

The Draft Bishops have 'no objection' to registration

WASHINGTON—As an antidraft coalition announced plans for a March 22 protest demonstration in Washington, the U.S. bishops expressed their support for President Carter's decision to begin draft registration.

In a statement released Feb. 15 by the Administrative Board of the U.S. Catholic Conference, the bishops restated their opposition to a peacetime draft and opposed the registration and drafting of women.

And on the same day, President Carter appealed to an audience of more than 250 student leaders for support of his draft registration proposals. His appeal apparently did not persuade many of them to drop their opposition to registration and the draft.

"We acknowledge the right of the state to register citizens for the purpose of military conscription, both in peacetime and in times of national emergency," the bishops said. "Therefore, we find no objection in principle to this action by the government. However, we believe it necessary to present convincing reasons for this at any particular time."

Stating that allowing but not requiring

women to serve in the military was a practice that "has served us well as a society," the bishops said they opposed both the registration and conscription of women.

And on the draft itself, the bishops said they opposed reinstitution of military conscription "except in the case of a national defense emergency."

The statement repeated the bishops' past support for the rights of conscientious objectors as well as the right to object to participate in a particular war. Noting that current U.S. law does not allow for selective conscientious objection, they called for a dialogue among legislators, lawyers, ethicists and religious leaders about making effective legal

provision for selective conscientious objection.

The March 22 protest demonstration against registration and the draft was being organized by a group calling itself the national Mobilization Against the Draft (MAD) and including students, politicians, women's groups and religious activists. Endorsers of the demonstration include the United States Student Association, which claims three million members; Americans for Democratic Action; Students for a Libertarian Society; Women's Strike for Peace and at least two members of Congress, Reps. Ronald Dellums (D-Calif.) and Robert Kastenmeier (D-Wis.).

MEANWHILE, THE Committee Against Registration and the Draft (CARD), composed of more than 40 anti-war, religious and other groups, accused the administration of a reversal of position on the registration issue that could backfire in Congress, in the courts and on college campuses.

The Rev. Barry W. Lynn, CARD chairman, said the administration had a plan for reaching its mobilization goals without advance registration but deleted it from its report to Congress on registration. He said CARD is seeking a copy of the plan under the Freedom of Information Act.

CARD also accused the administration (See DRAFT on page 2)

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REGISTERING PROTEST—"No thanks, Sam," is a sentiment added to the familiar "Uncle Sam" recruiting poster by Jaquie Dickey, one of a group of Drake University men and women protesting reinstatement of

draft registration. Some 150 students gathered in Des Moines, Iowa, to register their dissent. Similar protests were staged throughout the country. (NC photo)

Looking Inside

THE DRAFT: In addition to today's front page story, the complete text of the USCC statement appears on page 4 along with an editorial comment by Valerie Dillon.

Mary Maher begins a series on Lent with a few words about the spiritual journey each of us makes on page 2.

Jim Lackey is concerned with the CIA and missionaries in his "Washington Newsletter" on page 5.

Peter Feuerherd interviews Marion county sheriff Jim Wells and others in the second part of his series on "Law and Order" on page 6.

Msgr. Bosler is asked if the last rites work for the dead. See page 9.

The plight of the divorced father is the subject of the KNOW YOUR FAITH articles on pages 9-12.

Msgr. Doyle takes us to the parish at Vincennes in the second part of his latest chapter on the history of the Catholic Church in Indiana on page 13.

The Chancery Report appears on page 16.

The Spiritual Journey

Try giving up inertia and myopia this Lent

by Mary Maher
NC News Service

(This is the first in a seven part series on various aspects of Lent and the efforts Christians make to approach Easter. Mary Maher was formerly editor of "Homily Service" for the Liturgical Conference. She served as staff member of the Center for Religion and Psychiatry in Washington, D.C. and has numerous articles published in Catholic educational journals.)

Many of us grew up thinking of Lent as the time to do "hard things." We gave up candy, promised to feed our pets regularly and dropped pennies in a box for poor children in the missions. Lent was a hardship, the athletic period when we stretched our souls to see how far our spiritual muscles would flex. When Easter came, we knew what our mettle was or wasn't.

We may have been equally confused when we were told after the Second Vatican Council that real asceticism was in relationships and had little to do with giving up things.

So we began to eat food we liked during Lent and to invite disagreeable people to eat it with us. Again, when Easter came we knew what we were or were not.

At best, both were not highly illuminative on the nature of Lent.

I recall with gratitude my Pennsylvania Dutch grandfather who, in order to survive Lent in an Irish Catholic household, used to fix his fishing equipment. He said, "I have to expect good things or I won't get through it."

IN A WAY, his theology or whatever it might be termed, was more sane than I, then a child, realized. He believed that life meant a movement forward toward fullness and joy. When hard things were chosen, they were not chosen in order to evaluate self, score-card-like, to reach a sense of guilt or self-righteousness. Hard things were chosen only if they led him to expect better things.

The new Rite of Christian Initiation of Adults speaks of the spiritual journey of adults. It restores the original understanding of Lent as stressing the rites of initiation.

Lent leads to Easter because it is one with Easter. It is not a vestibule season; it is a rich and celebrative season in which the Christian community looks again at its own nature and at ways in which it can support those who will be baptized into it on Holy Saturday.

Many of us have been reading much recent popular writing on the human growth process. We read "Passages" with interest and noted that our lives were a number of phases into which we were initiated, usually by some painful revelation of ourselves.

We saw how we are passing-over into new life, stage by stage, throughout life. We saw how we shed old, inappropriate ways of responding to reality in order to enter into new lifestyles.

LENT IS A TIME to look directly at the "passage" or "journey" aspects of our lives. We celebrate a season which will be one of "expecting better things." At its end lies an open tomb, the new waters of baptism and a stronger community inviting us to "pass-over" to fuller life.

If we can give up anything, we can give up our inertia and our myopia.

Lent is not a time for rearranging the unhealthy symptoms which plague our lives so we won't notice our spiritual illness.

It is a time to call things what they are. So what we give up mostly is our arrogant claim to see reality as it really is. What we risk mostly is passing-over to clearer vision and there will be loss involved in that.

We will not stand in any Easter waters with much ease if we have not understood that this journey goes "through death to life." This is a costly season and not one of religious cosmetics, putting on or taking off superficials.

This first week in Lent we look at the way ahead not as a season primarily to give up things but to see, to look and to stand inside our human experience and to see there the traces of a Lord who would rise in us if we but dared to imagine how far faith could really humanly lead us.



DESERT EXPERIENCE—Sand replaces holy water during Lent at St. Agnes church in Butler, Wis. (NC photo by Anne Bingham)

Draft (from 1)

of underestimating the degree of resistance to registration among young people and of failing to prepare adequately to cope with it.

In his meeting with student leaders, Carter said, "I see no prospect for a draft under present circumstances." He said registration "will make the draft more avoidable" because it would signal to the Soviet Union that the United States is willing to be prepared to meet further aggression.

A dozen students interviewed after the president's presentation agreed that most of the students present opposed registration and that the president had not changed their minds.

Carter's proposal to register women as well as men for the draft brought protests from the Knights of Columbus, a one-million-member Catholic fraternal organization, and from the National Council of Catholic Women.

"Your proposal to register young women for a future draft flies in the face of traditional American ideals," said Virgil C. Dechant, supreme knight of the Knights of Columbus, in a telegram to Carter.

DECHANT SAID drafting women "would be greatly disruptive of family values and family stability" and "will create more problems than it will solve."

Mrs. Donald LeFils of Osteen, Fla., president of the National Council of Catholic Women, said diocesan affiliates of the Catholic women's group are contacting their local congressmen to express the NCCW's opposition to registering women. The NCCW executive board

went on record in late January as opposed to the registration of women.

Mrs. LeFils said the NCCW opposes drafting women for several reasons, including difficulties some women have experienced as volunteer members of the Army, as well as the expense of building additional facilities on Army bases to insure privacy for female Army members.

Individuals who would continue to be exempt from a draft under current law are religious ministers and seminary students, Selective Service officials in Washington said.

Other deferments and exemptions could be granted by local draft boards, but only on a case-by-case basis, said a Selective Service spokesman, Brayton Harris. He said there would be no student deferments, no occupational deferments and no automatic deferments for family status, such as having children.

Selective Service officials said automatic deferments would be available only to ministers of religion and seminarians of recognized churches.

Regrets!

A picture in last week's issue was incorrectly identified at Ritter High School celebrating Catholic Schools Week. The picture was actually one of Holy Family School in New Albany which advertised the week by displaying placards in its windows with letters spelling out the week's theme: "The Catholic School—One of the Family. We apologize for the error.



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Four ICC supported bills pass through legislature

by Peter Feuerherd

Four bills that were supported by the Indiana Catholic Conference (ICC), passed through both houses of the legislature Tuesday on the final day of voting for the 1980 session. Another bill (S.B. 321), which provides for amendments to the juvenile code, which was opposed by ICC, also passed the House by an 85-6 margin.

ICC support for bills that passed both chambers of the legislature include proposals that would allow for homes for the handicapped even if local zoning boards oppose them (S.B. 186); provide for pilot programs for home-based health care for the elderly (S.B. 391), give state aid to domestic violence centers for battered spouses (S.B. 185); establish local community corrections programs (H.B. 1131); and prevent utility companies from disconnecting vital services during cold weather months (an amendment to H.B. 1357).

S.B. 185, sponsored by Senators Charles Bosma (R-Beech Grove) and Julia Carson (D-Indianapolis), passed the House by an 80-14 margin, after intense lobbying by a coalition of religious and women's groups.

THE UTILITIES disconnect ban (H.B. 1357) ran into heavy opposition and was originally defeated in committee. But the tacking of the substance of the original proposal to a bill heavily pushed by Governor Otis Bowen and the Republican leadership resulted in a 45-0 favorable vote in the Senate.

Senator Douglas Hunt's (D-South Bend) proposal to develop programs for home-based health care (S.B. 391) was supported by both liberals and fiscal conservatives. It passed the House by a 96-0 vote.

The substance of H.B. 1131, which provides for community corrections institutions sponsored by Representative Robert J. Ducomb (R-South Bend), was amended into another bill and passed the House by

an 88-5 vote. The appropriations for the bill are expected to be included in the state supplemental budget which will be voted on later in the session.

The only disappointment for ICC supporters on the final day of voting came with the passage of S.B. 321: amendments to the juvenile code, by an 85-6 margin in the House.

ICC objected to provisions in the bill

that would provide for incarceration of "status offenders," juveniles who are convicted of offenses that would carry no penalty for adults.

BILLS THAT HAVE passed both houses still have to be brought back to their original sponsors, who decide whether or not to support amendments added to their bills. If a sponsor concurs with all

added amendments, then the bill goes to the governor for approval. If a sponsor disagrees, a conference committee tries to work out a compromise.

If no acceptable compromise is reached, then a bill is effectively killed.

The 1980 session of the state legislature, according to observers, is expected to close officially by the end of this week or the beginning of next week.

Pope: Theology intimately affects life

by Jerry Filleau

ROME—Theology at a Catholic university must uphold "the rigor of the scientific process" and "absolute respect for divine revelation," Pope John Paul II said during a visit Feb. 16 to the Pontifical Lateran University in Rome.

Without scientific rigor, he said, "the university would descend to the level of a second-class school." Without adherence to revelation it would lose its "ministry of teaching," he said.

In his lengthy address to the university's faculty, students and alumni, the pope declared that theology intimately affects life and that the modern world

needs "an active, fertile and stimulating circulation of Catholic thought."

He also called for a theological critique and synthesis of new intellectual trends in western Europe and Latin America.

In those regions "new positions and problems" are arising "which—in the name, of course, of a healthy and defined pluralism, and always preserving the dogmatic unity of the faith—can have a right to citizenship in the area of reflection and theological elaboration," he said.

The pope declined to spell out the "new positions" mentioned, but indicated that one of the major areas of concern was the theology of liberation. He noted that on

his visit to Puebla, Mexico, last year—where he discussed theories of liberation theology at length—he spoke of inadequacies in some of these theories.

The pope said he did not want to enter into the merits of various new theological positions and problems.

"I will only say that the emergence of this fact cannot but solicit our duty of discernment and synthesis," he added.

The pope called on the faculty and students of the Lateran University to take the lead in exemplifying the criteria that he said should mark a Catholic university. He listed these as fidelity, exemplariness, catholicity and a pastoral character.

He praised the work of the university's Pontifical Pastoral Institute, saying it was engaged in teaching priests the "art of arts... the direction of souls."

He also said that the university's institute for church and civil law is one of a kind in the world and "attests to the interdependence, in depth, of the two systems."

He urged the institute to make a strong contribution "in the great cause of European unity, a cause so close to the heart of the Holy See."

The Lateran University, founded in 1773, is unlike the other major pontifical universities in Rome because it is entrusted to the diocesan clergy of Rome instead of a religious order.

New rules on priest laicizations expected soon

by Jerry Filleau

VATICAN CITY—Pope John Paul II may soon issue new rules governing laicizations, the dispensation of priests from their priestly rights and duties, according to church sources.

Near the end of 1979, when he met with the executive council of the Union of Superiors General—the organization of the world's heads of male religious orders—the pope, according to church sources, said that new laicization rules would be forthcoming soon.

At the beginning of February some sources said they believed that a document containing the new rules had been completed by the Vatican's Congregation for the Doctrine of the Faith and was only awaiting papal approval.

Most sources believe that a simple "problem with celibacy" or "desire to marry"—the most common reason given in requests for laicization in recent years—will no longer be considered an adequate reason under the new norms.

It is also believed that Pope John Paul may not be as ready to release laicized priests from the obligation of celibacy as Pope Paul VI was.

In virtually all of the requests he granted, Pope Paul released the priests from their promise of celibacy. But release from that obligation does not automatically come with the dispensation from the rights and duties of the priesthood.

It is believed that several thousand requests for laicization are pending.

Under Pope Paul, laicizations were granted on an average of more than five a day—about 30,000 in his 15-year pontificate.

But Pope John Paul abruptly halted the processing of all pending cases. Last Easter he indicated that he would take a firm stand against most laicization requests. He declared that priests make a life-long commitment at the time of ordination and cannot look upon laicization as simply an "administrative procedure."

Bishops discuss medical ethics

DALLAS, Tex.—Bishops from the United States and Canada grappled with "gutty issues" surrounding birth and death in an intensive two-day educational workshop on "The New Technologies of Birth and Death," Jan. 28-31 at the Dallas Hilton Hotel.

More than 120 cardinals, archbishops and bishops, including Archbishop Jean Jadot, Apostolic Delegate in the United States, attended the workshop which probed the medical, legal and moral dimensions of emerging issues of birth and death from the viewpoint of the church's magisterium.

This was the first time such a large number of bishops had come together for study and reflection outside of their meetings. Every prelate in the United States and Canada was invited to attend the workshop sponsored by the Pope John XXIII Medical-Moral Research and Education Center, St. Louis, Mo., and funded by the Knights of Columbus.



ARCHBISHOP REGISTERS TO VOTE—It was not "business as usual" when Archbishop Edward T. O'Meara appeared at the Voter Registration Office in the City-County Building, Indianapolis. He was greeted by representatives of the press and the three television networks, including Jack Rinehart of Channel 6 (above right). The archbishop spoke of the "wonderful opportunity" for voters to participate in their government, and expressed hope that more young people would become involved. (Criterion photo by Valerie Dillon)

Editorials

Doves and hawks fly again

The doves and the hawks, relatively inactive since the close of the Vietnam war, are flying furiously at one another again, following President Carter's call for draft registration.

At one extreme are men and women who oppose war under any circumstance and who regard registration as the first step toward armed conflict.

At the other end are Americans who view war as unfortunate but inevitable and who believe that a government's decision to go to war, any war, should be met with unconditional support and patriotic fervor.

Today's *Criterion* carries a news story about the issue and the text of a statement from the United States Catholic bishops which supports male registration. We believe the statement merits your careful study, not so much because of the bishops' position but because it outlines some principles which can guide Catholics in their own moral decision-making and serves as a basis for responsible debate.

The overriding principle and starting point expressed by the bishops is the duty of all Christians and the entire human community to "turn from war and to do the works of peace." This anti-war stance continues a long tradition of the Church which, in its first three centuries, bore witness to an almost absolute pacifist position.

In recent times, we have had many reminders of this stance:

—Vatican II, in *The Church in the Modern World*, condemned total war, declaring

that "Any act of war aimed indiscriminately at the destruction of entire cities . . . is a crime against God and man himself."

—Pope John XXIII vowed that "It is contrary to reason to hold that war is now a suitable way to restore rights which have been violated."

—In November 1971, the United States Bishops called for a speedy end to the Vietnam war, stating that "whatever good we hope to achieve through continued involvement in this war is now outweighed by the destruction of human life and of moral values which it inflicts."

If the Church's principle of non-violence is clear, its application appears more difficult, as the bishops' latest statement suggests. The notion of registration as preparation for a possible war of self-defense, the concept of a "just" war and the principle of intervention on behalf of other peoples all complicate what would seem to be a straight forward Christian mandate.

Worse, the debate on the issue has often been less than reasoned.

Pro-draft proponents frequently see pacifists as self-interested "cowards," lacking patriotism and responsibility. Those opposed to the draft charge that their opponents "love" war or even profit from it. A World War II veteran brings to the controversy his own deep experiences. A young student, brought up on Vietnam protest, doubts the integrity of her government's motives.

If confrontation alone is the mode, few minds will be changed nor growth achieved.

The Bishops have called for moral education in our educational systems, including formation of conscience on the question of war and peace. This is sensible and needed, but hardly adequate.

Dialogue and debate at all levels are vital. The issue would seem best served if Catholics, Christians, and all persons of good will study the issue from a moral point of view, then engage one another in compassionate, sensitive and honest discussion.

—VRD

Statement of USCC on military conscription

WASHINGTON—Following is the statement of the Administrative Board of the U.S. Catholic Conference approving registration of men, but not of women, for the draft.

We have followed closely the public debate on the re-institution of registration for military service with the possible renewal of military conscription to follow. The questions of registration and conscription for military service are part of the broader political-moral issue of war and peace in the nuclear age. But registration and conscription bear so directly on the moral decision-making of citizens that they require specific attention.

The U.S. Catholic Conference (USCC), and its predecessor the National Catholic Welfare Conference (NCWC), have spoken to the question of peacetime military conscription five times since 1944. The present debate in Congress and the media raises both old and new questions; we offer in this statement a body of principles and a series of positions in response to the public debate.

We recognize, of course, that the questions of registration and conscription arise, as Vatican II said, because "war has not been rooted out of human affairs." In the face of the sad truth of this statement, our response as teachers in the church must be the same as that of all the popes of this century. We call in season and out of season for the international community to turn from war and to do the works of peace. The primary obligation of the nuclear age is to banish resort to force from the daily affairs of nations and peoples. From Pius XII to John Paul II the cry of the church and the prayer of all believers is a reiteration of the words of Paul VI: "No more war, war never again!" This must remain our primary response to war today.

Only in the context of this statement can we consider the question of what is the legitimate role of governments and the responsibilities of citizens regarding military conscription. We see registration, conscription and participation in military service as moral questions as well as political issues. Our perspective on these issues is shaped by Catholic moral teaching on the role of the state, and the rights and responsibilities of citizens, when both citizen and state are confronted by questions of war and peace.

With Vatican II we recognize that: "As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted." This principle acknowledges the right of the state to call citizens to acts of "legitimate defense." To this right there corresponds the duty each citizen has to contribute to the common good of society,

including, as an essential element, the defense of society. Both the right of the state and the responsibility of the citizen are governed by moral principles which seek to protect the welfare of society and to preserve inviolate the conscience of the citizen.

The moral right of the state to use force is severely limited both in terms of the reasons for which force is employed and the means to be used. While acknowledging the duty of the state to defend society and its correlative right to use force in certain circumstances, we also affirm the Catholic teaching that the state's decision to use force should always be morally scrutinized by citizens asked to support the decision or to participate in war. From the perspective of the citizen the moral scrutiny of every use of force can produce a posture of responsible participation in the government's decision, or conscientious objection to some reasons for using force, some methods of using force, or even some specific branches of the service because of the missions they may be asked to perform. (Cf. "Human Life In Our Day.")

IN LIGHT OF THESE general principles, we are led to the following specific positions:

1. Registration: We acknowledge the right of the state to register citizens for the purpose of military conscription, both in peacetime and in times of national emergency. Therefore, we find no objection in principle to this action by the government. However, we believe it necessary to present convincing reasons for this at any particular time.

2. Military Conscription: We are opposed to any reinstitution of military conscription except in the case of a national defense emergency. We support the present standby draft system which requires the chief executive to obtain a new authorization to induct a specific number of men into the armed forces if clear purposes of adequate defense demand conscription.

3. Conscientious Objection: We regard this question in all its dimensions as a central element in Catholic teaching on the morality of war. First, we support the right of conscientious objection as a valid moral position, derived from the Gospel and Catholic teaching, and recognized as well in U.S. civil law. The legal protection provided conscientious objectors is a commendable part of our political system which must be preserved in any policy of conscription.

Secondly, we support the right of selective conscientious objection (SCO) as a moral conclusion which can be validly derived from the classical moral teaching of just-war theory. The position of SCO has not yet found expression in our legal system, but a means should be found to give this legitimate moral position a secure legal status. The experience of the Vietnam war highlighted the moral and political significance of precisely this ques-

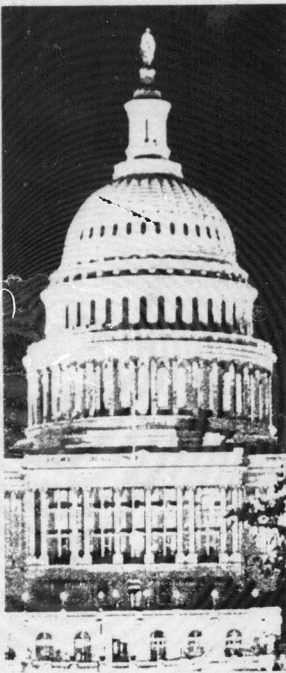
tion. We are sure of the moral validity of SCO; we would welcome a dialogue with legislators, lawyers, ethicists and other religious leaders about how to transpose this moral position into effective legal language.

4. Universal National Service: We continue to oppose, as we have in the past, a universal or national service corps; our opposition rests upon its compulsory character when a proportionate threat to the nation or need for it is not clearly evident.

5. Women and Military Conscription: One of the new questions in the public debate about registration and conscription is whether women should be registered and conscripted on the same basis as men. This is a complex question which touches several issues. It is our position that the past practice of making military service an option for women but not an obligation has served us well as a society. We do not see good reasons for changing this practice and so we oppose both the registration and the conscription of women.

6. Methods of Registration: While we acknowledge the right of the state to register citizens, we are disturbed by proposals to use methods of registration which would require schools to provide information for registration. Such direct access by public authorities to records for this sensitive moral issue could raise serious issues of church and state. We express our opposition to this method of registration; we support methods which do not directly involve the private or religious sector in the registration process.

IN LIGHT OF THESE principles and policy considerations there is a final point to be made directly to the community of the church. The primary relationship of the church to questions of war and peace is as a moral teacher. With Vatican II we affirm that: "All those who enter the military service in loyalty to their country should look upon themselves as the custodians of the security and freedom of their fellow countrymen; and when they carry out their duty properly, they are contributing to the maintenance of peace." We also affirm that the decision to enter military service and subsequent decisions in the line of military duty involve moral questions of great importance. Hence, the issues of registration and conscription raise questions of the kind and quality of moral education that takes place in our educational system. Specifically, it raises the question of what educational and counseling resources are available to a person facing registration or conscription. In adopting this statement of public policy on registration and conscription we call upon schools and religious educators to include systematic formation of conscience on questions of war and peace in their curricula and we pledge the assistance of appropriate diocesan agencies in counseling for any of those who face questions of military service.



Washington Newsletter

CIA, churches argue over new charter

By Jim Lackey

WASHINGTON—Ever since the United States found itself in the twin crises of Iran and Afghanistan, lots of people in Washington have been talking about the need to remove "unwarranted restrictions" on the activities of the CIA.

While much of the CIA debate centers on questions such as congressional oversight and the CIA's ability to engage in covert activities, there's another issue that has long held the interest of the religious community: CIA involvement with missionaries overseas.

Some mission organizations want an outright ban on CIA-church contacts. But they won't get it if a proposed charter for U.S. intelligence activities introduced in Congress Feb. 8 is approved in its original form.

The proposed charter—three years in the making and thus not directly linked to recent events in the Persian Gulf region—would make it illegal for CIA agents to pose as missionaries. But it would not prohibit voluntary contacts between mission-

aries and the CIA to exchange information.

Furthermore, the president during times of war could waive the restrictions on CIA-church contacts, including suspension of the rule prohibiting CIA agents from posing as missionaries.

Those provisions in the proposed charter have some religious groups concerned about their ability to maintain the appearance of integrity in their missionary dealings with foreign citizens and governments.

"We are foreigners whenever we go to Latin America or Asia, and since America is a powerful nation the fear is always there that we might not really be there as missionaries," says Consolata Father Anthony Bellagamba, executive secretary of the U.S. Mission Council.

TO ADMIT TO even the most limited contact between missionaries and the CIA, he contends, can give the wrong impression in foreign lands and endanger missionary activities.

Recently, the CIA-church debate has

been rather quiet. But up to about five years ago there were several allegations that the CIA was using missionaries in countries such as Chile and Bolivia as part of its efforts to overthrow certain Latin American governments.

As if that wasn't enough, statements issued by President Ford and the CIA's director, William Colby, defending the use of missionaries as sources of information for the CIA put legitimate missionaries under even greater suspicion.

But a few months later, Colby's successor, George Bush, issued a new policy that the agency would no longer use missionaries in direct intelligence gathering activities.

The Bush move was praised by Bishop James S. Rausch, then general secretary of the U.S. Catholic Conference. But he and Father J. Bryan Hehir, USCC associate secretary for international justice and peace, also were critical that the new rules did not go further and prohibit contacts with returning missionaries.

Father Bellagamba and Franciscan Father Joseph Nangle, who spent 15 years as a missionary in South America, both indicated that another reason the issue might have died down in recent years is that missionaries realize now more than ever the importance of avoiding appearances of entanglement with the U.S. government.

"WE USED TO celebrate Fourth of July with the embassy, but now they (missionaries) don't do that so that they show no ties with the U.S. government," said Father Bellagamba.

Added Father Nangle, now on the U.S. Catholic Conference staff, "You had to stay away from embassy people. You watched yourself since you were there only as a guest of the local church."

Even before the proposed charter was (See CIA on page 13)

How celibate or married are you?

by Paul Karnowski

Several years ago when I was a self-proclaimed guardian of the English language, I heard a young man ask a lady of the appropriate proportions the following question: "Just how pregnant are you?"

Apparently she thought the query had something to do with the length of her pregnancy, for her prompt reply was "Seven months."

"No, no! no!" I remember thinking to myself, "there are no 'hows' when it comes to pregnancy. It's a state of being: either you're pregnant or you're not pregnant!" As I walked away I couldn't help but wonder what criteria these two would use at a cemetery? Would they successfully determine "how dead" a certain occupant might be?

About a year later, I found myself listening to a priest friend of mine as he talked about celibacy.

"One of the great Eastern fathers," he said, "spoke about the pitfalls that might await a person who makes a promise not to marry. This spiritual leader pointed his finger at some of his fellow priests who, without wives, appeared to be married. He asked that they examine themselves critically to determine if they were 'married' to power or possessions; maybe they were 'in love' with their knowledge or popularity. This early writer contended that for a celibate, this type of behavior was worse than taking a spouse: at least a spouse was human; possessions, popularity, intellect and power were only things."

AFTER MAKING some rather pointed comparisons between some contemporary celibates and their historical predecessors, my friend continued:

"Celibacy is more than the absence of your name on a marriage certificate. It's a promise not to marry anyone or anything. Therefore I put this question to sisters, priests and brothers everywhere: just how celibate are you?"

"An excellent point," I thought to myself, "but what about the grammar?"

And now I find myself married. I look around me and see the "modern couple." They're a marvel to behold. She goes her way and he goes his. She pursues a career, cooks, cleans, bowls, runs a Brownie troop, takes a ceramics class, reads *Cosmopolitan*, and decorates the home. He? Well, he pursues a career too.

He's a breadwinner, a mechanic, an avid sports fan, a member of the K of C, a subscriber to the *Wall Street Journal*, and a Mr. Fix-it. They see each other occasionally.

SUPERMAN AND Wonder Woman live under the same roof. They even have their names on the same marriage certificate. It's enough to make me wonder if anyone has ever asked them, "Just how

married are you?"

Sometimes I think we like to pretend that God is an English major, or worse, a grammarian. We would like to live our lives on technicalities. That way, when that pesky voice inside of us starts asking "How celibate or how married are you?" we can easily dismiss it.

"It's just like death," we can say, "a state of being: either you're dead or you're not."

"Have it your way," the voice inside responds, "but answer Me this: when does death occur?"

To the editor . . .

Bosler wrong on evolution

Msgr. Bosler, answering a student about evolution, (*Criterion*, Feb. 8) says that scientists have proven as fact "that there has been an evolution in plant and animal life from simple to more intricate and specialized forms." Monsignor should also state that scientists cannot prove that one species ever evolved into a new and complete species. If you accept evolution, then you must accept that it did happen even though you cannot (I repeat) cannot find one fact.

I realize that there are variations among the same species but this no more points to evolution than cardboard boxes of different sizes and colors prove that they could ever become tupperware.

A fish may get a thicker covering of scales to adapt to lower water temperatures, but I don't accept that it would ever grow fur. Fruitflies which have been exposed to radiation have produced mutated offspring with wings growing out of their

head. But it's a fruitfly wing and not a rat's tail.

Monsignor seems to think that evolution causes no harm to our faith. I think that it is the wolf behind much confusion in our holy church.

We could provide scientists with many "missing links" for there are many creatures running around having a Catholic Body and the head of an entirely different religion. It reminds me of that old mythical creature, half-ape and half-man. It seems the poor fellow didn't know whether to write a poem or swat flies all day.

To that young student, I say stick with your rejection of evolution. It is just an assumption and a poor one at that. There are many, many scientists who think it just that.

Mark Downey

Bedford

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ICLU: Regulations too lax

Controversy swells—Policy on use of deadly force debated

by Peter Feuerherd
(Last in a two-part series)

"An officer can use deadly force at any time that a felony is being committed or to protect his life or the lives of others," stated Marion County Sheriff Jim Wells.

That is a condensed version of the official policy of the sheriff's office on when firearms can be legally used when pursuing a suspect. The Indianapolis Police Department (IPD) has similar regulations.

But Indiana Civil Liberties Union (ICLU) staff counsel Richard Lawrence Zweig believes that current regulations on police use of firearms, as described by Sheriff Wells, are far too lax.

The ICLU position is that "constitutional limits" should be placed on when an officer can use his gun. The ICLU wants police use of firearms to be sanctioned only when a police officer or a citizen life is in danger.

Zweig added that ICLU hopes that the sheriff's department can "provide the kind of meaningful training that prepares deputies to resolve difficulties without resorting to the taking of life." The attorney stated that these programs should be not only for new deputies but also should be ongoing for all law enforcement officials.

Sheriff Wells replied that such ongoing programs are already developing in the aftermath of the Joseph Clark shooting last October.

"We've reinforced (the rules) on drawing of the gun on misdemeanors," he said.

Captain James Wilkinson, director of the Indianapolis Police Department (IPD) training academy stated that police officers already receive ongoing training.

"WE COVER the civil, legal and moral issues in the use of deadly force," he added.

The question of "When to shoot?" is "always subject to training, experience and values . . . We cannot remove the subjectivity from the use of deadly force," Wilkinson said.

He explained that IPD regulations stipulate that "deadly force be used only as a last resort."

He said that training of IPD officers emphasizes "if ever there is a doubt, don't shoot." Wilkinson asserted, however, that some of the problems caused by police action shootings can be attributed to a lack of "citizen responsibility" in dealing with police.

According to the police academy director, IPD training in handling delicate situation consists of role playing demonstrations, lectures, familiarizing officers with weapons and discussion of the legal and moral issues involved.

The job of a police officer in delicate situations is "the business of risk-management . . . he can only reduce risk . . . The officer doesn't have the luxury of a grand jury, a judge's chamber or hindsight."

Wilkinson added that police action shootings in Indianapolis are a relatively rare occurrence, with between 75 to 100 incidents over the past 5 years. For every 1,000 felony arrests in Indianapolis, he

claimed, there are 1.2 police action shootings. Many of those shootings, he stated, do not result in woundings or fatalities.

"EACH AND every issue is different. Unfortunately the race issue is brought into these areas . . . it is a black-white encounter. That doesn't mean it's a racist encounter."

"There's no pat answer. We don't have the luxury of absolutes."

Captain Wilkinson asserted that the courts can adequately handle questions arising out of controversial police-action shootings.

"There are legal remedies to handle it. No police officer is going to take it upon himself to cover something up . . . I have faith in the legal system. That's the only way you can look at it."

Sheriff Wells explained that questioning of the use of police force is not only confined to Marion County but is also a nationwide problem. He added that his office would institute more programs in "police-community" relations.

The problem, the sheriff emphasized, "boils down to understanding. We need seminars with our officers who are on the street so that they can better understand the black community."

Asked if law enforcement officials have different attitudes when in black neighborhoods than in white areas, Sheriff Wells responded, "Only in part . . . It depends on the individual officer; we have officers that go into black communities and have no trouble at all . . . We have others who go in with fear and apprehension—we try to sort these . . . There is fear and apprehension due to lack of understanding."

Dr. A.D. Pinckney, Indianapolis director of the NAACP, agreed with Sheriff Wells that police use of deadly force is a nation-wide problem. Dr. Pinckney sees it, however, as more than a problem than one of a lack of "understanding."

"This is a national condition . . . Police brutality cases are up in all major areas . . . (It is) part and parcel of the total backlash to put the black back in his place."

THE NAACP director charged that police brutality against black citizens is a common occurrence in Indianapolis but that in a long history of police brutality suits against local law enforcement agencies not one case has ever been successfully prosecuted.

"We're up against a well-organized, well-financed group and the prejudice and racist mores of the community."

The north-side dentist asserted that it takes \$25,000 a case to bring a successful police brutality suit, money that Dr. Pinckney said his organization just does not have.

The NAACP director charged that the Marion County police departments have historically discriminated against blacks in their hiring practices, and have only recently been forced by Federal regulations to hire and promote more black policemen. Even if the police departments are fully integrated, however, Dr. Pinckney asserted that deep changes in police philosophy in Indianapolis will have to be made if reforms are to be realized.

"In the long run we hope to get a different type of police philosophy . . . The philosophy of the department will determine what the patrolman will do in the street."

The NAACP director strongly emphasized, however, that the cause of the problem extends beyond the police departments.

"It (police brutality) is done with the tacit approval of the white community . . .

Justice will only come to a community if those who are not the victims are as outraged as the victims."

Dr. Pinckney asserted that the power of extreme right-wing hate groups in Indianapolis have contributed to what he stated is a condoning of police brutality against blacks.

"There is a lot of (Ku Klux) Klan activity in this city . . . All the hate groups are active because they feel that their philosophy has the support of the citizens that count."

DR. PINCKNEY was angered by the six week suspension granted to Sheriff Deputy Riggs, whose actions in the shooting death of Joseph Clark are currently being investigated by a grand jury.

"The least they should have done was dismiss him from the force," stated the NAACP director.

Explaining that Joseph Clark did not have a criminal record and was unarmed at the time Dr. Pinckney asserted "it is inconceivable to me that a man could place at his head a .357 Magnum . . . If every policeman used the same procedure to pick up a drunk it would look like a battlefield on Sunday morning."

Sheriff Wells denied that Deputy Riggs' actions were condoned by his department.

"We took the proper steps—we took it to the Merit Board. I took him off patrol duty right after it happened . . . We took what legal steps we could . . . Now it is going to the grand jury."

The sheriff stated that under civil service laws, he could not discipline Deputy Riggs with any type of severe penalty without a Merit Board hearing. The hearings for Deputy Riggs, explained Wells, determined that the officer was guilty of

"bad judgement because he had a night stick available . . . he had a security guard standing by him and he had a radio available to call for help."

Wells stated, "I've been here 23 years, and this is the first time that I am aware of where there has been an accidental shooting."

Responding to charges that only an outside agency can effectively watch over the police and sheriff departments, Wells said that this is already the case.

"That's why the Merit Board is set up. The Merit Board is (composed of) four citizens from outside of the department—two Democrats and two Republicans."

"WE'RE NOT going to a police board. We are going to the citizens, the community—that's why they are appointed."

Even though the sheriff appoints the members of the Merit Board, Wells claimed that he has no power over their decisions.

"I don't even go to the hearings—I have no impact at all . . . When a hearing like this comes up (like the Riggs' case), I can't sit in. That's their decision."

Dr. Pinckney criticized the local "main-line churches" for failing to take a stand on this issue. The NAACP leader explained that blacks alone "do not represent political or financial clout."

According to Pinckney, complaints about police treatment of blacks are not designed to "coddle" professional criminals.

"The victims of police brutality are not the criminals . . . Criminals know how to take care of themselves . . . Good police work and not excessive use of force deters criminal activity."



Generally Speaking

The problem now is to pick from 850 'winners'

by Dennis R. Jones
Associate General Manager

"A Catholic education combined with involvement in the church gives families a central point from which the other phases of family life evolve."

"Our country needs good leaders. I'm going to be a good leader."

"... we could become a priest, pope or Sister."

"The public schools look to our schools for examples."

"They have some of the best religion teachers I have ever seen."

"... don't have to worry if the teachers are on strike."

"The school tells us that we should share and be kind to others."

"I want to be a good person when I grow up and help other people; that's what Jesus did."

The deadline for entries has passed and the judging is in progress for the first annual "Catholic Schools Week Essay

Contest." The event is being sponsored by the *Criterion*.

The above comments are just a few from the nearly 850 entries that have been submitted by elementary and secondary school students from throughout the archdiocese on the subject "My Catholic school is important in our country because ..."

The students are competing for prizes of \$25 which will be awarded to the best entry from each of the following grade levels: a) primary grades 1, 2, 3; b) upper grade levels 4, 5, 6, 7, 8; and c) secondary 9, 10, 11, 12.

The winners will be announced and their essays published in the Feb. 29 issue of the *Criterion*.

I'm not one of the judges, but if I were I would "vote" at least in the "primary" balloting for the student who wrote: "I could become governor and help to have better busing and maybe lower taxes 3%."

Best of luck to each entrant. I only wish you could all win ... but, I guess, in a way ... you already have.

Recently, it became necessary to shut down the boiler at the *Criterion* offices for

repair. We were in for one very cold day ... at least we thought we were.

When the Sisters of St. Benedict at Our Lady of Grace Convent, Beech Grove, found out that we were considering hand-warmers and long underwear, they responded with nearly a dozen electric space heaters.

Many thanks to these thoughtful and gracious nuns.

By the way, Sisters, if you ever find that on a cold winter night, when the thermometer plummets and you need some relief from a chill that you just can't seem to shake, we now have on supply nine cozy pairs of ... that's right ... flannel long-johns.

Check it out ...

✓ The St. Vincent Hospital Foundation has received a contribution of \$250,000 toward its proposed \$7.1 million St. Vincent Stress Center. The benefactors are **Mr. and Mrs. John S. Marten** of Indianapolis. The Martens' gift will be instrumental in further development of the Stress Center, which will incorporate an alcoholic treatment center, a mental health center and a hospice. This center is planned to become operational in January 1982.

✓ Sister Carol Ann Munchel, Oldenburg Franciscan, has been named to the post of public relations director at Franciscan Communications, a Los Angeles-based multi-media production center. Formerly communications director for her religious congregation, Sister Munchel was also quite active in ARIA (Association of Religious in the Indianapolis archdiocese) as head of its ministry for justice committee and editor of the newsletter.

Franciscan Communications is the oldest Catholic media production house in the world. In 1946, they initiated the "Hour of St. Francis" radio program and are currently noted for their semi-annual AudioSPOT and TeleSPOT campaigns. The SPOTS are 30 second "commercials" for love.

✓ Would you like to be a **Big Sister**?

The Big Sisters Program was founded in Indianapolis in 1974 to meet an "identified need for personal service to girls 8 through 16 years of age." It is a private, non-profit corporation which provides needy girls with a warm, caring, one-to-one relationship with a carefully screened and trained woman volunteer. Because of widely diverse backgrounds, matching is done by a professional staff according to personality, locality, racial and religious preference. A match-up is active for one full year.

Contact Linda Adams at the office of Big Sisters of Greater Indianapolis, 634-6102, for complete information on the program.



Mr. and Mrs. Hubert A. Buchanan

✓ An evening Mass at the American Martyrs Church, Scottsburg, on Saturday, March 1, will be the occasion for **Mr. and Mrs. Hubert A. Buchanan** to celebrate their golden wedding anniversary. Their son, **Father Donald Buchanan**, will offer the Mass and witness the renewal of their marriage vows.

Hubert and Evelyn (Smith) both are formerly from Madison where they were married at St. Michael Church on March 4, 1930. A reception in their honor will be hosted by their children, Jim, Don, Mary, Hubie and JoNell, at their home at 190 S. First St., Austin, from 2 to 4 p.m. on Sunday, March 2. Friends and relatives are invited.

✓ The third quarterly meeting of the **Indianapolis Deanery Council of Catholic Women** will meet at St. Ann parish, 2850 S. Holt Road, beginning with registration at 9:30 a.m. At noon Archbishop Edward T. O'Meara will be the main celebrant for a concelebrated liturgy.

All priests of the deanery are invited to participate. Reservations must be made with Mrs. France McAvo, 2945 Highwoods Dr., Indianapolis 46222 by March 3.

✓ The 1931 class of **Holy Cross School**, Indianapolis, is planning a reunion. If you are a member of the class, contact Marie Dean Breen, 253-7413; Rose Boland McMahon, 356-7882; Tim Sheehan, 357-9239; or Paul Brown, 353-2290.

The committee working on the reunion is particularly interested in getting information on Richard Hickey, Dominic Quarazzo, Clarence Hunckler, Jim White, Pete Nichols, George Church, Madonna Topmiller Grothaus, Helen Myron, Mary Fields and Ann Cannon.

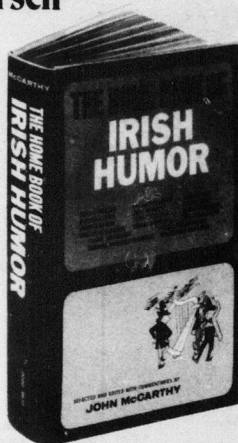
✓ Another class at **Holy Cross**—that of 1940 has set the date for its reunion for Saturday, June 14. An incorrect date was reported earlier in the *Criterion* as June 6. Since the reunion was announced, three classmates have been located. The whereabouts of three others is still unknown: Mary LeMasters, Frances Howard and Jacqueline Wenner.

For St. PATRICK'S DAY Perfect Gift for an Irish Friend or Yourself

TODAY there are more than thirty million Americans with Irish blood in their veins. Proud, too, of every drop of it! They particularly take pleasure in keeping alive and popularizing the witty sayings and writings of those of their blood, especially of those intensely Irish Irishmen such as Swift, Sheridan, Shaw, Gogarty, Wilde, Dunne, Breslin, O'Rourke, McNulty, MacDonagh, Wiberley, O'Connor, Ervine, O'Faolain, Doyle, Callaghan and Sullivan, all of whom with others are included in this generous volume -- THE HOME BOOK OF IRISH HUMOR. Here they have caught the ready wit, the quick retort, the hundred ingratiating faults, the thousand redeeming weaknesses, the sometimes bitter and usually ironic observations of the Irish which have given the race its reputation for humor and good fellowship.

The contents of THE HOME BOOK OF IRISH HUMOR are divided into twelve sections: Pubs, Publicans and Patrons; Irish Bulls and Pure Potene; Born Politicos; The Great Georgians; The Landed Gentry; Tales from the Irish Countryside; The Renaissance; For the Bend in the Road; North of the Border and Down Under; Irish Ballads, Songs and Sagas; Irish Proverbs; and Wakes and Wags.

Throughout, the editor, John McCarthy, formerly Executive Editor of



Catholic Digest, has contributed a lively series of quips and jests about the Irish, humble and great.

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Question Box

Do the last rites for the dead take away mortal sin?

by Msgr. R. T. Bosler

Q. Three years ago my younger sister was killed instantly in a car accident. Our priests were away at the time and it was six hours before one of them administered the last rites. Can you tell me if the last rites to the dead, without benefit of confession, take away even mortal sin? Was that rite valid for my sister after six hours? Our new priest says that they no longer give extreme unction to the already dead. Is this true? What about people like my sister who die instantly without a chance to make even an act of contrition? My family is still agonizing over her death.



A. The last rites are certainly a consolation and a strengthening for the dying, but they are not necessary for salvation. What happens to the millions of Christians who know nothing about a last-anointing and forgiveness by the church? Or to the far greater number who know nothing about Christianity at all? Must it be more difficult to reach heaven for a Catholic who dies suddenly?

God must have his own way of taking care of those who die instantly. We don't know what happens at the moment of death, but we do know that the God who wants all humans to be saved (1 Timothy 2:2) would make the most of it.

The last rites, which include absolution, anointing and viaticum, or communion for the last journey, were never given to the dead, for they were considered beyond help in this world. In cases of sudden death, or when the priest arrived after apparent death, absolution and the anointing were given conditionally. The priest would say: "If you are still living, I absolve you . . . anoint you." This is the most your priest could have done for your

sister. The anointing could be the means Christ uses to forgive the sins of one unconscious (cf. James 5:15).

It is true there has been a change of emphasis in the sacrament to the sick and dying. The name has been changed from extreme unction, or last anointing, to the anointing of the sick, and greater stress is laid upon the power of the sacrament to cure—to emphasize the fact that the ministry of the church is to restore health to the body as well as to the soul.

Q. Why is it that before one can show an interest or belief in a miraculous happening it has to have church approval first?

A miracle is a miracle, and I can't close my eyes to something I know is a miracle just because the church hasn't recognized it as such. I know of some miracles that happened at a certain shrine dedicated to Our Lady, and the woman to whom the Blessed Virgin appeared still lives near that shrine and bears the wounds of Christ on Good Friday, yet we are to ignore this because the church hasn't approved it. After all, we are intelligent beings. If white is white, no one is going to convince me otherwise.

A. You do not need the approval of the church to believe that a miraculous happening has occurred. However, if you promote that miracle as a basis of a religious shrine and especially if you claim to have received messages from God through the Virgin Mary, then the church may conduct an investigation to protect people from fakery or well-meaning but harmful neurotics.

Church authorities usually are slow to pay official attention to these phenomena, preferring to let time bring to light whether good or evil come from them, whether they are something supernatural or rather, what is usually the case, the result of neurotic experiences. So it is not simply by withholding approval that the church advises Christians against accepting the

events as miraculous but by a public warning after investigating the claims.

After the awful lesson of Jimmy Jones, Catholics should be grateful that the church pays attention to persons attracting a large following because of miraculous claims. Our church has had hundreds of years of experience with visionaries

and miraculous claims and has learned much from past mistakes.

Incidentally, an approval after investigation does not guarantee that the events or messages are supernatural but only that the messages or practices arising from them are not harmful to Christian believers.



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BOY

□ Father Ronald Roberts (from England) must get help to feed his 'family' of 47 deaf-mute Arab boys in Harissa, Lebanon. Boys nobody wanted, they are becoming self-supporting typists, watchmakers, beauticians, thanks to him. To feed the 'family' for one day costs only \$70.50 (141 meals at 50¢ each). Your gift in any amount—\$100, \$50, \$25, \$10, \$5, or whatever you can share will help Father Robert care for a handicapped boy in war-torn Beirut.

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Our Native Catechist Sisters are working among the rural poor in Kothanur, India, striving to bring them the light of Christ's teaching and performing corporal works of mercy as well. Their bishop granted them a small house and farm to sustain themselves. But the house must be remodelled to serve as a catechetical center. For only \$3,000 you can complete the project yourself as a Memorial for someone you love—but your gift, in any amount, will help our Sisters carry on their Christ-like work.

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A
CATHOLIC
GIRL

The Sisters of St. Martha's Institute, Kattapana, India, devote their lives to bringing Christ's Good News to girls in the diocese. Many of them must travel up to 30 kilometers a day. The Sisters want to build a hostel so their students can stay at the school. Just \$6,000 will build it. Please give as much as you can to help.

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THEM,
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Masses this month for your loved ones, especially your deceased? The Masses will be offered right away if you send your intentions to us today. In addition, why not enroll your family and friends in the Association? (Family membership: \$100 for life, \$10 for a year. One person's membership: \$25 for life, \$5 a year.) The persons you enroll share in the Masses, prayers, and hardships of all our missionaries. Your offering helps the poor.

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KNOW YOUR FAITH

Left alone by divorce

A man's special problems

Kurt was shocked when his wife first mentioned divorce. 'I felt I was supposed to take the whole thing like a man, show no emotion. What I really felt like was there had been a death.'



By Marianne Strawn

Standing at the window of his high-rise apartment, Kurt finished his third scotch. The three scotches — sometimes more — have become a nightly ritual since his divorce.

"Somehow it helps fortify me for dinner alone," he said. "That's the worst time."

The problems of a man left alone by divorce are multiple and complex. Each man carries a unique burden. Some carry a heavier burden than others.

KURT TALKED SLOWLY about painful memories. "I used to think meal time was a zoo. The kids would be jumping out of their seats, all talking at once and complaining about the food. Funny, but I miss that now."

The biggest hurdle for Kurt was the loss of his two children. "I can't begin to explain how that feels."

The loneliness is everywhere. "If I find something exciting or interesting, there is no one to share it with."

He complained that his apartment was crummy compared to his former home. "But sometimes you can see beautiful sunsets from here. I turn to say, 'Isn't it gorgeous,' and there's no one there."

Kurt also feels acute pain when he goes to Mass. "We used to all be together. The kids would fidget and play around, but we were a family."

HE GREW ACCUSTOMED to hearing the homily with a baby on his lap and a toddler playing on the kneeling rail. So, he doesn't go to Mass now. Not regularly. Not as he had for his entire life.

"I feel terrible sitting alone. I feel a guilt that I have failed God in some way; failed my wife and the kids."

Paulist Father James Young, chaplain for the North American Conference of Separated and Divorced Catholics (NACSDC), found Kurt's reaction typical. "The Church tells us that marriage is for life, and when marriage fails, men often think they have displeased God, that they carry a black mark."

According to Father Young, "Men traditionally have a more difficult time with divorce than women. Women seek help more readily, and find it easier to express grief. Men usually try to tough it out."

NACSDC has been making strides in helping men and women adjust. "But men are the hardest to get involved," said Father Young. "Women come readily, but men need to be coaxed."

Kurt recalled the first woman he dated after separating. "I kept thinking it was a sin. I shouldn't be with this girl."

THE PEOPLE HE knew from his church have not stayed in touch. Even people he considered close friends. "I certainly don't go to the church social functions. They're for families."

Father Young considers ministry to the divorced and separated the primary pastoral problem facing the Church in the United States today.

"The Church should not be expected to

Continued on page 12



What happens to the 'single-again' father

By Patricia Kern

"You guys can't get divorced because then I won't have a mother and a father," Timmy told his father Jack on the way home from kindergarten one day last spring.

It was the first indication that the youngest of Jack and Maria's seven children had even partially understood the family discussion of more than a month before when the couple told the children that they were divorcing one another.

Jack said, "The first thing I tried to use with Timmy then was the 'two homes instead of one' attitude." He reassured his son that he would see him regularly even though the boy was living permanently with his mother. "That attitude," he noted, "has continued to work best with the youngest in the family" of three boys and four girls — ranging in age from 14 to Timmy's five years.

WHILE JACK SAYS that the "emphasis today, rightly so, is on the heavy burden placed on women with custody of the children," in his case — typical of many divorced fathers — there's a difference, too. He had sought joint custody, an arrangement under which both parents have full legal custody and the children spend equal time with each parent. But he lives in a state which does not yet approve of this arrangement.

He has agreed to a mutually drawn up annulment paper which gives him the right to have the children every other weekend, four months each summer and

for a part of each holiday season.

What happens to the single-again father like Jack, who with his wife has the best welfare of his children at heart? How does the "good-provider" survive as father and bachelor?

The fact that Jack and Maria's marriage "had been dead for a long time" made the final separation easier. For years "it wasn't a healthy family life for anyone," Jack admitted. "There was no open fighting — just silence."

Nevertheless, Maria's announcement ripped at Jack emotionally. He said finding the divorced ministry in his own diocese during the annulment proceedings was his "saving grace."

HE WAS ENCOURAGED to make the Beginning Experience (BE) weekend even before his divorce was final. The BE is a weekend conducted by a trained team, in which widowed or divorced individuals are encouraged to air their feelings about the death of their marriage or spouse and "close the door gently" on the marriage or death so that they can live productively again. Jack believes he discovered himself during the weekend.

His church attendance has become more regular. "Now when I go it's a lot more intense. I enter into the liturgy. I've discovered a sense of personal rather than a vindictive God. I've let Him become involved in my life. He carps about me," he added quietly.

His experience as a single father, though, has proven a burden financially.

... Having the courage to say, 'Our Father'

By Father John J. Castelot

One of the introductory formulas for the Lord's Prayer in the liturgy is: "Jesus taught us to call God our Father, and so we have the courage to say . . ."

And indeed, Jesus did repeatedly remind His followers that, in union with Him, they had entered into an amazingly intimate relationship with the transcendent Other. A widespread watered-down version of

Jesus' message has Him proclaiming merely 'the fatherhood of God and the brotherhood of man.' There was really no need for Him to insist on this; it was a rather commonly accepted view in His culture. He presumed it and went beyond it by inviting people to share in His own unique filial relationship with God.

He was personally conscious of enjoying a very special son-father relationship with His God. Even the term He, and only He,

used in addressing God indicated that consciousness. He called Him in His native Aramaic "Abba," which meant much more than just "father." It was a term of endearment, rather like our familiar "dad."

OVER AND OVER again, in a variety of ways, Jesus urged His disciples to look upon God as a loving Father who knows all their needs, cares for them, is always waiting to receive them with open arms. Luke's parable of the Prodigal Son is a familiar case in point, the hero of the story is certainly the father, so forgiving, so lovingly generous. And when Jesus wanted to encourage His listeners to pray with confidence, He again invoked the image of the loving Father:

"Ask, and you will receive. Seek, and you will find. Knock, and it will be opened to you . . . Would one of you hand his son a stone when he asks for a loaf, or a poisonous snake when he asks for a fish? If you, with all your sins, know how to give your children what is good, how much more will your heavenly Father give good things to anyone who asks Him." (Matthew 7:7-9)

In all of this, Jesus was taking over, intensifying and giving very special meaning to a not uncommon image used to express God's attitude to people: the father-image. And, of course, it is an image, a universally recognized symbol which helps us to appreciate one aspect of the incomprehensible reality we call God.

'Over and over again Jesus urged His disciples loving Father who knows for them, is always with open arms.'

The very mention of 'father' releases a flood of memories, emotions, associative ideas and, when applied to God, the image is meant to suggest something very positive and tender and reassuring.

BUT WHAT DOES it suggest to a person whose father has been anything but positive and affirming and strongly loving? Or what can it mean in a large and unfortunate segment of our society where fathers have quite generally abdicated their responsibility, abandoned their trust? In these cases God as "mother" would make more sense.

Or, from the father's point of view, what of the man who has had his fatherhood wrenched from him by divorce? The sense of failure (even when undeserved), the

Left alone by divorce

Continued from page 11

have all the answers, but it can help with caring and attention," he said.

In spite of his lack of attendance at Mass, Kurt has found solace in the Bible. He reads daily, and believes this has helped him through this troubled period.

He explained, "In spite of everything — the pain, the bitterness, the emptiness — this has been a growth experience for me.

"I'M NOT THE same person I was two years ago. There is a certain amount of freedom. But what is important is that I'm finally growing up." Kurt admitted that he had been totally dependent on his

wife, as he had been dependent on his mother before her.

"I couldn't do laundry, or cook dinner. As I've assumed more physical responsibility for myself, I've grown mentally.

"It took me a long time to see that divorce isn't the end of the world. It can be an opportunity."

According to Father Young 93% of Catholic men remarry quickly.

Kurt has thought of marrying again. "But not for a while," he said. "I want to have a real insight into the kind of person I am. I'm not going to repeat the same mistakes."

KNOW YO

her?

even with a prestigious job and good salary, \$1,000 a month in child support is a big bite.

At first, when the children came back to his house for weekend visits, "the younger ones were clingy and the older ones standoffish." But they are all more relaxed now, he said. In fact three have expressed a desire to live with him when they become 2 years old and can legally choose which parent's residence they desire.

HE TALKS WITH his children almost every day and sees them casually two or three times a week, "probably as much as some married fathers."

His advice to divorced fathers is to "try and relax and enjoy the kids instead of trying their affection. A father's time with his kids doesn't always have to be a party."

Jack considers himself luckier than a lot of men plunged into divorce, where today's emphasis on the "macho" image throws many into singles' bars and "one night stands."

His marriage had been so dead so long that "I was looking for help instead of escape when divorce loomed on the horizon," he said.

"Being alone is no problem for an individual. But being lonely is another thing," he added. He finds the peer ministry of divorced helping divorced healthy for all involved. Within a month, he pointed out, a person being supported may find himself the supporter — the surest sign of healthier days ahead.

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in a variety of ways,
s to look upon God as a
s all their needs, cares
ing to receive them with

emptiness, the loneliness have to be experienced to be appreciated. Usually the wife is granted custody of the children, whom he is "allowed" to see occasionally. Not only does he love them and miss them, but he has to live with the gnawing realization that when they pray to God as their Father, the father-image has been blurred, if not shattered. The only father they know is now a stranger from whom they are growing more and more alienated.

The fellow-parishioner who undergoes this traumatic experience cries out, if only silently, for our understanding and support. Far from being a happy, carefree bachelor, he is a wretchedly sad "orphaned father."

UR FAITH



The Story Hour

(Read me to a child)

'Judge not'

By Janaan Manternach

One day Jesus came down from the mountain where He often went to pray. He had just selected 12 of His many followers to be His apostles. They were with Him as He came down from the mountaintop.

On the level plain at the foot of the mountain and His 12 new apostles met a large crowd of people. Many more of Jesus' disciples were there. People had come from all over Judea and even from the seacoast towns of Tyre and Sidon. The crowds gathered to wait for Jesus to come down from the mountain. They wanted Him to teach them. They also hoped Jesus would heal those who were sick or troubled.

Jesus stopped and looked over the crowd. He could see that many of them had come a long way to listen to Him. He decided to teach them something very important about God's way to happiness.

TIME AFTER TIME Jesus had watched people judge and condemn others. He was particularly upset with the way the religious leaders judged people and called them sinners. Many of the important religious leaders had publicly called Jesus a lawbreaker, a sinful man. Jesus knew how it hurt to be condemned unjustly.

So Jesus began by telling that God wanted them to love others and do good to them. Then Jesus took up the matter of judging others. He reminded the people of how God dealt with them. They knew God was always understanding and forgiving toward everyone.

"Be compassionate," Jesus told the crowd, "be compassionate as God, your Father, is compassionate." To be compassionate means to try to understand another person, to feel with that person, to share the person's hurts.

"DO NOT JUDGE others," Jesus continued, "and you will not be judged. Do not condemn, and you will not be condemned. Pardon and you will be pardoned."

The people were very silent. They knew how often they had judged others, criticized them, even condemned them and avoided any contact with them. Jesus' words touched them deeply.

Jesus went on. He gave them an example to make His point even clearer. "Why look at the speck in your brother's eyes," He said, "when you miss the plank in your own eye?" Jesus used His fingers to show how small a speck of dirt is. Then He gestured with His hands to show how a large board of wood completely covers a person's whole face. The crowd laughed. They knew what Jesus said was true.

Jesus continued: "How can you say to your brother, 'Brother, let me remove the speck from your eye,' yet fail yourself to see the plank lodged in your own? Hypocrite, remove the plank from your own eye first; then you will see clearly enough to remove the speck from your brother's eye."

IT WAS CLEAR to everyone exactly what Jesus was saying. His point was painfully clear: "Don't judge others, but be like God, your Father. Forgive others as God forgives you. Be compassionate to others the way God has compassion on you."

All the people in the crowd knew in their hearts that they often failed to live compassionately. They knew they tended to judge and condemn others much more quickly than they tried to understand and forgive them. Slowly the crowd broke up. People left silently in small groups to make their way back home.

Discussion questions for 'Know Your Faith'

1. What are two of the problems that the divorced man faces?
2. What is the feeling that has led Kurt to stop going to Sunday Mass regularly?
3. According to Father Young, why do men have a more difficult time with divorce than women do?
4. Why doesn't Kurt want to remarry soon? Discuss his attitude.
5. Why is the freedom after divorce often elusive and deceptive?
6. What changes do divorced persons find in themselves and in those with whom they were friendly during their marriages?
7. What relationship to God did Jesus tell His followers they had? Why does divorce make it difficult for children to form an idea of this relationship?
8. What is the Beginning Experience? What is its purpose?
9. What advice does Jack, the divorced father who wanted custody of his children, offer to other divorced fathers about their contact with their children?

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

1. After reading the story, "Judge Not," talk together about it. Questions like the following may guide your conversation.

- Why were 12 of His followers with Jesus when He came down from the mountaintop?

- Why was a large crowd at the foot of the mountain waiting for Jesus?

- What did Jesus realize as He looked over the crowd? What did He decide to do?

- What did people do that was upsetting to Jesus? Why did this upset Him?

- What did Jesus tell them God wanted of His people?

- How does a compassionate person act toward others?

- What did Jesus say about judging, condemning and pardoning?

- What point was Jesus making very clear to the people?

- Does Jesus' teaching to the crowd at the foot of the mountain have any meaning for you? Explain.

2. Make a list of ways that you can love others and do good to them. Share your list with an adult friend and plan to live accordingly. Your friend might agree to keep you mindful of the loving and good things that you can and would like to do for others.

3. Do you know the Our Father by memory? If you do, pray it often. If you don't, learn the prayer by heart.

A reflection on the Our Father or Lord's Prayer can be found on pages 34-35 of "Living Water Prayers of Our Heritage" (Paulist Press, New York, 1978). If that book is available you might find the reflection helpful in developing further the teaching of Jesus in the story at left.

Our Church Family

Lay ministers of Eucharist are 'worthy'

by Fr. Joseph M. Champlin

During a recent one-hour flight from Fargo, North Dakota, to Minnesota's Twin Cities the passenger on my side described her husband's decline and death through cancer.

Thanks to the mushrooming hospice movement, this former truck driver died at home, relatively comfortable, assisted by regularly visiting health care personnel, and in the constant presence of his wife. The local parish priest came occasionally with communion, a welcomed visit which always seemed to supply both of them with fresh supplies of courage and strength.

In response to my question about how she and he might have felt had their pastor appointed her a minister of the Eucharist, thus enabling the husband to receive our Lord's body more frequently, the widow quickly replied:

"Oh, I am not worthy enough to do that."

Persons invited to serve as regular parish eucharistic ministers frequently respond in identical fashion.

That exaggerated sense of unworthiness has deep roots in Catholic culture and stems basically from a medieval shift in our understanding of Baptism or, better, of Christian initiation.

Benedictine scholar Father Aidan Kavanagh, presently teaching at Yale's Divinity School, made this point at a diocesan liturgical congress in Brooklyn last fall.



Throughout the first millennium of the church's history, one became a Catholic through the initiation sacraments of Baptism, Confirmation and Eucharist, and in that order.

BUT AT THE END of this period, a change began to take place which removed Baptism from that role and reduced it to one of five ceremonies ordinary Christians receive in their lifetime: Baptism, First Confession and Communion, Confirmation, Marriage and a funeral.

In the new approach, according to Kavanagh, a person now totally entered the church only through Holy Orders or religious vows. Priests, monks or nuns became the full, complete members of the church, those at the top, the worthy ones. Others could imitate their holiness and dignity, but people merely baptized remained at the bottom of this pyramid-like structure.

"Oh, I am not worthy enough to do that" flows out of such a fundamentally middle age approach to Baptism and Christian initiation.

The bishops at the Second Vatican Council sought to reverse that direction and return to the earlier concept.

Both the revised rite for infant Baptism and a new ritual for the Christian Initiation of Adults speak of becoming full church members through the three initiation sacraments.

"THE SACRAMENTS of Baptism, Confirmation, and the Eucharist are the final stage in which the elect come forward and, with their sins forgiven, are admitted into the people of God, receive the adoption of the sons of God, and are led by the Holy Spirit into the promised fullness of time and, in the

eucharistic sacrifice and meal, to the banquet of the Kingdom of God."

"The anointing with chrism after Baptism is a sign of the royal priesthood of the baptized and their enrollment in the fellowship of the people of God. The white robe is a symbol of their new dignity, and the lighted candle shows their vocation of living as befits the children of light."

Royal priesthood of the baptized, God's

adopted sons and daughters, sins forgiven, membership in the people of God—those terms indicate Christian initiation gives every Catholic this "new dignity," making each one sufficiently worthy to handle the Lord's body and, if appointed, to distribute the Eucharist to others.

The Spirit's Outpouring

Born again in Christ by Baptism, you have become a member of Christ and of his priestly people. The promised strength of the Holy Spirit which you are to receive will make you more like Christ and help you to be a witness to his suffering, death, and resurrection. It will strengthen you to be an active member of the church and to build up the Body of Christ in faith and love.

the Saints by Luke

ST. POLYCARP, BISHOP OF SMYRNA, AND DISCIPLE OF ST. JOHN THE APOSTLE WAS A RESPECTED CHRISTIAN LEADER IN THE FIRST HALF OF THE SECOND CENTURY. HE LIVED AMONG PAGANS AND UNDER A GOVERNMENT OPPOSED TO CHRISTIANITY.

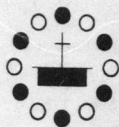
POLYCARP WAS REVERED BY THE EARLY CHURCH OF ASIA MINOR. HE WAS CHOSEN AS A REPRESENTATIVE TO DISCUSS THE CONTROVERSIAL DATE OF THE EASTER CELEBRATION IN ROME, WITH POPE ANICETUS.

POLYCARP WROTE MANY LETTERS, BUT ONLY ONE HAS BEEN PRESERVED: HIS LETTER TO THE CHURCH OF PHILIPPI, MACEDONIA. HE WAS A STAUNCH DEFENDER OF THE CHURCH AGAINST HERESY.

IN 156, AT THE AGE OF 86, HE WAS LED INTO THE SMYRNA STADIUM TO BE MARTYRED. HE WAS TO BE BURNED AT THE STAKE BUT THE FLAMES DID NOT TOUCH HIM, HE THANKED GOD ALOUD FOR LETTING HIM SHARE CHRIST'S CHALICE. FINALLY, HE WAS STABBED IN THE HEART AND THE CENTURION ORDERED HIS BODY BURNED.

THE ACTS OF POLYCARP'S MARTYRDOM ARE THE EARLIEST RECORDED OF AN EARLY CHRISTIAN MARTYRDOM.

THE FEAST OF ST. POLYCARP IS FEB. 23.



LITURGY

Deuteronomy 26:4-10
Romans 10:8-13
Luke 4:1-13

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

FEBRUARY 24, 1980
FIRST SUNDAY
OF LENT (C)

by Fr. G. Thomas Ryan

The Gospel stories about the temptation of Jesus are not new to us. They are a perennial part of Lent's beginning. As Luke tells us, Jesus was led by the Spirit into the desert for 40 days. This desert journey symbolizes an interior journey. Through a series of image-filled confrontations with the devil, Jesus wrestles with the temptation to engage in worldly power and wonder-making. In each answer to the devil, Jesus indicates the path he will follow: God's way.

The first reading this Sunday contains a concise summary of the Israelites' faith. Their history is intimately linked to journeys. "My father was a wandering Aramean who went down to Egypt . . . God brought us out of Egypt . . . he gave us this land."

The Israelite journey to Egypt and the exodus from there to the promised land were also both physical and spiritual. In the 40 years of desert wandering, they discovered that they are God's people.

LENT is generally thought of as 40 days. Centuries of calendar changes make the exact computation difficult. Six weeks plus four days (Ash Wednesday to First Sunday) makes 46 days. A traditional way of keeping to the 40 was to leave Sundays from the count, giving us 40 fast or desert days.

Of course, we know that each Sunday's observance is an integral part of Lent. Whatever the exact number of days, Lent is the biblical 40 days. This passage of days is also a spiritual journey. Like Jesus, we wrestle with our own evils. Like the Israelites, our

40-day desert teaches us that we are God's people. It is the time for engaging in practices which enhance this interior pilgrimage to Easter.

Of the many possible lenten activities, two can be cited as examples. The Rite of Christian Initiation of Adults describes the process of entering the church, but it offers guidance as well for those who have been life-long members.

IT SPEAKS OF LENT as a memorial of Baptism and a time of penance which can renew the entire community of the faithful. In parishes where adults are preparing for Baptism, these catechumens enter the final stage of preparation on this First Sunday of Lent.

While these parishes very publicly recall Baptism's link with Lent, all Christians should have baptismal renewal as their lenten goal. Baptism, incorporation into Christ, is an all-important source for our interior pilgrimage. We return to where our Christian life began.

Another feature of Lent is the carefully selected series of Scripture readings. Attentive reflection on them each week and each day will offer solid direction for the journey to Easter. As the story of our salvation unfolds, we learn that we do not journey alone. Our baptismal mystery is the wonder of God with us in every age.

We shall not cease from exploration and the end of all our exploring will be to arrive where we started from and know the place for the first time. —T.S. Eliot, "The Four Quartets"



Conscientious objector

by Fr. John Catoir

Conscientious objection has gained legal respectability in recent years. That was not always so. Edward Zepp of Pompano Beach, Fla., an 82-year-old veteran of World War I, remembers the treatment he received 60

years ago for his belief that killing is immoral. His draft board simply ignored his claim of conscientious objection. They reasoned that he was a Lutheran and since the Lutheran church was not opposed to the war, he had no claim to a special status.

So they drafted him and sent him to the front against his will. In France, when finally faced with the prospect of combat, he refused to obey an order and was arrested.

"They hung a number on me, shaved my head, and put me behind bars because I stuck with my conviction," he recalled later.

HE RECEIVED a dishonorable discharge, but Zepp fought that ruling in the courts on and off for the next 35 years. In 1953 the government agreed to upgrade the record to a "general discharge." Zepp refused to compromise.



"I want an honorable discharge," he said, "because I did nothing wrong."

It was his contention that his good name would be maligned unless the record was cleared. After years of paper work, Zepp was finally allowed to state his case before the Army Discharge Review board in Washington. The Lutheran church gave testimony supporting the right of a Lutheran to conscientiously object to war. The board finally decided to change the status of his discharge to honorable; 60 years of struggle were over and Zepp's record was cleared.

"THIS IS MY country, and I never considered leaving it," he said. "I was willing to serve my country and God, but I wasn't willing to take another life."

Whether you agree with Edward Zepp's belief or not, you have to admire his determination. In having the courage of his convictions he defended the principle of respect for the individual conscience.

The law of the land no longer discriminates against an individual's conscientious objection on the basis of his religious affiliation. As a result elaborate plans are being devised by the government to allow for alternative non-military national service in these cases.

Edward Zepp paved the way.

Christian Heritage

The Catholic Church in Indiana

by Msgr. John J. Doyle

(Msgr. Doyle's book, "History of the Catholic Church in Indiana," covers his first six chapters. Chapters 7 and 8 were a continuation of the book that ran in series form in The Criterion in 1975 and 1976. Last week began Chapter 9 of the book which inadvertently was tagged as Chapter 7.)

While Dubourg did not change things very much during his three years in Louisiana, nonetheless, through meetings with the priests and the people, he did come to understand the way things were and to form a plan to remedy the evils besetting the church.

Accordingly, in 1815, the War of 1812 having ended and the Atlantic Ocean being safe for travel, he went to Rome to tell the Congregation of the Propaganda what he had learned and what he thought ought to be done. His report must have pleased the cardinals, for Pope Pius appointed him bishop of Louisiana, and on Sept. 4, 1815, he received episcopal ordination.

He did not, however, return at once to his diocese but for two years traveled about Europe, collecting money, purchasing church furnishings, and persuading priests and religious to become missionaries in America.

Because of the discord in New Orleans he came to believe that he would do better by making his home in Missouri and building another cathedral there than by confronting Pere Antoine. Therefore, he directed the first contingent of his incipient missionaries to St. Louis. There were 13 in the group, five of whom were priests, two seculars and three members of the Congregation of the Mission known as Vincentians after their founder, St. Vincent de Paul.

They were mostly Italians, but there were German, Polish, and Spanish young men among them.

CIA (from 5)

officially released by the Senate Select Committee on Intelligence, some religious groups were expressing concern over its section on involvement with missionaries. "No professional person whose work involves the keeping of confidence can keep his or her integrity if he or she violates a relationship by divulging information which has been obtained by virtue of functioning in a professional capacity," said the Rev. John P. Adams, director of law, justice and community relations for the Methodist Church Board of Church and Society.

But charter advocates on the committee—which plans to conduct hearings later in February and hopes to send the measure to the full Senate in the spring—think the proposal strikes a fair balance between effective intelligence gathering and the need for restrictions which protect the rights of the American people.

They sailed from Bordeaux in June, 1816, and reached Baltimore on July 26. After a short visit there as guests of Simon Gabriel Brute, who years later would become the first bishop of Vincennes, they set off for St. Louis, intending a short stay in Kentucky along the way.

THERE WAS AS yet no church in Bardstown; Bishop Flaget resided at St. Thomas Seminary, a few miles outside the town. Upon their arrival there, they accepted the advice and hospitality of the bishop and settled down to study the English language and to join forces with the dozen or so seminarians as students and teachers. Here the fortunes of the church in Louisiana became intertwined with those of Indiana.

As was noted in Chapter VI, when Bishop Flaget made his visitation to Vincennes in 1814 he relieved Donatien Olivier of his care of that parish and promised to send a priest twice a year from Kentucky to minister to the parish of St. Francis Xavier.

The one on whom this duty devolved was Guy Ignatius Chabrat, whom he had brought from France in 1810 after his futile attempt to escape the episcopacy.

The next year Chabrat accompanied the bishop to Kentucky and on Dec. 21, 1811, became the first priest ordained in the west. Immediately he was given charge of several missions centering on Fairfield. In 1815 Vincennes was added to them.

Father Chabrat was 27 years old when he first appeared in Vincennes in the spring of 1815. During a stay of a little more than three weeks in April and May, he administered 19 baptisms. In the autumn he came again, making his first entry in the church register on Sept. 11, and his last on Nov. 17. This appears to have been the longest of all his visits and is notable for still another reason: there are two gaps of some length in the records.

The first extends from Wednesday, Sept. 27, to Monday, Oct. 23; the other, from that date to Wednesday, Nov. 16. Moreover, of the 17 baptisms recorded on this visit 15 were entered in the early period, ending on Sept. 27.

THESE GAPS raise the question whether at this time Chabrat made excursions to other groups of Catholics living nearby. There is no other evidence of such visits, but it is not easy to explain the absence of records except on the supposition that they occurred.

Furthermore, only four years later another priest residing at Vincennes blessed two log churches lately built at places not far off. That he knew of Catholics living in these places and was able to have the churches built seems to indicate that there were earlier visits by a priest to those places. On the other hand Chabrat made no record of baptisms administered in such places, as one might suppose him to have done in the absence of church registers there.

(To be continued)

Proclaim the Riches of Christ!

My dear Friends of the Missions,

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And where do YOU fit in? Join The Society for the Propagation of the Faith and be part of this greatest and holiest work of the Church.

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Sincerely in Christ,

James D. Senter
Director

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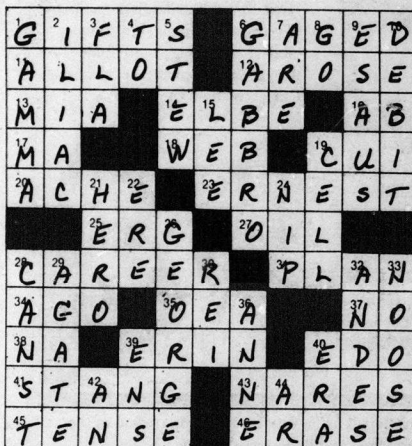
No, not "en"list ...



"Active" List

February 22, 23

The music department at Marian College will join the college's theatre faculty in offering Gilbert and Sullivan's "Yeoman of the Guard." Other performances will be given on Feb. 29, March 1 and 2.



February 23

A Monte Carlo night for the benefit of Chatard High School, Indianapolis, will be held in the school cafeteria beginning at 6:30.

The men of St. Patrick parish, Salem, will host the first in a series of interfaith lenten prayer breakfasts for men of the community.

An Institute on Children's Prayer and Liturgy of special interest to priests will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, from 9:15 a.m. to 4 p.m.

February 24

Separated, divorced and remarried Catholics are invited to attend area meetings in southern Indiana at 7:30 p.m. The meeting sites are St. Mary parish, New Albany, and Providence High School, Clarksville.

The Catholic Alumni Club will have a "Too Late for Valentine's Day" dance from 7 to 11 p.m. at Valle Vista Country Club, 755 E. Main St., Greenwood. Tickets are \$4 at the door. Further information is available from Tom, 784-8469, or Karen, 783-4923.

Archdiocesan Social Ministries will sponsor a Natural Family Planning class at St. Mary parish, Madison, from 2 to 5 p.m. Call 812-265-4166 to pre-register.

February 24-29

The Catholic Charismatic Renewal Communications Center announces the following programs: prayer groups on Feb. 24 at the home of Mary Weeks, 2 p.m., and at St. Joan of Arc parish, 7:30 p.m.; Feb. 25, home of Al and Helen Preuss,

New Whiteland; Feb. 28, Marian College; Feb. 29, St. Monica parish. All of these are at 7:30 p.m.

February 25

A mini-workshop, sponsored by ARIA, will be held from 7:30 to 9:30 p.m. at the St. Gabriel Province Center, Indianapolis. Providence Sister Marykay Duffy will speak on "Boycotting." The public is invited.

An evening of prayer will be held from 8 to 9:30 at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

The Guardian Angel Guild will sponsor a Day of Reflection under the direction of Father Kim Wolf at Holy Rosary Church, 520 Stevens St., Indianapolis, beginning with Mass at 10:30 a.m. Registration should be made by calling Betty Robertson, 547-0865, Anne Anderson, 849-3072, or Jean Hoffman, 357-9807.

February 27

A citywide meeting of SDRC will be held at St. Luke parish, 7650 N. Illinois, Indianapolis, at 7:30 p.m. Dr. Paul Thorsen, counseling psychologist will be the speaker.

Archdiocesan Social Ministries will hold a meeting of the senior Mass planning committee at 10:30 a.m. at SS. Peter and Paul Cathedral.

February 28

Madonna Circle #3 of the Daughters of Isabella will meet at 7:30 p.m. at Little Flower rectory, 13th and Bosart Sts., Indianapolis. Guests are invited.

February 28-29

Accent Days will be held for high school students at St. Mary-of-the-Woods College. The two days are set aside for student visitors. For complete information call collect at 812-535-4141, extension 215.

February 29

An adult lenten program will continue at St. Maurice parish, Napoleon, following the 7:30 p.m. Mass. This is the second in a series of six programs.

Feb. 29-Mar. 1

A seminar on adult initiation of special interest to priests will be held at St. Michael parish activities center, Greenfield. Friday registration is at 9:30 a.m. with closing at 10 p.m. Saturday's schedule is from 9 a.m. to 12:30 p.m.

Feb. 29-Mar. 2

A lenten weekend retreat for women will be held at Mount St. Francis Retreat Center located west of New Albany.

Make reservations by calling 812-923-8810.

Alverna Center, 8140 Spring Mill Road, Indianapolis, will conduct a teen weekend retreat with three Franciscan seminarians in charge. To register call Alverna, 317-257-7338.

An intensive journal workshop will be held at Alverna Center, Indianapolis, with Father Maury Smith in charge.

March 1

The annual Madonna Circle spaghetti supper will be held at Our Lady of Perpetual Help School, New Albany, from 4:30 to 7:30 p.m.

The Fifth Wheel Organization will meet at 8 p.m. at Patternmakers Hall, 1520 E. Riverside Dr., Indianapolis. All Catholic widows and widowers are welcome. For information call Betty Martin at 784-3239 or Frank Bongen, 241-0158.

A benefit spaghetti dinner/dance/Monte Carlo night for Danny Kavanaugh will be held at Roncalli High School, Indianapolis. Danny, a member of Nativity parish, was seriously injured in an automobile accident in February, 1979. The entire Nativity parish is sponsoring the event for this worthwhile cause. For ticket information call 357-1200 or 862-6105.

An organists and choir directors' workshop will be held at

Double take

Answers to last week's puzzle



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CONNIE & LEONARD'S 50th WEDDING ANNIVERSARY



Leonard Kenneth McGreevy and Cornelia (Connie) McGreevy will celebrate their Fiftieth Wedding Anniversary on Saturday March 1, 1980.

The couple live near Spencer, Indiana and attend St. Jude Catholic Church there.

When Leonard was 19 and Connie was 16, they met while working at Block's department store in downtown Indianapolis.

They were married when he was 21 and she was 18. Connie converted into the Catholic Religion after they were married. She was instructed by Father Ryan and they attended Cathedral Church before moving to Spencer.

Leonard and Connie have had three children during their married life, Don, who is deceased, Faith Barnes of Placksburg, Missouri, and John of Indianapolis.

Leonard's touching saying about his wife Connie is, "I love her more today than yesterday, but not as much as tomorrow."

Submitted by Michael Bell—High School student, St. Jude parish, Spencer

the North United Methodist Church, 38th and Meridian Sts., Indianapolis, from 8:30 a.m. to 12:30 p.m.

Center, 8140 Spring Mill Road, Indianapolis, at 7:30 o'clock each evening.

March 7-9

Two weekend programs are on the agenda at Alverna Center, Indianapolis. A "Togetherness" program for married couples under the direction of

Father Martin Wolter and a Silva Mind Control weekend with Father Justin Belitz in charge. Call Alverna, 317-257-7338, for complete information.

At Fatima Retreat House, Indianapolis, a men's weekend retreat will be directed by Father Donald Meehling. For registration call 317-545-7681.

March 3-7

A Silva Mind Control will be held under the direction of Father Justin Belitz at Alverna

Remember them

† **BETTLER, Frances C.**, 62, St. Michael, Charlestown, Feb. 14. Wife of John J. Bettler; mother of Charles, David and Thomas Bettler; sister of John, Joe and Norbert Olges; Freda Melcher, Minnie Fow, Sister M. Rita and Sister M. Francis.

† **CLEMENTS, Margaret F.**, Little Flower, Indianapolis, Jan. 21. Sister of Catherine and Winifred Clements.

† **CHURCH, Rose Margaret**, 84, St. Ann, Terre Haute, Feb. 13. Mother of Bonnie Monroe.

† **CONWELL, Janet H.**, 52, St. Michael, Brookville, Feb. 12. Mother of Scott; daughter of Mary B. Geis; sister of Corinne Johnson, Harold and James Geis.

† **DONHAM, Patricia May**, 17, St. Patrick, Terre Haute, Feb. 13. Daughter of Mr. and Mrs. Richard Donham; sister of Rita Marie Carney, Mary Ann McClure, Rick, Jim, Mark, Theresa, Joan and Katy Donham.

† **DOVE, Charles E.**, 98, Holy Spirit, Indianapolis, Feb. 18. Uncle of John Boucher.

† **JASPER, Antoinette**, 82, St. Mary, Indianapolis, Feb. 18. Wife of Edward F.; mother of Thomas E.; sister of Beatrice Hawkins and Dr. A.J. Oswald.

† **KELLER, Francis L.**, Holy Name, Beech Grove, Feb. 15. Husband of Dorothy; father of Vivian Newberry, Frank, Bruce and Wayne Keller; stepfather of Edward and Steven Poynter and Teresa Farris; son of Lillian Keller;

brother of Mary Wiltsee, Delores Pierson, Rose Zebrowski, Patrick J. and Daniel Keller.

† **KELLETT, Josephine H.**, 73, St. Leonard, West Terre Haute, Feb. 13.

† **KLEIN, James R.**, 47, Holy Spirit, Indianapolis, Feb. 19. Husband of Constance; father of Rick and Ray; son of Elizabeth Klein; brother of Clifford Klein, Judy Felts and Barbara Bruning.

† **MERCURI, Don A.**, 72, St. Matthew, Indianapolis, Feb. 20. Husband of Mary A.; brother of Rose Stalteri, Albert, Arthur and William Mercuri.

† **MEYER, Bernard G.**, 89, St. Anne, Hamburg, Feb. 18. Father of Wilbur Meyer, Mrs. Carl Dierckman and Mrs. Ed Fothero.

† **MOBLEY, Susan Elynn**, 41, Our Lady of Lourdes, Indianapolis, Feb. 15. Wife of James; mother of Steve and Sandy Wattelworth; daughter of Mary O'Keefe Williams; sister of Kathleen Curry, and Edytheann Bennett.

† **MOODY, Eunice A.**, St. Pius X, Indianapolis, Feb. 19. Sister of Catherine Mueller, Sister Clarita Hudson and Robert T. Hudson.

† **OWENS, Eugene Thomas**, 69, St. Augustine, Leopold, Feb. 9. Son of Myrtle Owens.

† **PETERS, Patricia Ann**, 55, St. Mary, Richmond, Feb. 8. Wife of Eugene; mother of Nancy Foglia, Sue Vosmeier, Greg and Michael Peters; sister of Kathy Quinlivan, Barbara Knapp, William and Tom Kelley.

† **RATHZ, Carl Francis**, Sr., 84, St. Joan of Arc, Indianapolis, Feb. 16. Father of Ernest and Carl F., Jr.; brother of Celestine Ciesmeyer, Martha O'Brien, Charles and Joseph Rathz.

† **ROESSLE, George**, Holy Name, Beech Grove, Feb. 15. Husband of Josephine; father of Betty Sweetman and Joan Pruitt; brother of Andreas Roessle.

† **SCHAEFER, Kenneth M.**, 71, (formerly of New Albany) St. Bernadette, Indianapolis, Feb. 11. Husband of Ethel; father of Kenneth G. Schaefer, Norma Thennes and Carol Langwasser; brother of Rose Steiert.

† **SIMS, Pauline M.**, 96, St. Anthony, Indianapolis, Feb. 19. Mother of Helen Baldwin and Mariana Bayt; sister of Frances Giblin.

† **SPRONG, Anna**, 89, St. Mark, Indianapolis, Feb. 14. Mother of Helen Scheurer and Ray Sprong; sister of Elizabeth and Elwood Lucid and Ella Kirschner.

† **STEPROE, Herman F.**, 74, Holy Family, New Albany, Feb. 16. Husband of Mildred C.; father of Sheila Brock and Jo Jean Glover; brother of Charles and Henry Steproe.

† **THOMPSON, Norval**, 77, St. James, Indianapolis, Feb. 19. Husband of Bertha Spitznagel Thompson; father of Martha Ante, Robert and Richard Thompson; brother of Margaret Reese.

† **VERMEULEN, Alfred J.**, 75, St. Gabriel, Connersville, Feb. 14. Husband of Mary; father of Dolores Stone, Joan Scott, State Policeman David M. and James Vermeulen; brother of Marie Strack, Lucille O'Brien, Violet, Gilbert and Henry Vermeulen.

† **WILDRIDGE, Loretta M.**, 68, Little Flower, Indianapolis, Feb. 16. Mother of Paul, JoAnn, Julian and Nancy Wildridge; sister of Robert Reinhardt.

† **WILLIAMS, Faye Ajamie**, Christ the King, Indianapolis, Feb. 19. Mother of Mark and Mary Anne Williams; sister of Phil, Marie, Lucille and Sam Ajamie.

Grade School musicians compete at Chatard

Nearly 425 grade school musicians from throughout the archdiocese participated in the annual CYO cadet music contest last Saturday, Feb. 16. The contest was held at Chatard High School, Indianapolis.

In the **piano division**, the outstanding soloists included: Class A—Anne Marie Foy, student of Mrs.

Lewis Scott; Class B—Rosemary Buting, St. Matthew; Class C—tie with Christine Lee, St. Mark, and Max Schmidt, student of Mrs. Scott; Class D—Ann Goebel, St. Michael; Class E—tie with Bertha Esparza, student of Mrs. Tazuka Moore, and Susan Harold, Immaculate Heart.

Rated outstanding in the

instrumental division were Robert Corrigan, St. Matthew, trumpet; Deloris Davis, Nativity, flute; John Albers, St. Matthew, saxophone; Doug Anspaugh, St. Joseph, Shelbyville, trombone; James Tucker, St. Rita, cornet; Cynthia Higtgen, Immaculate Heart, clarinet.

For the **vocal division** the outstanding soloist was Daren Winkler, St. Joseph, Shelbyville; and the duet was Paula Haney and Kristine Capps, Christ the King.

Holy Family captures championship

Holy Family, New Albany edged St. Louis, Batesville, 50-54 Sunday, Feb. 17, at Seccina Memorial High School to win the 1980 CYO junior-senior basketball championship.

Jim Davis and Pat Lilly led the victorious Holy Family team with 24 and 20 points, respectively. Tiggs Voghsang was the top scorer from St. Louis with 19 points.

Jeff Lilly and Dennis Thomas coached the championship Holy Family team and Jim Fledderman and Tom Meyer coached the St. Louis team.

Next Sunday, Feb. 24, Holy Family, New Albany plays St. Jude, Indianapolis, for the archdiocesan cadet championship at Seccina High School at 2 p.m. St. Jude advanced to the final

game by defeating St. Louis, Batesville, 36-25, in the semi-final game last Sunday at Seccina. Holy Family defeated St. Monica, Indianapolis, 45-35, in the semi-final game at Providence High School, Clarksville.

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Sister Buechler dies

FERDINAND, Ind.—The funeral liturgy for Benedictine Sister Fabian Buechler, 86, was held at the Convent of the Immaculate Conception here on Saturday, Feb. 16.

Sister Fabian entered the Ferdinand community on Jan. 22, 1920, and had completed 60 years in religious life.

She taught school from

1921 until her retirement in 1963. Among her teaching assignments were several in the Indianapolis Archdiocese including Seymour, St. Meinrad and Tell City.

She is survived by two sisters, Mrs. Albert (Clara) Block of Huntingburg and Sister Sebastian Buechler of the Convent at Ferdinand and one brother, Joseph Buechler, of Denzil, Saskatchewan, Canada.

Maryvale groundbreaking

ST. MARY-OF-THE-WOODS, Ind.—Archbishop Edward T. O'Meara will give the benediction and make the closing remarks for the groundbreaking ceremonies of Maryvale, Inc., here today.

The 120-unit apartment complex for the elderly and handicapped is being built on the southwest boundary of the motherhouse of the Sisters of Providence.

A large number of representatives of religious and

civic groups are expected to attend the ceremonies.

Included on the program in addition to Archbishop O'Meara will be Msgr. James P. Galvin, Providence Sister Loretta Schafer and Dr. Howard Campbell of Indianapolis.

Maryvale will be financed by a \$3.8 million loan from HUD. The land upon which the complex is being built was purchased from the Sisters of Providence by Maryvale, Inc., a non-profit organization.

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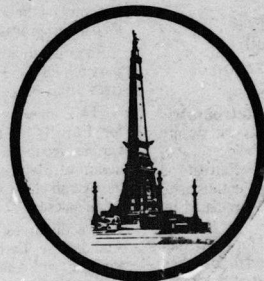
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Chancery Report



Chancery

Archbishop O'Meara has completed the extension of his installation as Archbishop of Indianapolis by visiting all the Deaneries, Motherhouses of Sisters, and the institutions of the Archdiocese. The extremely warm welcome extended to him and the enthusiasm exhibited in all the places that he visited have made him feel welcome and at home in the Archdiocese.

Until a new national Director for the Propagation of the Faith is appointed, Archbishop O'Meara will continue to function as national Director. During the past month it has been necessary for him to make two trips to New York to take care of the business of the Propagation office. A special electronic device has been installed in the Chancery to keep him in touch with the New York office.

The Archbishop installed **Fr. Brendan Rosendall, O.F.M. Conv.**, as pastor of St. Simon's Church, Indianapolis, on February 3. This was the first appointment made by the Archbishop. By way of exception, he personally installed Father Brendan.

The Archbishop hosted a **luncheon meeting** of the Superiors of the Sisters of Providence, the Sisters of St. Francis and the Sisters of St. Benedict, known as the PBF group, on February 12. The history of this group, the purpose of their meeting together and a summary of their projected cooperative efforts in the future were presented.

The Archbishop addressed the monthly meeting of the Department and Agency Heads of the Archdiocese held in the Chancery on February 14.

The **Priests' Personnel Board** met on February 7. The morning was devoted to the study of the strengths and weaknesses of the Board and an attempt to assess areas of ministry in the Archdiocese that call for attention, as well as planning for the future. These reflections were shared with the Archbishop in the afternoon. The Archbishop in turn reflected his responsibilities with regard to the appointment of priests.



Catholic Youth Organization

Eighth Grade Vocation Retreats will begin in March with retreats at twenty parishes throughout the Archdiocese.

A **Freshman-Sophomore Retreat** is being designed because of an enthusiastic response to a questionnaire circulated by the CYO Office.

A **Junior-Senior Search for Christian Maturity Retreat** is scheduled for parishes of the Indianapolis Deaneries at the Vocations Center April 25-27. Applications must be made prior to April 14.

The Indianapolis Deanery **Youth Mass** will be held at Holy Rosary Church on Sunday, February 24, at 7:30 p.m. The Mass will be sponsored by the "House of Formation."

Deanery and Archdiocesan Youth

Council Members met February 9 and 10, at Our Lady of Perpetual Help in New Albany, Indiana to help plan the upcoming Archdiocesan Convention.

Archdiocesan Basketball play began Sunday, February 10 with Junior-Senior's participating and will be finalized with the Cadet game on Sunday, February 24.

The first phase of the **CYO Music Contest** began Saturday, February 16 at Chatard High School. A special Music Recital at the Children's Museum on Sunday, March 2, at 7 p.m. will be held for the second time.

Cadet girls league play is drawing to a close with division play-offs to follow.

Finalists for the 1980 Science Fair will display their exhibits and be judged at Little Flower gymnasium on Sunday, March 2. Thirty-five parishes will participate in the Archdiocesan Science Fair with approximately 4,500 youngsters being involved. There will be 225 finalists competing at Little Flower on March 2.



Office of Catholic Charities

With the highly successful **Catholic Charities Appeal**, significant funds will be available for initiation of programs in Deaneries outside of Indianapolis. Meetings will be scheduled during the month of March for the New Albany, Richmond, North Vernon, Bedford and Terre Haute Deaneries. In addition, major consideration will be given to expansion of the services available to parishes in the Central Indianapolis Deanery.

Other goals and objectives for Catholic Charities during 1980 include application for accreditation with the National Conference of Catholic Charities for inclusion in its package to be presented to the National Council on accreditation of social work agencies. The purpose of accreditation is to insure that social work agencies meet the highest professional standards and also to allow for independent evaluation. Mrs. Dorothy Bird Daly, Associate Director for social services of the National Conference of Catholic Charities will visit the Catholic Charities Agencies in Indianapolis on February 20th as the initial step in this process of accreditation.

An orientation session was held on January 5th for 155 **Family Life** representatives from 69 parishes.

The Commission on the Pastoral Plan for **Family Ministry** will meet with various groups in the Diocese during the month of May to secure their input into the overall plan for family ministry for the Archdiocese.

In addition to the efforts within the Archdiocese, Catholic Charities has been working with the Church Federation of Greater Indianapolis and representatives of the Jewish Community to explore ways of developing resources and leadership training capability on an ecumenical level. As a part of this effort pastoral and religiously affiliated Counseling Centers are co-sponsoring a **"Festival of Marriage Day"** on Sunday, May 4, 1980 at Second Presbyterian Church.



Office of Catholic Education

The Office of Catholic Education is currently asking groups to evaluate the **Memo** each receives from the various directors to make it more effective or to make whatever changes are felt to be helpful for its improvement.

Father Gettelfinger will be meeting with new directors of religious education and principals in six different sites throughout the archdiocese during the week of March 10-14 to discuss the relationship of the administrator with the board of education.

The Office of Catholic Education staff is holding meetings for **search** for a new administrator (principal of a school or director of religious education). The next search committee meeting is scheduled to be held at Providence High School, Clarksville, on March 6.

From now until June of this year boards of education will be negotiating **contracts** with their respective administrators. The contract kits were provided for all presidents of boards in January of this year. If anyone has questions concerning contracts please refer all questions to Fr. Gettelfinger at the Office of Catholic Education at (317) 634-4453 or for those out of town our WATS number (1-800-622-4982).

The dates of the **1980 Educational Leadership Conference (ELC)** are October 4 and 18. One conference will be hosted in Indianapolis and another in the southern part of the state.

Year of the Family items have been purchased for the Resource Center. Subscriptions are up 6% and income is up to \$1,500 compared to a year ago this time. Circulation is about the same for the number of days it has been open. A revision of the fee schedule has been suggested to take into consideration the size of parishes. A feeler went out to school administrators and administrators of parish religion programs. Over 49 have been returned to date. A revised fee schedule will be presented to the archdiocesan board at its March meeting.

The Department of School's staff is completing the arrangements for the second of its required archdiocesan **principals' meetings** scheduled for March 26.



Vocations Center

Archbishop O'Meara, Fr. Kim Wolf and Fr. Mike Welch attended the annual **Bishops and Vocation Directors' Conference** at St. Meinrad, February 4-6. The conference title was "Learning to Pray Alone," a study and program to aid Diocesan Candidates for the Priesthood.

Ordinations are scheduled for Saturday, May 17, at 11:00 a.m., at SS. Peter and Paul Cathedral. The Archdiocese has three candidates, Rev. Mr. John Buckel,

Rev. Mr. John Hall, and Rev. Mr. Glenn O'Connor.

The priests of the Archdiocese will be receiving information concerning participation in the summer **program for seminarians**. The program will again run ten weeks.

Donald Quinn, First Year Theologian from St. Ambrose Parish, Seymour, studying at Mount St. Mary's Seminary, Cincinnati, received the Ministry of Lector of January 26.

Members of the **Campus Renewal Team** conducted programs at Indiana University in Bloomington on February 2-5. They visited IUJUI on February 10. Plans are underway for programs at Ball State on March 15, 16, and 18.

Fr. Bob Sims addressed the **Terre Haute Serra Club** on the current programs at the Vocations Center.

A **retreat** for men college age and older was held at the Vocations Center on February 15.

"Men In Ministry Day" will be sponsored at the Vocations Center on March 1. The program is for men between the ages of 17-23. The Day will explore some of the opportunities available to men for full-time ministry in the church.

Fr. Bob Sims participated in the Commitment Panel for the **"New Beginnings"** Retreat at Marian College on February 9. The Panel consisted of a single person, a married couple, a religious woman, and a diocesan priest. Each person spoke on the spirituality of his or her commitments.

Fr. Kim Wolf and members of the **"Acts II" Program** visited St. Thomas Aquinas Parish in Indianapolis on February 10. They attended the 10 a.m. Mass, had a discussion on parish life with Frs. Marty Peter, Cos Raimondi, and Jeff Godecker. On March 22 they will visit St. Vincent de Paul Parish in Bedford and talk with Fr. Bernie Koopman.

There will be a **"Live-In"** for high school seniors at St. Meinrad on March 6-9. Another **"Live-In"** will take place at St. Meinrad on March 28-30. This program will be for men college age and older.



Catholic Communications Center

Communications Center director, **Charles Schisla** will be the official representative of Unda-USA, the Catholic Broadcasters National Association, at the annual Christopher Awards in New York City later this month. He's chairman of the Unda-USA Awards Committee which presents the Gabriel Awards every fall.

The Indianapolis Star Magazine is planning a front page cover and pictorial story on the activities in the very busy schedule the Archbishop has been following on most of his days. He will be interviewed by Ross Becker and Mary Ann Childers on Channel 13's **"News Witness"** program on Saturday, March 1 at 6 p.m. Other programs on which the Archbishop can be seen and heard are: March 2, **WIFE-AM** Radio, Indianapolis, 9-10 p.m. **"Conference Call:"** March 9, **WIKS-FM** Radio, Greendale, 8-9 a.m. **"Community Involvement:"** Date to be announced, **WTWO-TV**, Channel 2, Terre Haute, **"Religious Heritage,"** April 6, **WTHR-TV**, Channel 13, Indianapolis, 7-7:30 a.m., **TV Mass**, Easter Sunday.

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'For Our Time' focuses on important religious values

The distinguished CBS correspondent, Douglas Edwards, took time out from his heavy schedule this week to spend an hour talking with us about "For Our Times," the CBS television network's Sunday morning religious series that he introduces and narrates. We began by asking Edwards what recent programs in the series had especially interested him.

"Well, there was the one on the Cambodian refugees," he answered. "For that we flew out to the University of Notre Dame so that I could interview Father (Theodore) Hesburgh (Notre Dame president), who had been doing so much to stir up public interest in the plight of the refugees."

"Another favorite," he said, "though quite a different sort of program, was a two-part coverage of a conference on science and faith at the Massachusetts Institute of Technology. Men and women of science and men and women of religion got together to try to work out some ethical statements. I found it very significant and very fascinating."

Edwards then went on to explain how being involved in the series has affected his own thinking: "It has been a tremendous educational experience for me, since I've had to do my homework to be able to interview the kind of people we've had on the program and to deal with the complex and vital issues that 'For Our Times' takes up. It's helped me very much in understanding other people's views, and that never hurts a bit."

ONE OF THE things that he especially liked about the series, he said, "was its ecumenical nature. It doesn't preach. It doesn't proselytize. It enlightens and it informs. And it often helps people to understand the beliefs of those who differ from them."

Made in cooperation with the National Council of Churches, the New York Board of Rabbis and the U.S. Catholic Conference, "For Our Times," Edwards said, concentrates on current issues that have a significant religious dimension. Thus in recent months the series has dealt with subjects as varied as human rights in Nicaragua, tension between blacks and Jews, Haitian refugees in the United States, the challenges posed by scientific advances, the visit of Pope John Paul II to the United States, the energy crisis and the poor, the theology of death, the Dalai Lama and Mother Teresa of Calcutta.

"Every human endeavor," Edwards said, "has a religious dimension to it, whether it's always identified as such or not. People can't live together in society without religious questions coming up."

Benji (1974) (ABC, Friday, Feb. 29): Joe Camp's film aimed especially at kids and the traditional Disney audience, about a lovably tough little mongrel dog who survives by mooching from folks in a Texas town, then proves his character by foiling a kidnapping more or less single-pawed. Above average pooch film that has been a hit in theaters worldwide. Recommended for kids and dog-lovers.

AS A MAN who had spent over four decades in broadcasting, what did he think, we asked, about the importance of religious broadcasting?

"I think it's very important," he answered. "For

Our Times,' for example, indicates one effective direction for religious broadcasting. We had two programs on the Iranian crisis which I think helped the people who saw them understand better what is going on in Iran. A good thing that has come out of that terrible crisis, I believe, is a new awareness of the power of religion, of the importance of religious thought in the world today. If you don't understand that, you don't understand people."

How did he view his personal commitment to the series?

"I'm a Protestant," he answered. "I saw that my children were raised the way I was. I have a very strong feeling for God, for Christ. And I have, moreover, an abiding faith that everybody is searching for something, looking for, seeking the meaning behind things."

HE SPOKE of the enthusiastic reception given John Paul II in the United States: "The visit had great meaning for this country. Americans saw in the pope a leader. They felt a deep appreciation of the fine qualities he demonstrated. People are looking for religious values to anchor their lives. And so I think it's vitally important that there be programs like ours, dealing with the kind of topics we deal with."

Edwards said he was very happy that the number of CBS affiliates carrying the show was growing and was now up to 45 stations. "I hope the number keeps going up. I think that this is the kind of thing that's needed on television. The best thing that television does, I believe, is to handle life, to give you actuality. And so it can do very well what we're trying to do on 'For Our Times'—handle the vital problems of today, the things that people are concerned about. We give different points of view on issues that touch everybody. It's life we're dealing with, it's vital and I think it's pretty profound."

Religious Broadcasting

RADIO: "As We With Candles Do"—Sunday, Feb. 24, at 1-2 p.m. on NBC-A young couple decides to forego traditional marriage ceremonies

only to learn that there is wisdom in the old ways in this drama with a moral presented in cooperation with the National Council of Churches.



MATTER OF WEALTH—Lindsay Wagner stars as Billy Ikehorn, one of the world's wealthiest women and owner of a boutique for the super-rich in "Scruples." The six-hour mini-series, based on Judith Krantz's best-selling novel, will be presented Feb. 25, 26 and 28 on CBS. (NC photo)



Douglas Edwards

TV Films

Harper Valley P.T.A. (1978) (NBC, Sunday, Feb. 24): Generally brainless, would-be sex comedy, based on the 1960's pop song, about a battle between an uninhibited small-town widow (Barbara Eden) and the fuddy-duddy ladies of the P.T.A. who want to expel her unconventional daughter from junior high school. Among the good but wasted cast are Nanette Fabray, Louis Nye, Pat Paulsen and Ronny Cox. Not recommended.

Benji (1974) (ABC, Friday, Feb. 29): Joe Camp's film aimed especially at kids and the traditional Disney audience, about a lovably tough little mongrel dog who survives by mooching from folks in a Texas town, then proves his character by foiling a kidnapping more or less single-pawed. Above average pooch film that has been a hit in theaters worldwide. Recommended for kids and dog-lovers.

TV Programs of Note

Monday, Feb. 25, 8-8:30 p.m. (EST) (CBS) "She's a Good Skate, Charlie Brown." Peppermint Patty stars as a contestant in a figure-skating competition with the encouragement of the rest of the "Peanuts" gang in a new animated adventure created by Charles M. Schulz.

Monday, Feb. 25, 9-10 p.m. (EST) (PBS) "Rappaccini's Daughter." Nathaniel Hawthorne's story of a young man's infatuation with a woman imprisoned by her father in a poisonous garden stars Kristoffer Tabori and Kathleen Beller in "The American Short Story" series.

Saturday, March 1, 10-11 p.m. (EST) (NBC) "For the Child's Own Good." The new and controversial industry that treats troubled youths is examined in this news program focusing on several of the more

than 3,000 facilities where youngsters undergo a variety of therapies.

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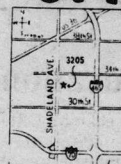
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PBS presents season of Shakespearean plays

The second of six seasons dedicated to televising all 37 of Shakespeare's plays begins with one of his most enjoyable works, *"Twelfth Night."* This romantic comedy of mistaken identities, convoluted schemes and just desserts airs Wednesday, Feb. 27, at 8-10:30 p.m. (EST) on PBS.

The title refers to the celebration concluding the twelve days of the Christmas season, observed by the Elizabethans with masquerades and general revelry. In keeping with the spirit of the festivities, the play is filled with disguises and roisterous nonsense, somewhat less than inspired scheduling for the first week of Lent.

The romantic complications of *"Twelfth Night"* derive a certain charm from their transparent ridiculousness. Shipwrecked off a strange coast, the fair Viola dresses as a lad and assists the local ruler in courting the haughty Lady Olivia, who instead falls in love with the disguised Viola, who fortunately has an identical twin brother, who by

chance... But you can guess the rest in this story of coincidence and contrivance.

What make these incredible twists and turns of plot worth the suspension of disbelief are their delightful obviousness and their elaborate invention in delaying as long as humorously possible the play's happy resolution.

As in all of Shakespeare,

the language is rich, resounding with high wit and low puns about the blindness of love, a central theme of *"Twelfth Night."*

This is the point of the subplot involving Malvolio, the proudly arrogant steward in charge of Olivia's household, in which reside her hard-drinking uncle, Sir Toby Belch, and his silly dupe, Sir Andrew Aguecheek.

Malvolio is so overbearing that Sir Toby and his confederates engineer his downfall by forging a love letter supposedly from Olivia. When he begins wooing her in the ridiculous fashion advised by the letter, she has him locked up as a madman.

The boisterous Sir Toby and the twaddling Sir Andrew are among Shakespeare's great comic inventions, figures of sheer mischief and buffoonery, low humor for the groundlings of the day but still amusing in their elemental vitality.

In such a play of role reversals, it is only natural that Olivia's fool, Feste, should serve as the wise commentator on the foolishness of events and add a reflective level to the comedy, often through song.

Because music is of more than casual importance to the play, the broadcast will be accompanied by a special program of "Music in the Age of Shakespeare," performed by the Renaissance

music group, The Waverly Consort.

As with last year's season of "The Shakespeare Plays," the BBC production is a straight-forward interpretation of the text, performed by an excellent British cast. *"Twelfth Night"* is one of Shakespeare's best comedies and gets the sec-

ond season off to an entertaining start.

One certainly doesn't have to know anything about Elizabethan theater to enjoy this comedy, but should one become interested, educational material for the six plays of the season is available.

Contact your local PBS affiliate for information about a free viewer's guide, free secondary school materials and college credit courses.

Today's Music

by Charlie Martin

With nothing of note happening in this week's Top 40, for this week's column I look back to a song from a few years ago. "Thirsty Boots" is the first song on the best side of any John Denver album produced, his 1977 album, "I Want To Live." The song's combination of vocal and guitar sounds gently leads the listener to reflect on its poetry and message.

"Thirsty Boots" is a song about walking through life.

Each of us is a pilgrim passing through life, and our progress includes many encounters with joys, dreams, sorrows and tears. The song speaks of the freedom that each person seeks. For some this freedom means breaking away from worry and anxiety, for others, the freedom to be creative, and for still others, freedom from life's brokenness.

No matter how we describe our lives, each of us can find within ourselves a call to realize more of our potential. We need to discard those chains that keep us from becoming the persons we know we could be.

Consequently, each life journey is a story in itself and if we pause to hear another's story, we discover a real treasure. Invitation is the secret key that can bring us together with another.

We need to pause from our own endeavors and invite others to share their story with us. Such meetings create new levels of meaning in our lives and unite our spirits. Both persons are richer when a real sharing touches their lives.

BUT WE are not prone to stop and seek those quiet spaces where real sharing can occur. Our days are full of agendas, deadlines to meet, and goals to reach. Because of social and financial pressures, most of us become more focused on

tasks rather than persons. Perhaps we would like to share more time with others but our schedules simply do not allow that. Yet how unfortunate it is when schedules dominate our lives instead of being under our control.

Obviously there are times when responsibility calls us to devote our energies to tasks which must be done. Accomplishments do give meaning to our lives and we should utilize our God-given gifts. But life is more than a production quota. Life should balance meaningful interaction with others and the achievement of goals.

If we want to share more personally with others, we need to carve out spaces in our weeks when this can happen.

IMES can be found if we begin to seek them: a lunch together, an after-school snack, an evening phone call, a morning walk. Issuing the invitation is a risk. We cannot be sure the other person will respond, but it is amazing how a simple invitation can make another person feel special. It can give the impetus and the freedom for real sharing to begin.

THIRSTY BOOTS

You've long been on the open road and sleeping in the rain/From dirty roads and muddy cells, your clothes are soiled and stained/But the dirty roads and muddy cells will soon be judged insane/So only stop and rest yourself and you'll be off again/CHORUS: Take off your thirsty boots and stay for awhile/Your feet are hot and weary from a dusty mile/And maybe I can make you laugh and maybe I can try/Looking for the evening and the morning in your eyes/Tell me of the ones you saw as far as you could see/Across the plains from field to town, marching to be free/And of the rusted prison gates that tumbled to the sea/Like laughing children, one by one, they look like you and me/I know you are no stranger down the crooked rainbow trails/From dancing cliffheads, shattered sills, to slander shackled jails/Where voices drift up from below as walls are being scaled/Yes, all of this, and more my friend, your song shall not be failed.

Written by: Eric Anderson
Sung by: John Denver
© 1977, RCA Records, Inc.



THE LIFE OF A SAINT—Kate Mulgrew has been signed to star as "Mother Seton," a new ABC movie scheduled to air during the 1980-81 season. (NC photo)

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Artist's Rendering

Floor plan of the second house, showing a layout with a Master Bedroom, Bath 1, Walk-in Closet, Dining Room, Kitchen, Utility, Living Room, Bedroom 2, Bath 2, and Entry.

Floor plan for the second house, showing a layout with a Master Bedroom, Living Area, Dining Area, Kitchen, Utility, Bath, and Bedroom 2.



Mike Feeney