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National Awards for Board Service

Father Gettelfinger, William Bruns to be honored

WASHINGTON—The Rev. Gerald A. Gettelfinger, superintendent of education of the Indianapolis Archdiocese for the past 10 years, has been named to receive the highest award of the National Association of Boards of Education (NABE), National Catholic Educational Association.

Father Gettelfinger will receive the O'Neil D'Amour Award for his outstanding contribution to the Catholic board of education movement on a statewide and national level.

William Bruns, current president of the Indianapolis Archdiocesan Board of Education, has been named to receive the Board Member of the Year award.

Bruns, a member of St. Christopher parish, Indianapolis, is recognized for excellence in boardmanship and in-service responsibilities.

BOTH FATHER Gettelfinger and Bruns will be honored on April 9 in New Orleans at the NABE awards luncheon, held in conjunction with NCEA's annual convention.

Dr. Mary-Angela Harper, NABE executive director, said of Father Gettelfinger, his "name is a fitting addition to the noble litany of professional educators who many years ago initiated and since then have nurtured

the formal policy process in Catholic education. Father Gettelfinger has worked long and hard to promote participatory decision-making and to raise the performance quality of the laity in this enterprise, and NABE is pleased to recognize that effort."

Father Gettelfinger, in his role as chief administrator, developed an educational planning process utilizing boards as agent units, and a personnel process involving boards, both of which have been adapted by over 19 dioceses in the U.S. and Canada. While chairman of the committee on policy and administration, Chief Administrators of Catholic Education, Father Gettelfinger gave numerous presentations at national conventions and diocesan congresses.

FATHER Gettelfinger has acted as education representative to the Indiana Catholic Conference, which serves the five dioceses of the state. In 1974 he initiated an Indiana Catholic Education Institute sponsored by the Indiana dioceses. Father Gettelfinger's work in developing a system of interlocking boards of education at the parish, district and archdiocesan levels has been widely studied. His leadership in developing total Catholic education boards has given religious education a peer relationship with the schools.

Bruns is the first archdiocesan board member to receive the national award. In 1977, he, Mrs. Agnes Nedeff and Father Clarence Waldon were recognized among the top ten board members in the country by NABE. And in 1976 Mrs. Robert (Caye) Poorman received the same recognition.

The award Father Gettelfinger will receive is named in honor of Msgr. Charles O'Neil D'Amour, a native of Rapid River, Mich., who died in 1968. He had served as a special assistant on boards of education for NCEA.

NCEA's 77th annual convention, exposition and religious education congress will be held in the New Orleans Superdome, April 7-10. The theme is "Catholic Educators: Partners with the Family."



90th birthday celebrated

Shown here when Archbishop O'Meara visited St. Augustine Home on Jan. 24, former Indianapolis Archbishop Paul C. Schulte celebrated his 90th birthday on March 18. Born in 1890 in Fredericktown, Mo., Archbishop Schulte is now the second oldest American bishop in the United States. He was greeted with a surprise birthday party on Tuesday of this week when over 100 priests concelebrated Mass at St. Augustine's Home and threw him a birthday dinner. Ordained a priest of the St. Louis archdiocese in 1915, Archbishop Schulte was consecrated bishop of the former diocese of Leavenworth, Kansas, in 1937 and archbishop of Indianapolis in 1946. He served here until his retirement in 1970. (Photo by Frank McGrath, Jr.)



Fr. Gettelfinger

'Key is Reverence for Life'

Archbishop O'Meara sees need for education on new bioethical issues

by Valerie Dillon

"Tremendously fascinating ... profoundly important"—this is how Archbishop Edward T. O'Meara regards the new bioethical issues surrounding birth and death, dealt with at a recent workshop for 120 North American cardinals and bishops.

Led by teams of medical, moral and legal experts, the bishops grappled with such questions as test-tube fertilization, artificial insemination, abortion, contraception, prolongation of life, living wills, brain death and euthanasia.

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

Describing the four-day program as "a real eye-opener for me," Archbishop O'Meara indicated he would consider a broad educative program on these issues for the Archdiocese.



"I don't know who could do such a conference for us, but I would be very positive about an educational program of this kind," he said.

Archbishop O'Meara also indicated he is "contemplating" sending a diocesan priest away for in-depth training in this area. This priest then "would be able to serve the Archdiocese and Church and be a resource person to the larger community."

"The pastoral aspects of these issues are such that I believe, for the present at least, we will need specialists. The questions are very complicated and demand a large background of scientific information as well as specialization in ethical and moral dimensions," the Archbishop explained. "You couldn't expect everyone in a pastoral situation to be able to handle them."

ASKED ABOUT "gray areas" in such controversial questions as test-tube fertilization and artificial insemination, the Archbishop observed that "the Church has definite attitudes and clear theology, although specific situations may sometimes be more difficult."

"The fact that occasionally, very desirable goals can be obtained shouldn't keep us from facing the fact that the whole area needs to be looked at in the light of ethical and moral principles."

"The key is reverence for human life in its generation."

According to the Archbishop, the Church clearly disapproves of artificial

insemination where the donor is not the husband. He indicated that "more people might be inclined to countenance this if the donor is the husband," but here too there are moral difficulties over methods of obtaining sperm.

The Archbishop termed scientists as "very remarkable people" in their search for new knowledge and techniques. But, he cautioned that "often, they really don't feel that ethical dimensions are properly their concern."

"I am not negative about real scientific research, but we're dealing with persons, and persons are sacred and have spiritual dimensions to their existence which makes them in the very image of God."

"I personally think scientists have a responsibility to look at the ethical and moral dimensions of their work," Archbishop O'Meara stated, adding that "scientists should feel bound by some restraints that arise from our nature as spiritual beings and human beings—a category that is different from animals."

THE ARCHBISHOP ALSO commented on the Karen Ann Quinlan case, which he described as "agonizing," yet a most beautiful witnessing to Christian values by the parents and parish priest. He believes that the Quinlan case "gave all of us a very graphic illustration of what the issues are."

"It helped us to sort out emotion from sound ethical principles. It helped legal and medical minds to arrive at a clear understanding of their respective roles."

And it helped the Church in its pastoral responsibility," the Archbishop said.

Archbishop O'Meara cautioned against legislative attempts to put criteria for brain death into law.

"We're likely to end up with more problems that way," he said. "It is much better to let the medical profession decide when a person is dead, than to put this in the hands of the state."

In the Archbishop's view, the problem of "pulling the plug" on a dying or dead patient is really more of a legal problem than a moral one."

THE CHURCH HAS always maintained that we are not obliged to use extraordinary means to prolong non-functional life, the Archbishop explained. He defined "extraordinary" as "esoteric, terribly expensive, very unusual," but noted that such decisions always should involve prudential judgements and the "consensus of morally-minded people."

Archbishop O'Meara praised the efforts of the Pope John XXIII Center as "a very hopeful thing." He noted that an Indianapolis physician, Dr. Paul Muller of St. Vincent Hospital, is a member of the center's board, and also attended the bishops' workshop.

The Archbishop indicated one strong motivation for broad education in the birth-death issues is the presence in this area of vast medical and scientific facilities.

"This is one of the country's largest centers for medical research and treatment," he said.

"I see down the road in the 80's, the community-at-large appreciating the Catholic Church's concern about life and death issues," Archbishop O'Meara stated. "I hope and believe that we are going to be regarded as the friend of life and the friend of all relatively defenseless people."



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1980 General Assembly surprises

by Peter Feuerherd

"... the General Assembly—for all its seemingly trivial day-to-day problems, still confronted the major issues of the session."

So wrote James L. McDowell, in the March issue of the *Terre Haute Spectator*, echoing the surprise of many observers of the recent legislative session. Before the session began, many figured that a short election year assembly would result in little being accomplished.

Yet, major issues were decided (even though the way they were resolved may not have been to everyone's liking). State aid to the floundering Chrysler Corporation was approved, adjustments were made in the state budget, and the gasoline tax was raised to help in the repair of Hoosier highways.

Of the 13 issues supported by the Indiana Catholic Conference (ICC), five were voted into law, a high percentage of approval in a body where only about 20% of all bills ever introduced make it into law. ICC executive director Ray Ruffo stated that he was generally pleased with the results of the session.

Ruffo characterized the session "as productive and as busy as any previous short session in terms of major issues dealt with and enacted into law."

Two important pieces of social legis-

lation, supported by the ICC, which will provide for shelters for abused spouses and the relaxing of local zoning laws to allow homes for the handicapped in residential communities were passed. Laws to prevent disconnecting of utilities during winter months and provide pilot projects for home health care for the aged also were approved with ICC support.

A BILL TO ADD amendments to the juvenile code, originally opposed by ICC, was signed into law by Governor Otis Bowen after sections that ICC objected to were removed.

Chuck Schisla, archdiocesan coordinator of the ICC networks, credited the support of the approximately 200 network members throughout the archdiocese with making their opinions heard with their state representatives.

"Generally speaking, the network has proven to be an effective way of influencing legislation," he explained.

"Most of the people are involved because they really want to learn and participate in the legislative process ... They are quite impressed by the fact that they can make an impact."

SENATORS CHARLES Bosma (R-Beech Grove) and Julia Carson (D-Indianapolis) explained that ICC support for S.B. 185, the measure that they co-

sponsored which provides for shelters for battered spouses, aided the bill's passage.

"I suspect that they (ICC) did a good job ... I appreciated the support," Bosma explained.

Carson added that the bill, which was also supported by women's groups, was helped by the "different perspective" that ICC gave to the discussion of S.B. 185.

Representative John Day (D-Indianapolis) commented, "Their track record is not bad. They pick some difficult issues—you can't go strictly on batting record."

Priests' councils to discuss family

CHICAGO—The emphasis will be on family ministry in relationship to church structure at the 13th annual House of Delegates' convocation of the National Federation of Priests' Councils in Tucson April 27-May 1.

"With the International Synod of Bishops in Rome this fall scheduled to discuss the family, the federation believes that in-put on the family in the framework of how the church can perform this ministry could be our contribution," said Father James Ratigan, NFPC president.

Calls for Unity

Pope: Eucharist is 'the soul of all Christian life'

by Nancy Frazier

VATICAN CITY—Eucharistic worship is "the soul of all Christian life" and "must not be an occasion for dividing Catholics and for threatening the unity of the church," Pope John Paul II said in a Holy Thursday letter to the world's bishops.

The pastoral letter, "On the Mystery and Worship of the Holy Eucharist," was dated Feb. 24 and issued by the Vatican on March 18. Holy Thursday is April 3 this year.

Its special emphasis is on the church's "special duty to safeguard and strengthen the sacredness of the Eucharist," which is "the center and goal of all sacramental life."

The 53-page document also discusses communion in the hand, special ministers, Mass readings, the use of Latin, confession and devotion to the blessed sacrament.

The pope described the Eucharist as "the principal and central 'raison d'être' of the sacrament of the priesthood, which effectively came into being at the moment of the institution of the Eucharist, and together with it."

He called on priests and bishops to guard against actions that would tend to downgrade the importance of the Eucharist.

"God preserve us from behaving in a way that lacks respect, from undue hurry, from an impatience that causes scandal," he said.

Pope John Paul also apologized in his name and that of all bishops "for everything which, for whatever reason, through whatever human weakness, impatience or negligence, and also through the at times partial, one-sided and erroneous applica-

tion of the directives of the Second Vatican Council, may have caused scandal and disturbance concerning the interpretation of the doctrine and the veneration due to this great sacrament."

THE POPE SAID distributing Communion in the hand has led to some scandalous attitudes.

In countries where Communion in the hand is permitted, he said, "a deplorable lack of respect toward the eucharistic species has been reported."

"It also happens, on occasion, that the free choice of those who prefer to continue the practice of receiving the Eucharist on the tongue is not taken into account," the pope added.

The Polish-born pope prefers not to give Communion in the hand, even in countries such as the United States where the practice is permitted.

But he stressed that criticism of Communion in the hand is "in no way meant to refer to those who, receiving the Lord Jesus in the hand, do so with profound reverence and devotion, in those countries where this practice has been authorized."

Pope John Paul said the distribution of Communion by deacons and lay persons trained for the task is permissible. But he emphasized that priests have "a primary responsibility for the sacred species."

"Deacons can only bring to the altar the offerings of the faithful and, once they have been consecrated by the priest, distribute them," the letter said. "The church can grant this faculty to those who are neither priests nor deacons . . . but always after an adequate preparation."

THE IMPORTANCE OF the use of approved liturgical texts in the Mass and the observance of other liturgical requirements, such as the wearing of vestments, was also stressed in the papal letter.

"We have been greatly moved when reading books written by priests who had been prisoners of extermination camps, with descriptions of eucharistic celebrations without the above-mentioned rules," Pope John Paul said.

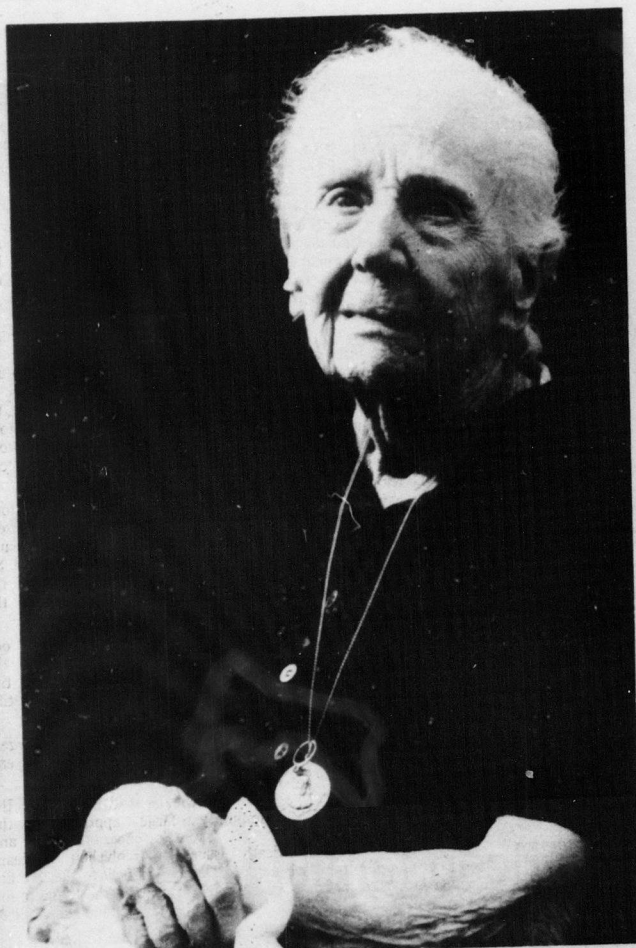
"But although in those conditions this was a proof of heroism and deserved profound admiration, nevertheless in normal conditions to ignore the liturgical directives can be interpreted as a lack of respect toward the Eucharist," he added.

The pope said the Vatican Congregation for Sacraments and Divine Worship will issue "detailed indications" on various aspects of the Eucharist.

Those indications will include provisions for Catholics who, "having been educated on the basis of the old liturgy in Latin, experience the lack of this 'one language,'" the letter said.

Pope John Paul called for "understanding (and) full respect toward these sentiments and desires" and said that "as far as possible these sentiments and desires are to be accommodated."

The letter stressed the importance of (See EUCHARIST on page 10)



PORTRAIT OF MERIT—The 94-year-old great-granddaughter of Francis Scott Key was photographed by Father James F. Flood, associate pastor of St. Vincent DePaul parish in Cleveland. The picture won for the priest a certificate of merit in the 1979 Kodak International Snapshot Awards. While assigned to St. Ann's parish in Cleveland Heights, Father Flood carried Communion to the woman daily for five years. (NC photo)

Local Festivities planned

Benedictines celebrate 1500 years

by Sr. Mary Jonathan Schultz, O.S.B.

Benedictine men and women in monasteries and convents throughout the world are this year commemorating 1500 years since the founding of their order by Benedict of Nursia and his twin sister, Scholastica, who followed him in religious life.

Today—March 21, the feast of St. Benedict—many communities who follow the Rule of Benedict will mark the official opening of the sesquimillennium year. During all of 1980 there will be local, regional, national and international observance of the 1500 years of the Order from the time of Benedict at Monte Cassino in Italy to the present day.

The Rule of St. Benedict, which is followed in the United States by nearly 100 autonomous communities of men and women has been in continuous use since the fifth century.

Benedict wrote an adaptable rule based on the Gospel message. He did not insist on the austerities and penitential exercises of Eastern monasticism. Rather, he preserved the old ideals of ascetical life by discretion, moderation and commonsense ruling for his followers to reach "spiritual heights." His emphasis on prayer and work (ora et labora) was directed and controlled by authority during his time and is so even to this day.

In the Indianapolis Archdiocese, there are three Benedictine communities; namely, St. Meinrad Archabbey at St. Meinrad in the southwestern part of the archdiocese, St. Maur Priory in Indianapolis and Our Lady of Grace Convent, Beech Grove. The superiors of these monastic institutions include Archabbot Timothy Sweeney, Father Ivan Hughes, prior, and Sister Mildred Wannemuehler, prioress.

EACH OF THE three communities

has its unique way of commemorating the sesquimillennium. At the same time, plans for celebration also call for inter-community programs.

At St. Meinrad Archabbey, the monks hosted a joint celebration in October that anticipated the opening of the sesquimillennium year. Benedictine communities of Region V gathered for a day of camaraderie and spirituality.

Region V is composed of St. Meinrad, St. Maur, Our Lady of Grace, Convent of the Immaculate Conception, Ferdinand, Ind.; St. Mark Priory, South Union, Ky.; St. Walburg Convent, Covington, Ky.; and Our Lady of Gethsemane Monastery, Trappist, Ky.

In early February a team of specialists from the National Broadcasting Company (NBC) television network based in New York was at St. Meinrad to film a special (See BENEDICTINES on page 10)

Editorials

The meaning of patriotism

James Boswell, in his biography of Samuel Johnson, quotes the 18th century British writer as having said, "Patriotism is the last refuge of a scoundrel!" Hastening to add that Johnson was not speaking of a "real and generous love of our country," Boswell reassures us that Johnson was describing to a "pretended patriotism which so many, in all ages and countries, have made a cloak for self-interest."

Today it is difficult to tell who has 'a real and generous love of country' and who is a 'pretended patriot' when the subject of patriotism comes up. The quality is marketable at the moment. It is selling automobiles, or at least trying to, since televised commercials for the vehicles are emphasizing which ones are made in America and which are not.

Capitalizing on what Christopher Lasch calls 'advertising's ability to promote self-doubt,' such commercials suggest it is un-American to purchase anything other than an American built automobile even if the car is a lemon or doesn't run as well as a foreign made car. Is Ford really so patriotic or does it just want to sell cars? Is General Motors so disinterested in sales that its appeal is genuinely patriotic? And does anyone really care? Isn't it a common belief of our nation that we are free to sell anything to anyone even to the point of convincing people they need a certain product when they obviously don't?

In a speech in New York in 1952 the late statesman Adlai Stevenson defined patriotism as that which "puts country ahead of self; a patriotism which is not short-frenzied outbursts of emotion, but the tranquil and steady dedication of a lifetime. There are words that are easy to utter, but this is a mighty assignment. For it is often easier to fight for principles than to live up to them."

It is wisdom like Stevenson's which makes one wonder about the concerns of today's patriots, automobile manufacturers or otherwise. The Pentagon as a result of this rampant patriotism is likely to increase its spending while more essential human and social services are likely to be curtailed because our government is trying to convince us there is a real personal threat to our country on the opposite side of the

world. The threat, of course, is the possibility of not being able to obtain the amount of oil we are accustomed to having and therefore, being unable to consume as much. The logical, though unspoken, conclusion is that means war.

Has anyone seriously asked the question—is war and the result of war justified so that we Americans can pursue our gluttony? Even if war is not likely: are the squeezes we consider putting on others justified so that this nation with 6% of the world's population can continue to pursue a policy of recklessly consuming 40% of the world's goods?

An editorial in *America* magazine recently referred to the so-called gap between the Soviet and American military. The Soviets have much hardware. But within the next decade, *America* says, the Soviet Union will be forced to import oil. "The Soviet Union faces a bleak economic future, brought on at least in part by excessive military spending." The Soviets, the editorial continues, "have guns but deteriorating railroads; advanced rockets but primitive agriculture. The Soviet Union may be the classic case of paying so much to win a battle that it could not afford to compete in the war for men's minds."

Patriotism, or loyalty to an organization, is in the best sense an admirable quality. Most of us regard any kind of criticism of the organization as unpatriotic or disloyal. Hence, all of those who objected to the war in Vietnam are still regarded by some as quite unpatriotic. That these critics were truthful about our country and the war and have since been vindicated doesn't make any difference to a few. And obviously, if one is unpatriotic, then the organization should punish the individual for such unpatriotic behavior.

The Old Testament prophets were unpatriotic to the Jewish state. They constantly complained about the nation. And they were punished. One could hardly expect the nation to reward them. What one might hope for, however, is that the nation would listen to them.

Stevenson's definition of patriotism that it be based on a lifetime of dedication suggests that perhaps many of us today would not qualify as patriots. Often we wave the flag on the 4th of July and then on the 5th try to cheat our neighbor out of what is rightly his. We are proud of the hockey team that defeated Russia in the Olympics but we don't want to hear anyone talk to us of racism and just wages.

It is doubtful that many of us will ever really learn to love our country, or our Church, or whatever organization we belong to until we take some responsibility for the actions and pursuits of these institutions. Most of us, unfortunately, would rather leave that to someone else. We are often as far removed from accepting responsibility for them as Iran is removed from the United States.

Reporter's View

What's wrong with the American family today?

by Peter Feuerherd

What's wrong with American families today? What can be done to help? These are some of the questions that many of us in the archdiocese are thinking about as we fill out the surveys on family life designed by Catholic Charities.

Mrs. Pat Tyburski has also been thinking about these questions. She is an "expert" on family life in the sense that the experience of being married, helping her husband Bob to raise three boys (ages 9, 4, and 2), and being a part of a family all her life have developed her expertise.

Although she is not a professional sociologist or psychologist, her conclusions on family life are similar to those reached by those who get paid to reach conclusions.



When Pat—a native of Panama and now a resident of Indianapolis—came to this country, she was "shocked" at the condition of the American family.

What's wrong? Well, according to Pat, Americans are too independent minded and too much isolated in nuclear families (the smallest unit of family, usually including husband, wife and children) to appreciate the value of an extended family (a broader definition of family including

grandparents, aunts, uncles and cousins as part of a unit).

Few can argue with her on this point. If you don't believe it, just think of how many jokes you know that are directed against that cornerstone of the extended family, the mother-in-law.

Pat commented, "An extended family is important. In Panama, your aunts, uncles and grandparents are just as important as your mother and father."

In Panama, three generations of a family will often live together under one roof or within the same neighborhood. Children often take turns living with grandparents, aunts and uncles.

In a situation like this, the question arises, "How is the perennial problem of the 'meddling in-laws' solved?"

THE PROBLEM, she answered, doesn't exist to the same degree that it does here. "What would be considered meddling here would be considered advice in Panama." That is so, she added, because parents are treated with more respect.

"We believe that because parents are older they are wiser."

The major problem with families in the United States, Pat said, is the importance "in this country for people to do their own thing . . . American families let people 'do their own thing.' In Panama people do things because it is expected of them."

One of the things "expected" of Panamanians is to care for elderly parents. Pat explained that often an attitude exists among too many Americans that "when parents reach a certain age, they are a bother . . . American parents do not have the respect from their children that I think they should have."

In Panama few old-age homes exist. The old-age homes that are there provide a place for people that do not have family. Pat explained she was shocked to see that old-age homes are so numerous in the United States.

Although she acknowledged that sometimes such homes are the best alternative for a very sick older person, they are too often "the solution to everything. People think 'you're old, you're not worthwhile.'"

PAT EXPLAINED that many of these differences in attitudes are "cultural." Less reliance on independence and a greater sense of depending on the family characterize Panamanian life, she asserted.

So much of what Pat described, if put into practice, contradicts much of the American experience of family. In fact, all the textbooks on marriage warn newlyweds not to stay too close to their in-laws. Asserting independence from parents is often considered to be the first step into adulthood for young people in this country.

Yet, the complaint is that American families suffer from lack of support. Maybe the return to a more positive view of the extended family would be a step toward breaking the tensions that envelope isolated nuclear families. We could learn something from other cultures in this regard.

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Washington Newsletter

Budget assumptions questioned

By Jim Lackey

WASHINGTON —President Carter's latest proposals for balancing the federal budget may not have hurt government social programs as much as some religious groups once feared.

But some of those same religious organizations are part of a larger segment of the American public which has questioned the basic assumptions behind the idea of cutting programs in order to reach a balanced budget.

They've also questioned the advisability of both the proposal to pass a constitutional amendment requiring an annual balanced budget and the proposal to limit federal spending every year to a percentage of the gross national product.

The rationale in recent weeks, of course, has been that balancing the

budget is necessary to rein in the nation's nearly 20% inflation rate. But while proponents of a balanced budget are saying it would at least serve as an important symbol in the fight against inflation, others, including the religious groups, worry that a balanced budget might harm anti-poverty programs more than it would help the economy.

The U.S. Catholic Conference and the National Conference of Catholic Charities recently joined some 60 labor, religious, civil rights and social service organizations which questioned both the idea of a balanced budget for 1981 and the long-range spending limitation proposals.

The idea that the federal government should not strive for a balanced 1981 budget is almost heretical these days in Washington. But the groups opposed to the budget-balancing effort cite several reasons in support of their cause.

One is the argument that all the fat was cut from the budget in last year's proposals from the Carter administration. Thus, the argument goes, any further cuts would come from the meat, not the fat, in federal programs.

"Is it worth it to put people through a lot of pain simply to balance the budget?" asks Francis Butler, USCC associate director for domestic social development.

BUT THE BULK of the arguments center on complex economic principles. For instance, opponents of a balanced budget argue that the federal deficit is the result largely of unemployment and decreased productivity, meaning that receipts are growing at a slower rate than expenditures. Since receipts, not expenditures, are the problem, cuts in expenditures as the primary way to balance the

(See BUDGET on page 10)

Beyond Rectory Living

Celibacy—the often ignored, foolish gift from God

by Father Jeff Godecker
(Third in a series)

The world's second worst hospital patient was in revolt against all the prescriptions about rest and quiet. Outwardly, it was barely tolerable; inwardly the quiet was as tense as trying to listen to a symphonic orchestra and a rock group both playing at the same time. He tried full trust in the doctors but found it difficult to place his life in someone else's hands.

He attempted to calm down by talking to himself but he found it easier to preach to others. He tried to talk to God but discovered that he was more comfortable talking to boards and councils.



And he wondered how a life filled with both the usual good and bad could come to such a state. He wondered when it was that he lost touch with his inner self. He also considered that if he found it difficult to place his life in someone else's hands how much more difficult it might be for him to place his life in God's hands. He wondered further why it had become a "duty" to talk to God rather than converse with him as friend.

And he thought of the celibacy connection, that foolish gift of God, legalized by the church, and a gift that is left unopened by many, even ignored.

The word "ignored" does not mean that most celibates are sexually unfaithful. A person can be sexually faithful in thought, word, and deed to the point of scrupulosity and never really be celibate at all. What a poor gift if sexual abstinence is all that celibacy means.

Likewise, what a distortion it becomes if it is a gift that is accepted only on the

basis of permitting "father" to do more work as if work is what gives life its total meaning. To be an always helping, busy celibate is like trying to be an overweight long distance runner.

CELIBACY DOES not simply free a priest to do the practical, pragmatic thing. Celibacy should be a reminder that anything practical and useful isn't as ultimately important or as necessary for salvation as what contemporary folk might have us believe. Celibacy stands for uselessness and emptiness as well as doing something for God.

A celibate life well-lived is a witness to

the inner life of human beings, to the need for God in our lives. Celibacy is a way of not always being busy.

Celibacy says that it is good and necessary to pray in the very quiet of one's inner heart. It does not mean that one is now "busy" with God. It rather means that "we recognize God's ultimate priority by being useless in his presence, by standing in front of him without anything to show, to prove, or to argue, and by allowing him to enter our emptiness." (*Clowning in Rome*, Henri Nouwen, p.53)

AS THE STORY of this celibate continues, he wonders whether celibacy in

this sense is possible in a church where its people spend so much of their time arguing and proving things and doing things in the name of God.

He wonders whether celibacy, and perhaps even Christianity itself, shouldn't be tucked away in some monastery someplace where both would be safe from the torrent of civilization. That way monks could pray for all those who don't have time to pray and all could go about doing their thing.

But somehow that doesn't sound right or appealing. It doesn't fit. If the church is going to have a celibate clergy (and maybe it shouldn't) let us take it seriously.

Reflections on a First Guilt Trip

Lent is a difficult time of the year

by Paul Karnowski

As a pre-Vatican II Catholic grade schooler, I always found Lent a particularly difficult time of the year. Not only did I find my pockets pitifully empty (we just **had** to raise more "pagan baby" money than the girls), but I also resumed my yearly and less-than-voluntary low carbohydrate diet. To a child of eight those six weeks without sweets seemed interminable. To make matters worse, the adults in my life sometimes acted unimpressed with my valiant efforts.

"You're lucky you can eat anything at all between meals," my mother told me as she hungrily eyed my after-school orange.

At school, Sister Mary Josephine patted my eager little head with approval.

"But remember, Paul," she said, "candy and money are nothing compared to what Jesus gave up. If you go back on your promise, you'll only make him suffer more!"

Not possessing a great deal of theological sophistication, I didn't ask her how Christ could suffer now if he had truly risen from the dead. Instead, I took her word for it—almost.

FOR ONLY THREE hours later I found myself placing a nickel in the palm of an amiable grocer who had a sound reputation around the schoolyard for his fine candy bar selection. Once outside, it took only two quick bites to devour all three musketeers. Taking no chances, I hurriedly deposited the circumstantial evidence in a neighbor's unattended trash barrel.

What happened next was a total surprise. No thunder. No lightning. No voice from the clouds. No runaway truck came rushing through the intersection just as I crossed the street. No rabid dogs cornered me in an alley. Nothing bad, terrible or even half-horrible happened.

The next day I was restless; a week

passed and I decided that I was definitely disappointed in myself. On Good Friday it became necessary to declare myself a complete and total failure. I would have excommunicated myself had I been pope! I didn't know it then, but I was having my very first guilt trip.

EVER SINCE THAT fateful day when three anonymous musketeers plunged to their deaths in the depths of my gastro-intestinal system, I've been feeling guilty; and not about a silly candy bar.

As I grew older, I found new and more sophisticated ways of playing the guilt game. It was not without its advantages: the more rotten I felt about myself, the fewer expectations I had to live up to; since I rarely forgave myself for an indiscretion, it was no longer necessary to forgive friends and family as quickly as I once did. I hit rock bottom after an intro-

(See LENT on page 10)

To the editor . . .

Bruetsch wrong on Catholic schools

As a parent, I realize that my Catholic education did not begin or end with my grade school education.

For those of us who feel that the parents can replace the function of the Catholic school in our society today I offer this.

Our children will reflect what we teach them. However, many of us parents are not gifted in the ability to teach. If we are weak in our faith or have had an inadequate or non-existent background in our faith, our children will inherit exactly what we teach them, good or poor.

In reading Father Bruetsch's article in the Feb. 1 issue, he states that he finds it amazing in 1980 to still hear the claim, "Where children are concerned, the

Catholic school remains the best tool for religious education," after the primacy on parents as the primary religious educators of children proclaimed by Vatican II and numerous Catholic educational leaders.

In our American rush-rush society, we parents are using the Catholic school as our tool—the extension of our teaching efforts at home. I am not saying I like this second-hand method of teaching my children religion, but I am facing the facts that this is the best way available to our family under these conditions and at this time.

Father Bruetsch refers to "the stance respectfully advanced by Robert O'Neil and Michael Donovan that in-school religious education prior to junior high age

does considerably more harm than good

If we follow this line of reasoning, why bother to teach our children anything before junior high age? After all, at this age they could possibly absorb the first three grades in one year.

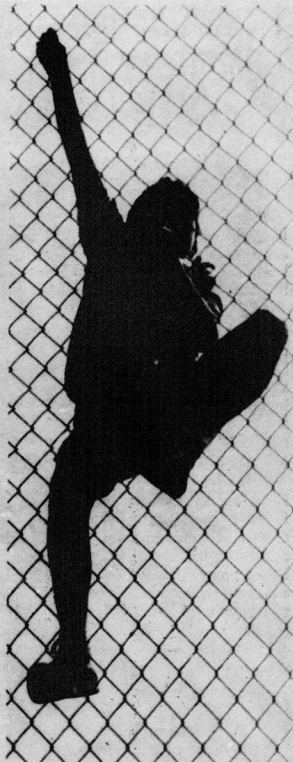
Religion is part of our life as well as part of our education. To start training my children in reading, writing, math, etc. without also starting them on the road to a strong background in their faith is a contradiction. I may question the qualifications of the teacher, the book, or even the program objectives, but I find it hard to justify not teaching religion from first grade on. In fact, I found my early Catholic training in grade school to be most valuable when I attended a non-Catholic junior high, high school and college.

Still further on Father remarks, "the grade school, like the enlarged appendix, may need to be cut out for the sake of the whole body." I propose the grade school (complete with a good religion program) is more like the heart which, should it become weak or impaired, should receive immediate attention in order to save the complete body.

We live in America and enjoy religious freedom, only slightly limited as of now. Other nations of the world are not so fortunate. When we Catholics consent, for whatever reason, to reduce or partially eliminate our efforts to teach our young children the basic truths of our faith, who is cheering us on? The answer, of course, is millions—those millions dedicated to wiping out Christianity.

Dick Harold

Indianapolis



Parents upset over coed arrangements

We parents are still very upset about New Castle State Hospital converting Gardner Cottage to co-educational. They insist that the patients would benefit by showing them slides on sexual behavior.

I can't speak for the other cottages, but I can speak for the patients on Gardner. These patients are very low functioning. One of our sons has an I.Q. of 18. There is no way he can be taught to understand these slides.

We attended a meeting Sunday, Feb. 10, with the Association of Family and Friends of New Castle State Hospital. Several parents attended. Also present at this meeting were Senator Thomas J. Wheeler from Shelbyville, Representative Merle O. Brown from Webster and Padre DeJesus from Indianapolis, who is with the (P&A) Protective and Advocacy Commission in Indianapolis.

We discussed the subject of federal funding. We discussed a bill (SB186) sponsored by Senator Charles Bosma and Senator Louis J. Mahern, both of Indianapolis, which will allow group homes for

the mentally retarded to be established in residential neighborhoods in the near future. Then the subject of teaching sexual behavior to the mentally retarded was discussed.

Bill White, director of community relations showed and narrated slides which the staff proposes to show to these severely retarded patients. He showed us one section out of several sections which they intend to show.

Several parents protested and stated they felt they should have a right to decide if they wanted their sons or daughters to see these films.

Someone made a recommendation that a form be made up and sent out to all the parents allowing them to say they do or do not want these films to be shown to their son or their daughter. This issue was left to be decided upon at the next meeting.

If these patients are taught these acts and then they are sent out into the public to live in these group homes, do you want them to wander into your neighborhood? If so, and your children are attacked sexually, will you blame the parents, the house mother in the group home or the patient? We parents would like to have your opinion on this.

Are we the first parents to raise these issues? Hasn't anyone ever had a complaint about the treatment and care of these retarded patients until now? Have there been complaints and we did not know about them because they were never published? We wonder.

Parents of Students
New Castle State Hospital

Lent of 1980 is a time for giving

Once again the holy season of Lent is upon us. We are encouraged to fast and practice self denial. Many suggestions are given to us. In days gone by, Lent was a time of giving up—candy, movies, dances . . . all of which were so much sweeter to enjoy after Easter.

I would suggest that instead of giving up—Lent of 1980 can be a time of giving. Shut-ins, busy parents, active teen-agers, younger children can give prayers for sweet reaping after we are all joined in God's kingdom.

Prayers can be offered for all those things and people we forget. We could construct a prayer list and display it in a prominent place. As we think of additional causes and people in need we could add to it. The prayer list can be an integral part of our lives. It is simple, challenging but above all the perfect way to give as Jesus taught us to.

Marie Secrest

Terre Haute

Volunteers to collect eyeglasses

In response to the letter from Father Bernard A. Survil requesting eye glasses for the poor of Nicaragua (*Criterion*, Feb. 22), I am volunteering to collect and mail any discarded eye glasses which readers would care to donate.

You may recall Father Survil said that Nicaragua is starting a National Literacy Crusade and among their needs are eye glasses for the many whose sight prevents their learning.

I have traveled in Nicaragua and was dismayed at the poverty even before their

recent revolution. I am sure the needs of the poor are monumental and am personally grateful for people like Father Survil who are willing to supply the hands to help. I hope we can assist a little in his labors.

I would appreciate the help of anyone else who could collect in their own parish. Please call me, either to donate or to be a "collector" at 317-253-7628.

Ann Wadelton
Immaculate Heart of Mary Parish
Indianapolis

Alarmed by perception of evolution

As a theology student who holds a graduate degree in the biological sciences, I have been alarmed by the perception of many people that evolution theory causes harm to the Catholic faith (Mark Downey's letter to the editor, Feb. 22), that it denies the creative activity of God, that it contradicts the Genesis account of creation, or that some sinister force is trying to corrupt our minds with it.

The method of science is to objectively analyze the facts available and propose theories which seem to fit the information. As time passes, discussion of the strengths and weaknesses of a theory as well as new data may strengthen it or cause it to give way to a better theory.

It is impossible to respond fairly to those views in this space. However, I would seek to address the many who may be confused by the emotionally charged cries from either side.

A biblical-historical understanding of creation was popular until the last century when new evidence began to give us a dif-

ferent picture of how God created the world we know.

Scholars also came to understand that certain sections of Genesis were written more to describe the relationship of the Creator to his creation than the "hows" of the creative process.

The Church has adjusted traditional teaching to make room for new scientific insight, fully aware that theories present probabilities not absolute certainties. As time passes, the scientific and theological questions will be better answered. In the meantime it is better for all to remain open to the value and truth in differing viewpoints and pray to our God to guide our minds and bless our efforts as we strive to understand His great works.

George Deitchman
School of Theology

St. Meinrad

Write it down

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



Generally Speaking

Where's Ogilville? Call 317-632-9311

by Dennis R. Jones
Associate General Manager

Ogilville, Grandview Road, Bellsville Pike, Old 46, Stone Head, Clay Lick Road . . . Sound familiar? . . . No? . . . Don't feel like the Lone Ranger, they don't ring a bell with me either.

How about Nashville, Brown County and I-65? . . . Yeh, me too. Even a transplanted "Buckeye" has heard of Nashville and Brown County Indiana in the autumn, and isn't I-65 that little road that runs from Indianapolis to Miami?

So far, so good . . . How about Rancho Framasa and Christina? . . . If you said a Spanish ranch owned by the Framasa family and their daughter, Chris, we're back to base one. But if you said two of the finest restaurants in Brown County, you're close . . . I understand the food was great last year.

Actually, Rancho Framasa and Christina are two of the most enjoyable summer camps in Brown county, but there's more to do than just eat. In fact, there's so much to do, I wonder if maybe a few meals are missed.

Camp Rancho Framasa is located on 360 acres of wooded, rolling hills near Nashville, Indiana. The camp is equipped with large bunkhouses, a dining hall, a large activity pavilion, an Olympic-sized pool, lavatories and shower facilities.

This year the camp will offer 8 one-week sessions—four weeks for girls from June 15 to July 11 and four weeks for boys from July 13 to Aug. 8.

CAMP CHRISTINA, also in Brown County, provides a more rustic experience than Rancho Framasa.

The campers are housed in large, eight-person tents erected on concrete floors, with two counselors living in each tent. Each tent site has filtered water and electricity. Meals are cooked in a newly designed building and served in a screened mess-tent.

Two lakes on the property offer many opportunities for the enjoyment of water-front activities supervised by qualified Red Cross swimming instructors.

Christina will also offer 8 one-week sessions for campers this summer—four weeks from June 15 to July 11 for boys and four weeks from July 13 to Aug. 15 for girls.

These two camps are quite a bit different than most. They don't give your children pointers in basketball or teach them how to play tennis, and it doesn't cost you an arm and a leg to send them there, either.

Activities such as canoeing, fishing, softball, archery, swimming, cookouts, camp crafts, ecology and horseback riding are just a few of the items on the program for both boys and girls from 8 to 15 years old.

THIS WEEK, with the assistance of the St. John Bosco Ladies' Guild, the CYO has completed a mailing of over 20,000

brochures and application forms to prospective campers.

The camps are limited in the number of applicants, so if you haven't received information about the camp program, write to the CYO office, 580 Stevens St., Indianapolis, IN 46203 or call 317-632-9311.

In 1979, thanks to increased assistance from individuals and groups, the CYO was able to offer, in whole or in part, a camping experience to 300 children who otherwise would not have been able to attend.

If you know of a deserving and needy child of camp age, refer that person's name to the CYO office. They will do everything possible to assure him or her a week at camp.

This is an experience that your kids will always remember, if you give them the opportunity.

If you think a "Jigsaw" is something that you get out of a box, you must have missed my last column.

If you think a "Jigsaw" is a tough little puzzle that began in last week's *Criterion*, you're only half right . . . they're not tough at all.

If you thought that nobody would ever be able to answer the puzzle from just one piece, I would have agreed with you . . . last week . . . That was before 70 people submitted the correct answer.

If you think that you'll never get another shot at the "Jigsaw," stick around until next week . . . and don't forget . . . anyone can win.

I don't intend to print the names of all of the people that correctly identify the "Jigsaw" every time someone hits pay dirt, but as an exception, the following are people that are maybe just a little more observant than the rest of us.

1. J. W. Porter, Indianapolis
2. Steven E. Warren, Indianapolis
3. Mrs. Nick Navarras, Indianapolis
4. Charleyne Thompson, Indianapolis
5. Sr. Mary Jeanne Pies, OSB, Beech Grove
6. M. J. Allison, Indianapolis
7. Margaret Hilterman, Indianapolis
8. Frances Cissna, Indianapolis
9. Shirley Risley, Terre Haute
10. Sr. Dorothy Spaeth, OSF, Oldenburg
11. S. Eckstein, Columbus
12. Patricia Long, Indianapolis
13. Mrs. David Harmon, Indianapolis
14. Tom Looney, Beech Grove
15. Fr. Henry Brown, Cambridge City
16. Rosanne Gillispie, Indianapolis
17. Tim McKenna, Indianapolis
18. Bob Uhlenhake, Indianapolis
19. Patricia Thoman, Indianapolis
20. Anita Monroe, Beech Grove
21. Mrs. J. L. Phillips, Indianapolis
22. Art Logan, Indianapolis
23. Sr. Ruth Breig, OSF, Indianapolis
24. Adelaide Harris, North Vernon
25. Joe Cooper, Greenfield
26. Sr. Marie Anthony, SP, Indianapolis
27. Sr. Mary Luke Jones, OSB, Indianapolis
28. Eleanor Scharf, New Albany
29. Madlynne Murray, Indianapolis
30. George Porter, Indianapolis
31. Anton Plataeis, Indianapolis
32. Greg Holte, Indianapolis
33. Mary Bledsoe, Indianapolis
34. Mary Louise White, Indianapolis
35. Mary Parson, Beech Grove
36. Wendy Endris, Springville

37. Mae Vetter, Jeffersonville
38. Limcaco Family, Terre Haute
39. Ronald Andres, Sellersburg
40. Ellen Harmon, Greensburg
41. Margaret Schroeder, Indianapolis
42. Sr. Lucille Lechner, SP, Indianapolis
43. Mrs. Sam Ajamie, Indianapolis
44. Patricia Renn-Scanlan, Greencastle
45. Fr. D. McAndrews, OSB, St. Meinrad
46. Kathy Dallas, Bloomington
47. Donna Gilbert, Spencer
48. Claire Volpert, New Albany
49. Marc Boulais, Indianapolis
50. Patrick Czerwinski, Indianapolis
51. Tony Schommer, Indianapolis
52. Mrs. Harvey Fritch, Columbus
53. Georgia Slabaugh, Indianapolis
54. Mrs. Harold Kramer, Greensburg
55. Mrs. R. M. Carroll, Indianapolis
56. Marilyn Barnard, Indianapolis
57. Joseph H. Dusing, Indianapolis
58. Mrs. Martin Liddy, Indianapolis
59. Bernie Hutchinson, Indianapolis
60. Mrs. George Haddin, Indianapolis
61. Madonna Denny, Zionsville
62. Katie McGinley, Indianapolis
63. Angela Laplant, Elizabeth
64. Eileen Wallace, Marshall
65. Mrs. Edgar Day, New Albany
66. Mrs. Gerald Carrier, Indianapolis
67. Mark Stoffel, West Terre Haute
68. Roger Dorflein, Brookville
69. Ruth Meyer, Aurora
70. Margaret Welch, Indianapolis

Each of these people correctly identified last week's "Jigsaw" as Mother Teresa of Calcutta before the Tuesday deadline, so I referred to "String #5" in last week's column—"In case of a tie, the winner will be picked at random from those entries received before the deadline."

So, what's "at random"? . . . I numbered each entry as they came in and after the deadline, I found an honest nun who picked a number from a "hat."

The winning number was:
24. Adelaide Harris, North Vernon

Now, don't be discouraged. For those 81 people who submitted entries that were incorrect or those who didn't have the slightest idea who the nose belonged to in last week's "Jigsaw," I've got the puzzle for you . . . Next week, the first piece of the "Jigsaw" is someone's ear and I've got an "ear"ie feeling that you'll know who it is right away.

Check it out . . .

✓ **The Brebeuf Solo Speech Team** captured first place at the Indiana High School Forensic Association Speech Regional on Saturday, March 8, at Decatur Central High School. The team defeated 32 schools for the honor.

Winning honors went to: **Carolyn Gray, Bruce McDougal, Chris Krimendahl, David Delman, Marie Hebenstreit, Tom Baltz, Tony King, Bill Bindley, Tony Rose, Mike Hogan and Andy Walker.**

The students will now represent Brebeuf in State competition on March 22 at Perry Meridian High School. They are coached by **Mrs. Jacqueline Brown.**

✓ **Congratulations to Teri Durbin,** a senior at **Chatard High School**, who was selected by the Suburban North



"Jigsaw"

LaSertoma to receive its **Youth Service Award**. The award is given annually to a young person in recognition of contributions to the community. Teri was honored at a dinner on March 5 at the St. Pius X Knights of Columbus Hall.

✓ A religion room is now in use at **St. Pius X School, Indianapolis**. The room, blessed and dedicated by **Msgr. Charles Ross**, pastor, is a product of planning by **Mrs. Karl Jackson**, religious education coordinator at St. Pius.

Volunteer workers and donations from parishioners made it possible to convert an unused classroom into an attractive, comfortable place for religion classes and for quiet meditation. It also provides the faculty a welcome retreat from classroom pressures.

The students contributed banners and posters for the walls and bulletin boards and will add to the changing decor in light of their studies and liturgical seasons.

✓ **Parishes wishing to secure discount tickets for the movie "Jesus"** can get them by contacting **Sister Sue Jenkins**, 100 Berkely Road, Indianapolis, IN 46208, phone 317-283-2819.

✓ **Roy J. Guenzel of Terre Haute** read the little item in my column on March 7 about the use of big words. He sent in the following addendum . . . Just thought I'd share it with you.

"In promulgating your esoteric cogitations or articulating your superficial or amicable, philosophical or psychological observations, beware of platitudinous ponderosity. Let your communications develop a clarified conciseness, a compact comprehensibility, no coalescent conglomerations of precise garb, jejune bafflement or asinine affectations.

"Let your conversational projections and evaporations have lucidity, intelligent veracity, vivacious profundity, without hallucinations of rodomontade or thespian bombast.

"In other words, say what you mean and don't try using big words!"

Thank you, Mr. Guenzel . . . I only wish I'd had it two weeks ago, it would have saved me about an hour and a headache . . . I mean . . . an hour and a half.

Question Box

Is hell a place for God's revenge?

by Msgr. R. T. Bosler

Q. I have an inquiry concerning the teachings regarding hell. I believe that one of the purposes behind suffering is for suffering to aid in the redemptive act of the ever-loving and merciful God. However, hell seems to me to have no such redemptive value, and there is no further opportunity for those who are committed to hell to ever leave this state. If hell is a place of revenge, I didn't know that God could let his anger gain control over his mercy so there is no longer any chance for salvation. Can you please make an effective reply to this troubling problem?



A. It is most difficult to reconcile the existence of hell with the love and mercy of God. However, those who have personally experienced the love of God most profoundly believed in hell. I refer to the great saints.

What they knew about the love of God they learned from their study of Jesus, who revealed to us God as a loving father, wanting us to be familiar with him and desiring that all human beings be saved. And yet they also knew that the same Jesus said: "Do not fear those who kill the body and cannot kill the soul; rather fear him who can destroy both soul and body in hell" (Matthew 10:28).

We must be careful how we interpret the words of Jesus and Scripture concerning hell and its torment. Jesus uses an apocalyptic language when speaking of hell that is not to be taken literally. It is not correct to say that God tortures people in hell or takes revenge. What punishment there is in hell is self-inflicted and self-chosen. Those who end up there—if many do—freely choose not to love God and are themselves responsible for being cut off from the vision of God.

What they knew about the love of God they learned from their study of Jesus, who revealed to us God as a loving father, wanting us to be familiar with him and desiring that all human beings be saved. And yet they also knew that the same Jesus said: "Do not fear those who kill the body and cannot kill the soul; rather fear him who can destroy both soul and body in hell" (Matthew 10:28).

Carter urged not to cut aid to poor

WASHINGTON—President Carter's long-awaited announcement of a new anti-inflation program March 14 came amid concern by religious groups over its possible impact on the poor and hungry.

Immediate reaction to Carter's announcement was muted by the fact that the administration revealed few specifics on what programs might be trimmed in the effort to balance the federal budget.

"We're disappointed that we don't know what the budget cuts will be," Francis Butler, associate secretary for domestic social development at the U.S. Catholic Conference, said about the president's decision to delay announcing details of federal spending reductions until the end of the month.

Butler noted that federal jobs, food stamp and welfare reform programs appear to be areas in which cuts will be proposed.

Matthew Ahmann, associate director for government relations at the National Conference of Catholic Charities, also had little to say about the administration's budget balancing efforts until more is known about the proposed cuts.

But he was highly critical of Carter's decision to impose an import fee on oil and raise gasoline taxes by 10 cents per gallon to reduce energy consumption.

"The administration is proceeding to try to cut and limit the use of gas by price. That's discriminatory against poor people," said Ahmann.


The day before Carter announced his anti-inflation program, five religious leaders, including Holy Cross Father Theodore M. Hesburgh and Auxiliary Bishop Thomas Gumbleton of Detroit, sent Carter a telegram urging him not to cut funding for programs "which are vital in reducing hunger and deprivation."

The church has softened her teaching on hell and the number who are to be saved, as through the years she has grown in her understanding of the revelation made

through Jesus Christ. Vatican Council II devotes only a few words to the existence of hell. The whole church has come to realize that the mercy and love of God was hidden and distorted by the fire-and-brimstone type of spirituality preached for so long from Christian pulpits.




The church does, indeed, teach that souls can be eternally lost, but never has declared that any are, not even Judas. The possibility of hell is there for each and every one of us, and that's what the church wants us to keep in mind.

LENT



a time for

LOVING GOD ...LOVING THE HUNGRY ...LOVING THE HELPLESS

CATHOLIC

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HOME AND
FOREIGN

MISSIONS

INDIANAPOLIS, IN 46225

Christian Heritage

The Catholic Church in Indiana

by Msgr. John J. Doyle

In the *Western Sun* of Aug. 1, 1818, the following notice appeared: "The Rev. Jean Jean late from France, where he devoted a number of years to the instruction of youth in most of the polite branches of education, offers his services to the inhabitants of Vincennes."

Desirous to do justice to his pupils, he feels obliged to limit their number to twenty-five, and whereas too great a variety of pursuits would only tend to mar their progress and to confuse their attention, he will confine himself to the following branches; viz: Latin and French Grammar, Geography and History. None can be admitted to the number of those that are not sufficiently conversant in Reading and Writing to commence at once the proposed course. Mr. Jean Jean will dedicate every day to the business of the school 3 hours in the morning; viz., from 9 o'clock until 12, and as many in the afternoon; viz., from 2 o'clock until five; and gratify the anxiety of parents by full examinations. Saturdays will be the only holidays in the week.

Terms per quarter: either French or Latin Grammar, \$6; both, \$10; French language, geography and history, \$8; exclusive of every function to be paid always in advance. Vincennes, July 31."

Before
there was
an Indiana

The Church in Indiana begins at Vincennes. Monsignor Doyle, historian and archivist for the Archdiocese of Indianapolis, records in detail the story of the events giving birth to the Church here.

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

Father Jeanjean's experience in the instruction of youth was probably acquired when, as a student of theology in France, he taught "the polite branches of education" in the minor seminary, a practice that prevailed both in Europe and in this country. We do not know whether the school ever got started; if it did, it did not last long.

Bishop Martin John Spalding in his life of Bishop Flaget attributes its failure to the opposition of the Vincennes faction, and this explanation has been repeated by many others since his writing.

SINCE NO one has attempted to account for the presence of a Vincennes faction in Vincennes, it may not be out of place to hazard a conjecture that the opposition stemmed from the supporters of Vincennes University. This school had received a charter from the legislature of Indiana Territory in 1804.

In 1806 Congress had granted it a tract of land for its support with reservations on the amount of land that might be sold within a given period. The school had rough going from the start and by 1817 it was so badly in need of funds that the trustees petitioned the legislature of Indiana, which in 1816 had become a state, for permission to sell more of the land.

The newly adopted system it ambitiously envisaged and Congress granted an additional section of land for the support of such an institution. One may suppose that the trustees of Vincennes University, hoping that it would be designated as the Seminary of Learning and fearing that the division of its small clientele by the opening of another school offering instruction in "the polite branches of education" would jeopardize its chances, used their influence to prevent Father Jeanjean from starting his school.

In the event, the decision was to place the Seminary of Learning in Bloomington, where it has blossomed into Indiana University. But this decision was not made until 1820.

WHILE THE SCHOOL did not succeed, it may be that Father Jeanjean had something to do with turning the thoughts of one boy in the parish toward study.

Simon Petit Laumiere was 14 years old on Sept. 26, 1818. He probably received his first communion that year. In that year also he entered St. Thomas Seminary in Kentucky. It is hard to avoid the speculation that association with the newly ordained priest influenced his decision. There were probably interruptions in his study, for he did not become a priest until 1830, the first native of Indiana to serve as a priest in the state.

An Invitation to All Catholic Men in the Archdiocese of Indianapolis

You are now welcome to join the Knights of Columbus in tribute to Pope John Paul II to further develop a Catholic family community organization.

If you are more than 18 years of age and a practical Catholic in union with the Holy See, mail the coupon below to one of the Grand Knights listed for further information.



I am interested in the Knights of Columbus.

Name
Street
City State
Phone Zip

Grand Knights of Councils in the Archdiocese

- | | | |
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Indianapolis, IN 46227 | 1172 Tell City
Renus Hess
1330 Eleventh St.
Tell City, IN 47586 | 3228 Indianapolis
Edwin L. Merritt, Jr.
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| 541 Terre Haute
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Batesville, IN 47006 | 5599 St. Meinrad
Eugene Peters
R.R. #1
Ferdinand, IN 47532 |
| 1010 Brookville
Tom O'Connor
422 High Pl.
Brookville, IN 47012 | 1631 North Vernon
Norman V.
106 Norris Ave.
North Vernon, IN 47265 | 6138 Greenwood
William Robert Beaver
308 Sunset Blvd.
Greenwood, IN 46142 |
| 1042 Greensburg
Arthur J. Skotzke
R.R. #7, Box 154
Greensburg, IN 47240 | 1755 New Castle
Marion Woolsey
1706 Legion Dr.
New Castle, IN 47362 | 6273 Martinsville
Joseph E. Lang
4440 Pitkin Rd.
Martinsville, IN 46151 |
| 1096 Bloomington
William Adams
3769 Oak Leaf Dr.
Bloomington, IN 47401 | 1808 Lanesville
Maureen Robertson
R.R. #1, Box 44
New Salisbury, IN 47161 | 6989 Greencastle
John Harlan
R.R. #2, Box 156A
Greencastle, IN 46135 |
| 1166 Bedford
Paul D. Caraway
906 18th St.
Bedford, IN 47421 | 2111 Aurora
William Lyons
R.R. #1, Box 258
Aurora, IN 47001 | 7431 Mooresville
David Rihm
430 Tulip Dr.
Mooresville, IN 46158 |

Benedictine (from 3)

program commemorating the 1500 years of the Benedictine Order. The archabbey was one of seven communities in the United States earmarked for this filming. Part of the production was also done in Europe where the seeds of Benedictine monasticism were planted by St. Benedict at Monte Cassino and Subiaco in Italy.

During the filming, the TV crew focused on aspects of the eucharistic portion of the monks' daily Mass in the archabbey church.

The hour-long program will be televised nationally on Sunday, April 27. Check local listings for the time.

Also, on April 27, three deacon monks will be ordained to the priesthood as members of the southern Indiana monastic community. They include Brothers Barnabas Gillespie, Kurt Stasiak and Nicholas Taylor.

TODAY AT THE festal liturgy in the archabbey church, Evansville television WTVW, Channel 7, will televise the Mass for airing in the Evansville area.

Father Simeon Daly of St. Meinrad and Sisters Jeanette Adler, Mary Kenneth Scheessele and Angela Sasse of Ferdinand were members of an Exhibit Committee that arranged a rare book and manuscript display at Lilly Library on the campus of Indiana University, Bloomington. The display was to "celebrate Benedict."

According to information accompanying the display, the central focus was on the first printed edition of Benedict's Rule, the document that bears his name and is

followed not only by Benedictines but by numerous other religious men and women.

Between 1489 and 1929 there have been 1,238 editions, translations or versions of the Rule. Since 1929 another 500 editions have come off the presses. A new American English version will be published this year.

During the remainder of this year, priests at St. Meinrad will be taking part in celebrations at other monasteries and convents located throughout the United States and Canada.

To mark the opening of the sesquimillennium year at St. Maur Priory, a special Mass of celebration will be held today at 11:30 a.m. in the priory chapel. The community will accept new candidates at this time. The public is invited to join the monks in their celebration.

On the summer feast of St. Benedict—July 11—St. Maur's will dedicate a new residence building designated for use as a retreat center. The building honors Father Bernardin Patterson, former prior who resigned that position in 1974. He is presently serving as chaplain for the Veterans Administration in San Antonio, Texas.

AT OUR LADY of Grace Convent, Sister Mildred will convene a weekend program today for the entire community. The weekend will begin with a celebration of the liturgy at 4 p.m.

On Saturday and Sunday the Sisters will meet in sessions for deliberation and voting on community projects and future planning.

As their part in the commemoration of the sesquimillennium, a group of eight Sisters at Grace used their "craftsmanship" that St. Benedict speaks of in Chapter 57 of the Holy Rule. They recorded an album with original compositions by Sister Mary Sue Freiburger entitled "Time, Don't Run Away."

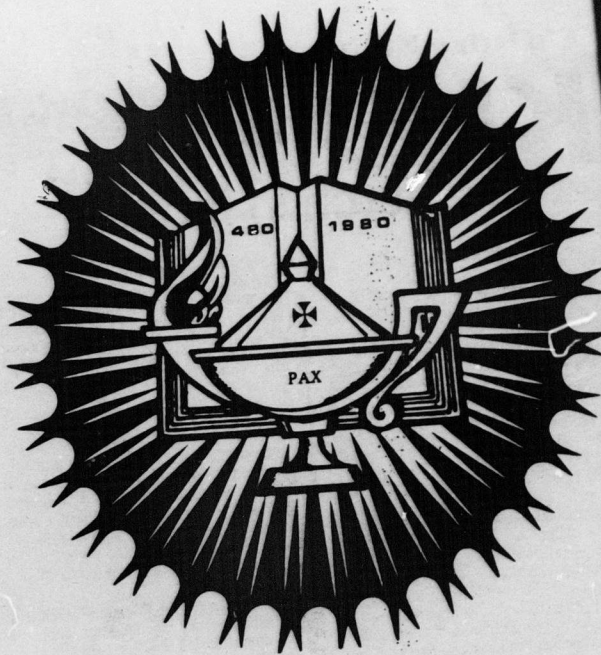
The peak of the year's programs at Our Lady of Grace will come in July when various types of activities are planned during that month. Particular emphasis will be given to special liturgies and a Gregorian chant recital under the direction of Sister Mary Robert Palmer. Programs open to the public will be announced at a later date.

Perhaps the most ambitious of the many projects that the Committee for 1980, headed by Sister Jo Ann Hunt, has planned at Our Lady of Grace is the presentation of the story of Maria Augusta Trapp and the Trapp family in "The Sound of Music." The Sisters will make up a large part of the cast and the chorus with Sister Mary Sue Freiburger taking the lead role of Maria under the direction of Sister Renee Wargel.

The no-charge performances will be given at Beech Grove High School auditorium on July 5, 6, 12 and 13 at 2 p.m. The only evening performance will be at 7 p.m. on July 13. Ticket reservations are still available at the Convent.

Our Lady of Grace and St. Maur's have set July 5 and 13 as intercommunity open house days for Region V.

BENEDICTINES THIS year celebrate their heritage with justifiable pride, for there are few institutions that have



endured for 1500 years. In their "school of the Lord's service" they continue to emphasize the spirit of their founder through daily communal prayer in all religious houses of the Order and through daily work of hands and mind.

They celebrate this sesquimillennium, too, as a special time for thanksgiving to God for having preserved the Order through the centuries.

It is fitting, as well, that the whole Christian world join in the celebration; for the influence of Benedictine monasticism in Europe and in the Americas has touched the lives of members of other religious orders and all peoples.

"Few persons, without shedding blood or being martyred, have so influenced hearts and shaped history as has the humble abbot of Nursia, St. Benedict."

Eucharist (from 3)

not receiving Communion "unworthily, that is to say in a state of mortal sin."

Entire congregations "quite frequently" take Communion at Mass, sometimes without taking "due care to approach the sacrament of penance so as to purify one's conscience," the pope said.

On the other hand there are Catholics who, because of an attitude of "exaggerated severity" toward themselves, do not take Communion when they are able to do so, he added.

THE FORMER CONCEPT wrongly promotes "the idea of the Mass as only a banquet," while the latter indicates "a lack of eucharistic 'hunger' and 'thirst,'" the letter said.

Pope John Paul strongly urged the practice of eucharistic devotion.

"With the help of your brothers in the priesthood," Pope John Paul told the world's bishops, "do all you can to safeguard the sacred dignity of the eucharistic ministry and that deep spirit of eucharistic communion which belongs in a special way to the church as the people of God."

The pope did not elaborate on his statement that the eucharistic liturgy should not divide Catholics. But he could have been speaking to conservatives who do not accept Vatican II liturgical changes and to liberals who criticize the conciliar norms for not going far enough.

Both positions have been the source of strong controversy in the church.

Avoid making the liturgy "a point of division and a source of distortion of thought and of behavior," said the letter.

Budget (from 5)

budget should not be the solution, they argue.

Another argument centers on demands by many Americans for a tax cut. Groups opposed to balancing the budget say again that the problem is not expenditures but, in this case, the decline in the rate of federal corporate income taxes. If Americans are to be given a tax cut, the groups argue, the corporate tax structure should be adjusted.

There's also the argument voiced by fiscal conservatives that governments should be required to balance their budgets just like individuals and families. But opponents respond that families don't actually balance their budgets either. Consumer installment debt and mortgage debt have been growing considerably faster than the federal debt.

While many proponents of the balanced budget agree that it would have little immediate impact on the current rate of inflation (since current inflation is linked more to energy price hikes and increased interest rates than to government spending), they argue that the symbolic value of the balanced budget cannot be underestimated.

EVEN LIBERALS LIKE Sen. Alan Cranston (D-Calif.) argue that the current "psychology of inflation" in the country will be cured only when the federal government shows that it is serious about balancing the budget.

Others note that the current near-crisis

in the economy is due to uneasiness in the minds of decision-makers in the financial markets, which in turn is due to the inability of the government to appear to be making headway against inflation.

The problems of inflation, of course, have the same kinds of religious overtones as do questions surrounding government help for the poor. Churches are calling attention more and more these days to the fact that inflation hits hardest at those least able to afford it.

But balancing the budget in 1981 as well as in coming years might, according to some church groups, cause more problems for the poor than it would solve.

Lent (from 5)

ductory course in psychology: now I feel guilty about feeling guilty!

For 20 years now, I've been associating Lent with a feeling of guilt. But not this year. This year, for six whole weeks, I'm giving up feeling guilty. Don't get me wrong: I'm not going to try to forget that I have faults. That would be impossible! I'm going to try to remember that Jesus forgave those that crucified him. If he forgave them, surely he forgives me. And if he forgives me, surely I can forgive myself: I hope it works. For starters, I'm marching right down to the store and buying myself a Three Musketeers. I plan to enjoy it.

KNOW YOUR FAITH

By Angela M. Schreiber

Mary Scanlon was so happy when the nurse put her newborn son in her arms. He was unbelievably beautiful.

Suddenly the pain she had endured during the long hours of an exceedingly difficult labor seemed far away. She could hardly wait to take her baby home.

Mary's husband, Derrick, was concerned about her. The delivery had gone badly. But seeing her reassured him.

In a few days, the family was together at home. Grandparents, relatives and friends admired the beautiful infant. But little Bruce spent almost all his time sleeping. Mary had to prod him to wake up long enough to eat. He hardly ever cried and seemed to have no interest in kicking.

AT FIRST, MARY attributed his inactivity to exhaustion from a difficult birth. But he became more and more lethargic. When he was two weeks old, she made an emergency appointment with a pediatrician.

After examining Bruce, the doctor advised having the baby admitted to the hospital for a more thorough examination. There it was discovered that Bruce had suffered brain damage during birth from loss of oxygen. The extent of the damage could not be determined. Only time would tell.

Specialists suggested an institution for the child. But Mary and Derrick were completely closed to the idea.

This time, there was no festive homecoming celebration. Instead, the parents concentrated on providing stimulations for Bruce. Reading about brain damage reinforced the decision to bring him home. Almost everything they read



Trouble in the cradle

stated that a child develops best in his home environment where love abounds.

BRUCE SEEMED to be coming along better until he was three months old. Then he had his first seizure. More tests revealed that the seizures would recur. Mary was given instructions on how to handle them. They became more and more frequent until little Bruce sometimes had two or three in one day.

During one seizure, he was close to death. Mary was exhausted and Derrick almost never got an entire night's sleep.

The doctor began to urge Mary and Derrick to place their baby in a nearby

institution. And for the first time, they considered this possibility. One could never predict the force of a seizure and there was no way to provide the environment and equipment of a hospital for the baby at home.

None of the grandparents was receptive to the solution the doctor proposed. But a few days' stay with the young couple changed their minds.

MARY AND DERRICK visited the institution, talked to the nurses and attendants at length, and observed. The rooms were gaily decorated and special classes were conducted for children who

could profit from them. Physical therapy was given to all the children and a doctor could be on hand at a moment's notice.

Reluctantly, they placed Bruce in the institution.

Even though it was only a half-hour drive from home, the parents felt lost and lonely. Mary spent several hours a day with Bruce. When she came home, the house seemed so empty.

Sympathetic friends tried to help fill the void. But some people who did not know them intimately wondered why they had chosen to place Bruce in an institution.

Still, each time Derrick and Mary visited Bruce, they felt deep down that they had made the right decision in their case.

Mary treasured the moments she held her son in her arms. He responded by cuddling close to her. And she knew that he felt her love. Bruce lived for three years.

DURING BRUCE'S LIFE, his parents often felt lonely, as though they had been somewhat forgotten by others in their community. But they are not bitter about that.

And there were those who stood by them, who really cared. Today, when Derrick and Mary hear of a situation that resembles their own experience, they are quick to respond, to lend whatever support they can.

"Certainly I agree," Mary said, "that it is best to keep a child at home if it is at all possible. But there are those instances when parents do not have an option. Sometimes people are too quick to judge. I don't know of a single child who was in the institution where Bruce spent most of his life who could have safely remained at home."

'Sympathetic friends tried to help fill the void. But some people who did not know them intimately wondered why they had chosen to place Bruce in an institution.'

Jesus shared our weakness

The agony we sometimes suffer and His

By Father John J. Castelot

Jesus speaks to His three disciples as He is about to begin what is known as the Agony in the Garden: "My heart is nearly broken with sorrow. Remain here and stay awake with Me" (Matthew 26:38).

Sharing our humanity, Jesus was about to experience in an especially keen way some of its most painful emotions: loneliness, heartbreak, revulsion at the thought of impending suffering and death, struggle to carry out what seemed quite clear to be God's will for Him.

FROM THE BEGINNING, Christian tradition has held that the humanity of Jesus should be accepted with all its implications. Still, for many people, faced

with situations like the Agony in the Garden, there is a temptation to qualify with some sort of mental reservation: "Oh yes, but He was God." Of course, that is true.

But the humanity of Jesus and His divinity are not to be confused. When we talk about the historical Jesus of Nazareth, we are talking about an authentic human being.

Even the sublime prologue to the fourth Gospel, which soars in the stratosphere of divinity, states quite bluntly that "the Word became flesh" (John 1:14), and the choice of the term "flesh" was certainly deliberate.

The equally sublime Letter to the

Hebrews minces no words: "Since He was Himself tested through what He suffered, He is able to help those who are tempted" (2:18). "For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned" (4:15).

TEMPTED THROUGHOUT His life (Luke 22:28), he was about to undergo the supreme test. His very posture suggests the intensity of His emotions: "He advanced a little and fell prostrate in prayer" (Matthew 26:39).

When it is recalled that standing was the usual posture for prayer — not even kneeling — the full impact is grasped of

His falling to His face on the ground to make this prayer. His words were agonized, yet trustful.

Jesus so often urged people to turn toward God as a loving, trustworthy Father. Now, even in this blackest hour, He spoke with the childlike words: "My Father," and acknowledged in advance that His request might, under the circumstances, be impossible to grant: "If it is possible, let this cup pass me by. Still, let it be as You would have it, not as I" (Matthew 26:39).

His trust in the Father's wisdom and love remains unbroken, even if He cannot understand fully, even if He is prostrate with sorrow and fear. When, on the cross, He experiences the still more crushing



Robert Halvey photo

Society no its institut

By Father John R. Aurelio

To the woman He said: "I will multiply your pains in childbearing, you shall give birth to your children in pain." (Genesis 3:16)

THE DOCTOR'S pronouncement was just as simple, just as shattering: "Your son is retarded."

The announcement of a new birth is almost always a joyful event. The birth of a handicapped child seldom is. First comes disbelief. Then anguish. Eventually guilt, "For what sin am I being punished?"

In time comes anger: "What kind of God are You?" In the end, helplessness. The sadness, the loneliness, the pain, the shame. — This is Lent.

Yahweh God made clothes out of skins for the man and his wife, and they put them on (Genesis 3:7)

GOD NEVER FORSAKES His people. There is no need for despair when other parents of handicapped children arrive at the hospital to share their experiences,

Discussion questions for 'Know Your Faith'

1. Why did Mary and Derrick decide to place their baby in an institution?
2. Do institutions have a place as homes for some handicapped persons? Discuss.
3. What are some ways the Christian community can, as Father Aurelio described it, express care for the handicapped and their families?
4. How are attitudes toward the handicapped changing today? Father Aurelio offers some comments on this.
5. It is sad, Father Castelot says, when others leave us alone to struggle in the dark. But the darkness is never complete and we are never really all alone. Discuss.

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

1. After reading the story, "In The Olive Garden," talk together about it. Questions like the following may guide your conversation:
 - Why was Jesus feeling so down

as He and His disciples walked to the Mount of Olives after the Passover meal?

- Why did some of Jesus' disciples wonder what was wrong?
- Why did Jesus ask three of the disciples to go on further with Him?
- How did Jesus deal with the depression, fear and sorrow He was feeling?
- How did Jesus feel about Peter, James and John when He found them not awake and watchful?
- What did Jesus do when He returned to His place of prayer?
- Why did Jesus feel so alone when He went back, a second time, to His friends?
- What did Jesus do the third time he returned to His place of prayer in the garden?
- Did praying help Jesus? Why,

however, did Jesus continue to feel anxious and depressed?

- What happened that made Jesus' heart sink?
- What did Jesus do when He realized His time had come?
- What happened as Jesus told Peter, James and John to "get up"?
- What, more than anything else, does this story teach you about Jesus?
- 2. Write a story about someone in your family: parent, grandparent, uncle, aunt or someone else you know who trusted completely in God while facing a really hard problem. Share your story with an adult who enjoys talking with you and share it, also, with the person that you write about.
- 3. Using black construction paper and scissors cut out silhouettes that reveal the different positions that Jesus took during His time of agony in

the Garden of Olives. Put them in a scrap book or on a wall or bulletin board. Use them to reflect on Jesus' sufferings daily during the Lenten season.

4. Read and read again the story of Jesus in the Olive Garden until you feel, in your whole body, what is going on. Pantomime Jesus' prayerful movements as He prepares to face what is about to happen to Him.

5. The Agony in the Garden has been painted by several artists. It is also the first of the Sorrowful Mysteries of the Rosary. Search in art books, in prayer books, in Bibles and in art galleries for an artist's expression of this sad moment in Jesus' life and for a meditative prayer about the event.

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sense of abandonment (Matthew 27:46). Even then, as Luke tells us, His final word was one of quiet trust: "Father, into Your hands I commend My spirit" (Luke 23:46).

WHEN JESUS RETURNED to His sleeping disciples, He warned them: "Be on guard, and pray that you may not undergo the test" (Matthew 26:41).

The test is one that all of us face, sometimes often. It is a test like His: to talk confidently in the dark of sorrow or pain or bewilderment, and to go on trusting in a loving, faithful Father.

This test can take many forms: serious illness or protracted pain, the death of a loved one, the need to institutionalize a child we love so very much and who loves

us, too. The separation is an agonizing wrench. But there is no alternative. And it does not stop the child's needing our love and our needing his or hers.

In this "Garden of Olives" the constant support is needed of family, friends, fellow parishioners. It is sad, when, like the disciples, they "fall asleep" and leave us alone to struggle in the dark. But the darkness is never complete and we are never really all alone.

After reassuring us that our high priest, Jesus, is able to sympathize with our weakness because He has shared it so fully, the author of Hebrews says: "So let us confidently approach the throne of grace to receive mercy and favor and to find help in time of need" (Hebrews 4:16).

eds to remember

onalized children

their joys, their expectations, their accomplishments.

There is no need for anguish when members of the parish arrive to give support and encouragement; no need for guilt when the priests come with their love and assurances; no place for shame when the sisters arrive with their joy and their gifts.

When the Christian community responds there is an end to sadness, loneliness, shame, and pain. — This is Easter.

You see this child: He is destined for the fall and for the rising of many in Israel, destined to be a sign that he is rejected — and a sword will pierce your own soul too. (Luke 2,34)

THERE ARE THE DAYS of waiting. Endless waiting — and hoping. Waiting for those first steps. Waiting for that first word.

It is noticed. In the looks of other mothers; in the whispers. It is felt. In the rejection of other children; in the school district that buses him out because there is no place for him. — This is Lent.

Three days later they found Him in the temple, sitting among the doctors, listening to them and asking them questions; and all who heard Him were astounded at His intelligence and His replies. (Luke 22:46,47)

WHEN MORE is needed the Christian community responds with even greater love.

There are the mothers who come because extra support is needed during his early years. There are the fathers who include the boy in the backyard games.

There are the kids who get to know him and defend him; the pastor who helps him become an altar boy; the teacher who tops by with suggestions and help; the pen-ager who's happy to sit with him; the neighborhood that grows to love him. — This is Easter.

And the world did not know Him. He came into His own domain and His own people did not accept Him. (John 1: 10,11)

AN INSTITUTION for the child is at best a last resort. Often it was a sign of society's failure to accept those who were

different, those who were sick, those who did not adjust.

The institution was isolated. Society provided no alternatives within the home community. — This is the Passion.

But to all who did accept Him He gave power to become children of God. (John 1:12)

TODAY, MORE than ever, the institution reflects the community's interest. Fear is overcome when the Christian community is educated and understanding. Patients are no longer out-of-sight when groups make regular visits.

There is no warehousing when the handicapped are known as individuals. They are the children of society, most especially Christian society because Jesus identified himself with them.

Then the walls change from battleship grey to the bright colors that reflect the optimism of our interest in the handicapped. Then the rooms become homier, reflecting our love. Then education and treatment are exciting, reflecting what is going on with children everywhere.

THEY ARE THE CHILDREN of society and society needs to remember them. It remembers when neighbors visit the institution; when parents and friends take them around the neighborhood to let everyone know they're home for vacation. It remembers when they are accepted everywhere.

It remembers when it welcomes them as ushers, lectors, extraordinary ministers in local parishes; when it accepts them as members of community organizations.

Society remembers the handicapped when it sees them. Society is redeemed when it loves them. — This is resurrection. This is Easter.

KNOW YOUR FAITH

The three sat down and leaned against an old olive tree. Jesus walked a few yards further on into the garden. He knelt down . . . and groaned aloud. 'My Father, if this cannot pass Me by, Your will be done.'



In the olive garden

By Janaan Manternach

The Passover meal was over.

Jesus and His friends sang a final hymn. Then they walked out of Jerusalem to the Mount of Olives.

It was dark already. The air was fresh. But Jesus' spirits were heavy. He knew that His enemies were closing in on Him. He was afraid and troubled.

As they approached an olive garden called Gethsemani, Jesus told His friends: "Stay here, while I go over there and pray."

Wondering what was wrong, they sat down under the olive trees.

Jesus asked Peter, James, and John to go farther with Him. He was terribly depressed. He wanted the presence and support of His friends. "My heart is nearly broken with sorrow," He confided to them. "Stay here and stay awake with Me."

THE THREE SAT DOWN and leaned against an old olive tree. Jesus walked a few yards farther on into the garden. Then He fell to the ground, face down and groaned a painful prayer.

"My Father," He pleaded, "if it is still possible, don't let it happen. Still, I want to do whatever You want."

He lay there on the cold ground for what seemed a long time. His spirit felt as black and sad as the night. He trembled with fear at the thought of what might happen to Him.

Then he arose and stumbled back to His three closest friends. They were asleep.

"Peter," Jesus said, "couldn't you stay awake with Me even for an hour? Stay awake and pray that you won't have to suffer with Me. The spirit may be willing but nature is weak."

WITH THAT JESUS returned sadly to His place of prayer. He knelt down, bowed low until His head touched the ground. He groaned aloud, praying again in agony. "My Father, if this cannot pass me by, Your will be done."

He prayed for a long time saying the same prayer over and over. All the time His body trembled with fear. Cold sweat rolled down His tense face.

Then He went back a second time to His friends. Peter, James and John.

They were sound asleep. They could not keep their eyes open. Jesus felt very much

The Story Hour

(Read me to a child)

alone. He did not wake them up, but went back to pray again.

Jesus bowed down a third time. He prayed the same prayer, asking God to let Him escape the terrible sufferings He feared. But He placed His life in His Father's hands. "Your will be done, Father, not Mine," He kept repeating.

JESUS FELT MORE at peace now, but He was still very anxious and depressed. He could feel danger lurking in the darkness of an olive garden. He was all alone to face the danger. His friends slept soundly. Only His Father would be with Him.

He could now hear frightening sounds. There were footsteps in the dark. And muffled voices.

Jesus heard the clink of chains and swords. Then he saw the flickering flames of torches. His heart sank.

He walked to His sleeping disciples. Softly He said to them, "Sleep on now. Enjoy the rest. My time has come. I am about to be handed over to my enemies."

Then He shook Peter, James, and John. "Get up!" Jesus said to them. "My betrayer is here."

At that moment a mob of armed men, led by Judas, rushed into the garden.

Our Church Family

Dentist and priest practice healing

by Fr. Joseph M. Champlin

Once a week Dr. John Massaro drives 30 miles to Pulaski, New York, a village near the shores of Lake Ontario and the foothills of the Adirondack mountains. He spends the day there practicing dentistry, with many of his patients coming long distances from rural homes to receive oral care.

For some, their visit to Dr. Massaro is filled with anxiety since the inconvenience involved making those lengthy journeys has kept them from a dentist's chair for 10-20 years.

Three factors finally moved these individuals to come for help: the extreme pain in their deteriorated teeth and mouths; the assurance from others that Dr. John won't hurt them too much; the hope of relief through his treatment.

A parallel exists here between the person who has seriously neglected his or her teeth and the penitent who has gravely neglected his or her spiritual life.

Both hurt, one from physical pain and the other from oppressive guilt.

Both reach an unbearable condition which overcomes their reluctance and leads them to seek healing, one from the graceful hands of

a dentist and the other from the grace-filled words of a priest.

Both look for healers with reputations of gentleness, one who is called "Doctor," the other known as "Father."

Both in a weakly confident, deeply troubled way hope this trip to the dentist's office or the reconciliation room will remove their ever-present burdens.

THE SACRAMENT of penance is, first of all, a sacrament of forgiveness, reconciliation and peace for those in darkness or alienated from God. Jesus acts through this experience now as he did earlier in Palestine: "Christ not only exhorted men to repentance so that they should abandon their sins and turn wholeheartedly to the Lord, but he also welcomed sinners and reconciled them with the Father." (Rite of Penance, Article 1)

In his late teens, Ralph Rimualdo was warned by a dentist, "Either you start to take care of your teeth or you will have none by the time you are 35."

That advice came a dozen years ago and Ralph heeded those stern words. In addition to his daily oral hygiene, every six months Mr. Rimualdo visits the dentist for a checkup, for what he calls "preventive insurance."

The sacrament of penance, similarly, is not only for those who have wandered far away from the Lord and wish to come home. God

has also offered this ritual to all for their personal, spiritual growth.

"FREQUENT AND careful celebration of this sacrament is also very useful as a remedy for venial sins. This is not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of baptism so that, as we bear in our body the death of Jesus Christ, his life may be seen in us ever more clearly." (Article 7)

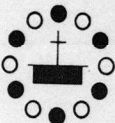
We walk away from those semi-annual visits to the dentist with our teeth cleaned and minor repairs accomplished, determined

we will exert even greater efforts to care for them.

The penitent, after a confession of venial sins, leaves the sacrament in roughly parallel fashion with these faults washed away in Christ's Precious blood and weakening wounds opened up by those shortcomings healed by God's grace. We also sense a renewed determination to "conform more closely to Christ and to follow the voice of the Spirit more attentively." (Article 7)

Renewed in Grace

"Our Saviour Jesus Christ, when he gave to his apostles and their successors power to forgive sins, instituted in his church the sacrament of penance. Thus the faithful who fall into sin after baptism may be reconciled with God and renewed in grace. The church 'possesses both water and tears: the water of baptism, the tears of penance.'" (Article 2)



LITURGY

Isaiah 43:16-21
Philippians 3:8-14
John 8:1-11

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

MARCH 23, 1980
FIFTH SUNDAY
OF LENT (C)

by Fr. G. Thomas Ryan

It has been more than one month since ashes marked our common intention to reform. The quality of each Christian's Lenten renewal is not easily measured. It is a long process to "know how to share in Christ's sufferings by being formed into the pattern of his death." (Philippians 3:10).

A six weeks' season doesn't work magic, bringing us to canonization. On the other hand, a period of prayer and repentance is an opportunity for spiritual growth, a closer identity with Christ.

With St. Paul, we will still say at Easter: "It is not that I have reached (resurrection) yet, or have already finished my course; but I am racing to grasp the prize if possible, since I have been grasped by Christ." (Philippians 3:12).

Spiritual development is a life-long process, embracing many Lenten. This is no excuse for putting off prayer, good deeds and conversion. As Ash Wednesday proclaimed, "Now is the acceptable time! Now is the day of salvation!" (2 Corinthians 6:2).

Perhaps these last weeks of Lent can serve to confirm a healthy orientation within our life-long growth. This is the best time of year to realize that the spiritual life is neither a static rest nor a return only to the past. Rites for the catechumens, our Lent Sunday texts, our shared Lenten observance all form a happy conspiracy to transmit a fundamental truth: life is a process of renewal, a continually fresh turning to the God of love.

AGAIN WE CAN quote St. Paul (Philippians 3:13-14): "I press on, not that I have already reached my goal, but that I may press on to what lies ahead. My entire attention is on the prize as I run toward the goal, not that I may win it, but that I may share in it." (Philippians 3:12).

The readings for the Fifth Sunday highlight this future orientation. In very direct ways they tell us to remember, not the events

of the past, the things of long ago consider not; See, I am doing something new!" (Isaiah 43:18-19). Of course, we must be aware of our history and cherish hallowed traditions. The readings do not counsel against remembering the great acts God has done for us, but they do warn against lethargy, excessive nostalgia and smug self-satisfaction.

This week's Gospel tells of the woman caught in adultery. She is about to be stoned to death. Jesus rescues her. His liberation and forgiveness give her a whole new future. In a very forceful way, Jesus tells his listeners that we need not be imprisoned in the mistakes of the past. The powerful drama of Jesus, the sinless, left alone with the sinful woman teaches many lessons.

YET THE CHURCH in early centuries was uncomfortable with this passage. It seemed so lenient that there was great debate over whether it was part of the authentic Bible. Even today some listeners are reluctant to internalize the story's lesson. It is easier for us to hold people's pasts against them. It is easier to shun or verbally stone those whom we distrust or catch in sin. It is more difficult to follow Christ, to allow others a new future.

While today's texts encourage us to continuing renewal, our calendars tell us that spring has arrived. The passage of the spring equinox doesn't melt the snow up north and guarantee tulips for altar decor. Yet it signifies the ancient linkage of spring and Lent. They are both seasons for new birth, new beginnings. We are not imprisoned by the winters of our past; we are formed by God into a people free to be renewed.

In the years since Vatican II, change has become a scare word to many. Lent carries a message for those who enjoy change and those who do not. Whatever our feelings regarding external changes, Christians are called to continual reform, to ever-new changes of heart.

the Saints

by Luke

ST. GABRIEL THE ARCHANGEL



ST. GABRIEL THE ARCHANGEL WAS SENT BY GOD TO TELL MARY THAT SHE WAS TO BE THE MOTHER OF GOD. AND UPON HER CONSENT, "THE WORD WAS MADE FLESH AND DWELT AMONG US." THIS IS WHY ST. GABRIEL IS HONORED ON THE DAY BEFORE THE FEAST OF THE ANNUNCIATION.

GABRIEL'S NAME MEANS, "THE STRENGTH OF GOD." ACCORDING TO THE PROPHET DANIEL, IT WAS ST. GABRIEL WHO TOLD HIM THE TIME WHEN THE MESSIAH WOULD COME.

GABRIEL APPEARED TO ZACHARY "STANDING ON THE RIGHT SIDE OF THE ALTAR OF INCENSE," TO TELL HIM HIS WIFE, ELIZABETH, WOULD BEAR HIM A SON, JOHN THE BAPTIST.

SOME FATHERS OF THE CHURCH SAY GABRIEL CONSOLED JESUS IN HIS AGONY IN THE GARDEN OF OLIVES.

ST. GABRIEL IS THE ANGEL OF THE INCARNATION, OF CONSOLATION, AND OF MERCY.

ARTISTS HAVE MOST OFTEN PICTURED HIM AS HE APPEARED TO OUR LADY, TO WHOM HE SPOKE THE FIRST WORDS OF THE "HAIL MARY."

THE FEAST OF ST. GABRIEL THE ARCHANGEL IS MARCH 24.



Who is Jesus to you?

by Fr. John Catoir

How would you answer the question: "What does Jesus mean to you?" It's almost too personal for comfort, isn't it? Well, that's the way I felt when poet Catherine de Vinck, who is collecting testimonies for her new book, asked me to answer the question in a brief essay. I prayed; delayed; and here is what I finally wrote.

There's a hymn with a lovely melody that I enjoy singing in silence before the Lord: "Jesus, I adore you, Lay my life before you, How I love you."

My love and understanding of Jesus has deepened over the years. As a boy in Catholic grammar school, I learned he was a Divine Person. I'm not sure what that meant to me at the time. I don't remember being especially pious. But I was an altar boy, and I loved to serve Mass, especially funerals—because funerals got us out of class.

During college I began to take Jesus more seriously. His attraction disturbed me. I wanted to be free, unfettered by religious scruples. Jesus quietly drew me closer. I became dimly aware that he was asking something of me; perhaps the priesthood.

But no, that would be too much, I reasoned. I'll give my life to God but on my own terms.

That defense only prolonged the agony of my resistance. For six years I managed to deny the desire growing within me, more out of fear of failing than anything else. It was while I was in the Army, a draftee after graduating from college, that I yielded my life to him. I admitted to myself that I truly wanted to be a priest, and in spite of my insecurity I knew that trust was the only weapon I needed.

As I write this, I am approaching my 20th anniversary as a priest of Jesus Christ.

WHAT DOES JESUS mean to me?

What does water mean to a fish or air to a bird? Paul put it so well, "In him I live and breathe and have my being."

The joys of the priesthood have far exceeded my wildest expectations, and the burdens, though heavy at times, are nothing compared with his. My greatest difficulty came when I tried to do too much on my own. I learned the painful lesson that without him I am nothing, and my life is meaningless; but with him, through him, I am becoming a new creation.

Jesus has given me happiness and hope, which Dante described so well as a "waiting with certitude."



'Americanization' Has Pitfalls, However

Vietnamese find 'family' in New Albany

by Peter Feuerherd

"One night I had one son and the next night I had nine," Mrs. Louis Denny exclaimed.

No, the New Albany woman was not talking about the miraculous result of a new fertility drug—she was describing the day in 1975 when she and her husband Bert agreed to become the sponsors of a group of eight male Vietnamese refugees. Two more young men late last year became part of the Denny "family."

Helped by the co-sponsorship of Our Lady of Perpetual Help and St. Mary-of-the-Knobs parishes, the Denny's Vietnamese "boys" currently number five (the other five have left for jobs in other parts of Indiana).

Newcomers Sanh Nguyen and Cham Tram share a New Albany apartment while Cuc (pronounced "cook") Cao, who has lived in this country over five years and is the most "Americanized" of the group, lives in the home of his wife's (a New Albany native) family.

Cuc has worked at a Seymour, Indiana factory until a recent automobile accident forced his lay off. Sanh and Cham are currently going to school to learn English; the Denny's hope that they will be able to soon get into a training program for welders.

After settling down in New Albany for a few years, some of the Denny's "boys" have felt a need to move away. Mrs. Denny encourages it.

"They had the idea that if they moved I was going to get mad at them. I told them I don't get mad at anybody who moves."

When the Denny's Vietnamese "boys" leave New Albany, they are missed, but Mrs. Denny realizes that it is a healthy sign. It means that the refugees feel comfortable enough in their adopted country to try to strike out on their own. The New Albany woman, however, makes them know that if they do leave, they have a home in New Albany.

SHE ADDED THAT she always tells her "boys" when they leave for opportunities in other Indiana cities, "If you lose your job or something then come back—don't be hungry or in need."

Mrs. Denny explained, "It's hard for them to ask someone to help them especially if they're new in a community."

When they do leave, Mrs. Denny said, they often call to assure their sponsors that they are coming along fine. In fact, she added, many of her adopted "sons" call more often than many of her neighbors' natural children do.

The best time that the Denny's have with their new adopted family is around Christmas. Then, the entire Vietnamese group (which includes both Catholics and Buddhists) and the Denny's 13 year old son Paul come together for a party after midnight Mass.

Despite the strong feeling of family that the Denny's give to the newcomers, there are still difficult adjustments that have to be made by the Vietnamese. Often, these adjustments can cause misunderstanding and frustration.

Cuc Cao stated that the Vietnamese have had to adjust to an entirely "different country, religion, language and customs."

According to Mrs. Denny, Vietnamese



ALL IN THE FAMILY—Bert and Louise Denny watch as three of their Vietnamese "boys" play cards at a get-together recently. From left to right are Cuc Cao, Sanh Nguyen and Cham Tram. Cuc has been living in New Albany for the past five years; Sanh and Cham arrived last year. (Criterion photo by Peter Feuerherd)

refugees go through an entire series of stages to make their adjustment to an American lifestyle.

First, "They're afraid that they're going to do something wrong or upset someone ... They try real hard to please."

Then, her "boys" went through the "holiday" stage. This attitude, explained Mrs. Denny, is best expressed by the feeling, "I am in a free country and this is a holiday." At this stage, the refugees felt a need "to have some fun."

DURING THE THIRD stage, the young Vietnamese men went through a feeling of great despair, caused by a longing for family who may still be trapped in Vietnam. There is a sense of guilt because of a feeling that they have escaped, while others in their family have not.

The final stage of adjustment was the

gradual shaking off of depression followed by a renewed determination to build a life in a new country.

"They're then ready to settle down and go to work. When they do they are really good, conscientious workers," Mrs. Denny explained.

Bert Denny, who is employed as an accountant for Tube Turns of Louisville, Ky., explained that the children of refugees have an easier time adjusting.

"The children seem to acclimate themselves much faster than the adults because they mingle so much with the other kids."

Although adjustment may be relatively easy for children, adults like the young men that the Denny's sponsored have a more difficult time.

When her "boys" first came to this country, "They didn't speak English, they didn't know how to catch a bus or go to

the supermarket," Mrs. Denny said.

Problems with finding jobs, adjusting to the cold Indiana winter from the tropical climate of South Vietnam, and the loneliness of coping with a new life without old family ties have been problems with the young Vietnamese men. But the assistance from many of the Denny's southern Indiana neighbors have eased their adjustment.

"The people in Floyds Knobs were wonderful. They stocked food in there like you wouldn't believe," Mrs. Denny explained. One family, she added, even donated a much-needed refrigerator.

BERT DENNY ASSERTED, "The people in town (New Albany) have accepted them pretty well. We only wish that we could get them (the Vietnamese) a little higher grade of work."

Sometimes, the Americanization of the Denny's "boys" has had some pitfalls. Mrs. Denny explained that they all, at one time or another, have succumbed to the "automobile disease."

"Everybody wanted their own car. They'd be going to the same place and they'd all drive their own cars."

One day Cuc came to Mrs. Denny and explained that he was happy to find that the New Albany police would always write him "good morning" notes—because Cuc does not read English, he didn't understand that his car had received a whole string of parking tickets. Luckily, the local court, with Mrs. Denny's persuasion, allowed Cuc an amnesty for all but two of the tickets.

The Denny's sponsorship of their Vietnamese "sons," is more than an act of charity—it is a real addition to their family, with all the hardship, problems, and love that word implies.

Mrs. Denny explained, "They get mad at each other; they get angry with me; I get angry with them ... We've had misunderstandings where we both broke down and cried."

Yet, the Denny's have few regrets about the long hassles in finding the "boys" jobs, a place to live, English language classes, coupled with the refereeing of fights among young men living in cramped quarters.

Would they do it all over again? Without hesitation, Mrs. Denny replied "yes." The "success" stories are what makes it worth all the trouble, she added.

"The highlight of the whole thing is those who have adjusted and are doing well ... You feel then that it's all worth your time."

Broader role planned for outreach workers

Parish outreach workers in inner-city Indianapolis parishes, paid by Federal government funding, are doing good work in counseling on a one-to-one basis, say the local directors of the Parish Outreach program. Yet still more can be done with assisting the poor in dealing with unresponsive bureaucracies and delivering assistance through parish organizations.

A proposal presented at a recent Catholic Charities board meeting would help meet those needs. The plan calls for supplementing Federal funds for the program with additional grants from the recent highly successful Catholic Charities Appeal.

Father Lawrence Voelker, director of Archdiocesan Catholic Charities, and Dr. Robert Riegel, director of Catholic Social Services, explained that the eight social

workers who currently work in 21 Indianapolis parishes are restricted by the regulations of Federal funding requirements to one-to-one counseling work. More work in parish outreach can be done, they said, with additional funding from non-governmental sources.

"Workers feel more and more a need (to go beyond one-to-one counseling). There are strict Federal guidelines on what is reimbursable and what is not ... It's been a limitation on the program in the past," Father Voelker said.

The priest added, "These programs and services have to be integrated into parish life." The addition of Catholic Charities funding to the program will allow the workers to "be used in a more flexible way."

One value of the program, said Riegel,

is that it delivers services to the needy in parishes, instead of from one central location.

"Most of our counseling is done in people's homes," he asserted.

Another value of the program, stated Riegel, is that it delivers services in the name of the church. It is a way of communicating to those in need that there "is someone who cares ... We come as representatives of the church."

He added that although the Federal grants have imposed restrictions on the parish outreach workers, "it's provided us a chance to do something that we wouldn't be able to do ... We've seen hundreds of people that we would not have seen otherwise."

Chancery Report



Chancery

Archbishop O'Meara has continued to familiarize himself with the Archdiocese by meeting with Superiors of the Religious Communities, Boards and Committees of the Archdiocese.

On Ash Wednesday, he presided at the Liturgy in SS. Peter and Paul Cathedral. He announced that working with Father John Minta, the pastor of the Cathedral, and Father Stephen Jarrell, the Director of the Office of Worship, he hopes to make the Cathedral the center of worship in the Archdiocese.

The suggested budgets for the Archdiocesan agencies are to be submitted to the Office of the Business Administrator this month.



Catholic Communications Center

The final activities of the Indiana Catholic Conference Information/Action Network for 1980 are winding down after the annual session of the Indiana General Assembly. Archdiocesan Coordinator, Chuck Schisla, expressed his thanks in a recent letter to the individual parish and organization coordinators who established the 18 networks throughout the archdiocese.

The feedback questionnaire that each network member has received should enable planning for the future development of the Information/Action program in 1981.

In addition, the individual local coordinator and network members have been requested to work with their pastors and Directors of Religious Education in acting as resource persons to the "Elections 80" program being conducted by the Indiana Catholic Conference this year. The program is designed to encourage Catholics to study the issues in the election, meet and query the candidates, register and vote in the May primary and Fall general elections.



Office of Catholic Charities

The Catholic Charities Board will meet May 7 at the Chancery. The agenda will include: 1) Consideration of seeking accreditation as a single unit for all Catholic Charities Agencies; 2) Proposed new Mission Statement for Archdiocesan Social Ministries; 3) General review of goals for 1980-81; 4) Consideration of proposal for expansion of services to inner city parishes; 5) Consideration of plan for initiating programs and services in outlying deaneries.

Several staff members of Catholic Social Services and Archdiocesan Social Ministries will participate in the Midwest Conference on Parish Outreach in Chicago on April 18-19. This conference will be devoted to devising strategies for making programs and services a more integral part of parish life and for assisting parishes in developing their own social ministry programs.

Surveys have been sent to all the priests in those deaneries which exceeded their goals in the Catholic Charities Appeal. These surveys list a variety of services which could be offered through Catholic Charities and ask priests to rank them according to perceived

need and desirability of Catholic Charities offering the services. The survey also seeks suggestions of needs which are not met by current services. The results will form the basis of deanery discussions to initiate planning for programs. Greater visibility and accessibility of services in areas outside the Indianapolis deaneries is one of the major goals of Catholic Charities for the year 1980-81. With the success of the Appeal, it has now become possible to initiate some meaningful discussion about needs.

Re. Pastoral Plan for Family Ministry—The Family Surveys have been shipped to the computer center of the Diocese of Fort Wayne-South Bend. A total of 10,433 pieces of return mail have been received through March 12, 1980. Since many of these contain two surveys the actual count on surveys returned will be much higher. A special mailing is also being sent to the Separated, Divorced and Remarried Catholics. The survey seems to have stimulated discussion about the meaning and importance of family. The results of the survey will be profiled by diocese and by parish. The parish and diocesan results will be available for parish planning. The second phase of planning will begin on April 12 at Our Lady of Grace Center in Beech Grove. The day long session will train parish family life representatives how to conduct further interviews and meetings at the parish level. The outcome of this phase will be a statement of goals for what the parish wants to achieve over the next three years. The Archdiocesan Commission will formulate its goals according to the resources and training needed to assist parishes in achieving their goals.

Archdiocesan Social Ministries has renewed its Title XX contract for providing Natural Family Planning Services.

Catholic Social Services will be developing preventing programs in family life education during the coming year. A large part of this programming will be devoted to Systematic Training for Effective Parenting (STEP).



Catholic Youth Organization

Plans are being finalized for the 1980 Archdiocesan CYO Convention to be held on April 11, 12 and 13 at Secunia Memorial High School. Miss Debra Hanley from Terre Haute, Indiana will deliver the Keynote Address for the Convention. The theme is "Our Family... We Make Our Own Kind of Music."

The second section of the CYO Music Contest will be May 4, at Secunia Memorial High School.

The annual Day of Recollection will be March 18 for the Executive Board Members of the St. John Bosco Guild at Fatima Retreat House. Rev. John Elford will be the retreat master. Members of the Guild have been preparing 20,000 camp applications for the mail.

Both boys and girls will compete in the Dual Meet Track Season again this year. The season will conclude with the City-Wide Track Meet. Girls' Spring Kickball will begin with five leagues as the boys prepare for Cadet Baseball. Immediately following these activities both boys and girls Soccer Leagues will begin. Twelve teams have entered the Junior Girls' Volleyball League this year. More than 300 boys wrestled in the 1980 CYO City Wrestling Tournament March 20 and 22.

Interviews for prospective CYO camp staff members are now being conducted. Tentative plans for the new teen programs are being finalized. Students from Europe will again this summer be working at camp. Letters have been sent to presidents of parent-

faculty associations and pastors asking them to allow us to present a program about camp to their organization. A few appointments have already been set up. Letters to parochial school principals have been mailed requesting time in the classroom to introduce their students to camp. A slide-tape program describing the philosophy and programs at CYO Camps has been produced.



Office of Catholic Education

A total of 50 members representing 18 parishes participated in meetings held for parish search committees this past month.

Father Gettelfinger has completed nine regional meetings for administrators (principals and DRE's).

The analysis of the parish and district level plans being presented to the Archdiocesan Board of Education at its March 18 meeting are well done and reflect a concern for the broad range of total Catholic education. The areas of concern with the greatest number of goals are: elementary schools, youth ministry, adult religious education and elementary religious education. Formation of catechists is also a major concern.

The Family Life Commission has purchased and placed approximately \$2,500 worth of materials pertaining to the Year of the Family (8 films, 5 filmstrips, 6 cassette binders) in the Resource Center. This material is available to all parishes within the archdiocese.

The second meeting of archdiocesan principals occurs on March 26 at North Christian Church in Columbus from 9:15 a.m. to 3:15 p.m. Topics range from child abuse legislation to design of a media promotion for Catholic schools.

The National Catholic Education Association has received a grant from the U.S. Office of Education to conduct a series of 13 one-day regional workshops on the Education Amendments of 1978 for representatives of non-public school children. Four principals from the archdiocese, along with Stephen Noone, the director of schools, have been invited to attend the March 18 workshop in Kansas City, Missouri. The principals are: Franciscan Sister Jean Marie Cleveland, Immaculate Conception Academy, Oldenburg; Kathleen Fleming, St. Joan of Arc, Indianapolis; Benedictine Sister Joann Hunt, St. Anthony, Clarksville; and Providence Sister Lawrence Ann Liston, St. Philip Neri, Indianapolis. The purpose of the workshop is to instruct non-public school representatives in ways to work with public school representatives in securing government monies. Expenses for all participants, except diocesan staff, are funded under the terms of the grant.

Sister Helen Jean Kormelink, and Stephen J. Noone will conclude their schedule of school visits this month. Over the past three years this cycle has enabled the staff to spend one and one-half days with each principal in every parish/district school in the archdiocese. Ten archdiocesan schools will be visited throughout March and April.



Office of Worship

The Liturgical Commission has proposed a revision of the policy on commissioning Special (Extraordinary) Ministers of

Holy Communion. This has been submitted to the Archbishop. The Office of Worship is preparing a more complete set of instructional materials for special ministers of holy communion.

Fathers Stephen Banet, James Bonke, and Stephen Jarrell will be attending the Notre Dame Conference on Church Environment and Art, March 23-25. This program is co-sponsored by the Liturgical Commission.

The Office of Worship is cooperating with SS. Peter and Paul Cathedral in planning for the solemn liturgies of Holy Week. Archbishop O'Meara will preside at the chief ceremonies. The Easter Sunrise Service has again been scheduled.

The 1980-81 budget of the Office of Worship includes the request to hire a full-time liturgical music director for the Archdiocese.

The Rev. Anthony Boylan, Director of Liturgical Formation for the whole of England and Wales, visited the Office of Worship this past week to discuss the Liturgy Formation Program. This parish-level formation program has won national attention and is presently being conducted in four parishes of the Archdiocese.

The Confirmation Task Force has been revised and a fifth draft of the Confirmation Policy and Guides for Implementation have been presented to the Archbishop. Father Jeff Godecker will issue an update regarding the status of the confirmation policy in the near future.

The Institute on Children's Prayer and Liturgy attracted 328 participants from 34 parishes of the Archdiocese.

A workshop for Liturgical Ministers and Liturgy Committees will be held Monday, April 21, 7-10 p.m., at St. Joseph Church, Rockville. Registration is handled by the Office of Worship.

Two publications on wedding music are available from the Office of Worship, ten cents per copy: "Music for Your Wedding" and "Wedding Music Guidelines and Repertoire."



Vocations Center

On April 17 and 18 the Diocesan Vocation Directors from Indiana, Illinois, and Wisconsin will gather at the Vocations Center for a two-day meeting.

On Palm Sunday posters and brochures will be provided parishes to explain the projected expenses for the training of new priests and the continuing education of those ordained.

Seminarians of the Archdiocese have been contacted and asked to indicate whether they are interested in serving an internship in a ministry project this summer.

The high school Acts II participants with Father Kim Wolf will visit Father Bernard Koopman at St. Vincent's Parish, Bedford, on Saturday, March 22.

Franciscan Sisters Rita Hermann and Ellen Miller, Father Kim Wolf, and Mr. and Mrs. Ron Luken presented a program at St. Paul's, Tell City for over 100 teenagers concerning the vocations of marriage, sisterhood, brotherhood, and priesthood on Sunday, March 16.

Father Bob Sims and members of the College Contact program are visiting St. Meinrad on March 21, 22, and 23.

The campus renewal team which consists of religious and diocesan priests, sisters from different communities, and a Holy Cross Brother were at Ball State University, March 16 to March 18. The team speaks about the ministries in the Church and visits the students in the dorms to discuss and answer questions concerning the faith.

The Spiritual Journey

The metaphoric mind is a wild and unruly child

by Mary Maher
(Fourth in a series)

William Blake, the poet and painter, is said to have seen "through his eyes, not with them." That may sound like verbal game-playing, fancy phrase-making.

We see "with our eyes"; very little "through our eyes." Poor people line our city streets and we see only poor people. Prostitutes are just prostitutes; migrants are just migrants; criminals merely criminals. We see masks and not the faces beneath them.



Literalism may be at epidemic proportions these days. Some of us are fearful for we know that the periods of history which stressed literalism were preambles to periods of great persecution and pain. In an era of literalism, metaphor is relegated to poets and artists, dramatists and dreamers as if they merely dabbled in life's frosting without ever touching its substance. Of course, sensitive people know that the poets, artists and dreamers take into account the depths of human experience.

A person who sees "through his eyes" need not stop at the literal level. He can imagine the inner reality.

Bob Samples, author of the excellent work, "The Metaphoric Mind," puts it thus: "The metaphoric mind is a maverick. It is as wild and unruly as a child. It follows us doggedly and plagues us with its presence as we wander the contrived corridors of rationality. It is a metaphoric link with the unknown called religion that

causes us to build cathedrals—and the very cathedrals are built with logical, rational plans.

"When some personal crisis or the bewildering chaos of everyday life closes in on us, we often rush to worship the rationally planned cathedral and ignore the religion. Albert Einstein called the intuitive or metaphoric mind a sacred gift. He added that the rational mind was a faithful servant. It is paradoxical that in the context of modern life we have begun to worship the servant and defile the divine."

TODAY'S GOSPEL is indeed literal. It is about the historical event of Jesus' cure of a man born blind. But it is also highly metaphorical. Today's account of the man born blind speaks creatively of what is indeed possible in our human lives during this Lent. We can indeed be cured to see more reality or to see reality more clearly. In either case, the admission of our lingering blindness is the first step. So much more is possible to us if we learn to admit partiality as we search to live more fully.

Last Sunday began the fourth week in Lent. It is a Sunday of the scrutinies, those times when the Christian communities take their own inner revision seriously. It is not a Sunday for scruples but for searching our hearts. Scruples are based on exaggerated self-importance; search is based on the honest admission of our place in this world.

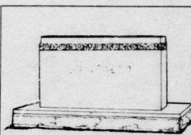
FAITH ENABLES to see more in others than meets the eye. Criminals are people like any of us, persons capable of great darkness and, when invited, capable of nobility. The poor are people with anx-

eties about where to live and what to eat.

This is a time for seeing by admitting that often we are limited in vision. It takes a good deal to admit that. It opens the door to much rebirth, much possibility for fuller understanding. The man born blind had no option but to admit that he could not see. We do. We can hide in work or

false prestige or the claim that only our faith is the right one for all. This is to be monopolists of the good gifts of God.

As communities gather to worship, we need to answer the question of Sunday's scrutiny: Do we really seek to see more fully and what will the cost and fruit of such seeing be?



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GIVE
SOME
HAPPINESS
TO
A
CHILD

HAPPINESS
IS A
SISTER
OF YOUR
OWN

In Erumathala, south India, a young Indian girl in training to be a Sister of the Destitute will learn, among other things, how to care for orphans. Her training costs \$300 all told (\$12.50 a month, \$150.00 a year), a small investment for Sister's lifetime of service. Like to be her sponsor? We'll send you her name and she will write to you.

HAPPINESS
IS A HOME
OF THEIR
OWN

For only \$200 in Ernakulam you can build a decent house for a family that now sleeps on the sidewalks. Simply send your check to us. Cardinal Parecatti will write to thank you also.

HAPPINESS
IS
CLOTHING

Brighten the heart of a blind child in the Gaza Strip (where Samson lived). \$5 gives shoes, \$10 a set of braille readers, \$25 clothes!

HAPPINESS
IS TO
BE
EDUCATED

Where there is none in south India, you can build a six-room permanent school for only \$4,000. Archbishop Mar Gregorios will select the village, supervise construction and write to thank you. The children will pray for you, and you may name the school for your favorite saint, in your loved ones' memory!

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You don't need to be ordained to serve in the church

by Henrietta Thornton

BLOOMINGTON, Ind.—It is not necessary to be an ordained minister in order to serve in the ministry, according to Sister Luke Crawford, counselor for Christian development for the Sisters of Providence at St. Mary-of-the-Woods.

Sister Luke, speaking at St. Paul's Catholic Center at Indiana University on the subject of "Is There a Place for Women's Ministry," said this is true for men as well as women.

"Women in ministry goes back to baptism in that we must follow Christ," she said. "We are all called to serve—not ourselves—but other people. Ordained ministers will not have a higher place in heaven than those who are not ordained but are serving God and mankind throughout their lives. Christ was never inspired to have a title but he wanted to serve human beings. He served all kinds of people and did not always act as an ordained minister."

She said further that women may not now be sociologically ready for the priesthood. "They must, however, be committed to the service of God," she said.

SISTER LUKE pointed out that ministry is reaching out and has many ramifications. "Many students coming to large universities such as I.U. are lost as they find the values they have had are different from what they find on the campus," she said. "Their values are shattered and that is where we can be involved. We can help these students."

According to Sister Luke, we must realize what a great gift free will is in Christianity, based not on fear, but on trust.

"Christianity is the most free experience in captivity," she said. "In whatever we do, we need God's help; hence, the need for prayer."

Referring to the ERA, Sister Luke said there is much friction in the church over this issue. "ERA is thoroughly Christian and upholds the dignity of the human being," she said.

Other speakers on the Lenten Lecture Series at St. Paul's Center will be Father Robert Moran of the Purdue University Newman Center and Rabbi Mark Shrager of the Hillel Foundation at Indiana University.

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the Active List

March 21

The Guild for St. Mary's Child Center will have a continental breakfast at the home of Toni Stuhldreher, 6135 N. Meridian, Indianapolis, at 10 a.m. Prospective members are directed to call Jean Guntz at 253-9867.

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

The Women's Club at Holy Spirit parish, Indianapolis, will sponsor a Lenten fish fry from 5:30 to 8:15 p.m. Tickets for the "All-U-Can-Eat" buffet style service are \$4.50 for adults and \$1.75 for children.

March 22-23

Holy Trinity parish, 902 N. Holmes, Indianapolis, will sponsor a bazaar from 11 a.m. to 8 p.m. on Saturday and from 12:30 to 4:30 p.m. on Sunday.

March 23

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

The last in a series of Lenten concerts will be held at St. John Church in downtown Indianapolis at 5 p.m. when the choir of St. Luke parish will sing under the direction of Dick Dennis.

March 23-30

The Catholic Charismatic Renewal Communications Center in Indianapolis announces weekly area prayer meetings. Call 255-6561 for more information. March 23, St. Bernadette, 6:30 p.m.; March 24, Our Lady of the Greenwood, 7:30 p.m.; March

26, St. Michael, Greenfield, 7:30 p.m.; March 28, St. Monica, 7:30 p.m.; March 30, Holy Spirit, 7:30 p.m.

March 25

The last in a series of adult Lenten programs will be held at St. Maurice parish in Decatur County following the 7:30 p.m. Mass.

March 25-April 2

Lenten penance services will be held at 7:30 p.m. at the following Indianapolis eastside

parishes: March 25: Nativity; March 26: St. Andrew and St. Pius X; March 27: Little Flower; March 28: Our Lady of Lourdes and Immaculate Heart; March 30: St. Simon; March 31: St. Bernadette, St. Lawrence and St. Philip Neri; April 2: St. Matthew and Holy Spirit.

March 26

A citywide meeting of Separated, Divorced and Remarried Catholics (SDRC) will be held at St. Luke parish, 7650 N. Illinois, Indianapolis, at 7:30 p.m. Marilu Clark will speak on "Attitudes in Living."

The St. Augustine Guild will sponsor "A Bouquet of Fashions" at 1 p.m. at St. Augustine Home on Indianapolis' north side. The proceeds from the show will be used to further the comfort and entertainment of the residents at the Home.

The Lenten Forum at Immaculate Heart of Mary parish, Indianapolis, will be held from 7:30 to 9:30 p.m. Msgr. Raymond T. Bosler will speak on "the new understanding of revelation and faith and the importance of Holy Scripture."

March 27

The St. Florentine Circle, Daughters of Isabella, at Lawrenceburg will have a spaghetti supper at St. Lawrence School from 4:30 to 7 p.m.

The Association of Religious for the Indianapolis Archdiocese (ARIA) and Our Lady of Grace Convent are co-

Legion of Mary to hold ceremony

The annual Acies ceremony of the Legion of Mary will be held Sunday, March 23, at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, at 2:30 p.m.

The ceremony will bring together active and auxiliary Legionaries to renew their pledge of faithfulness to the mother of God.

Archbishop Edward T. O'Meara, Father John Minta, pastor at the Cathedral, and spiritual directors of the archdiocesan praesidia will take part in the rites.

A reception will be held at the Cathedral Social Center following the service.

Special buses will be available for those attending the Acies. Buses are scheduled to leave Holy Angels parish at 1 p.m.; St. Augustine Home, 1:25 p.m.; Immaculate Heart, 1:50 p.m.; St. Joan of Arc, 2 p.m.; Little Flower, 1:15 p.m.; St. Philip Neri, 1:40 p.m.; St. Rita, 1:55 p.m. and Barton High

Rise Apartments, 2 p.m.

Other Acies ceremonies in the archdiocese will be held at St. Ambrose Church, Seymour, on March 23 at 3

p.m.; St. Anthony Church, Clarksville, April 13 at 2:30 p.m.; St. Gabriel Church, Connersville, date to be announced.



ANNUAL VARIETY SHOW—Students at Chatard High School, Indianapolis, will present their annual variety show on Friday and Saturday, March 28 and 29, at 7:30 p.m. Carolyn Krier (left) and Cindy Lee practice for the "Clowns," one of the acts in the show's "59th Street Follies."

Eastside penance services

Lenten penance services have been scheduled in 12 eastside Indianapolis parishes. Several priests will be available at each location to provide ample opportunity for the faithful to receive the sacrament of reconciliation before Easter.

All services will begin at 7:30 p.m.

Parishes included in the schedule are the following: March 25, Nativity; March 26, St. Andrew and St. Pius X; March 27, Little Flower; March 28, Our Lady of Lourdes and Immaculate Heart; March 30, St. Simon; March 31, St. Bernadette, St. Lawrence and St. Philip Neri; April 2, St. Matthew and Holy Spirit.

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sponsoring a penance service at Our Lady of Grace, 1402 Southern Ave., Beech Grove, at 7:30 p.m. All Religious of the area are invited to attend.★★★

The Campaign for Human Development is sponsoring the film, "The Battle of Algiers" with a panel discussion following the showing. The program begins at 7 p.m. at the Metropolitan Center. Call 634-1914 for further information.

March 28

The final Lenten program for adults at St. Maurice parish, Napoleon, will be held following the 7:30 p.m. Mass.

March 28-29

Chatard High School in Indianapolis will present its annual variety show, "The 59th Street Follies," at 7:30 p.m. in the school gym. General admission tickets will be available at the door.

March 28-30

Benedictine Father Conrad Louis will conduct a Scripture retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

March 29

Providence Sister Teresa Aloyse Mount will be guest

Remember them

† BRAY, Francis J., 65, St. Anthony, Indianapolis, March 12. Husband of Hedwig; father of Patricia Ann Gould, Rebecca Jean and Mary Hedwig Bray; brother of Mary Vermeulen, Catherine Heinlein and Bernard Bray.

† DANIELS, Mary Eugenia Duvigneaud, 61, St. Bridget, Indianapolis, March 10. Wife of Dallas; mother of Dallas, Jr. and Sandra Eubanks.

† GATTERER, Hazel, 78, St. Mary, New Albany, March 15. Sister of Edward and John Gatterer.

† GOWIN, Marie, 82, St. Catherine, Indianapolis, March 15. Mother of Marguerite (Mike) Blackburn and Mary Cathryn Ray.

† HEINY, Elizabeth (Betty) J., Holy Name, Beech Grove, March 15. Mother of Jeffrey and Sgt. Gregory Heiny; sister of Marjorie E. Roubesh, Carl, Robert and Ronald Elliott.

† JACOB, Lula, 92, Holy Spirit, Indianapolis, March 15. Nieces and nephews survive.

† KELLY, Joseph E., 42, Holy Name, Beech Grove, March 15. Husband of Josephine E. (Piazza) Kelly; father of Robert, Joseph, Peter and Brian; brother of Rosemary Langston, Frances Heavrin and Patricia Ann Crowther.

† KENNEY, William R., 97, SS. Peter and Paul Cathedral, Indianapolis, March 15. Brother of Velia Feeney.

† LUCID, Edward D., 87, St. Catherine, Indianapolis, March 11. Father of Mary Rose Kraeszig and Lucille Adolay; brother of Elizabeth Lucid and Ella Kirschner.

† MAISEN, Catherine (Preschenko), 87, St. Patrick, Indianapolis, March 11. Mother of

speaker at an afternoon of recollection for women sponsored by the board of education at St. Philip Neri parish, 545 Northeastern Ave., Indianapolis. The hours are from noon until 5 p.m. All interested women are welcome. ★★★

Father John Bertolucci will teach at the Bible Institute at St. Monica parish from 9:30 a.m. to 5 p.m. A children's program will also be held. A pitch-in dinner will be served at noon. Call Sister Sue Jenkins at 283-2819 for more information.

March 30

Christ the King Court of St. Peter Claver will present a fashion show and luncheon at the Peter Claver Center, 3110 N. Sutherland Ave., Indianapolis, from 2 until 4:30 p.m. Call 636-9178 for further information.

★★★
A Seder Supper will be held at St. Rose of Lima parish, Franklin, at 5 p.m. Reservations are needed and may be made by calling 738-3929. Tickets are \$2.25 for adults and \$1.25 for children.

★★★
A Pre-Cana Conference for couples in the Indianapolis area will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, from 12:30 to 6 p.m. Pre-registration is required. Call 317-634-1913.

★★★
Members of SDRC in the

Pauline Tarr, Edward and Carl Maisen.

† MORAN, Mable, St. Margaret Mary, Terre Haute, March 11.

† MULLEN, Hugh John, 90, (formerly of St. Joan of Arc, Indianapolis) St. Thomas Aquinas, Dallas, Texas, March 10. Husband of Lucille; father of Father Bernard J. and Father Charles Francis, Brother Andrew (Thomas), Sister Mary Agnes, all of the Precious Blood Order, Robert H. Mullen and Joan L. Panzenbeck.

† POKULS, Veronika, 86, Christ the King, Indianapolis, March 14.

† POTTER, Clifford L. (Tom), 75, St. Mary, Madison, March 15. Father of Ronald; brother of Nelda Watts.

† RAY, Roscoe Edward, St. James, Indianapolis, March 12. Father of Inez Gallagher, Dolores Edwards, John R., Jordan, Justin and Robert Ray; brother of Frances Lutgring.

† REED, Mary (Mae) C., Holy Name, Beech Grove, March 14. Mother of Marie Hodson; sister of Hazel Services.

† SCHULZ, Herbert R., 75, Nativity, Indianapolis, March 11. Husband of Yvonne; stepfather of Athalia Tolonen, John and James Schulz.

† VOGEL, Harold E., 76, Our Lady of Lourdes, Indianapolis, March 11. Husband of Edna L.; father of Marcia L. O'Brien.

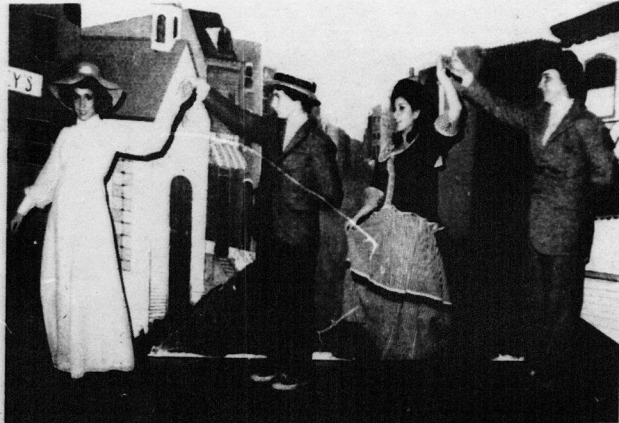
† WASKEWICZ, Joseph J., 66, St. Benedict, Terre Haute, March 11.

† WILLIS, Charles F., 88, St. Augustine, Jeffersonville, March 15. No survivors.

New Albany area will meet at 7:30 p.m. at St. Mary parish, New Albany, and Providence High School, Clarksville.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



HELLO, DOLLY!—Roncalli High School's spring musical, "Hello Dolly," will be presented in the school auditorium, 3300 Prague Road, Indianapolis. Performances on March 28 and 29 will be at 8 p.m. and on March 30 at 4 p.m. Among the cast are, from left, Mari Schlitt, Lou Hempling, Marina Tuccio and Don Campbell. General admission tickets are \$2 for adults and \$1.50 for students. Reserved seats are \$3.

Aged, handicapped to be honored in May

Senior and handicapped persons will be given an important role in churches and synagogues across Indiana May 2-4, as Older Americans Sabbath is observed this year.

Inasmuch as Older Americans Sabbath/Sunday coincides with ACCESS Sunday, sponsored annually by The Healing Community, a national body with concern for the handicapped, emphasis this year will focus on the needs of handicapped older persons and whether or not they are shut in or actually shut out of religious structures by architectural barriers.

Consideration also needs to be given to programmatic exclusion resulting from insurmountable physical barriers.

Among possible suggested activities for

churches for the day are the following: a sermon on "Successful Aging" or some other appropriate topic; a guest speaker and/or audio visuals; a fellowship luncheon for all members of the congregation recognizing contributions being made by older members; a discussion program in religious education classes on "The Role of Religion in the later years of life," "Ministry with those who are shut in or shut out," or "Facing loneliness," a literature exhibit in the foyer or other location featuring materials on aging; a special order of worship with older or handicapped persons as participants.

POSSIBLE resources in addition to the Institute or the State Commission might include your area agency on aging, your county council on aging or senior center.

Older Americans Sabbath/Sunday is sponsored state-wide annually by the Indiana Commission on the Aging and Aged, the Institute on Religion and Aging, the Indiana Council of Churches, the AARP/NRTA, and the Indiana Federation of Older Hoosiers.

The Institute on Religion and Aging annually sponsors a sermon contest and would appreciate receiving a copy of any sermons dealing with the theme.

Sermons should be submitted to Sister Barbara Ann Zeller, president, Institute on Religion and Aging, St. Mary-of-the-Woods, IN 47876. The winning sermon in 1980 will be given appropriate recognition at the Governor's Conference on Aging at Merrillville on Oct. 19.

Inquiries concerning materials and resources may be directed to Sister Barbara Ann at the address above.

Bulletin covers for use on Older Americans Sabbath are available free of charge from the Church Relations Department, AARP/NRTA, 1909 K. Street, (Rev. Earl Kragness, Director) Washington, D.C. 20006.

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SHAWE SHOCKS MADISON!—So said the caption on these photos from the March 5 issue of the Madison Courier after the David-like Shawe Memorial defeated Goliath-Madison Consolidated in the opening game of sectional play there. Shawe had never before defeated the much larger school. Keith Jones, aiming for the basket in the photo at right, scored 30 points for Shawe toward the final score 69-49.



Shawe's 'David' shocks Madison's 'Goliath'

by Timothy C. Murphy

(Murphy is a member of the Jefferson Co. Board of Education.)

MADISON—Among the Cinderella stories in this year's high school basketball sectional play was the one written by Shawe Memorial High School, Madison's 113 student paro-

chial school which defeated 1,100 student Madison Consolidated High School March 4 in the first game of sectional tournament here.

For Shawe's Hilltoppers it was the first time they had beaten their crosstown rivals since the smaller school opened in 1958. The final score was 69-49.

The win left the Hilltoppers' always noisy but seldom victorious fans delir-

ious with happiness. Perhaps happier than most was Shawe coach Kelvin Comer.

Four of Shawe's starting five scored in double figures with brothers Keith and Kevin Jones leading the way at 30 and 19 points respectively.

Shawe yielded to a highly-favored Silver Creek team the following Friday but it was anti-climactic for the

Shawe fans.

Keith Jones was named the Most Valuable Player in

the Madison sectional while Kevin Jones was named to the all-sectional team.

Furniture sale

Archdiocesan parishes and institutions have been invited to send two representatives apiece to the former Schulte High School, Terre Haute, Saturday, March 22 to take part in a liquidation sale of contents of the building. The sale begins at 12:30 p.m.

Sales are cash only and items must be picked up by noon Sunday, March 23. Items for sale include materials from all former school departments—home economics, shop, art, sports and cafeteria.

For further information contact Father Charles Fisher (812-466-5322).



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'An invented rumor'

Vatican denies stories

by Jerry Fileau

VATICAN CITY—A Vatican spokesman denied an Italian newspaper's story that the Vatican plans to order priests to wear cassocks in public and to ban women from being lectors.

The March 13 *Corriere Della Sera*, daily of Milan, Italy, alleged that the orders would be contained in soon-to-be published documents by the Vatican's Congregation for the Clergy.

No such documents exist, said Father Pierfranco Pastore, assistant director of the Vatican Press Office, to NC News March 17.

Father Pastore said the newspaper report contained inconsistencies regarding Vatican operations, noticeably an ignorance of the fact that norms on lectors are not part of the competency of the clergy congregation.

Several days earlier, a biographer of Pope John Paul II told a press conference that the pope's secretary had denied the story.

The story is an "invented rumor," said Father Mieczyslaw Malinski, Polish author of the book, "The Roots of Papa Wojtyla."

The papal biographer said the pope's secretary also denied another assertion in *Corriere della Sera* that said the clergy congregation would issue a decree banning women from reading the first and second lessons at Mass.

Knowledgeable Vatican observers dismissed the report because such liturgical norms should come from the Congregation for the Sacraments and Divine Worship.

La Stampa, daily of Turin, Italy, said a clergy congregation document urging clergy to wear decorous attire is in preparation. But it said the document would only repeat what the pope already said—that priests and Religious should wear distinctive, recognizable garb.

La Stampa noted that in many countries, suit and tie or suit and Roman collar are considered standard clerical dress for priests, bishops and cardinals.

"It would be absurd to forbid it," said the newspaper.

FATHER MALINSKI said he also spoke to Father Dziwisz about the growing list of requests by priests to be laicized, dispensed from their priestly rights and duties.

He said that, according to the pope's secretary, the pontiff has begun to review the requests, case by case.

Another source told NC News that one laicization was granted recently by the pope. It was given to a religious order priest who left the active ministry in 1952.

The number of laicization requests currently awaiting a papal decision may be 6,000 or more, about triple the number of pending requests when Pope John Paul was elected in October 1978.



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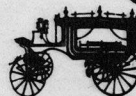
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Today's Music

by Charlie Martin

Recently a friend asked me why I choose so few songs from the country-and-western music charts. My only response was to state my unfamiliarity with this music style. So I changed the setting on my radio dial and began listening to some country music.

This song by Crystal Gayle may also be known to pop music listeners, as it is currently listed on both charts. Gayle first gained national musical prominence with her hit, "Don't It Make My Brown Eyes Blue." This hit is from her recent album, "Miss the Mississippi," and features her soft, sensual vocal style.

"Half the Way" discusses a relationship that is not as complete as it could be.

This situation is especially distressing because one of the persons wants more sharing in the relationship. The person judges that the relationship has reached only half its potential. The song raises an unspoken question about commitment, a commitment that could make the relationship grow.

The feelings expressed in the song are familiar. A beginning relationship is often exciting and full of promise. A new vibrancy in one's life is sensed. We want to follow wherever this new excitement may lead us. Sometimes a person can be consumed by the overflowing feeling of being loved, or as put more commonly, being in love.

However, every relationship has an element of uncertainty. We cannot

be sure we will attain everything we want. We become vulnerable as we share our thoughts and hopes with another. Yet if we do not accept vulnerability, we may never have the chance to develop the depth of relationship we need.

THE REAL message in this song concerns the person's need for intimacy. Each of us has a need to be deeply loved and understood.

We need to feel that there are people with whom we can share our whole selves. Consequently, "half" a relationship makes us feel tentative, possibly even frustrated, in reaching these personal needs. No matter how many friends we have, we may still feel very lonely if the need for intimacy is not met.

Yet intimacy cannot be programmed. Intimate relationships grow through commitment and dialogue—and this takes time and energy. Intimacy is never attained on a timetable. If

we want intimacy we must be willing to work at communicating, realizing that both closeness and distance will be part of the growth of the relationship.

Intimacy is often confused with complete sexual sharing. But intimacy is a much deeper need; it involves emotional and spiritual union.

AUTHENTIC and healthy sexual sharing is a celebration of intimacy; it reflects the commitment that already exists in the relationship. Being sexually involved with someone is not the way to begin building intimacy. Built on sex alone, intimacy is never complete. More likely, it will lead to further feelings of insecurity and even a

HALF THE WAY

Half of your love is just not what I'm after/ Part of your world just not what I need/Some of your time is like one glass of water/Just leaves me thirsty for wine/So fill me up to the top don't you stop 'til I'm overflowing/Love is a seed and babe I need you to keep it growin' stronger every day/Oh no don't take me the way/Don't take me half the way/All of my life I have settled second/All of my life I've hungered for more/Now I can see why your sweet love can lead me/So lead me/This is what I've waited for.

Written by: Ralph Murphy and Bobby Womack
Sung by: Crystal Gayle

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Double take

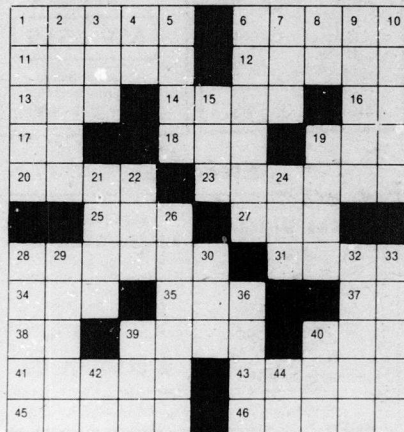
by Harry Schuck

Below are twin puzzles, hence the name "Double Take." What makes "Double Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (relish-savor and Abraham's wife-Sarah) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle. (Solution to puzzle in next week's *Criterion*)

ACROSS

1. relish
Abraham's wife
6. _____, red breast
European river
11. positive pole (elec.)
tusks
12. Swiss musical syllables
Roman magistrate
13. European sea gull
"_____ and the Pendulum"
14. back of the neck
sensualist (F.)
16. Roman two
Greek letter
17. atop of
exist
18. River in Scotland
running footman (Anglo)
19. droop
grassy plain

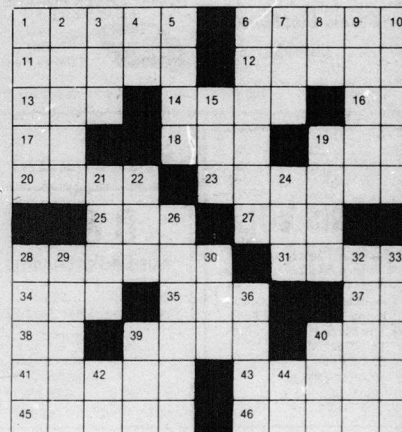
20. to take out
_____ (Norwegian cape)
23. secretaries
seize suddenly
25. gift to poor
historical period
27. cravat
out (Scot.)
28. take Holy Orders
undercoat
31. western state
twelve (Scot.)
34. Swiss river
long period of time
35. beverage
headwear
37. Quaker state (abbr.)
_____ and behold!
38. Roman four
morning hours (abbr.)
39. moist with droplets
comb (Gr. form)



40. word with carte
sea eagle (var.)
41. high country in Asia
feminine name
43. of Eolis
go into
45. stinging sensation
grow out of
46. heave upward
sheer linen fabric

DOWN

1. tasty
_____ Peter
2. grass genus
African plant
3. decay
solemn promise
4. either, _____
seller's device
5. group of animals
iron fitting
6. be sorry for
Islands near Japan
7. garden tool
lyric poem
8. officer of day (abbr.)
doubly (prefix)
9. electrical measure
pertaining to Troy
10. biblical prophet
a whinny
15. bronze money (L.)
cereal
19. Latvian native
hash-like dish
21. animal den
corn protein
22. common tree
prior to in time
24. faster (music)
little island
26. rising or soaring
courage
28. mountain tops
Thomas _____ (patriot)
29. Caesar's empire
Poe's bird
30. female ruff
convert into leather
32. month of showers
Ethan _____ (patriot)
33. stock pile
whaler's spear
36. the magpie
ones (Scot.)
39. feline
the (Ger.)
40. devoured
_____ Whitney
42. father (pop.)
sun god (Egypt.)
44. wool (Scot.)
Atlantic state (abbr.)



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'The Day Christ Died'

Attempting a dramatized reconstruction of the historical period and participants in the Gospel account of Holy Thursday and Good Friday is "The Day Christ Died," airing Wednesday, March 26, at 8-11 p.m. (EST) on CBS.

Viewers are informed in a preface to the program that this is only "one interpretation of the complicated web of events" surrounding the last hours of Jesus. Based upon what is known from scriptural scholarship and historical evidence, this dramatization tries to explain the human motivation and relationships behind the events that resulted in the crucifixion of Christ.

The central thrust of the script by James Lee Barrett and Edward Anhalt is hinged on the figure of Barabbas, seen here as a dangerous revolutionary hero. Fearing rebellion if he crucifies Barabbas for the murder of a Roman soldier, Pilate joins forces with Cai-

phas, the high priest of the Sanhedrin, to crucify a troublesome religious leader instead.

In trying to make credible the reasons for this strange conspiracy between natural rivals, the script's convoluted plotting seems slow, ponderous and manipulative. What is clear in the production, however, is that Caiphas is acting illegally in the name of the Sanhedrin and that the Jewish people are in no way responsible for the death of Jesus.

One of the strengths of the dramatization is that it shows Jesus as a Jew, living and teaching in the context of Judaism. This is emphasized beautifully by showing the progress of the Last Supper intercut with the Seder meal being shared in other Jewish homes.

The continuing plight of the Cambodian people—victims of a decade-old civil war that made terror, sickness and malnutrition into a national policy bordering on genocide—is the subject of "This Shattered Land," a documentary airing Monday, March 24, at 10-11 p.m. (EST) on ABC.

Produced by Phil Lewis and narrated by Jim Laurie, this "ABC News Close-up" shows the pitiable condition of refugees who reach the relief centers along the Thai border. The

problems of getting food and medicine to those in desperate need within Cambodia does not appear likely to be solved very quickly.

The program is very effective in providing an overview of how Cambodia was turned into a "killing ground," beginning in 1969 with secret American bombing raids and followed by the triumph of the communist Khmer Rouge forces and the present regime backed by Vietnam.

The week preceding Palm Sunday is not an inappropriate time to view "The Mystery of Elche," a documentary recording the performance of a medieval mystery play, airing Sunday, March 23, at 2-4 p.m. (EST) on many PBS stations.

This play celebrating

Mary's Assumption into heaven has been performed annually by the Spanish village of Elche since at least 1420. It tells of Mary's wish to see the Apostles before she dies, their miraculous appearance, her death and ascension, and ends by her being crowned Queen of Heaven.

Beginning on the eve of the Assumption, interrupted by a candlelight procession and vigil, the play is concluded in triumph the following morning. The pageantry and music—performed entirely by the townspeople—are utterly enchanting, a living link with the faith of the Middle Ages.

More than simply recording the performance, the documentary examines the play's legend and history, explores the town of 160,000 people and tries to explain why this tradition has continued there and nowhere else in Europe. It is a program that one hopes will be repeated in prime-time.



TV FARE—Susan Sullivan as Frances Mudd visits her husband, Dr. Samuel Mudd, played by Dennis Weaver, in prison after he is sentenced for conspiracy in the escape of Abraham Lincoln's assassin in "The Ordeal of Dr. Mudd," March 25 on CBS. (NC photo)

'The Ordeal of Dr. Mudd'

More than a century after his conviction for complicity in Lincoln's assassination, Dr. Samuel A. Mudd was officially exonerated by President Carter, who

acknowledged the great injustice done to the man whose story is told in "The Ordeal of Dr. Mudd," airing Tuesday, March 25, at 8-11 p.m. (EST) on CBS.

Dennis Weaver stars as the Maryland physician who set John Wilkes Booth's broken leg after he shot Lincoln. Richard Dysart plays Edwin Stanton, the unscrupulous Secretary of War who used the military trials of the accused conspirators for his own ends.

The dramatization is inexorable in recounting the four years of brutal mistreatment suffered by this unwitting victim of circumstances. By the time Mudd is imprisoned in the military fort on Shark Island in the Gulf of Mexico not even a yellow fever epidemic seems unnatural in this long series of misfortunes.

Director Paul Wendkos uses his fine cast effectively and the location photography nicely evokes the period. The script, however, is an unvaried, one-note account of victimization that wears down one's sympathy rather than sustains one's outrage at a miscarriage of justice.

Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;
A-2, morally unobjectionable for adults and adolescents;
A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);
B, morally objectionable in part for all;
C, condemned.)

All That Jazz C
(The exuberant celebration of the hero's moral failings, the nihilistic mood, and some grossly lewd dance sequences are extremely offensive.)

American Gigolo C
(Contains much nudity and graphic sexuality; the moral stance is quite muddled.)

Angi Vera A-3
Apocalypse Now A-4
Being There A-3
The Black Hole A-2
The Black Marble A-3
Blood Feud A-3
Chapter Two A-4
Cruising C
(Deliberate exploitation of the bizarre and graphic violence.)

Death Ship B
(Contains considerable violence)

The Electric Horseman A-3
Fatso A-3

The Fog A-3
Foxes A-3

Going in Style A-3
Guyana: Cult

of the Damned B
(Two scenes, one involving nudity, the other physical punishment are gratuitous and offensive.)

The Human Factor A-3
The Immortal Bachelor A-3

The Jerk B
(The sexual nature of some of the jokes is offensive.)

Just Tell Me
What You Want B
(Contains considerable foul language; condones immoral actions)

Kramer vs. Kramer A-4
Little Darlings C
(Contains distasteful visuals, offensive language and condones immoral behavior)

My Brilliant Career A-1
1941 B
(Includes a heavy-handed exploitation of sexual material.)

The Rose A-4
Saturn 3 B
(Excessive violence and nudity)

10 B
(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)

To Forget Venice C
Wise Blood A-3

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TV Programs of Note

Wednesday, March 26, 8-10:30 p.m. (EST) (PBS)
"Henry IV, Part One." Set 10 years after the death of Richard II, Shakespeare's royal chronicle of a rebellion against the crown features a rich cast of characters: the valiant Prince Hal (David Gwillam), the tempestuous Hotspur (Tim Pigot-Smith), and roughish Sir Jack Falstaff (Anthony Quayle).

Friday, March 28, 9:30-11 p.m. (EST) (NBC) "We're

Moving Up! The Hispanic Migration." Bill McLaughlin is the reporter on this "NBC News White Paper" examining the fastest growing minority in America today, the Hispanics, particularly the millions of illegal immigrants from Mexico.

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

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Editor of the Criterion



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Viewing with Arnold

'Saturn 3' near absurdity

by James W. Arnold

The moral stature of robots in science-fiction movies is definitely getting worse.

They started us off gently with the lovable drones in "Silent Running." In "Star Wars," C3PO and R2D2 were offered as comic relief, plus a slight touch of the sentimental cuties. In "The Black Hole," the friendly little robots were matched up against the huge and powerful Maximilian, who was virtually a creature of hell.

Now, in "Saturn 3," the nice guys are gone. And we have Hector, the "first in the demigod series," who is really the latest movie version of the Frankenstein monster.

"Saturn 3" has Kirk Douglas and Farrah Fawcett living in idyllic, isolated, life as scientists in an experimental food research station deep in the crust of one of Saturn's moons. Farrah is apparently an innocent, sheltered beauty who has never been to Earth and knows nothing of its wicked ways.

Kirk is an oldtimer who knows how bad things can be back home, figures he's got a good deal out there in space out of everybody's way, and hopes the government has forgotten him and that it's about time for him to "retire."

Enter spoilsport Harvey Keitel, an amoral intruder who represents not only

coldblooded modern scientific man on Earth (he even talks like a computer program), but who is also a psychopath, a flunkie of psychological stability tests and a killer.

In his totembag is Hector, a superstrong fellow with a large transparent plastic body, with coursing liquid in veinlike tubes and a small

cobra-like head that resembles a supermarket security TV camera. It's soon clear that Keitel and friend plan to displace Douglas as masters of both the outpost and Ms. Fawcett. As Harvey puts it, "I'm today; he's yesterday."

The interesting gimmick is that the robot learns everything, from his body movements to his personality attributes, by being plugged directly into Keitel. And since his master is nuts, lacks a sense of humor and yearns rather nastily after the heroine, so does Hector. The creator, in fact, is quickly dispensed with, and it is ultimately the robot that Douglas and Fawcett must battle.

THE LAST half of the movie is totally a game of hide-and-seek, and then a final confrontation which Douglas wins because he uses a principle that robots cannot be taught—the principle of self-sacrifice. Farrah survives and gets to make her first trip to Earth, which is bound (after all this melodrama) to be something of a disappointment.

All this may not sound too good, but it plays even worse. That's because sci-fi, like horror, is perilously close to the absurd, and in "Saturn 3" it too often wanders over the line.

Keitel's role is written and played like a Nazi, Hector just isn't scary enough and Fawcett is impossible to take seriously. In the general lightweight atmosphere, Douglas can't make his death tragic or even poignant.

The movie was packaged in England by Elliott Kastner, who last gave us Susan Anton in "Goldengirl." Veteran producer-director Stanley Donen, who is justly famed for musicals ("Singin' in the Rain") and elegant comedy-thrillers ("Charade"), seems out of his medium here.

"Saturn" is an interior, psychological suspense idea that needs better writing certainly, and perhaps something like the shock special effects of the second half of "Alien."

THERE ARE a few good visuals (Saturn setting on the moon's horizon), and the sets are a unique series of tunnels and chambers

that are glossily sleek and iridescent. In a particularly gripping Frankenstein-ish sequence, Hector's dismantled parts are put back together by a quietly humming team of machines.

The robot remains the most challenging premise in sci-fi, because it's a human being without a soul, a creature with infinite potential for exploring the real nature of what it means to be human.

Only a few, like Ray Bradbury, have even attempted to work with it. It's too bad that the man whose spirit Hector absorbed was not himself more complicated. Both of them, as villains, are predictable and boring company.

(Flimsy but occasionally interesting space opera; not scary; some mild sex; okay for adults and mature youth). NCMP Rating: B—morally objectionable in part for all.



HUMBLE BEGINNING—Between chores, housewife Loretta Lynn played by Sissy Spacek sits on the porch and plays her songs in Universal's "Coal Miner's Daughter." The story tells of the country-Western singer's rise from poverty to become one of the nation's biggest stars. (NC photo)

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