

The CRITERION

Archdiocese ready to observe Holy Week

Archbishop to bless palms at Cathedral

The holiest week of the year for Christendom begins this weekend as St. Mark's Passion is read and palms are blessed and distributed to the faithful in observance of Palm Sunday.

At an 11 a.m. liturgy, Archbishop O'Meara will bless palms in the Blessed Sacrament Chapel. This will be followed by a solemn procession with palms to the cathedral, a proclamation of the Passion and the Holy Eucharist. The Cathedral Schola will sing. Palms also will be distributed at other cathedral Masses.

At 7:30 p.m. Tuesday (April 6), some 200 priests from throughout the 39-county archdiocese will come together with the archbishop to concelebrate the annual Chrism Mass in the cathedral. More than 800 religious and lay representatives from parishes, missions and archdiocesan institutions also are expected to participate.

The Chrism Mass, referring to the Chrism oil, is the time when the archbishop blesses the Holy Oils for use in the administration of the Sacraments of Baptism, Confirmation, Holy Orders and the Anointing of the Sick. Deacons of the archdiocese—John Meyer, Joseph Schaedel and Dan Staublein—will bear the silver vessels containing the oils.

According to Father Stephen Jarrell, director of the Office of Worship, this liturgical service "will highlight the dignity of a Christian people who are anointed in Christ and called to be collaborators with their priests to build God's kingdom. All archdiocesan priests will pledge themselves to their pastoral responsibilities with renewed vigor."

Liturgical ministers have been drawn from archdiocesan seminarians as well as from parishes, religious houses and schools. An archdiocesan choir of 50 voices will be directed by Charles Gardner. Newly-ordained deacons Dave Coons and Don Quinn will assist Archbishop O'Meara.

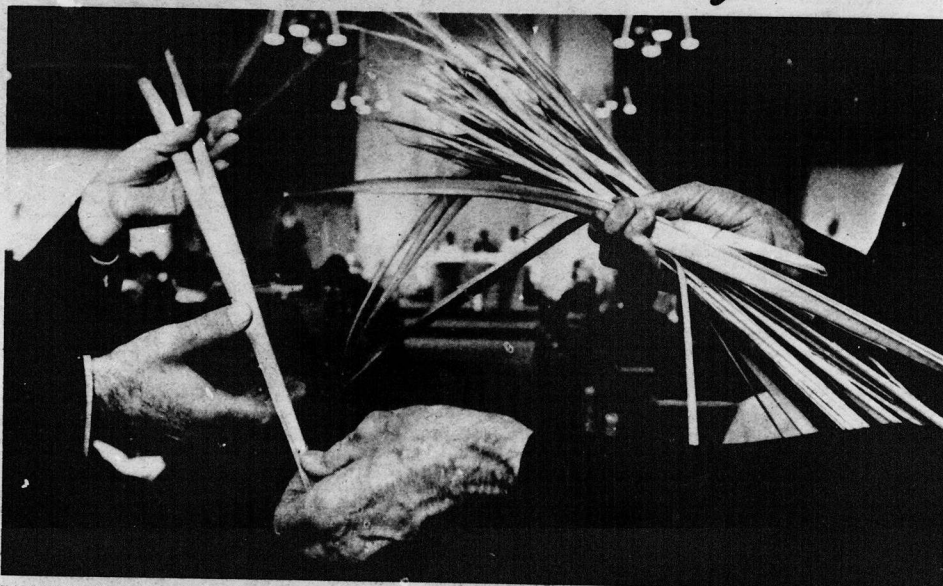
ON HOLY THURSDAY (April 8) the ancient ritual of the Washing of Feet will be performed in parishes throughout the archdiocese.

At SS. Peter and Paul, persons of various ages and walks of life have been invited to participate in the Washing of Feet during a 5 p.m. Holy Thursday Mass to be celebrated by Archbishop O'Meara.

"The Mass on Holy Thursday commemorates the institution of the eucharist and priesthood, and Christ's commandment of fraternal love and service," Father Jarrell explained. "The Washing of Feet is a symbol of that service."

Following the liturgy, the Blessed Sacrament will be transferred from the cathedral to the Blessed Sacrament Chapel where prayer and adoration will take place until 8 p.m.

On Good Friday, according to ancient custom, the altars of archdiocesan churches will be removed and the sanctuary stripped bare. This day's celebration of the Lord's Passion, led by the archbishop in a 3 p.m. cathedral service, will include scripture readings, the Solemn Proclamation of St.



PALMS AND PRAISE—Freshly blessed palms remind the faithful of the world of Jesus' triumphant entry into Jerusalem. But the glory bestowed

by the world is short-lived—in a few more days it will be Good Friday. (NC Photo)

John's Passion, special intercessory prayers, the veneration of the cross and holy communion.

At 12:15 p.m. on Good Friday (April 9), the Knights of Columbus will present their 46th annual "Outdoor Way of the Cross" in downtown Indianapolis. The Way will take place at the American Legion Plaza, North Street between Meridian and Pennsylvania streets.

Host council will be Our Lady of Fatima 3228 and Father James Rogers, council chaplain, will be the priest leader. Narrators will be Ralph Lark, church activities chairman, and John Arney, Grand Knight. Music will be provided by a combined choir made up of the Ambassadors of Monsignor Downey Council K of C, the Columbians of Mater Dei Council and the Singing Knights from Our Lady of Fatima council.

MEMBERS OF THE Bishop Chatard General Assembly of the Fourth Degree Knights of the Columbus and the members of the Fourth Degree Knights of St. Peter Claver will serve as honor guard.

This event has been sponsored by the K of C since 1937 as a community service on Good Friday.

"Living Way of the Cross" presentations also have been announced by two archdiocesan student groups. Holy Name School in Beech Grove will present the "Living Way" in tableau form with still-life poses of the 14 Stations depicted by 8th grade students.

The tableau will be offered at 9 a.m., 10:15 a.m. and 7 p.m. at Holy Name Church. This depiction of the final journey of Jesus Christ on earth was conceived and is directed by Franciscan Sister Bernice Roell, and is presented annually in the sanctuary of Holy Name Church.

The Youth Ministry organization of St. Mary's Parish, North Vernon, also will perform a Living Way of the Cross, to be directed by Hal Elzea, Charles Parks and Carolyn Doozee. In the third annual presentation, 42 high school students will portray the 14 Stations and the youth choir will sing at various stations. Except for the burial scene, the entire performance will take place outdoors.

Performances will be at 2 p.m. in Oldenburg on Palm Sunday and at 11:30 a.m. on Good Friday at St. Mary's. The public has been invited to walk the Way of the Cross with the students.

ON EASTER SUNDAY, a Sunrise Liturgy will begin at 5:30 a.m. at SS. Peter and Paul Cathedral. The service will begin on the Blessed Sacrament Chapel porch with the kindling of the New Fire, followed by a procession into the darkened cathedral where the Service of Light will be held. The Liturgy of the Word and celebration of the Eucharist will follow, after which a reception in the cathedral rectory will honor the newly initiated.

At 11 a.m. the Mass of Easter Sunday is scheduled at the cathedral.

According to Father Jarrell, special efforts have been made this year to incorporate music into the proclamation of the scripture readings. The traditional sanctuary garden, with its lighting and floral display, will be expanded into the nave of the cathedral. Music and choral arrangements will be directed by Charles Gardner.

Archbishop Edward T. O'Meara has extended an invitation to Catholics of the archdiocese to join him in the celebration of the sacred liturgies of Holy Week at SS. Peter and Paul. His use of the cathedral is based on a commitment "to make the mother church of

the archdiocese a center for liturgical celebration and a sign of unity and mission of the local church."

Father Jarrell defined the cathedral as "a symbol of the unity of Catholics with their chief pastor. The diversity and variety of the faithful," he added, "should find recognition and affirmation in the cathedral and the celebrations there. The greatest time for this coming together in the cathedral is to celebrate the paschal mystery in the liturgies of Holy Week and Easter."

The Office of Worship is planning the Holy Week ceremonies under Father Jarrell's direction.

The criterion

Vol. XXI, No. 26 — April 2, 1982
Indianapolis, Indiana

New Alsace auction nets success

by RUTH ANN HANLEY

Thursday—March 25 at one o'clock
Big Auction for the Starving and Suffering
People

Bring Your Pockets Full of Money
25 cents, 50 cents, \$1.00, \$2.00

Thus read the sign for the St. Dominic Savio Club Auction held last Thursday at St. Paul's school in New Alsace in Dearborn County.

And the school's 86 students came with pockets, purses and handkerchiefs full of money, eager to bid on the books, knickknacks, jewelry and homemade goodies. In fact, so eager were they to bid on the items, each time the auctioneer waved an item in the air, dozens of hands were hurled upward, demanding his nod.

When it was all over, the club's 22 members—all of the 5th and 6th graders—could rejoice. They had not only succeeded in their goal of \$70—they had gone beyond it. Now they could buy a milking cow! Of course, the cow was not for St. Paul's school, but rather for a leper colony in Uganda.

This particular auction was but one manifestation of the missionary spirit of the school and the helping spirit of the St. Dominic Savio Club. The bovine gift now is added to the goat, sandals, slates and books already given to the same Franciscan mission.

Mission activity is an important aspect of the 5th and 6th grade club, founded four years ago at St. Paul's. The students have a Missionary Committee and committees on liturgy, social activities and sports.

THEY ELECT officers and plan activities as a unit of the St. Dominic Savio Club, an organization of 1,240 units with members in United States, Puerto Rico, Canada, and Central America.

Students have a probationary period of prayer and acts of special Catholic action before being enrolled in the national club. During the induction ceremony they pledge: "My main work is to bear witness to Christ. I shall practice this by word and example, prayer and purity in mind and heart like St. Dominic Savio."



MOVING?

We'll be there waiting
if you give us 2 week
Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____

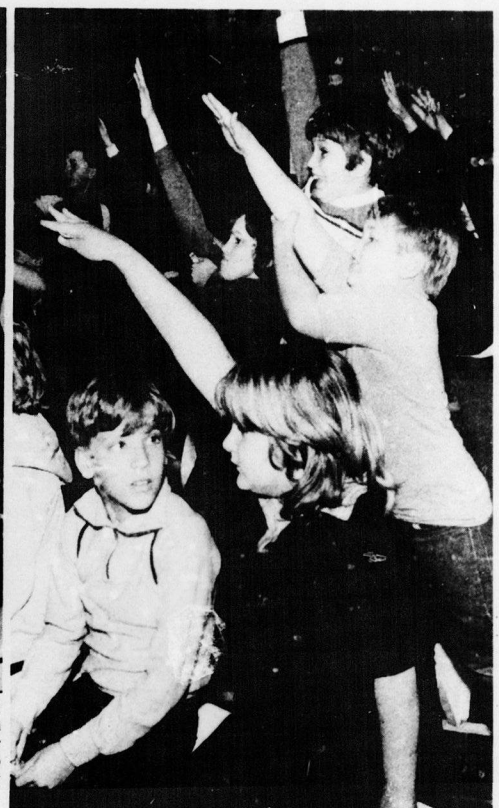
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THE CRITERION

P.O. BOX 174
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PLEASE, OH PLEASE—Father William Engbers prepares to light a candle just purchased by Kim Graf at the St. Dominic Savio Club auction at St. Paul's, New Alsace. He appears oblivious to hands beating the air for the auctioneer's attention. But hoping for the nod are first row (left to right) Brian Ahaus and Dena Hilhorst and back row Jana Carson, Jimmy Carson and Philip Buckhave. (Photos by Ruth Ann Hanley)



The saint for whom the club was named was born in Northern Italy in 1842 of a poor family "with a lasting heritage of faith."

It was this faith that filled St. Dominic and made him constant in prayer and helpful and loving to others. As a student he lived with St. John Bosco and is credited with intuitive knowledge of the needs of the sick. His constant prayer was to die without committing a mortal sin. Despite the attention of St. John and his family he died at 15 after a series of worsening bouts of illness.

To help the students bridge the time between their day and the saint's era, club members get mementos such as an emblem, a membership card and a club banner. Their motto is "Serve the Lord with Joy."

FOR THIS special Thursday auction they had collected all the prizes, made the signs, and directed the younger children. Every Thursday the mission committee plans a special mission Mass, prayers and study. The liturgy committee prepares liturgies for special feasts, and dramatizes biblical stories, lives of the saints and other readings of the day. The students straighten and collect the missals in church and help to make banners.

The sports committee directs the younger students in a two-week lunch-time sports' tourney featuring volleyball and soccer.

The thrust of the social committee is to send cards to the sick of the parish, cards they themselves have made. At times they take flowers to the sick and on St. Joseph's day they deliver fruit bags to shut-ins in the village. They also carol on holidays and help to decorate and serve at parish functions.

Franciscan Sister Sharon Raben, principal, reports that the club's newest project is to prepare a community evangelization program. This will mean "explaining to parents, and any member of the community . . . the religious items in our parish church, the sacred vessels and vestments used at Mass." Meetings are

planned for both afternoon and evening.

Sister Sharon says the St. Dominic Club creates "more responsible students, helpful in school and better participants in school and church activities." Through parliamentary procedures used in monthly meetings, they gain planning experience "which should help

them become better church and community members."

If she is right, the life of a young Italian saint still has meaning, for from his example comes the inspiration for young people to improve their own lives and those of others through prayer and service.

Letter from the archbishop

Beloved in Christ:

It hardly seems possible that nearly an entire year has passed and that I am again writing to you about the Archbishop's Appeal. You, the faithful of this Archdiocese, pledged more than \$2,500,000 toward the success of our first AAA '81.

Solicitation Sunday, May 3, last year, was the beginning of your expression of concern and love for fellow-Catholics throughout our 39-county area. Your belief in this program was especially heartwarming to me. Your generous support showed what we can accomplish working and sharing together.

In the many meetings of AAA '81 that I was privileged to attend, I assured you that the stewardship of the money generated would be my responsibility. This has been among my highest priorities. Your generous sharing requires this kind of response.

This commitment to accountability is reflected in financial reports of Appeal activities in *The Criterion* for July 24, 1981, and January 29, 1982, and in reports to your dean and pastor. More complete information will be compiled when payments are completed and the funds are disbursed.

Although it is somewhat early to be discussing your participation in the Archbishop's Annual Appeal 1982, please begin thinking about the continuing needs that it must fill.

There is one special consideration that I ask of you. Possibly you were not contacted for your gift last year for one reason or another. This year, please make every effort to learn more about AAA '82 . . . become involved with your parish organization so that you too might know . . .

The Joy of Sharing . . .
With All God's People . . .
His Goodness to Us.

Thank you and God bless you. Be assured of my gratitude, love and daily prayers for you and yours.

Sincerely yours in our Lord,

+ Edward T. Shearn

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

World's attention focuses on El Salvador

Demonstrators march in U.S.

by NC News Service

Demonstrators marched in Washington and elsewhere on the final weekend of March to protest U.S. involvement in El Salvador and to commemorate the death two years earlier of Archbishop Oscar Romero of San Salvador.

The demonstrations also coincided with the March 28 elections in El Salvador of a new constituent assembly for the country.

A crowd estimated by police at 23,000 marched through the streets of Washington to Lafayette Park across from the White House March 27 chanting "No draft, no war; U.S. out of El Salvador."

The next day about 1,000 people gathered at a Presbyterian church about two blocks from the White House for a religious service commemorating the assassination of Archbishop Romero, who was gunned down while celebrating Mass on March 24, 1980.

A period of prayer and fasting for an end to the violence in El Salvador was announced by Adolfo Perez Esquivel, the 1980 Nobel Peace Prize winner. The fast, which will involve about a dozen religious leaders, will begin in Washington April 1.

In Vermont about 400 demonstrators braved subfreezing temperatures March 27 for a march on the state capitol in Montpelier to protest U.S. policy in Central America.

Father Reid Mayo, former president of the National Federation of Priests' Councils and a parish pastor in Barre, Vt., urged involvement which he said was demanded by the Gospel.

"Why should I be involved? Like it or not my government has already involved me," the priest said. "But even before this my conscience as a Christian demands my becoming involved."

He told the crowd that cynicism and acquiescence in the face of U.S. military involvement in El Salvador is not an appropriate response for the "person of faith."

"Our presence here today signals our concern," he said. "Our challenge is to become a source of life in the world today and if we are we can then be called his (Christ's) disciples."

Prior to the Washington demonstration a number of Baltimore religious leaders, including Auxiliary Bishop P. Francis Murphy, issued a statement backing the march and other activities as "an important expression of the values of justice and peace for people of



FEARFUL MOMENT—A frightened woman crouches behind her market stall to avoid the crossfire between rebels and government troops in a San Salvador suburb. (NC Photo)

faith as we prepare for the celebration of Passover and Easter."

While most of the weekend demonstrations protested U.S. policy in Central America, about 500 members of the youth arm of the Rev. Sun Myung Moon's Unification Church marched from Capitol Hill to the White House March 26 to support the U.S. position and the Salvadoran government headed by Jose Napoleon Duarte.

The group, which urged that no negotiations be held with El Salvador's guerrillas, also marched by the offices of The Washington Post chanting, "Tell the truth!"

Supporters of the Reagan administration's Central American policy have accused the Post and other major media of distorting events in El Salvador by giving too much emphasis to the position of the guerrillas.

Churches empty for elections

SAN SALVADOR, El Salvador (NC)—Reports from parishes after Salvadoran national elections March 28 said that churches were almost empty for Masses because Salvadorans spent their Sunday voting in unprecedented numbers despite the prevailing violence.

"People are in search of peace, for a way out of this long and painful situation," said Bishop Arturo Rivera Damas of Santiago de Maria, who spent the day in his See. He is also apostolic administrator of the San Salvador Archdiocese.

Magr. Modesto Lopez, his vicar in San Salvador, said he thought the voter turnout was marvelous. Even the handicapped showed up at the polls in wheelchairs or on crutches, he said. At some polling places the lines were five and six blocks long.

"From talking to priests, their churches were almost empty. People really responded to their duty and to the bishops' exhortation (to vote)," said Magr. Lopez.

In a February statement the nation's four bishops urged Salvadorans to vote in spite of the civil war, saying the March constitutional elections "offer peaceful means for the majority of the people who have said no to violence" and could be a beginning of a solution to the armed conflict.

Projections of early vote counts indicated that about a million of the 1.5 million eligible voters went to the polls. El Salvador, the size of Massachusetts, has a population of 5 million, half of them under 15 years of age.

First counts March 29 gave a lead to the incumbent Christian Democratic Party that shares power with the military. Second was the ultra-right Nationalist Republican Alliance, known for its Spanish initials as ARENA. Trailing were four other rightist parties. The left did not participate in the election, saying there were no guarantees for the life of its candidates. The guerrillas, who boycotted the elections altogether, launched heavy attacks and maintained roadblocks all day Sunday.

Father Theodore Hesburgh, president of the University of Notre Dame, who was among some 200 foreign observers, said the voters he contacted told him, "We are against violence and for democracy."

Father Hesburgh said "people told me they were voting freely and honestly, felt good and happy that their enthusiasm will lead to a new day... It was truly a repudiation of violence and a vote for peace."

"I saw people who had walked 10 miles or more to the polling place, ignoring threats to their life... The whole thing has been an exhilarating experience for me."

Bishop Rivera and Father Hesburgh met before the elections as the bishop returned March 27 from a Caritas meeting in San Jose, Costa Rica, where discussion focused on relief for displaced persons throughout Central America.

"He was waiting for me at the airport and on the way to the city I gave him my views on the situation of the country and the elections," Bishop Rivera said. "My estimate of a large turnout proved true."

"The bishops cannot meet before Easter, because of Lenten commitments, but we plan soon to evaluate the results in a pastoral way," he added. "For me, I have to devote most of my time to the emergency programs for the people displaced by the conflict."

Many of them are in his own diocese. He told NC News that for two days Usulután, a provincial capital, was under attack by guerrillas and the ensuing counter-offensive of the armed forces, thus increasing the exodus of civilians.

Pope visits 'city of love and sorrow'

ROME (NC)—Pope John Paul II, visiting a home for the handicapped and incurables March 28, called it a "city of love and sorrow" and met with each of the 240 residents and outpatients.

The pope's trip to the Don Guanella Institute in the Aurelia Antica section of Rome was the final event of his last weekend before opening 1982 Holy Week on Palm Sunday.

He also received another group of handicapped at the Vatican, praised St. Francis on Italy's national Day of Ecology, and met with a varied group of private visitors during the weekend.

Pope John Paul spent his entire Sunday afternoon at the Don Guanella Institute, one of 384 centers throughout the world founded by Blessed Luigi Guanella and his followers.

"Your existence as handicapped persons constitutes a great trial," the pope told the patients.

"It is a trial above all for you, a trial also for

your parents, for all those who love you and for those who ask themselves: why this infirmity?" He added. "Yours in reality is a trial that is also a mystery."

Pope John Paul encouraged the patients, their families and their friends to "transform your 'passion' into an act of redeeming love."

In a separate meeting with members of the Servants of Charity and the Daughters of Our Lady of Providence, the male and female religious congregations founded by Blessed Luigi Guanella, Pope John Paul said he had just completed a "long itinerary in this city of love and sorrow."

He urged members of the religious congregations, which have 2,000 female and 520 male members throughout the world, to continue to follow the example of Blessed Luigi.

"The specific message that Don Guanella left us is that of the fatherhood of God, that is, of his love, his providence, his affectionate and merciful presence in the events of men and

women," the pope said.

The day before Pope John Paul had met in the Vatican's Paul VI Audience Hall with another group of handicapped people, assisted by an Italian regional section of the Federation for the Transport of the Sick to Lourdes.

The pope noted that the group had helped more than 10,000 sick and handicapped people visit Lourdes, France, and other Marian shrines during seven months of 1981.

Before his afternoon visit March 28 Pope John Paul spoke to some 80,000 people at noon in St. Peter's Square about the Italian celebration of the Day of Ecology and Zoology.

Praising St. Francis of Assisi for his view of animals, trees and plants as brothers and sisters of mankind, the pope said, "How can one not see in such an example a particularly urgent teaching for our time, in which man, with worrying disregard, is slowly destroying the vital environment that the Creator made for him?"

EDITORIALS

In disunity there is loss

After nine years of fruitless effort . . . for the first time since the 1973 Supreme Court abortion decision, pro-life Washington lawmakers have been able to pass through a full Senate committee a constitutional amendment to end abortion-on-demand. The Senate Judiciary Committee has sent the Hatch-Ashbrook amendment (SJ 110) to the floor of the Senate where hopes are that it will be acted on this month.

The amendment, authored by Sen. Orrin Hatch (R-Utah), declares that "a right to abortion is not secured by the Constitution." It further gives to Congress and the States the right to restrict and/or prohibit abortion.

Admittedly, the Hatch amendment is far from perfect. It does not carry the absolute language desired by most pro-life people which could ensure that all unborn life would be legally protected. It is—and its supporters admit this—a compromise proposal, one which acknowledges the apparent impossibility of immediately passing anything stronger.

To their credit and sagacity, the U.S. bishops struggled with, then overwhelmingly supported Hatch as a first step toward outlawing abortion. Further action, they acknowledge, will be necessary in the future.

But Hatch is, at the least, a beginning. If passed and ratified by the states, in effect it would take the abortion issue out of the courts and return it to elected legislators to deal with at both national and state levels. It could—and I believe would—result in much more restrictive laws. It would begin to cut into the horrifying incidence of legal abortion, said now to be one out of every three U.S. pregnancies and to total between one and a half and three-million each year.

But, if the Hatch amendment fails to pass, it will not be the pro-abortion lobby alone which defeats it. Several right to life organizations have announced their opposition. Although the most potent group, National Right to Life, officially supports Hatch, the Indiana and Indianapolis NRL affiliates have already begun to work actively against it.

What is a Catholic right to life to do? The confusion in the ranks and the pews will grow as the issue reaches a full debate in Congress. And what's Congress to think? Those lawmakers who do vote from principle also must be confused by the conflicting positions. No doubt other lawmakers, who count heads to help them decide, also will be uncertain: who can say whether the church or particular right to life organizations wield the most ballot strength on the issue? The conflict may spell doom for any chance of passage the amendment now has.

The situation highlights what is and has been—for a long time—a serious problem in the issue: the harsh disharmony within pro-life organizations, between right to life and church leadership and within the church itself. None of us may disagree about the ultimate goal, but infighting and disunity has hampered the achievement of that goal—to say nothing of what it says about how these Christians love one another.

Having been on both sides and in the middle for many years, I say—it's time to get our act together, to put aside ideological splits and organizational competition, personality differences and personal jealousy. The issue is Life. It ought to be able to bring us together for what is—realistically—our only hope at the present time for restoring Life's promise to the innocent unborn.—VRD

A call to no-arms

The American Catholic Church has suddenly begun to zero in on the arms race again.

Last week the 12 Catholic bishops of New Jersey called on citizens "to press our government to take deliberate steps towards mutual disarmament with a sense of its great urgency for the future not only of our country but of the entire human family."

And no less a figure than John Cardinal Krol, archbishop of Philadelphia, said "the arms race is not a secure way of maintaining true peace and the balance of power is no sure path to achieving it" at an interfaith demonstration held at Independence Mall to stop the nuclear arms race.

But why stop with the American bishops? The call of the Church universal is a protest against the arms race. Pope John Paul II has repeatedly spoken out against the efforts of nations East and West, North and South to escalate what is already the most frightening prospect in human history. Hundreds of thousands of Europeans have marched in protest against the prospect of being caught in the middle of an East-West confrontation. But perhaps as many Americans are at least in the initial stages of concern that governments are blindly playing games of one-upmanship with the lives of those who would lose should the games ever get serious.

The simple fact of the matter is a nuclear war is like nothing else the world has waged. It is futile to speak in terms of a limited war with nuclear arms. It is, moreover, unfortunate that our own government chooses to play this game with such disregard for the lives of its own people. The only ones who seem not to recognize the dangers of nuclear war are those in power in our nation—our political leaders and our military. Or do they consider either our lives or the lives of hundreds of thousands of Europeans expendable?

Nuclear war is not a child's game from Mattel. It is real. It is deadly. The cry of Pope Paul VI in 1964 before the United Nations, "War, never again" is being taken up by millions. We expect we have to cry it to our enemies. How sad we must also scream at our own government!—TCW

WASHINGTON NEWSLETTER

Budget input annual spring rite

by JIM LACKEY

WASHINGTON—Just like the blooming of the cherry blossoms, an annual rite of spring in Washington involves groups with concerns about the federal budget trooping up to Capitol Hill and commenting before various congressional committees on the new budget proposals.

By the end of March two U.S. bishops were among those who had testified on the Reagan administration's new budget. Auxiliary Bishop Joseph M. Sullivan of Brooklyn testified Feb. 22 on food stamps, and Auxiliary Bishop James Lyke of Cleveland testified March 25 on housing for the poor.



In the first of those two appearances, Bishop Sullivan said proposed new cuts in the food stamp program were "particularly unfair" given the large-scale cuts enacted in the program last year. The 4 million people who would no longer receive food stamps because of both sets of cuts, he said, are, in the majority, truly needy and are being hurt by other cuts as well.

While food stamps are one of many federal programs targeted for additional cuts beyond those of last year, many have agreed with Bishop Sullivan that the new food stamp cuts would be particularly severe.

Even Sen. Robert Dole (R-Kansas), who chaired the hearing at which Bishop Sullivan testified, said it would be difficult to find places to make additional food stamp cuts since whatever fat there might have been in the program was trimmed last year.

ADMINISTRATION officials, in their testimony before congressional committees, said the food stamp program is a prime example of the growth of federal spending. Food stamp outlays have soared from less than \$1 billion in 1970 to an estimated \$11.3 billion in the current fiscal year.

Over the same period, individual participation in the program also has "exploded," according to administration witnesses. Where less than 7 million were receiving food stamps in 1970, now more than 22 million participate.

The administration's proposals would reduce the cost of the food stamp program to \$0.5 billion next year, down from the \$11.8 million the administration says the program will cost in 1983 if no additional cuts are made.

But critics of the proposed new cuts, like Bishop Sullivan, say the program has grown primarily because malnutrition was such a major problem for the nation's poor in the 1960s. Rather than an example of uncontrolled federal spending, as the administration contends, food stamp proponents call the program one of the nation's most successful.

Malnutrition has dropped precipitously because of food stamps and other feeding programs, the proponents say, although one group recently said that malnutrition is on the rise because of the combination of the recession and last year's budget cuts.

While the administration has made a number of proposals for new budget-saving changes in the program, two of the most



controversial involve major changes in the way food stamp benefits are computed.

ONE PROPOSED change calls for raising the "benefit reduction rate," the percentage that benefits are reduced for each dollar of household income. A family with \$100 in disposable household income each week under the proposal would lose \$5 a week from its current benefits.

Critics of the proposal say that such a change amounts to a major across-the-board cut in food stamp benefits and would be especially severe for the elderly, who might lose as much as \$200 each in food stamps over a 12-month period.

Another controversial proposal is to count low-income energy assistance payments from the government as regular income for computing food stamp benefits. But critics say such a proposal would be unfair to households in the North and, in fact, would make some households ineligible for food stamp benefits in winter since the energy payments would lift many of those households over food stamp income limits.

One added complication in the debate is the Reagan administration's offer to take over the states' share of Medicaid if the states will take over the federal food stamp and welfare programs in 1984. But the lack of enthusiasm for the plan so far and the time it would take to implement probably means the federal government will be running the food stamp program for many years to come.

(Next: The debate on housing assistance.)

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LIVING THE QUESTIONS

How to send birthday greetings to the old man!

by Fr. THOMAS C. WIDNER

For about five years now two of my brothers and myself have been bugged with "Roots" disease and have been tracing our family history as best as we are able with the separate ways we go. I have attempted to trace my dad's family, the Widners, and the allied lines of Keever, Waltz, Luce, Turnpaugh, Helm, Britton, Broughton, Dreisbach, Wurgler and Young. That's as far back as I've gone.

My brother Mike, a seminarian at St. Mary's Seminary in Baltimore has concentrated on my dad's maternal parents' line of Cantwell and Kennedy. My brother Jim, who now works for Xerox in Columbus, Ohio, had—until transferred—begun working on my mother's family, the Kiefer, Mayer, Brumleve, Husmann, Sandman line. As you can see there is a good mixture of the German and the Irish.

What creates the fever to do such things? I haven't really figured that out except there is something fascinating about knowing where you come from and thinking that you learn something about where you are going. It is fascinating, for example, to realize that I am who I am and know that I almost wasn't.

What I mean specifically is that my father was the only son of his father who was the only son of his father who was the only surviving boy in a family of nine. Besides that, my mother was the daughter of a man who was the only survivor of a fire which killed his two brothers and mother. It is like realizing what Thornton Wilder tried to tell us when he wrote a three act play to impress upon human beings that humanity

often comes through by the skin of its teeth. Or, from a Christian's point of view, I am who I am by God's will or grace.

THAT MAKES LIFE VERY precious and it would seem that we wouldn't waste it. Yet we continue to do so. We do things we don't mean to do. As Saint Paul says, we act even against our own will sometimes. The spirit is willing but the flesh is weak kind of thing. We say what we don't mean or don't say at all what we'd really like to say.

My family history is 75% German and 25% Irish. The one side is serious, the other morose. Guess which is which. The German side is from that part of the old world known as the Palatinate and as a good friend once told me about the northern Germans they have to take a vote to have fun.

The Irish part, on the other hand, seems to want to express the tragic side of life. If one didn't believe free will had something to do with our personalities, and we were all predestined according to our backgrounds, the world could not have possibly made the progress it has.

In this year of my 40th birthday, my father is also celebrating his 65th. For both of us these mark important changes. Although he is not retiring from his work this year, all his thoughts are directed toward retirement. What will he do when he finally takes the leap? I, on the other hand, am looking to 40 as if I were starting life over. For both of us our ages are the beginning of something. Neither of us knows what.

HIS CO-WORKERS FROM THE newsroom of The Indianapolis Star threw a party for him this past week to celebrate the big six-five. He was a little surprised, I think, that they thought enough of him to do so. But there he was, surrounded by two of his six sons, one daughter-in-law, a

nephew and niece and his wife of 42 years. Cops! 41 and a half. And all the seriousness I ever saw in him faded into loving delight.

My mother had a hard time making the party a surprise because my 7-year-old niece insisted the deception required in getting him to someone else's house for a party was a lie. It was compounded by the deception we were all going to have Sunday dinner at the Iron Skillet and she was disappointed we weren't going there. So was my 10-year-old nephew who likes their onion soup. As Dad walked through the door of the house, his co-workers surprised him by playing some Big Band records from the 30s and 40s. I can't tell you what they are but I've heard them for years. We used to elbow one another out of the way competing for the record player because I wanted to play my rock 'n' roll records while he wanted to play his Big Band records. He couldn't stand Bill Haley and I couldn't stand Glenn Miller.

The ruse used in getting him to someone else's house was to pick me up at the home of a family whose baby I was supposed to have just baptized. I didn't bother to ask who they got him to the door. During the week dad pestered my mother and brother to make sure the reservations were made at the Iron Skillet and they took the right credit cards.

Most of all my dad was worried that his co-workers were going to throw a party for him at the office and surprise him with a singing telegram. Is it the German or the Irish in him which is embarrassed by that?

To make a long story short, the party was a smash! If he plans his own fun, he doesn't have any. You have to surprise him to let him know how loved and appreciated he is. Which is one reason why I wrote all of this.

Bill Haley is dead and so is Glenn Miller. But my dad just began his 60th year and he's looking forward to another 65. Happy birthday, dad.



Rural life not a dead issue, according to author

by GREGORY CUSACK

Often I have heard the lament that rural issues are not central to the national agenda anymore, that rural folks' numbers are dwindling and this means an inevitable decline in their political clout.

It sure seems that way, doesn't it? The statistics don't lie—fewer farms than ever, declining populations in small towns, and a growing number of lawmakers who, because they have not experienced it, think of rural life in mental collages composed of outdated stereotypes and pristine images of "the country."

Like I said, it sure seems that way.

However, things are stirrin' in rural America. We may never return to the same number of small farms that marked our rural heyday some decades back, nor the same number of bustling small towns—although both are influenced greatly by social and political factors—but the issues central to rural life are beginning to surge to the fore.

These thoughts are occasioned by the reading of two books in recent weeks—"Farmland or Wasteland: A Time to Choose" by R. Neil Sampson, and "Building a Sustainable Society" by Lester R. Brown. Both authors come to some interesting conclusions in common.

They agree that the very future of our society—indeed, of the planet—depends upon our coming to terms with issues which are rooted in rural life. What is going to happen to our rangeland, our cropland, our forests, our pure water?

Social and political concerns about the challenge of the Japanese car industry or the

non-competitiveness of American steel make the news and are important, but they are not issues central to the survival of our planet. Our soil, once lost, is irretrievable; our forests, once depleted, are generations away from reclaiming; and our water can neither be easily restored to life-sustaining purity once poisoned, nor quickly replenished once its aquifers have been drained and its watersheds diverted.

It is clear that these issues—now seen by too many as the exclusive concern of a few fanatical environmentalists—are going to gain rapidly in importance. The fate of our children's children will depend upon the solutions we devise for these challenges. Even the almighty dollar and its "whatever price the market will bear" philosophy must come to terms with that certainty.

Who better to inform others about the ethical questions involved in such decision-making than rural folk themselves? For all their faults, people of the land remain conscious of the cycle of the seasons, remember that color and scent are also part of life's fullness, and know that ignorance of the oneness of our environment can lead to personal alienation and ecological tragedy.

Should we trust our future to people whose world is encompassed by concrete and steel? Whose goals in life are power and the manipulation of others? Who seem to feel that we can somehow "preserve" our country by guns and missiles while our land blows away and our waters are poisoned?

My message is—take hope, all of you who live on and believe in the land. Whether we wish it or not, the pressing imminence of these events will force us to act. Society does not



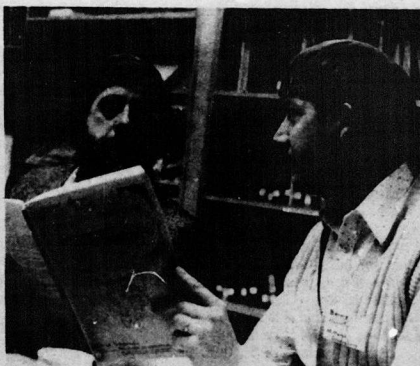
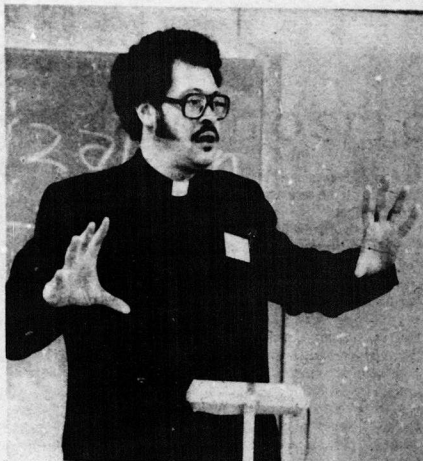
NEW PRO-LIFE OFFICE—Father Larry P. Crawford, newly-named director of the archdiocesan Office for Pro-Life, confers with Archbishop Edward T. O'Meara. The office is one of three new agencies established through Archbishop's Annual Appeal '81. (Photo by Father Tom Widner)

have the luxury of postponing much longer this overdue confrontation with the kind of future we wish to have.

Therefore, the time is rapidly approaching when you will be sorely needed by this country and by your fellow citizens. Instead of being

regarded by so many, including the media, as irrelevant or of the past, you and your concerns will be viewed as central to the future course of the country. As indeed you are!

(Cusack is executive director of the National Catholic Rural Life Conference.)



ENTHUSIASTIC ABOUT THE WORD—Prospects of evangelism recently drew people from every corner of the archdiocese to Bloomington for a first-time gathering of parish evangelization committees. Father Clarence Waldon, director of the new Office of Evangelization (at left) spoke of the importance of lay contact. At



center, Carl Keenan of St. Mary, Navilleton (left) and Bernie Hagerly of St. Mary, Greensburg, discuss a study guide, while Father Albert Ajamie, pastor of St. Monica's, Indianapolis, and Janet Watkins, chairperson at that parish enjoy a speaker. (Photos by Chuck Schiela)

TO THE EDITOR

Church teachings clear, says Skehan

Week after week Fr. McBrien poses these supposedly unsolvable conundrums. This letter specifically refers to his column on authority in the church (March 12). At the risk of over simplification let me say the official teachings of the church are very clear in this matter.

All legitimate authority comes from God and is passed down in moral imperatives as well as church disciplinary matters from the pope. When the collegiality of bishops speak in union with the pope their voice has the same imperative as conciliar and/or papal authority. No individual bishop or priest can claim legitimate authority when speaking at variance with papal authority. A bishop or priest or groups of same speaking on subjects not yet pronounced upon, i.e. nuclear ar-

maments, may only lay claim to the weight of their own knowledge and personal assumption of authority.

A current practice in this diocese allowing pastors to determine the sequence of the reception of the sacraments of Reconciliation and Eucharist is clearly a case in point of the misuse of authority. The papacy mandated (1973) the sacraments be received in their traditional order. To continue to offer Eucharist in 2nd grade and Reconciliation in 4th grade is not in the realm of pastoral discretion.

Fr. McBrien's cheap shot "at the many lay Catholics who have been outspoken on the anti-abortion side" was unwarranted. Anyone with a rudimentary sense in priority development knows the greatest effort should be expended when the most imminent dangers exist. The actual murder of millions of babies is certainly a more pressing matter than the possibility of nuclear war.

Ann T. Skehan

Indianapolis

'Got carried away by Cathedral'

In complimenting Cathedral High School last week for reaching the finals of the IHSAA basketball tournament, I got so carried away I failed to mention another Catholic finalist, Gary Andrean, who made the grade in 1980. We apologize to our neighbors up north for the inadvertent omission and commiserate with Cathedral for not winning all the marbles. I wish them both well in next year's tournament.

Fred W. Fries

Indianapolis

Archbishop's letter pleased Long

Thank you for publishing Archbishop O'Meara's text written in commemoration of the second anniversary of Archbishop Romero's assassination.

This message shows a sensitivity and compassion that are so important in our religious leaders. Americans have cause to be proud of our bishops as more and more of them speak out in favor of social justice. It's not easy to take a stand on unpopular issues. It leaves them open to attack from many people. But, I thank God that today's bishops are accepting their role as prophets. We need to hear them.

Pat Long

Indianapolis

Bailey invites Countryman

Re: Letter of 3/12 from Chris Countryman.

I wish to express a personal invitation to visit us here at St. Meinrad Seminary and witness our formation program for priesthood. You may find that you and many seminarians work and think along the same lines.

Bro. Jeff Bailey
Diocese of Toledo, Ohio
St. Meinrad Seminary

St. Meinrad

How can we allow abortion, asks McRae?

Jim Lackey's "Washington Newsletter" in the March 19 issue confirmed my sources that said an attempt will be made on the Senate floor to amend the abortion proposal by Senator Orrin Hatch.

Presently his proposal would give Congress and the states the power to regulate abortion. None other than the Judiciary Committee Chairman himself, Senator Strom Thurmond will attempt to delete the clause regarding Congress and turn the Hatch Amendment into a states' rights amendment.

As Indiana's delegate to the National Right to Life Board of Directors I carried the vote of our affiliates against the motion that National Right to Life support the Hatch Amendment. (It was subsequently approved by National Right to Life, though, 30-24.)

We are concerned that rather than support for the inalienable right to life of the unborn the Hatch Amendment only provides for the right of legislators to decide the fate of the unborn. We have not worked for nine years just to turn the unborn over from the "tyranny of the courts" to the "tyranny of the legislatures."

And as Senator Hatch said, "The Congress and the states, if they chose, would further decide to do nothing about abortion. That, too, would be within their discretion under the proposed amendment."

Indiana Right to Life believes that the Hatch Amendment is a detriment to our goal of recognition of the inalienable right to life and for that reason Indiana Right to Life will ask our Senators to vote against it.

We recognize the right of the U.S. Catholic Conference, the Indiana Catholic Conference and Archbishop O'Meara to support the Hatch amendment. I hope, though, that they will decide to oppose it if it is amended to be strictly a states' rights amendment. National Right to Life is resolved to oppose the Hatch Amendment if the Congressional concurrent power clause is deleted. Surely, we all believe that unborn human life is just as precious in other states as it is in Indiana. How can we, in conscience, sanction the right of state lawmakers to allow abortion?

Michele McRae
Director, Indiana Right to Life

Indianapolis

Green says some have no choice

In reply to Elaine Watson's letter about capital punishment being a pro-life issue:

Those undergoing capital punishment have had their lives and their right to choose the course their lives would take. No one ever came to the point of receiving capital punishment in this country today without having had the right and privilege of making choices.

It has been my experience as a result of my work in pregnancy clinics that of the one and one-half million babies aborted last year in the U.S., very very few of them were under the age

of two months after fertilization. The central nervous system is fully developed at that time and deaths by way of abortion are very, very painful. Where is the baby's choice? Where is the baby's right to choose the manner of its death?

Calling it a fetus or a zygote or an enzyme doesn't make it any less a miniature human which will grow and live its life until something causes it to die.

Clara Green
Alternatives to Abortion

Carmel

Physician applauds McBrien on smoking

Father Richard McBrien's article on the morality of smoking (March 19) tackles a serious problem of our time from a unique angle.

As a physician for more than 50 years, I have seen at close hand the physical results of the smoking habit. Scientific advances have now proved conclusively that the use of cigarettes has serious deleterious, and sometimes fatal effects on the human body.

Though I would hesitate to support Father McBrien's position that excessive smoking is seriously sinful (because of the insidious character of the smoking habit), I believe that his comments are very much in order. If they are instrumental in curbing the extent of this widespread evil, his words will be well-served, indeed.

Incidentally, I would also like to take this opportunity to applaud Magr. Raymond T. Bosler's column several months ago on alcoholism. It was excellent and touched all the bases.

A Catholic physician
Indianapolis

Write it down

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

In the beginning was graphology . . .

by VALERIE R. DILLON

Not long ago, I got a prescription from a doctor and couldn't read it—not the medicine's name, not the dosage, not even the physician's signature. It got me to thinking about a woman that my husband Ray and I met on vacation last year—a graphologist, who makes her living analyzing people's handwriting.

Now you may think graphology is in a class with astrology, phrenology and tea leaves, but it's a new and increasingly respectable science. I got hooked on her explanation of how personality traits, individual uniqueness and even one's physical condition can be deduced—by an expert—from a sample of a person's writing. The woman, June C. Ross, lives in Winter Park, Florida, but she travels all over the country giving lectures. She's also one of only a handful of women who are "questioned document examiners," meaning her testimony is valid in a courtroom when the handwriting of a defendant or other principal in a case, is critical evidence.

According to Mrs. Ross, a handwriting sample is virtually as conclusive as fingerprints in establishing identity. She told us of one trial where she testified—and later was proven correct—that a certain letter could not have been written by a particular suspect.

But graphology applies to more than the courts and psychologists. Everyday people like



you and me also "give away" our secret selves when we write letters, sign contracts or even doodle on the telephone pad!

The shapes of letters, how and if they are connected, the length of "descenders" (g's, y's, p's, etc.) and "ascenders" (especially t's), space between lines and in margins and other factors tell graphologists about the person.

A person's age, sex, nationality and school model of writing learned all influence the individual writing. Writing changes with age, maturation, temporary state of mind and even a person's health. Psychologists sometimes use handwriting to assess a patient's progress. And Mrs. Ross says she discovered illness—not yet known by the person but later discovered—in examining a handwriting sample.

Mrs. Ross reports that 80 percent of all people write in a forward slant, and this signifies they're "controlled by the heart and alive to emotional experiences." They can't hide their feelings.

If you write "straight-up" it indicates you think first, then act—your head is in control.

People who write with a backward slant, she says, often feel rejected and have had some sort of traumatic experience in childhood or adolescence. Left-handedness is no indicator of personality nor of a backhanded scrawl, unless the person was forced to write with the right hand during childhood.

Then there are those folks who have a variable slant—sometimes going this way, sometimes that. Don't try to figure them out—they don't know themselves how they'll be!

The weight of a person's writing also counts. Those who write with heavy strokes absorb all emotional experiences that remain with the individual for years. The light writers cry today and forget it tomorrow—lucky them!

The size of writing may indicate a writer's sense of self-importance. Small writing can indicate a shy, introverted person and large writing usually denotes confidence, but beware—the big writers also can be hiding uncertainty behind their bravura scrawl!

Even the way we dot our i's is said to be significant. The closer the dot is to the letter, the better our memory. Small dots indicate loyalty; large circle dots show flair; no dots at all suggest someone who couldn't care less about details.

Signatures are especially telling. A small signature signifies modesty, even introversion. A large signature suggests the individual is proud of his or her success. One's first name stands for private, personal life; the last name involves the social element. If first and last names are the same size, it indicates there is probably no discord between one's personal and public life.

Even doodles count, and most of us have particular doodles that we repeat constantly. Flowers, spirals, s-shapes, patterns, boxes and animals are common doodles, say the experts. Straight line designs going upward are said to belong to the methodical thinker.

Me? I doodle eyes—mostly large eyes with long lashes. And no, I don't know what it means and I'm not sure I want anyone's in-

terpretation. With people like June Ross running around, we'd better watch our P's and Q's and not dawdle with those doodles.

check it out...

Mr. and Mrs. Lawrence Osterling of Rushville will celebrate their Golden Wedding Anniversary April 4 with a Mass of Thanksgiving at 1:30 p.m. in St. Mary's Church, Rushville. A reception at the Elks Club Ballroom, Rushville, will follow from 2:30-4:30 p.m. The Osterlings were married April 2, 1932, in St. Mary's Church, Greensburg, but have lived all of their married life in Rush County. She is the former Alvena Draping and they are the parents of two daughters, Mrs. Ruth Pfum of Connorsville and Mrs. Rosemary Chance of Rushville. The couple's family is hosting the celebration and has invited all friends and relatives.

Father Carey Landry and Carol Jean Kinghorn will present an evening of prayerful music at 7 p.m. on Palm Sunday at Nativity Church, Indianapolis. A parish spokesman invited people of all ages and faiths to the concert.

Fifty years as a Sister of St. Joseph will be celebrated on April 3 by Sister Mary Severine Riegel. She will be joined in a Mass of Thanksgiving at St. Mary's Church, Bridgeton, Mo., by her sisters Anna Laker and Agnes Laker and by nieces and nephews. Sister Mary Severine is a former parishioner of Sacred Heart Parish, Indianapolis.



A 9 a.m. Mass of Thanksgiving will be celebrated April 18 for Mr. and Mrs. Edward Riehle of Sunman to mark their 50th anniversary. The Riehles, lifelong residents of a farm near Sunman, were married April 6, 1932, at St. Nicholas Church where the anniversary Mass will be celebrated. Relatives and friends also are invited to an open house at the parish hall from 2 to 5 p.m. Children of the Riehles are Helen Amberger of Milan, Mrs. Alma Laker of Sunman, Mrs. Betty Federle of Enosburg, Mrs. Janet Schwering of Greensburg and Mark Riehle of Sunman. Another son, Brother Ralph (Fred) Riehle, a Glenmary Home Missioner, died last year. Mrs. Riehle is the former Edna Forthofer.

Dressed in brightly colored aprons, Indiana Knights of Columbus will solicit donations to help the mentally retarded through a tootsie roll fund drive this weekend (April 2-4). They will hand out tootsie rolls at churches, shopping centers, supermarkets, financial institutions and other public places. More than 100 K of C councils in the state will take part in the project which has raised \$1-million in four years.

Students perform at music festival

A 150-piece band and 200-member chorus of students from four archdiocesan high schools will perform at the second annual Archdiocesan Music Festival, at 8 p.m. April 16 in Murat Theater. The festival features students from Chatared, Ritter, Roncalli and Secunia High Schools.

The performance, dedicated to Archbishop Edward T. O'Meara, will be under the direction of band and choir directors from the high schools. Jack Eaton, dean of graduate music studies at Butler University's Jordan College of Fine Arts, will be guest director of the chorus. Charles A. Henzler, professor emeritus, will be guest conductor of the band.

Each school has practiced independently for the event and will combine for five rehearsals. The program features selections from Schubert to Marvin Hamlisch, from Latin hymns to spirituals and traditional folk songs.

The program is funded in part by the Bishop Chatared Assembly of the Fourth Degree of the Knights of Columbus. Tickets are available at \$3 at the four schools, from band and chorus members and at the door.

Archbishop O'Meara's Schedule

Week of April 4

SUNDAY, April 4—Mass and blessing of palms, SS. Peter and Paul Cathedral, Indianapolis, 11 a.m.; Scout Awards presentation, SS. Peter and Paul Cathedral, Indianapolis, 2:30 p.m.

MONDAY, April 5—Judicatory executives breakfast, North Meridian Inn, Indianapolis, 7:30 a.m.; Confirmation, St. Matthew parish, Indianapolis, 7:30 p.m., reception following.

TUESDAY, April 6—Dinner with archdiocesan seminarians, Vocations Center, Indianapolis, 5:30 p.m.; Mass of

Priestly Commitment and blessing of holy oils, SS. Peter and Paul Cathedral, Indianapolis, 7:30 p.m.

WEDNESDAY, April 7—Taping of Easter television Mass, Channel 13, Indianapolis, 7:30 p.m.

THURSDAY, April 8—Mass of the Lord's Supper, SS. Peter and Paul Cathedral, Indianapolis, 5 p.m.

FRIDAY, April 9—Good Friday services, SS. Peter and Paul Cathedral, Indianapolis, 3 p.m.

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the QUESTION BOX

Why have contemplatives?

by Magr. R. T. BOSLER

Q Contemplation is an "in" word today; lots of books promote contemplative prayer for everybody. Is there any longer a need for contemplative monks and nuns like the Trappists and Carmelites? What does such a life contribute to society? I can understand the life of a Thomas Merton. But the ordinary monk or nun shut up in a monastery seems to be living a selfish life contributing nothing to the betterment of the human race.



A What does the ordinary research scientist contribute to the betterment of society? For every Nobel Prize winner there are thousands of unknown plodders who supply the raw data from which scientific breakthroughs are made.

The unknown contemplative monks and nuns are the plodders who explore the spiritual life and make possible the St. Teresa, the St. John of the Cross and the Thomas Merton.

Monasteries are the centers where the knowledge of God is preserved and pursued. What is more important, they are the places

where special men and women worship and honor God in the name of their fellow men and women who are too busy with everyday affairs to have time for ample worship.

Every civilization has sensed the need for dedicated persons who would sacrifice worldly joys to remind it of the importance of God and to pray in His name before Him.

Q Would it be wrong to take horoscopes seriously? A friend told me astrology is a science and that the popes consulted astrologers. Could this be true? What has been the attitude of the church toward astrology and the influence of the stars and planets on human behavior?

A The ancient Greeks and Romans took astrology seriously. Early Christian writers tried hard to persuade their followers that God alone determined the fate of humans, but Christian Europe continued to study the stars.

In the Middle Ages leading theologians attributed physical build, sex and general character to the stars.

In the Renaissance, with the revival of classical Greek and Roman learning, astrology developed into what might be called a science, from which the science of astronomy evolved.

Pope Julius II set the day of his coronation and Pope Paul III every consistory according

to the stars. Pope Leo X founded a chair of astrology at a university.

The improvement of the telescope ultimately destroyed astrology as a science.

Today scientists admit that the heavenly bodies have an influence upon the earth, but no respected scientist is willing to admit that the character and fate of individual humans are influenced by the position of the stars and planets.

Astrology today is something to have fun with but not to be taken seriously.

Q Is the church law of Communion during Easter time still in effect? Seems we never hear anything about it nowadays.

A Yes, it is still in effect. But most Catholics receive Communion rather frequently.

The Easter duty was imposed at a time when Catholics rarely received more than once or twice a year, and many only once or twice in a lifetime.

There is not much point in talking about the Easter duty today, for those who hear the priest from the pulpit already are receiving frequently enough to fulfill the duty and those who are not receiving are not in church to hear him.

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

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Compulsive gamblers will use any means to get money

by ANTOINETTE BOSCO

Some people are compulsive gamblers. Their need to gamble is insatiable. In fact, they think they can't live without it.

Compulsive gamblers use whatever funds they can get their hands on to gamble any way they can.

Furthermore, outlets for gambling are expanding today. More states indirectly encourage gambling through lotteries, bingo games, off-track betting and legalized casinos. Probably the number of states with legalized gambling will continue to grow.



Often states are motivated to consider legal gambling because of the large sums the state can raise through it. Profits and balance sheets take precedence over the human problems gambling can cause.

Compulsive gambling causes pain and anguish in many families. Out-of-control gamblers will use any funds coming into their possession to pursue games of chance. Many compulsive gamblers routinely spend most of their paychecks on gambling, despite the pain and hardship this yields for their families.

Some experts estimate that up to 50 percent of white-collar crime in the United States is tied to gambling.

To give readers some idea of the scope of compulsive gambling, let me point out the experience of one state. According to the director of the Greater Bridgeport Community Mental Health Center, there are from 30,000 to 300,000 compulsive gamblers in Connecticut alone.

Connecticut legalized gambling through dog-track racing and a lottery in 1971. Ac-

cording to a concerned state legislator, statistics indicate that the number of compulsive gamblers has shot up in Connecticut since that time.

Alarmed by the increase in compulsive gamblers, Connecticut recently took steps to combat the problem. The governor of the state, William O'Neill, signed into law a pilot program aimed at counseling chronic gamblers through the Bridgeport center. An interesting feature of the legislation: The program will be funded from revenues raised through gambling.

As a realist, I know gambling isn't going to go away. Instead, people caught on the gambling treadmill probably will increase in the years ahead, given the fact that gambling is available in so many different forms. Nonetheless, I think there are some steps individuals and communities can take to counteract the damage wreaked by compulsive gambling.

1. Be aware of the scope of the problem. Learn all you can about gambling and the harm it can cause individuals and families.

2. Work in your community to see that help is made available to those caught in the trap of compulsive gambling.

Many communities today have local branches of Gamblers Anonymous, an organization about 30 years old, which operates a self-help program along the lines of Alcoholics Anonymous.

Another source of information is the National Council on Compulsive Gambling in New York City. The council wants to change the behavior of gamblers by helping them learn to think twice about placing a bet.

(For further information, write: The National Council on Compulsive Gambling, 99 Park Ave., New York, N.Y. 10016. Gamblers Anonymous, national headquarters, P.O. Box 17173, Los Angeles, CA 90017.)

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Expectations of Lent begin to bog down amid discouragement of efforts

by Fr. THOMAS C. WIDNER

This is about the time of Lent when things get bogged down for me. I find that I've become lax about my Lenten resolutions. The Scriptures have become tedious and I've discovered I'm not as thrilled about keeping Lent (whatever that means) as I was when I began. All this I attribute to human nature.

Human nature. That's a euphemism in my case for laziness. And discouragement. And doubt. And depression.

What did I really intend to do with Lent, I ask myself? What did I expect of it? What did I have that I don't have, as the song asks?

I know the questions. But I haven't found any answers. Rather, I don't want to look deeply enough to find the answers. What has happened, for example, to all the temperance I was going to practice? To all the prayer I was going to get into? To all the fasting? To all the opening up to the suffering of others?

Last Sunday's gospel used the imagery of the grain of wheat. Unless the grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it will produce much fruit.

I feel like a grain of wheat clinging to a stalk in autumn refusing to let go to dig into the earth and work itself into the dirt and grow. Bloom where you are planted, the banner says. But I don't give up the stalk. I won't fall. I won't die.

Lent seems exciting at first because it promises so much change. The changing depends on me though. That's why I wonder what it was I really expected.

There is the discouragement of prayer. More and better prayer was the goal. But there is not enough time in the day, I say. There are interruptions. My structured day sometimes has holes blown into it. I oversleep one day. I get sick another day. I have to travel out of town a third. Someone calls unexpectedly on the fourth. Eventually the week has passed and all the praying I was going to do has somehow dissipated into an imagined fantasy. Is it everyone else's fault? Or is anyone to blame at all? Or am I making excuses? Or have I just failed to see the opportunities for prayer in what has actually taken place?

Have I, in other words, tried to pray my way or God's way?

There is the discouragement of fasting. Let's face it. I enjoy eating. But my whole attitude is mixed up. It's not eating less that is so important. It's that I'm barely aware of the suffering of others, and not just because they don't have enough to eat. How can I possibly know that others suffer when I live in the comfortableness in which I live? How is it possible to become acquainted with their suffering? How is it possible to even touch suffering? How is it possible for any middle class American to even understand the word?



LENTEN PLAN—Little Flower Parish's Lenten Journey uses the "From Ashes to Easter" program, highlighting such symbols as water, salt, fire and the cross to help families practice lent. Wheat symbolized community for the 8th Sunday. Loaves, made by parish families, were blessed at Sunday liturgy, then frozen at home for Holy Thursday supper. Other loaves made by the Ladies' Club were served after 11:30 Mass. Preparing them are (left to right) Pat Reese, Alma Hofmann, Margaret McKenna and Pat Gandolf. (Photo by Ruth Ann Hanley)

Have I, in other words, made the attempt to be someone other than my own selfish self?

There is the discouragement of giving alms. Here again, it's not the sense of giving away money. But what am I giving to anyone else? Do I appreciate my own talent? No. I am

concentrating on the hurt I feel from being misunderstood.

Jesus never looked back yet I cannot forget the past. I am hanging on to what has been and I long for what never was, or for what can never be. Is it that I am giving too much or giving too little? Is it that I seek something in return? Our Lord seemed only to give until they finally took his life and there was nothing left. I want to save my life, but the gospel says I will lose it if I do so.

Am I holding on too tightly, too miserly, to what I don't own in the first place?

This is Lent for me. And as I move into Holy Week I have a lot of forgiveness to seek. Traveling the road to Calvary will be difficult. I am fighting every step of the way.

Papal visit to Britain termed courageous

by Fr. JOHN B. SHEERIN, C.S.P.

In May Pope John Paul II will visit Britain. It will be a historic occasion, though many persons have expressed reservations about the wisdom of possibly putting the pope in danger once again.

However Pope John Paul is intent on seeing this mission through to its conclusion. He has the courage of a lion.

Two years ago he visited Ireland, but wisely refrained from going to the North.

His fervent hope is to bring about a reconciliation of the Catholic Church with the Church of England. But, in addition, the pope has a vision of peace and of more unity among all peoples. He undoubtedly hopes his visit to this region will have some effect on that level as well.

Religious unity and world unity are not polar opposites in this kind of thinking.



In the pope's address to the Irish bishops in Dublin in 1979, he cited an interesting example of what he called "ecumenical readiness" on the part of the Irish Anglicans. The Anglican primate of all Ireland had invited the pope to visit the Anglican cathedral the preceding day along with other Anglicans and members of Protestant churches.

"These invitations," the pope said, "are indications of the fact that the Second Vatican Council is doing its work in meeting fellow-Christians of other churches who gather together to confess Jesus Christ Lord.

"Yet how sad it is," the pope continued, "to think of all the lives that have been lost, especially the lives of young people. What a terrible loss for the country, for the church, for the whole of humanity."

The cause of Christian unity does seem to be making progress in Great Britain and Ireland. Though this may be wishful thinking, there are a number of people in both the Church of England and in the Roman Catholic Church who are working toward the goal of church unity. These people feel confident that the warm winds of church unity could blow in the direction of reconciliation and of peace.

The political situation in some countries, however, seems to be working toward the goal of disunity throughout the world.

Many people hope that the efforts of religious leaders such as the pope will contribute to a world movement through a revival of faith that would render political divisions obsolete. Walter Bell, former first secretary of the British Embassy in Washington, speaking of the pope, phrased the project in these words:

"So, should not the pope be seen by all Christians as well as Catholics, as having kindled new hope of a revival of Christian faith which could even bring about the breakdown of barriers between East and West, leading to renewed hope of the world unity which was dreamt of by idealists during and immediately after the last war—a unity which was intended by the founders of the United Nations?"

Is there any man or woman of conscience among us who would stand in the way of a spiritual renewal throughout the world which might lead to a world at peace? And isn't it just possible that greater unity on the level of faith can help contribute to world peace?

Last penance services set

Archdiocesan parishes are planning penance services for Lent in the next week prior to Easter. Several priests will be available at each location to hear private confessions. It is suggested that readers keep this list handy and participate in a service convenient to each one. The times of the services vary.

Sunday, April 4—St. Maurice, R.R. 6, Decatur County, and St. Anthony and Holy Trinity, Indianapolis, 2 p.m.; Immaculate Conception, Millhouse, 4 p.m.; St. Maurice, Napoleon and St. Simon, Indianapolis, 7:30 p.m.

Monday, April 5—St. Philip Neri, 7:30 p.m.

For further information, contact the respective parishes.

Topics of theological concern discussed

by Fr. RICHARD P. MCBRIEN

Theology Today, an ecumenical Protestant journal published in Princeton, New Jersey, has the largest circulation of any religious quarterly in the world.

Recently its staff gathered with a dozen editorial consultants to identify some of the most pressing topics of theological concern for today and tomorrow. An editorial will appear in this month's issue of the magazine to report and reflect on the results of that conversation.

Four of the topics are of general interest, i.e., beyond the academic community. I have amended and expanded them for this week's column.

1. The crisis of faith among the young. Many college students want to have faith. They respect it in others and they wish they had it for themselves. "But how does one 'get' faith?" they ask.

One way, of course, is by actually participating in the worship services of a community of faith. Most of us didn't arrive at a faith-position only after long periods of intellectual and spiritual turmoil. The ordinary route to faith is through initiation into a faith-community.

But that assumes some common ground between the individual and the church. College chaplains, however, report that young Catholics are not in touch with much of their tradition, and Protestants suffer, according to them, from "theological amnesia." What to do?



2. The loss of confidence in the institutional church and its programs. On this issue, young and old alike find themselves caught between two extremes: between those who continue to exaggerate the power and efficacy of authority, structures, rules, and official projects, and those who exaggerate the charismatic, the unstructured, and the free-wheeling aspects of Christian life.

Martin Luther warned the spiritualists of his own day that they should beware of swallowing the Holy Spirit, feathers and all. And Catholic theologians like Yves Congar have been cautioning us, long before Vatican II, against identifying the Church simply with the hierarchy.

Items #1 and #2 go together, of course. If young people are looking for faith, the way to provide it for them is not through slick evangelization campaigns, activity-packed weekend conferences, or one-on-one pressure-tactics ("Haven't you found the Lord yet, my friend? Take a look here at what the Word says.").

We come to faith through integration with a community of faith. The key-word is integration. One eases into the water after sitting on the beach for awhile and observing.

The noisy splash following the mad-dash and the flying leap signals that you're in, but for how long? And what about the other swimmers? Are they really going to be cultivating someone who won't get in the water without that big splash?

3. The growing secularization of colleges and universities. How many of the great academic institutions have magnificently beautiful Gothic chapels at the center of their campuses? And in how many instances are these buildings still used for regular worship? "When a neo-gothic college chapel is required to minister to every and no faith, the result is

confusion and ridicule," the Theology Today editorial declares.

How many leading educators continue to speak on behalf of Christian humanism: an ambiguous expression for many, but what is the alternative? The editorial names three such figures, two of whom have already retired. Kingman Brewster, of Yale, and Nathan Pusey, of Harvard, are the retirees, and Father Theodore Hesburgh, of Notre Dame, is, fortunately, still at the helm.

4. The increasing peril of the nuclear arms race. We are in a quantitatively and qualitatively different situation now from the anti-war protests of the 1960s. In less than 20 years much of the world has become a network of nuclear arsenals.

Nuclear accidents (Three Mile Island and others) have dramatized the danger of even so-called peaceful use of nuclear energy, but the

proliferation of nuclear weapons among politically irresponsible nations poses even a greater threat to human survival.

"Special attention," the editorial urges, "must be given to this issue by biblical and doctrinal theologians as well as by ministers, preachers, and church leaders."

It is surely a sign of the times that the Catholic bishops of the United States, in the past so politically cautious about criticizing government policies, should now be in the forefront of the anti-nuclear movement.

I should like to add a fifth issue (or, better, replace Theology Today's fifth, i.e., "The collapse of academic morale," with another): The continued polarization of the Church.

We still have left-wingers who think that all moderates are extreme right-wingers, and right-wingers who think all moderates are extreme left-wingers.

Both extremes create so much trouble that the moderates find themselves unable to devote the time and attention these other substantive issues require.

New Corpus Christi Sunday scheduled

WASHINGTON (NC)—April 18 has been designated "Corpus Christi Sunday" by an organization opposed to the Navy's choice of "Corpus Christi" as the name for a nuclear attack submarine.

More than 80 parishes and congregations around the country are planning a day of prayer and repentance on April 18, said Justin Brown, Corpus Christi campaign staff member in Washington.

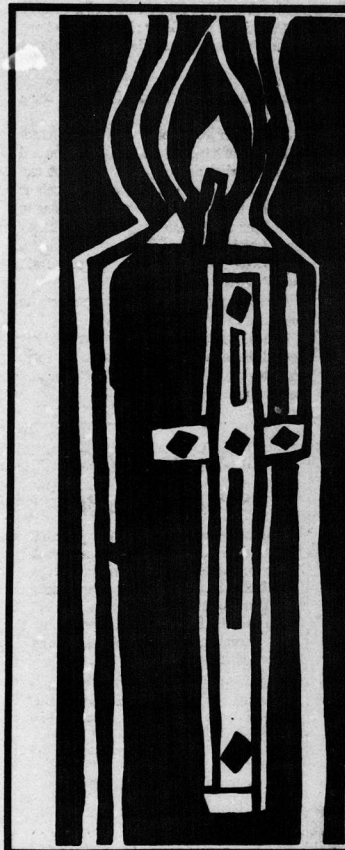
The selection of the name "Corpus Christi," Latin for Body of Christ, has been protested by U.S. bishops, the National Federation of Priests' Councils; the Community for Creative Non-Violence and by other religious groups and individuals.

"By giving it the name 'Body of Christ' we raise the choice of which God we will serve:

Jesus of Nazareth, who died that all might live, or the new 'christ,' which lives that all might die," said a statement issued by the Corpus Christi campaign.

Bishop Raymond A. Lucker of New Ulm, Minn. said "It would be incongruous to call a rifle, sword or billy club the 'Body of Christ.' It is inconceivable that we would name an attack submarine, Corpus Christi."

The Rev. Dale Aukerman of the Brethren Peace Fellowship said, "It is more than ludicrous to superimpose the words for the crucified body of Jesus Christ as the name of a submarine which is part of a vast arsenal that can within minutes bring death to many hundreds of millions of human beings for whom Christ died."



holy week at your cathedral

Archbishop O'Meara invites Catholics of the Archdiocese to join him in the celebration of the Sacred Liturgies of Holy Week.

April 4, Palm Sunday, 11:00 a.m.

Blessing of Palms in Chapel, solemn procession to Cathedral, Proclamation of St. Mark's Passion, Holy Eucharist. The Cathedral Choir will sing.

April 6, Chrism Mass, 7:30 p.m.

Annual Commitment of Priests to Priestly Service, blessing of oils used in Sacramental Rites, Holy Eucharist. A special Archdiocesan Choir will sing. Reception following in Assembly Hall of the Catholic Center.

April 8, Holy Thursday, 5:00 p.m.

Mass of the Lord's Supper, including the ancient ritual of the Washing of Feet, procession with the Blessed Sacrament to the chapel, adoration before the Blessed Sacrament until 8:00 p.m.

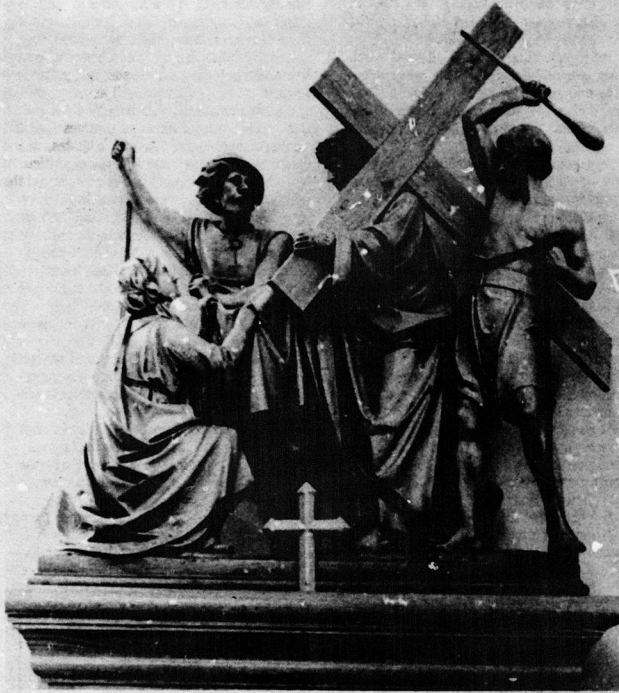
April 9, Good Friday, 3:00 p.m.

Liturgy of the Word, Proclamation of St. John's Passion, Veneration of the Cross, Communion Service. The Cathedral Choir will sing.

April 11, Easter Sunrise Liturgy, 5:30 a.m.

According to ancient custom, baptism and confirmation will be celebrated as the sun rises. Liturgy also includes Service of Light, Sung Easter Proclamation, Scripture Readings & Inspirational Song, Holy Eucharist. The Cathedral Choir will sing. An Easter garden will provide an appropriate setting for these ceremonies. Reception following in the Cathedral rectory.

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JESUS MEETS VERONICA—Stations of the cross at St. Vincent parish, Shelby county, were refurbished during a complete renovation of the church built in 1926 and rededicated by Archbishop O'Meara last Sunday. Father James Dede is administrator of the parish, established in 1837. (Photo by Ruth Ann Hanley)

Useful things for children to do contribute to self-importance

by Dr. JAMES and MARY KENNY

One of our columns about a 13-year-old girl who picks on her younger brother prompted a response from a reader in Iowa.

Many children act, our reader suggests, because of some simple lacks: They are tired, they are hungry, they have nothing constructive to do. In addition, 13-year-olds need to feel that they belong and that they are needed within the family.

Our reader suggests a myriad of things which children can do which are useful and fun and which contribute to a sense of importance and belonging. If you have ever wondered what children might do besides watch television, try this suggestion list from our reader:

Children are often tired after a full day of school. Schedule a rest period immediately after school before they go on to other activities.

Hunger. Try to get children to eat a decent breakfast. Have a nutritious snack ready right after school: sandwiches, fruit, pudding, milk.

Duties. Children can be very helpful around the house. The secret is to schedule time carefully. Don't be afraid of lists and charts. Schedule time for chores, homework, rest, television, free time, night prayers. Allow time for snacks or treats, and let the child plan, prepare and serve a surprise treat—particularly nice after doing chores.

Outside activities. Some children have too many, but one or two are good for a child. These include band, Scouts, 4-H, sports, lessons, music.

Quiet time with the parent is important. Every parent and child should make some time to talk privately. Sometimes big sisters or big brothers can be valuable confidants for adolescents.

Contribute to others. Read to or help an elderly relative or neighbor. Find news or an article of interest to the family and share it at mealtime.

Belonging to the family. Parents can share with the child what they do at work. To the extent that the child can understand, they can share family finances, how they budget, make purchasing decisions, pay taxes.

Activities for children:

1) Learn to knit, crochet or do needlepoint. The child who really knows these skills can then teach them to others.

2) Learn new words from the dictionary. The family might learn one new word per day.

3) Activities need not be expensive: make popcorn balls, candy, scrapbooks, photo albums, candles.

4) Have a plant or two and learn to care for it. In the spring plan and raise a garden or at least a few flowers.

5) Have a pet, perhaps one which can be kept in the child's room. Gerbils, fish and birds are popular as well as dogs and cats.

6) With parents' help, use your favorite colors to plan and redecorate your room.

7) Get a foreign pen pal and exchange letters.

8) Start a secret pal group through the parish. Send holiday and birthday greetings and small gifts to a secret pal, and reveal secret pals at the end of each year.

Television can be used to combat boredom, but its passive setting can destroy initiative. Parents should lead the way in planning time and in providing an active growth environment.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 672, St. Joseph's College, Rensselaer, IN 47978)

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Preparing for empty nests still leaves sad feelings among parents who care

by DOLORES CURRAN

The sixth stage in family life is no stranger to most of us. The empty nest has been praised, maligned, feared, and enjoyed, depending upon a couple's preparation for and anticipation of it.

Women usually experience this stage before men who often have 5 to 10 years of work left or, if not, enjoy the anticipation of being freed from a lifelong daily 8-5 work schedule. As I wrote last week, if the couple has made an effort to prepare for this time before it arrives, they have a much smoother shift into the lifestyle this stage brings.

But even with preparation this stage can surface some surprising and unpleasant feelings. The most common and overwhelming reaction is that of uselessness. Many couples report loss of a sense of self-worth when they no longer have useful work in the marketplace or home to give them purpose and gratification.

Our culture plays into and emphasizes this loss because we equate a person's worth with his or her work. Instead of applauding leisure and encouraging self-esteem after retirement, we wonder how people will "fill their time" and we ask them what they do all day. We imply that life without work is meaningless rather than rewarding and they come to believe it.

Within the family at this time, other tensions can surface. If parents are disappointed in the outcome of their children or the work on which they've devoted their life, they can become bitter. "I spent \$60,000 on my kids' education," said one 60-ish father, "and not one of them cares about getting a decent job."

Other empty-nest parents complain about grown children who have abandoned the faith after their lifelong efforts to be models of faith

to them. Others are shaken over divorces, job shifts, and attitudes of grown offspring.

Couples best able to weather the empty nest are those who 1) have prepared for it; 2) continue to see self-worth even if they aren't working; 3) interact with their grown children as friends rather than as parent/children; 4) recognize the limits of parenting, accepting that how the children mature is in God's hands, not theirs; and 5) develop a faith life congruent with the empty nest.

It's at this point that we see couples volunteering for church work in droves. They are our best resource in family ministry. They enroll in adult ed courses, do retreat work, whatever. They're free to really spend some time together in meaningful church work.

I know a retired accountant who works on his parish books while his wife keeps the parish scrapbooks up to date. Another couple became a deacon-couple and opened up an inter-parish library. A group of empty nest mothers have set up a "Mother's Day Out" in their parish. On Fridays they come in to baby-sit, read and teach religion classes for any pre-schoolers mothers drop off that day. They love it and the young mothers love it even more.

Empty nest parents can utilize Lent to focus on the present rather than the past and on these questions: Can we accept life with all the joys and disappointments God has given us? If not, can we do something concrete like counselling, prayer or a retreat to gain this acceptance? Can we face dependency on one another? Are we looking toward the future with its predictable illnesses and aloneness with fear? Can we talk about it? How can we develop a deeper prayer life to help us face it?

This stage can be painful and joyful. I've seen couples who have begun this stage with emptiness and bitterness; redevelop a relationship with each other and God that brings them a peace and acceptance they have not experienced in earlier, "happier" times of family life.

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THE WORD

by PAUL KARNOWSKI

Meet the cynic-bird—never seen, but often heard. It is said that this tiny creature possesses the coolest of cool blue eyes and a unique, pliable bill which enables it to sneer. But whatever the cynic-bird may look like (nobody has ever seen one), its songs are unmistakable. "I-told-you-so, I-told-you-so" it seems to scold as it flits about the dark forests of the human mind.

The spring song of the cynic-bird, once heard, is never forgotten. "Nothing-good-lasts-for-long, for-long . . ." it sings, overpowering the voices of the other, more optimistic, songsters of the spring.

Try as we might to ignore its voice, we all heed the call of the cynic-bird in varying degrees. Its voice is often heard at the employees' bulletin board, after the President's latest television speech, or on the way home from a family get-together.

But never does this little mite of a bird sing louder, or exert more influence on us, than on

Palm Sunday. It sits in the treetops of Jerusalem above the people lining the streets. When Jesus makes His triumphant entry into the city of David, the cynic-bird chirps loudly. Indeed, if we listen carefully to the first gospel reading today, we might hear its characteristic song; amidst the calls of "Hosanna" and "Blessed is he who comes in the name of the Lord," we can discern a voice saying, "Nothing good lasts for long."

Later in today's liturgy we hear the cynic-bird's other song. As the passion of the Lord is concluded we can almost see the little creature perched on the empty cross, singing gleefully, "I told you so, I told you so."

Today's feast ends on a cruel note. The cynics among us seem to have the final word; goodness, hope, and love are apparently defeated. And yet, we know that one week from now, on Easter Sunday, the cynic-bird will fall strangely silent.

As Christians, it is our task to keep him that way.

APRIL 4, 1982

Passion Sunday (B)

Mark 11:1-10 or John 12:12-16

Isaiah 50:4-7

Philippians 2:6-11

Mark 14:1-15; 47



We ARE the Church

by DON KURRE

"Because of my viewpoint as a priest, I've seen beautiful, beautiful faith on the part of so many people. In spite of hardships there is something positive in those people. I see it by simply being involved in people's lives as a priest, in some instances as a friend, and other instances as an arbitrator. So, I would say this view has helped my faith, seeing their faith and seeing that so strongly."

This is the way that Father Joseph P. Wade, known as Father Joe to many of the parishioners of St. Patrick parish in Terre Haute, describes the effect people have on him.

"I remember one lady," he declares. "She had a devotion to the Blessed Mother and she prayed uninterruptedly for 17 years. She knew that she was going to die without seeing her petition granted. And yet, she was not bent out of shape. She was confident that it would work out for the best." Father Wade adds thoughtfully, "As I say, to never have missed—in 17 years—her devotion . . . not one time—that's faith."

Citing another example of the faith he finds so supportive, Father Joe describes the regular Lenten attendance of two St. Patrick parishioners. These men, he says, "own their own companies. I know their businesses need their attention, but they're at Mass." Seeing such "tremendous" faith on the part of parishioners has helped Father Joe to develop

the level of faith he himself has achieved at this point in his life.

Aged 44 and the pastor of St. Patrick parish, the priest is the youngest of three children born of "working class parents." He remembers his early family life as "always warm and exceptionally happy." He adds, "I never can recall doubting the acceptance of me by my family."

Father Joe indicates that his parents' acceptance of him also played a role in his priestly vocation. "I mentioned it explicitly one Easter afternoon," he remembers. "I was almost apologetic, because my parents had sacrificed very much financially to afford Notre Dame for me. I said I hoped that my desire to enter the seminary wasn't a disappointment. 'No,' they said, 'so long as I was happy that's what they wanted.'"

HIS PARENTS also said that "if I determined that the priesthood wasn't for me, they'd still be happy. So, I knew I had their support and also their encouragement."

According to Father Joe, his childhood "was a childhood that was conducive to a strong experience of faith and even for choosing the priesthood." He describes St. Joan of Arc Parish and the 42nd and Park street neighborhood on Indianapolis' north side where he lived as part of that experience.

"The neighborhood in which I grew up was a very stable neighborhood. A camaraderie, a spirit, a love and a support existed among those neighbors—Catholic and non-Catholic alike—that permeated St. Joan of Arc parish." He also recalls that the parish itself was "a beautiful cross-section of people. That parish was, in my opinion, almost a model parish. The people were very close even though it was probably

the largest parish in the diocese at that time. In spite of its size, families knew each other. You knew almost everyone in the parish."

After graduating from Cathedral High School, where he held student government offices and served as captain of the football team, Father Joe entered Notre Dame. It was at Notre Dame that he again saw the influence other people had on his faith.

"My roommate at Notre Dame, a very bright individual, went into the seminary. I had the utmost respect for him. He shared with me the questions in his mind and that forced me to think about priesthood. I vicariously walked through those questions with him. That was the immediate and direct influence on my decision."

In that particular room, Father Joe recalls, "there were three of us. All three of us entered the seminary. Something was going on in that room. We weren't saying our prayers all the time either," he laughs.

"I'd say my experience in the seminary is the greatest single personal experience with the grace of God," says the priest. "I do know that it was not Joe Wade that made it through the seminary. It was the grace of God that permitted—helped Joe Wade to make it through the seminary. I disliked it; I wasn't happy. I was aware of it at the time very subtly, but now I have a much greater awareness that it was in fact the grace of God that allowed me to get through there."

"I FELT A very subtle—I don't think anyone can explain it—a sense that God was

wanting me to be a priest. Call it a 'call,' I didn't have any vision, didn't get a telegram from heaven—nothing like that. I didn't hear voices . . . but a real awareness, a consciousness or feeling that God wanted me to be a priest."

Father Joe admits that if he had felt that God "hadn't wanted me to be a priest, then I wouldn't have pursued it." He adds that the choice of priesthood "was not, you might say, by inclination. I would have preferred to marry, to go into something a little more glamorous." But, he still feels that "Christ wants me to be a priest," and describes himself as "exceptionally happy," adding that in general, "the happiness comes from the priesthood and the affirmation and support of many people I've found meaningful."

"I hope my faith is more mature, more adult-like . . . not tit for tat, that's where I was at ordination. I hope that I've moved beyond that. Seeing faith in the flesh, I'm less superstitious about things like the sacraments than I once was."

As an example, Father Joe observes that "it's been comforting and it's been a plus in my experience to come to the awareness that Mass can, and is meant to meet us in our human condition."

"I see Eucharist now as an exchange from Christ to ourselves, assuring us that he loves us in our human condition." He adds thoughtfully, "Within every Eucharist, there is the theme of death and resurrection with the greater emphasis on resurrection."



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TIME OUT FOR PEOPLE—Father Joe Wade (right), pastor of St. Patrick parish in Terre Haute, relaxes with William Crawford, who contributes valuable time to the parish as a volunteer secretary. (Photo by Don Kurre)

Food bank assists in work of archdiocesan agencies

by JIM JACHIMIAK
(Second of two parts)

Christ's command to feed the poor is carried out in Indianapolis, thanks in part to the Gleaners Food Bank.

Gleaners is a clearing house through which other charitable agencies receive food for a growing number of needy families. Gleaners does not distribute the food itself; it merely collects the food and passes it on to other agencies which do.

A number of archdiocesan institutions benefit from Gleaners, and in many cases—it's a two-way street. St. Augustine Home is one example of this. Mother Agathe Berchmans of the Little Sisters of the Poor, superior at St. Augustine, describes the two-way street:

"When we get something we don't need, we give it to Gleaners," she says. When workers from St. Augustine take food to Gleaners, they sometimes bring food for use at the home. "It's a nice sharing program. It prevents waste," declares Mother Agathe.

The program also serves parishes where St. Vincent de Paul Societies operate food pantries.

The food pantry at Holy Cross Parish has "taken over one of the sacristies," says Father James Byrne, pastor. It includes two freezers, a refrigerator and "two large closets."

According to Father Byrne, "We try to limit use to our own neighborhood," since other pantries are located in the area. In addition, a limit is placed on the number of times one may use the pantry. "We feel it should be for emergency cases," Father Byrne explains.

BUT USE OF the program at Holy Cross has been heavy. Father Byrne estimates that 40-50 families used the pantry each week in January. "I'd say we're serving two times as many people as we did eight months ago," he notes.

While most supplies at Holy Cross come through Gleaners, some are purchased at discount grocery stores. Government commodities of dried milk, cheese and butter from Gleaners are "kept under lock and key," Father Byrne stresses. "We pay for them and must account for them." Parishioner David Elmore is on Gleaners' board of directors, so, in Father Byrne's view, "we have a pretty good relationship there."

The pantry at Holy Cross has been in existence for about five years. It is funded through donations, with a collection every fifth Sunday. "We also depend on some of the more affluent parishes," Father Byrne says. "When

we get down, we call them."

"We figure what we give per family costs us \$1.60," notes Father Byrne, adding that it would be "about 10 times that retail."

Sacred Heart parish's food pantry provides canned goods and other non-perishables. "We don't have a big amount of space," explains Franciscan Brother Gregory Bohm. In addition, he says, "it would be a little hard to regulate the paperwork, so we stay away from government programs."

Food comes through Gleaners and donations made by parishioners. "I can never complain about the generosity of the people," says Brother Gregory.

He believes reductions in welfare assistance, food stamps and other federal programs will increase demand for the program. He notes that use is heavier during winter and at the end of each month, and adds that some people have used the program more frequently in recent months. "We try to discourage people from coming more than once a month," he says.

DURING THE WINTER, Brother Gregory notes, donations of canned goods were down because ice and snow made it difficult to carry them. However, he adds, "If they couldn't bring cans, they brought money."

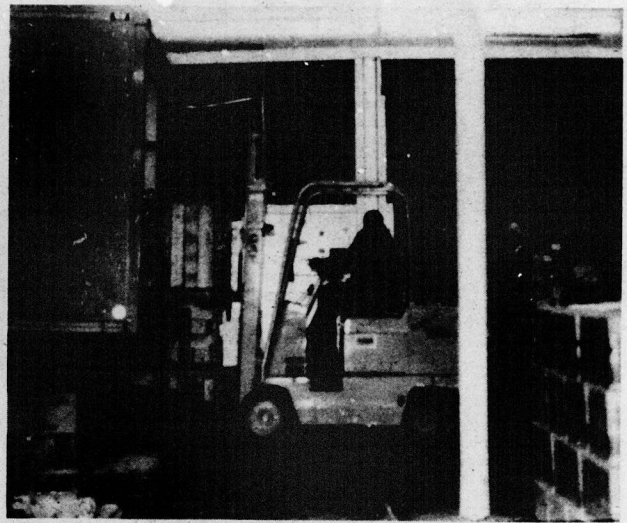
Holy Trinity, St. Francis de Sales and St. Joan of Arc parishes are among some of the other frequent users of Gleaners. St. Joan of Arc Parish provides a number of services for the needy. "TV dinners" for the homebound and food baskets at Christmas and Thanksgiving are among these.

Robert Hurley, secretary-treasurer of the St. Vincent de Paul Society there, says the organization gets "mostly bread and dried soup mix" from Gleaners. Because of limited freezer space, perishables are limited.

The program also depends largely on donations of non-perishables from parishioners. "Around Thanksgiving we get so much pumpkin pie mix, we don't know what to do with it," Hurley says. In addition, Cathedral High School supports the program by collecting several bushels of canned goods each year. A monthly collection helps support the program, but "it's easy to pay Gleaners" at only 10 cents per pound, Hurley adds.

Because of the paperwork involved, Hurley says, "I don't know whether we'll get into the government commodities."

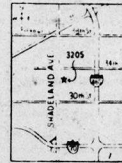
He concludes, "We like Gleaners quite a bit." Needless to say, it also is liked by those who find food on their table because of it.



STOCKING UP—Marco Molina watches as Samuel Rashada unloads food from a truck Gleaners Food Bank has "adopted" from Sears. Gleaners, organized in 1980, distributes food donated from businesses, processors and growers to 165 member agencies who in turn distribute to the needy. Its services are partially funded by the federal government, member agencies and supporters. Catholic Charities, which is funded by the Archbishop's Annual Appeal, has contributed toward transportation costs. (Photo by Jim Jachimiak)

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Article termed 'hate literature'

Catholic League criticizes Massachusetts magazine

BOSTON (NC)—An article in Wavelength, a student magazine of the University of Massachusetts at Boston, has been criticized as "hate literature" by the Catholic League for Religious and Civil Rights.

The controversial article, entitled "A Dissenting Jesuit's View of the Catholic Church," is under the byline of a "Father Penn" who is described by the editors as a "fictitious being."

The writer stated that the purpose of the article was to make the reader aware "of the darker sides of the church and also explain why I think that the Catholic Church can be harmful to the physical, mental, emotional and spiritual health of individuals and the whole of mankind."

Some students sent individual protests to the university and public officials, while others signed a statement of protest for presentation to university officials.

Francis X. Ahern, president of the Catholic League's Massachusetts chapter, condemned the article as "nothing less than a piece of religious hate literature, and as such, it has no

place in an official publication of a university maintained and operated by the taxpayers."

In a letter to university president David C. Knapp, Ahern called for Wavelength to print a retraction and apology "for the publication of this scurrilous hate piece."

Ahern recommended that the university establish a policy that "never again will Wavelength or any other publication bearing the name of the university be used to promote bigotry against religion in general or any particular religious faith."

Noting that the article accused the Catholic Church "of being greedy, hypocritical and hostile to the well-being of society," Ahern called the anonymously written piece deceptive, untruthful, demeaning and defamatory.

Ahern further noted that while the editors suggested that the article was written by a "dissenting" Jesuit, "in fact it is the work of an evidently ill-informed person who appears to be motivated by nothing more respectable than bigotry, a resentful bitterness and adolescent impertinence."

The ACTIVE LIST



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 528 Stevens St., P.O. Box 174, Indianapolis, IN 46206.

April 3

The Fifth Wheel Organization will meet at 8 p.m. in the Graphic Arts Hall, 1520 E. Riverside Dr., Indianapolis. Bring items for after-meeting auction.

April 4

The annual day of recollection for women in the Teili City Deanery will open with Mass at 11 a.m. Women of St. Mark parish will host the program.

St. John parish in downtown Indianapolis will continue its Festival of Arts program with a recital in the church at 4:30 p.m. No admission charge. Public invited.

The United Ostomy Association of Indianapolis will have a meeting at 3 p.m. at Winona Hospital, Indianapolis.

April 5

The Terre Haute Deanery Pre-Cana Conference will be held from 7:30 to 10 p.m. at the Religious Education Center, Terre Haute. Call 812-232-9400 for pre-registration.

April 5-8

Classes beginning at the St. Vincent Wellness Center include the following: Rhythmic Exercise, Mondays, April 5 to May 3, 6 to 6:45 p.m.; Maternity Physical Fitness, April 5 through May 12, 5:30 to 6:15 p.m.; Preparation for Childbirth; Smoking Withdrawal

Clinic, Tuesdays, April 6 through April 27, 7 to 9 p.m.; Families Dealing with Alcoholism, Tuesdays, April 6 through April 27, between 7 and 9 p.m.; Fit by Five, Wednesdays, April 7 through May 12; Wellness Support Group, April 8, 7:30 p.m. Call 517-946-7037 or 873-3799 for details.

April 6

The regular meeting of the Catholic Widowed Organization will be held at 7:30 p.m. at Catholic Social Services, 623 E. North St., Indianapolis. Dr. Nancy Voigt will speak on coping with stress.

April 6, 7

Fatima Retreat House, 535 E. 50th St., Indianapolis, is the location for Leisure Day on



POIGNANT MOMENT—The Youth Ministry Organization of St. Mary's in North Vernon will walk in Jesus' sandals through the its third annual living way of the cross on Palm Sunday at 2 p.m. in Oldenburg and 11:30 Good Friday at St. Mary. Actors in the Veronica tableau are (left to right) Veronica, Carlene Schindel; two women, Shari Leake and Mary Schindel; and Jesus, Jerome Thompson.

April 6 and for the Over Fifty day of recollection on April 7. Details are available by calling Fatima, 317-545-7681.

April 9

The St. Philip Neri Junior CYO, Indianapolis, will have a fish fry from 4 to 8 p.m. in the parish hall.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: E of C Plus X Council 3433, 7 p.m.; Runcall High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.;

St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.;

St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Retreat set at Center

The Vocations Center of the Archdiocese is sponsoring a retreat for all single men and women between the ages of 20-30, including those who are not necessarily planning a religious vocation.

The retreat will begin at the Vocations Center at 7:30 p.m. on Friday, April 16 and conclude at 5 p.m. Saturday, April 17. The theme of the retreat is: "Speak, Lord, I'm Listening." Directors of the retreat are Sister Rita Hermann of Sccecina Memorial High School and Father Robert Sims of the Vocations Center.

The retreat includes liturgical and para-liturgical services, large and small group discussions, film, and "in-put" from the directors.

Those attending need to bring only personal items and bedding (sheets, and blanket or sleeping bag). Cost of the retreat is \$10; pre-registration and initial deposit are required. Please send name, age, address, phone number, and check or money order for \$5 to the Vocations Center, 520 Stevens St., Indianapolis, IN 46203 (317-636-4478). Registration closes on April 13.

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ORDINATION—Don Quinn receives the office of diaconate from Archbishop Edward T. O'Meara at his home parish, St. Ambrose in Seymour. Also shown is his pastor, Magr. Cornelius B. Sweeney (left), Father Albert Ajamie, pastor of St. Monica, (at the archbishop's right) where he did an internship; Father Steve Jarrell (far right) and attending seminarians. (Photo by Joe Bonzelli)

Indianapolis educators speak at convention

Franciscan one of twelve to receive first-time award

Three members of the Archdiocese of Indianapolis will be featured speakers at the National Catholic Educational Association (NCEA) Convention in Chicago April 12-15.

They are Ellen Healey, president of the Archdiocesan Board of Education; who will speak on "Board Elections: Can They Produce Good Members?"; Benedictine Sister Mary Margaret Funk, archdiocesan Director of Religious Education, addressing "DRE as Minister and Professional"; and Benedictine Sister Helen Jean Kormelink, coordinator of Principal Personnel Services for the archdiocese, discussing "Recruiting and Developing Future Principals for the Catholic Elementary School."

Also, Franciscan Sister Joanita Koors of St. Elizabeth Seton School, Richmond, will be one of 12 teachers to receive the first annual Miriam Joseph Farrell Award of NCEA's Elementary Schools Department.

The recipients of this award are being honored for distinguished teaching and were

chosen from among 96,000 Catholic elementary teachers in the United States.

An estimated 15,000 educators are expected to attend the NCEA convention, which will carry the theme "Values and Vision" and will offer 250 sessions and more than 500 exhibit booths. Meetings will be held at McCormick Place-on-the-Lake.

Dr. Norman Francis, president of Xavier University of Louisiana, will open the convention at 1 p.m. April 12, with a keynote address on the theme. The opening liturgy will be celebrated by the Archbishop Pio Laghi, apostolic delegate to the United States, with John Cardinal Cody, Archbishop of Chicago, presiding.

Other keynote speeches during the five-day convention will include futurist and author Robert Theobald; Franciscan Sister Jose Hobday, pastoral and spiritual renewal specialist; and Father Theodore M. Hesburgh, president of Notre Dame University.

OBITUARIES

† **ALBRIGHT, Clee**, 66, Holy Spirit, Indianapolis, March 28. Husband of Ruth; father of Michael and Barbara Albright; brother of Shirley Cottingham, Goldie Dickens, Walton, Elsie and Norman Albright.

† **ATKINSON, Elizabeth R.** (O'Donnell), 73, St. Jude, Indianapolis, March 27. Mother of Margaret Hurrie, Eileen Hawe, James and Jerome O'Donnell; sister of Margaret Finn, Agnes Boorman, Mary and James Dugan.

† **BEER, Lewis S.**, 83, Immaculate Heart, Indianapolis, March 29. Father of Joan Layfield; brother of George E. Beebe.

† **BOVA, Frank M.**, 71, St. Roch, Indianapolis, April 1. Father of Josephine Witsel, Florence Whitaker, Phillip and Mike Bova; brother of Lena Zahn, Patricia Ray, Scamela Callanore, Anna Squillace, Rose Polk, Paul, Joe and Mike Bova Jr.

† **BRODFUEHRER, William C.**, 82, Our Lady of Perpetual Help, New Albany, March 25. Father of Shirley Emerson, Glen and Kenneth Brodfuehrer; brother of Roberta Crist and Catherine Lobred.

† **CALLAHAN, Margaret E.**, 78, St. Catherine, Indianapolis, March 24. Mother of Dorothy Ferguson, Catherine Jordan, Mary Ann Dickey, Robert and Jack Callahan; sister of Helen Kirk.

† **COSTELLO, Helen**, 88, Sacred Heart, Indianapolis, March 30. Brother of Johanna Costello.

† **CRAWLEY, Julia C.**, 66, St. Paul, Sellersburg, March 18. Wife of Bernard A. Crawley.

† **DUDLEY, Stanley A.**, 75, St. Michael, Brookville, March 19. Husband of Wila Mae; father of Shirley Sillabower, Sharon Arthur, Donald and Clifford Dudley; brother of Ethel Schott, Lucille Kuhn and Arthur Dudley.

† **FITZGERALD, Mary K.**, 65, St. Pius X, Indianapolis, March 27. Wife of Joseph; mother of Theresa and Joseph Fitzgerald.

† **KINNEY, Betty** (Pittman), 59, Holy Spirit, Indianapolis, March 27.

Wife of Patrick; sister of Frank Pittman; step-daughter of Mary Hurst.

† **LAFATA, Salvatore** (Sam), 68, Holy Family, New Albany, March 26. Husband of Ann (Cavatalo); brother of Catherine Pace, Mary and Russell Lafata.

† **LINVILLE, Robert Edward**, 47, Sacred Heart, Indianapolis, March 27. Husband of Mary Frances; father of Debra Ann, Robert, Richard, Kevin and Keith Linville; son of Johnnie Linville.

† **LOWRY, Joseph V.**, 80, St. Jude, Indianapolis, March 27. Husband of Helen (Zink); brother of Ruth Bee.

† **MESSI, Alfred D.**, 86, St. Mary, New Albany, March 26. Father of Mary J. Privet, Raymond, John, Kenneth and James Misi; brother of Millie Dethy, Elzora Yochum, Mary Thomas and Bertha Delmarsh.

† **MORGENROTHER, Tensie**, 77, St. Andrew, Richmond, March 22. Wife of Ralph; mother of Ivora Bundy; sister of Lucille Pierce.

† **PAYTON, Ingrid F.**, Christ the King, Indianapolis, March 27. Wife of Don; sister of Mary Waltrand Voermans, Hans-Werner and Rolf Kraus.

† **POLAND, Helen**, 64, St. Jude, Indianapolis, March 29. Wife of Laurel; mother of Laurel Jean Simon, Michael, David, Jack, Patrick, Nadine, Timothy and Andrew Poland; sister of James and Norbert Griffard.

† **RAGER, Russell P.**, St. Monica, Indianapolis, March 27. Husband of Ellen; father of Valerie Brown, Mary Horigan, Kathleen Bostay, Ann Elizabeth, Alice, Gregory, Brent and Matthew Rager; brother of Mildred Davis and Robert Rager.

† **REELY, Hilda** (Suehels), 88, St. Joseph, Corydon, March 28. Mother of Samuel Reely; sister of Frank Suehels Jr.

† **ROBBINS, Thomas**, 64, St. Mary, Indianapolis, March 29. Brother of Phillip Robbins.

† **ROBERTS, LeRoy**, 76, Our Lady of the Greenwood, Greenwood,

March 29. Husband of Mary; father of Benedictine Sister Magdalene and Marvin Roberts and Phyllis Swopes; brother of Janice Robinson, Louise Station and Yvonne Hayes.

† **SCHAAD, Joseph L. Sr.**, 79, St. Joseph, Indianapolis, March 29. Father of Charles and Joseph L. Schaad Jr., Betty Craig, Don and Earl Rutledge; brother of Julia Kuntz, Jamie Chapin and Andrew Schaad.

† **SMITH, Tiffany Ann**, infant, St. Michael, Connelton, March 22. Daughter of Mr. and Mrs. Michael Smith; granddaughter of Mr. and Mrs. Joseph L. Hagedorn; great-granddaughter of Mr. and Mrs. Carl Heitger and Clara Hagedorn.

† **URSULSKIN, Wanda C.**, Immaculate Heart, Indianapolis, March 27. Wife of Witold A.; mother of Victoria and Theresa Ursulskie; sister of Marija Galdamovica, Irene and Henrik Certsan.

† **WININGER, Albert**, 61, St. Meinrad Church, St. Meinrad, March 25. Husband of Roselena; father of Kathleen Olson and Sue Kunkler; son of Cecelia Waininger; brother of Marie Gessner, Catherine

Teed, Jerome and William Waininger.

† **WHITE, Nell M.**, 57, Shirley Bros. Drexel Chapel, Indianapolis, and Precious Blood, Jasper, March 29. Wife of Thaddeus; stepmother of Edward White; sister of Othmar, Clement, Victor and Vincent Bohmert and Marcella Seng.

† **WITT, Walter J.**, 84, St. Elizabeth Cambridge City, March 27. Father of Dennis Witt; brother of Clara Dickerson and Ery Delwert.

† **WIWI, John M.**, 67, Holy Guardian Angel, Cedar Grove, March 29. Husband of Martha; father of Carol

and Steve Wiwi; brother of Dorothy Orschel, Frances Popp, Vincent and Louis Wiwi.

† **ZIMMERLE, Marguerite**, 67, St. Simon, Indianapolis, March 27. Mother of Phyllis McGinnis, Peter and Joseph Zimmerle; sister of Marie Walker and Russell Dugan.

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YOUTH CORNER

Sportsmanship proves a winner at Scecina

by JIM JACHIMIAK

It's been said that nice guys never win, but sportsmanship has paid off at Scecina High School.

Scecina has won this year's Sportsmanship Award of the Indiana Officials Association. The award goes to the school which has demonstrated the best sportsmanship during the year.

For three years, the 300-plus members of the association have undertaken to judge sportsmanship. They assign scores to three groups—coaches, players and fans—at each school whose games they officiate. Four points are given for excellent sportsmanship, three for good, two for fair and one for poor.

After completion of the regular basketball season, points are added up to determine which school will receive the award.

This year—it was Scecina, and their football program was given a perfect score in each category. The award includes a banner to be hung in Scecina's gymnasium.

The luck of the Irish ran out last Saturday at Market Square Arena.

Cathedral High School was eliminated from the state basketball finals with a heart-stopping, heart-breaking 62-59 loss to Plymouth, who went on to win it all. Afterward, Coach Tom O'Brien said, "We just didn't play a very good basketball game." Cold

shooting from the free throw line was one factor. The Irish made only 37 percent of their free throws Saturday, compared with 70 percent during the season.

Easing the pain a little was the school's and the Catholic community's pride in the team which compiled a 27-3 record and reached the final four for the first time in Cathedral's history.

Also a brightener: Ken Barlow, 6-10 senior forward who averaged more than 17 ppg., was named last week to the 28th annual Parade magazine All-American High School Boys Basketball Team.

Barlow, on Parade's Second Team of four, is the only player from parochial or public

schools in the archdiocese to receive all-American honors. He is one of 40 players named from 28 states. Another Hoosier, Roger Harden of Valparaiso High School, was a Third Team choice.

For the first time ever, Chatard High School has claimed the city championship in freshman boys' basketball. Chatard, under Coach Ron Dietz, defeated Manual 41-40 for the championship and posted a perfect 27-0 season record.

Scholarship winners, based on placement test scores, have been announced for students who will attend Chatard next year. James Ransel of St. Matthew's School and Mary A. Strigari of St. Thomas Aquinas received scholarships for highest overall scores.

Scholarships were also given to the boy and girl scoring highest from each Catholic school. They were Frank Stiles, Jill Bradford and Dawn Reed (tied) of Christ the King, Hoang Vu and Tracy Mackey of St. Joan of Arc, Ronald Eaton and

Martha Gertelsen of St. Lawrence and Steve Mascari and Sheila Kenney of St. Matthew.

Also, Thomas Ackerman and Michelle Wade of St. Pius X, Mark McCleerey and Valerie Hervath of Immaculate Heart, Christopher Meyers and Anne Carson of St. Thomas Aquinas, Scott King and Carmen Herroza of St. Andrew and John Griffin and Anne Miesel of St. Luke.

Top scorers from public schools—Andrew Gleeves of School 59 and Mary Walters of Heritage Christian School—also received scholarships.

Winner of the Leo Mahoney Mental Attitude Award in the CYO Cadet Wrestling Tourney was Stephen Troy of Our Lady of Mt. Carmel.

The top four team scores in the tournament, completed March 20, were, in order, St. Simon, St. Mark, St. Jude and Little Flower.

Individual winners by weight classes, from 62 pounds to heavyweight, were Eric O'Bryan, St. Matthew; Lance Ellis, St. Simon; Tim Toler, St. Mark; Derek Becock, St.

Lawrence; Sean McInley, Little Flower; Mike Bowling, St. Mark; Gary Roembke, St. Jude; Dan Jones, St. Mark; Rick Bacon, St. Simon; Greg Giles, St. Luke; Matt Slaughter, Little Flower; Steve Troy, Our Lady of Mt. Carmel; Chris Hoar, St. Simon; Matt Giles, St. Luke; Gary Conner, St. Simon; Mark Clevenger, Little Flower; Anthony Ferguson, Our Lady of Lourdes; and Steve Clements, St. Jude.

James H. Howard, a Brebeuf

senior, has been named a winner in the National Achievement Scholarship Program for Outstanding Negro Students. Howard, who plans to major in biomedical engineering, will receive a \$1,000 scholarship from McGraw-Hill Foundation.

He has been active in Junior Achievement, National Forensic League, National Honor Society, YMCA, school newspaper and varsity track team.

Our Lady of Providence High School has a neat thought on their outside bulletin board—"Have breakfast with a friend: Bread and wine served in chapel daily at 7:40 a.m."

CYO convention planned

The Archdiocesan CYO Youth Convention will be held April 16-18 at Roncalli High School.

Keynote address, "Love, Sex or Infatuation: How Can I Really Tell?" will be delivered by Ray Short, professor of sociology at the University of Wisconsin.

Following the address, Short will answer anonymous questions about sexuality and he will lead a discussion and open question session on how parents and children can talk about sexuality.

Election of officers, presentation of awards, a banquet, liturgy and entertainment also are planned. Delegate cost will be \$16 and both youth and adults are invited. For more information, call the CYO office, 632-9311.

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Do you sometimes feel abandoned?

by JENNIFER PETRONE

"My God, my God, why have you abandoned me?" This verse will appear as the responsorial psalm on Sunday, April 4. This day is also Palm Sunday. This is the last verse which will be discussed in the "Kids' Kingdom" Lenten series, for the following week is Easter! It is hoped that by learning and discussing one verse a week you will be better able to prepare yourself for the glory of Easter.

This verse speaks of abandonment and is therefore not a very happy psalm. It describes a feeling felt by nearly all people at one time or another throughout the ages. For example, the person who wrote this psalm lived over 3,000 years ago, yet what he felt when writing it is something we still feel today—the idea of being lost and helpless.

This same psalm was still being used 2,000 years ago. It contains the very same words that Jesus proclaimed as He was dying on the cross. Jesus, of course, was a Jew, and as a Jew He knew the Psalms of the Old Testament. In His last dying moment it was the words of this psalm (#22) that He used to best express His feelings.

Have there been times when everything in your life seemed to go wrong and you, too, felt like God had abandoned you? This feeling seems to be a universal one, but it should not last for long. God never really does abandon His children. When

things seem to go wrong for us, there is a reason.

In this same psalm a few lines further along, there is more hope expressed than abandonment. The lines read, "But you, O Lord, be not far from me; O my help, hasten to aid me." This is a good line to learn also, for it is really just a prayer asking for God's help.

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IN THE MEDIA

Urgent issues covered in series

by HENRY HERX

NEW YORK—"Matters of Life and Death," a 13-week series of half-hour documentaries on issues of some urgency for contemporary America, is being aired this spring on many PBS stations over the Interregional Program Service. Viewers, however, will have to check local listings because airdates for IPS programs vary from station to station.

Seventy-six stations have scheduled the series so far and more are expected to air it later in the year. Funded by the Corporation for Public Broadcasting, it is available to all PBS stations without charge—no small matter considering public television's looming financial crisis.

It's not only the price that's right, however. What is notable about the series is that all the programs were made by independent video and filmmakers whose works rarely are shown on television, certainly not on a

regular weekly basis. Judging from a preview of some of these shows, the series promises to be a valuable addition to the current mix of information programming.

The premiere offering is "To Live or Let Die," a documentary about a medical unit's efforts to save seriously ill infants. Filmed in the Newborn Intensive Care Unit at Children's Hospital in Los Angeles, it is an emotionally intense experience but one in which the joy far outweighs the pain.

Rather than taking a coldly clinical approach to its subject, the film presents an impres-

sionistic account of the medical struggle to do everything possible to sustain the life of these tiny, helpless infants. From what is shown, it is clear that each baby is worth that struggle.

The question is raised whether extraordinary means should be taken in cases where there seems no hope of an infant's long-term survival. The film suggests that it is not the role of the doctor to play God in such matters. Some will find the answer to this question in the moving explanation given by the grieving parents whose child finally succumbed after a long struggle.

Directed by Terry Sanders and produced by Freida Lee Mock, the program's emphasis is upon how much each individual baby means to his or her parents. Fortunately, medical science has made great strides in saving critically ill babies but this program translates that into human terms and the value of life.

"The Golden Age of Television," an eight-part series featuring outstanding dramas from the era when television was live rather than on tape, ends with Rod Serling's 1955 original teleplay, "Patterns," airing during the month of April on

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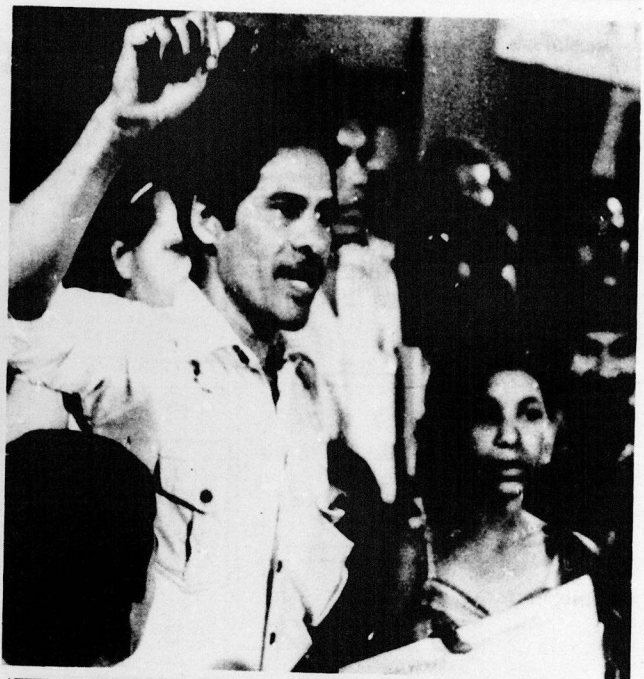
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AFTER THE REVOLUTION—Nicaraguan shoemaker Jose Chavarria speaks at his neighborhood political organization after the war which resulted in the ousting of dictator Anastasio Somoza in 1979. This is a scene from the April 7th PBS documentary "From the Ashes . . . Nicaragua Today" directed and co-produced by Helen Solberg Ladd. (NC Photo)

many PBS stations over the Interregional Program Service.

Sunday, April 4 (ABC) "Directions" A celebration of Passover featuring Jewish street music. (Please check local listings for exact time in your area.)

Sunday, April 4 (CBS) "For Our Times" An encore presentation of "David Wept" for Passover.

Radio: Sunday, April 4 (NBC) "Guideline" An interview with Bishop John McGann of Rockville Centre about leadership in the church.

Sunday, April 4, 9 p.m. (NBC) "Menthalls" (1979) Bill Murray cavorts as the director of a haplessly ill-organized summer camp. Some off-color jokes and sex-oriented pranks, but relatively mild. A-III, adults; PG, parental guidance suggested.

Sunday, April 4, 9:30-11 p.m. (CBS) "The American Film Institute Salute to Frank Capra." Scenes from classic Capra movies are introduced by James Stewart, Claudette Colbert, Bette Davis and other Hollywood notables in this tribute honoring the director with AFT's Life Achievement Award.

Monday, April 5, 8-9 p.m. (PBS) "Schubert's Mass No. 6 in E-Flat Major." In a performance from the Imperial Chapel in Vienna, Karl Bohm conducts the Men's Choir and the Hofmusikapelle Orchestra, the Vienna Choir Boys and soloists Peter Schreier, Werner Krenn and Walter Berry.

Monday, April 5, 10-11 p.m. (PBS) "From the Ashes . . . Nicaragua Today." Reporting on Nicaragua's reconstruction since the 1979 revolution ending the corrupt Somoza regime, the documentary explores the roots of the country's present crisis through the lives and experiences of ordinary Nicaraguans.

Tuesday, April 6, 9-10:30 p.m. (PBS) "Medal of Honor Rag." Hector Elizondo and Damien Leake star in this "American Playhouse"

presentation of Tom Cole's 1976 play about a Vietnam War hero who has problems readjusting to civilian life.

Wednesday, April 7, 7:30-8 p.m. (Channel 40, Indianapolis) "The Glory of God" Fr. John Bertolucci visits a men's faith household, "The Salt of the Earth," at the University of Steubenville and talks with students about how this living situation supports them and how it helps build their Christian walk.

Wednesday, April 7, 8-9 p.m. (CBN cable) "The Lion, the Witch and the Wardrobe." First aired by CBS three years ago, this two-part animated version of a C.S. Lewis children's story that many regard

as an allegory of the Resurrection will conclude Thursday, April 8, 8-9 p.m.

Wednesday, April 7, 9-10 p.m. (PBS) "Community of Praise." A family of fundamentalists persistently call upon their faith to surmount the problems, strife and emergencies of daily life in the "Middletown" series of sociological documentaries.

Thursday, April 8, 8:30-9 p.m. (NBC) "The Family Circus Easter Special." In this animated program based on a comic strip, the children put Easter Eggs in obvious places so their little brother can find them but then become fearful that the Easter Bunny will make off with them.

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Tax credit supporters 'truckin'

(Undated, NC)—Tuition tax credit supporters in New York state took their message on the road in a 45-foot tractor-trailer truck loaded with letters for President Reagan. Tuition Tax Credits on the Move, a statewide effort to back tuition tax credit legislation, planned to collect letters from each of the eight New York dioceses, then deliver them to Washington April 1.

Priestly renewal program approved

PITTSBURGH (NC)—The Pittsburgh Diocese, in collaboration with Duquesne University, will open an Institute of Continuing Education for Priests this summer. Approved by Bishop Vincent M. Leonard of Pittsburgh as the diocesan program for priestly renewal, the institute will seek to provide parish priests with information about developments in the church in the last 20 years.

Protection of privacy backed

VATICAN CITY (NC)—Vatican Radio has backed the Italian government's efforts to protect citizens from invasion of privacy by computers or data banks. The Jesuit-run radio station, which is the semi-official voice of the Vatican, said March 27 that the right to privacy is "ever more threatened by the invasion of modern technological progress." Vatican Radio was commenting on the March 26 approval of a law granting citizens the right to review any information about them contained in computers and to dispute incorrect information. A similar law applying to data banks has been proposed.

Predicts nation will overcome crisis

WARSAW, Poland (NC)—Poland's Roman Catholic primate, Archbishop Jozef Glemp of Warsaw and Gniezno, used the image of the death and resurrection of Christ in predicting that his nation will overcome its present crisis. During a March 28 Mass he read sections of a pastoral letter he had written for the Easter season. "The story of this country is a story of the Way of the Cross, of a nation of falls, of defeats, of burials and of resurrection," he said during the Mass, broadcast over Poland's government radio station.

New Guinea bishop named

VATICAN CITY (NC)—Pope John Paul II named a U.S. missionary bishop as the first metropolitan-archbishop of the newly elevated Archdiocese of Mount Hagen, Papua New Guinea.

Rep. Jacobs to hold Medicare hearings

Rep. Andy Jacobs, Jr., Chairman of the Subcommittee on Health of the Committee on Ways and Means, U.S. House of Representatives, will conduct a field hearing on Tuesday, April 13, concerning Medicare coverage of hospice services at 10 a.m. in Room B7 Wile Hall, Methodist Hospital.

Individuals and organizations interested in presenting oral testimony at the hearing should submit their requests by telephone and in writing to Rep. Andy Jacobs, Jr., 46 East Ohio Street, Indianapolis, IN 46204; telephone (317) 269-7331. The initial request must be received no later than the close of business Tuesday, April 6, 1982. Notification to those scheduled to appear will be made by telephone as soon as possible after that date. Efforts will be made to accommodate as many requests as possible limited only by the time available and the necessity for balanced testimony. Those whose testimony cannot be heard are urged to submit their comments for the record.

Requests to be heard should contain the following information:

(1) Name, address, telephone number, title, organization and/or firm the witness will represent.

(2) A topical outline or summary of comments and recommendations.

All of the above information should also be included in the prepared statements presented in person as well as those submitted for the record.

Witnesses scheduled to appear are asked to bring with them five (5) copies of their prepared statement. For those who wish to file a written statement for the record in lieu of testifying, copies may be mailed to Rep. Jacobs.

Archbishop George Bernarding, 67, a Pittsburgh native and member of the Society of the Divine Word, had headed the Diocese of Mount Hagen since 1966.

Nuns seek 'transformation'

CINCINNATI (NC)—Nuns in the United States believe they should be seeking "the transformation of unjust structures in society and the church," said Sister of Notre Dame Mary Augusta Neal, a sociologist. "There is a strikingly new emphasis on social justice education," said Sister Neal, discussing the results of a survey of nuns in the United States. Sister Neal, professor of sociology at Emmanuel College in Boston, said the survey, which

she designed under the sponsorship of the National Assembly of Women Religious, questioned a random sample of 3,780 nuns in 20 congregations.

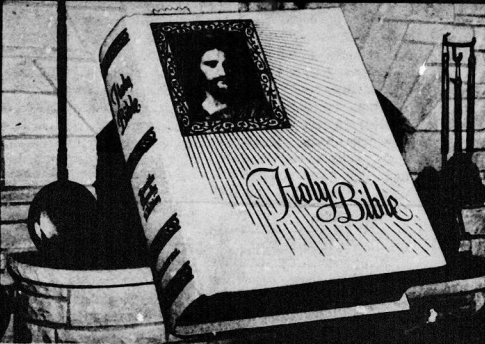
Some senators oppose Hatch

WASHINGTON (NC)—At least 37 members of the Senate are opposed to the Hatch abortion amendment, more than enough to block passage, a pro-life group opposed to the measure contends in a new survey. But the pro-life director for the National Conference of Catholic Bishops, which strongly favors the Hatch amendment, says the vote of some of the 37 "remains to be seen" since no one can accurately predict how the Senate will vote on the amendment. The survey, completed March 25, was conducted by the Christian Action Council, a Protestant evangelical lobbying group. Like several other pro-life organizations, it sees the Hatch amendment as a "compromise" on abortion and prefers instead legislation on abortion proposed by Sen. Jesse Helms (R-N.C.)

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'Missing' marks political film's return

by JAMES W. ARNOLD

"They can't hurt us. We're Americans."

—Last known words of Charles Horman

The political cinema has been gone for a few years, while the Me Generation took a break to get a suntan. But the great anti-establishment tradition returns, at least for one more brief shining moment, in Costa-Gavras' brilliant, gut-tough new movie, "Missing."

It's relevant enough to set your teeth on edge, since it just happens to be about American complicity in supporting a ruthless military government in Latin America. The setting is the by now infamous 1973 anti-Allende coup in Chile, during which a young American named Charles Horman disappeared and was later discovered to have been among the multitudes executed in the early days of revolutionary terror.

While young Horman's fate is at the center of the film's structure of suspense, the real story is about the experiences of his father, a middle-aged New York businessman and devout Christian Scientist, who eventually had to go to Chile himself to track down what happened to his son.

Starting out as a normally trusting conservative who suspects his vaguely idealistic writer-son has done something stupid, the elder Horman (credibly and movingly played by Jack Lemmon) first vents his frustration on the boy's counter-culturalist young wife (Sissy Spacek).

But as he gradually learns the realities, he comes to believe Charles was killed because he had innocently stumbled

onto evidence of active American involvement in the right-wing military coup.

ALTHOUGH it is never stated in so many words, the implication in both the film and the Thomas Hauser book on which it is based is that Horman was "made to disappear" with at least the tacit approval of the same high U.S. Embassy officials who appear to labor so hard to help the distraught father and wife in their search. In short, there was not only a crime but an extraordinarily cynical coverup, all presumably for the sake of protecting American "interests" in that volatile region.

The real-life Horman story continues in hopeless ambiguity, with the evidence gone cold or locked in the vaults of state secrecy in Washington and Santiago.

When the film (shot in Mexico) came out, the State department issued a three-page denial of its implications, noting that eight years of investigations and court hearings had proven nothing. That, of course, is precisely what the department would say in any case.

It all sounds nightmarishly familiar to those concerned about the case of the Catholic nuns in El Salvador, or the many others elsewhere whose fates are lost in the swamp of political violence and counter-violence.

Costa-Gavras has deliberately downplayed the Chilean specifics to suggest the universality of the problem. Amnesty International says the technique of making people "disappear" is used in 32 countries of varying political persuasions. Without a body, either in jail or the morgue, the government can always claim the person is in hiding or a victim of the opposition, and squeeze useful information out of the frightened family and friends.

STILL, in the current con-



SEARCHING—Ed, played by Jack Lemmon, and his daughter-in-law, Beth, played by Sissy Spacek, look up at a stadium filled with political prisoners where they think they see her husband, Charles, in "Missing," a Universal release. The film, based on a true story, was called "strong fare" but "extremely entertaining and deeply moving" by the U.S. Catholic Conference which rated it A-II. (NC Photo)

text, "Missing" undoubtedly helps those opposed to current U.S. policy in Latin America. It shows the junta as cruel and barbaric, and as supportive of the privileged. (A powerful scene shows participants at a fancy-dress party standing on a colonnaded balcony and applauding the troops driving by—the same troops we've just seen almost randomly brutalizing people in the streets.)

And it not only suggests the U.S. government is duplicitous but wedded to an insane world-view that links the success of the Chilean junta to the preservation of the American Way of Life.

If so, we're lucky only one or two Charley Hormans got ground up in the U.S. cloak-and-dagger fantasies.

Costa-Gavras, of course, is the Greek expatriate who has made a career out of capturing the complex drama of recent political intrigue—from "Z" (Greece) to "The Confession" (Czechoslovakia), "State of Siege" (CIA in Uruguay) and "Special Section" (Nazi collaboration in France). "Missing" is a tensely entertaining film, always on the edge of terror, as Lemmon and Spacek move through a dangerous city, surrounded by friends who may be enemies, in search of truth.

The film is constructed oddly like a musical, with scenes of relative calm followed by "big numbers"—Spacek trapped in the city alone after curfew; two young Americans enduring the

uncertain chaos in the bowels of the infamous, horror-filled Santiago stadium; a Dante-like tour of the city's hospitals, and an unforgettable search through room after room of bodies stashed beneath the stadium.

If it all sounds grim, "Missing" is uplifting—in its own courage of its characters,

whose devotion to a lost human being eventually unites them in the midst of madness and unspeakable degradation of the human spirit.

(Expertly harrowing and meaningful drama; realistic tension and graphic evidence of violence; recommended for mature viewers).

USCC rating: A-3, adults.

The Last 10 Films Reviewed by James Arnold
(ranked for overall quality from best to worst)

Chariots of Fire; Missing; On Golden Pond; Shoot the Moon; One From the Heart; Four Friends; Ragtime; Whose Life Is It Anyway?; Making Love; Sharky's Machine.

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