

THE

Archdiocese of Indianapolis

# CRITERION

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## Massive enrollment decline seen ended

WASHINGTON—The "massive declines of the past decade" in U.S. Catholic elementary and secondary school enrollment "have ended" and "a much different decade can be forecast for 1975-85," said a statistical report released here by the National Catholic Educational Association (NCEA).

In the current 1976-77 school year, Catholic school enrollment is 3,364,000, down by 51,000, or 1.5%, from last year's 3,415,000 pupils, the report said. This is the fifth straight year in which the decline has been smaller than the year before.

The decline in enrollment at the elementary school level was 44,000 pupils or 1.7%, to the present total of

2,481,000. The report called this "a remarkably small decrease considering the declining birthrate." It pointed out that "the present Catholic elementary school enrollment loss (1.7%) is less than the current decline in Catholic elementary school-age children (2.3%)."

**THE REPORT IS A** cooperative effort by the NCEA Data Bank and the Curriculum Information Center, Inc., of Denver, Colo. NCEA has published statistical reports on various aspects of Catholic elementary and secondary education in the United States every year since 1969-70.

At the secondary level, current Catholic school enrollment is 883,000,

down by 7,000, or 0.8%, from last year's 890,000 pupils.

At the elementary level, current Catholic school enrollment is 26.7% of Catholic elementary school-age children. At the secondary level, current Catholic school enrollment is 16.6% of Catholic secondary school-age youngsters.

The report projects that in 1984-85, Catholic elementary school enrollment will be 2,164,000 pupils, or 26.3% of the Catholic elementary school-age population of 8,229,000. It projects also that in 1984-85, Catholic high schools will enroll 827,000 pupils, or 18.7% of the Catholic high-school age population of 4,410,000.

**OTHER FINDINGS** published in the report include:

—Although there are 91 fewer Catholic elementary and secondary schools in the current school year than in 1975-76, the rate of decline is 0.9%, down from 1.3% the previous year and continuing a five-year downward trend.

—Almost 70% (34,600 pupils) of the national enrollment decline occurred in New York, Pennsylvania, Illinois, New Jersey and Michigan.

—Dioceses showing little decline or very slight increases in the past year are Los Angeles, Cleveland, New Orleans, Milwaukee, Cincinnati, San Francisco and St. Paul-Minneapolis.

—The 20 largest dioceses showed a 1.9% enrollment loss, compared to a 1.0% drop in the other 137 dioceses and a national average decline of 1.6%. Among the larger dioceses, Brooklyn (4.0%), Detroit (3.6%), Buffalo (3.3%) and Boston (3.2) had the largest declines.

—Around the nation, 55 dioceses showed some increase in enrollment, 51 at the elementary level and 76 at the secondary level. Fourteen states showed some enrollment increase. Six dioceses opened or reopened at least one school.

—The 1976-77 elementary and secondary school faculty of 150,670 full-time teachers is an increase of 1,394 teachers (about 1%), the first increase in five years.

—The current average size of Catholic elementary schools is 300 pupils and the pupil-teacher ratio is 24.8-1. For Catholic high schools, the average size is 544 pupils and the pupil-teacher ratio is 17.4-1.



**BANANA BATTLE**—Two year olds Terry Lyn Van DerGiesen (left) and Damian DeGruccio of Glendale, Ariz., both know that a banana is a better possession than a toy and this sequence shows how Damian comes out top banana. (NC photo by Paul DeGruccio)

## Report Pope wouldn't see rebel prelate

VATICAN CITY—The Vatican confirmed Feb. 25 that Pope Paul VI recently refused to receive rebel Archbishop Marcel Lefebvre, since the archbishop had made "no serious act of repentance" for his traditionalist activities.

In a statement from the Vatican press office, the Vatican warned that seminarians training at the archbishop's seminary in Switzerland were preparing for a "ministry which is in direct opposition to the Church and its legitimate pastors."

The declaration emphasized that Pope Paul "continues to hope that Archbishop Lefebvre will understand finally what is the single path to follow which is worthy of his faith and his episcopal ordination."

This is so, added the statement, even though the prelate "is daring to organize a movement of priests, who are irregularly ordained, to exercise a 'ministry' in an autocephalous (self-governing) manner, and is trying to multiply by any means the institutions set up by this movement."

**POPE PAUL SUSPENDED** the archbishop last summer after he conducted illicit ordinations to the priesthood in open defiance of the Pope. Since his suspension from priestly functions, the archbishop has continued to celebrate public Masses according to the pre-conciliar rite.

Vatican also condemned recent ordinations to the now obsolete minor orders conducted by the archbishop in February.

The Vatican said that, despite the archbishop's expressed desire to "work for the salvation of souls in full submission to the vicar of Christ," he has made "no serious act of repentance which would permit the Pope to remove the canonical censure from the prelate and to receive him under conditions which would not lend (Continued on Page 2)

## Archbishop 'vetoes' OCE budget plan

Archbishop George J. Biskup announced this week that he did not ratify the Office of Catholic Education budget as prepared by the staff and approved by the Board of Education in its meeting on February 15.

The Archbishop stated that the amount of funding for the Office of Catholic Education for 1977-78 will be determined by him after he has taken into account the resources available from the archdiocesan assessment of parishes and the needs of all archdiocesan offices and agencies which have to be met from that assessment.

The amount of funding for the Office of Catholic Education and for all archdiocesan offices and agencies served by the parish assessments will be made at a later date when a study of all budgets has been completed, the Archbishop indicated.

## Consultation for planning process due this month

Consultation materials in phase I of the Educational Planning Process of the Archdiocesan Board of Education were mailed to all parish board presidents, district board presidents and all heads of Archdiocesan agencies and religious communities this past week.

Materials include instruments for a provisional mission statement and a parish educational needs assessment.

**PARISH CONSULTATION** will occur during March and district consultation during April. The Educational Planning Commission will then meet May 13 and 14 to study the results. At that time an Archdiocesan Educational Mission Statement will be finalized as

well as the assessment of parish needs.

These will then be submitted to the Archdiocesan Board of Education as guides for the remainder of the planning process.

**ACCORDING TO** Charles Redman, chairman of the EPC, the commission's work is on schedule, and he indicated pleasure with its progress.

"There is a genuine concern," he said, "on the part of the EPC and the Archdiocesan board itself that the 39 parishes in the Archdiocese which do not have a board of education have an opportunity to express their needs and concerns. The consultation process is a means for every parish to become involved in total planning."

## St. Meinrad Alumni Dinner scheduled Monday, March 7

ST. MEINRAD, Ind.—Father Daniel Buechlein, O.S.B., President-Rector of St. Meinrad School of Theology, will be the principal speaker at the tenth annual St. Meinrad Alumni Dinner in the Indianapolis Archdiocese. The reception and dinner will be held at the Indianapolis Athletic Club at 6 p.m., Monday, March 7.

Father James Bonke, associate pastor at St. Christopher parish, Indianapolis, is chairman for this year's dinner. He has announced that Father Lawrence J. Voelker, Archdiocesan Director of Catholic Charities, will serve as Master of Ceremonies.

**ARCHBISHOP GEORGE J. Biskup** and St. Meinrad Archabbey representatives will attend. They include Father Timothy Sweeney, O.S.B., Prior; Father Blaise Hettich, O.S.B., Chairman of the Language and Literature Department of St. Meinrad College; Father John Thula, O.S.B., of the Monastery; Father Eric Lee, O.S.B., Associate Director of Development and Public Relations; Father Simeon Daly, O.S.B., Librarian of the Archabbey and Seminary; Father Gregory Chamberlin, O.S.B., Vice-Rector and Dean of Students of St. Meinrad College; Father Thomas Ostidick, O.S.B., President-Rector of St. Meinrad College; and Paul Stabile, Alumni Director and News Information Director.

## FATHER BERNARD SURVIL:

### 'Social efforts brought ouster'

WASHINGTON—A missionary deported from El Salvador by the military government said here that his work for Christian grassroots movements was behind his ouster and that of four other missionaries.

The missionary, Father Bernard Anthony Survil, former chaplain of Cathedral High School, Indianapolis, told NC in an interview:

"Throughout my detention in San Salvador I was questioned intensely about a people's solidarity Mass held the day before for deported Father Mario Bernal. Some 6,000 persons were at the Mass at Apopo, a parish of poor families. But I was not there, so I had little to tell.

"I could hear young officers nearby remarking: Why are you priests preaching hatred instead of love? Why do you teach class struggle?"

**HE AND FATHER BERNAL** had been preaching the Church's doctrine on social justice, he said, like

the other deported priests—Father Willbrod Denaux, a Belgian, Spanish Jesuit Father Juan J. Ramirez Montoya and another U.S. priest, Father Lawrence McCulloch.

Two more Belgian priests, on furlough from their work in El Salvador, were denied reentry into the country, Fathers Pierre Leclerc and Jean Deplanke. The army retained control of the government in the Feb. 20 elections.

"I had my multi-visa (the right to enter and leave the country several times) cancelled by immigration authorities Feb. 10 when I refused to accept wild accusations made by an anonymous person," Father Survil said. "I was also told to behave myself."

"Four days later I came to San Juan Opico [near San Salvador] to the parish house to spend the night with the native pastor, Father Guillermo Rodriguez, who had been threatened with death. Father McCulloch had been keeping him company too.

"The day before we had offered a Mass to alleviate local tensions, and I wanted to give the woman mayor of Opico a Mass card as a good will gesture, and to distribute copies to the townsfolk. At the start, I was arrested by National Guards and confronted by the woman mayor. Then I was driven to San Salvador Guard headquarters, where I was blindfolded, relieved of my watch, pants and shoes. After being fingerprinted and photographed, I was shackled to a bed in what seemed to be the officers' quarters, and spent 12 hours there.

"I was not harmed physically. Next morning I was given my passport back at the immigration office (but not my watch) and released, after being told of more ridiculous charges. Parishioners were happy to see me again."

**FATHER SURVIL SAID** that he learned that Father Denaux had spent 20 hours shackled to the metal springs of a bed while under detention and interrogation.

He told about his final brush with Salvadorean agents.

"Returning home from pastoral duties Feb. 18, three men approached me from the sides and rear. I called out to neighbors, three short yells. But with a pistol in my ribs and a van racing towards me, I shut up. I was put in handcuffs and told to lie down on the floor of the van. After a stop at Santa Ana (a rural town) we continued to the Guatemalan border. 'What do you think of us, Father?' one of the men asked, and without pause added: 'We have to take orders. We have to feed our families.'"

At the border with Guatemala (Continued on Page 5)



FR. BERNARD A. SURVIL

## Ecumenical meet here

Catholic officials will begin talks this fall in Indianapolis with representatives of the Christian Church (Disciples of Christ) aimed at developing relations between the two groups. The talks are part of an ongoing program of the National Conference of Catholic Bishops encouraging dialogue among Christian sects.

Bishop Francis R. Shea of Evansville, Ind., and Dr. Paul A. Crow, president of the Disciples' Council on Christian Unity, will be co-chairmen for the Sept. 22-27 conference.

Each group will have eight representatives at the conference, with five from the United States and three from abroad.

**ACCORDING TO BISHOP** Shea, "This bilateral conversation is unique among international dialogues in having its primary base within one nation, the United States; it will, at the same time, have the full support and involvement of Disciples and the Roman Catholic Church in their global perspective and participation."

Dr. Crow called the meetings "only a beginning." He said, "The growing bilateral movement is performing a unique function by tackling specific obstacles between two churches and fully exposing them to each other's traditions."

**CATHOLICS ARE** involved in similar consultations with the Episcopalian, Orthodox, Lutheran, Methodist and Reformed Churches.

The Disciples had bilateral talks with Catholics between 1967 and 1973.

Sponsors for the meetings are the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, the Disciples' Council on Christian Unity and the International Disciples' Ecumenical Consultative Council.

## Make-up test

Any eighth grader who was unable to take the high school placement test administered in all the Archdiocesan high schools on Feb. 12 will have the opportunity for a make-up test on Saturday, March 5, at Secena High School. Testing will begin at 8:30 a.m. The fee is \$5. Secena is the make-up testing center, and the scores of those taking the test can be sent to the high school of their choice.

## On the Inside

We get letters . . . Some spirited reader responses to recent editorials. . . . Page 4

Father Augustine Hennessy, C.P., continues Lenten series "Growth Through Penitence" . . . . Page 5

A question-and-answer treatment on the new Rite of Reconciliation. . . . Page 5

The first of a six-part series on the Permanent Diaconate in the Archdiocese. . . . Page 5

Alice Dailey tells how she headed for Monument Circle, sneezed and missed a turn off the freeway and ended up near Chicago. . . . Page 6

## Reminder . . .

The Criterion is offering \$25 for the best amateur photograph this month on the subject of "Priests and Religion." All photos submitted must be 6x10 or 6x7 glossy prints and must be in the Criterion offices by March 11. Besides the cash prize, the winning photo in the March 18 issue of the Criterion. There is no limit on the number of entries, but all become the property of the Criterion. Be sure to include identification of individuals in the photographs and your own name, address and phone number. Include parish affiliation, too. If no entry is judged to be of sufficient quality to merit selection, no award will be made for the particular month.



# Week's News in Brief

BY NC NEWS SERVICE

## Communism in hand on agenda

WASHINGTON—U.S. Bishops will talk about Communism in the hand during an executive session at their general meeting in Chicago May 3-5. The discussion was requested by "a number of bishops" through the National Conference of Catholic Bishops (NCCB) Committee on the Liturgy, according to Divine Word Father Thomas Krohnicki, associate director of the committee's secretariat. Last November, the NCCB Administrative Committee turned down a request from a Boston couple that Communism in the hand be allowed as a means of preventing swine flu.

## Judaism denied to deaf-mute

TEL AVIV, Israel—A three-judge rabbinical court here has rejected the attempt of a deaf-mute woman to convert to Judaism. "The essence of conversion to Judaism is the assumption of the obligation to observe the 613 graces (mitzvah)," the Tel Aviv District Rabbinical Court said in its majority opinion. "The deaf and the feeble-minded can never achieve this capability and hence are not eligible for conversion."

## Seize would-be papal assailant

SALUZZO, Italy—An escaped convict who wanted to take Pope Paul VI his hostage surrendered to police here after holding a couple and their three children at gunpoint for a week-end. Franco Bartoli, who described himself as a militant Communist when he made his demands, released the Ariaudo family unharmed and then surrendered to police after a 16-hour siege.

## Proposes abortion measure

WASHINGTON—Sen. Richard Schweiker (R-Pa.) has proposed legislation which would prevent medical schools receiving federal funds from refusing admission to students who refuse to participate in abortions, sterilizations or any other medical procedure because of conscientious objection. The proposed legislation would also prohibit such schools from even asking any prospective students about his views on abortion or sterilization.

## Authorize teacher union talks

WASHINGTON—A key group of U.S. Bishops has given a U.S. Catholic Conference (USCC) subcommittee the go-ahead to open discussion with unionists, school administrators, diocesan officials and teachers on the issue of unions in Catholic schools. The action, taken by the USCC administrative board in mid-February, involves the civil arm of the U.S. bishops in a three-way struggle involving some Catholic dioceses, the National Labor Relations Board and independent and nationally-affiliated unions seeking to represent lay teachers in diocesan and parish schools.

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**SOUTHERN EUROPE & GERMANY** — Lisbon, Fatima, Santiago de Compostela, Toledo, Madrid, Zaragoza, Lourdes, Rome, Assisi, Florence, Padua, Venice, Munich — 22 DAYS — 7 departure dates, May thru September. \$1217 from N.Y. \$1492 from L.A.

**SHRINES OF EUROPE & HOLY LAND** — Lourdes, Rome, Assisi, Jerusalem, Bethlehem, Jericho, Dead Sea, Galilee, Nazareth, Haifa, Tel Aviv, Lisbon, Fatima — 18 DAYS — 11 departure dates, March thru October. \$1298 from N.Y. \$1473 from L.A.

**HOLY LAND & EUROPE** — Rome, Assisi, Athens, Corinth, Colossae, Pyramids, Luxor (optional), Assuan, Petra, Jericho, Dead Sea, Galilee, Nazareth, Haifa, Tel Aviv, Jerusalem, Bethlehem, Rome — 22 DAYS — 9 departure dates, March thru Sept. \$1648 from N.Y. \$1823 from L.A.

**HOLY LAND, GREECE & ITALY** — Athens, Corinth, Colossae, Pyramids, Luxor (optional), Assuan, Petra, Jericho, Dead Sea, Galilee, Nazareth, Haifa, Tel Aviv, Jerusalem, Bethlehem, Rome — 17 DAYS — 12 departure dates, March thru December. \$1488 from N.Y. \$1663 from L.A.

**BEST OF HOLY LAND** — Athens, Corinth, Colossae, Pyramids, Luxor (optional), Assuan, Petra, Jericho, Dead Sea, Galilee, Nazareth, Haifa, Tel Aviv, Jerusalem, Bethlehem, Rome — 22 DAYS — 10 departure dates, March thru December. \$1699 from N.Y. \$1874 from L.A.

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## In capsule form . .

A Navy chaplain disappeared in the Pacific Ocean at La Jolla, Calif., after having trouble with his breathing apparatus while diving with members of a Marine Corps team. Father James M. Regan died Feb. 27, two days after his 33rd birthday. . . . A controversial bill to provide full medical treatment for babies born alive during an abortion was approved 5-4 by the Colorado Senate Judiciary Committee. Earlier the bill failed to get out of the same committee on a 4-4 tie vote. Both supporters and opponents of the bill predicted it would be approved by the full Senate. . . . New scientific studies and perhaps even a period of public display of the Holy Shroud of Turin will begin in Turin next year, according to reports. The shroud, kept in a huge chapel annexed to Turin's small Renaissance cathedral, has not been placed on public display since 1933, the year celebrated in Turin as the 1,900th anniversary of Jesus' death. . . . Columbia, the official magazine of the Knights of Columbus, has devoted its entire April issue to a study of alcoholism. In one of four feature articles, Jesuit Father James E. Royce says that the promise of an alcoholic to stop drinking without seeking help could be compared to a cancer victim telling a spouse, "After tonight, no more cancer." . . . Physical violence occurs between family members more often than it occurs between any other individuals or in any other setting except for wars and riots, according to a study conducted for the American Association for the Advancement of Science. . . . The New Jersey Assembly has passed by overwhelming margin legislation calling on Congress to convene a constitutional convention and providing for a mandatory period of meditation in public schools.

## Names . .

Catholic Digest publisher Robert L. Fenton has been nominated for president of 75. Cardinal Terence Cooke was principal concelebrant at a Mass of the Resurrection for Coleman in St. Patrick's Cathedral.

The Vatican announced Feb. 22 that Pope Paul VI has accepted the resignation of San Francisco Archbishop Joseph T. McGucken of San Francisco and named Oklahoma City's Archbishop John R. Quinn to succeed him.

John A. Coleman, once the New York Stock Exchange's youngest member and a prominent figure in

Catholic charitable activities, died in New York at 75. Cardinal Terence Cooke was principal concelebrant at a Mass of the Resurrection for Coleman in St. Patrick's Cathedral.

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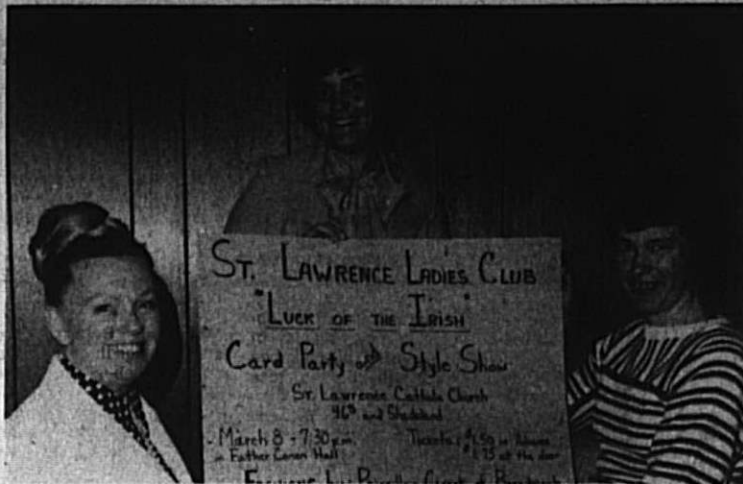
### Parents' Day

NEW ALBANY, Ind. — Our Lady of Perpetual Help parish will host a program "A Day for Parents" on Sunday, March 27, from 1 p.m. to 7 p.m.

The program will be presented by a team of three couples and Father Thomas Richart of Our Lady of Perpetual Help.

"A Day for Parents" is designed to bring parents to a greater awareness of themselves and their children.

The program is open to parents with children of all ages. Reservations are \$12 a couple. The fee includes materials and a meal following the program. For reservations call Louie and Susie Renn by March 20, phone (812) 945-2859.



**PLAN CARD PARTY-STYLE SHOW**—The committee planning a Card Party-Style Show at St. Lawrence parish, Indianapolis, includes from left Gail Koehler, Darlene Conway and Amelia Yelinek. The event will be held in Father Conen Hall on Tuesday, March 8, at 7:30 p.m. Ticket information is available from Mrs. Koehler, 545-9387, or Darlene Altherr, 546-7562.

## LAY MISSIONER IN HONDURAS

# IU graduate building faith of poor

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—Under the sponsorship of St. Charles' parish here, Donna Rusterholz, an Indiana University graduate, is serving for two years as a lay missionary at the mission of Gualaco, Orancho, Honduras. The mission parish is under the direction of Father Emil Cook, a Franciscan priest, and covers 1,000 square miles and 60 mission stations in the mountains of that Latin American country.

Miss Rusterholz, who is a former member of St. Anne parish, New Castle, left last September to begin her work in Central America.

She is serving the Hondurans in the capacity of English teacher in the boarding school and eventually will assume full responsibility for the English department. She is also teaching religion and nutrition and forming youth groups.

"Our aim is to bring Jesus Christ to the mountain people," Miss Rusterholz writes. "That is not easy, as we have to overcome despair, ignorance, superstition and crippling poverty. Underlying all of the work is the belief that we must encourage the people of Honduras to help themselves. This is the only way to build a lasting foundation for the Faith here."

AT PRESENT THE mission is concentrating on building a core of catechists in the villages to teach the

Faith and build a Christian community, she adds, helping the poor high school students, and aiding young seminarians studying for the priesthood.

According to Miss Rusterholz, living conditions in the Honduran community are best described as primitive. There are no telephones and public utilities are virtually nonexistent.

Many of the people in the community, her letter states, are baptized Catholics, but practice a strange mixture of superstition, Catholicism and paganism.

Father Emil, soon to receive Honduran citizenship, does not wish to Americanize the Hondurans but to promote a self-supporting Catholic, Honduran community, she adds.

AS AN UNDERGRADUATE at Indiana University, Donna, who is a convert, studied music for three years but then switched to social studies, receiving a bachelor of science degree in 1973.

After graduation, she began working with teen-age, delinquent boys at the Monroe County Group Foster Home, assuming responsibility for the individualized tutorial program.

She also functioned as a volunteer social worker at the Monroe County Christian Center for low-income families, and served as assistant director for the Monroe County Mental Health Association.

After being accepted for the Gualaco mission, she prepared for this experience through private

Spanish language lessons, and did research in the history of Honduras.

St. Charles' parish has agreed to sponsor Donna's work at a cost of \$100 per month. A generous parishioner provided funds to cover the first four months of her stay in Honduras.

## Report Pope

(Continued from Page 1)

themselves to more serious misunderstandings."

THE VATICAN STRESSED that Archbishop Lefebvre "has made no effort to fall into step with the judgments and wishes of the Holy See in his regard."

"Far from correcting the most improper statements made by him against the person of the Pope and the authority of the (Second Vatican) Council, he continues to make propaganda against the Holy See, the council and the Church communion," said the declaration.

The archbishop has rejected —most of the council decrees as heretical.

The Vatican, appealed to the archbishop's young seminarians to renounce connections with the archbishop.

Vatican officials here said privately that a few young priestly followers of the archbishop have been reconciled to the Church.

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## THE TACKER

## 'Crow' for Lent?

BY FRED W. FRIES

Tacker is "eating crow" this week, and it serves him right.

A couple of readers with long memories called in to inform us that the Beast of Churubusco was a turtle after all, and not the fur-covered biped we had incorrectly presumed in last week's column.

After the calls, we took the time to research the whole business at the public library (something that deadline pressure prevented our doing last week), and exploded, once and for all, the old myth that "If you read it in Tacker, Virginia, it has to be true." Sob, sob. We were, in a manner of speaking, caught with our facts down.

Our memory was accurate in one respect: the critter was never found, though some Churubuscans insist that they saw it with their own eyes when the big search was on during those chilly October days of 1949.

THE PHENOMENON captured the public imagination, and thousands of persons—including scores of reporters and photographers from miles around (TV was in its infancy, and no television cameramen were present) converged on the Gail Harris Farm, where the mystery creature was reportedly spotted in Fulk's Lake.

Quickly dubbed by newsmen the "Beast of Churubusco," reports on the size of the turtle varied. One "eyewitness" said it was "the size of an automobile"; another likened the scope of its enormous shell to the "top of a large dining room table."

So confident were the Whitley County natives that the giant turtle existed and would eventually be found that they named it "Oscar."

Professional divers were called in, but the muddy lake bottom prevented their seeing anything under water. Eventually someone suggested that the lake be pumped dry as a means of flushing the elusive "Oscar" from its murky confines.

THE PUMPING OPERATION had to be discontinued when Gail Harris—the owner of the farm—was laid low with appendicitis. By the time he was able to resume the work, heavy rains brought the lake back up to its original level, and the project was abandoned.

But the memory of the beloved "Oscar" is still hallowed in Churubusco. Every summer the community sponsors "Turtle Days"—a week-long carnival which brings in thousands of dollars for community improvements. Such facilities as tennis and basketball courts, Little League baseball diamonds, and a picnic shelterhouse have been added through the annual promotion.

"Oscar" a hoax? A figment of the imagination? Don't ever say that around a Churubuscan. There are some old-timers who firmly believe that Fulk's Lake still harbors a beloved giant turtle named "Oscar" who may some day come crawling out on its muddy banks.

Don't hold your breath.

**ND ART EXHIBIT EXTENDED**—The severe winter has forced an extension of a University of Notre Dame exhibit of Indiana art. The show, "Mirages of Memory: 200 Years of Indiana Art," will be continued until Sunday, March 20, to permit further opportunity for viewing the major display of paintings, sculptures, crafts, photographs and cartoons. Originally scheduled to close February 27, the show was extended by gallery director Dean A. Porter at the request of many individuals and groups forced to cancel earlier visits.

**WIN SCHOLARSHIP GRANTS**—Four seniors and one junior at Brebeuf Preparatory School will receive \$400 tuition scholarship grants from the Readers Digest Endowed Scholarship Fund. Named by the selection committee were Gary Bauman, Michael Frigge, Michael Huber, Len Kurlfist and Mark Phillips. The grant winners—the first in the history of the school—were selected on the basis of academic record, leadership and overall contribution to Brebeuf, according to the institution's president, Father Carl E. Melrose, S.J.

**PLAN SENIOR CITIZENS' DAY**—A planning session for the Senior Citizens' Day Mass and Brunch was held at the Chancery last Friday. The committee in charge includes Ed Wieland, St. Matthew parish; Frances Graney, Christ the King; Anna Marie Bauer, Little Flower; Mary Hickey, Holy Spirit; Ann Owens, St. Philip Neri; and Father Edwin Soergel, co-pastor of Our Lady of the Greenwood Church, priest moderator. The event on Wednesday, April 6, will begin at 11 a.m. with Mass at Little Flower Church followed by the Brunch at nearby Sciecna High School. Tickets are \$3.

**BITS AND PIECES**—St. Vincent Hospital has been awarded a two-year accreditation by the Joint Commission on Accreditation of Hospitals. Mary R. Hunt of South Bend was the recipient of a Certificate of Recognition from the Indiana State Council, Knights of Columbus, for her three years of service as president of Indiana Right to Life, Inc. Father George Stahl is now residing at the Americana Healthcare Center, 8350 Naab Road, Indianapolis, Ind., 46260. He can receive calls from 11:30 a.m. at 293-2509. Kathy Martin, sixth grader at St. Lawrence School, Indianapolis, recently won the Sertoma Club Essay Contest in the Southeastern Indiana division. She received a plaque and a \$50 cash award.

**THEY'RE OFF AND RUNNING**—The honor of being the first school to announce plans for a class reunion this year goes to St. Mary Academy, Indianapolis. The Class of 1937 will be marking its 40th anniversary. They're getting a mailing list ready now, and the contact is Alberta Barnhorst Rosa, 3434 Lindbergh Drive. The phone number, girls, is 786-4795.

## MARCH 4

The Franciscan Friars at the Franciscan Retreat Center, Mt. St. Francis, Ind., announce a Charismatic Family Retreat for this weekend.

A Marriage Encounter is scheduled for the week-end of March 18 and a Women's Retreat for the March 25 week-end.

For further information write or call the Center (812) 923-8819.

**Women's Retreats** are scheduled for this week-end and next week-end at Fatima Retreat House, Indianapolis. Father George Knab, O.M.I., and Father Robert Ross, S.J., will direct the programs.

For complete details, call Fatima, (317) 545-7681.

## MARCH 5

The Women's Guild of St. Plus X Council K of C will sponsor a Roaring Twenties' Dance at the Council hall, 2100 E. 71st St., Indianapolis, from 9 p.m. to 1 a.m.

## MARCH 6

One-hour discussions on the new Rite of Reconciliation will be held for four consecutive Sundays, March 6 through March 27, at 2 p.m. at St. Roch parish rectory, Indianapolis. The discussions will conclude with Benediction.

Father Manfred Jochem, O.S.F., is the discussion leader.

St. Monica parish at 6131 N. Michigan Road, Indianapolis, is sponsoring a mini-Bible Study to be held

## Remember them in your prayers

**CANNELTON**  
† FRANCES V. BOLIN, 67, St. Michael, Feb. 25. Wife of Leonard L.; mother of Jane Lee Zoll of Cannelton; sister of Justin Snyder of Indianapolis; William Snyder of Phoenix, Ariz.; James Snyder of Mishawaka; Lucille King and Mary Ruth Carr of Richmond; Edna Goffinet of Magnet; Catherine Wittmer of Jasper; Betty Litherland, Helen Snyder and Joann Ribus, all of Tell City.

**CLINTON**  
† JOSEPH VIOTKO, 74, Sacred Heart, Feb. 23. Husband of Sophia; brother of Paul and Fred Viotko of Big Piney, Wyo.; George and Thomas Viotko of RR 4, Rockville; San and Frank Viotko of RR1, Rosedale; and Elizabeth King of Carona, Calif.

† GUS KACIR, 78, Sacred Heart, Feb. 24.

**GREENWOOD**  
† ROSCOE D. RUFFIN, 74, Our Lady of the Greenwood, Feb. 28. Husband of Ruth; father of Richard, James, William, Thomas and Michael Ruffin; Margaret Chenoweth and Theresa Friedman; brother of Ruth VanHorn.

† MICHAEL JAMES FORSLUND, 17 months, Our Lady of the Greenwood, Feb. 28. Son of James and Cheryl Forslund; grandson of Robert Crawford and James C. Forslund.

**INDIANAPOLIS**  
† JULIA H. LATHROP, 91, Immaculate Heart of Mary, Feb. 23. Mother of Homer and John Lathrop.

† DR. CHARLES O. MCCORMICK, Jr., 62, St. Andrew, Feb. 23. Husband of Esther B.; Betty, Patrick, Michael, and Charles O. McCormick, III, and Mrs. Ky Zolopa; son of Mrs. C. O. McCormick, Sr.; brother of Gene McCormick.

† FRANCES KELLY, 85, St. Augustine Home Chapel, Feb. 23. Sister of Eva, Frank and Joseph Ehrmantrout.

† MARGARET LEAHY, 83, St. Joan of Arc, Feb. 24. Mother of John E. and Gerald T. Leahy, Jr.; sister of Mrs. I. Felski.

† MARY F. BURNETT, 78, Assumption, Feb. 28. Mother of Dorothy Dolson, Kathryn McCoy, Jeannette Cassler, Mary M. Ac-comando and Lawrence F. Burnett.

† LYNN MARIE KUNSTKE, 19, Holy Spirit, Feb. 24. Daughter of Darlene M. Kunstke; sister of Catherine Barnes and William M.

## ACTIVITIES CALENDAR

on four consecutive Sunday mornings from 8:50 to 9:50 o'clock, beginning March 6. The course of study will be directed toward a beginner's approach to the Bible.

## MARCH 6 &amp; 13

The spring sessions of Pre-Cana Conferences, pre-marriage instruction courses, will be held both evenings from 6:30 to 9:30 o'clock at the Y.M.I., 300 S. Fifth Street, Richmond.

## MARCH 7

The second in a series of four Monday Lenten Programs will be held at 7:30 p.m. in the rectory basement of Little Flower parish, Indianapolis. Father Myles Smith of the Archdiocesan Marriage Tribunal is the speaker.

The program is under the direction of a Religious Education Committee headed by Mrs. Robert Siltzman.

## MARCH 8

The Ladies Club of St. Lawrence parish, Indianapolis, is hosting a "Luck of the Irish" Card Party and Style Show at 7:30 p.m. in Father Conen Hall.

The Catholic Council of Women at St. Michael

parish, Greenfield, will meet at 7:30 p.m. in Newcomer's Community Room. Sister Mary Margaret Funk will speak on the Detroit "Call to Action" conference. She was an Archdiocesan delegate to the conference.

The Ave Maria Guild will hold a Dessert Luncheon and business meeting at St. Paul Hermitage, Beech Grove, at 12:30 p.m. All members are invited to attend.

## MARCH 9

The regular monthly Luncheon-Card Party at St. Mark's parish hall, Indianapolis, will begin with luncheon at 11:30 a.m. The hall is located at U.S. 31 South and Edgewood Avenue.

Msgr. Raymond T. Bosler, pastor of Little Flower Church, Indianapolis, is conducting a Lenten Lecture Series on "Contemporary Understanding of the Church" on Wednesdays at 7:30 p.m.

The topic on March 9 will be "Is There One True Church?" All sessions are held in Little Flower Church.

## MARCH 10

Immaculate Heart of Mary Church, Indianapolis, has announced an Adult Lenten Education Series for a

program of spiritual enrichment.

Father Bernard Head, Dean of Theology at Marian College, will speak at 7:30 p.m. on the topic of "Prayer and Meditation," for the first of the series.

## MARCH 11

The Women's Club of Holy Spirit parish, Indianapolis, will sponsor a Fish Fry at the parish beginning at 6 p.m. Carry-outs will be available.

## SOCIALS

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

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March 6	Fr. Francis Dooley	St. Catherine, Indianapolis
March 13	Fr. Michael Bradley	St. Patrick, Indianapolis
March 20	Fr. Joseph Dooley	Members of the Deaf Community (Mass in Sign Language)
March 27	Fr. Earl Feltman	St. Simon, Indianapolis
April 3	Fr. Joe Koa	Students of Ritter H.S., Indianapolis
April 10	Fr. Kenneth Smith	Sisters of Our Lady of Grace Convent, Beech Grove
April 17	Msgr. Raymond Bosler	Little Flower, Indianapolis
April 24	Fr. Ed Dhondt	Students of Cathedral H.S., Indianapolis

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## Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

# Money for the media

[The following editorial appeared in the Feb. 17 issue of *The Monitor*, newspaper of the San Francisco archdiocese. It was written by editor-manager Gerard E. Sherry.]

While the Catholic press must take some blame for the post-conciliar confusion and doubt, it can also take credit, in the past several years, for its contribution to calming down the atmosphere—promulgating the good news through ongoing information and instruction—and in its attempts to help mold a viable, active Christian public opinion.

For this reason, we, like many others in the Catholic press, are concerned at recent trends toward downgrading our influence and effectiveness in the general communication ministry of the Church.

A recent example lies in the proposal of the United States Catholic Conference Communication Committee to have a national collection to bolster up the efforts of Catholic radio and television.

No one can quarrel that there are needs in this area, but we are not so sure that another collection is the answer. Furthermore, we were saddened that in the 20-page proposal submitted to the bishops by the Communication Committee, the crucial contribution of the Catholic press was dismissed in one page. The major emphasis in the document was on the importance of TV and radio. What is more, it was drawn up without any prior consultation with the Catholic press or its bishop-publishers.

Still, let's face it! The Catholic press is the only ongoing, indepth coverage of the good news that the Church now has. For the past 150 years or more, it has served the Church well, growing in professionalism and effectiveness—indeed, to such a degree that it has become the most powerful voice in behalf of the Church today. You would not glean this fact from the bishops' Communication Committee proposal.

We agree that ways and means must be sought to use the electronic media more effectively in promoting the Gospel message. Proceeds from a national collection may, perhaps, buy a couple of prime time presentations. After that—what? It can only be back to the ungody free-time hours.

As we see it, the trouble lies in the fact that the bishops' Communication Committee is dominated by electronic media and public relations personnel. There are two Catholic editors, out of 20 members, but they don't represent anyone but themselves. Recently, (and only after protests) the president of the Catholic Press Association was invited onto this committee, ex officio—but he has no vote. It is a type of advise and consent situation that makes a mockery of collegiality or shared responsibility.

We do not suggest that the communications ministry be limited to the print media. Nor do we minimize the great future contribution possible by the electronic media. As the board of directors of the Catholic

Press Association recently declared, it is not money that is the main issue—rather, it is the place of all media in the evangelization role of the Church.

The administrative board of the bishops' conference is discussing the USCC Communication Committee proposal for an annual collection this week in Washington. It should be a spirited debate. One thing is certain—it would be a grave mistake on the part of those who direct the Communication Committee to write off the Catholic press. We must not be taken for granted. After all, the Church's electronic media depends on the Catholic press for its publicity and promotion—it gets it nowhere else. And if there is to be a collection it cannot get off the ground without our collaboration.

Despite the disdain shown for the Catholic press by some Church communication officials, we are eager to cooperate in a meaningful program which uses the talents and the resources of both the Catholic press and the electronic media. We ask only that new "prophets" of the adolescent electronic media share our adventurous and exciting ministry—not dominate it.

# Does a parish wrap its history in buildings?

BY FR. THOMAS WIDNER

Last week I attended a dinner-dance commemorating the 25th anniversary of the founding of my home parish, St. Bernadette in Indianapolis. About 165 people came.

A small but very nice souvenir booklet was put together by an energetic committee of the parish with some history and a list of "firsts." The history intrigued me because it said something about the way the parishioners of St. Bernadette see themselves. It might be typical of the way many active parishioners in any parish view themselves.

The history was full of names and dates, as expected. It also highlighted the arrival of the first teaching Sisters, and included something on each of the four pastors, two co-pastors, and two associate pastors who have served there. The account mentioned early hostile opposition to the new parish by people who lived in the area where the complex was built in 1953.

BUT OTHERWISE the history left me with an empty feeling. It was very accurate and well done and a credit to Margaret and Harold Reilly who put it together from records and scrapbooks on file at St. Bernadette rectory and elsewhere. But I wondered if the attention on "things" was all that charter members and present parishioners thought important about the parish.

The most important developments listed in the parish were the addition of a CYO room, the paving of the street and sidewalk improvements outside the complex, the community-room gymnasium that was added. New paint, new ceilings and new drapes have also been added to the church.

All of these things are necessary to the upkeep of

property and to the needs of people who use the property. But are they the highlights of a parish's history?

What of the struggles to begin a new parish? What of the struggles to keep it alive? What of the memory of pastors who dealt with people of various likes and dislikes, people who sometimes are with you and sometimes against you? Is all the pain and suffering in a parish confined to the brick and mortar that are thrown up? And what of the people who have

come to the parish? Those who have stayed? Those who have left? Where is their history? Are they better Christians for having been a part of the parish? Are they closer to God? Are they closer to one another?

HAVE THE PEOPLE LEARNED something of living in this world that makes them better prepared for the next? Has the parish affected their attitudes toward this world? Have they learned to be patient with themselves and to love God above all else? Have they learned that the Church is not

just confined to their parish's boundaries but is universal?

What, then, is a parish? Certainly, it is not a permanent institution. One has only to drive by old St. Joseph Church in downtown Indianapolis or the remains of Holy Trinity Church in New Albany to understand that. Buildings are sold, they collapse, they burn. People die.

Jesus said that heaven and earth would pass away, but his words would not. Does anyone who is a member of any parish remember what those words are?

## THE YARDSTICK

# Little reaction to 'day care' issue

BY MSGR. GEORGE G. HIGGINS

In two recent columns I said this country needs more day-care centers, not only for the poor but also for many working-class and middle-class families. I added, however, that day-care centers are poor substitutes for mothering in the home. I also disassociated myself from groups who are pushing day-care centers for the wrong reasons.

Even though I tried to take a balanced position on what has become a controversial subject, I expected to be clobbered by certain right-wing groups which have been carrying on an unrelenting campaign against day-care centers and, more specifically, against former Sen. Walter Mondale's legislative proposals.

SURPRISINGLY, THE only communication I have received is a courteous letter from a woman in Washington whose carefully qualified criticism of day-care centers is based on extensive research and has been

summarized in a 108-page study, "Child Care in Crisis: Implications of Day-care Policy for Families and Children," (Ms. Barbara Joe, 720 A Street, S.E., Washington, D.C. 20003).

Ms. Joe argues that "present policy offers parents insufficient financial aid to provide properly for their children, condemns them for neglecting their children's health, nutritional and educational needs, and, at the same time, holds out the promise of rescuing the children through a day-care system which enjoys more lavish support than the parents can hope to receive."

And Ms. Joe concedes to day-care advocates that a considerable number of American children lack proper food, medical care and other necessities. In her judgment, the solution is not to promote a massive day-care program, but to provide all children, whether or not their mothers work, with the basic necessities.

Her own "positive program" for families and children would include: (1) establishment of a guaranteed adequate income for all families,

regardless of work status; (2) increase of income tax deductions for child care to approximate actual costs better; (3) expansion of part-time and flexible-time job opportunities in both public and private sectors; (4) focus of federal child care efforts on upgrading family day care through better licensing practices and training for day-care mothers, expanding local child care information and referral services and encouraging the development of cooperative child care arrangements.

WHILE I AM FAVORABLY impressed by this positive program for families and children, I get the impression that Ms. Joe may be too optimistic about the possibility of eliminating the need for day-care centers if her proposals are adopted. Aside from the fact that some of her proposals are, unfortunately, not likely to be adopted in the foreseeable future, the need for day-care centers will increase for some time to come.

Accordingly, I would like to see Ms. Joe and other critics of the day-care system put greater emphasis on the fourth point in her program and, specifically, on the need to encourage the development of cooperative child-care arrangements under nongovernmental auspices.

It is my understanding that former Sen. Mondale's legislative package also favors this emphasis, as do sociologist Peter L. Berger and his colleague, Richard John Neuhaus, in their new study, "To Empower People: The Role of Mediating Structures in Public Policy."

By "mediating structures" Berger and Neuhaus mean those institutions which stand between the individual and his private life and the large institutions of public life. They would include the neighborhood, family, church, and a wide variety of voluntary associations.

In their treatment of the day-care problem, Berger and Neuhaus favor a federal day-care program which would be administered by voluntary associations, neighborhood groups, or parents getting together to run a day-care center.

In this connection, they advocate a system of vouchers that would facilitate day care centers that are small, not professionalized, under the control of parents, and therefore highly diversified. State intervention would be strictly limited to financial accountability, safety and health standards. They note that such standards are "absurdly unrealistic in many states."

The difference between Ms. Joe's approach and the Berger-Neuhaus approach is really not great. Here's hoping they will find it possible to join forces in working for a sound and realistic substitute for what could become, by default, a massive governmental bureaucracy which, under the guise of helping children, would really damage them and, in the process, militate against family structures and family values.

# Letters to the Editor

## 'How much is in the 'total pie' for education?' asks Fr. Waldon

To the Editor:

Re: Editorial, "Wake Up!" (Feb. 25).

As a member of the Archdiocesan board, I would like for you to put yourself in my position: 1. I am presented with a budget \$142,220 over last year's budget. 2. I do not know how much money is available, and I have no way of finding out. 3. I am informed that if there are any cuts to be made in the total budget, the decision as to what will be cut lies with the Superintendent, and that it is not my place to look at individual programs and determine whether they are necessary or not.

I saw two alternatives open to me: 1. I could demand that we cut the budget by \$10,000 or \$100,000 or \$150,000. These would all be arbitrary figures, and I would have no basis for deciding on any one of them. I don't know how much money is available, nor do I know what programs I am cutting when I demand a cut. There are some goals, programs and services that I would fight for, there are others that I feel are expendable. There might be other budget items that could

possibly be shaved a little. However, lacking necessary information, I have no way of considering this possibility. 2. I can accept this budget. Let it go to the Archbishop, whom I suspect will compare it to the total needs and resources of the Archdiocese and demand a cut. The Superintendent will then cut the total budget by cutting some goals, programs and services. Once this is done, then I can begin to function, because only then will I have something to work with—the amount available and the programs in question.

Of course, I chose the second alternative. I felt it was the most responsible alternative that I had. I cannot make a decision about the "bottom line" of a budget when that one figure is all I have to work with. In our parish we determine what we need and would like to have in the total parish. Then we look at our resources and determine which areas we can shave or need to drop in order to make the expenditures and the resources match. We make these kinds of decisions with all of the information and the heads of all areas

present. I do not see how a budget can be worked out for a parish or a diocese in any other way. We cannot work in isolation. The total picture is the determining factor. We did not have the total picture when we voted on the budget. We were in isolation.

As a Board we approved the goals and objectives of the OCE. At that time we did not know how much it would cost to implement them. Now we are told it is the Superintendent's prerogative to determine which ones will suffer from a budget cut. Had we

known the cost of implementation, I am sure we would not have approved all the goals and objectives.

When we find out how much of the "total pie" education is to get and what amount that is: when we find out what goals and objectives will be affected by a cut in the budget—then and only then can I see myself operating responsibly in shared responsibility.

Father Clarence Waldon,  
Pastor, Holy Angels Church  
Indianapolis

## Fr. Murphy liked editorial

To the Editor:

I enjoyed your editorial "Wake up!" As the current Past President of the Archdiocesan Board of Education, I agree with everything you said. I felt one of my major achievements last year was cutting \$10,000 from this current year's budget of the Office of Catholic Education. I was told that terrible events would take place if this \$10,000 was not placed back. As far as I can tell, nothing bad happened and

the \$10,000 was used by the Archdiocese for other purposes.

One can see by the 158% increase in the proposed budget, the office is determined to make up this \$10,000 and much more this coming year. One should remember that each dollar taken from a parish for this office budget is one less dollar that can be used for direct service to the members of that parish where it comes from. It is my prayer that Archbishop Bishop votes the budget and would audit for himself the books of the Office of Catholic Education. He might be surprised to see the reality it would reveal.

[Rev.] Kenneth John Murphy  
Catholic Staff Chaplain  
New Castle State Hospital and  
Pastor, St. Rose Church  
Knightsdown, Ind.

## Kautzmann argues: 'Vocation begins with individual'

To the Editor:

Re: Editorial, Feb. 18, "Arrogance." The call to ordained service in the Church arises from two sources, not one as the editorial might be interpreted as saying.

The first source of any vocation is, of course, the Spirit working within the individual. Within the confines of a person's own conscience and spiritual being lies the answer to any question concerning a vocation. Yet, and rightfully so, the Church reserves the right to judge, by exterior means and

signs, the validity and depth of any candidate's vocation.

Where this most recent Vatican declaration errs is in defining, *a priori*, the impossibility of such a call being legitimately stirred up by the Spirit within the female person. No definition of legitimate vocation is given other than it is *not* female. By any system of logic such a definition is inadequate and indefensible.

The second source of the call to ordained ministry is the Church. Stirred by the workings of the Spirit,

## 'Tests are from God,' says Horn

To the Editor:

Re: Criterion editorial, Feb. 18, "Arrogance."

The ordination of women is already a "rational question," but it seldom receives a rational answer. There are certain dangers that must be avoided: we must not dismiss the question because we do not like the way it is asked. We must not discourage discussion of such an important question because some people are "arrogant" in their demands for one particular answer.

In this, as in so many questions now facing Catholics, it is hard to be in favor of something for the right reasons when other people are very noisily in favor of it for the wrong reasons.

The editorial seems to speak critically of some people (men) who are now priests, but "have forgotten that there are no rights involved in being a priest."

(There certainly are disadvantages in the present Roman Catholic priesthood, and we must ask whether it might be better for the Church if there were married priests or women

priests. We can answer this question only by the guidance of the Holy Spirit.

If any person—male or female, single or married—seeks ordination to the priesthood, we must test this calling to see if it is from God. The tests are already available—prayer, a course of study, counseling and consultation with the people.

David E. Horn  
Greencastle Ind.

## LETTERS WELCOME

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

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"FANTASTIC RELIGIOUS SPIRIT IN THIS TOWN!"



## GROWTH THROUGH PENITENCE

# ... Establish peace through mutual forgiveness'

This is one of a series of seven articles which will appear during the Lenten season. Authored by the former editor of Sign magazine, the series explains how the Sacrament of Reconciliation fosters growth in spiritual life. Father Hennessy is presently lecturing and conducting retreats throughout this country and abroad.—The Editors

BY FR. AUGUSTINE HENNESSY, C.P.

There was a time when the Christian community at Corinth was torn by dissension. It was plagued by factionalism. It was disrupted by superficial and misguided loyalties. Some people were followers of Paul; some were of Cephas; some were of Apollos; and they had no common vision to share and delight in. Then Paul gave them a vision in a few words.

The picture Paul painted still has enrapturing power for the mystic-minded Christian. He wrote: "Let there be no boasting about men. All things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future; all things are yours, and you are Christ's, and Christ is God's" (1 Cor. 2, 21-28).

Cosmic reconciliation is God's gift to our Christian era. Reconciliation always presupposes discord. It follows upon a break in good relations. It is the healing of divisiveness through a shared vision. It is a coming together again with an awareness of a common destiny. Reconciliation is a rediscovered enthusiasm for a joint enterprise. It is a breaking down of barriers by a mutual gift of atonement. It is the pursuit of unity and harmony by ingenious overtures of love.

Paul's vision saw all things, including human history itself, spiraling

upward toward unity in God. But he knew only one way to the achievement of this goal. The way is Christ.

**THE SACRAMENT OF RECONCILIATION** is a ministry of the Church and the Church is a living extension of Christ's own healing presence in our own age. The Bishops' Committee on the Liturgy has voiced this truth concisely: "The Church is a reconciling community in which all Christians must constantly recognize the need to establish peace through mutual forgiveness and by being a sign of forgiveness for all men and women."

The individual Christian can become a sign of forgiveness to others only because he has become reconciled within himself and with his fellow men through the ministry of a reconciling community. For this reason, the new Rite of Penance encourages a communal Penance service whenever groups of Christians come together to celebrate the sacrament of Reconciliation.

"When a number of penitents assemble at the same time to receive sacramental reconciliation," says the introduction to the Rite of Penance, "it is fitting that they be prepared for the sacrament by a celebration of the word of God." (No 22).

There is a deep theological reason underlying this suggested practice. It is clearly expressed in these words: "Communal celebration shows more clearly the ecclesial nature of penance. The faithful listen together to the word of God, which proclaims His mercy and invites them to conversion; at the same time, they examine the conformity of their lives with the word of God and help each other through common prayer. After each person has confessed his sins and received absolution, all praise God together for His wonderful deeds in behalf of the people He has gained

for Himself through the blood of His son."

**CHRISTIAN CONSCIOUSNESS** can never allow itself to lose its sense of wonderment over the exhilarating truth that God is still in Christ, reconciling all things to Himself.

Traditionally, we have called the sacrament of Penance a tribunal of justice and mercy. A tribunal must always have some discerning person in the role of judge. And the judge must normally listen to the testimony of a witness, or he must allow a

penitent wrongdoer to give testimony against himself. So even in a communal celebration of the sacrament of reconciliation, each penitent ordinarily must confess his or her own serious sins, accept a work of satisfaction, and listen to the priest's words of absolution.

But always the whole movement of God's tribunal of repentance is to pronounce, not a sentence of condemnation, but a sentence of liberation. It is a judgment which declares a person free of guilt. It is, moreover, a judgment which not only

declares free of guilt, but makes us free of guilt through the mercy of our Father. That is why the priest's final word to the penitent is "Give thanks to the Lord for He is good." Rightly, the penitent responds, "And His mercy endures forever."

Penitents of every age of history have always read the story of their own conversion from sin in the wounded body of Jesus.

God's mercy manifests itself in His Son's mission of love as our crucified and risen Lord. It is this mystery of

mercy we celebrate in the sacrament of Reconciliation. More powerfully than in any other words, this mystery is written in the body of Christ who took all of us into His own flesh as He was hanging on a cross of death. Calvary itself was a joint adventure.

That great lover of the cross, St. Ignatius of Antioch, tells us that he could read his own life story in the career of Jesus. "For me," he wrote, "Jesus Christ is the written word: His cross and death and resurrection and faith through Him make up the untampered documents."

## THE PERMANENT DIACONATE

## What is the role of the Permanent Deacon?

[In the early fall of 1976, the Priests' Senate of the Archdiocese of Indianapolis approved a resolution calling for the exploration of the possibility of restoring the Permanent Diaconate to the Church here in the Archdiocese. This resolution called for a three-phased program: education, consultation and decision. It was suggested that one aspect of the education phase would be a series of articles to appear in The Criterion. This is the first of six articles, all to appear during the season of Lent, which will constitute part of the educational or awareness phase. The articles are being written by members of the Priests' Senate. This phase will be continued with a series of meetings to be held throughout the Archdiocese after Easter.]

The two old ladies were standing in the shelter of the huge doors of the old church in the inner-city. They had just left after receiving Communion at the daily noon-time service. Their discussion quickly passed through the usual topics of weather, the neighbors and family. They were asking about the minister of the Eucharist.

Each had noticed the wedding ring. They also knew that he was not one of the usual extraordinary ministers in the parish. Besides he wore an alb and stole. They didn't know what it was all about, but they knew that something new had been added.

The man, of course, is a Permanent Deacon. He is an ordained minister of the Roman Catholic Church. Even though ordained, he is not a priest. Although married, he is not a layman. He is part of an entirely new breed of men within the Church called in a special way to manifest God's charity for the world.

A Permanent Deacon is a man of faith serving God and his fellow men as an official representative of the Church. Aided by the sacramental grace of Holy Orders, he is a witness by works of service in Liturgy, Word and Charity to all the world of Christ Himself who came not to be served, but to serve. He is one who has received a special call to service which has been realized through sacramental ordination

for the benefit of the universal Church.

Our mission, as the Church, the People of God, is to be, as we are, in the midst of the world as a visible and effective sign of the salvation of humanity. That is to say that each of us is called to proclaim the Father's love for men. We are called both as the community of the faithful and as individuals to place ourselves at the service of the world.

The Permanent Deacon, called as he is to service, provides the official, functioning witness, in all his activities, to the service of love that Christ has for his brothers. The diaconate is by its very nature a call to the manifestation of God's charity for the world. Thus, the deacon has the task to develop the serving dimension of the whole community's life, on the communal as well as the individual level.

The Church, in training men for the ordination to the diaconate, maintains the basic premise that the training is for service. This means that not only are the candidates given the necessary skills for effective service, but, of much more importance, they are helped to develop a basic attitude that is service-oriented. Deacons are not called to be served, nor to assume some privileged position in the Church or in society. Rather, they are called to serve others.

The Church is never more true to its mission than when it is working diligently for a better, more humane world. It is never

less the Church than when it turns in on itself and begins to serve only its own interests.

Upon ordination, deacons become public, official ministers of the Church. The mission of the Church must be their mission—a better world in which man might have the freedom and peace of mind to recognize his own dignity, his relationship to God and his fellow man, and to meet the obligations placed upon him by such an awareness.

The Church always has recognized its call to relate to the needs of the world in the role of servant. Jesus, the Christ, signified this Himself when he washed the feet of the disciples. It was an obvious lesson for them as well as for the whole Church. The popes, through the years, have reflected this awareness, claiming for themselves the title of *Servus Servorum Dei*, servant of the servants of God.

Therefore, from its inception, the Church has always included service, or *diakonia*, as one of its essential qualities. Since this is what the Church was all about, the order of Deacon, a serving minister, reflected this quality essentially. The deacon, ministering in the name and spirit of Christ to the needs of the world, serving the people, then, personifies and expresses this quality of the Church calling it to service.

With his lasting commitment to this particular form of ministerial service, he is a permanent deacon.

[To be continued]

## Questions, answers on Reconciliation Rite

The revised Rite of Reconciliation became effective with the beginning of Lent. The following presentation, in convenient, easily understood question-and-answer form, is designed to answer any questions which still remain about the purpose and practical implementation of the new procedure.—The Editors

**Q. What are the real reasons behind these changes in the Sacrament of Penance?**

A. When the bishops met at the Second Vatican Council they were concerned about the way Catholics went to "confession." So they called for a revision in the ritual of all the sacraments. The changes were to be made in such a way as to help Catholics better understand and experience the effects of the sacrament.

**Q. What are the changes supposed to do?**

A. The changes in this sacrament are to help us realize that the risen Christ is the loving Savior; that sin is a serious affair; that conversion is necessary and that the reception of God's forgiveness is a joyous occasion worthy of celebration.

**Q. Couldn't these ideas be made more clear without any changes?**

A. Not really. We human beings learn more by doing than by hearing. If new dispositions (or refound old dispositions) are to be part of our sacramental life, then the rituals of the sacraments ought to give us different ways to express them. As scripture says, we need new wineskins for new wine.

**Q. How did we get these new rites of penance—where did they come from?**

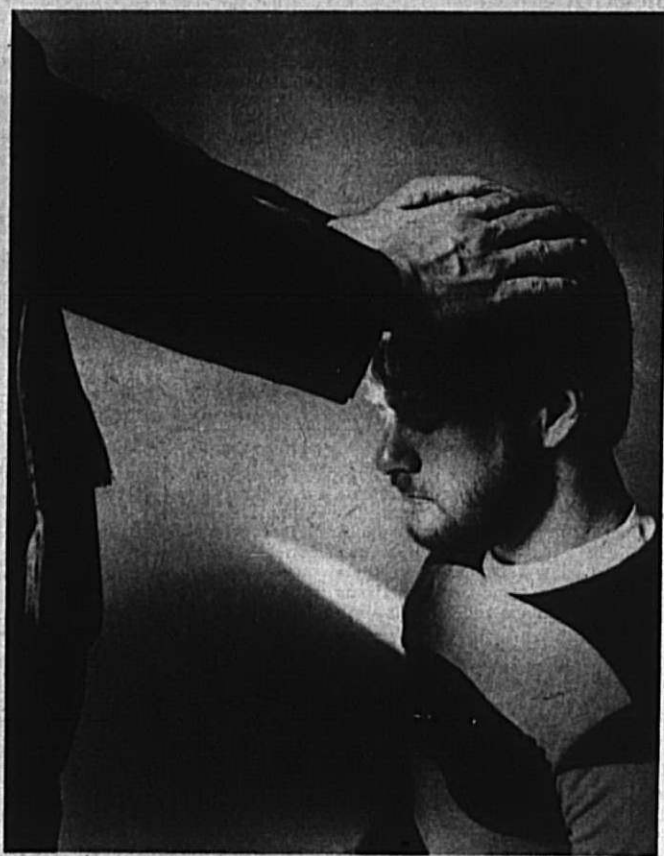
A. The bishops of Vatican II ordered that all the sacramental rites should be revised. A committee of bishops and theologians submitted their work to Paul VI who ordered the new rite to be promulgated. The National Conference of Catholic Bishops authorized its mandatory implementation in the United States on February 27, 1977.

**Q. I hear there is more than one ritual?**

A. Correct. The official Order of Penance presents three ritual forms. The first two forms are presently considered the only ordinary way to celebrate the sacrament, namely, individual auricular confession and/or the communal celebration of penance which includes private auricular confession and absolution. The third form, general absolution, is reserved for extraordinary circumstances. A priest must have direct approval from his bishop in order to use this third form of the sacrament.

**Q. What are the differences between the old rite and the new?**

A. There are two kinds of differences. One is attitudinal. The other refers to the external changes in the way we celebrate the sacrament. The attitudinal differences are the most important.



**IMPOSITION OF HANDS**—Under the revised Rite of Reconciliation, the imposition of hands on the part of the priest accompanies the words of absolution. In the face-to-face method, this is done by laying his hands on or over the head of the penitent. When the screen is used, the priest merely raises his hands while pronouncing the absolution formula.

**Q. What attitudinal changes are we talking about?**

A. There are four essential attitudes:

- 1) The first concerns the penitent's relationship to the Church. Church membership is not a casual matter. To be a member means that the penitent is committed to living according to the norms given in the Scriptures and the Church's tradition. We accept this responsibility through our initiation into the Church.
- 2) The second attitudinal change concerns the penitent's view of sin. For the Catholic sin can be described as the willful refusal to live faithfully the commitment made in baptism. Sin happens either by omitting those actions that the dynamic law of love demands or by doing actions expressive of selfishness and hatred.
- 3) The third necessary attitude: does penitent see his need for conversion?
- 4) The fourth attitudinal change

involves the penitent realizing that to receive God's forgiveness is a joyous event. The penitent celebrates the intensity of God's good love that forgives. We have a "prodigal" God!

**Q. In the new rite must the penitent confess "face to face?"**

A. No. The penitent may choose to confess face to face or anonymously behind a screen.

**Q. Why even have the possibility of "face to face" confession?**

A. No two people are alike. Some people will find it easier to celebrate the sacrament in a more open dialogue style. For them it is easier to communicate that way. In the renewed rites they are to be given that opportunity. Looking at the history of the Church, the screen has been used for "only" 400 years, and originally for women only.

**Q. If you are not supposed to give a grocery list of sins in confession, what are you supposed to do?**

A. Several things. Time will be given to pray, to listen to scripture, to confess, to pray a prayer of contrition and praise.

**Q. Will the priest help the penitent if he/she doesn't know what to do or say?**

A. Yes. Good confessors will go out of their way to help. The new rite has a more informal spirit to it. You won't have to worry about getting your lines wrong.

**Q. Will the penitent have to make up his/her own prayers?**

A. The penitent will be encouraged to pray spontaneously—in his or her own words. But this will be left to the penitent. It will be difficult for many Catholics to do this.

**Q. Why confess to a priest? Why can't I just confess to God?**

A. Catholics have always believed that sin not only offends God but also harms his Body, the Church. The sacrament originated not primarily to answer the personal need to "get right with God" but rather to "get right with the Church." The priest, as the official representative of the Church, tells the penitent "You are forgiven." God chose to reveal his loving forgiveness through sacramental (and human) signs—first through Jesus; now through his Body, the Church.

**Q. What if the priest doesn't want to use the new rites properly?**

A. Priests really don't have that choice. Sacraments belong to the Church. The faithful have a right to celebrate them properly. The priest is to carry out the ministry of the Church, not his own pet ideas. As in the past, so now, the faithful hopefully will avoid priests who do not fulfill this responsibility adequately.

**Q. Won't the new rites take more time?**

A. Yes—somewhat. Parishes will have to provide more opportunities for the sacrament. This will mean multiplying times for individual reconciliation and more opportunities for communal celebrations. Hopefully, parishes will work together on this problem. The real question is: Is it worth more time? We hope so.

**Q. How often should a penitent celebrate the sacrament?**

A. This really depends on the penitent. Traditionally, the sacrament of penance is required of those conscious of serious mortal sin. However, there are definite advantages in receiving the sacrament in order to correct sinful habits and attitudes.

**Q. Will the new rite mean the end of the "confession boxes" as we know them?**

A. It should. But it doesn't mean the end of confession anonymously behind a screen. This will be provided in the room of reconciliation.

**Q. How can the penitent make the revised rite easier for himself?**

A. Relax. Be yourself. There isn't a perfect way to "do it." Talk honestly about your life and be willing to take more time. Give the new rite a chance. Enter into it with a prayerful attitude—knowing that you come ultimately to worship the Lord.

## 'Social efforts . . .'

(Continued from Page 1)

another driver took over the van and two miles later the priest was transferred to an automobile for a rendezvous with a Jeep 45 minutes later. There Father Survil saw Father Denaux, "a consoling moment to me since the Belgian priest had been reported kidnaped two days earlier."

"We hoped to be left free on the streets of Guatemala City, as had happened to Father Bernal. But we ended up at the quarters of the National Police."

"Because of the cold we begged for covers. We received an old trench coat and a light blanket. We tried to sleep on a four-foot long bench in our cell, shared with five other men trying to sleep on the floor. A bright bulb burned all night, the temperature kept dropping. Father Denaux suffered most because he already had been several days under detention, spent 20 hours (in El Salvador) handcuffed to bed springs, and was intensely questioned while blindfolded."

"The next day we contacted our friends in Guatemala by phone. Representatives from our embassies could do nothing until the following Monday (Feb. 21) to gain our release."

**FATHER SURVIL SAID** that he and Father Denaux had been charged by Guatemala police with "having entered the country without proper documents."

"We were refused the visitor's visas we had requested, and were taken again by armed guards to the airport and forced to leave Guatemala after they made us sign a statement saying we wanted to leave the country as soon as possible."

"Father Denaux had put in four years of work with a team of Belgian priests in a very successful program for grassroots Christian communities in hamlets on the outskirts of San Salvador at San Antonio Abad. I was working in a slum section of the city, in Our Lady of Lourdes. Father McCulloch was at Apico. Father Bernal worked at Opopo, a rural community."

When referring to the solidarity Mass for Father Bernal, pro-government papers treated it as "a meeting" in which "class conflict" was discussed, Father Survil said. Police officers have been obviously told that "we priests teach class struggle."

"During the electoral campaign, there was abundant talk of a 'crack-down' by the victor, who has the support of the rich, against progressives, land reformers and what

they call 'Third World priests' favoring the poor," Father Survil added.

"At San Juan Opico graffiti read 'Death to Padre Guillermo and Down with Commie priests.'"

"But what these and other clergy are doing is to apply a pastoral renewal program launched in 1976 . . . Parishes where the deported priests worked had been held up as successful pioneering efforts in social justice and community leadership."

## THE WORD THIS SUNDAY

SECOND SUNDAY OF LENT

"Transformation"

Genesis 15:5-12, 17, 18  
Psalm 27:1, 7-9, 13-14  
Philippians 3:17, 4:1  
Luke 9:28-36

Jesus' Transfiguration gave Him a glimpse of His future. Transformation was yet to come—this was only a foretaste. It was meant to reassure His trust in the Father, to confirm His human faith that the Father wouldn't pull His love away at the last moment, that what He was doing was true and would end in life, not ultimate death. The Apostles glimpsed the present, but had no sense of the future. They didn't realize that transformation was to come and only by trust (faith) and the cross. Trust/Cross are the only ways to take up full citizenship in heaven as transformed persons. Heaven/Transformation starts now (Abraham was transformed by trust), but is completed in heaven when we shall know without a doubt. Lent is a time for renewing our vision, our trust, our embracing of the Cross for our transformation and the transformation of those around us.









**TOP WINNERS IN MUSIC CONTEST**—Above are pictured the top winners in the 1977 CYO Cadet Music Contest. The first photo shows the medalists in the vocal division. In the front row are Patti Kless and Heidi Collier, top duet, of St. Ambrose parish, Seymour. Girls in the second and third rows are members of the group from St. Matthew's parish, Indianapolis, which won the nod as

outstanding ensemble. Second row, left to right: Annie Rawls, Lori Williamson, Mary McCalley, Amy Chambers, Lisa Albers, Lori Butler and Melinda Miller. Third row left to right: Karen Sullivan, Mary Below, Julie Whelan, Lisa Schick, Judy Kennedy, Maria Howard, and Tammy Keough. Pictured in the second photo are the outstanding



piano soloists. Front row, left to right: Michael Marek, St. Bernadette and Rosemary Buting, St. Matthew. Back row, left to right, Carolyn Collins, Band Director at Chatham High School; Kim Harvey, St. Andrew; Gina Woods, St. Andrew; and Peggy Mazelin, Immaculate Heart. In the third picture are the instrumental medalists: Front row, left to right: Doug Schmidt, St. Ambrose, Seymour; Ramsay Hofmeister, Immaculate Heart; Sharon Corrigan, St. Matthew; Lisa Bradley, Washington Middle School; and Lance DeNardin, St. Matthew. Back row, left to right: Brian Halloran, Christ the King; Bernard Hauerperger, St. Ambrose, Seymour; Judy Kennedy, St. Matthew; and Mary Below, St. Matthew.



right: Doug Schmidt, St. Ambrose, Seymour; Ramsay Hofmeister, Immaculate Heart; Sharon Corrigan, St. Matthew; Lisa Bradley, Washington Middle School; and Lance DeNardin, St. Matthew. Back row, left to right: Brian Halloran, Christ the King; Bernard Hauerperger, St. Ambrose, Seymour; Judy Kennedy, St. Matthew; and Mary Below, St. Matthew.

## Science Fair slated at Little Flower

Two hundred and twenty entries representing 22 schools from the Archdiocese will participate in the 1977 Science Fair Sunday, March 6, at Little Flower.

The contestants are all winners from their individual school Science Fairs. They will compete in either Seventh grade Biological or Physical Divisions or Eighth grade Biological or Physical Divisions.

**AWARDS FOR THE CONTEST** for outstanding exhibitors consist of trophies and camperships. In addition, two scholarships in honor of J. Earl Owens will be presented to the over-all winners in the Eighth grade Biological and Physical categories.

Campership awards are

presented by the local Knights of Columbus and two separate scholarships are presented by the Our Lady of Fatima Council Knights of Columbus. All 4,000 youngsters who participated in the School Science Fairs receive a certificate.

## Jeffersonville cage champ

Sacred Heart, Jeffersonville, edged St. Mary's, Greensburg, 57-54, in the Junior-Senior Archdiocesan Championship game last Sunday at Scenic High School. Sacred Heart was runner-up in the tourney last year.

St. Plus X met All Saints last Wednesday, March 2, for the Cadet Archdiocesan Basketball Championship.

The game has been rescheduled from Sunday, March 6, because of a conflict of schedules.

Last Sunday, All Saints defeated Sacred Heart, Jeffersonville, 37-22, and Pope John XXIII, Madison, 49-37, at Providence High School. Sacred Heart defeated St. Vincent's, Bedford, 45-15 to reach the Semi-Finals. All Saints is coached by Jerry Redfern.

ST. PIUS X easily defeated

listet above) or Sunday, March 6, from 9:45 a.m. until 11:15 a.m.

Judging will begin at 12 noon. At 4 p.m., the Little Flower Hall will be opened to the public for viewing the winning exhibits, and awards will be presented at 4:30 p.m.

St. Louis, Batesville, 58-36, and St. Andrew, Richmond, 52-34, last Sunday at Scenic High School. St. Louis, Batesville, defeated St. Patrick, Terre Haute, 39-32, in the first round. Bob Anderson coaches St. Plus X.

All Saints, sporting a 17-1 record, has played St. Plus X, at 18-1, once before in the Our Lady of Lourdes Holiday Tournament Championship game last December. St. Plus X won that contest, 50-43.

## Title is on line in Volleyball

A Cadet Volleyball League Champion will be determined tonight, Friday, March 4, at 7:15 p.m. in the St. Andrew gymnasium. The League consolation game precedes the title game at 8:30 p.m.

Beginning next Monday, Cadet Volleyball teams will play in a post-season tournament at various sites.

### CADET VOLLEYBALL

(Through Feb. 25)

**DIVISION I**—Immaculate Heart "A" 13-1; St. Plus X (Gold) 11-3; St. Malachi "A" 9-5; St. Michael "A" 9-5; St. Christopher 8-6; Mount Carmel 7-6; All Saints 6-7; St. Monica 3-9; St. Thomas 0-12; St. Michael "B" 0-13.  
**DIVISION II**—St. Plus X (Purple) 12-0; St. Lawrence "A" 8-4; St. Joan of Arc (White) 7-4; St. Rita 7-4; St. Andrew 5-4; St. Joan of Arc (Red) 4-8; Christ the King "A" 3-9; St. Matthew 1-7; St. Simon 1-8.  
**DIVISION III**—Holy Spirit 13-1;

## Parish series

### probes 'issues'

BLOOMINGTON, Ind. — A series of lectures and panel discussions on current theological and ethical questions in today's headlines is being conducted during Lent at St. Paul's Catholic Center.

"Issues Unanswered" treats of contemporary topics in today's news. It will draw on the resources of the Bloomington and University community to confront such topics as ordination of women, capital punishment, science and religion and alcoholism.

All programs will be on Wednesday evenings at 7:30 o'clock and are open to the public.

The program which opened on March 2, will continue on successive Wednesdays through April 6, with the exception of March 23, when the series will be interrupted because of spring vacation at the University.

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## STANDINGS

### CADET WRESTLING

(Through Feb. 26)

**DIVISION I**—St. Michael 6-0; St. Malachi 4-1; St. Barnabas 4-1-1; St. Mark 3-1; St. Jude 3-2; St. Roch 2-4; St. Bernadette 1-4-1; Holy Trinity 0-4.

**DIVISION II**—Little Flower 4-0; Christ the King 4-1; Mount Carmel 3-0; Our Lady of Lourdes 3-2; Holy Spirit 1-2; St. Simon 1-2; St. Luke 0-1; St. Joan of Arc 0-2; St. Lawrence 0-9.

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## CYO NOTES

Members of the CYO Priests' Advisory Committee will meet Thursday, March 24, at 8 p.m. in the CYO Office.

The Seeding Meeting for CYO Wrestling coaches will be Sunday, March 13, at 2 p.m. at Ritter High School. Entry blanks for the Tournament should be returned to the CYO Office by Monday, March 6.

Entry blanks for Spring "56" Cadet and Junior Kickball should be returned to the CYO Office by Monday, March 21.

Cadet and "56" Baseball entries are due in the CYO Office by Monday, March 28.

## TABLE TENNIS

**Team Winners**  
Over-all Team Winners—Champion, St. Catherine; Runner-up, St. Michael; Third Place, St. Luke.  
**Junior-Senior Division**  
Champion, St. Catherine; Runner-up, St. Michael; Third Place, St. Monica.

**Freshman-Sophomore Division**  
Champion, St. Luke; Runner-up, Little Flower; Third Place, St. Lawrence.

### INDIVIDUAL WINNERS

**Junior Senior Division**  
Boys' Singles—Punky Greer, St. Catherine; Girls' Singles—Linda Lamping, Holy Name; Boys' Doubles—Punky Greer, Joe Lamperaki, St. Catherine; Girls' Doubles—Diane Johnson, Debbie Johnson; St. Catherine; Mixed Doubles—Kirk Neilson, Marilyn Russell, St. Michael.

**Freshman-Sophomore Division**  
Boys' Singles—Chuck Cerny, St. Lawrence; Girls' Singles—Courtney Lord, St. Luke; Boys' Doubles—Chuck Cerny, Tim Eaton, St. Lawrence; Girls' Doubles—Linda Hood, Debbie Farrow, Little Flower; Mixed Doubles—Jeff Neilson, Lisa Broderick, St. Michael.

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## 450 participate in music event

More than 450 grade schoolers from throughout the Archdiocese participated at Chatham High School last Saturday, Feb. 26, in the annual CYO Cadet Piano, Instrumental, and Vocal (Solo and Ensemble) Contest.

The next section of the CYO musical extravaganza—the Organizational Contest (Vocal and Instrumental)—is scheduled for Sunday, April 24, at Scenic High School. The contest was originally scheduled for Roncalli High School, but was changed to Scenic because of a schedule conflict.

Following are individual results of the competition.

**PIANO**  
Outstanding Soloist  
**CLASS A**—Gina Woods, St. Andrew.  
**CLASS B**—Peggy Mazelin, Immaculate Heart.  
**CLASS C**—Michael Marek, St. Bernadette.  
**CLASS D**—Kim Harvey, St. Andrew.

**CLASS E**—Rosemary Buting, St. Matthew.

**VOCAL**  
Outstanding Soloist—Judy Kennedy, St. Matthew.  
Outstanding Ensemble—St. Matthew ("Brighten Up My Soul").

**INSTRUMENTAL**  
Outstanding Soloist

**Baritone**—Lisa Bradley, Catholic Middle School, Washington.  
**Clarinet**—Sharon Corrigan, St. Matthew.  
**Clarinet (Outstanding Duet)**—Heidi Collier, Patti, Kless, St. Ambrose, Seymour.  
**Cornet**—Doug Schmidt, St. Ambrose, Seymour.  
**Flute**—Noreen Bangalis, St. Joseph, Shelbyville.  
**Percussion**—Bernard Hauerperger, St. Ambrose, Seymour.  
**Saxophone**—Mary Below, St. Matthew.  
**Trombone**—Brian Halloran, Christ the King.  
**Trumpet**—Lance DeNardin, St. Matthew.  
**Violin**—Ramsay Hofmeister, Immaculate Heart.

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VIEWING WITH ARNOLD

# 'Thieves' is oddball movie

BY JAMES W. ARNOLD

The small group of people (maybe only 10 or 15, but they are fanatics) who loved "Who Is Harry Kellerman?" six years ago can come back to the movies and see "Thieves." It's not as good cinematically — "Thieves" had to shift directors in mid-stream—but the delightful Brooklyn Bard Herb Gardner is exploring the same problems that have obsessed him since he wrote his first and only smash-hit, "A Thousand Clowns."

Gardner voices the pain of the current middle-aged urban generation, whose members suddenly find

themselves adult in a world totally unlike the one they bargained for as kids. The pain is communicated mostly as black comedy, and there is poignant, often poetic nostalgia for the irretrievable past. Every aging generation has this same awareness—what it dreamed vs. what it achieved—but it may be particularly agonizing now because of the size of the dreams and the horror of the present, the sense that things are really coming apart.

THE MOST TYPICAL and memorable image in "Thieves" has its Jewish

hero (Charles Grodin) standing on the stage of the empty movie palace he patronized as a youth and eulogizing all the dead heroes, Bogart, Robinson, etc. The neighborhood is now Spanish, the theater is a church ("It was always a religious place"), and Grodin has not become the man he wanted to be. In fact, to the hard-pressed cops who come to take him away, he's just another weirdo, one more item on the large city trash heap.

"Thieves" is an oddball movie, in many ways, a windy, sentimental exploration of the obvious social ills, offering no solutions and little consolation. The critics are likely to be as impatient and negative with it as they were about the 1974 play on which it is based. It's whimsical and unrealistic, always a deadly combination in movies. But it's funnier than

"Welcome to L.A." and less brutal than "Taxi Driver," both of which come at the same subject from different angles. For morally oriented filmgoers, it offers much to recognize and ponder.

THE GRODIN character and his wife (the infectiously attractive Mario Thomas, who also starred in the play) are a symbolic couple who've made it to the upper floors of a Manhattan high rise, but whose 12-year marriage is in trouble. She is still a wacky idealist, teaching in a ghetto school and losing most of her daily battles to educate the ungrateful poor. He's the principal of a glossy private school, where he greets the rich kiddies each morning in French. She wonders why he's become so square, boring, resigned. He feels that they've put in their time trying to change the world, and it's hopeless: "Why

can't we have a slice before the pie is gone?" They're on the edge of divorce, and in despair she's about to have an abortion, because he says, "The only kids I want to save are us."

Around them flows the flotsam of the decaying city. On the streets are the junkies, the derelicts, the hungry tough kids, one of whom goes from apartment to apartment with a luggage cart stealing TV's and stereos, hoping to bribe his way into the 7th grade. The hooker next door (Ann Wedgeworth) confesses that she's never slept next to a man who stayed until dawn. (The typical Gardner sad wisecrack.) The man below (Hector Elizondo) spills out an endless list of paranoid complaints, and wonders who stole his hitachi stove while he went to Camp Youngfun "where everybody was old and there was no fun."

From every apartment we hear snatches of dialogue that testify to the universal malaise. Some are funny, some tragic, all contemporary: "It doesn't mean anything, go to sleep." "I didn't lie to you." "The kids all there growing, calling me Daddy and other vicious names."

The most bizarre character is a lunatic cabbie (Mario's father), smashing played (as on Broadway) by the wily old comic Irwin Corey, who hates the city almost as much as Robert DeNiro's madman in "Taxi Driver." He drives about humming, taking fares to the wrong destination, ranting against the new morality, but sentimentalizing call girls. Finally, Corey and Thomas have a stunning family argument that is predictably both heartbreaking and hilarious.

IN THE END, husband and wife stay together, apparently because they have gotten so used to each other, they're hooked. It's not a solution that leaves a glow, but what could? Gardner, at least, has asked questions close to the nerve, and both touched and amused us with his wit and compassion.

The deepest truth he expresses may come after father-cabdriver Corey surprises daughter Mario by telling her she's only 32 instead of 33. She thanks him for the extra year. "Darlin'," he says, "don't you know they're all extra years?" (Rating: A-3—morally unobjectionable for adults)



GREENFIELD CCW OFFICERS—St. Michael Council of Catholic Women, Greenfield, recently installed officers for the coming year. Barb Shipp (right), retiring president, was the installing officer. The new officers are, from the left, Rita Berg, president; Carolyn Padgett, vice-president; Andy Swanson, secretary. Lynn Merk, treasurer, was not present for the picture. The Council is celebrating its 30-year anniversary of service this month.

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## This week's TV network films

THE WRATH OF GOD (1972) (NBC, Saturday, March 5): Robert Mitchum as a boozy ex-priest who gets involved in rather heavy Central American violence in the 1920's. The characters are broad, to say the least, and the writing-direction as sensitive as a howitzer.

Among those wasted in the cast: Rita Hayworth, Victor Buono. Not recommended.

THE GAMBLER (1974) (ABC, Sunday, March 6): Karel Reisz' heavily tragic tale about a New York professor (James Caan) who can't stop betting his terrifying and haunting. Caan is miscast as a compulsive Jewish in-

tellectual, and there are other flaws, but this is a powerful study of gambling-as-disease, not for casual viewers. Recommended for adults.

THE WIND AND THE LION (1975) (NBC, Monday, March 7): A razzle-dazzle old-style adventure movie, with a gorgeous, virtuous and indomitable heroine (Candice Bergen) and a dashing Berber hero (Sean Connery) who is the last of the desert's noble breed. Only loosely based on 1904 historical fact, the film expertly uses its African locales and peoples. Slick, often soaring entertainment, recommended for all but very young children.

LET'S SCARE JESSICA TO DEATH (1971) (ABC, Friday, March 11): An above-average little horror film, based on the trite situation of a couple escaping the big-city tensions by going to a quiet spot in the country that, unfortunately, turns out to be haunted. This was the first feature for bright director John Hancock ("Bang the Drum Slowly"). Satisfactory entertainment for mature viewers.

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## Lamont's sentence reduced; Rhodesia will deport him

**SALISBURY, Rhodesia** — The Rhodesian government has announced that it will strip Bishop Donald Lamont of his citizenship and deport him.

The deportation order for the Ulster-born bishop of Umtali, one of the severest critics of Premier Ian Smith's white-minority government, came within hours after an appeals court reduced his 10-year jail sentence to four years, with three of them conditionally suspended.

Bishop Lamont, 65, had been sentenced last Oct. 1 to 10 years at hard labor after pleading guilty to charges of not reporting the presence of guerrillas to authorities.

Shortly after Chief Justice Hector MacDonald ruled in the appeals court that the sentence should be reduced, Rhodesia's Minister of Law and Order Hilary Squires told parliament that the bishops would be stripped of his citizenship and deported.

**STATE PRESIDENT John** Wrathall issued the decree enabling authorities to take this action. According to Squires, the bishop will not go to prison, although it will take about a month to complete the procedures for deporting him.

Bishop Lamont, who suffered scalp lacerations and bruises in a car accident a few days before his appeal was heard Feb. 14, will reportedly be confined to a hospital until he is deported.

In the court judgment lowering the bishop's jail sentence, MacDonald said that the original sentence did not take sufficiently into account the fears over the safety of his missionaries that motivated Bishop Lamont's actions.

In this 28-page judgment MacDonald also said, however, that it was clear that Bishop Lamont had been "motivated to a large extent by sympathy for the

terrorists and hostility towards the government" and that he believed "the terrorists would win the war."

## Plan Revival

**INDIANAPOLIS** — A Society of the Divine Word missionary from Jackson, Miss., Father Malcolm O'Leary, will conduct the annual Lenten Revival at St. Rita parish beginning Sunday, March 13. Revival services will be held each evening at 7 p.m. through Thursday, March 17. Members of other parishes are invited to participate.

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## Connersville pastor's father dies

**NEW ALSACE, Ind.** — The Funeral Liturgy was offered in St. Paul Church here March 3 for John H. Knueven, 79, father of Father Harold Knueven, pastor of St. Gabriel Church, Connersville. Celebrating the Mass with Father Knueven were a large number of Archdiocesan priests.

Mr. Knueven died unexpectedly in the grocery store he has operated with members of his family for more than 50 years.

In addition to Father Knueven, other survivors include his widow, Leona; a daughter, Charlene Rauch of Yorkville; and four other sons, Clifford and Joseph of Greensburg; Howard of

Lawrenceburg and Willard of Sunman.  
He is also survived by three sisters, Sister Clara Knueven, O.S.F., of Batesville; Sister Frances Knueven, O.S.F., of Oldenburg and Mrs. Frieda Camp of St. Petersburg, Fla.

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Sunday—6, 7:30, 9, 10:30 a.m., 12:15 and 5:30 p.m.

## Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.  
All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.  
March 6, 5 p.m.—Gregorian Chant Choir.





# How devotion to Mary began

*We don't know early church's Marian devotions*

By Father John J. Castelot

The Church's evotions all have a rich history; they grow, develop, sometimes get out of hand and have to be put back into proper perspective. This is to be expected, for they are part of her life, her tradition, and neither life nor tradition is a static phenomenon. Both are dynamic, processes.

Devotion to Mary is a case in point. It has had a long, glorious history, but our immediate concern is the starting point of its evolution to the extent we can discern it in the New Testament. Beginnings are beginnings, often vague, ill-defined,

hesitant. So we are not surprised to find only one passing reference to Mary in the earliest Christian writings, the letters to Paul.

In Gal. 4,4 we read: "... but when the designated time had come, God sent forth his Son born of a woman, born under the law, ..." Of course, if it was God's Son who has been born of the woman, then she was quite clearly the mother of God, but Paul does not pursue this point.

THE FIRST OF our four Gospels is that of Mark. It appeared about 10 years after Paul's death and gives no indication that Mary was someone of special

interest in the life of the Church before 70 A.D. There is only an incidental reference to her as the mother of Jesus in 6,3. But this Gospel has no 'infancy narrative,' so there was no opportunity from this point of view to draw specific attention to Mary.

The situation changes with the appearance of the Gospels of Matthew and Luke. Each of these books, written some 50 years after the Christ-event, opens with a theological interpretation of the birth of Jesus, and betray the profound reflection on Mary's role that took place during this period.

Matthew makes explicit the Church's

belief in the supernatural conception of Jesus: "When his mother Mary was engaged to Joseph, but before they lived together, she was found with child through the power of the Holy Spirit... the angel of the Lord appeared in a dream and said... 'Joseph, son of David, have no fear about taking Mary as your wife. It is by the Holy Spirit that she has conceived this child.'... All this happened to fulfill what the Lord had said through the prophet: 'The virgin shall be with child and give birth to a son, and they shall call him Emmanuel,' a name which means 'God is with us' " (Mt. 1,18b, 20, 22-23).

LUKE'S "infancy Gospel" is an exquisitely delicate and theologically profound portrait of Mary. (Lk. 1,5 - 2,52). An ancient legend has it that Luke was an artist and that he painted Mary's portrait. The presumed portrait is in the church of Santa Maria Maggiore in Rome. It is unauthentic, but behind the legend is the demonstrable fact that Luke was indeed an artist.

He used a pen rather than a brush, and later geniuses translated his words into unforgettable masterpieces, paintings of such scenes as the Annunciation, the Visitation, the Nativity, the Adoration of the Shepherds, the Presentation, the Finding in the Temple. All these pictures came first from Luke's pen, and reflect the late-first century interest in Mary's role in the Incarnation.

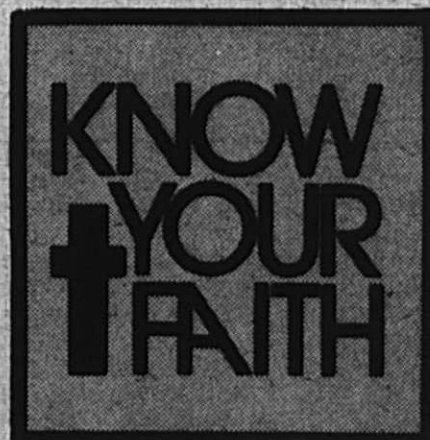
Just the opening words of the angelic greeting speak volumes, not only about Mary's role, but also about her own God-given dignity: "Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women" (Lk. 1,28). The account is enriched with subtle allusions to Old Testament texts which communicate a meaning even deeper than the words themselves.

With the words of the angel in mind, read these lines from the prophet Zephaniah: "Shout for joy, O daughter Zion! Sing joyfully, O Israel! Be glad and exult with all your heart, O daughter Jerusalem!... The King of Israel, the Lord, is in your midst... The Lord, your God, is in your midst, a mighty savior; He will rejoice over you with gladness, and renew you in his love," (Zep. 3:14-17).

Using Old Testament reminiscences like this served to identify Mary as the new Jerusalem, the new Israel, in whose midst is the Lord, the king of Israel, the mighty savior. This is just one of many examples that could be cited from these ingenious chapters.

Space limitations prevent us from presenting any more of the rich Mariology of Luke's fascinating document or the profound symbolism of "the Woman" in the writings of the School of St. John. It should be evident, however, that, while we have no way of knowing what form the Church's reverence for Mary took in the prayer-life of the apostolic Church, a firm foundation was established for the development of Marian devotion in the following centuries.

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# Mary's presence

By Janaan Manternach

This past Christmas I was blessed with an opportunity to spend a few days with my family in Iowa. There were happy days. Practically the whole family was together — parents, brothers, sisters with their husbands and wives, children, grandchildren, aunts, uncles, cousins. People were constantly dropping in and the table was always prepared for anyone who was hungry or just wished to snack.

As I reflect on all the visiting, sharing, eating and gift-giving, two incidents keep coming back to me. Both have to do with Mary. One of my nephews gave my mother the largest rosary I have ever seen. It is made of large chestnuts and is meant to be hung on the wall. My mother was delighted. She took it to her bedroom, removed a smaller rosary that had hung above the bed for years, and hung the new one in its place. For her it was a perfect gift.

My dad is suffering from some of the more serious diminutions that may accompany old age. He spent much of the time that I was home sitting in his chair in the living room. When no one was talking with him, he prayed the rosary over and over. At times he prayed so loud that he annoyed some of the family. They told him there was no need to pray that loud.

I COULDN'T help thinking back to my childhood. We prayed the rosary aloud together every night. I remember how, at times I found the practice long and tiring. I recall, too, how my mother and I would pray the rosary together late at night interceding with Mary to bring my father safely home from wherever he had gone.

So much has changed since then. Seemingly none of my brothers and sisters pray the family rosary. There are fewer novenas to Mary at the parish church — important events for our family in bygone years. But I think Mary's presence in our family is very real today.

I would hope her presence in today's Church is reflected in a basic attitude

toward life and God. Being with my family at Christmas helped me appreciate how Mary's place in their Catholic life has not diminished, rather it has found new expression.

**THERE IS NO** question that many of the devotions to Mary have died. But the rosary seems to be enjoying a deserved rebirth. Hopefully, Catholics will develop simple forms that can express the need many of us have for Mary. And the more traditional appreciation of her tends to increase, even unexpectedly outside the Church.

What is most truly Marian, and most traditional, is the prayerful acceptance of God's will in total trust. The Gospels present us with just that image of Mary — a woman open to God in her life, accepting what seems to be His will for her, and doing so with complete trust. In this attitude of openness to God's Word, the New Testament paints Mary as the model or image of the Church and of each individual believer.

The Second Vatican Council deliberately recalls the Gospel portrait of Mary in urging the Church and each of us to become more Marian.

**TO BE OPEN**, accepting and trusting of God's presence and action in the whole of our lives is the soundest, most traditional, form of devotion to Mary. Marian devotions can help foster and express this attitude but the attitude is not dependent upon them.

I realize this even more as I reflect on Mary against the background of a young nephew selecting a rosary as a gift for his grandmother and my Dad experiencing solace and comfort for his old age in fingering rosary beads and saying a familiar prayer over and over and over.

Events like that provide a bridge for perceiving that Mary will always be alive and well in our midst. For she, like love, is present wherever people, families, and churches who know and love her, are open, accepting and trusting of God in their lives and in their history.

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## About 60 seconds to break bread

By Father Joseph M. Champlin

It takes about 60 seconds at our parish to break up the altar breads in preparation for Holy Communion. During this process the choir and congregation unite in singing the Agnus Dei or Lamb of God. A rubric in the Roman Missal indicates the "hymn may be repeated until the breaking of the bread is finished, but the last phrase is always: grant us peace."

In addition to making clearer the truth that we eat the bread of heaven in Communion, this breaking of the bread or "fractio panis" underscores the unity between celebrant and congregation. Ideally, the priest and people eat of the same loaf, consecrated earlier as one larger whole and now divided into many smaller portions.

That same concept of closeness or oneness between the leader of worship and his fellow Christian believers is stressed a moment further on when everyone, including the priest, recites together: "Lord, I am not worthy to receive you, but only say the word and I shall be healed."

**IN THIS HYMN** or song, "Lamb of

God," we call upon or invoke Christ the Savior directly to forgive and shower loving kindness upon us. It points to the past, the present and the future.

First of all, in the rich scriptural tradition of the Church, we recall the sacrifice of Jesus on the cross, pouring out His blood as a victim, the perfect Victim for our sins. Our Lord is the new lamb, even more immaculate than the spotless Old Testament animal whose blood splattered over door posts in Jewish homes brought deliverance from slavery in Egypt.

The hymn also speaks or sings to Christ, the lamb here and now truly present in our midst, as we prepare to receive in a few minutes His body and blood in Communion.

**THIS LAMB** of God hymn of praise and petition, finally, looks to the future, our heavenly banquet. That forward glance is made clearer as the priest, following the Lamb of God and a private prayer, elevates the host and says: "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to His supper."

The last sentence refers to the book of Revelation (19:9): "The angel then said to me: 'Write this down: Happy are they who have been invited to the wedding feast of the Lamb.'"

A growing number of celebrants today have developed an unfortunate custom of replacing "they" with "we" and of making other adaptations in this sentence. While not a major issue, such a modification ignores and causes to be lost the very subtle, but rich biblical and futuristic content of this acclamation to Christ the Lamb. It likewise unconsciously becomes a more presumptuous declaration and overlooks the mystery of God's call.

**WHILE THE** Lamb of God is being chanted or recited, the priest drops a small particle of the consecrated bread into the cup saying quietly: "May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it."

Some would see in that gesture a reunification symbol similar to the separation sign at the institutional narrative. According to this view, the distinct con-

secration of the bread and wine represents to us the ugly division of Jesus' body and blood on Calvary; the mingling of the two elements now thus speaks to us of the glorious resurrection when Christ's body and blood were reunited, never again to be parted.

However valid this approach, the important truth is that we worship the risen Lord on our altars. Centuries ago, Our Lady surely joined with the earliest Christians in celebrating the first eucharistic liturgies. Consequently she, like us, believed in and received her resurrected Son at those early Masses.

As a final preparation for that most important reception of the Lord, the priest prays quietly one of two alternative prayers. The Church indicates these are private words for the celebrant, although once again some priests tend to overlook that rubric and proclaim these in a loud fashion.

In the congregation this should, instead, give them a moment or two of quiet, so they can pray in silence before meeting Christ in the Eucharist.

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# Broken hearts are falling in the river



## The Things We Do for Love

Too many broken hearts are falling in the river,  
Too many lonely souls have drifted out to sea,  
You lay your zets and then you pay the price,  
The things we do for love, the things we do for love.  
Communication is the probleb to be answered,  
You've got a number and your hand is on the phone.

The weather's turned and all the lines are down,  
The things we do for love, the things we do for love.

Like walking in the rain and the snow when there's  
Nowhere to go and you're feeling like a part of you is dying

And you're looking for the answer in her eyes.  
Yor think you're going to break up, then she  
Says she wants to make up,

Ah, you made me love you, ah, you've gone away,  
Ah, you had me crawling on the floor.

A compromise would surely help the situation,  
Agree to disagree but disagree apart,

But after all it's just a compromise of the  
Things we do for love, the things we do for love.

Written by Stewart and Gouldman  
Performed by 10 CC  
Man-Ken Music BMI

**THE MEMBERS** of the group 10 CC have disbanded to pursue individual careers. Their one big hit, "I'm Not in Love," told of a guy trying to convince us he wasn't in love because it just wasn't cool to admit it.

The group's probable farewell offering is, "The Things We Do For Love," a neat and simple, yet profound little statement on the giving which love entails.

The song gives another angle on the love theme which is so common in today's music. This time it's not the glamor, happiness and fulfillment in love we hear about. What comes through is the uncertainty, the insecurity, the risk involved in loving another. The outlook is realistic rather than romantic but the tune is light enough to make you feel that love is worth the effort.

Love is an investment — "You lay your bets and then you pay the price." Sometimes you're a winner and it puts you on top of the world. Other times love can leave you lonely, "and you're feeling like a part of you is dying."

**LOVE CAN** take it on the chin. It doesn't demand gratification at every moment. It doesn't sell out for someone else when communication lines are down and, "your hand is on the phone," to give someone else a try.

Love has got to have more sticking power than the band-aids of superficiality and infatuation with which we often try to heal ourselves. It is a deep caring for another which will mean times of pain and suffering because of the loved one.

Love can give and not count the cost of giving. It doesn't demand an exact repayment for what it has spent and at times gets short-changed. Love doesn't need to insist on its own rights, likes and dislikes but can compromise for the strength of the relationship.

**THE THINGS** we do for love, day in and day out, in the classroom, at the mall, in the office, on the street. Each of us knows only too well how we treat others and how we can do better with a little effort.

Giving takes some effort, but when we do it we often find it contagious. If we are known by our giving and not our taking, people will feel comfortable with us.

They will then be invited to pass the giving along. Little by little our hangups about hoarding to ourselves will disappear and we will find that it is truly in giving that we possess the most important things.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

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## KYF questions

1. Discuss this statement: "It (the Church) becomes, as it were, the Womb of God, wherein the Word is nurtured until in God's own time, it leaps forth through proclamation and liturgy into the hearts and minds of men and women."
2. What are the teachings of the Second Vatican Council concerning Mary's role?
3. What was Mary's response to the Lord? Reflect upon her response. How does this apply to your own life? Discuss.
4. Discuss this statement: "Neither life nor tradition is a static phenomenon."

5. What was the starting point of devotion to Mary?
6. Read the "infancy narrative" in the Gospels of Matthew and Luke. When were they written? What do they reveal about Mary?
7. How do allusions to Old Testament texts communicate a deeper meaning? With these words of the angel in mind: "Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women" (Lk. 1,28), read in The Book of Zephaniah Chapter 3, verses 14 through 17.
8. How was Mary identified as "the

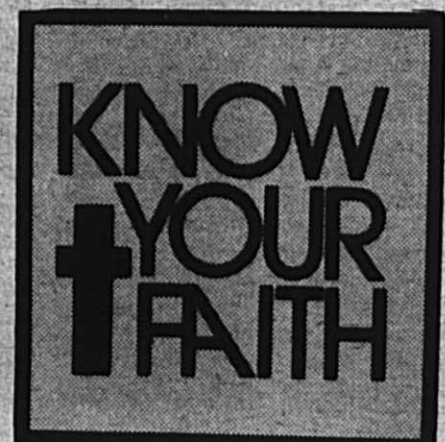
new Jerusalem, the new Israel, in whose midst is the LORD, the king of Israel, the mighty savior"?

9. Do you feel Mary's presence in your family life today? Discuss.

10. There is a rebirth of the rosary devotion. Why do you think this is happening? Discuss.

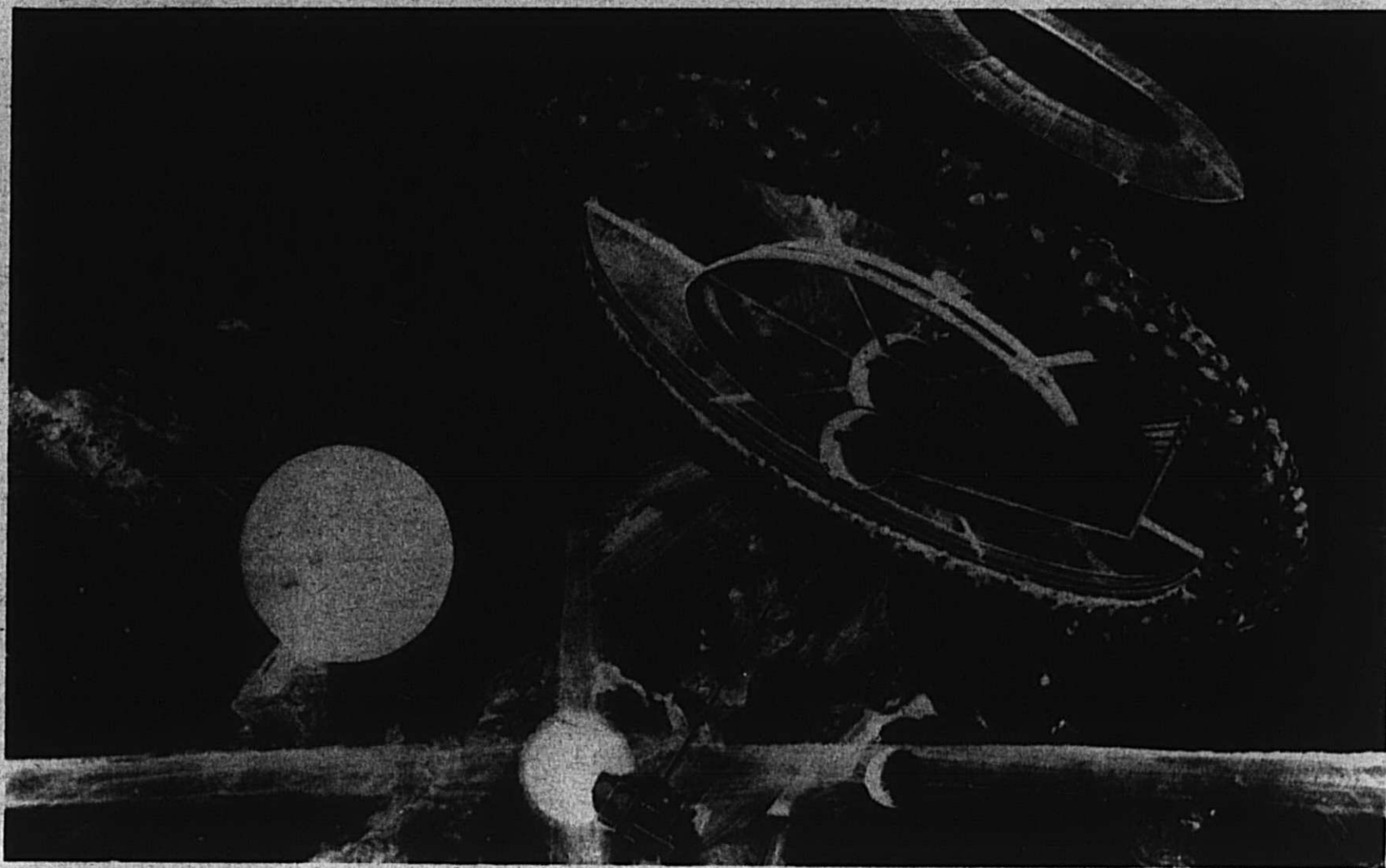
11. Discuss this statement: "What is most truly Marian, and most traditional, is the prayerful acceptance of God's will in total trust."

12. Reflect upon how you can be more like Mary.





## He was selling the Pentagon plans for a



## space community but forgot about people

By Mary Maher

He was trying to sell the Pentagon the plans for a space community. His kindness was clearly the reason for his obvious over-talkativeness: I had told him I was enroute home from my favorite aunt's funeral.

As we flew, he spoke of plans which his corporation had developed for a space community. The science seemed to me well researched and included the assurance of possibility by 2020. Soon I was intrigued with the questions his plan presented: Who would go? What sort of people would fit into this project? Would the project be more important than the people?

Finally I asked him these questions. My metaphysical tone threw him off. He said these people would primarily need to be adapters and adjusters. Aside from that, the corporation had not discussed anything else. I mused at how different this was from Frank Lloyd Wright's science. He built houses to fit people, not vice versa.

**BUT THE** question was there in our discussion as it is in nearly all modern life: Who is man? The God-question is not as problematic as the man-question. But who is this mankind whom God has made and asked to live in this massive technology era?

Is the mastery of creation still found in humankind? Or are we, as Jacques Ellul, the analyst of technology, has asserted, simply pawns of scientific method? Is that the state of affairs? Has man created a science beyond his control? Exactly who is this reality called man?

Well, there have been massive evasions of that question in our time. It seems that if the world had heard the Jewish claim that man (Adam) is an image of God, the Holocaust might not have been. Surely the demonic rationality of a Hitler would not have been so widely allowed and supported. The rise of multi-national corporations now are known to enslave millions who are objects in their economic power nets. Who indeed is a man to them?

The Judeo-Christian tradition teaches

us that we are the images of God. But B.F. Skinner, the psychologist, among others, evaluates our essential personhood to be the sum total of our behavioral responses. What an unconsoling thought!

**YET WE** know we have hopes, ideals and tenderness — sometimes difficult things to translate into our experience. Neither are we simply the objects of the consumer science that tells us hourly on TV that our ultimate happiness is an adjustment to pleasure. Without being pessimistic, one can quite objectively say that man, for all the claim to full living he has suddenly gained, is not as much in touch with himself (herself) as is suspected.

What is the faith response to: Who is man? The Hebrew and Christian Scriptures tell us we are ikons, images who participate in the very creative life of God Himself. We are made to be just, to love rightly, to build up the earth. At the same time the disposition to make ourselves the center of all things is true of

mankind. We just are that way and as we are moved by the power to do good, so also we are free to choose the dark evil — evil which leads to alienation and self-aggrandizement.

I recall an event when I was studying in Canada. Professor Grant, an excellent teacher, one day turned to the three of us who were Roman Catholics and demanded, "You Catholics, who does your tradition say man is?" I answered his question. I did well theoretically, tracing as I could the basic belief that man is good, created so, an image of God, affirmed as worthy and loving in Jesus. The answer was good; I think that even now.

Whatever we may say universally of man, it is always subject to the discerning action of the concrete where human weakness and tenderness are both expressed. It is very interesting to note how the question "Who is man?" is usually treated by Jesus on the one-to-one level. If ever He thought in universals, He surely acted in singulars.

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