

Week's News in Brief

BY NC NEWS SERVICE

India 'relents' to Vatican

VATICAN CITY—A standoff between the Vatican and India over the government's desire to have some say in the naming of bishops on the subcontinent has been temporarily overcome, according to reliable sources. The government of Indira Gandhi, now engaged in a national election campaign, has withdrawn its opposition to the naming of several bishops and the creation of four new dioceses in India. The government had blocked the appointments for several months.

Fr. Hesburgh denies charges

NOTRE DAME, Ind.—Holy Cross Father Theodore Hesburgh has reportedly rejected charges that the Rockefeller Foundation, which he chairs, is largely responsible for the widespread practice of abortion in the United States. Father Hesburgh, president of Notre Dame University, was quoted in a student newspaper here as saying that critics of his role as chairman of the foundation are misinformed about the foundation's abortion role.

Rebel prelate sets ordination

ECONE, Switzerland—Again defying his suspension from priestly functions, traditionalist Archbishop Marcel Lefebvre has announced that he will ordain 15 more students at his seminary here June 29. The archbishop rejects much of the Second Vatican Council and the post-conciliar reforms in the Church as heretical.

In capsule form . .

Two major Catholic agencies have backed comprehensive welfare reform to create a federally supported guaranteed minimum annual income for Americans unable to work. Such a program should be open to all who need it and should help keep families together, the Church agencies said. The two agencies are the National Conference of Catholic Charities and the U.S. Catholic Conference . . . At the request of their bishops, Catholics throughout India fasted and prayed Feb. 18 in opposition to increasing sterilization practices in their country. The national government and several state governments have been waging an intensive campaign to promote sterilization as a way of slowing down India's rapid population growth . . . The newly established East German Bishops' Conference has warned Catholics in Berlin that permission to marry atheists or non-Christians will be granted only for serious reasons and under very specific circumstances. The bishops also deplored a rise in divorce statistics and reaffirmed the Church's traditional teaching on birth control . . . Georgetown University School of Medicine, Washington, D.C., announced that it is raising tuition for freshmen next fall by \$5,700 to \$12,500 a year, with similar increases for other students. The increase makes tuition at Jesuit-run Georgetown, the second largest private medical school in the country, the highest among U.S. medical schools.

Plan poll of Catholic women

LONDON—The laity commission of the English and Welsh bishops' conference decided at a recent meeting here to launch a project to learn what Catholic women really think on a range of topics including the ordination of women, divorce, contraception and abortion. The method will be a series of tape-recorded 90-minute discussions at parish level on a confidential basis, with no names being asked for or revealed. The tapes will be sent to the laity commission's headquarters here for analysis.

Demand Kueng clarification

ESSEN, Germany—The German bishops have again demanded from controversial theologian, Father Hans Kueng, an immediate clarification of doctrinal positions expressed in his recent bestseller, "To Be Christian." The bishops, at a general meeting in Essen, declared March 3 that Father Kueng had promised to clarify certain statements at a meeting with the bishops' representatives in January, but, the bishops said, the clarifications they have received so far are insufficient.

Tax credit bill introduced

WASHINGTON—Sen. Richard S. Schweiker (R-Pa.) has introduced legislation to provide parents of non-public school children with a \$1,000 income tax deduction or a \$250 tax credit for tuition paid for schooling from first grade through post-graduate levels. Sen. Schweiker had co-sponsored similar legislation introduced last year by former Sen. James L. Buckley (R-N.Y.). That bill, which did not include a tax credit, was never brought to a vote, although the concept was brought to the floor during tax reform hearings last summer and defeated.



TWENTIETH ANNUAL SPAGHETTI SOCIAL—The Parent-Teacher Organization at Our Lady of Grace Academy, Beech Grove, will sponsor the 20th annual Spaghetti Social Sunday, March 20, from 12 noon to 6 p.m. Spaghetti dinners are a feature of the event, but there is much more in entertainment, prizes and games. This year "plants" are a specialty. They are getting "TLC" from some of the Sister faculty including from left, Sisters Emily Emmert, Donna Fyffe, Eileen Price and Juanita Maschino. [Photo by Sister Mary Jonathan Schultz]

Names . .

Magr. Geno Baroni, 48, a long-time Church activist in civil rights, ethnic and neighborhood issues, has been named assistant secretary in the U.S. Department of Housing and Urban Development. Nicaragua has expelled an American missionary and a Spanish lay worker. No reasons were given, but both worked among farm workers and had protested the campesinos' mistreatment by troops. The government of Gen. Anastasio Somoza in Nicaragua has expelled an American missionary and a Spanish lay worker. No reasons were given, but both worked among farm workers and had protested the campesinos' mistreatment by troops. Four Protestant churchmen and the Catholic bishop of Nashville have joined Bishop Carroll T. Dozier of Memphis in a pledge to oppose the reinstatement of capital punishment in Tennessee. Benedictine Father Maur Burbach of St. Pius X Abbey in Pevely, Mo., is retiring next Aug. 1 as executive secretary of the Federation of Diocesan Liturgical Commissions, (FDLC), a post he has held for almost four years. He is 62.

Newmanites to co-sponsor lecture series

A lecture program entitled "Bioethics: the Interface of Biology and Society," sponsored in part by the Newman Foundation at IUPUI will be presented for six consecutive Thursdays at the IUPUI Nursing Auditorium beginning March 17.

Featuring internationally known speakers, the series originates at Ball State University, Muncie, and is brought to Indianapolis via the Indiana Higher Education Telecommunications Service.

The first program will feature Daniel Callahan and is titled "New Developments in Biology: Society Coping With Conflict." All programs begin at 7 p.m. It is funded by the S & H Foundation and the Indiana Committee for the Humanities. There is no admission charge.

Voice of Laity

STEBENVILLE, O. — Catholics in this southeastern diocese are being asked to help select a successor to Bishop John King Mussio, who plans to resign in June.

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† THOMAS J. ZINNINGER, 82, St. Michael, Feb. 26. Father of James T. and Thomas C. Zinninger, both of Chicago, Ill.; John J. Zinninger of Louisville, Ky.; Robert G. Zinninger of Scott Air Force Base, Ill.; Virginia L. Zinninger of Clarksville; and Beth Taylor of Greenville.

BRAZIL

† ELIZABETH H. ZENTKO, 78, Annunciation, March 4. Mother of Elizabeth Garrison of Cincinnati; Mary Frances Gonzales of Roswell, N.M.; Theresa Newport of Fremont, Calif.; James of RR 1, Carbon; and Albert G. of RR 4, Crawfordville; sister of Anna Bettasso and Frances Elitoff, both of RR, Clinton; William Peterak of St. Bernice and Steve Peterak of Marion, Mich.

BROWNSBURG

† THELMA W. COAN, 70, St. Malachi, March 8. Mother of Martin W. Broderick, Robert O. Broderick, Sally C. Howe and David Broderick.

GREENWOOD

† MARY L. BLACKWELL, Our Lady of the Greenwood, March 3.

INDIANAPOLIS

† WILLIAM P. HAMMOND, 78, St. Joan of Arc, March 2. Husband of Josephine B.; father of Barbara Mascari, Carolyn Mahoney, Suzanne and William Hammond; brother of Mrs. F. E. Fusting.

† RUDOLPH A. FENOGLIO, 63, St. Joseph, March 7. Husband of Virginia; father of Ruth McKinney; Ella Jo and Gene Fenoglio; brother of Margaret Giocatto, Nida Almona, Mary Pastore, Lena Colombo and William Fenoglio.

† LOREEN C. HENEGHAN, 67, Our Lady of Lourdes, March 7. Mother of Jack W. and Robert G. Heneghan; stepmother of Thomas Heneghan; sister of Mary Roberts and Therese Armin.

† HARRY J. CHRISMAN, Jr., 56, Holy Spirit, March 7. Husband of Millicent; father of Harry III, David and Mark Chrisman; son of Esther Chrisman; brother of Daniel and Leo Chrisman, Mary Berry, Esther Butrum and Doris Wilson.

† MINNIE F. HARTJE, 70, St. Patrick, March 8. Mother of Mary J. Rieger, Rose Ella Stewart and William H. Hartje.

† EDWARD J. MCCANN, 79, St. Lawrence, March 8. Father of Anne Sullivan, Isabelle Estep and Josephine Kuehr. Brother of Helen Logan.

† VERNON F. HERVEY, Sr., St. Michael, March 9. Husband of Camille M.; father of Vernon J., Edward F., John M. and Robert L. Hervey; Phyllis J. Carver and Mary L. Hervey.

JEFFERSONVILLE

† MAUDE M. WILSON, 85, St. Augustine, Feb. 22. Mother of Mary F. O'Hern of Jeffersonville; and Charles Ray Wilson of Frankfort, Ky.

† BERNARDINE PURCELL, 59, Sacred Heart, Feb. 26. Wife of Robert L. Purcell; mother of Robert Lynn Purcell of Clarksville; and Trudy Tackett of Jeffersonville; sister of James Millay and Eleanor

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THE TACKER

'Hill' out of hole

BY FRED W. FRIES

St. Meinrad is out of debt for the first time in 30 years, and plans are being made to build a new monastery.

These developments were announced at the tenth annual St. Meinrad Alumni dinner-meeting for the Indianapolis area, which was held Monday evening at the Indianapolis Athletic Club. A record 133 priest and lay alumni attended.

In a "State of the Holy Hill" message, Father Daniel Buechlein, O.S.B., President-Rector of the School of Theology, reported that both the College and School of Theology were enjoying capacity enrollment. He said that the financial status of the institution was enhanced by the fact that the indebtedness on Benet Hall "was retired two years ahead of schedule."

IN COMMENTING ON THE need for a new monastery, Father Daniel told the alumni that the present building is more than 90 years old and a "virtual fire trap." He gave no indication of the cost of the proposed new monastery nor any target date when construction might begin.

Monastery officials are now working on a "long-range plan for the total St. Meinrad community—Seminary, Archabbey and Abbey Press," the speaker said.

"Our concentration, of course, will be on our basic mission—the preparation of young men for the priesthood," Father Daniel added.

In remarks from the dais, Archbishop Bishop expressed his appreciation for the major contributions which St. Meinrad has made to the Archdiocese and his gratification at being accepted as an "honorary member" (he did not study at St. Meinrad) of the Alumni Association.

FATHER LAWRENCE VOELKER, Archdiocesan Director of Catholic Charities, in the role of master-of-ceremonies, kept the show moving at a brisk pace.

Msgr. John J. Doyle and Father Carl Busold were introduced as the "oldest alumni" present.

The dinner closed on the traditional nostalgic note, with 75-year-old Father John Thuis, O.S.B.—the Lawrence Welk of the Holy Hill—leading the singing of "We are the Sons of St. Meinrad." Playing the piano was Father Edwin Sahm, retired priest of the Archdiocese, who wrote the melody as a seminarian more than 46 years ago.

'SOUNDS' AT ST. MEINRAD—Cooperative Action for Community Development, Inc. (C.A.C.D.) will present the tenth annual "Sounds of Spring" concert at St. Meinrad's St. Bede Theatre later this month. The popular musical variety show

will be presented four times: Friday, March 18, at 8 p.m.; Saturday, March 19, at 8 p.m.; and Sunday, March 20, at 2 p.m. and 8 p.m. Advance tickets, which provide reserved seats, can be obtained by sending a self-addressed stamped envelope to Patrick Steele, St. Meinrad College, St. Meinrad, Ind., 47577, or by phoning 812-357-0611 or 812-357-6378. Group rates are available. Tickets may also be purchased at the door. Individual tickets are \$1.75 for adults and 75 cents for children under 12, both in advance and at the door.

NO CATHOLIC TEAMS LEFT—All Catholic teams were eliminated in last week's sectional play in the annual state high school basketball tournament. If we read the results correctly in Sunday's paper, Scacina of Indianapolis was the only one to make it to the sectional finals, all the others biting the dust in preliminary games. Does anyone remember 1964, when Evansville's Rex Mundi made it all the way to the Final Four—the only Catholic team ever to reach this lofty plateau?

The following is reprinted from the "Pioneer Press" of St. Paul, Minn., via the parish bulletin of SS. Peter and Paul Cathedral.

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- If such a pastor proves difficult to come by, here's a hint: Send a letter to six other churches that are tired of their pastor. Then bundle up your pastor and send him to the church at the top of the list.
- In one year you will receive 1,843 pastors, and one of them should be a dandy!
- Warning! Have faith in this chain letter. One parish broke the chain, and got its old pastor back in three months!

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.

MARCH 12

The Parents Club of St. Ann parish, Indianapolis, will host a Las Vegas Night from 8 p.m. to 1 a.m. Admission is \$1 per person.

The annual St. Patrick's Dinner Dance under the auspices of the Ritter Parents' Club will be held in Ritter High School Cafeteria, Indianapolis. A corned beef and cabbage dinner will be served at 7:30 with dancing from 9 p.m. to 1 a.m. to the music of Gus Zupancic and his Orchestra.

Reservations are available through Mrs. L. N. Legge, 925-1263, or the school office, 924-4333.

A St. Patrick's Dance will be held in the gym at Holy Family parish, New Albany from 9 p.m. to 1 a.m. Reservations, at \$10 per couple, may be made by calling (812) 945-3615, (812) 944-1424 or (812) 948-8219.

The parish of Our Lady of the Greenwood at Greenwood will have its annual St. Patrick's Day Dance from 8:30 p.m. to 1 a.m. The Third Generation dance band will play. Tickets are \$10 per couple.

For reservations, contact a member of the committee in charge: Mona Ries, 535-5848; Nancy Naberhaus, 881-7538; or Cathy Kilmark, 788-3791.

The Ladies Auxiliary of the Terre Haute Knights of Columbus will have a St. Patrick's Dance from 9 p.m. until midnight at the Council hall.

Tickets may be purchased at the door for \$5. A \$25 money tree will be awarded at the dance.

The Fifth Wheel Club will celebrate St. Patrick's Day

Court briefing set March 16

Ann Thompson, chairman of the Community Affairs Commission of the Archdiocesan Council of Catholic Women, urges interested members to attend a briefing for potential Court Watchers in Criminal Court Room #2, City County Building, at 11:30 a.m. Wednesday, March 16. Judge William Dougherty will conduct the briefing.

The Council of Catholic Women is one of several women's organizations participating in the program, which encourages citizens to sit in on court sessions to obtain knowledge about the operation of the judicial system.

New Officers

SELLERSBURG, Ind. — The Men's Club of St. Paul Church here recently elected officers for the coming year. They include: Joseph Bishop, president; Fred Sierota, vice-president and secretary; and Fred Schuler, treasurer.

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ACTIVITIES CALENDAR

WHO? WHAT? WHERE? WHEN? WHO? WHAT? WHERE? WHEN?

MARCH 16

The Irvington Catholic Woman's Study Club will meet at 1 p.m. at the home of Mrs. Emil DeBoo, 6059 E. St. Joseph St., Indianapolis.

MARCH 13

The Junior Class of Shawe Memorial High School, Madison, will hold the annual St. Patrick's Day Dinner at Pope John School Cafeteria from 11 a.m. to 2 p.m. The dinner will feature beef and ham.

Tickets, available from all Shawe Juniors or at the door, are \$2.50 for adults; \$1.25 for children in grades 1 through 6 and 50 cents for pre-schoolers.

The Bon Marche' Card Party and Style Show will be held at Holy Name School, Beech Grove, from 2 p.m. to 5 p.m. Tickets are \$1.75 and must be purchased in advance of the party date.

For tickets, call 787-1682 or 784-6474.

MARCH 14

Joseph Perelli, an organizer of the Human Justice Commission, will be the speaker for the Monday Lenten Program at Little Flower Church rectory basement, Indianapolis, at 7:30 p.m.

MARCH 15

The Tuesday night Adult Education, Lenten Series at Immaculate Heart of Mary Church, Indianapolis, will be held at 7:30 p.m. Father Keith Hoesy and Sister Maureen of John XXIII Retreat Center, Hartford City, will discuss "Prayer for a Christian."

The Newman Guild of Butler University will hold a Day of Reflection at Alverna Retreat House, Indianapolis, beginning at 10:30 a.m. Father Martin Peter will be the director. For reservations call Mrs. Carl Bittie, 255-9327.

St. Joseph Council K of C, 4332 N. German Church Road, Indianapolis, will sponsor a St. Patrick's Dance from 9 p.m. to 1 a.m. Tickets are \$15 per couple.

Reservations are limited. For information contact Jim O'Logan, 898-1752, Marv O'Keller, 894-8863 or Tom O'Witowski, 897-9321.

The Holy Family Ladies Guild, Knights of Columbus, Indianapolis, will sponsor its fifth annual St. Patrick's Day Smorgasbord and Dance. Dinner will be served from 6:30 p.m. to 8:30 p.m. Dancing will be from 9 p.m. to 1 a.m. to the records of D.J. Gary Havens.

For tickets and reser-

vations call Mona Dunnick, 244-2240; Joanne Koss, 243-3053; Sharon McNelly, 248-8167; Susie Watson, 925-3995; or the K of C, 243-3571.

• • •

The annual Family Festival, sponsored by the St. Philip Neri Home-School Association, will be held in the school auditorium, 545 Eastern Ave., Indianapolis, from 6 p.m. to 10 p.m.

A chili supper will be served and games and prizes will be available for the entire family.

MARCH 20

The annual Spaghetti Social at Our Lady of Grace Academy, Beech Grove, will be held from 12 noon until 6 p.m.

Spaghetti dinners featuring Italian spaghetti and homemade bread and ham dinners will be served throughout the afternoon while entertainment of all kinds will be in progress in the Student Center.

Adult tickets are \$2.25; grade school children, \$1.25; pre-schoolers, free.

Cathedral High School's Irish Festival will feature Irish Stew Dinners from 12 noon to 6 p.m. Tickets are \$3 for adults; \$1.50 for children under 12; and pre-school children free.

MARCH 21

The monthly meeting of Our Lady of Every Day

MARCH 24

A Pre-Cana Conference for Engaged Couples will be held at Providence High School, Clarksville, in a two-day program, Thursday, March 24 from 7:15 to 10 p.m., and Sunday, March 27, from 12:45 to 5:30 p.m. Interested couples are asked to pre-register with their parish priests.

The two-day conference is sponsored by the Aquinas Center for Continuing Religious Education.

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.; Scacina 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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Who cares about the orphans of war?

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 - \$ 210 One-year hospital care for an aged refugee
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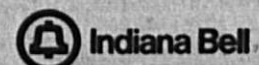


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So if you miss your out-of-town love, say so . . . by long distance.



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.

Accuracy

Someone woke up! Two weeks ago we suggested that the Archdiocesan board must have been asleep when it approved its 1977-78 budget. We stated that the budget represented a 158% increase over the 1976-77 budget.

The percentage was incorrect. The figure jumped

from \$249,000 to \$391,000—an increase of 58%. We were wrong in the use of our calculator.

The response to the editorial has been something else. Numerous responses from the clergy welcomed the editorial, but little or nothing was heard from the laity. In fact, we have received only two responses from laymen (cf. Letters to the Editor).

It would seem that the only ones who really care are the priests themselves since they are the ones who have to raise the money in the parishes and see that the bills are paid. Many of the laity do little more than shell out the funds to pay for Catholic education. For some of these, Catholic education amounts to little more than a child sitting service. They will continue to pay the price as long as the Church leaves them alone.

The percentage of budget increase we quoted in the editorial was admittedly in error, but the cost is still too high. Catholic education, to be worth that much, has to be more than babysitting. It has to be more than competition for the public school. It has to do more than provide quality education. What per cent of the budget for the Office of Catholic Education is transmitting the Gospel to all men, Catholics and non-Catholics, of the Archdiocese?—T.W.

Hello!

One of the most respected priests of the Archdiocese offered an interesting suggestion this past week-end. The success of President Carter's telephone chats with Americans prompted the priest to recommend that Archbishop Biskup might think of doing the same with Catholics of the Archdiocese.

Indeed, the idea might be offered to all the bishops of the country. President Carter seemed to find the chats informative and insightful in his attempts to keep in touch with the people. Could a bishop ask for less?

We think Archbishop Biskup and bishops of other dioceses could use the telephone chats to their advantage. In an era when leadership often seems removed from the ordinary man's life, such an idea reflects a genuine interest in the concerns of those one serves. —T.W.

'Be Informed, Independent Individuals,' states Carolyn Morris

An Open Letter to Dale Francis: I am a Negro woman, a Catholic since my infancy, more than 50 years ago. I know much about the cost of discrimination.

In your column of Feb. 18, on the subject of Negro identity, roots, and the acceptance of ourselves as a group, you dealt with increasingly complex concepts. I found the column to be extremely restrictive, and your advice, I regret to say, dangerously shallow, simplistic and patronizing. I do not worry about the effects of

your advice on us who are elderly, who have lived long enough to be critical. I am concerned about the effects such advice might have on impressionable young people, especially upon Negro young people. You suggest a role for young Negroes that if accepted, might trap them into a position from which they might find it difficult to escape, should they change their minds as to the wisdom of such a role.

We older people have run an obstacle course which has often had tragic consequences—unfulfilled lives, which had potential for greatness, in some, never achieved. Our hope is that young people will not be required to run the same obstacle course for mere survival. Our hope for them also is that they will not be "invisible" and "inaudible" members of our society, confined to the ghettos for "another generation," or for another hundred years. We should like to see all Americans share in the freedom and rights promised by our Constitution, and as equals, now.

We must examine the myths about people which often lead us into stereotypical thinking about them. In the old myths, all Negroes were described as having simple child-like natures, much patience, and strength for hard work. We were also described as dull, contented, lazy, crafty and un dependable, and yet we were entrusted with the care of other people's children.

The old myths about the characteristics of Negroes were exploded by the events of the last two decades.

Our case was fought in the Supreme Court of the Land, and it was decided there that our separation from the institutions of our country is an injustice, cruel, and unconstitutional.

Now, we have been given a new myth to restrict and confine us, just as false as the earlier one. It is suggested that we have lost our roots and identity, and that in order to recover them, we must voluntarily separate ourselves from other Americans and from the mainstream. How this is to be done is difficult to determine. Many of our institutions are still separated and have been so for over a hundred years. We must examine the concepts we try to live by, determine whether they represent facts or represent propaganda. To know the facts enables us to make realistic decisions

BY FR. THOMAS C. WIDNER

In the second letter of Paul to the Corinthians, the Apostle boasts of his weaknesses "that the power of Christ may rest upon me." Paul claims to be content with weakness, mistreatment, distress, persecutions and difficulties "for when I am powerless, it is then that I am strong."

Many in the Church have felt and continue to feel the weakness of which Paul speaks. Some, however, are puzzled that there could be any strength in such weakness.

Who has felt the weakness? Teachers, parents, students and friends of St. Mary Academy for one. And though it remains open, Holy Cross School in Indianapolis is another. Indeed, nearly every Catholic institution which remains in the central Indianapolis city feels the weakness. It is dissipating, though, since most are no longer in existence.

WITH THE CLOSING of St. Mary Academy, the nearest Catholic high school to downtown Indianapolis is three miles away. Not a great distance and not perhaps meaningful except symbolically. The consolidation of St.

Patrick School with the total Central Catholic School plan now removes the last grade school from the center city. Again, perhaps that means very little. Except as a sign.

One thing we might see in the changes taking place in the institutions which have called themselves Catholic which have closed or left the central city is the failure of the Church to put its money where its mouth is.

The catch word among the bishops of the world the past five years at least has been "evangelization." The simple truth is that the Church in Indianapolis seems to be doing anything but "catching on." Every time a school closes, every time an institution folds and moves to the suburbs, something of the Church has been taken away from the central city.

THE OBJECTION is offered that the center city is inhabited by few Catholics in comparison with the masses who have moved out. That is true, but the problem is whether or not the Church is going to begin serving those who are not Catholic. Indeed, do we as a Church in the Archdiocese have the strength and enthusiasm to begin to evangelize those who have no affiliation with the Church?

The three major religious orders of

women in the Archdiocese recently discovered to their amazement (and to others) that the Church here has maintained the same pattern of development for more than 120 years. That is, the proportion of Catholics to the total population remains the same as it was in 1850 and Catholics are still found in numbers in the same geographical areas as 1850. That speaks well of the Church for having maintained herself, but says little about her as an evangelizer.

In his Apostolic Exhortation of December 8, 1975, On Evangelization in the Modern World, Pope Paul said that the Church evangelizes "when she seeks to convert, solely through the divine power of the Message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieu which are theirs." It has been a gross misinterpretation of the Decree on Ecumenism from the Second Vatican Council that has witnessed the complete halt of aggressive attempts by the Church to bring others to the Catholic faith.

PROCLAIMING THE Gospel message was identified by the American bishops as one of the educational missions of the Church in 1972. That need to evangelize was also

the subject of the 1974 Synod of Bishops. So why has the call not been heard in the Archdiocese?

The responsibility for evangelization does not lie with the clergy and Religious alone. Indeed, their part is minimal. It is the layman who bears most of the burden. The witness of laymen living their daily lives as examples of Christ is the primary way in which the Church speaks to men.

But when another institution closes in the central city, or one is missing in rural areas where no institution has ever existed, the Church appears to be deserting people or ignoring them. The Catholic Church gives one the impression of self-centeredness, interested only in promoting itself and unconcerned that the numbers of those who have never heard the Gospel continues to grow each day.

It is ironic that one institution located near the central city has considered turning the tide. St. Francis de Sales parish, which closed its grade school a few years ago, would like to reopen it. Why? Parents of the neighborhood are willing to pay the cost of a school of value, a school of discipline, a school in which children can learn. What an opportunity for evangelization! Will it too be passed by?

LIVING THE QUESTIONS

How can weakness in the city be a strength?

Letters to the Editor

Archdiocesan board president responds to budget veto recommendation

To the Editor:

The Office of Catholic Education administrative staff presented the Archdiocesan Board Budget Review Committee with a complete cost analysis of the Goals and Objectives used to establish programs requested (demanded would be a more appropriate word) by priests, principals, DREs and laity of the Archdiocese. It is difficult to imagine that we are still presuming that 17 persons can man an operation that serves 143 parishes and

20 missions in 39 counties; seven secondary schools and 70 elementary schools. They are also expected to cover all the areas of Total Catholic Education on a budget that has not been increased by more than approximately 10% each year for the past six years.

The OCE is no longer simply a "School Office." It also addresses the needs of Preschool Religious Education, CCD, Youth Ministry and Adult Education as well as all elementary and secondary in-school programs that include curriculum development, textbook evaluation, testing programs, opportunities for professional growth for administrators and teachers, statistical reports and innumerable other tasks. It also has a bookkeeping staff to take care of computing 715 Indianapolis teachers salary checks, FICA, retirement, etc. They administer Hospital Insurance, Programs for all lay teachers and other lay employees of the Archdiocese dealing insurance, as well as, the Blue Cross-Blue Shield Program for

women Religious in the Archdiocese. This is no small demand.

To presume that the board is irresponsible because it passed a budget request that would compensate the personnel, as well as, pay for the cost of administering the programs requested seems to me in itself to be irresponsible.

For the first time in the history of the Indianapolis Archdiocese, the Office of Catholic Education has determined a way to tell its constituency just what price tag must be placed on Total Catholic Education programs which would answer the demands. Education is a big business and if we are to have quality education, it doesn't come cheap!

If the clergy and laity of the Archdiocese were informed about the use of the funds collected from parishes throughout the Archdiocese, perhaps, those seeking Catholic Education at all levels would be willing to finance their portion of the operation.

If all agencies requesting funds in the Archdiocese made as complete a

report on the cost of their programs and were willing to make this information available for scrutiny, I wonder what the laity, who fund the programs, would demand. A bigger share of the pie? We need real substantive information about how our monies are spent.

From my experiences in frequent visits to the OCE and participation in many of their educational programs, I have observed the demands on time and energy of every member of the staff. I think the total Archdiocese needs to offer their congratulations for a job well done. The frustrations experienced by trying to initiate and administer programs on an inadequate budget seem to me to be less than charitable and certainly not just.

I, for one, will take responsibility of the budget request the Archdiocesan Board of Education presented to the Archbishop.

Mrs. Robert W. [Caye] Poorman
President
Archdiocesan Board of Education
Indianapolis

'Principals ask the same questions,' says Glennon

To the Editor:

Re: Editorial, "Wake Up" (Feb. 25). T. W. is asking the same questions many principals have been asking for several years.

The principals of the North District of Indianapolis wondered "where the money would come from for Catholic Education." Probably other Catholics also wondered.

This was one question I assumed would be answered by the "Principals' Steering Committee" selected this school year. It is my understanding that the "Steering Committee" will

probably resolve some other problems, but it will spend no time on finances.

Does anyone think Indianapolis Parochial Principals, as a group, are requesting more money? They are not.

Does anyone think Indianapolis Parochial Teachers are requesting more money? They are not.

Where, then, does the 58% rise in the 1977-78 O.C.E. budget come from. From the O.C.E. which bases its estimates on an established percentage from each parish.

And what is the one item accountable for most of the 58% rise? Salaries.

Were teachers asked? No.

Were principals asked? No.

Who then? The Archdiocesan Board of Education on a "long-range directive" of several years ago raised salaries "across the board" for 1977-78.

Please understand. Were money available, you would find me demanding salaries for Catholic school teachers and principals

comparable to our public school counterparts.

Any attempt to place the blame for the desperate position I think Indianapolis parochial schools are in is an exercise in futility and is not here intended. A solution is intended.

Now. Right now. Instantly we need some answer to the question: "Will Indianapolis Catholics support parochial schools now and in the future?"

Can Indianapolis Catholics afford to wait for answers?

Will Indianapolis Catholics await the Phase I, Phase II and Phase III of the present Archdiocesan-approved Education Planning Process?

I should be calm and patient. But I can't wait any longer. Neither can my son, daughters and grandchildren. I needed answers yesterday. I asked the questions and blame no one but myself for failing to find the answers.

William Glennon, Principal
Christ the King School
Indianapolis

Penal Inmate seeks books

To the Editor:

I am an inmate at the U.S. Penitentiary in Terre Haute, Ind. I am trying my best, with the grace of God, to become a man of prayer and to increase my devotion to our Lord.

The Catholic chaplain's library here is very limited in devotional and other books. I am writing to ask you if you might know of, or can contact someone who would donate any books (old or new) to this library.

Most needed are the writings of the Fathers of the Church, such as St. Augustine's "City of God," St. Thomas Aquinas' "Summa," and books or writings of others such as St. Albert, the Great, St. Bonaventure, Duns Scotus, etc. Also needed would be short explanations of the Faith for those who might wish to know more about the Catholic Church.

Any books can be sent to the Catholic chaplain, Father Narciso S. Ponferrada, P.O. Box 33, Terre Haute 47808. Please be sure to mention my name also.

Any books donated will be put to good use in the service of Our Lord, Jesus Christ.

Please remember us here in your prayers. May the Lord bless you and keep you.

Earl Moncrief
89356-132

Terre Haute, Ind.

Fr. Vogelsang: 'Subsidy is significant'

To the Editor:

As a member of the Archdiocesan Board of Education and its budget committee, I and the other members did notice the 58% increase in the budget. This budget includes items previously not listed in the Office of Catholic Education budget and not funded through the general parish subsidy. These items, such as the central payroll system of the Indianapolis districts, were included for improved accounting purposes.

The significant increase is the requested subsidy. This amounts to an enormous 55% and affects every parish in the Archdiocese. Most of this increase is necessitated by the doubling of the staff of the Department of Schools. The rationale for the additional staff was vigorously debated in the budget committee.

The Board's handling of the budget needs improvement. A resolution calling for the establishment of a permanent budget committee has been submitted to the Executive Committee for placement on the March agenda. If approved, the budget committee will have responsibility for both examining the budget and for supervising its implementation.

From the reporting of the Board's activities one can infer that the action of the Board was unanimous. It was not. The budget committee approved the budget by a simple majority vote and the Board concurred by an eight to four vote.

Responsibility is the key to a successfully functioning Archdiocesan Board. This responsibility extends to both district and parish boards. Those districts which either do not have representatives or whose representatives rarely attend meetings, are failing in their responsibility both to themselves and to the Archdiocese.

The Criterion, the "Official Newspaper of the Archdiocese of

Rev. Clifford R. Vogelsang
Pastor, St. Andrew Church
Richmond, Ind.

Up-to-date nuns

To the Editor:

For those nuns who discarded the habit to go "mod" instead, we are surprised they haven't been up-to-date enough to have noticed that, in order to be fashionable today, to be really "smart," a dress must be from three to four inches below the knees.

This is a blessing in disguise, and the majority of us are hoping that they will follow suit in their efforts to belong to the "smart set."

Joan Clarke
[A model]

New Albany, 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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Congrats to PBFs!

To the Editor:

My congratulations to the Sisters of Providence, Sisters of St. Benedict, and Sisters of St. Francis.

Their concern and worry about the numbers of clergy and religious (Criterion 2/25/77) is timely. My only fear is that so few see how critical the situation is.

I hope their research will stir us to take a cold, hard look at our Archdiocese and its future needs.

I hope that it's not too late.

Rev. Carlton Beaver,
Associate Pastor,
St. Mary's Church
Greensburg Ind.



'A context for intellectual, spiritual and moral reflection'

MARYKNOLL 'TRAVELING SHOW'

World Awareness Program again wins warm Indianapolis response

BY FR. THOMAS C. WIDNER

Feelings are difficult to identify. Thoughts can be arguable and can leave one unchanged. But feelings provoke us to react in insightful ways to other feelings.

When one becomes aware of the feelings of others, the other looks different than before.

It was difficult to pull feelings from a group of teen-agers taking part in an unusual program now in its third year in Indianapolis Catholic high schools. The program is the World Awareness program presented by Maryknoll Sisters.

ACCORDING TO A brochure, the World Awareness Program is "an educational effort aimed at inviting and helping participants to reflect on, analyze, constructively cope with, and respond to global realities. It provides a context for intellectual, spiritual, and moral reflection, and a foundation for effective action to create a world of justice and peace."

Mike Davis, a student at Latin School, said that the program taught him "that we are one community here on earth and must look out for one another."

Begun by the Maryknoll Sisters in response to their desire to share their own experiences in the missions with people here in the United States, the program's inception occurred in 1970. It was presented in Indianapolis for the first time in 1975. Since that time, approximately 550 persons have taken part.

"We have Sisters in the community who are released full time to present this program around the country," explained Sister Conchita Højilla, Maryknoll nun from the Philippines. Sister Conchita will be returned to Guatemala this summer following her facilitation of the program here.

"We made contact with the Archdiocesan Religion Teachers' Council," said Sister Kay Kelly, who also assists in presenting the program. Sister Kay

recently completed 12 years work in Nicaragua.

"Sister Jane Frey at Ritter High School has helped us coordinate the program," she said.

The Sisters see their program as echoing one of the resolutions of the Detroit Call to Action Conference this past fall even though it was in existence long before that conference occurred.

"The conference," Sister Conchita indicated, "called for comprehensive education programs toward justice and peace. The section on education for global justice, in fact, recognized the mandate laid on us by the Old and New Testaments. So it must aim at renewal of heart, not just theory."

Though the program has been aimed primarily at high school students, it was also presented for members of the Archdiocesan Religion Teachers' Council, and the faculties of Chatard and Ritter High Schools.

Sister explained that the program "tries to achieve a global perspective by consciousness-raising exercises which deal with global realities and issues, and the role of the U.S. in the global community."

AMONG THE ACTIVITIES for the participants is a simulation game known as the Global Village. In it, participants role play nations of the world. Those who portrayed the major powers, e.g., North American countries, USSR, western Europe, and Japan described their feelings in the exercise as "powerful." Those who portrayed lesser powers, especially Third World countries, said they felt "resentful," "frustrated," "angry," and "helpless."

One participant who enacted the part of a major power said he felt "confused" by the smaller powers, which kept asking for help but couldn't get together.

"Sometimes," he said, "I felt sorry for them."

"Why didn't they fight back?" asked another. "We had all the power and privilege, and they just seemed to take what we gave out."

The students saw themselves divided into groups of "haves," who didn't want to bargain since they possessed the things needed for power, and "have nots" who lacked unity, influence, or power to do anything about their problems.

"The only thing we seemed to be united on," one student commented, "was that we were rejected."

"The experience was very valuable," reflected Bill Schaefer of Roncalli, "because I really found that people can communicate if they just try."

"Other people's feelings count," stated Maggie Niehus of Chatard.

Kathy Clupp of St. Mary Academy couldn't believe her own participation. "I wanted to get my feelings across," she said.

The program seemed to open the students up, not only to their global awareness, but also to their own awareness.

Tom Hill of Latin School changed his thinking about "how students of the other Catholic high schools feel about each other and their schools."

THE MARYKNOLL SISTERS have positive feelings and attitudes about the program, but also related that some defensiveness often seeps through participants.

"Anytime you attempt to relate what is happening in the world to your own experiences at home, you risk upsetting people's defenses," stated Sister Kay. "But we have to keep asking what the Gospel values are and whether or not we are seriously willing to live by them."

This year students from Cardinal Ritter, Cathedral, Chatard, Latin School, Our Lady of Grace, Roncalli, St. Mary, and Secunia High Schools have been taking part. The basic program involves a two-day experience, mostly for juniors from various schools. The advanced program is mostly for seniors who have attended the program previously.

THE PERMANENT DIACONATE

Origin of diaconate clouded in obscurity

Second of a series

How does it go? The more things change, the more they are the same. Or would it be better: there is really nothing new under the sun, just a new cover. Either way you look at it, the diaconate has in its history some things that are old and some things that are now quite new.

One way to find out something about the diaconate is to look to its history. However, the origin of the diaconate is not all that clear. The beginnings of the diaconate are almost as difficult to trace as it is to explain its decline.

One commonly held point of origin occurs in the sixth chapter of the Acts of the Apostles. Here we read of a dispute between Greek and Hebrew speaking Christians. The Greeks indicate that they are being short changed in the sharing of goods. The solution for the Apostles was simple: men "of good reputation, filled with the Spirit and wisdom" should be selected to look after the material needs of the community. So seven men, among whom was St. Stephen, were chosen, and the Apostles "prayed over them and laid hands on them."

St. Paul even gives us some rules for the selection and appointment of deacons. In his First Epistle to Timothy he describes deacons as "respectable men" and "conscientious believers." He adds that "they must be examined first and only admitted if there is nothing against them."

IT IS CLEAR FROM ALL the sources that are available to us that by the beginning of the second century, the Christian ministry had been divided into three distinct orders—the Episcopate, the Presbyterate and the Diaconate. Each had its own distinct and specific rights, powers and functions. The diaconate continued to rise in numbers and influence until about the fifth century. From that time on, for a variety of reasons, it underwent a steady decline until the eighth century when men who were permanent deacons were rare.

In the main, throughout all these years, the ministry of the deacon was directed toward a single goal, that of

[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 second 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.]

service. The serving functions of the deacon can be generally fitted into five categories: 1) works of charity; 2) preaching; 3) liturgy; 4) administration; and 5) pastoral activity. Not all of these received equal emphasis.

For example, deacons did not preach extensively in the early Church; this area being reserved to the Bishop and, to a lesser extent, to his priests. Liturgically, the almost exclusive right of the deacon was the proclamation of God's Word through the reading of the Good News at the Eucharistic celebration.

For those of us who are slowly approaching respectable antiquity, and can still recall when one part of the Mass was called the "Mass of the Catechumens" and were reminded that those training to become Christians were dismissed at the conclusion of this part, it was the deacon who held the responsibility for this dismissal.

ONE AREA OF ACTIVITY which fell to the deacon was that of administration and may have been part of the reason for the decline of the order. By the end of the fifth century, the deacon, as the right-hand-man of the Bishop, had become the next most powerful person in the diocese after the Bishop himself. In many instances he was the successor to the Bishop, and in that very fact lost his quality of "permanency." The decline of the

order can probably be traced to this circumstance. For by becoming burdened with the tasks of administration, the deacon became disassociated from the principal purpose for his existence—service to the community.

Other factors could be listed: excessive emphasis on the liturgical role; the law requiring progression through lower orders to higher ones; antagonism and opposition of priests; and celibacy.

Whatever the reasons, the diaconate died a lingering death. Sometime during the Middle Ages it ceased to exist as a "permanent" order.

So, how did the restoration come about? The restoration occurred officially as a result of Vatican II.

At the third session of the council, in October, 1964, the Fathers ratified the principle of the renewed diaconate. In the following November, the dogmatic constitution *Lumen Gentium* was promulgated. However, there were stirrings some time before the Council. Priests who served in, or who were detained in concentration camps longed for ordained ministers who could assist them. With the end of their detention, these men continued their awareness of ordained associates in the field of service.

THEOLOGICALS AND SCHOLARS in Europe took up the question, so that by the time of Vatican II there was both substantial interest in the issue and good background material available on the diaconate.

Following the issuance of a directive entitled "General Norms for Restoring the Permanent Diaconate in the Latin Church," in June of 1967, the American Bishops sought and received permission to restore the order to the Church in the United States. This was granted in August of 1968.

By the spring of 1971, a total of 13 programs was in operation in the United States. The restoration of the order is predicated on the concept that there is a need. And that is the task we are now beginning here: Is there a need and an acceptance in the Church in Indianapolis?

GROWTH THROUGH PENITENCE

'If you hear His voice, harden not your hearts'

BY FR. AUGUSTINE HENNESSY, C.P.

The Prophet Samuel was paid a great tribute by an inspired writer of Sacred Scripture. Of Samuel it was written: "Samuel grew up, and the Lord was with him, not permitting any word of his to be without effect" (1 Sam. 3, 19).

Holy Scripture also tells us the secret of Samuel's growth. The old priest Eli taught him in his youth how to respond to the voice of God. When young Samuel ran to Eli's bed saying, "Here I am; you called me," the old man understood that the Lord must be calling the boy in his sleep, so he said to him, "Go to sleep; and if you are called, reply 'Speak, Lord, for your servant is listening.'"

Fulfilling our Christian vocation is an assignment inseparable from listening to the voice of God. God's voice comes to us in multiple human encounters, in the various events of life, in newspaper headlines, and, in a special way, it comes to us in His own written Word. We are a people fed from the table of God's Word in the Scriptures just as truly as we are a people fed by the vitalizing flesh of Jesus.

"If today you hear His voice," the liturgy often reminds us, "harden not your hearts." A Christian people is a people vivified by the Word of God which "is living and effective, sharper than a two-edged sword" (Heb. 4, 12).

GOD'S WORD CONSTANTLY calls all of us to our full capacity for loving. None of us needs to be sheepish about admitting that our Father is calling each of us to be a saint. This is the vocation we all have in common. In the teaching of St. Thomas Aquinas, a saint is simply a man or

woman who cleaves to the supreme goodness of God with as total a commitment of love as his or her human condition will allow and, consequently, enjoys purity of heart and stability in virtue.

Much comfort comes to us in this humane insight of a saint recognizing that our call to perfect love never asks more of us than what our "human condition will allow." Being human is, at best, a fellowship in being sometimes miserable.

Just the burden of carrying around within us our own unfulfilled yet potential development is a humbling liability. And because we are sometimes sluggish and inevitably fail to be alert to God's call at all times, cheerful invalidism is the resigned lot of all people honest enough to admit their own frailty.

The new Rite of Penance introduces us to a delicate way of experiencing our togetherness in feeling misery and expecting mercy. It takes for granted that the sacred Scriptures are going to be at hand in the reconciliation room. Then it directs us in these words: "The priest, or the penitent himself, may read a text of holy Scripture . . . Through the word of God, the Christian receives light to recognize his sins and is called to conversion and to confidence in God's mercy" (No. 17).

This shared reading is an experience of divine tenderness because both priest and penitent are being nurtured by God's own Word. Listening to the exultant joy of the psalmist or his pitiable lament, hearing a prophecy of consolation, or cherishing a reassuring word of Jesus is a way of bringing solace to our troubled spirits at a moment when we cannot help being aware of our stubborn weaknesses and, perhaps, even our psychic wounds.

THE LIMITATIONS OF our human condition are different in the experience of each one of us. That is why there is a mystery about the commingling of holiness and sinfulness in the life of every Christian man and woman. In this respect, every priest and every penitent reflects the mystery of the Church itself.

In a paragraph which combines realistic self-acceptance with disdain for sluggishness of spirit, the Church presents the new Rite of Penance to us with these words: "The members of the Church are exposed to temptations and, unfortunately, often fall into sin. As a result, while Christ—holy, innocent, and unstained—did not know sin but came to atone for the sins of the people, the Church in-

cludes sinners within itself; and because it is at the same time both holy and always in need of purification, it constantly pursues repentance and renewal."

A Christian vocation never entitles anyone to become comfortable in a rut. Relentlessly, God's Word summons us to listen to His voice and to run where He is leading us. We cannot turn aside and settle down in a wayside inn of self pity when we are being asked to keep on facing the exertions and perils of a road still to be traveled.

Even those psychic wounds that might sometimes make some of us feel more buffeted by a mocking fate than emancipated by a merciful Lord have no ultimate power to rob us of our serenity of heart. This serenity is a gift of the powerful Christ. It is sturdier than the power and deeper than the reach of any human ill.

Canon Jean Vieujean saw something profound about our call to perfect love when he wrote: "The true moral worth of a man—the one he has in God's eyes—does not ultimately depend on the quality of his psyche. It depends on what he achieves with the psyche he has."

'Culinary experts'

(Continued from Page 1)

munities became, not only a byword, but also a practical necessity. Sisters were being trained for apostolates consistent with individual talents, interests and capabilities.

THIS TREND toward specialized training also applies to Sister "housekeepers." Those in the culinary arts take courses in menu planning, dietary control and allied related fields, so that, in effect, they become specialists in their own right.

Some have been in the "food business" for years while others have stepped out of the classroom, if only on a temporary basis, to take on duties in a "second career" for which they have been, of course, specifically trained. They are offering an invaluable service to their communities and to the Church community at large where they serve in retirement homes, retreat houses and other institutions.

IN THE AREA OF housekeeping, many Sisters have taken individual courses in menu planning, dietary control and related fields, so that they become "specialists" in their own right.

Among the Sisters of Providence, there are five such "specialists" including Sister Mary Eymard Camteggio at Providence Retirement Home in New Albany; Sister Catherine Alberta Kunkler, Fatima Retreat House; Sister Mary Rosita Thewes and Sister Mary Kevin Harte, sharing responsibilities at the Archbishop's house; and Sister Judith Mangin at the Cathedral rectory, all in Indianapolis.

According to Sister Rose Marie Ruffie, S.P., director of Providence apostolic works, there are "a number of Sisters employed in such [domestic] work to

maintain the motherhouse at St. Mary-of-the-Woods."

Sister Dolores Fritz directs the activities in the kitchen at the Benedictine motherhouse of Our Lady of Grace at Beech Grove. She has the assistance of Sister Anna Bauer and a corps of other workers. Sister Mary Gerald Messmer is in charge of the dietary department at St. Paul Hermitage. Sister Jeanne Voges is her assistant.

Four other Benedictines have contributed their expertise in food management at the Beech Grove motherhouse. They include Sister Rosalinda Hasenour, St. Leon; Sister Rose Marie Scherschel, Florissant, Mo.; Sister Angeline Preske, Starlight; and Sister Geraldine Ruppel, Perry Co.

AT THE FRANCISCAN motherhouse in Oldenburg, Sister Mary Louise Werner and Sister Rose Bernard Lamping are in the main kitchen where they prepare three meals a day for 130 Sisters and 100 Academy students.

In an ancillary operation, Sister Irene Hoff and Sister Mary Claire Hausfeld work in the diet kitchen preparing meals for about 70 Sisters in the motherhouse infirmary.

In Indianapolis, three Franciscan Sisters work in a dietary capacity including Sister Cleopha Werner at Ritter House, Sister Barbara Sabel, St. Mary Academy, and Sister Romana Merkel, Secunia. Two others, Sister Anastasia Lamping and Sister Rita Ann Horstman, are at Sunman and Morris.

Collectively, the "housekeeping" Sisters indicate that they "really enjoy the work and find it a challenge to prepare wholesome, tasty, attractive meals" for the Sisters and others whom they serve.

THE WORD THIS SUNDAY

By Father Donn Raabe

THIRD SUNDAY OF LENT

"Another Chance"

Exodus 3:1-8, 13-15
Psalm 103:1-11
1 Corinthians 10:1-6, 10-12
Luke 13:1-9

When Jesus was asked if suffering from human hands or natural calamity was a sign of being punished for sin, He replied with the cryptic saying: "Unless you reform, you will end up the same way." It seems like giving apples when asked for oranges. What does He mean? Perhaps He means that that shouldn't be the main question, but that while you're going to live, 'Spend your time with how you can make your life better rather than pondering the imponderables so much.' His parable that follows then would say: "You've got one more chance, but don't take it for granted." Like the Israelites, God hears us and comes to our aid. He pardons, redeems, is merciful and gracious. But don't take it for granted, and expect him to do all the work. For, "unless you begin to reform

Peloquin misses the chant

WINTER PARK, Fla.—The attitude of Catholics who have tossed out the musical tradition of the Church in favor of folk Mass guitar songs hit a sour note with composer Alexander Peloquin.

During a two-part lecture on the development of liturgical music, Peloquin said, "At present there is a great and vital interest in the Church music of old, while we, as Roman Catholics, have thrown it overboard."

"Today choruses from Harvard and Brown tour Europe singing great Latin church music while Catholic choruses stay home and sing folk songs."

Peloquin—who said he is inspired by a variety of sources, St. Augustine, Cardinal John Henry Newman and Mother Teresa among them—is a liturgical composer, director of music for the Cathedral of St. Peter and Paul, Providence, R.I., and composer in residence at Boston College.

At a lecture tracing Church music from the fourth century to the present, Peloquin lamented the replacement of Latin chants with folk songs, saying, "We've lost the sense of mystery in our liturgical music today."

"Part of the problem is that we are not aware of our roots musically. Giving up our heritage—Latin chant, and so forth—leaves us in the desert."

2,000 demonstrate at textile headquarters

BY JO-ANN PRICE

NEW YORK — Catholic and Protestant clergymen joined Mrs. Coretta Scott King and nearly 2,000 supporters of the textile workers' union at a demonstration against the J. P. Stevens Company, the nation's second largest textile firm.

The demonstrators clamored at the doorstep of the company's Manhattan

headquarters while the firm's executives defended its labor and employment record at a stockholders meeting two floors above.

The demonstration, organized by the Amalgamated Clothing and Textile Workers Union (ACTWU), coincided with a March 1 stockholders meeting dominated by debate on Stevens' labor relations and equal employment policies. The Interfaith Center on Corporate Responsibility (ICCR), representing four Catholic groups and a Protestant group controlling more than 42,000 shares of Stevens stock, had filed shareholders' resolutions demanding that Stevens disclose information on those policies so stockholders "could make sound financial and moral decisions."

ALTHOUGH THE company's stockholders defeated the resolutions,

ACTWU officials claimed victory anyway. "It was a good beginning and it shows what Church and civil rights groups can do to change corporate strategy," said Holy Cross Father Patrick Sullivan, the union's liaison with Catholic groups. "But," he added, "we've got a long way to go."

Stevens has been embroiled in a dispute with the textile workers' union for 14 years over the union's attempts to organize some 44,000 workers in 85 plants, most of them in the South. The union, which has posted only one victory and has yet

to win a contract, launched a nationwide boycott of Stevens products last June, hoping to force the company to the bargaining table.

In prepared remarks to 600 stockholders and others at the March 1 meeting, James D. Finley, company chairman, denied the union's charge that his company is the nation's No. 1 labor law violator, calling it "a deliberate falsehood." The National Labor Relations Board has found the company guilty 15 times of labor law violations, and Stevens has lost 11 appeals of those decisions to the

federal courts.

At several points during the stockholders meeting, individuals challenged Finley, calling him a "dictator" for ruling out of order questions about the cost of litigating suits brought by workers seeking back pay.

The ICCR did not expect to win any more than a moral victory. The ACTWU saw the effort in more pragmatic terms, however. Said the union's Ray Rogers: "We showed a very strong broad coalition from every segment of the community . . . We raised it (the Stevens issue) to the national level."



TABLE TENNIS SINGLES WINNERS—Pictured above are the Singles trophy winners in the recent CYO Table Tennis Tournament held at Little Flower parish.



DOUBLES WINNERS—Pictured are the Doubles team trophy winners in the 1977 Junior CYO Table Tennis Tournament.



OVER-ALL TEAM CHAMPION—This group from St. Catherine's won the over-all team championship in table tennis. In the front row (second from left) is Coach Eva Corsaro. In the back row at the far left is Bernie Price, adult moderator.

Science Fair winners listed

Philip Lauer, Our Lady of Lourdes, and John Drica, St. Michael, received the two J. Earl Owens Scholarships last Sunday, at Little Flower during the 1977 CYO Archdiocesan Science Fair in the 8th Grade Physical and 8th Grade Biological Divisions, respectively.

The scholarships valued at \$150, are presented by Our Lady of Fatima Council, Knights of Columbus, in honor of J. Earl Owens, the pioneer in the Archdiocesan Science Fair.

Eugene Wallingford, Little Flower, won first prize in the 7th Grade Physical category.

In the 7th Grade Biological division, Joe Cripe and Bob Considine, Immaculate Heart of Mary, won first place.

The following Indianapolis Knights of Columbus councils donated cam-

perships to the Science Fair: Msgr. James M. Downey Council #3660; Msgr. Sheridan Council #6138; St. Joseph Council #5290; St. Plus X Council #3433; Mater Dei Council #437; and Our Lady of Fatima Council #3228.

Following is a complete list of winners:

8th Grade Physical—Philip Lauer, Our Lady of Lourdes; Mike Guyant, St. Barnabas; Joe Davis, Our Lady of Mount Carmel; Stewart Sullivan, St. Simon; Kevin Ash and Joe Harmon, St. Plus X; Dean Burger and Bill Hanka, St. Christopher.

8th Grade Biological—John Drica, St. Michael; Alberto Alar, St. Michael; Steve Sison, St. Patrick; Terre Haute; Cindy Betzner and Debbie Martin, St. Plus X; Mike Dowling, Immaculate Heart; Julie Carroll and Jeannie Krapp, St. Simon.

7th Grade Physical—Eugene Wallingford, Little Flower; Missy Smith and Kate O'Loughlin, Christ the King; Sheila Skok, Our Lady of Mount Carmel; Mike Ryan, St. Jude; James Koby, St. Luke; Mark Ruhana and Brian Farrell, Nativity.

7th Grade Biological—Joe Cripe and Bob Considine, Immaculate Heart; Bobby Williams, St. Patrick; Terre Haute; Colleen Hartcock, St. Patrick; Terre Haute; Bill Lux and Alan Drexler, St. Barnabas; Louise Healey and Carolyn Stuhldreher, Immaculate Heart; John Fagan, Our Lady of Lourdes.

CYO NOTES

All Cadet, "56" and Junior Kickball entry blanks are due in the CYO Office no later than Monday, March 21.

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

Entry blanks for the Cadet and "56" Baseball leagues are due Monday, March 28, in the CYO Office.

The Seeding Meeting for the Cadet Wrestling Tournament will be held Sunday, March 13, at Ritter High School.

STANDINGS

CADET WRESTLING
(Through March 5)

DIVISION I—St. Michael 7-0; St. Jude 5-2; St. Malachy 4-2; St. Mark 3-2; St. Barnabas 3-3; St. Roch 2-4; St. Bernadette 1-5; Holy Trinity 1-8.
DIVISION II—Little Flower 8-0; Mt. Carmel 5-0; Christ the King 4-3; Our Lady of Lourdes 3-2; Holy Spirit 3-3; St. Simon 1-3; St. Luke 0-2; St. Joan of Arc 0-4; St. Lawrence 0-7.

Green to speak at adult seminar

William Green will address a group of CYO volunteers at the Second Adult Leadership Seminar, Sunday, March 27, at 12:30 p.m. at Marian College.

Green, the former basketball coach at Sacred Heart, Cathedral and Washington High Schools, in Indianapolis, and at Marion High School, Marion, will speak on "You Are The Key." The overall theme for

the four-hour session is "You Are CYO." Green's Marion team won the IHSAA championship the last two years.

The program will open with a Mass said by Father Donald E. Schneider in the Marian College Chapel. Following Mass the participants will move to the Marian College Library for the program. Everyone will be dismissed by 4:30 p.m.

Professionalism

TECHNICAL proficiency is something the professional man shares with the technician, but obviously is not the essence of professionalism. In all professions, there is a credo of values associated with integrity, high moral character, and sensitivity which sets the professional man apart and engenders public confidence and respect. A person buffeted by tragedy rarely thinks of the Funeral Director in terms of technical proficiency, but reaches out to a man he assumes to possess the professional characteristics he can lean upon in a time of sorrow and bewilderment.

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VIEWING WITH ARNOLD

Woody 'told it like it was'

BY JAMES W. ARNOLD

If you ain't got the do-re-mi, boys,
If you ain't got the do-re-mi,
Well, you'd better go back to
beautiful Texas,
Oklahoma, Georgia, Kansas,
Tennessee.
California is a Garden of
Eden,
It's a paradise to live in or
see,
But believe it or not, you
won't find it so hot.
If you ain't got the do-re-mi.

—Woody Guthrie

This Woody Guthrie song
was the essence of the man

and his art—simple unpretentious humor covering irony and a deep commitment to understanding both the troubles and the dignity of ordinary working people. Last we forget, it's all been wrapped up, just about immortalized in fact, in the Oscar-nominated movie, "Bound for Glory."

"Glory" is one of the few genuine "hero movies" of this generation, which prefers to specialize in rascals. It would probably prove all too embarrassing to Woody himself, who died in 1967, because he was a truly modest fellow who never became a media star in his lifetime. That is one of the

subtler reasons why he is admired, especially by his fellow performers.

THE FILM IS mostly a biography of Woody (both played and sung with gentle warmth by David Carradine) in the bad times of the 1930's. It covers his life in the backwater of Pampa, Tex., as a sign-painter who took pride in his work and as a kind of local soothsayer, to his experiences in California, where he went (like many of his generation) to escape the poverty brought on by the dust storms. But more crucially, it shows his integrity as an artist, a folk and ballad singer who could never quite accept celebrity and big money if it meant abandoning his almost preacherish concern for the oppressed rural working class that he came from and identified with.

If that was a rare attitude in the Depression, it's even rarer today, particularly in Show Business, when every man has his price for selling out, and the price is low. (Look what people will do just to be a contestant on "Let's Make a Deal!") Woody preferred to tell (or sing) it like it is, at a time when

Howard Cosell was still in short pants.

Guthrie was a genuine folk artist; his material came from life, and was often performed face to face for people wherever they happened to be. This is vastly different from the commercial performer, who conforms to mass media and audience demands to make as much money as possible. There are so few folk artists left that one of the film's real benefits is documenting the existence of people like Guthrie. For Woody, the only bottom line was singing for the people.

EVEN WOODY'S Union-

organizing radical friend (Ronny Cox) can rationalize singing schlock on the radio for money, on the one hand, and helping the workers, on the other. The money job, he says, as most of us would, "is how I make my living. It has nothing to do with anything else." But of course, it does.

"Glory" has been compared with "The Grapes of Wrath" because it also incidentally describes the plight of the migrants who came to California seeking work and finding mostly rejection, greed and exploitation. The new film is almost as picturesque—the great cameraman Haskell

Wexler has found images in hazy, grainy, overexposed sun-drenched color to match the beauty of the stark black-and-white of the John Ford classic—but it concentrates too much on the easygoing Guthrie to capture the full misery of the camps. One persistent theme, though, is violence. Whenever Woody sings to the poor, the company goons rush in to break up both him and the contract. The price of musical solace was never so high. (Another connection to "Grapes" is that in the old film a major moral role was played by David's father, John Carradine; the character was in fact killed by anti-labor goons).

If Guthrie comes over as a

kind of natural saint, it's a refreshing role model these days. The script by Robert Getchell ("Alice Doesn't Live Here") doesn't overlook the fact that for Mary Guthrie (Melinda Dillon), it could be a trial being married to someone who had to go off to save the world every few months.

The indirect handling of sex scenes may be a positive landmark in post-1970 movies.

The direction by Hal Ashby ("The Last Detail") has several pleasant surprises, e.g., one lovely moment when a simple-minded fat man wanders in off the road to explain that he has

"newsreels in his mind" about the hardships of the poor, and Woody is so impressed with his insight he makes him a gift of his paint and brushes. Behind everything is the honest charm of Guthrie's music and a poetic evocation of the sweet-sad aura of the period. "Bound for Glory" is a nostalgic film that exalts the human spirit.

Thank you, Woody, one more time. (Rating: A-3—unobjectionable for adults)

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Lawrenceburg area sets new programs

LAWRENCEBURG, Ind. — Mrs. Rosemary Lane, president of the Lawrenceburg Deaneary Council of Catholic Women, has announced the Deaneary's spring program.

A Day of Reflection will be held at St. John Church, Osgood, on Thursday, March 24. The day opens with registration at 10 a.m. followed by the celebration of Mass at 10:30.

Father David Macpherson will direct the day's program. Father Macpherson is the public relations director for Thomas More College, Fort Mitchell, Ky., and chaplain for Madonna Manor Retirement Village, 22.

Covington.

Reservations are to be made by March 18 with Mrs. Ann Whitman, RR 1, Holton, Ind. 47023.

The Deaneary Convention is set for April 12 and 13 at Columbus. Mrs. Dennis Kraus, RR 2, Box 356, Sunman 47041, will accept reservations until April 2.

On Thursday, April 28, a Senior Citizens Mass and Dinner will be held at St. Joseph's parish, St. Leon. The Mass will begin at 10:30 a.m.

Mail reservations for this event to Mrs. Rosemary Lane, RR 5, Box 176, Brookville 47012 by Friday, April 22.

New book praised

VATICAN CITY—A new book on the basics of the faith by Jesuit Father Karl Rahner has been praised on Vatican Radio for its theological value and relevance for modern men.

In a feature report on the German theologian's new book, "Grundkurs des Glaubens" ("A Basic Course in the Faith"), Jesuit Father Alfredo Marranzini said over Vatican Radio that the book has "great theological value and responds to the fundamental teachings of the faith and to the needs of contemporary man."

The radio reported that the first two editions of the book in German have already been sold out ahead of their publication date.

St. John Church

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Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 and 7:30 p.m.

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 13, 5 p.m.—St. John's Choir, Mr. John Van Benten, Director.

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This week's TV network films

LET'S SCARE JESSICA TO DEATH (1971) (ABC, Friday, March 11): An above-average little horror film, based on the true situation of a couple escaping 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.

MEAN STREETS (1973) (NBC, Saturday, March 12): A rare primetime TV spot for a classy but not exactly mass-audience film, Martin Scorsese's highly charged memoir of young men coming of age in New York's Little Italy. While it is basically a gangster film, it's equally about the conflict

between the old and new cultures, and the good and bad impulses in its hero. "Sound of Music" fans should look elsewhere; this is rough and volatile, the important sounds are less of music than of screams and sirens. Recommended for serious adult viewers.

RAFFERTY AND THE HIGHWAY HUSTLERS (1975) (NBC, Monday, March 14): No matter what you call it (in theaters, it was "Rafferty and the Gold Dust Twins"), this little comedy about a klutzy driving-test examiner and a couple of Hippie chicks who force him to drive them to New Orleans is a bomb. Among those wasted, unfortunately, are Alan Arkin and Sally Kellerman. Not recommended.

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'...What is this quintessence of dust?'

By Father Alfred McBride, O.Praem

"What a piece of work is man! How noble in reason! How infinite in faculty! In action, how like an angel! In apprehension, how like a god! Man is the beauty of the world, the paragon of animals. And yet, to me, what is this quintessence of dust?" (Hamlet, Act II, Scene 2)

A major characteristic of this age in which we live is the revering of the

human. The kind of awe once reserved for God is now saved for human persons. The non-fiction best seller list abounds with books about how to improve the human person. Women, be assertive. Men, remember that push pays off.

Everybody, check out your erroneous zones, those negative vibrations that keep you less than human. Man is reminded that, like animals, he carves out territories and turf to control. Others tell us that creating space around us is

central to personal growth.

NO TECHNIQUE is left untried to exalt the possibilities of being human, be that meditation, jogging, yoga, vegetarian dieting, primal screaming, karate, Transactional Analysis, or the more traditional approaches — drinking, sex and drugs. No matter what the fad, the whole idea is that the human needs much stroking and attending to. The energy once concentrated in temples, churches and at altars to glorify God is

today redirected to the salons, dialogue rooms, exercise halls and oriental mood rooms where the glorification of the human takes place.

This whole movement is not just the traditional glorification of heroes in the athletic, political, military and entertainment worlds. We have always made gods out of certain humans. Today we want to make a god out of every person.

Is this good or bad? Has religion only honored God and never the singularity and wonder of a human being? Well, Genesis said that God took a piece of clay and made a man. God looked at this Adam and smiled and said, "That's good. He is my image." Then God took a rib from Adam and made a beautiful woman. The Lord looked at this Eve admiringly and said, "That's good. She is my image."

REFLECTING ON this beauty of man and woman, the psalmist said: "When I behold your heavens, the work of your fingers/the moon and the stars which you set in —/What is man that you should be mindful of him?/You have made him little less than the angels/and crowned him with glory and honor. . . /O Lord, how glorious is your name over all the earth! (Psalm 8)

The feast of Christmas reminds us that God thought so much of humans that he became one Himself. To a modern world that worries about its self image, God presents His high regard for persons in Jesus who is "the image of the invisible God" (Col. 1,15). And we are so as well, as Genesis reminds us. But in Christ our self image is even richer, for He is the "first born of all creatures" (Col. 1, 15).

So we see that the Bible has much to say about the wonder and greatness of being human. We are little less than angels. Hence is the current adulation of the human a bad thing? No, not as long as the origin of man's greatness and beauty is recalled.

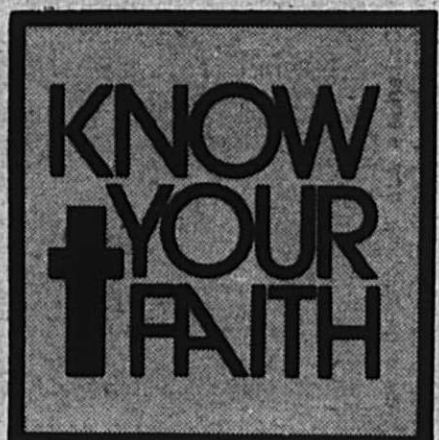
THE ULTIMATE magnificence of this quintessence of dust is the image of God, a person luminous because of the divine origin and destiny, a human whose greatness is rooted in the link to God.

On the other hand the contemporary adoration of the human can be wrong when persons are regarded as though there is no link to the Lord. All attempts at final self improvement are doomed when they ignore the role of grace and salvation. Self realization is a new word for salvation by man alone. Frankly, it will not work. People will gain the world, but lose their souls — that is, the very self fulfillment they want to achieve.

The new concentration on the human is good if it is tied to the saving work of Christ. Only Jesus, in the final analysis, can make us truly free. The new gurus say, "Save thyself." God says, "Permit me to save you. Truly, it's the only way."

Yes, Lord, save me before I forget you.

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Communion in the hand, from the cup

By Father Joseph M. Champlin

In about a decade two procedures in the Church, practically unheard of in the memory of most American Roman Catholics, have become commonplace throughout the world and in the United States: communion in the hand and from the cup.

As of this writing bishops' conferences in over 40 nations have approved the optional reception of the Eucharist within the hand and the Holy See has granted permission for that practice. The hierarchy in our own country has not yet so endorsed communion in the hand, but those in such neighboring or closely related places like Canada and Mexico have authorized the procedure within recent years.

This means visitors to the United States tend to bring the custom with them and travelers from here to these lands observe the practice.

THE FREQUENTLY angry debates for and against Communion in the hand seem totally out of proportion to the issue itself. Whether we receive the Lord on our tongue or within the palm appears relatively unimportant. What matters is the faith with which we approach the Lord's table and the reverence displayed toward the Eucharist when receiving it.

Even when approved by a national hierarchy, every communicant still enjoys the option of receiving Christ upon his or her tongue. When properly implemented in a parish, those who

come forward for Communion either extend their tongues or their hands. In the second option, the palms should be joined facing upward to form a suitable throne for the eucharistic particle. The communicant at that point, or after stepping aside then reverently consumes the host.

The basic reasons behind Communion in the hand are: its ancient tradition (this was the standard practice for the first nine centuries), the fundamental Christian dignity of the whole human body (hand as well as tongue), greater ease in distributing the larger particles of more substantial altar breads, and added active participation by the communicant.

COMMUNION FROM the cup or under both kinds has been extended as a more frequent practice throughout the universal Church. Unlike Communion



in the hand, its authorization was not left to the episcopal conference of each country, but specifically provided for in the new Roman Missal. The extent of implementation, however, depended on the national hierarchy and the local bishop.

In the United States, the National Conference of Catholic Bishops approved such an extensive list of suitable situations for communion under both kinds that we can say, in summary, the practice is permissible whenever it would prove pastorally possible and spiritually beneficial.

The guidelines encourage, as the preferred method, drinking our Lord's Precious Blood from the cup itself. Jesus' words, "Take and drink" or "He who eats my flesh and drinks my blood..." are more clearly fulfilled and understood in this procedure.

HOWEVER, in large gatherings with insufficient cups or ministers, the process of communion under both kinds by intinction frequently serves as the most effective means of distribution. The priest or minister in this circumstance



simply dips a host into the cup and places it on the communicant's tongue. Obviously in such a procedure the moistened particle would not be placed in the hand, nor would the larger, thicker pieces of altar breads be very convenient. Intinction also becomes a very viable alternative when communicants are afflicted with colds or other illness.

When introducing Communion from the cup, parishioners should be taught, again, that this is the reintroduction of a practice which was the standard procedure for the first dozen centuries. Moreover, the congregation ought to hear these words of the Roman Missal:

"They should first be reminded that, according to Catholic faith, they receive the whole Christ and the genuine sacrament when they participate in the sacrament even under one kind and that they are not thus deprived of any grace necessary for salvation" (Article 241).

No one should be forced into Communion from the cup or feel uncomfortable about not receiving under both kinds.

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What is man? So many answers

By Father John J. Castellet

What is Man? There are as many different answers to that question as there are philosophies. However, they seem to share a common frustration, for while they recognize man's innate drive toward fulfillment, they realize, too, that this fulfillment can be found only in an absolute, a transcendent, something outside of man.

But since, for them, there is nothing beyond the human, the finite, man is driven to disappointment and ultimately to despair. Not a pretty picture, but one that is being constantly insinuated into the popular psyche through all sorts of subtle media, like the novel and the drama, to mention just two.

The biblical answer is quite different; no less realistic, but still optimistic. The author of Psalm 8 asked the same question, but it is more like a cry of wonder than a speculative query: "When I behold your heavens, the work of your fingers, the moon and the stars which you set in place —/ What is man that you should be mindful of him, or the son of man that you should care for him? You have made him a little less than the angels, and crowned him with glory and honor, You have given him rule over the works of your hands, putting all things under his feet . . . (Ps 8, 4-7). Here is an expression of man's lowli-

ness ("What is man that you should be mindful of him?") but also of his God-likeness. He exists in an interpersonal relationship with God, who cares for him, and with whom he shares dominion.

THIS IS a clear echo of the Priestly theology of creation in Genesis 1, where we read: "Then God said: 'Let us make man in our image, after our likeness.' " What did this mean to the author? The explanation follows immediately: "Let them have dominion over the fish of the sea, the birds of the air, . . . and all the creatures that crawl on the ground" (Gn. 1, 26). The biblical authors were not Greek philosophers; they thought in terms of concrete functions rather than of abstract essences. And so they conceived of man's likeness to God as a sharing of dominion rather than a sharing of nature.

The Bible presents man as a creature, a being who exists in relation to a transcendent Being. In the myths of Israel's neighbors also, man was a creature of the gods, but with a vast difference. He was the accidental, almost capricious result of a chaotic struggle for power among rival deities, who decided to put the corpses of the vanquished to some use; they used them to make humans, about whom they cared nothing.

In the Bible God creates man deliberately, on His free initiative. Man is

the product of God's creative Word, and this, too, is significant. A word, especially in biblical thought, is a powerful thing, and by its nature establishes a dialogue, calls for a response, initiates a relationship: in the case of man, an interpersonal relationship.

HARD EXPERIENCE makes it painfully clear that human existence does not reflect this ideal situation. What happened? To put it one way, man decided to turn the dialogue into a monologue, to withhold response to the divine Word. The result was his radical alienation from his Creator, his fellow-creatures, even from himself. The Yahwist authors, in their theology of creation (Gn. 2, 4b-3), gave this explanation of humanity's tragic state in their story of the Fall, an explanation which would furnish the basis for the later development of theologies of what we call 'original sin,' theologies which are still in the making.

The Bible does establish the fundamental data of the intrusion of sin into human history and the tragic results of that catastrophe, but does not build these data into a theological synthesis. And even though the Yahwist is uncompromising in his portrayal of human sinfulness and alienation, he does not leave us without hope. In fact, a distinctive characteristic of his theology is its optimism.

For instance, right after his account of

the fall he pictures God as promising mankind ultimate victory over the forces of evil (Gn. 3, 15). This sets the tone for the rest of the Bible's presentation of human history: it is, above all, salvation history, certainly not damnation history!

Even when, centuries later, Paul touches upon the theme of Adam's sin in Rom. 5, 12 ff, he does so, not to dwell on the havoc wrought by that sin, but rather to highlight by contrast the surpassing power of Christ's redeeming grace. He, too, is very realistic about the helplessness and hopelessness, the frightful tensions experienced by all people, and speaking dramatically in the name of humanity, he ends with the anguished cry: "What a wretched man I am! Who can free man from this body under the power of death?" But he answers immediately and exultantly: "All praise to God, through Jesus Christ our Lord!" (Rom. 7, 24-25).

This expresses in very summary fashion what he has said earlier in the letter: "For if, when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life. Not only that; we go so far as to make God our boast through our Lord Jesus Christ, through whom we have now received reconciliation" (Rom. 5, 10-11).

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Christians promise evergreen love

By The Dameans

Evergreen

Love Theme from "A Star Is Born"

*Love soft as an easy chair
Love fresh as the morning air
One love that is shared by two
I have found with you*

*Like a rose under the April snow
I was always certain love would grow
Love ageless and evergreen
Seldom seen by two*

*You and I will make each night a first
Every day a beginning
Spirits rise and their dance is
unrehearsed*

*They warm and excite us 'cause we
have the brightest love*

*Two lights that shine as one
Morning glory and midnight sun
Time we've learned to sing above
Time won't change the meaning of one
love
Ageless and ever, evergreen*

by B. Streisand and P. Williams
(p) 1976 CBS, Inc.)

RECENTLY THE press seems to have exploded with comments on morality, love and sexuality. Not only have local newspapers been dealing with the subject, but so also have the Vatican, the American bishops, national periodicals, and diocesan officials. Everyone

seems to be concerned with a subject that once appeared settled or at least swept under the carpet.

What strikes the casual observer is that despite the tremendous number of words, sexual love remains a huge mystery. Sexuality defies description in article or book. And the honest person is forced to admit humbly that the issue is larger than the answers we have.

Therefore, we go on groping through the darkness of our own feelings, the things that our friends tell us, the instructions and insights of the Church, and the few comments that Jesus offered on the subject. And we return again to assert that there is a mystery that requires that we be humble searchers.

A SHORT time back, I read an article that cast some light on the mystery. It was concerned with the question of intimacy and responsibility. The author suggested that our society has been through a time when it examined unfaithfulness, multiple loves, pleasure for pleasure's sake. And now it appears as if we are returning to a simple and very old truth. Intimate love is about being responsible for another person.

The tone of the article was impressive. Love is truest when it is open, simple and committed to the future. While infidelity requires long and complicated explanations to justify its uncertain existence, faithfulness is received by even the dullest jury. The sexually responsible person brings an open honesty to the question of how to care for the other person throughout all the days to come.

Responsible lovers are concerned with tomorrow.

Barbara Streisand's new song, "Evergreen," hits the pop charts with this simple type of message. While an incredible number of songs today deal with infidelity or love that is lost, with a first sexual encounter or with many such exchanges, "Evergreen" spends only a few words on love. It simply sets out the ideal that love is ageless, above time and evergreen.

IF A PERSON listens to the music and rises above the movie, "A Star Is Born," from which this song comes, there is a worthwhile message to be had. Taken at face value, the lyrics point to love that is learned, rising above the moods and feelings of the present moment to work on becoming timeless. They are about the promise to labor courageously to be unhampered by the past, making "each day a beginning." They are about the pledge for constant creativity in which "spirits rise and their dance is unrehearsed." And finally they are about the prayer that "time won't change the meaning of one love ageless and ever, evergreen."

There are not really "answers" to be found in the issue of sexual love or any other genuine expression of love. There are only ideals to be realistically striven after. The Christian promises that ideal: "Love ageless and evergreen."

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

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KYF questions

1. Discuss this statement: "The energy once concentrated in temples, churches and at altars to glorify God is today redirected to the salons, dialogue rooms, exercise halls and oriental mood rooms where the glorification of the human takes place."

2. What has religion said about the wonder of a human being?

3. Is the current adulation of the human a bad thing? Discuss.

4. Discuss this statement: "All attempts at final self improvement are

doomed when they ignore the role of grace and salvation."

5. Read in The Book of Genesis, Chapter 1, verses 26 through 31.

6. How does the Bible present man?

7. In the Book of Genesis, read Chapter 3.

8. Discuss this statement: "The Bible is, above all, salvation history, certainly not damnation history."

9. In The Epistle of Paul to the Romans, read Chapter 5.

10. What is the faith response to: Who is man?

Does one person make a difference?

By Father Alfred McBride, O.Pream.

"It is said that if Noah's ark had to be built by a company, they would not have laid the keel yet; and it may be so. What is many men's business is nobody's business. The greatest things are accomplished by individual men."

Charles Haddon Spurgeon

Who is more important, the community or the individual? The answer to this varies according to the mood of the hour. Rhetoric will flourish about community one day and the individual the next.

In our nomadic society where as many as 40 million Americans move every year, there will properly be a plea for the value of community and the stability it brings. This is why so many parishes are working on the "community of faith" ideal. The ever shifting population demands that the community, that was once assumed, must now be created.

ON THE OTHER hand the impersonalism of mammoth factories, office buildings, palatial schools, universities numbering in the thousands of students and congested cities argues for attention to the individual. The mathematical impersonalism of zip codes, area codes, social security numbers, credit card numbers draped about each person creates a groan for simple personhood.

The problem today is to locate the human, whether one seeks for it in community or in the individual. The conflict is not so much between the individual and the community as between the forces of culture that are opposed to both the community and the individual.

Does one person make a difference? Of course. The more basic question is, "Can an individual today find enough personhood in order to begin to make any difference?"

When people argued the presumably conflicting values of the person and the community, they had such human realities before them to contend with. They could speak of the excesses of community in terms of the tyranny it might exercise over individual initiative. Or they might discourse on the excesses of individualism and its "law of the jungle" approach which repudiated community values. Then again, wiser minds saw the community and the individual in a tension where one nourished the other. Good community supported the self fulfillment of the individual. Integrated individuals were an ornament to the vitality of community.

TODAY, THE concerted effort must be to restore the human both in terms of the community and the person. It is much more difficult for one person to make a difference when there is no community to make a difference in. Yet, despite these somber reflections, there are many productive efforts to restore

community and the rights and possibilities of the individual.

The ethnic consciousness is doing much to help varying groups to find a new sense of self respect. Because of it, the Spanish speaking, the central European ethnics, the orientals, the blacks, the Indians and others are finding a way to have personal identity and a strong sense of self worth. The above mentioned community of faith movement in Catholic parishes is also helping people, through religious faith and hope, to discover their God-given identity with a spiritual sense of self importance.

Movements such as these, by creating a consciousness of self worth in the individual, establish the situation of personhood and the inner strength that comes from that. It is against such a background that the possibility of one person making a difference comes on strongly.

THAT THERE is a hunger for this is beyond doubt. It takes extreme forms in statements such as, "I gotta do my own thing. I gotta be me." These extravagant outbursts might be viewed by some as mere selfishness. And, in some cases

they are. But when heard against the backdrop of a restless, moving and noisy culture which drowns out the human, these axioms are cries for self worth and a sense of one's proper desire to have dignity and value.

Does one person make a difference? Absolutely. What we need to do today is to help each one we know to become that person who will make the difference. The one person of Jesus made such a difference that the world has never been the same. To the rest of us He says, "Follow me."

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