY

Joshua 5:9-12
2 Corinthians 5:17-21
Luke 15:1-3, 11-32

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

MARCH 16, 1980
FOURTH SUNDAY
OF LENT (C)

by Fr. G. Thomas Ryan

Who reads these weekly reflections? Any writer wonders where the words will go. Since this column appears in different parts of the country and is read by all age groups, it would seem that specific examples and images might be hard to select. What fits in Boston may not work in Salt Lake. Our Sunday Scriptures, however, speak to the center of the heart where regional differences matter little.

As we read the "C" year readings, we enjoy the popular prodigal son parable. We can sense God coming to us, running out to meet us, throwing his arms around us, kissing us. There is a danger in picturing our creator as a man, but we desperately need acceptance and reconciliation. We call for a God with arms to hug us and lips to kiss us.

We enjoy this parable because we all need reconciliation. Feelings of hurt, guilt, and loneliness are all too prevalent. Lent is a time to praise God for welcoming us as we repent, come back to life. We are often lost and Lent is given as time for us to be found.

IN LINE WITH the *Lectionary* and the *Rite of Christian Initiation of Adults*, some parishes use year "A" texts every year on the last Sundays of Lent. These readings also speak to a person's core, irrespective of regional differences. They tell of God's great act of salvation.

In all parishes, we draw ever closer to the central day of the year. We prepare to celebrate Easter, a celebration of God "who has

reconciled us to himself through Christ" (2 Corinthians 5:18). Meanwhile, we don't sit back and just wait for April 6th.

At each and every Mass we proclaim this reconciliation. As the second reading reminds us, the divine gift of forgiveness includes a mission. We must carry on the message and task of forgiveness. This mission doesn't even wait until we leave church. Almost as soon as the Scriptures announce the great reconciliation, we are invited to share in a gesture of this peace and unity and forgiveness.

THE SIGN OF PEACE is familiar to all. It was restored to the Mass before those now graduating from high school made their first communion. Familiarity does not always bring comfort. Many still feel awkward at that time of Mass.

Others find it "irreligious" to shake hands and talk in the presence of the Blessed Sacrament. These views are often in response to clergy who use this as a time to say "good morning" to everyone or prolong the rite in order to shake everyone's hand.

Whatever the abuses and the reluctance to accept this practice, the Sign of Peace is an act of prayer. Never just an exchange of names or "hi," it is a prayer for others around you in church. It is a sign of mutual forgiveness, a pledge to continue our "ministry of reconciliation" (2 Corinthians 5:18). We shake hands or embrace because God has run out to all of us and thrown his arms around us. We want to share this great gift with those around us and all whose lives we touch.

The matter's extreme complexity and the issue's heavy emotional overtones require of parishioners today a special patience, tolerance and gentleness as well as suspension of judgments about this person, that couple or those people.

St. Paul's pleas to the Ephesians are very pertinent for our discussion. We might address them to those in parishes who feel upset by the seeming change of church policy on marriage and divorce.

"Live a life worthy of the calling you have received, with perfect humility, meekness,


and patience, bearing with one another lovingly. Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force . . . get rid of all bitterness . . . be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ." (4:1-3; 3:31).

The Marriage Covenant

Marriage arises in the covenant of marriage, or irrevocable consent, which each partner freely bestows on and accepts from the other. This intimate union and the good of the children impose fidelity on each of them and argue for an unbreakable oneness between them. Christ the Lord raised this union to the dignity of a sacrament so that it might more clearly recall and more easily reflect his own unbreakable union with his church."

by Luke

the Saints



ST. PATRICK WAS BORN IN THE TOWN OF KILPATRICK IN SCOTLAND IN 387. AT 16 HE WAS CAPTURED BY PIRATES AND SOLD AS A SLAVE TO A CHIEF IN IRELAND. HE WAS PUT TO WORK AS A SHEPHERD AND PRAYED CONSTANTLY AS HE ENDURED HUNGER AND COLD.

AFTER SIX YEARS, IT IS SAID, GOD TOLD HIM IN A DREAM TO RETURN TO HIS OWN COUNTRY. YEARS LATER HE BECAME A PRIEST AND RECEIVED HIS APOSTOLIC MISSION FROM POPE CELESTINE.

PATRICK WANTED TO GO BACK TO IRELAND. HE WAS CONSECRATED A BISHOP AND SENT THERE DESPITE OPPOSITION FROM HIS RELATIVES AND THE CLERGY, WHO SAID HIS EDUCATION WAS DEFECTIVE.

HE TRAVELED THROUGHOUT IRELAND, BAPTIZING A LARGE NUMBER OF PEOPLE. HE ORDAINED MANY PRIESTS, ENCOURAGED WOMEN TO LIVE IN CONTINENCE, CONSECRATED VIRGINS TO CHRIST, REPLACED DRUIDISM WITH CHRISTIANITY, INSTITUTED MANY MONASTERIES AND FILLED THE COUNTRY WITH CHURCHES AND SCHOOLS.

ST. PATRICK REGARDED HIMSELF AS IGNORANT, AND AN UNWORTHY SINNER; AS HE CALLS HIMSELF IN HIS "CONFESSION." HE DIED AND WAS BURIED AT DOWN IN ULSTER.

THE FEAST OF ST. PATRICK IS MARCH 17, A POPULAR DAY WITH IRISHMEN EVERYWHERE.

ST. PATRICK

ST. PATRICK ILLUSTRATED THE HOLY TRINITY WITH A SHAMROCK



Miracle of the flowers

by Fr. John Catoir

Sometimes a simple idea can turn a person's life around. Father James Harvey, a prison chaplain from Brooklyn, is changing many lives for the better and he's doing it with flowers.

He saw the need for some creative intervention in the lives of neglected and rejected kids—those who were getting into trouble and coming before the courts as first offenders. He knew what the future would hold for them if something wasn't done to help. So he conceived an ingenious plan, an exciting non-profit program called "Flowers With Care."

He enlisted the help of a group of florists. Now, with their support and the support of skilled counsellors, the program helps these young men to learn the art of floral design.

SINCE ITS CREATION in 1974, more than 90% of those who have entered the program have made good professionally, becoming florists, nursery men and women and flower shop managers. Only one of the pro-

gram's graduates has gotten into further trouble.

The training program is nine months long, and it involves on-the-job guidance with experienced florists. Participants learn everything from basic botany to marketing, design, pricing and bookkeeping. The trainees range in age from 16 to 24. They receive the minimum wage at the start of the program with raises in the third and eighth month. At the end of the course, "Flowers With Care" provides for placement, giving the young people a job with a future and the first real security they've ever known.

THE PROGRAM EVEN provides a place to live, warm clothing and medical care for those who need it. In return, there are high standards to be met.

Trainees must be drug and alcohol free and remain so. They must develop good work habits, punctuality, cooperation with fellow employees, and a readiness to follow orders. The whole thing is working so well that the courts and the school authorities now refer youngsters to Father Harvey.

How do you turn a life around? How do you give a person pride, responsibility, hope and the opportunity for economic security? Ask Father James Harvey, he's doing it. I call it the miracle of the flowers.



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March 14

The "Irish Fair" at Secunia High School, Indianapolis, will be held from 5:30 to 11 p.m.

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Fish dinners will be served throughout the evening.

A fish fry, sponsored by the Altar Society at Holy Trinity parish, 902 N. Holmes, Indianapolis, will be held from 4:30 to 7 p.m. in Bockhold Hall.

The Lenten series for adults at St. Maurice parish, Napoleon, will continue this week following the 7:30 p.m. Mass.

March 14-16

"Sounds of Spring," an annual variety show and concert presented by Cooperative Action for Community Development, Inc. (CACD), will be given in the St. Bede Theater on the campus of St. Meinrad Seminary. Performances are at 8 p.m. on Friday and Saturday and 2 p.m. on Saturday and Sunday.

March 15

A St. Patrick's Day dance will be held in the school cafeteria at Our Lady of the Green-

wood parish, Greenwood, from 8:30 p.m. to 1 a.m. Call 422-9442 or 888-8439 for reservations.

St. Bernadette Men's Club, Indianapolis, will have a St. Patrick's Day stew supper and Monte Carlo night beginning at 1 p.m.

Holy Cross parish at 125 N. Oriental, Indianapolis, will sponsor a St. Patrick's dance beginning at 8 p.m.

The parish of Our Lady of Lourdes, Indianapolis, will have a St. Patrick's Day party starting at 8 p.m.

The west side K of C Ladies Guild will sponsor a St. Patrick's dinner/dance with serving from 6:30 to 8 p.m. Dancing will begin at 9 p.m.

St. Thomas parish, Fortville, will have a St. Pat's dance in the parish hall from 8 p.m. until 1 a.m.

Chris Werner will host a St. Patrick's Day party for Single Christian Adults at 8 p.m. For directions, call Chris during the day at 784-4743.

St. Philip Neri parish, Indianapolis, will have an "anticipated" St. Patrick's Day celebration beginning with a special Mass at 5:30 p.m. followed by a party in Busald Hall. Dancing will begin at 9 p.m.

The Catholic Alumni Club, an adult singles' group, will have a St. Patrick's Day party at the Wycombe Green party house, state road 37 and Graham Road, Indianapolis, at 9 p.m. For complete information call Tom at 784-8469.

Ritter High School Parents' Club will celebrate St. Patrick's Day with its annual dinner-dance in the school cafeteria, West 30th and Tibbs, Indianapolis. The buffet dinner will be served at 7:30 p.m. with dancing from 9 p.m. to 1 a.m.

Mother Theodore Circle, Daughters of Isabella, will meet at 1 p.m. at the K of C Hall, 13th and Delaware, Indianapolis.

St. Philip Neri parish, 550 N. Rural St., Indianapolis, will have a St. Patrick's Day "cabin fever" Irish party beginning with the celebration of Mass at 5:30 p.m. Following the Mass food may be purchased in Busald Hall. Dancing will begin at 9 p.m.

Becky Perron, 1508 Wellington Ave., Indianapolis, will host a St. Patrick's day party and open house for members of the SDRC beginning at 8 p.m. For more information phone 353-0511.

March 16

The choir of St. Malachy parish, Brownsburg, under the direction of Yvonne Nichols, will present a Lenten concert at St. John Church in downtown Indianapolis at 5 p.m.

A card party sponsored by the Women's Club at St. Patrick parish, 936 Prospect St., Indianapolis, will begin at 2 p.m.

March 16, 17

The annual St. Patrick's Day breakfast for Indianapolis Hibernians and their Irish friends will be held at 12:30 p.m. at LaScala Restaurant, 110 S. Meridian St., following the 11 a.m. Mass at St. John Church on March 16.

The Irish celebration will continue on March 17 with a Gaelic Mass at St. Patrick Church at 5 p.m. Father William Costello will celebrate the Mass in Gaelic. Archbishop Edward T. O'Meara will be a special guest. Supper will be served in the school hall following the Mass.

March 18

The adult Lenten series at St. Maurice parish in Decatur County will be held in the school basement immediately following the 7:30 p.m. Mass.

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

The annual day of recollection for the St. John Bosco Guild will be held from 9:30

a.m. until 2:30 p.m. at Fatima Retreat House, Indianapolis. For reservations call the CYO office, 632-9311, or Mrs. Rita Noel, 923-5019.

March 19

The Women's Club of Our Lady of Lourdes parish, 5333 E. Washington St., Indianapolis, will sponsor a program in the school cafeteria when Mrs. Therese Maxwell will speak on "I am..." at 8 p.m.

"The Church Today and Tomorrow" will be the topic for Msgr. R. T. Bosler's talk at the weekly Lenten forum at Immaculate Heart of Mary parish, Indianapolis. The program is from 7:30 to 9:30 p.m.

March 20

The third in a series of mini-workshops sponsored by ARIA will be held at St. Monica parish, Indianapolis, when State Representative John J. Day will speak on "Housing and Welfare Reform."

March 21

The Guild for St. Mary's Child Center will have a continental breakfast at the home of

Toni Stuhldreher, 6135 Meridian, Indianapolis, at a.m. Prospective members directed to call Jean Gunt 253-9867.

All Saints School, 337 Warman, Indianapolis, celebrate the "existence Catholic schools as an extension of the family unit" at a special liturgy at 8:15 a.m. followed by open house at the school. The celebration is open to public.

The Lenten program at Maurice parish, Napoleon, continue this week following the 7:30 p.m. Mass.

March 21-23

A Franciscan meditation retreat will be held at Alve Center, 8140 Spring Mill Rd., Indianapolis. The retreat, open to men and women, will be directed by Father Justin Bell Call Alverna, 317-257-7338, complete information.

March 23

Roncalli High School basketball parents and athletic boosters will hold a spaghetti dinner and bazaar at the school from noon until 8 p.m.

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"Anticipated" St. Patrick's Day Celebration

Saturday, March 15, 1980

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RECEIVES GRANT—The Big Brothers and Big Sisters of Fayette County recently received a \$17,000 grant from Indiana Criminal Justice Planning Agency. Sharing the news are Rev. Mark Gottemoeller (left), president of the Board of Directors of Big Brothers and Big Sisters and associate pastor of St. Gabriel parish, Connersville, and Circuit Judge George L. Kerrigan, whose court serves as the sponsoring governmental agency and who will work with the Juvenile Probation Department for the organization. (Connersville News-Examiner photo by Jack Brockley)

Film discussion series

The Campaign for Human Development of the Archdiocese of Indianapolis is sponsoring a film-discussion series featuring full-length films followed by discussions emphasizing scenarios of social issues, their development and consequent deterrents.

The films will be shown on Thursday, March 20 and 27, and on Tuesday, April 2, at the Metropolitan Center, 1505 N. Delaware, Indianapolis. There is no admission charge.

"Burn," filmed in 1970, features Marlon Brando as a cynical agent of the British government hired to dis-

mantle Portugal's sugar trade monopoly in a Caribbean colony. The film analyzes the treachery of lukewarm alliances in the history of human development. This film will be shown on March 20.

On March 27, "The Battle of Algiers," a 1966 film, is scheduled. The film has been chosen to act as impetus to the discussion of the moral issue of violence vs. non-violence.

The last film, "Salt of the Earth," on April 2 is a recreation of a year-long strike by Mexican-American miners and centers on the relationship between one of the strikers and his wife.

CCL convention slated

The Couple to Couple League (CCL) has selected the College of St. Thomas in St. Paul, Minn., as the site of the second national CCL teachers' convention to be

held June 18-21.

More than 200 CCL certified teaching couples and their families are expected to attend. Speakers from the medical and religious communities will discuss natural family planning.

Since 1971, the Couple to Couple League, a national organization headquartered in Cincinnati has certified 300 natural family planning teaching couples in 41 states and three foreign countries. Currently, there are 200 other couples working toward completion of the CCL teacher certification program.

The Couple to Couple League originated in the Twin Cities (Minneapolis-St. Paul) in 1971. CCL is a non-profit, interfaith organization of volunteer couples who teach the symptothermal method of natural family planning in their communities.

St. Meinrad's alumni dinner set

Benedictine Archabbot Timothy Sweeney of St. Meinrad Archabbey will be the featured speaker at the 13th annual St. Meinrad Alumni dinner in the Indianapolis area on Thursday, March 20.

Archabbot Timothy was ordained to the priesthood in 1961 and was elected the seventh abbot of St. Meinrad on June 2, 1978.

A reception and dinner will be held at the Indianapolis Athletic Club at 6 p.m. Father Kim Wolf, associate director of vocations for the

Indianapolis Archdiocese, is chairman for this year's dinner. Father Wolf noted that Archbishop Edward O'Meara will be in attendance.

Among the 344 students who are presently attending St. Meinrad Seminary are 24 young men from the archdiocese, 9 in the school of theology and 15 in the college. Students from 66 dioceses and 12 religious houses are represented at the Seminary. There are 226 priests and 355 laymen on record in the Archdiocese of

Indianapolis who are alumni of St. Meinrad Seminary.

Lenten penance services

Lenten penance services have been scheduled for parishes on Indianapolis' west side. The pastors of the parishes as well as visiting priests will be available for confessions at the several locations.

All services begin at 7:30 p.m.

The participating parishes include St. Christopher,

The gathering is one of 13 St. Meinrad Alumni dinners hosted this year in areas of alumni concentration throughout the United States.

Mar. 19; St. Gabriel, Mar. 21; St. Joseph, Mar. 25; Holy Trinity, Mar. 30; and St. Monica, Mar. 31.

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† ALT, Anna G., 93, St. Mary, New Albany, March 6. No survivors.

† ASHTON, Lou, 93, Our Lady of Perpetual Help, New Albany, March 4. Mother of James, Paul, Ralph, Thomas and Virgil Ashton, Virginia Bell and Mary Bierly; sister of Anna Harsaw and Emma Link.

† BOUILLON, Ellsworth, 57, St. Augustine, Leopold, March 4. Father of Gary Lee, Larry, Diana

Remember them

Foll, Patsy Woody and Lynda Fuhrman; brother of Ralph Bouillon, Frances Zoglemann, Bernice Alexander and Rosella Rhodes.

† FORLER, V. Irene, 65, Little Flower, Indianapolis, March 6. Wife of Daniel R.; mother of Patricia Rapp and Charlotte

Richardson; sister of Mrs. William H. Ford and Robert M. Gross.

† FRANK, Mary C., 82, St. Gabriel, Connersville, March 6. Mother of Judy Bockenette and James Frank; sister of Josephine Krekler, Cecilia, Frances, Andrew and Louis O'Brien.

† GERTH, Louise, 94, St. Joan of Arc, Indianapolis, March 3. Sister of Jessie Rumpel.

† GRAVES, Susan, 86, St. Paul, Tell City, Feb. 26. Sister of Edith Dauby.

† HORNBERGER, Rosaline A., St. Catherine, Indianapolis, March 8. Mother of Kathleen Hoffman, Pat Fischer, Angela Lee, Norma O'Gara, Marilyn Keuter, Joann Burns, Paul and Harold Hornberger; sister of Margaret Bell, Gertrude Wagner, John, James, Joe, Cornelius and Bernard Gallagher.

† IRVIN, Juanita, 58, (of New Albany) St. Peter Claver, Louisville, March 6. Mother of Rose Mary Thomas, Eugene, James and Wallace Irvin; sister of Evelyn Thornton.

† JAEGER, Callie, 79, St. Mary, Lanesville, March 6. Wife of Otto; mother of Marilyn Bryant and Wanda Fack.

† KING, Margaret F., 65, Our Lady of Lourdes, Indianapolis, March 7. Mother of Susan Jensen, Jane Guyer and Joseph King; sister of Helen Manning.

† KLEER, Clifford B., 64, Holy Family, New Albany, March 4. Husband of Rosemary K.; father of Kathy Everson, Nancy Janzen and Richard Kleer; brother of Kenneth Kleer.

† KNUST, Wilma Elizabeth, 81, St. Mary, New Albany, March 5. Sister of Robert Guethe, Anna Shellhouse, Konda Meyer and Mary Bauman.

Sister Anita Zinkan

BEECH GROVE, Ind.—The funeral liturgy was celebrated for Benedictine Sister Anita Zinkan at Our Lady of Grace Convent here on Monday, March 10. She died Sunday at the age of 72. Sister Anita entered the Convent of the Immaculate Conception at Ferdinand, Ind., on Dec. 8, 1924, and professed her first vows on June 8, 1926. In 1956, the Ferdinand community established the new motherhouse of Our Lady of Grace. Sister Anita was appointed one of the founding members when the community became autonomous in 1960.

She began teaching school in 1926 and taught in schools in both the Indianapolis Archdiocese and in the Evansville Diocese. Since her retirement in 1978 she

† LEY, Lena M., St. Patrick, Indianapolis, March 10. Sister of Anna Schaad, Margaret Ratliff, Mary Baker and John G. Miller.

† MCCARTHY, Mary Ann, 40, St. Barnabas, Indianapolis, March 8. Wife of Joseph C.; mother of Timothy, Colleen and Michael McCarthy; daughter of Jack Conaton; sister of Michael Conaton and Susan Horan.

† MURPHY, Bertha Maire, 85, Our Lady of Perpetual Help, New Albany, March 3. Mother of Thelma Caudill, Bertha Dietrick, Mary Farrell, Margaret Gillespie, Martha Stepp, Joseph and Louis Murphy; sister of Edward Maire.

† MURPHY, Mayme G., 91, Immaculate Heart, Indianapolis, March 7. Sister of Lizzie Kress and Jessie Swartz.

† NALL, Frank A., 31, St. Anthony, Clarksville, March 7. Husband of Deborah; father of Lisa Marie; son of Mr. and Mrs. Francis E. Nall; brother of William, John and Kenneth Nall, Elizabeth Hemp and Patricia Heines.

† SITES, Ruth M., 71, St. Joan of Arc, Indianapolis, March 6. Mother of Judy Moore; sister of Joseph Harris.

† THRALLS, Clarence L., 78, St. Mary-of-the-Woods Village Church, March 7. Father of Mrs. Robert Certain and Mrs. Gertrude Royer; brother of Alfred and Paul Thralls.

† VOLZ, Rita C., 55, St. Louis, Batesville, March 3. Wife of Charles; mother of Terry; daughter of Mr. and Mrs. Charles Enneking; sister of Louella Britch, Romilda Pulskamp, William and Gilbert Enneking.

† WARTH, Earl E., 55, Holy Family, New Albany, March 6. Husband of Ruby; father of Anthony; brother of Frank P. Sr., Leroy and Norbert Warth and Rosemann Beeson.

† WILSON, Lena M., Little Flower, Indianapolis, March 5.

Today's Music

by Charlie Martin

During the last five years, Daryl Hall and John Oates have teamed up on several albums. Their sound is basic rock and their new album "X-Static" features their recent Top 40 hit, "Wait for Me."

This song's theme of waiting is a well-known experience for all of us. We wait for our entry into this world through birth and at the end of our physical time, we wait to discover new life in death.

We wait to find the "right person" to fall in love and begin a different style of living. Always we wait to learn and allow life's mystery and surprises to teach us why we are here and where we are headed.

"Wait for Me" speaks of another kind of waiting, the type of waiting that is often found in relationships. A relationship blends two individualities, including the differences of the two people.

Each of us has his own hopes, dreams, expectations and fears. As two people share more of themselves in a relationship, they may discover differences in several of the areas.

One person may have a clear idea of what depth he wants in the relationship, while the other may feel more uncertain about how the relationship should grow, or at what speed. Possibly a conflict in life agenda may occur. One person may want the relationship to lead to marriage, while the other desires achievement in a job even if this means time away from growth in the relationship.

DISCOVERING differences born of dissimilar life agendas necessitates a decision. Should the relationship be ended or should one person choose to wait for the other?

The question can only be resolved through dialogue. Feelings must be shared and understanding of each other's needs fostered. Such a dialogue is painful, for our fears of rejection are strong. But a loving relationship begins with trust in each other. Sometimes changes become necessary in the

relationship, but most times the changes do not include the ending of the relationship.

Waiting often brings certain space in the relationship. For the person seeking greater closeness, this space hurts. Yet the space can become a "space of love" allowing the other necessary time for growth. Such space can be the best investment in future closeness, for it demonstrates that our love is focused on the other's needs and not just on our own desires.

Even if painful change becomes necessary, love instills our relationship history with meaning. No every relationship will last forever, but every relationship can bring meaning in our lives.

Each of us faces a lifetime of different types of waiting. We may be lonely through these times of waiting, but we are not alone. Jesus experienced all the same kinds of waiting.

WAIT FOR ME

Midnight hour almost over/Time is running out for the man
pair/I know you gave the best that you have/But one more chance
couldn't be all that hard to bear/Wait for me please/Wait for
me/All right, I guess that's more than I should ask/Wait for
please/Wait for me/Although I know the light is fading fast/You
could go either way/It's easier to stay/I wonder what you'll
when your chance rolls around/But you gotta know how much
want to keep you/When I'm away I'm afraid it will all
down/Love is what it does and ours is doing nothing/But all
time we spent/It must be good for something/Please forgive all
disturbance I'm creating/But you gotta lot to learn if you think
that/I'm not waiting for you.

Written by: Daryl Hall and John Oates
Sung by: Daryl Hall and John Oates
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Franciscan sisters die

OLDENBURG, Ind.—The Mass of Christian burial for two Franciscan Sisters was held at the Franciscan motherhouse here on March 3 and March 6.

The Mass on March 3 was for Sister Romaine Kautzman, 88, who died on Feb. 29. On March 6 the funeral rite was for Sister Innocentia Luebrecht, 73. She died on March 3.

A native of Cincinnati, Sister Romaine entered the Franciscan community in 1915. She served as an elementary school teacher at St. Mary, Greensburg, and Our Lady of Perpetual Help in New Albany. She also

taught in other areas of Indiana, in Illinois and Missouri.

A twin sister, Sister M. Germaine, preceded her in death. She is survived by a sister, Clara Effler, of Cincinnati.

Sister Innocentia was born in 1906 in Bowling Green, Mo. She entered the Franciscan convent in 1925. She taught in elementary grade schools in Indiana, Ohio and Missouri. In the archdiocese she taught at St. Rita in Indianapolis and St. Andrew, Richmond.

Survivors include a sister, Agnes Grawe, and a brother, Al Luebrecht, both of Bowling Green, Mo.

Sister Marie Ann Moran

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was held here on March 5 for Providence Sister Marie Anne

Moran, 63, who died on March 3.

A native of Fort Wayne, Sister Marie Anne entered the Sisters of Providence in 1934 and made her first profession of vows in 1937.

She taught music at St. Philip Neri and St. Thomas Aquinas Schools, Indianapolis, as well as at schools in Jasper, Fort Wayne, Evanston, Ill., Chicago, Van Nuys and Orange, Calif.

Two cousins, Mrs. Marie Ann Permenter of Houston and Patrick Sullivan of Fort Wayne, are survivors.



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'Jesus' dramas fill the screen during Lent

During this period of Lent there will be a number of media presentations about Jesus that illustrate different approaches of filmmakers to the Gospel story.

Beginning on March 30 NBC will present for the third time "Jesus of Nazareth," Franco Zeffirelli's highly acclaimed dramatization. As a biblical epic, a form of entertainment intended to be seen by viewers of all faiths and none, this film succeeds extremely well. It has a large cast of international stars and its production values are opulent. All of the attention Zeffirelli gives to period detail and historical background enhances the credibility of the action by achieving a realistic setting for it.

Meanwhile, in theaters in several parts of the country Inspirational Films and Warners will be showing John Heyman's "Jesus." Based exclusively on the Gospel account of St. Luke, this is a literal translation into film of the Lucan narrative. An inspection of hundreds of letters sent to Inspirational Films by school children who saw the film in its initial theatrical showings at the end of last year suggest that with proper preparation and discussion "Jesus" can be a worthwhile educational experience for young people. Before going to the theater parents might well take this occasion to read St. Luke's Gospel with their children.

Entirely new on the scene

and quite different from other dramatizations of the Christ story is Martin Manulis' 20th Century Fox Television production, "The Day Christ Died," which CBS will be airing on March 26, 8-11 p.m. (EST). In an opening prologue viewers are advised that this narrative is "one interpretation of the complicated web of events" that led to Christ's crucifixion.

Jesus has arrived in Jerusalem for the Passover in the midst of a furor caused by the fact that Barabbas, a Popular revolutionary-type hero, has been condemned to death by Pontius Pilate for the murder of a Roman soldier. The followers of Barabbas are rioting in the streets, demanding that Pilate release him.

The focus of the narrative falls on a strange conspiracy between Pilate and Caiaphas, the high priest. Each has his own reason for wanting Christ's death, Pilate out of fear of a disastrous rebellion if he crucifies Barabbas and Caiaphas because Jesus, in disregarding the law and dividing the Jewish people, is a grave threat to the security of the Jewish people before their Roman rulers.

Eugene Fisher, who is director of the American bishops' Secretariat for Catholic-Jewish Relations, viewed the film and shared a few reflections with us. He reminded us first of the complex difficulties that a filmmaker faces in endeavoring to synthesize the biblical and historical evidence concerning Jesus' final days.

It is Fisher's view that overall the producers of "The Day Christ Died" have been sensitive to these difficulties and have endeavored to face them honestly. "In significant ways the attempt has been successful," he said. "The role of Pilate, for example, reflects much better than typical media versions what we know of the man from history: a vicious, cruel tyrant who virtually delighted in cynical manipulation and who crucified scores of Jewish victims with the result that he was recalled by Rome for excessive brutality."

In assessing the film, however, Fisher said he believes it necessary that viewers also be aware of its flaws and shortcomings. A principal flaw is the film's failure in some important areas to integrate scholarship into its text and images, he said. "The scene at the so-called 'Sanhedrin trial' is an example of this," he said. "The script is ambiguous, but the effect of the images is to create the definite impression that 'the Jews' sat as a group in judgment and condemnation of Jesus. This image is both historically dubious and, we have learned from an all too tragic history, can lead to stereotypical views of Jews and false notions of the nature of Judaism."

Despite its flaws, however, Fisher believes that the film does raise some questions that can challenge the Christian to a deeper, more insightful under-



FINAL HOURS—Jesus, played by Chris Sarandon, is flanked by his disciple, John, played by Oliver Cotton, left, at the Last Supper in this scene from "The Day Christ Died," a three-hour dramatic special airing March 26 on CBS. (NC photo)

TV Programs of Note

standing of his faith. "Used for the best," he concluded, "it should precipitate further study and discussion among Christians and between Christians and Jews on the interpretation of these most significant events in the life of Jesus, the Jew whom Pilate had crucified."

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

Sunday, March 16, 9:30-11 p.m. (EST) (CBS) "The American Film Institute Salute to Jimmy Stewart." The movie community joins in paying tribute to this veteran actor and his memorable career when he is presented with AFT's Life Achievement Award.

Wednesday, March 19, 4:30-5:30 p.m. (EST) (ABC) "What Are Friends For?" A 12-year-old girl gains a new under-

standing of her parents' divorce when she experiences a series of disappointments from a close girl friend on this "After School Special" program.

Wednesday, March 19, 8-11 p.m. (EST) (PBS) "Richard II." The first in a four-part cycle of Shakespeare's history plays is the repeat from last season of the BBC production with Derek Jacobi in the title role.

Television Films

Force Ten From Navarone (1978) (ABC, Sunday, March 16): A pale sequel to the 1961 "Navarone" commando adventure thriller, with American Rangers parachuting into wartime Yugoslavia to blow up a vital bridge and save the Tito Partisans from the Nazis. Lots of violence

and political oversimplification, but not much style. Notable mainly as Robert Shaw's last film. Not recommended.

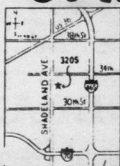
W.W. and the Dixie Dancekings (1975) (CBS, Tuesday, March 18): A strange comedy, which might have started as a satire of the Nashville country music mystique. It's about a likeable con-man (Burt Reynolds) who robs from a villainous oil company to help a country band get its chance on Grand Ole Opry. Often fresh and delightful, the film also rather heavily spoofs Bible Belt religion. Satisfactory for adults and mature youth.

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Wiseman's 'Manoeuvre'

Frederick Wiseman has been chronicling significant aspects of American life through award-winning documentaries for the past 13 years. This time his camera focuses on a NATO military training exercise in "Manoeuvre," airing Thursday, March 20, at 9-11 p.m. (EST) on PBS.

The film follows a U.S. infantry tank company as it is flown from its American base to West Germany, deployed in the field as part of a joint NATO force and, after repulsing an enemy attack, goes on the offensive.

The subject couldn't be more topical in light of our worsening relations with the Soviet Union, the proposed increase in the military budget, the president's call for the registration of the country's debate over the effectiveness of today's volunteer army.

If you watch the film in expectation that it will confront these matters directly, you will be disappointed. Instead of drawing conclusions, the film involves the viewer in a specific experience that leads at best to insights rather than generalizations about the state of the military.

Wiseman makes a virtue of such limitations as shooting his films in black-and-white, presenting only what the camera is able to record as it happens and refusing to rely on a narra-

tor's commentary, even to clarify some obscure but important aspect of a scene.

"Manoeuvre" doesn't prove anything, but it does show us plenty, detail by detail, about human nature and about the modern military mind. For one thing, the whole training exercise is a gigantic public relations problem involving units of different nationalities and the German population living in the area.

While the film may not increase the viewer's sense of security in our military readiness, neither does it lead to a blind acceptance of increased military spending on more and better weapons. Instead, it raises questions about leadership and tactical theory in fashioning an army of the future and not of the past.

Parents are advised that the new army has made no advancement in its vocabulary and that some of the language will blister tender ears.

Former football tackle Alex Karras stars in the story of a Greek-American and a black kid from the ghetto in "Jimmy B. and Andre," a dramatization based on life, airing Wednesday, March 19, at 9-11 p.m. (EST) on CBS.

Jimmy Butsicaris runs a popular bar in Detroit, where he has all the right connections, ranging from politicians to the underworld. He befriends a spunky 10-year-old black lad, puts him on salary shining shoes in the bar after school, and gets his friends at city hall to intervene when he learns that the kid is being exploited by his hooked-on-drugs mother.

Karras is rather likeable as Jimmy, a thick-headed but good-natured tough guy, and Curtis Yates as Andre makes an appealing streetwise hustler. Interesting also is the contrasting of Greek-American and black family life and religious expression.

The production is fatally wounded, however, by the mawkish script of Douglas Graham and Charles Johnson, which makes mush out of what should be guarded sentiment. Guy Green's direction fails to disguise the soap opera that keeps breaking through the production's realistic veneer.

Totally wasted in a throw-away subplot is Susan Clark, a fine actress with little to do here except chew gum as the dumb girlfriend who is understandably rejected by Jimmy's family until a final Christmas Eve scene turns them—and the viewer—into jelly.



NATO EXAMINED—A U.S. Army tank company participating in the annual NATO exercises in West Germany is the subject of "Manoeuvre," the latest documentary by award-winning filmmaker Frederick Wiseman. The film will be presented March 20 on PBS. (NC photo)



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