

# THE CRITERION

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March 28, 1980

## Archbishop to lead off Holy Week at Cathedral

Archbishop Edward T. O'Meara will celebrate the liturgical services of Holy Week in SS. Peter and Paul Cathedral, Indianapolis, beginning with the blessing of palms and the celebration of the Eucharist on Palm Sunday, March 30, at 11 a.m. Archbishop O'Meara's use of the cathedral is a part of his commitment to make his church a model for liturgical celebrations which the parishes of the archdiocese can emulate.

In addition to presiding at liturgical ceremonies in various parishes from time to time, Archbishop O'Meara as chief pastor in the diocese, rightly calls forth the faithful to gather at his church, the cathedral, so that they might visibly know the unity of the entire church of the archdiocese. The greatest time for this coming together in the cathedral is during the Lent and Easter season.

Archbishop O'Meara began the Lenten season in his cathedral on Ash Wednesday when he called his people to renewal in their Christian faith. On Palm Sunday, he will return to the cathedral for the solemn liturgies of Holy Week.

**ON TUESDAY** of Holy Week the archbishop will concelebrate the Chrism Mass with some 200 priests from throughout the 39-county Archdiocese of Indianapolis at 7:30 p.m. This Mass will take place with a congregation of nearly 800 Religious and lay representatives from each of the 159 parishes and missions of the archdiocese.

This special Mass is the time when the archbishop blesses the holy oils (chism) for use in the administration of the sacraments of baptism, confirmation, holy orders and anointing of the sick. It is also the Mass when the diocesan and religious order priests serving in the Archdiocese of Indianapolis renew their commitment to serve the people of God. This liturgical celebration allows the priests to pledge themselves to undertake their responsibilities

of service with renewed and increased enthusiasm.

Archbishop O'Meara will return to celebrate the evening Mass of the Lord's Supper at 5 p.m. on Holy Thursday, April 3. The Holy Thursday Mass commemorates Christ's Last Supper with his apostles. Following the Mass the Blessed Sacrament will be transferred from the main cathedral church to the Blessed Sacrament chapel where adoration services will take place until 8 p.m.

**ON GOOD FRIDAY**, April 4, Archbishop O'Meara will preside at the 1:30 p.m. liturgical service in the cathedral. This service is made up of a variety of readings and solemn prayers centered around the Passion of Jesus, adoration of the cross and Holy Communion.

Finally, on Easter Sunday, the holiest days in the Christian year, Archbishop O'Meara will celebrate the Easter Sunrise service beginning at 5:45 a.m. when he kindles the new fire on the porch of the Blessed Sacrament chapel. After the blessing of the fire, participants will enter the darkened cathedral for the Service of Light. The service continues with the Word and the Sacrament of Initiation for new members of the faith. The Liturgy of the Eucharist in honor of Christ's resurrection is the culmination of the Easter Sunrise service.



**PALM SUNDAY**—On Palm Sunday, a woman clutching a blessed palm kneels in prayer at Chicago's Holy Name Cathedral. (NC photo by James Kilcoyne)

## Knights to offer Way of Cross here

The 44th annual "Outdoor Way of the Cross" on Good Friday will be held at 12:15 p.m. on April 4 at the American Legion Plaza, North St. between Meridian and Pennsylvania, Indianapolis.

Divine Word Father William Fitzgibbon of St. Rita parish, will be the priest leader for the services.

The Indianapolis Chapter of the

Knights of Columbus, sponsor for the program, will take part in the ceremony. Msgr. Sheridan Council of Greenwood is the host council and the Bishop Chataud General Assembly of the Fourth Degree K of C with the Fourth Degree Knights of St. Peter Claver will serve as honor guard.

A combined choir composed of the Ambassadors of Msgr. Downey Council, the Columbians of Mater Dei Council and the Singing Knights of Our Lady of Fatima and St. Pius X Councils will sing during the rites.

The "Outdoor Way of the Cross" was begun by the Indianapolis Knights of Columbus in 1937. In remembrance of Christ's final journey, the 14 stations mark his steps from the time he was condemned to death until he was laid in the tomb.

Large numbers of professional, business and office personnel participate in this public observance. The outdoor service stems from the centuries-old tradition in which processions of the faithful

visit shrines and locations where Christ's passion is depicted or portrayed in sculpture.

## Ecumenical Good Friday service set

**TERRE HAUTE**—The greater Terre Haute Church Federation will conduct the second annual ecumenical Good Friday service on Friday, April 4, at 11:45 a.m. (EST) The service will begin on the steps of the Vigo County Court House and proceed to St. Joseph Church.

A minister carrying a large wooden processional cross will lead the vested ministers and people of God down Wabash Avenue to the church. At intervals during the procession the people will pause to hear some readings from St. Luke's account of Simon helping to carry

(See FRIDAY on page 2)

## Archbishop will celebrate penance too

In addition to the vigorous Holy Week schedule of services Archbishop Edward O'Meara will be participating in, he will preside and hear confessions at several parishes in the southeastern part of the archdiocese.

Archbishop O'Meara will take part in the penance services at St. John, Osgood; Immaculate Conception, Millhouses; St. Maurice, Napoleon; and, St. Maurice, St. Maurice. Eight confessors will hear confessions at each of the services which will take place on Palm Sunday and the following Monday.

St. John will host the first service on March 30 at 2:30 p.m. Immaculate Conception will follow at 4:30 p.m. the same day. St. Maurice at Napoleon will host the service at 8 p.m. that night. St. Maurice at St. Maurice will offer a penance service at 8 p.m. on March 31.

# Passion Play



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The Catholic Youth Organization of St. Mary parish, North Vernon, has scheduled a Living Way of the Cross for Good Friday, April 4, at 11:30 a.m. It is believed that this unusual observance of Good Friday has not been conducted in southern Indiana before. The high school members of St. Mary's youth ministry under the direction of Hal Elzea, Mr. and Mrs. Bill Mahl and Franciscan Sister Shirley Gerth will portray the 14 stations of the cross. This Way of the Cross will begin at the church at 212 Washington Street in North Vernon. The entire performance takes place around or near the church. The general public is invited to walk the Way of the Cross with the actors and actresses. Chairs will be provided, however, for those who are unable to walk. Most of the performance can be viewed from one location. (Photo by Joe Ringer)

## Friday (from 1)

the cross, the crucifixion and the death of Jesus.

At St. Joseph Church the passion according to St. John will be read with both ministers and people participating. Times for silent meditation will be provided during this service and the historic reproaches will be sung by both ministers and people. Traditional Lenten hymns will be included in the service. The public is invited to participate.

For those who do not wish to participate in the procession from the Court House to the church, there will be the Stations of the Cross said publicly beginning at 11:45 in St. Joseph Church.

Rev. Stephen Bull, pastor of Christ Victor Lutheran Church, is the principal minister planning this ecumenical service. Other ordained ministers planning the program include Franciscan Father James Van Dorn. Larry Curran of St. Joseph's will play the flute with St. Joseph's choir and organist providing accompaniment for the service.

Jesus attended the Last Supper with His twelve disciples on Thursday night. "One of you will betray me," He said as He looked to the left, then to the right.

Later He went to the Garden of Gethsemane and in agony of spirit He prayed.

A band of armed men came to the garden and arrested Jesus, it was Judas who betrayed.

On Friday morning the Jewish leaders took Him to Pontius Pilate, and He was charged with treason.

It was customary for a Roman governor to release one Jewish prisoner at the Passover season.

Pilate took Jesus and a condemned murderer named Barabbas and asked the crowd, "Which shall it be?"

The mob turned against Jesus and chose Barabbas as the one whom they wanted released, to go free.

The Roman soldiers mocked Jesus, beat Him, spat on Him, and put a crown of thorns on His head.

They nailed Him to a cross and after three hours of torture and suffering, our Savior was dead.

Lo! on Sunday morning, they found the grave empty where our Savior lay.

At the dawning an angel came down from heaven and rolled the stone away.

Christ died on the cross and arose in triumph from that awesome tomb.

It shone in splendor as He arose on Easter morning and gone was its gloom.

Christ burst the bonds of death, He lives again,

Bringing joyful tidings to all the sons of man.

Awake! Let songs of joy and gladness ring,

And let heaven and earth His praises sing.

—Bonnie Oliger, Shelbyville

## Poetry

In the garden kneels His Son in prayer,  
In total surrender as to His Father's will.  
Knowing soon they would come for Him there.  
"My God . . . My life, My all You fill

With forgiveness for betrayal, denial and the symbol  
of man's shame . . . the Cross, let it remain  
My sign, before man, above men, throughout time,  
as proof of Your infinite mercy toward mankind.

My Soul then receive, when all is still,  
so still that death, when enfolding Me, will  
Challenge the quietude for one last soundless breath.  
Then let Me slip with a whispered . . . Abba,

From the grasp of this world of strife  
into Your awaiting arms and unto everlasting life."

—Dorothy V. Tuttle, Indianapolis



Gunned down by single shot

# Assassin's bullet fells Salvadorean archbishop; opposed left and right

by Doris Osegueda

SAN SALVADOR, El Salvador—Archbishop Oscar Romero of San Salvador was killed by an assassin's bullet as he celebrated a memorial Mass, and the death of this fiery defender of the poor has sent shock waves beyond this violence-torn Central American nation.

"Let's be united in faith and hope as we pray for Sarita and for ourselves," were his last words as he fell, hit in the heart by a bullet fired from a side window in the small chapel of Divine Providence Hospital, according to reports from the Archdiocese of San Salvador.

The archbishop resided in an apartment behind the chapel.

Sarita was the mother of editor Jorge Pinto of the newspaper *El Independiente* and a personal friend of the archbishop. She had died a year ago. Only members of the Pinto family and a few patients were at the chapel for the early evening Mass March 24.

According to archdiocesan sources, the archbishop had almost finished his homily when a single shot was heard and the archbishop fell to the ground near the altar. Then two more shots were fired in the air at the entrance to force the people to lie down on the floor. Four middle-aged men were seen escaping in a red compact car.

Archbishop Romero was taken to the Salvadorean Polyclinic but was dead on arrival. Doctors said a Magnum bullet had exploded in his heart and archdiocesan sources commented, "We assume the shot came from an expert."

(Some press accounts said the archbishop was assassinated by four gunmen at point-blank range at the moment of the elevation, but church sources did not give this version.)

The city traffic slowed down as news of the popular archbishop's death spread. At busy downtown intersections and other sites groups of pedestrians commented in hushed voice on the assassination.

Church authorities decreed a week of mourning and scheduled several services, the first one a Mass at Sacred Heart Cathedral March 25 to be offered by Bishop Arturo Rivera Damas of Santa Maria, a close friend of the archbishop.

**BECAUSE HE ACTED** as a moderating force in the midst of polarization, Archbishop Romero was opposed by both the extreme left and the ultra-right which are competing for power in an undeclared civil war. Some 1,500 persons have died in political violence since the first of this year.

Several times Archbishop Romero reported receiving death threats. Early in March, at the time he was awarded Sweden's Ecumenical Action peace prize, he said there was an attempt to murder

him at the cathedral. He added that 72 sticks of dynamite had been discovered hidden in the sacristy, enough to destroy the church and several blocks of houses in the populous neighborhood.

His last homily at the Mass for Mrs. Pinto gave a Christian view of death and also mentioned his risks. Following are some excerpts:

"One cannot love himself so much that he avoids all risk of life. He who avoids danger loses his life, but he who for the love of Christ gives himself to service to the neighbors will live. The grain of wheat does not die but lives forever in the crops."

**"THIS WORLD**, tarnished by sin, will pass. God teaches us that he has prepared a new abode, a new land of justice and blessings to the heart's content and desire for peace. The children of God will resurrect in Christ."

"Even if a new land awaits us, such a hope must prompt us to work harder to improve this land where the human family grows. We indeed must make a careful distinction between material progress and the kingdom of God, yet the first can con-

tribute to a better order for the human family in solidarity and liberty."

"It is worth the effort to seek the coming of justice, peace and the common good, for we know that he who believes in Christ does not die forever."

"We know that the host becomes the body of Christ and the wine his blood, offered for the redemption of the world as the price of our salvation, so that men and women, fed by the Eucharist, will offer their own suffering and sorrow to reach justice and peace for the people."

He then began to say: "Let's be united . . ."

## 'A detestable crime,' says pope

VATICAN CITY—The killing of Salvadorean Archbishop Oscar Romero was a "sacrilegious assassination" and a "detestable crime," said Pope John Paul II March 25.

The pope also asked the people of El Salvador to "put away forever all displays of mean violence and vengeance."

The pope's message in Spanish was contained in a cable of condolence to

Bishop Jose Eduardo Alvarez Amirez of San Miguel, president of the El Salvador Bishops' Conference.

The cable was signed by the pope. Normally, a cable on the death of a high-ranking churchman is signed by Cardinal Agostino Casaroli, papal secretary of state.

Here is an English translation of the pope's cable:

"My soul was pierced with pain and affliction upon learning the fatal news of the sacrilegious assassination of Archbishop Oscar A. Romero y Galdamez, whose priestly service to the church remains sealed by the immolation of his life while offering the Eucharist. The least I can do is express my profound reprobation as universal pastor at this detestable crime which, besides cruelly flagellating the dignity of the person, profoundly wounds the conscience of the ecclesiastical community and of those who cherish the sentiments of human brotherhood. While piously commending the soul of the zealous archbishop, I lift up fervent prayers for the beloved children of El Salvador that they put away forever all displays of mean violence and vengeance, that they make more accessible the paths of faith and of Christian love, the force of which guarantees authentic salvation and justice among the children of El Salvador. To the brothers of the hierarchy, to the priests, faithful Religious and lay people and especially the residents of the Archdiocese of San Salvador and relatives and friends of the deceased prelate, I send from my heart the apostolic benediction."

## Notice

The date for the annual Senior Mass and luncheon has been changed from Wednesday, April 9, to **Tuesday, April 8**. As in past years, the Mass will be held at Little Flower Church, Indianapolis, at 11 a.m. followed by luncheon at 12:30 p.m. at Secunia High School.

Those planning to attend the annual event are reminded to mark the new date on their calendars.



Archbishop Romero



**SIGNS OF SOLIDARITY**—In front of the White House, Carmelite Sisters Rosa Alvarez and Irma Nice hold a sign proclaiming their support for the people of El Salvador. The march to the White House made up of church, student, labor and human rights groups called for President Carter to withhold military aid to El Salvador where more than 600 people have been killed in recent weeks. (NC photo by Jaime Fonseca)

# Editorials

## I won't dance with you

Easily the most significant problem Archbishop O'Meara faces in the Archdiocese is rampant parochialism. This would be true in any diocese of the country. Parochialism is a disease. Once a mark of distinction, that which identified Catholics as different from others, parochialism has not only outlived its usefulness; it has become a threat which could eat away at the Church until it crumbles.

A strong parish identification is a good thing. But parochialism is that parish, or local Church, identification carried to an extreme. It is jingoism; it says that my parish is better than any other, or my pastor, or my principal, or my diocese—but it says it in such a way that I refuse to see any need to cooperate with any other parish, priest, Religious, diocese, etc.

In a strongly parochial church heroes emerge like media stars and decline as quickly. Such heroes are pastors for whom this or that parish is the only one he can faithfully serve; Religious for whom this or that school cannot survive without their presence; lay people for whom cooperating with another parish means having to give up or compromise.

Parochialism is the refusal to work cooperatively for anything outside the interests of my own local church, board of education, parish council, committee, etc.

Parochialism occurs, for instance, when several parishes which could function more cooperatively with one school than with several refuse to even consider it. Parochialism occurs when people believe that this or that priest or Religious is absolutely necessary for the continuation of a particular institution.

During the discussions prior to the closing of Schulte High School, it was suggested that the only positive long-range solution for the Terre Haute area was a plan which would consider a total pastoral plan for all six parishes of that city, a plan which might result in a radical change in the number of priests, parishes and Religious there. The idea was scoffed at. The underlying problems remain in Terre Haute as they do in parishes throughout the archdiocese. We often will work with symptoms but not with real problems.

A priest is ordained for a diocese not for a parish. He above all should understand the need and greater good of the Church. Hopefully Archbishop O'Meara will be able to instill in us a sense of the greater good of the archdiocese. Hopefully parochialism can begin to be eradicated like the cancerous disease it is.

## Diversity through unity

The limitations of the secular media become apparent when it attempts to deal with church matters. Particularly since so much of the secular media relies on the conciseness of its reporting. Pope John Paul issued a 10,000 word document on the Eucharist last week, for example, and the only way the secular media could handle it was to find something in the document which had made news in the past. Predictably, those newsworthy items meant controversial, divisive news.

So the secular media reported that the pope had approved Latin Masses for those who want them. This hot news item, had the secular press done its homework, was no news at all. That possibility already exists. What the pope did was to say in one single paragraph "there are also those people who, having been educated on the basis of the old liturgy in Latin, experience the lack of this 'one language', which in all the world was an expression of the unity of the church and through its dignified character elicited a profound sense of the eucharistic mystery. It is therefore necessary to show not only understanding but also full respect toward these sentiments and desires. As far as possible these sentiments and desires are to be accommodated, as is moreover provided for in the new dispositions. The Roman church has special obligations toward Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself."

What the pope did not say was that the former Latin Tridentine Mass was again permissible. Again secular news reports indicated the pope's words were great news for traditionalists. To a Catholic the term "traditionalist" refers specifically to those Catholics who err by refusing to accept the Second Vatican Council and its subsequent reforms. Indeed, through the pope's lengthy document he reinforces the work of that council.

The "new dispositions" of which he speaks are also those subsequent reforms. Only the structure of the Mass approved by Pope Paul VI is permissible in our churches.

It is unfortunate that the secular media cannot take time to review such a beautiful 10,000 word document. The pope's words on the eucharist are a remarkable reaffirmation in faith of this central focus Catholicism. With a constant reminder of the unifying force of the Eucharist, the pope restates for us the importance of this sacrament as the central focus of our faith. It is, he says, "the soul of Christian life."

It is unfortunate that even many Catholics will not take his words to heart because they will be wrapped up in the peripheral elements of the sacrament. Hopefully our preaching in our churches will assist us in achieving a greater devotion to and a greater commitment to this most perfect of all sacraments.

## Reporter's View

# A world without children—apartment living!

by Peter Feuerherd

As mortgage rates and the price of housing continues to go up, the middle-class dream of owning a home will go beyond most people who consider themselves to be middle-class. In fact, close to 40% of all Indiana residents are renters and that number is sure to increase in future years.

And what regulations will most of these new renters have to abide by? Well, in many places the rules have been liberalized: you could probably own a few pets, fortunately your marital status or sexual preferences will rarely be an issue in selecting your rental unit, and you could probably get away with playing your stereo



loud enough to wake everyone in the building as long as you pay your rent on time.

But, God forbid, that you have any children. The advertisements for a sizeable chunk of apartments in the *Indianapolis Star*, for example, note after their listings such remarks as "adult living," the more direct "no children allowed," and the patronizing "children allowed in some units."

Even those that do not bluntly spell it out in their advertisements when followed up through telephone messages readily admit to discriminating against children.

Of eleven apartment complexes picked at random from the *Indianapolis* yellow pages, five did not allow children at all, five put restrictions on the number and ages of children allowed (i.e. some permitted only infants, while others allowed only children over 13 years, and none allowed more than one child, while one explained that it did not have any restrictions.)

**WHY THE DISCRIMINATION?** Well, varied explanations were given by people contacted who worked for renting firms.

"We don't have recreation facilities for them," "With three stories, there are a lot of balcony and walkways," "The developer decided that this was going to be an all-adult community," "Some people prefer an all-adult community," "It's due to the size of the units," "This is a high rise apartment. Our observation is that children would not fit in—this is like a dormitory or a hotel room," and so on, ad nauseam.

This poll from the yellow pages was supplemented by my own searching for an apartment, which has revealed that few places are willing to tolerate children.

Children, in other words, with most apartment owners are a plague that must be avoided at all costs. I have even heard of a case in which a couple that had a child after living in an apartment for years was told to vacate the building.

What can be done? A proposal currently up for discussion in the Connecticut State Legislature could be a model for solving this problem.

The most rational explanation for discrimination against children on the part of apartment owners is that children are more likely to cause damage to property. The Connecticut proposal (supported by that state's Catholic conference) would prohibit discrimination against tenants with children.

The proposal would require, however, that the tenant with children and landlords pay a small "tenants damage insurance" to cover any property damage done by children. This proposal should solve this complaint by landlords and could be copied in other states, hopefully including Indiana.

**THE IRRATIONAL ARGUMENT** against renting to families with children, and possibly the most important, is that "adults just don't want to see kids around." If that is true, then we can honestly say that we are living in a sick society.

The increasing popularity of apartments that rent exclusively to adults is a symptom of one of the great sores that quietly festers in our society—segregation directed against all types of people.

For example, walls are erected so that if you can afford it, you don't have to meet poor people (only if you dare look on the sides of the interstate on your way to work), the handicapped locked away in institutions, the old in nursing homes, minorities who are effectively excluded from many neighborhoods, and now children.

It's anyone's guess which group in the future will become "invisible."

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## Washington Newsletter

# Question: to count or not to count

by Jim Lackey

WASHINGTON—The jazzy promotion urging everyone to "answer the census" has highlighted the importance that many are placing on the official once-every-10-year head count.

An accurate count, especially in cities with high concentrations of minority populations, means federal money from programs whose funds are distributed based on population figures.

But as the census swings into gear—it is due to open officially April 1—there's also a concern that the final figure might, in fact, be too accurate.

While the worry in some quarters is that illegal aliens might not be willing to come forth and be counted, in this case the question is whether a high count of illegal aliens might "distort" the reapportionment process Congress goes through every time new census data is gathered.

**WHAT THE ISSUE** boils down to is whether persons without documentation of citizenship should be represented in Congress or participate in federal programs.

On the one side is the argument that only full citizens should benefit fully from living in the United States. On the other side is the contention that aliens pay taxes and are entitled to government services just the same as everyone else.

The issue recently reached the Supreme Court, which turned down a request to postpone the census until the question is resolved.

The Federation of American Immigration Reform, along with 26 members of Congress, wanted to force the Census Bureau to keep a separate tally of illegal aliens so reapportionment would not be affected by the inclusion of illegal aliens in the main count of U.S. residents.

Their efforts were rebuffed on the grounds that they lacked legal standing to sue and that they failed to show how a count of all persons residing in the United States would bring them harm.

But the courts did remark that proponents of a separate tally were free to pursue their grievance in the legislative branch.

**SO NOW THE** attention has turned to Congress, where at least two bills have

been introduced to require the government to adjust the final census figures so illegal aliens would not be represented in the population base for reapportionment or distribution of federal funds.

Sen. Walter D. Huddleston (D-Ky.), a leader in the effort to adjust the census, has produced a study by the Library of Congress showing that if illegals are included in the apportionment count, the States of California, Illinois, New York and Texas would gain more than their share of representation. Conversely, states such as Iowa, Missouri, Kansas and North Carolina, among others, would lose seats beyond whatever losses they might suffer due to general shifts in the population.

**HUDDLESTON SAYS** he has no quarrel with counting the aliens, only with the way the information would be used.

The opposition to the Huddleston effort has yet to mobilize visibly. But its argument centers on the belief that discounting illegals from apportionment and distribution of federal funds is another form of discrimination and another way of exploiting their presence in the country.

A parallel situation exists in Texas, where several suits have been filed over a law forbidding tuition-free education of children of illegal aliens in public schools.

The statute's challengers, including the U.S. Justice Department, contend that all residents are entitled to equal protection of the law, not just citizens.

"All (illegal aliens) pay property taxes through rent, and all pay sales taxes, 80 percent pay income taxes and contribute to Social Security through payroll deductions," said Leonel Castillo, former commissioner of the U.S. Immigration and Naturalization Service.

Opponents of adjusting the final census numbers also contend that any kind of adjustment, either up or down to remove the effect of illegal aliens, would cause more problems than it would solve.



## The Spiritual Journey

# Most dramatic week approaches

by Mary Maher  
(Sixth in a series)

Of all weeks in the Christian liturgical year, Holy Week is ritually the most dramatic. Scholars of Christian liturgy and drama, such as O. B. Hardison of the Folger Shakespeare Library in Washington, repeatedly point out that Christian worship is essentially dramatic. The drama about it is no come-on into worship.

Holy Week re-enacts the basic human journey through often difficult situations into fuller life. It does not speak of simple survival. It moves like a great, rich drama toward resolution and wholeness. It does not concentrate unduly on the tragic elements within the week. Good Friday moves assuredly toward the fuller life available on Easter. Holy Saturday initiates people whose intent it is to live the journey through baptism.

This continuity—through death to life—gives rise to this reflection: Christian life is a non-segmented reality. Ups are not opposite of downs; hard times not the antithesis of good times; loss is not the other side of fullness. All work together unto fullness.

We need not be naive to say that while, at the same time, we know that some downs do not lead in our lives to ups, some loss never makes fuller life and hard times often grow progressively harder for those who already suffer. Yet, with the help of one's human brothers and sisters, the possibility of fuller life is there in all the hard things of life. But also, unlike the geometric principle, life always myster-

iously equals more than the sum of its parts.

**THE LIVES** of great saints, artists and poets participate in this mystery—by living fully, often perilously and in great pain, they left the world a fullness it would not otherwise know.

This life, out from the midst of death, characterizes all major world religions. The ancient Greeks saw the earth as sea-

sonally barren and dead and, by ritual enactments, invoked their gods to make spring and fruitfulness (life) come again in their natural, cyclic pattern. Initiation rites of all early peoples stressed that new life comes out of the necessary death to old patterns.

Christian this week enter the richest drama in their history. They liturgically relive and participate in the death-unto-

(See DRAMATIC on page 13)



# Rahner defends Vatican over Kung

by Robert Nowell

Father Karl Rahner disagrees with Father Hans Kung over infallibility, but is sympathetic in the area of Christology, according to an interview with a German publication.

Father Rahner was recently interviewed by *Die Furche* (The Furrow), weekly of Vienna, Austria, on the Vatican's decision that Father Kung could no longer be considered a Catholic theologian.

Father Rahner defended the Vatican's right to make such a decision.

Father Kung is not the sole representative of contemporary Catholic theology and the censure of some of his views does not mean the condemnation of recent Catholic theology as a whole, said Father Rahner.

"(Father) Kung is an important and significant contemporary theologian within the world of Catholic theology," said Father Rahner. "He must be taken seriously. But to make the fate of Catholic theology depend exclusively and solely on

that of (Father) Hans Kung would really be going too far."

Father Rahner, 76, a German Jesuit, is one of the most respected living Catholic theologians. The author of over 3,500 books and articles, he is one of the most prolific and widely read theologians of the 20th century. Father Rahner is professor emeritus of dogma at the University of Munster, West Germany.

The church has a right, through the official decrees of its magisterium (teaching authority), to determine "what can and should be advocated in the Catholic Church and what should not be taught on behalf of the church to young candidates for the priesthood," said Father Rahner.

Father Kung took the view that even the absolute binding character of the First Vatican Council's decrees was open to doubt, said Father Rahner.

The doctrine of infallibility was issued by the First Vatican Council. Father Kung's position raised the question of who decides what can be taught within the Catholic Church as official church doctrine.

**FATHER RAHNER** said the church's magisterium has the competence to set limits and that as a Catholic theologian he was bound to observe these.

"If I were to come into an absolute conflict with this setting of limits and if my conscientious concern for the truth were to demand of me an absolute protest against this, then in my view I would have to accept the consequences and say, 'Right, I am no longer a Catholic,'" he added.

"The Catholic theologian then only remains a Catholic theologian if in his own theology he respects this Roman setting of limits," said Father Rahner.

Father Kung's Christological views were received more sympathetically. Father Rahner said he read Father Kung's book, "On Being a Christian," from cover to cover.

"I must admit that I could not discover so clearly or indeed at all an absolute head-on attack by (Father) Kung against a defined dogma in the field of Christology in the same way that I think I have done

(See RAHNER on page 13)

# To the editor . . .

## 'Dismayed and disgusted'

I have read all of the recent letters regarding Catholic Schools. Mr. Don Burkhart's letter reviewed some of the important goals of Catholic schools everywhere, and described some of the ways that St. Mary's School, Rushville, sets about carrying out and fulfilling as many of these goals as possible. Also, it was a real joy to read a student's viewpoint of what her education in Catholic schools means to her as a young adult and college student (*Criterion*, March 14, Mary E. Hoss of Brookville).

I was dismayed and disgusted to read the first of the letters about Catholic schools written by Father Joseph Brutsch. I, like Mr. Burkhart, would not be surprised to see the city of Lafayette close some of its Catholic schools. When a priest feels as he does, the people who want (and need) their Catholic schools have a very hard way to go to keep them open.

Having had many experiences in both public and Catholic schools, I feel qualified to make some observations. I received all of my grade school and high school education in public schools due to being a convert to the Church when a Jr. in high school (plus we do not have a Catholic High school in Richmond). I graduated from four years at a Catholic college, Marian, of Indianapolis.

As the mother of five daughters, I have had children in both public and Catholic Schools; eight years at St. Andrew's School (now Seton School) followed by four years in public high. So we have had children in daily religion classes for their elementary years and CCD classes four years.

As a professional person, I have taught in both public and Catholic schools in Lafayette, Indianapolis and Richmond. I remain in the Catholic Schools by choice, as a primary and religion teacher. I have had the honor of teaching religion daily for six years. And it is not only the formal or regular religion classes that are so good, but also the Christian atmosphere of faith-sharing between students and faculty that is so special. There are also many extra ways and the time to participate in the liturgy (and help to plan it).

All due credit and respect is due CCD

teachers at all levels. Nearly all do the best they can under the circumstances of little time, space, discipline problems, poor attendance. Also there is another factor about CCD classes, especially those held in the evenings, which is very seldom mentioned. Kids who have already gone to school all day are often just plain tired. They are not very alert when expected to learn, plus may have a lot of homework to do for their daytime school classes. In high school many students must take part-time jobs and then either miss a lot of classes or drop out of CCD classes.

As parents, my husband and I believe that the religious education of our children is our right and duty and we have tried to do just as much as possible in the home in this regard. But as Mrs. Fran Porten so aptly pointed out (*Criterion*, Feb. 15) it is highly unlikely that the average (not to mention large family) will have the blocks of time, energy and quiet to accomplish this at home, everyday. We feel that our Catholic schools both support and complement what we as parents do in the home, and VICE VERSA. We help each other in this task.

Neither do we feel that in any way we have "turned over" our children's religious training to Catholic schools, but have worked both in the home and in the school and parish. (I have planned and coordinated a Pre-School Religion Program, taken adult Religion classes, served on Liturgy committee, and on Parish Council).

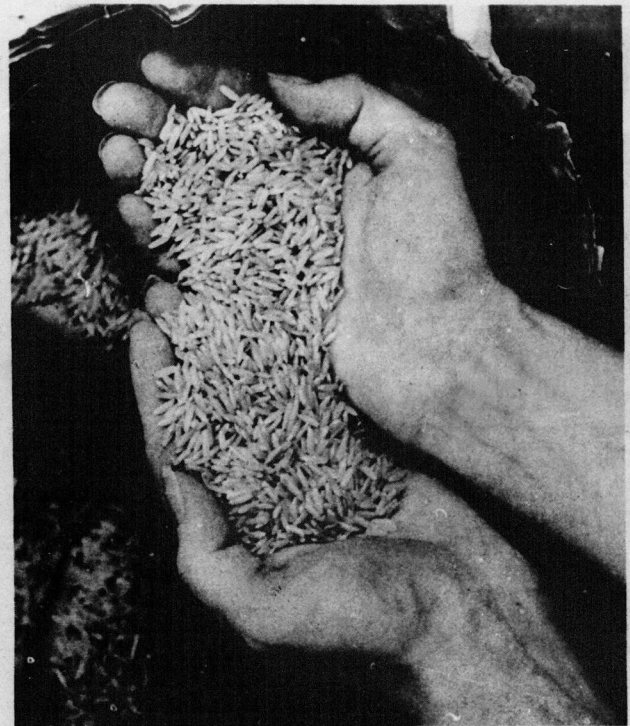
My husband, whose life career is in public school teaching and school administration, served six years on the parish Board of Education, including during the school consolidation here, because of his conviction in, and faith in, the great importance of Catholic schools for our own children.

In closing, I would like to extend Mr. Burkhart's invitation on to Father Brutsch, to visit St. Elizabeth A. Seton Catholic School in Richmond. Here we see our work as a real vocation, as they at St. Mary's, Rushville. Come and ask our students, parents, and staff what a total, complete Catholic education means to them.

A final observation: Many parents openly admit that their reasons for choosing public schools over Catholic have to do with the sports programs and social activities. If the parents feel that these things are more important for their children then a more complete religious training that CCD can provide, then perhaps it is the parents who need more Catholic education.

Mrs. Carol R. Hatfield

Richmond



**HANDFUL OF RICE**—Millions of people in Third World countries exist on less than a handful of rice a day and millions more die annually from lack of adequate amounts of food. Operation Rice Bowl, a lenten program of family sacrifice and prayer sponsored by Catholic Relief Services, allows families to share with less fortunate families throughout the world. Last year 6 million Americans participated in the program. (NC photo by Michael Hayman)

## Superhuman parents

As the mother of five children, ranging in ages from 18 to 2 years, I would like to express an opinion on the subject of parenting.

In the last issue of my *Criterion*, in the Letters to the Editor section, several letters contained comments to the effect that people who choose NOT to have children, or who choose to have small families are somehow selfish, and practically God-less people.

I am amazed that anyone, most especially loving parents, can make such remarks. Who knows better than those of us rearing children that it takes an almost superhuman effort to bring up children in the world in which we live today? I am not just referring to the matter of money and expenses; we are barraged daily by obscene movies, television programs that border on being x-rated, drugs, alcohol, and just plain filth.

Children have added a dimension to my life that I would never trade, but this may not be everyone's choice. I would never

call anyone selfish for deciding against being a lawyer, doctor, accountant, or teacher; is parenting any less a vocation, or does it take any less-serious decision making? From a child's viewpoint, who has no choice in the matter, I say "hooray" to those who do not feel that they are able to give their best to being parents. To many, parenting is not "doing what comes naturally," check with any social service agency or hospital emergency room to find out how many children are abused as a matter of daily routine. Tiny, helpless babies who are so vulnerable and innocent may one day be troubled teenagers who require constant attention and supervision. Children go through many stages, and these stages require the ultimate of love, patience, and TLC. If people have enough insight to know that they do not feel that this is their particular choice, then we are saving some children from joining the already overflowing rolls of those whose parents "just don't care anymore." I am all for children being born into homes where they are wanted and will be reared by two loving parents who will nurture them and give them all of the time, love and attention that they deserve.

I think that those who WANT large families and give their all to the task are to be richly congratulated; I also salute those who know their limits and plan accordingly. I don't know of anything more selfish than thinking that one's personal decision should be everyone's personal decision.

Janet Conner

Mark Gregory

Archdiocese of Indianapolis

Madison

## 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.



## What about the handicapped?

After leading a very active life and then becoming disabled, I am sure there are many such as this writer who wonder why more attention is not given to the sick and handicapped by the church.

The writer can remember the long illness of my mother and grandmother. Then our pastor had to walk many a mile to see that they received Holy Com-

munion every Sunday, every First Friday and even on many feast days such as that of St. Joseph, et al.

While other "spiritual" needs are important, the salvation and spiritual growth of souls are the most important.

Mark Gregory

Archdiocese of Indianapolis



## Generally Speaking

# One hospital cares about siblings

by Dennis R. Jones  
Associate General Manager

There are programs in many hospitals for couples who are expecting their first child. These classes are not new; in fact, they've been offered in hospitals for years. There are even classes for parents expecting birth by caesarean section and classes for the single parent.

These programs are geared for new mothers and new fathers.

But what about new brothers and new sisters?

This can be a trying time for small children when all of a sudden there is competition wrapped in that blanket that mom and dad brought home from the hospital.

Saint Francis Hospital Center is beginning a new program that I think deserves the consideration of parents for children of expectant families.

**THIS NEW** program has been devised for the family with a child or children between the ages of 4 and 10. It should help the child adjust to his/her new role by sharing with parents in the preparation for birth, furthering and supporting the concept of family.

This "Sibling Class for Expectant Families" provides information on prenatal exercises, the family at home, what mom and dad will do at the hospital, visiting the baby and taking care of the newborn at home.

The class is instructed by two qualified nurses who also teach other expectant parent classes.

The first class was held on Tuesday, March 25, at 6 p.m. and will be offered once a month for children and their parents.

There is, however, a limit of 10 families per class but if substantial interest is shown, additional classes will be con-

sidered. Registration is required and a fee of \$6 will be charged.

To enroll, call Saint Francis Hospital Center, Educational Services Department at 783-8151.

\*\*\*

When I introduced the "Jigsaw" in the March 14 issue of the *Criterion*, I stated that "... everyone should know who it is by the fifth piece, but if I don't get a winning entry before the final deadline, I'll place the sixth and final piece in the 'Jigsaw,' and go out and buy myself a beer, so then at least someone would win every time."

Because of the number of winners and the "lightning" speed in which they figured out the last "Jigsaw" puzzle, I am forced to retract that statement and insert the following: "... each time a piece is inserted into the puzzle, I'll go out and buy myself a beer, so then at least, I won't forget what the stuff tastes like."

I must say that I was pleasantly "shocked" when the entries started coming in on the last "Jigsaw." The first "jolt" was due to the fact that so many people correctly identified the puzzle as Mother Teresa.

When I received the first of about five entries that identified the "Jigsaw" as an "elephant's nose," I thought for a minute that I had gotten so wrapped up in the actual workings of the puzzle, I hadn't made it clear that the "Jigsaw" box would contain pictures of people ... the two-legged variety.

**THOUGH** I must admit, after I wrote the headline that said "\$25 for a nose is nothing to sneeze at ..." I was tempted to run a "Jigsaw" of Miss Piggy with the headline "\$25 for a snout is nothing to snort at ..." but I thought that would be throwing mud at pigs and open up the *Criterion* for a possible lawsuit from the humane society.

Seriously, I'd like to thank everyone who submitted an entry in the last "Jigsaw," and the people who would like

to have entered but couldn't pin that nose on a face and attach a name to it.

It was really great to get such a good response, and I hope that even though you didn't win last time, you'll keep trying.

Incidentally, after you've submitted your entry for this "Jigsaw," take a little time and run through the rest of the paper ... if you haven't already. I think you'll find that there's something for everyone.

And since the subject of "everyone" has come up ... if you think hard enough, I'll bet that you know someone who doesn't receive the *Criterion*.

**EVEN IF YOU** don't win the "Jigsaw," you have the opportunity to make someone an "Instant Winner" every week for the next year.

I realize that I'm not much of a salesman, but I think you'll agree that I really don't need to be a salesman ... the paper speaks for itself.

Before I run out of space, I thought I'd run over the "strings" that I have attached to the "Jigsaw."

- #1 Anyone can enter "Jigsaw" with the exception of the employees of the *Criterion* and their families;
- #2 All entries must be submitted on a postcard or written on the outside of an envelope;
- #3 Only one entry per person will be accepted for each piece of the puzzle;
- #4 Entries must be received by the first Tuesday after the "Jigsaw" appears in the *Criterion*;
- #5 In the case of a tie, the winner will be picked at random from those entries received before the deadline;
- #6 All entries must have a return address to be eligible (if you win, I've got to know where to send the cash);

If no one correctly identifies this "Jigsaw" before the first deadline (Tuesday, April 1), I'll place another piece in the "Jigsaw" box next week and reduce the "pot" by \$5 and every week thereafter until someone wins.

Remember, I'll keep the puzzle and every time I insert a new piece in the "Jigsaw" box, you have another chance to win.

Send your entries to:

"Jigsaw"  
THE CRITERION  
520 Stevens Street, P.O. Box 174  
Indianapolis, IN 46206

P.S. Don't forget about the "Instant Winner" coupon at the bottom of this page.

## Check it out . . .

✓ "Jump Rope for Heart" was a pulsating experience for 54 students and 6 faculty members at **Christ the King School** in Indianapolis recently. When the American Heart Association sent out an invitation for participants in the three-hour jumping marathon, the group at the northside school responded with a lot of energy to jump 180 hours. **Sister Mary Luke Jones, OSB**, principal, said "I'm proud of my students and faculty for

WEEK #1—\$25

## "Jigsaw"



Identify and send your entry to:

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THE CRITERION  
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affording us the opportunity to contribute to such a worthwhile cause. Pledges have been collected and we've sent a check to the Heart Association for \$1,531.09!"

✓ This weekend—March 28-30—the **Knights of Columbus** in Indiana will be in business areas soliciting funds for the benefit of the **mentally retarded**. Donors can recognize the Knights and their helpers by their bright yellow aprons with red lettering and their canisters that resemble a Tootsie Roll. In appreciation for their gifts, donors will be given a Tootsie Roll. The Knights have contributed more than \$300,000 in the past two years toward programs designated to lessen the handicaps of the mentally retarded through training and professional assistance.

✓ **Dr. David Thomas**, a faculty member in the **St. Meinrad School of Theology**, has been named as an advisor to the four bishops who will represent the United States at the **World Synod of Bishops** in Rome next year. Dr. Thomas is an associate professor of theology at St. Meinrad and serves with his wife, **Karen**, on the U.S. Bishops' National Commission on Marriage and Family Life. The Thomases and their five children reside in Tell City. They are members of **St. Paul** parish.

✓ **Ministry to the deaf** is long overdue in the archdiocese. The communications barrier has been a chief deterrent in ministering to the needs of deaf Catholics. **Franciscan Sister Judy Papesh** is in the process of assessing the special needs for providing a basic religious education and enrichment program for the deaf. Your help is needed to find and contact the deaf in the archdiocese. If you have any information or know of a deaf family in your parish, send their names and addresses to: Sister Judy at 317 N. New Jersey St., Indianapolis, IN 46204.

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## Christian Heritage

# The Catholic Church in Indiana

by Msgr. John J. Doyle

If the school (the Seminary at Vincennes) had developed according to the schedule proposed, Jeanjean would have had little time for pastoral work. As it turned out, he acted as assistant to Father Blanc; the two of them appear to have shared equally in the work of the parish. The new pastor's first entry in the register was of the burial on June 11 of Charles, the son of Pierre Andre and Barbe Bonneau, who had died the day before. No entries of baptisms were made until June 21, the second Sunday after the new priests' arrival; perhaps the people devoted the first Sunday to getting to know their new priests. From then until the end of the year 48 baptisms were



(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.)

recorded. If to that number one adds the 23 Badin recorded and the four Acquaroni recorded, one finds that 75 baptisms were administered in 1818, a far greater number than in any previous year.

The growth of the parish was probably not so great as at first appears. The continued presence of the priests, in contrast to the occasional visits of the last 14 years, afforded the opportunity for the baptisms of children born at this time, but it also furnished an inducement to negligent parents of children born in previous years, when there were only infrequent visits of the priest, to have their children baptized. A fairer estimate of the number of births

during this period will be obtained if one adds the numbers in the years 1815 to 1821 and strikes an average.

**THERE WERE 359 baptisms** in those seven years; the average is 51. In 1819 there were 61, in 1820, 57; in 1821, before the departure of the last of the Louisiana priests early in November, there were 44. The average is much larger than that of the period from 1792 to 1804, during which there was also a resident priest, when the average was 35.

In the intervening years the French had become outnumbered by the swarming Americans, but the parish appears to have grown to a population of more than 1,000, as compared with the 700 of the previous period. While names other than French appear in the register, those still are only a small fraction of the total.

The number of marriages at this time is also impressive. During Chabrat's three years of occasional visits only nine marriages were entered in the register, all of them validations. The offhand manner of their recording leaves the suspicion that more may have taken place and failed to be entered.

During the three years and a half while at least one priest was present in the parish there were 36 marriages. Moreover, only seven of these were validations. All the rest were preceded by at least one publication of the banns. These records, unlike Chabrat's and like Badin's, contain the names of the parents and the witnesses.

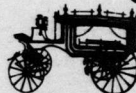
**FOR THE FIRST** time since Father Rivet's death there were regular records of burials. In the second half of 1818, 8 such records appear; in 1819, 19; in 1820, 30; in 1821, up to November, 12. The number in 1820 seems rather high, but it does not approach the 54 in 1788 or the 76 in 1793.

In a letter to Father Rosati written in September 1818, Jeanjean dwelt on the poor health of the people brought on by the extreme heat and affecting nearly every home. Perhaps the relatively large numbers of deaths in 1819 and 1820 reflect the conditions Jeanjean described.

Vincennes did not suffer so grievously, however, as did some other Indiana towns, where as many as a third of the people died in the course of a year.

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## Question Box

# How to end a prayer

by Msgr. R. T. Bosler

**Q. I teach a 7th grade CCD class, and one of the students asked: "Why do we end the Our Father with 'but deliver us from all evil'?" Other churches do not.**

A. "For thine is the kingdom and the power, Amen" was a conclusion to prayer used by the early Christians. Some Scripture texts of Matthew 6:9-13, which give the Lord's Prayer, added this ending. Some of the Protestant translators of Matthew used a text that had this addition. The texts used by Catholics did not.



The most recent Protestant translations do not have this addition, though they may have a footnote stating that some texts add "For thine . . ." There are no original copies of the New Testament in existence. All that Christians have to work with are copies of the original Greek preserved in different parts of the early Christian world and ancient translations into various languages.

Scriptural scholars compare all these ancient copies to arrive at what they conclude is closest to the original text. As more ancient texts are studied, the closer to the original scholars come; hence the advantage of reading recent editions of the Bible.

Since the majority of the ancient texts of Matthew do not contain the "For thine is the kingdom" ending, scholars have decided that this was something added by

some pious copier of the Bible who was accustomed to add the traditional ending when he prayed the Lord's Prayer.

In our revised text of the Mass we Catholics now use the ancient conclusion, but only after enlarging upon the "Our Father" with "Deliver us from every evil," etc. The Lord's Prayer was given us as a model for prayer to be enlarged upon. The New Testament demonstrates that this was done from the beginning of the church. St. Luke's text was probably closer to the original words of Jesus, and it goes this way:

"Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we too forgive all who do us wrong; and subject us not to the trial" (Luke 11:2-4).

The early Christian community that gave us St. Matthew's Gospel enlarged upon this. It is from Matthew's Gospel (6:9-13) that the church chose the Lord's Prayer in common use.

**Q. My friend and I are having an argument concerning the time one has to fast before receiving holy communion. He says it is one hour before the beginning of Mass, and I say it's one hour before one actually receives communion. Which one of us is right?**

A. You are. Since most Sunday liturgies take almost an hour, it should normally be possible to finish breakfast just before leaving for church. If the sermon or readings are unusually short and a full hour does not elapse, one need not scruple about receiving, because the eucharistic fast is to be computed from the approximate time it is expected that communion will be distributed.

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# KNOW YOUR FAITH

## A family and its two special children

By Sheila Cragg

"Kevin leave your brother alone."  
"Stop teasing Tim."  
"Can't you control yourself?"  
"Don't make your brother mad."

THAT EXCHANGE could have been overheard in our home. Was Kevin the agitator, the one who couldn't behave himself? No. Kevin wanted to play and wrestle with his younger brother like any brother does.

But normal tussling sometimes sent Tim into a frenzy of destruction. We thought if we controlled ourselves and Kevin, we could curb Tim's compulsive behavior.

When Tim was 6, he was diagnosed as hyperactive. Later we found out he had learning disabilities and epilepsy. But in our care and concern for Tim, we were denying Kevin's rights.

I REMEMBER ONE incident when Tim had annoyed his brother most of the afternoon. I tried to keep Tim away from Kevin, but he would sneak back to where Kevin was playing with his electric train, which kept breaking down.

When it did, Tim made fun of Kevin. Tim almost always carried what started out as normal teasing to extremes. In return Kevin pounded and punched Tim even when Tim wasn't bothering him.

At the time we were attending therapy sessions with a psychologist. When I scolded Kevin for ruining what we were trying to accomplish with Tim, Kevin began to cry.

"I'm sick of helping him," Kevin sobbed. "I don't want to help him anymore. What good does it do? Nothing changes."

I WRAPPED MY ARMS around Kevin and told him how much I loved and appreciated him. But I recognized that words weren't enough. I was reminded of the verse which says, "And parents, never drive your children to resentment but in bringing them up correct them and guide them as the Lord does." (Eph. 6:4)

We were expecting Kevin to act like an adult while he was still a child. We'd have to stop making him take responsibility for Tim's problems.

If Tim were going to mature, we'd have to help him become responsible for himself.

Tim, like most special children,

required intense care from his parents and tireless teaching. Often he didn't understand; constant repetition and loving reinforcement were necessary. But we seemed to be starting over more than we were progressing. Tim really wanted to control himself, but he failed so often he felt like giving up. We were torn between the extra effort it took with Tim, while still needing to give Kevin the attention he deserved.

OUR PROBLEM was compounded because we had a tiny two-bedroom home and the boys shared a room. Kevin needed space for himself, but there was none. Even though we could not shield Kevin from the negatives, we could help him find a positive identity of his own.

Ron and I encouraged Kevin's hobbies and attended his school and sports activities. When he became interested in magic we applauded his spontaneous shows. At 10, when he wanted to perform for birthday parties, we helped him with his "new profession."

This built Kevin's self-confidence and gave him poise in front of an audience. When he was in junior high school his interests changed to backpacking; we helped him buy his equipment and took him to a class on the subject.

It wasn't always the big things we did that made a difference for Kevin. It was the little ways we tried to be sensitive to his needs. Even now that Kevin is in college, we have continued to eat lunch out together. This gives Kevin an opportunity to share his plans, thoughts and feelings.

TODAY, TIM STILL has epilepsy, but his hyperactivity is part of his past. We realize Kevin could have grown to resent his brother if we had not changed the way we were handling the boys. Fortunately, he and his brother enjoy a close friendship.

Tim helps Kevin with a church youth group where Kevin is a team leader of 80 students. Kevin also holds a Bible study for a core group. Through it all, Kevin has developed leadership skills and the special kind of inner strength and patience required to work with young people and their problems.

Recently Kevin said, "I learned to be independent and responsible, because you allowed me to do things." We are grateful that we learned soon enough that he was special too.



# Growing up

By Angela M. Schreiber

Every Sunday for years, I would tell Yvonne (our child with Downs Syndrome) the story of Jesus — how He told people to love one another.

Then I explained that not everyone wanted to hear His message, and Jesus knew how they felt. He realized that He would die because of what He taught.

When Jesus knew that death was near, I would say, He called his 12 best friends together and they had dinner. At that meal, bread and wine became His body and blood. The action of Jesus in that meal continues in the church. Jesus is always with us.

IN OUR PARISH, we belonged to a family Confraternity of Christian Doctrine (CCD) group. When Yvonne was seven, the children's instructor automatically included her in the First Communion instruction class.

She was surprised to find that Yvonne had a good grasp of the meaning of the Eucharist.

The automatic acceptance of Yvonne with other 7-year-olds was a very positive experience for our whole family. As it happened, she was ready for her First Communion.

But had she not been ready, she would still have gone through the instruction and we would have tried again the following year. The attitude of this group was completely positive and we would never have been made to feel ill at ease.

Angela, our 11-year-old at that time, asked, "Why can't everybody be like that?"



**'In our parish, we belong to a family CCD group. The year Yvonne was 7, the children's instructor automatically included Yvonne in the first Communion instruction class. She was surprised to find that Yvonne had a good grasp on the meaning of the Eucharist.'**

ALL OF US HAD TO work to gain acceptance of Yvonne in our neighborhood.

At first, when an unkind remark was made about Yvonne to one of our children, a fight followed. We had to help our children understand that they would have to help their friends understand — but not by fighting.

In time, they felt very good about their role in helping to change attitudes.

There is a natural temptation for parents and family to withdraw from people who do not accept their handicapped or retarded child — a temptation we learned to resist. Society shows more acceptance with every passing year. And families who have a handicapped or retarded child are in the best position to hasten the process of acceptance.

CERTAINLY THE ATTITUDE of the

church community, the neighborhood community and the school community toward an afflicted child affects the entire family.

Acceptance is a relief; non-acceptance is painful and stirs up feelings of anger. But anger solves nothing. We found that patiently acquainting people with our special child brought the acceptance we so desperately wanted for her.

Over the years, we have noticed that our other children have learned about compassion. Awareness that their actions affect other people causes them to stop and think longer and more deeply before they make decisions.

Neighborhood children who are close friends have also become more aware of the feelings of others.

ONE OF YVONNE'S classmates was burned badly last summer in an accident and has just returned to school.

Since this child must wear a face mask and special covering on one side of her body for many months to come, a nurse came to school before she returned to prepare the children for the difference they would notice in the child.

Not long ago, the school administrator called to ask how I would feel about having someone from Children's Hospital talk to the children in Yvonne's school about Downs Syndrome. I said that would be excellent.

The positive attitudes that come through to us from Yvonne's school help us. But they also help the children who are her companions during the school day.

## Trust in a

"I say to you who are My friends: Don't be afraid of those who can kill the body, but can do no more. Rather fear those who can destroy your spirits forever."

JESUS STOPPED for a moment. He noticed a flock of small birds flying overhead. "Are not five sparrows sold for

## The Story Hour (Read me to a child)

a few pennies?" He asked. "Yet not one of those small birds is neglected by God. Even the hairs of your head are counted. Fear nothing then! You are worth more than a flock of sparrows."

Then He became more solemn. Everyone strained to hear what He was about to say. "If you stand by Me in public in the difficult days ahead, I will be faithful to you before God's angels in heaven. If you disown Me in public, you will be disowned in the sight of God's angels."

He added some final words of encouragement. "When they bring you to trial because of Me, don't worry about what to say or how to defend yourself. The Holy Spirit will teach you at that moment what to say."

The crowds gradually broke up as Jesus finished speaking to them. Some of the Pharisees were even more angry with Jesus now. They redoubled their efforts to have Jesus silenced.

By Janaan Manternach

The morning was beautiful. The sun was warm; the air clear. Thousands of people had gathered in a field to listen to Jesus. There were so many people in the huge crowd that they were almost walking over one another.

Most of the people there admired and loved Jesus. They wanted to hear Him speak about God and about the meaning of life.

But mixed in with the friendly crowd were small groups of men who were very hostile toward Jesus. They were certain religious leaders, called Pharisees.

Not all the Pharisees were against Jesus. But those who were did everything they could to attack Jesus. They followed Jesus around arguing with Him about God's law. They were constantly trying to trick Him with their questions.

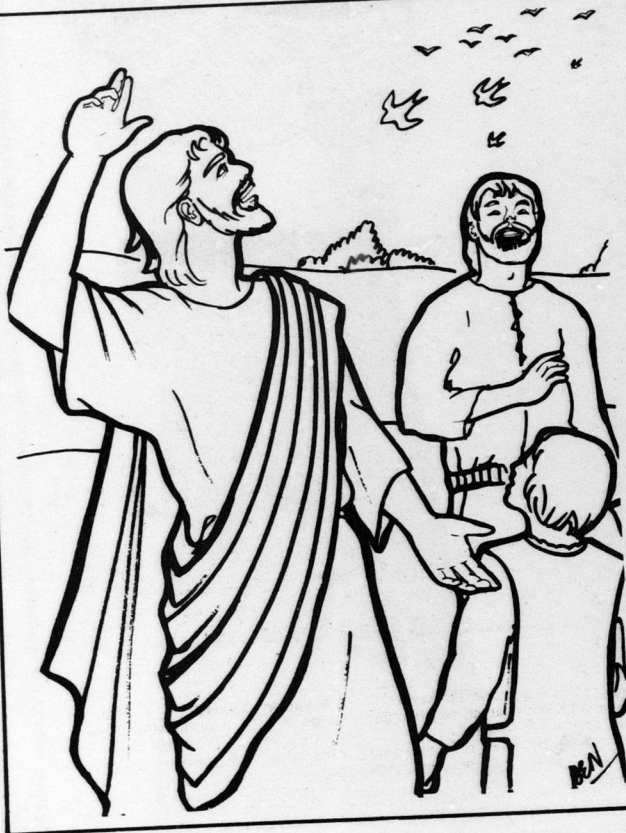
JESUS KNEW THAT these men were against Him. Jesus realized that these men would stop at nothing to keep Him from His preaching.

As Jesus stood there with His disciples, looking out over the thousands of people milling about, He watched those of the Pharisees who were scattered through the crowds. They were already beginning to persecute anyone who was friendly to Him.

Jesus began to warn His disciples and the crowds against the Pharisees' plots.

"Be on your guard against the hypocrisy of the Pharisees," He told them. "They are dangerous. Their words are treacherous."

Jesus went on to encourage His friends to trust in God in the face of the troubles that would come.





# COURAGE

By Father John J. Castelot

Each of the evangelists wrote his Gospel for a specific Christian community or group of communities. They were not out to write edifying little "lives of Jesus," but rather to give their people interpretations of the Christ-event adapted to their real-life situations.

These situations determined the choice and arrangement of the traditional material. By analyzing that choice and arrangement, we can form a fairly clear picture of the communities for which they wrote.

Luke, for instance, seems to have composed his two-volume work (Luke-Acts) for a group of mission-oriented communities in the second generation of Christianity. They are dedicated to carrying on the work of dynamic men like Paul, who had met with such amazing success.

But now the going is becoming difficult. The initial success itself has aroused suspicion, jealousy, hatred, opposition, and persecution, mostly of the subtle kind, but still hard to take.

**THE DANGER OF discouragement,** the temptation to give up and rest on their laurels are what the people have to resist. Luke writes to encourage and to motivate them to continued effort. The instruction which Jesus gave His disciples has taken on new meaning and immediate relevance:

"I say to you who are My friends: Do not be afraid of those who can kill the body and can do no more... Are not five sparrows sold for a few pennies? Yet not one of them is neglected by God. In very truth, even the hairs of your head are counted! Fear nothing, then. You are worth more than a flock of sparrows."

"I tell you, whoever acknowledges Me before men — the Son of Man will acknowledge him before the angels of God... When they bring you before

synagogues, rulers and authorities, do not worry about how to defend yourselves or what to say. The Holy Spirit will teach you at that moment all that should be said" (Luke 12, 2-4, 6-8, 11-12).

**IN HIS COMPANION** volume, the Acts of the Apostles, the same author holds up for the people the example of Paul who refused to be intimidated, who pushed on in spite of all difficulties, and whose trust was vindicated magnificently. The apostle's own letters give eloquent expression to his indomitable faith and courage.

Paul faced troublesome situations — and many of them were quite painful. But he saw their potential for good, the good of others.

If God comforted him, it was so that Paul could comfort others; if he was afflicted, it was for their encouragement, so that they could endure courageously the same sufferings.

On the other hand, Paul depends on their prayers. In the sharing of both affliction and consolation, all grow — together. (2 Cor. 1:3-7, 11)

**THIS IS ALSO TRUE** in our communities, parishes and families. For instance, the presence of a chronically afflicted child in a family is an undeniable trial. But it carries with it tremendous potential for good or for ill.

It can engender all sorts of disruptive and destructive emotions. But it is also a positive opportunity for amazing, joyful growth. Precisely because it calls in a unique way for unselfish, creative love, it is an abiding occasion for achieving real human greatness.

But this is not easy — growth never is — and a family in this situation might well look to the greater parish family as Paul looked to his: "You must help us with your prayers, so that on our behalf God may be thanked for the gift granted us through the prayers of so many" (2 Cor. 1:11).



## me of trial

**SUGGESTIONS FOR PARENTS, TEACHERS AND YOUNG PEOPLE USING JANAN MANTERNACH'S CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT:**

### Story Hour Projects

1. Paint a picture of a flock of sparrows. Print Jesus' teaching beneath your picture or on a card to go with your painting. Or, make a greeting card with a flock of birds painted on the front. Inside the card, print, "God takes care of even the smallest birds. You are worth more than a whole flock of them!" So, Jesus says. — Send your card to a grandparent or someone that you know would be delighted because you are learning what "Jesus says..."

2. Study the story until you know it so well you can retell it from memory. Find a good listener and tell him or her what Jesus says about trusting in the time of trial.

3. Search through magazines and newspapers until you find four or five pictures of a crowd of people or a few people listening to a teacher or speaker. Paste your pictures on individual sheets of paper. Pretend

that, in each instance, Jesus is the speaker. Write what you feel He would be saying to the people listening to Him.

### Story Hour Questions

1. After reading the story, talk together about it. Questions like the following may guide your conversation:

- Why had so many people gathered on a beautiful, sunlit day to listen to Jesus?
- Why wasn't the crowd around Jesus a totally friendly one?
- Why was Jesus concerned about some of the Pharisees who were hostile toward Him?
- What story did Jesus tell to help His friends understand God's care for them?
- What did Jesus promise those who stood by Him in public; those who disowned Him in public?
- How do you feel about Jesus' final words of encouragement to His friends?
- How did the unfriendly religious leaders react to Jesus' encouraging words to His friends in the crowd?

## Discussion questions

1. What was the realization that the parents of Tim and Kevin reached concerning their expectations of Kevin?
2. How did Kevin's parents help him find a positive identity of his own?
3. To what does Kevin attribute his learning to be independent and responsible?
4. In what sense do the parents of a mentally retarded child have an opportunity to educate other members of society?
5. Father Castelot says that "the presence of a chronically afflicted child in a family is an undeniable trial. But it carries with it tremendous potential for good or for ill." Discuss.
6. What are some of the problems facing the parents of a mentally retarded or handicapped child?

## Our Church Family

# Springtime for the priesthood

by Fr. Joseph M. Champlin

Msgr. James P. McPeak lived until 95 (his "baby brother" Tom reached 104 before the Lord called him home) and served as the Cathedral's rector for almost half a century.

Every year when the bishop arrived for priesthood ordinations, Msgr. McPeak would make the same comment: "It is springtime once again in the church."

It was an apt observation, for indeed through this sacrament of Holy Orders the church is constantly renewed and aging priests are replenished by young men fresh



from the seminary eager to build up the Lord's kingdom.

So, too, year after year during the Chrism Mass Catholics are reminded that through their bishop they are linked with sisters and brothers everywhere in the world. The chief shepherd of a diocese at this Eucharist blesses those holy oils which will be taken to each parish and used for various sacraments. Thus, in a sense, when a

baby is baptized, a person confirmed or a sick individual anointed, we maintain the bishop baptizes, confirms or anoints. Furthermore, through him we become joined with his brother bishops around the globe and ultimately with our Holy Father.

There are two very practical ways on the parish level to dramatize and hence underscore these points about priests and bishops.

First of all, the parish leadership could seek out delegates who will travel to the annual Holy Week Chrism Mass, normally at the Cathedral, participate in it and afterwards secure a new supply of the just blessed sacred oils.

Ideally, these people should possess a special connection with the particular oil to which they have been assigned: expectant parents for the oil of catechumens; confirmation candidate for the holy chrism, a nurse, physician or other health care person for the oil of the sick.

AT THE EVENING Mass of the Lord's Supper in their parishes, these people would walk in the procession for the presentation of gifts, each carrying the appropriate holy oil vessel. Those three containers could then be placed in the sanctuary on a table in full view of the congregation with perhaps an explanatory poster or banner near them.

Later, when those parents have their infant

baptized and the celebrant spreads oil on the child's breast and head, or the bishop places chrism upon the candidate's forehead, or a nurse assists the priest with anointing an ailing individual, those rituals will carry a wider, deeper meaning.

We form a universal, world wide people of God united among other ways by these common sacramental celebrations.

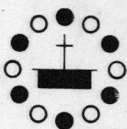
Secondly, on Holy Thursday night the president of the parish council or a comparable person could renew the vows of the local priest(s) using the formula followed by the bishop at the Chrism Mass.

THE LEADER invites these men to renew their dedication to Christ as priests of the new covenant, their resolve to become more like the Lord by joyfully sacrificing pleasure and ambition to bring Jesus' peace and love to others, their intention of teaching the Christian faith without thought of personal profit, but solely for the well-being of the people.

At the end the leader asks the community to pray for their priests, to lift them up in the Lord's sight, "to help them be faithful ministers of Christ the High Priest."

## Holy Orders

"Christ gives the dignity of a royal priesthood to the people he has made his own. From these, with a brother's love, he chooses men to share his sacred ministry by the laying on of hands. He appoints them to renew in his name the sacrifice of our redemption as they set before your family his paschal meal. He calls them to lead your holy people in love, nourish them by your Word, and strengthen them through the sacraments."



## LITURGY

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

Luke 19:28-40 (Palm Procession)  
Isaiah 50:4-7  
Philippians 2:6-11  
Luke 22:14-23:56

MARCH 30, 1980  
PASSION (Palm)  
SUNDAY (C)

by Fr. G. Thomas Ryan

Just as Ash Wednesday stands as an invitation at the start of Lent, this Sunday sets the stage for Holy Week. On the historical level, the day's Scriptures bring Jesus into Jerusalem and preview the passion account heard again on Good Friday. The stage is also set for Holy Week's drama as we witness the perennial battle between death and life.

Palm Sunday Mass often begins with a special entrance rite, a commemoration of Jesus' entry to Jerusalem. The Gospel read this year during that rite reminds us that Jesus was greeted by a large crowd shouting, "Blessed be he who comes as king in the name of the Lord!"

Later in the Mass, the passion gospel shows the swift change. Peter denies any relationship with the imprisoned Jesus. The crowd now insists, "He stirs up the people by his teaching . . . Away with this man . . . Crucify him!" This abrupt change has interested believers in every century. We wonder how this could be, but we can also see our own fickle nature. There are times when we choose ways of death and not life. There are also times when we don't know the difference.

REFLECTING ON this same mystery, St. Paul says "Christ emptied himself and took the form of a slave . . . obediently accepting even death . . . Because of this, God highly exalted him." (Philippians 2:7-9).

Palm Sunday is an invitation to the whole of Holy Week. The readings should inspire us to celebrate this life-through-death mystery all week.

The stark contrast of death and life is dramatically alive when liturgists this weekend follow the full missal directions. A joyous palm blessing and procession are followed by the retelling of Jesus' trial and death. The palms taken home are a souvenir in the best sense of the word. They recall participation in this liturgy, encouraging us to remember the mystery of Jesus.

Whether we participate in these rites personally or are forced to stay at home because of illness, the palms and the liturgy they represent are rich in meaning. Of course, we first remember the entrance of Jesus into Jerusalem, the crowd's weakness and the death-life passage of that first Holy Week. At the very same time, though, it is important to recognize our participation in these events.

AS THE BODY of Christ in our world, we who make up the church face the same death and life struggle. We proclaim hope in the midst of pain and darkness. We too are fickle and change allegiances too easily. We too are saved by the Holy Week events.

Palm Sunday is a lesson in history. Even more, it fosters the realization that we are part of the same mystery. Today's liturgy lets us celebrate the forgiveness given to our fickle nature, the life given to us in death, the life of baptized union.

## EASTER TRIDUUM (April 3-6, 1980)

At every Mass we proclaim the mystery of our faith. We sing acclamations such as "Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory." For three days this week, we are invited to express this same faith in a particularly intense manner.

The Easter triduum begins with the evening Mass of the Lord's Supper, continues through Good Friday's celebration of the Lord's passion and concludes with Easter Sunday.

The high point of these days, and indeed of the entire year, is meant to be the Easter Vigil celebrated during Saturday's nighttime hours.

THE DAYS ARE grouped together as a triduum so that the Easter or paschal mystery can be seen to include all the events and mysteries of these days. The last days of Holy Week are not simply a preparation for Easter. They form the unified observance of the Lord's passion, death and resurrection.

This means that our participation at Mass on Easter morning is not sufficient if we want to enter fully into the spirit of the church. Holy Thursday, Good Friday and especially the Easter Vigil are the central celebrations of the year. Clergy, musicians, artists and liturgy planners are conscience-bound to make these rites both beautiful and fully participatory.

Some planners are discouraged by the supposed complexity of current rubrics. Yet the right amount of time and dedication can open these celebrations to the joyous participation of many. The days' solemnity does not mean that their unique elements must push the congregation into observer status. Preparation for these days can find ways for all to participate and for each element to unfold without confusion.

Preparation for these liturgies is not just for clergy and committees. Every Catholic Christian should strive to change the regular rhythm of life on these days. More time should be spent in quiet reflection and prayer, activities we always say are impor-

tant but never seem to do. A most fruitful way of entering the triduum's spirit is the reading of the day's Scriptures before or after the liturgy. Those who are confined to the home and wish they could be at the services should try to read these passages at home. It would be an act of great service if neighboring parishioners visited these "shut-ins," particularly those with poor eyesight, and read them these passages. Catholics are often uncomfortable with home prayer, but the reading of some of these selections will be easy and beneficial.

### Holy Thursday

Exodus 12:1-8, 11-14  
1 Corinthians 11:23-26  
John 13:1-15

### Good Friday

Isaiah 52:13-53:12  
Hebrews 4:14-16, 5:7-9  
John 18:1-19:42

### Easter Sunday

Acts 10:34, 37-43  
Colossians 3:1-4 or 1 Corinthians 5:6-8  
John 20:1-9

## What is a pastor?



by Fr. John Catoir

For two years, 1975-77, I had the honor of being the president of the National Association of Church Personnel Administrators. Personnel directors in the church learn the importance of focusing on the pastoral needs of the laity.

So it was with fascination that I read an article issued by Religious News Service about a four-year research project involving more than 5,000 Lutherans which identified the qualities they most want in their pastors. The researchers said that they did not find much difference between the members of the three major Lutheran bodies. From my point of view there wasn't much difference between the attitudes of Catholics and Lutherans on most of these needs.



For instance, Lutherans look for pastors who are "persons of faith." Christians for whom Jesus Christ is both Savior and Lord. They also look for their pastors to be able to relate well with people. Catholics want these same qualities in their pastors.

LUTHERANS AGREE that pastors, whether they like it or not, have to be administrators. There's no escaping it. Catholics would agree. Lutherans consistently agree on an individual's "works-of-mercy" approach to alleviating human suffering but there is not much agreement shown when it comes to social reform. Catholics also agree on the need to perform works of mercy but are divided on social action.

Lutherans expect pastors to be prime builders of the fellowship of believers. They view the normal daily ministerial functions such as baptism, marriages, etc., as occurring within a community context, rather than seeing them as a private interaction between an individual, a pastor, and God. Here I think Catholics would be divided in much the same way they are divided on liturgical change in general. It has not been customary for the baptisms of Catholics to be performed as a community service.

THIS EMPHASIS on community building has been developing in the Catholic Church since the Second Vatican Council. Marriages, funerals and preaching have always been functions of the ordained minister which were performed in a community setting. Now, Catholics are having baptisms, penitential services and anointings administered within the context of the parish family.

The pastoral job of community building is not easy, especially in large, sprawling parishes or in big cities. People cherish their privacy. But most Catholics would agree that the Mass is community worship and not a private devotion.

All in all I found the comparison quite interesting. I think Catholics and Lutherans are closer than most people realize. We are all brothers and sisters of Jesus under the Fatherhood of God.



# Getting away from it all non-traditionally

by Peter Feuerherd  
(First of two parts)

Retreat houses used to be known as places where Catholics could "get away from it all" to be still, enjoy nature, hear the "sounds of silence," and pray to their God. This is, to some extent, still true—but today retreat houses are serving a much wider variety of needs.

At most retreat houses, you are just as likely to meet a couple discussing their marriage, family members of all ages coming together for some fun and togetherness, an "Overeaters Anonymous" group probing the spiritual roots of obesity as you will see a lone retreatant enjoying solitude, peace and quiet.

The two Franciscan retreat houses in the archdiocese, Mt. St. Francis near New Albany and Alverna on Indianapolis' far north-side have been in the forefront of presenting "non-traditional" retreats. In fact, the director of the Alverna Center does not even like his institution described as a "retreat house"—he prefers that Alverna be described as a "retreat and conference center."

"We don't like to be called a retreat house anymore. The dimension of our ministry is further than that," explained Franciscan Father Anton Braun.

Alverna began in 1948 under the direction of Father Philip Marquard. The retreat house offered traditional men's retreats until the mid-1960's when the Cursillo movement came to Indianapolis.

The Cursillo, begun in Spain, is an intense weekend experience that includes

talks, discussions and individual witness on faith topics.

In 1966, spurred by the growth of the men's Cursillo movement, a high point was reached in the number of retreatants that took advantage of the facility. After a decline in interest in men's retreats, however, the numbers soon plummeted.

Father Maury Smith, who became director of Alverna in 1968, responded to the decline in interest in traditional retreats by opening up Alverna to all kinds of "personal growth" programs. Soon after Father Smith arrived, Alverna was offering programs in Gestalt therapy, transactional analysis, and "generation gap" sessions for communicating between father and son.

**DESPITE OPPOSITION** from some in the archdiocese who thought that the new direction Alverna took was outside the scope of a Catholic retreat house, the use of Alverna's facilities grew. Last year, over 11,000 people came to Alverna for conferences and retreats—almost ten times the number that used the facility in 1966.

Today, Alverna is famous for the teaching of meditation techniques, including such methods as Silva Mind Control. Father Anton asserted that meditation techniques very much fit into the framework of Franciscan Christianity.

"It's actually what we in the church have been doing for hundreds of years... I see it as a positive thing... Meditation is not just for the clergy; it is for everyone."

"Today the church has to deal with the

whole person. We can't segment off the spiritual and the human. The church uses knowledge from science and psychology."

Alverna has also gained a reputation for its work in ministering to the divorced. Aided by the leadership of Father Anton, the Separated, Divorced and Remarried Catholics (SDRC) began meeting at Alverna four years ago and groups are now flourishing in many parishes of the archdiocese.

SDRC is important because "this is a point for people to come back in contact to the church." Yet when SDRC first began, Father Anton related, the concept was not popular in some Catholic circles. The priest believes, however, that Alverna fulfills an important role in beginning "unpopular" ministries that often cannot get parish support.

"Alverna can and ought to be the cutting edge of the church—we can do things here that a parish can't."

Father Anton proudly noted that Alverna has been "on the cutting edge" in the archdiocese in ministering to families. Father Martin Wolter developed the popular "Tobit Weekends" for engaged couples; he also has been involved in a series of "Togetherness Weekends" for married couples.

## WHY DO PEOPLE come to Alverna?

They are able to find "a context of peace and quiet and a way to revitalize their personal resources," said Father Anton.

"Our lives are like pools of water that gets fogged up and we don't see what we're doing. (Alverna is a way) to stop and clear the water."

reason to stop regarding Father Kung as a Catholic theologian.

A document issued by the Vatican's Congregation for the Doctrine of the Faith and dated Dec. 15, criticized some of Father Kung's writings, especially on infallibility and Christology, saying he "has departed from the integral truth of Catholic faith."

Meanwhile, Cardinal Franjo Seper, prefect of the doctrinal congregation, assured a group of Lutheran theologians that ecumenism and Christian unity remain official Catholic priorities.

Previously, Lutheran members of the U.S. Lutheran-Roman Catholic theological dialogue sent a letter to Cardinal Seper expressing concern whether Father Kung was treated fairly by Vatican procedures. They also said Vatican procedures against Father Kung could have a harmful effect on ecumenical relations.

"With regard to the ecumenical implications you mention, the congregation wants to give every assurance consonant with its duty to promote and safeguard the doctrine of the faith—in itself a task of positive consequence for genuine ecumenism—of its concern for the progress of our mutual efforts toward the goal of Christian unity," said Cardinal Seper in a letter to the Lutheran members.

The cardinal said the procedures used in the Father Kung case were in accord with published Vatican norms.

Mt. St. Francis Retreat House has a much shorter history than its Franciscan counterpart in Indianapolis. The grounds used to be part of a high school seminary which closed in 1975; it is now a highly successful retreat house, serving southern Indiana and much of the Louisville, Ky. area.

"Business" at the beautiful and spacious retreat house (which also includes a lake) has been excellent. The calendar for this year is already filled.

Retreat director Father Donald Halpin explained that many of the retreatants that come to "the Mount" want "some quiet time" and "some discussion but not a lot of it."

Under the direction of Father Fintan Cantwell, the retreat masters at the southern Indiana retreat house lead weekends for youth, parish men's and women's groups, family retreats, Cursillos, parish councils, Alcoholics Anonymous, Overeaters Anonymous, and the handicapped. Marriage Encounters are also held on the grounds twice a month.

Parish council retreats, for example, focus on the meaning of renewal and effective leadership. Father Don stated that issues like communication, discernment, setting priorities and pastoral planning are the major topics for the parish council retreatants.

Youth retreats, which Father Don helps to organize, especially make an impact on its participants. Many young people, the priest explained, are searching for some kind of spiritual and personal direction.

"CCD doesn't seem to say much to them. A retreat will reach them better than CCD."

**THE LEADERS ON** the youth retreats usually consist of a married couple, two young adults and two high school seniors. The purpose of the retreats is to bring out a greater sense of self-worth among the participants. According to Father Don, it usually works.

"The retreats help to bring out their problems in an understanding way... It's a way to help them cope. A good thing is that they find out they're not alone with their problems."

Retreatants are asked to give a donation of \$40 to cover the expenses of the weekend. But no one is denied a chance to partake in a retreat because of lack of funds.

"We tell people to give what they can afford... Someone will give less, but someone will balance it out and give more."

Although Mt. St. Francis has a wide variety of retreat programs, Father Don likes the family retreat the best.

"The family retreats are my favorite. It does the most good where it's needed right now."

The retreats involve family members of all ages, who join in activities and discussions. The highlight of the weekend is a children's liturgy that gets the entire family involved.

"The family retreats are the most useful and the most needed kind of retreat. It helps draw the whole family together."

(Next week... a look at retreat programs at Fatima Retreat House, St. Maur's and St. Meinrad's.)

## Rahner defends Vatican (from 5)

with regard to the First Vatican Council's dogma concerning the pope's teaching authority," said Father Rahner.

However, he criticized Father Kung for not stating unequivocally that he accepts church dogma on Christology and is only trying to update the form of understanding it.

Father Rahner was asked if there is a danger that the atmosphere created by Vatican II was being brought to an abrupt

end. The danger of a sterile, reactionary backwoodsman's attitude arising in the church is always present, he answered. But he did not see such an attitude gaining the upper hand.

**FATHER RAHNER** is a member of the editorial board of the periodical, "Concilium." The editorial board protested the Vatican's decision on Father Kung and said it did not see any decisive

## Dramatic week (from 5)

life of Jesus whom they call Lord. It is a solemn, dramatic season. More, it is a call to the deepest level of sacredness in the human order. Christians are called into the same patterns that Jesus lived. They are promised that they will participate in grace, a share in the life of God.

During this week Christian communities pledge that they will stand to give witness, support with brotherly concern those who will be initiated into the community in the Holy Saturday liturgy. That is a pledge not to be taken lightly.

**THE COMMUNITIES** themselves will be signs or anti-signs of the faith which the baptized will promise. If a parish takes the life of beatitude in its midst lightly or lives in isolation from much of the world's hunger and thirst for justice, the initiates will not be supported.

Christian faith is, by its nature, communal. No one can believe alone. That fact becomes clearer and clearer in our time. In the economy of salvation people can expect that their pain and the anguish of passover to newer life will be less harsh because they will be nourished by other people's concern for them. That can be true only if Christians understand the nature of this Holy Week and live out their belief that all humans are worthy of great love and respect.

Light and darkness dramatically symbolize the inner dimensions of human experience this week. Only the courageous will live the ritual with their hearts. It is up to the communities we live in to remind us this week of our own hearts and how the Lord who rises speaks to human life as he bursts rock and stone, mostly those within us.

March 28

A day of reflection for freshman and sophomore high school students will be held at St. Maurice parish, Napoleon, from 9:30 a.m. to 5 p.m. Father Kim Wolf of the Archdiocesan Vocations Center will direct the inter-parish program for young people from five parishes.

March 28-  
April 14

Registration is now open for kindergarten for the fall term at Little Flower School, Indianapolis. Phone 353-2282 for more information.

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

Roncalli High School's spring musical, "Hello, Dolly," will be presented in the school auditorium, 3300 Prague Road, Indianapolis, at 8 p.m. on Friday and Saturday and at 4 p.m. on Sunday. General admission for adults is \$2 and for students, \$1.50. Reserved seats are \$3.

March 28, 30

The Catholic Charismatic Renewal Communications Center in Indianapolis announces area prayer meetings at 7:30 p.m. on March 28 at St. Monica parish and on March 30 at Holy Spirit. Call 255-6561 for more information.

# the Active List

March 28-  
April 2

Lenten penance services will be held at 7:30 p.m. at the following Indianapolis eastside parishes: 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 28-  
April 3

The Easter basket sale sponsored by the St. Francis Hospital Center Auxiliary will continue through April 3. The baskets are available in the hospital lobby, crossover and outside the cafeteria and in Beech Grove business places.

March 29

Providence Sister Teresa Aloyse Mount will be guest 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-



**THE WEARIN' O' THE GREEN**—Providence High School, Clarksville, was the scene of a lot of blarney March 14 when faculty and alumni hosted the second annual Irish Pub night. Using some imagination and creativity, workers transformed the school cafeteria into an Irish pub setting for more than 550 people. Dan Atkins (pictured above) and Paula Bourne, alumni and faculty members, entertained with Irish songs. All proceeds went to the school's scholarship fund to help financially needy students.

marriage and family.

The flyer announcing the program invites "all the married who care, all others who care about marriage whether married before, to be married or never married."

A fee of \$6 per person or \$12 per couple will include the fellowship meal. To get reservation forms call the office of Catholic Social Services, 317-632-9401.

## Festival of Marriage

A "Festival of Marriage," a day to celebrate marriage, will be held on Sunday, May 4, at the Second Presbyterian Church, 7700 N. Meridian St., Indianapolis.

The day is sponsored by a coalition of counseling agencies in cooperation with the Indianapolis Archdiocesan

Office of Catholic Charities, the Church Federation of Greater Indianapolis and the Jewish Welfare Federation.

The day's program from 1:30 to 7:45 p.m. is an opportunity for persons to expand their marital and family skills and to celebrate with others the values of

in dinner will be served at noon. Call Sister Sue Jenkins at 283-2819 for more information.

The Auxiliary of the Knights of St. John of Little Flower parish will have a card party at 2 p.m. in the auditorium, 13th and Bosart Sts., Indianapolis.

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

\*\*\*

March 30,  
April 4, 5

Three priests will be available for the sacrament of penance at St. John Church in downtown Indianapolis from 4 to 5:25 p.m. on Palm Sunday, March 30; from noon until 2 and from 3 until 5 p.m. on Good Friday and from 1 until 5:30 p.m. on Holy Saturday.

March 31

An evening of prayer is scheduled at Fatima Retreat House,

**Celebrate  
Holy Week With  
Archbishop  
Edward T. O'Meara**  
Saints Peter & Paul Cathedral  
14th & North Meridian

March 30 — Palm Sunday — 11:00 a.m.  
April 1 — Consecration of Holy Oils & Priestly Commitment — 7:30 p.m.  
April 3 — Holy Thursday — 5:00 p.m.  
April 4 — Good Friday — 1:30 p.m.

EASTER SUNRISE SERVICE  
April 6 — 5:45 a.m.

## Double take

by Harry  
Schuck

(Answers to last week's puzzle)

1	S	A	V	O	R	6	R	O	B	I	N	10
11	I	V	O	R	Y	12	E	D	I	L	E	
13	M	E	W		14	N	A	P	E		16	I
17	O	N			18	D	E	E		19	B	A
20	N	A	Z		22		23	S	N	24	T	C
				25	E	R	A		27	T	I	E
28	P	R	I	E	S	30		31	T	W	A	L
34	E	O	N		35	C	A	P			37	P
38	A	M		39	D	E	W	Y		40	E	R
41	K	A	R	E	N		42	E	D	O	L	I
45	S	M	A	R	T		46	T	O	I	L	E

1	S	A	R	A	H	6	R	H	O	N	E	10
11	A	N	O	D	E		12	O	D	E	L	
13	P	I	T		14	R	O	U	E		16	P
17	I	S		18	D	A	K		19	L	E	A
20	D	E	L		22		23	T	Y	P	E	R
				25	A	L	M		27	U	I	T
28	P	R	I	M	E	R		30	U	T	A	H
34	A	A	R		35	T	E	A			37	L
38	I	V		39	C	T	E	N		40	A	L
41	N	E	P	A	L		43	E	N	T	E	R
45	E	N	A	T	E		46	S	C	E	N	D

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## April 1, 3 to May 1

The Mature Living Seminars entitled "Faces of Change" continue in weekly sessions at Marian College and the Salvation Army, 234 E. Michigan St., Indianapolis, until May 1. The Tuesday sessions at Marian are from 10 a.m. to 2 p.m. while those at the Salvation Army on Thursdays are from 12:30 to 1:30 p.m. The series is open to the public without charge.

## April 2

The last session of the Lenten Forum at Immaculate Heart of Mary parish, Indianapolis, will be held from 7:30 to 9:30 p.m. Benedictine Father

Hilary Ottensmeyer will speak on the topic "What does it mean to live the Paschal Mystery?"

\*\*\*

The Ladies Guild of St. Maur Priory, Indianapolis, will hold its regularly scheduled meeting beginning with Mass at 7 p.m.

## April 11-13

Passionist Father Leo Brady will conduct a weekend retreat for women at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For reservations call or write the Retreat House.

\*\*\*

There will be a Worldwide

MONDAY: St. Ann, 6:30 p.m.; Our

## 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.

## April 5

The Fifth Wheelers Organization will meet at 1520 E. Riverside Drive, Indianapolis, at 8 p.m. For further information call Bette Martin, 784-3239, or Frank at 241-0158.

\*\*\*

Easter baskets will be distributed to senior citizens and shut-ins of Holy Angels parish today. Sponsored by the Christian Service Commission, this is an all-parish program which includes the help of the school children to the adults in the parish.

## Remember them

† BATEMAN, Grace D. (Mrs. J. Frank), 87, Our Lady of the Springs, French Lick, March 17. Mother of James F. Bateman and Margaret Buting.

† BATES, Leonard C., 79, St. Patrick, Indianapolis, March 22. Husband of Margaret; father of Robert, Michael, Paul, Daniel, Patrick, Gerald, Joseph, Bernadette and Theresa Bates. Sister Mary, S.P., Dolores Clarke, Dorothy Carson, Elizabeth Price and Catherine Souter.

† BECKHAM, Archie J., 58, Holy Rosary, Indianapolis, March 22. Husband of Providence; father of Joan Pool and Tony Beckham; brother of Lietta Venezia, Dolores Phillips, Roland and Jerry Beckham.

† BREWER, Paul W., Sr., 81, St. Joseph, Indianapolis, March 19. Husband of Lyndell; father of Paul W. Jr. and Audra Acton; brother of James and Beata Brewer and Bessie Conlon.

† CASEROTTI, Joseph, 68, St. Barnabas, Indianapolis, March 18. Husband of Ruth (Clark); father of Joan Palmer, Robert and Joseph Caserotti; brother of Ann Bolin, Agnes, John, Marion, Louis and Henry Caserotti.

† DOOLEY, Evelyn M., 58, St. Mary, Madison, March 6. Sister of Della T. Volz, Elizabeth Mancuso, Kenneth and Cecil Tull.

† GYMKOWSKI, Victor J., 70, Holy Spirit, Indianapolis, March 22. Husband of Maryann; brother of Rose Chorborda, Helen Angus, Joseph and Thaddeus Gymbowski.

† HELLMAN, Frances M., 74, St. Benedict, Terre Haute, March 19. Sister of Paul Hellman, Gertrude Lentz, Eileen Lawson and Mary Neidlinger.

† KELLEY, Mary H., 75, St. Michael, Madison, March 1. Mother of Pat Heilman and Tom Davis.

† McELFRESH, Gladys Mae, Holy Name, Beech Grove, March 17. Mother of Rhuana Vernick, Dolores Irwin and Newland McElfresh.

† McGUIRE, Joseph T. Sr., St. Thomas More, Mooresville, March 19. Husband of Mary Jane; father of Jerry, Dennis and Joseph McGuire, Jr.; brother of Ann Trinne, John and Urban McGuire.

† McNULTY, Hannah, 86, St. Philip Neri, Indianapolis, March 19. Sister of Patrick, Joseph, Con, Charles, Francis and John McNulty; Cassie McGinnis and Dorothy Dugan.

† MILLER, Elmer G., Holy Name, Beech Grove, March 21. Husband of Helene M.; father of Patricia J. Nowak and Stanley Miller; brother of Dorothy Guthrie.

† MURPHY, Ethel F., 85, St. Augustine Home Chapel, Indianapolis, March 19. Wife of Ralph; mother of Donald and Jack Murphy; sister of Margaret Barnes.

† POTTER, Clifford L., 75, St. Mary, Madison, March 12. Father of Ronald Potter; brother of Nelda Watts.

† SANDERS, Celestine J., 80, St. James, Indianapolis, March 21. Wife of Lawrence C.; mother of Janet Siakotos, Robert and Thomas Sanders; sister of Zeno McGovern and Ann Clemans.

† SMITH, Emma W., 82, St. Michael, Madison, Feb. 27. Sister of George Weber.


† VENDEL, John P., 94, St. Patrick, Terre Haute, March 15. Father of Helen Manning and Virginia Jerman; brother of Helen Kasper.

† WARMKE, Edith, 86, St. Paul, Tell City, March 11. Mother of Anastasia Whitney and Francis Bettag.

† WESTELL, Casey E. Sr., 77, St. Barnabas, Indianapolis, March 22. Father of Monica Barry, Maxine Solgot, Dr. Casey E. Jr., Eugene and Thomas Westell.




† ZOELLNER, Barbara K., 82, SS. Peter and Paul Cathedral, Indianapolis, March 19. Sister of Margaret Wellen, Lena and Joseph Zoellner.

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## What's Cookin'

# A Re-newing, Re-freshing Repast

by Cynthia Dewes

"Re" is a very important prefix in the vocabularies of Christians, health nuts, patriots and other purposeful persons. We have "rejuvenation," "reenlistment," "rehabilitation." But most important, we have "resurrection" and "renewal." Here are words that describe the very heart of our religious belief: that we are ever rising again, ever becoming new, in Jesus.

There are many renewals abroad in the land today—the Charismatic Movement, Cursillo, Marriage Encounter, etc., all encouraging our growth and progress along the spiritual path. And we have profited from the graces of the traditional

retreat movement for many years.

Recently a program called 'Christ Renews His Parish' has appeared in our Archdiocese. St. Joan of Arc and St. Monica parish have begun to organize CRHP meetings. The purpose (if you can limit them all) are twofold: to bring the participants into a closer personal relationship with Jesus, and to create a sense of family community and responsibility among parishioners.

The method is to start with a weekend away for a few men from a parish—in this case, a weekend in Hartford City at the John XXIII Center under the direction of Father Keith Hosey and his team. These men then conduct a similar weekend for

other men in their own parish; the other men generate still a third renewal weekend, etc.

Meanwhile women of the parish are also busy with an ongoing series of weekend retreats, picking up more participants as they go. Ultimately the idea is for the laity of CRHP in a parish to create a real family of Christians.

Individuals are helped to sort out their personal values and establish Christian priorities. When they accomplish this, their parish can only improve. Christ has, then, renewed his parish.

The logistics of a CRHP weekend involve a bit more than sleeping bags and sending out for pizza. Meals must be planned and cooking help sometimes enlisted. Tom Sadowski, the man in charge of meals at a recent St. Monica's weekend, prepared a super and delectable Polish meal for one dinner. Understandably depleted by this effort, Tom accepted contributions from parish volunteers for some of the other meals. For Sunday breakfast he served sausage strata, French coffee cake and a fruit bowl.

### Sausage strata

1 LB. pork sausage 6 eggs  
2 C. milk 1 TSP. salt  
1 TSP. dry mustard  
1 C. shredded cheddar cheese  
6 slices bread (remove crusts and cube)

Brown sausage and crumble. Place bread in a 9" x 13" baking dish. Put drained sausage over bread. In separate dish beat eggs and remaining ingredients. Pour mixture over bread and sausage. Refrigerate overnight. Bake covered at 350° for 45 minutes. Serves 10

This superlative coffee cake, prepared on this occasion by Anita Wahlstrom, is Dot May's specialty. St. Monica bake sales can't be held without it.

### French Coffee Cake

4 C. flour ¼ C. sugar  
½ LB. butter or 1 TSP. salt  
margarine 3 eggs, separated  
1 C. warm milk 2 TSP. cinnamon  
¼ C. warm water 1 C. chopped English walnuts  
1 C. sugar  
¼ C. confectioner's sugar  
1 cake yeast or 1 pkg. dry yeast

Sift together flour, ¼ C. sugar and salt. Cut in butter until size of small peas. Add 1 c. warm milk and well beaten egg yolks, stirring until a soft dough is formed. Add yeast, dissolved in warm water for 10 minutes. Mix thoroughly. Cover. Let stand in cool place overnight. Divide dough in 2 parts: Knead on floured cloth a few times, before rolling out into a ¼" thick rectangle. Have egg whites stiffly beaten. Spread ½ of egg white over each piece of dough and sprinkle with ½ of the 1 c. sugar, cinnamon and nut mixture. Roll as for jelly roll and place side by side in a greased 14" x 10" pan. Cover and let rise 1 hour. Bake in 350° oven for 45 minutes. Then remove carefully to wire rack and glaze with confectioner's sugar glaze—you may use water, milk or orange juice for this.

Arnold Cluggish prepares this tart and tasty fruit medley in all seasons, but he prefers summertime when fresh fruits are available. For this weekend he had to use mainly canned or frozen ingredients.

### Fruit Bowl Cluggish

½ frozen package (each) of peaches, apricots and cherries (use fresh if available)  
14 OZ. can chunk pineapple with juice  
4 large navel oranges, sectioned (Arnold uses navel oranges because they are seedless—preserve as much as possible of the white inner rind since it is full of Vitamin C)  
Fresh seedless white grapes  
Fresh or frozen blueberries  
Chunks of plum and nectarine, when available

Start by placing cherries on the bottom of the bowl, since their juice will color the mixture. When ready to serve, stir. Makes about ¾ gallon, or 20 servings.

CRHP participants will certainly be well fed and in a mood to share, discuss, pray, sing, read Scripture, design banners, play, listen, or whatever. In short, they will become aware that being Christian is the reality and not an abstraction.

## High schoolers aid kindergarten

Plans are underway for establishing a kindergarten at Holy Cross Central School, 125 N. Oriental, Indianapolis, for the school year 1980-81. To implement this program, some school facilities must be renovated. The estimated cost is \$12,000.

Responding to this need, the following high schools in Indianapolis—Brebeuf,

Cathedral, Chatard, Ritter, Roncalli and Secena—have agreed to participate in a TAKE THREE—Youth Project for Better Education. It is called Take Three because each student is asked to donate \$3, the cost of a show.

Sister Donna Fyffe, principal at Holy Cross, said "The establishment of a kindergarten for these inner city children will be a significant contribution to their educational development. Many lack the necessary

readiness for school and physical development needed for first grade work.

"We believe that a strong kindergarten in conjunction with a strong primary program is crucial for the students' academic success here as well as in the life ahead of them."

Anyone wanting further information about the program at Holy Cross Central or who would like to donate to the cause is directed to call Sister Donna at 317-638-9068.

## Rabbi Stein elected

The Indiana Interreligious Commission on Human Equality has elected Rabbi Jonathan Stein of the Indianapolis Hebrew Congregation as president for the second year. The Bishop Edward Jones, Episcopal Diocese of Indianapolis, is the newly elected vice president/president elect.

Father John LaBauve, pastor of St. Rita Church, Indianapolis, serves as a member of the Commission's executive committee.

The Commission represents 26 judicatories in the state of Indiana committed to working to eliminate racism in religious and societal structures. In its seventh year, the Commission has entered into an extensive evaluation of the entire program. Upon completion of the evaluation, a job description will be developed for calling a new executive director.

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**HOFFS CELEBRATE 65 YEARS**—Mr. and Mrs. Joseph Hoff of Indianapolis and formerly of Batesville will be honored with a Mass of Thanksgiving at 2 p.m. on Sunday, April 13, at St. Augustine Home, 2345 W. 86th St., Indianapolis. A reception will follow until 5 p.m. for relatives and friends. No formal invitations have been sent. The couple invites your presence and your prayers as gifts to them. Mr. Hoff and the former Cecelia Matt were married by Father George Pohl at St. Paul Church, New Alsace, on April 21, 1915. The Hoff's children include Franciscan Father Alphonse Hoff of Escanaba, Mich., Joseph of Lawrenceburg, Edith of Nineveh, Franciscan Sister Irene of Oldenburg and Dorothy Meier of Indianapolis. There are six grandchildren and five great-grandchildren.

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by Peter Feuerherd

"More and more of the values that youth pick up are picked up outside of the home."

That is why the CYO adult supervisor is more than just an athletic coach, a director of a parish theatre group or a coordinator of a science fair—he or she is a faith model for young Catholics, says Ed Tinder, the newest staff member of the CYO who holds the newly created position of "Administrator of Volunteer Services."

Tinder's job will be to "implement a program of leadership training" for the over 2,500 adult volunteer supervisors who work with CYO youth in the archdiocese. He explained that the new program will "re-enforce what so many of our good people are doing now."

The lanky former social studies teacher, a member of St. Jude's parish in Indianapolis, has a long history of working with youth. He taught for nine years at Roncalli High School where he was head football coach and assisted in the baseball and basketball program. He is a graduate of Chartrand High School and Butler University, where he earned an M.A. in education.

His experience with coaching showed the new CYO staff member that youth work is a valuable asset to the development of good Christian people. He noted that coaching football put him in contact with a group of high school boys for three hours a day during the season. He's sure there was an impact.

"The athletic environment may not be the best place for a formal 'religious activity.' However, there must be a constant effort to include Christian principles in all athletic relationships. This obviously holds true for cultural and social programs put on by CYO."

Tinder hopes to implement a plan to better equip CYO youth volunteers for their important jobs. The plan will include interviews of prospective youth workers with parish priests and youth supervisors and an orientation for new youth workers on the objectives, Code of Ethics, and the goals of CYO.

And, possibly most important of all, Tinder hopes to institute on-going education programs for volunteer youth workers.

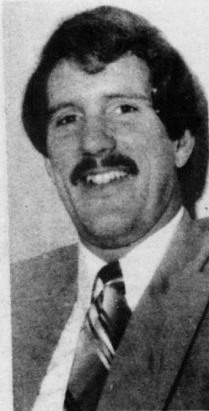
"Statistics show that the higher level of training given, the greater the level of commitment from the volunteers. Perhaps there is nowhere that the CYO staff could be more helpful to parishes than providing training programs for some of their leadership."

## CYO Tidbits

Who will be on the "Top Ten" charts fifteen years

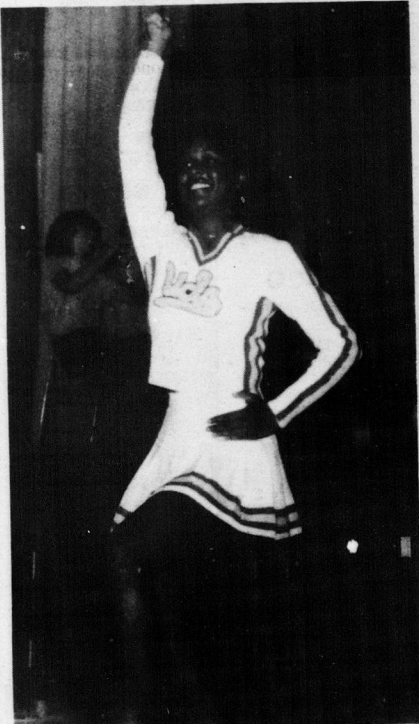
from now? Maybe some of the CYO musicians that performed at the Indianapolis Children's Museum on March 2 are the "blockbuster" stars of tomorrow.

**Nelleke Knarr**, an eighth grader at Holy Cross parish was the outstanding soloist on the trumpet. She is also active in the CYO kickball program. **Rosemary Buting** of St. Matthew's parish won in the solo piano competition. **Rosemary** also won the



Ed Tinder

seventh grade physical science award in the recent CYO science fair competition. **James Tucker**, a seventh grader at St. Rita's parish, won the outstanding cornet player award.



**"BRUIN" CHEERLEADERS AND BAND AT CHATARD**—As part of the festivities surrounding the NCAA championship finals held in Indianapolis during the past week, the UCLA band and the even-more-popular "Bruin" cheerleaders performed at Chatard High School for a morning assembly Monday, March 24, before the championship finals that evening at Market Square Arena. Although the UCLA basketball team lost to Louisville, its supporting cast was a "winner" with the Chatard students. (Criterion photo by Peter Feuerherd)

**Joseph Trumpey** an eighth grader at St. Luke's parish won the biological science award at the recent science fair. Trumpey plans to continue his studies of science when he enters Chatard High School this fall, with the help of a \$150 scholarship he received courtesy of the Knights of Columbus Council 3228. **Bridget Schneider**, an eighth grader at St. Simon parish, won the physical science competition, and also received a \$150 scholarship award. She will attend Secena High School in the fall.

An Indianapolis youth seems to be developing into a versatile performer in all kinds of areas. **Ramsey Hofmeister**, from Immaculate Heart parish, has participated in a whole range of CYO activities, including wrestling, music recitals, football, and basketball. Keep up the good work, Ramsey!

Move over Purdue! Coach **Bob Kirkhoff's** St. Jude Raiders won the 1980 Indianapolis Archdiocesan basketball championship. Bob's name is synonymous with St. Jude's basketball for he has been coaching there for the past sixteen years. Bob also is a member of the CYO Board of Directors, chairman of the CYO Ethics Committee and a past winner of the St. John Bosco award.

The "Coz Corner" column in the *Southside Spotlight* recently featured the tremendous contributions that Bob Kirkhoff has made to the CYO program. Here's an excerpt of what the column had to say about Coach Kirkhoff, the father of five children who works as an insurance agent for Metropolitan Life.

"And what does a Bob Kirkhoff get paid for his countless hours, heartaches, frustrations and brain busting? Monetarily

nothing. Spiritually and personally, tenfold. For openers, the satisfaction that goes with a successful program. Additionally, the friendship and respect of his players, not only while he's coaching them, but also later in life. Most of Bob's 1974 St. Jude team were in the stands Sunday, along with young men from many of his other teams."

Congratulations Bob, for a job well done all those years.

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# Scriptural themes highlight Holy Week television

Offering viewers of public television a cultural uplift in keeping with the religious spirit of the season, PBS is airing Johann Sebastian Bach's magnificent 18th century oratorio, the "St. John Passion."

There are, of course, many other Easter specials being offered by local stations as well as network broadcasts of religious services and observances of Holy Week and Easter Sunday. However, there is one other very special Easter television offering that deserves more than cursory mention—Alec McCowen's "St. Mark's Gospel."

The program is a dramatic reading of the Gospel according to St. Mark that can only be seen by the million or so subscribers—and their families and friends—to Showtime, a national satellite pay television service.

It airs Holy Saturday, April 5 at 3-5 p.m. (EST) and again on Easter Sunday, April 6 at 1-3 p.m. (EST) on the 600 pay cable systems in 46 states affiliated with Showtime Entertainment.

A deranged killer on the loose furnishes scare headlines for a failing newspaper in "City in Fear," a TV movie airing Sunday, March 30 at 9-11:50 p.m. (EST) on ABC.

Robert Vaughn plays an unscrupulous newspaper

publisher who hires a once-famous columnist—David Janssen—to increase readership with stories about some senseless murders of young women. The "Dream Girl Killer" strikes again and again, circulation soars and the city lives with terror.

The program raises the question of journalistic ethics in reporting the news in a responsible manner. In raising the question, however, the television production seems as guilty of sensationalism as the tabloid it depicts.

Although the events occur in Los Angeles, viewers may be reminded of New York's "Son of Sam" killings. The problem is a real one but its treatment in this film is more an excuse for violent

action than a springboard for examining the issues.

\*\*\*  
The spring video tryouts for new series have come up with two likely contenders for a place on the fall schedule. Happily finding something good about America's past is "Palmerstown, U.S.A.," airing Thursdays at 8-9 p.m. (EST) on CBS.

Smiling through the storm and trauma of a contemporary American marriage is "United States," airing Tuesdays, 10:30-11 p.m. (EST) on NBC.

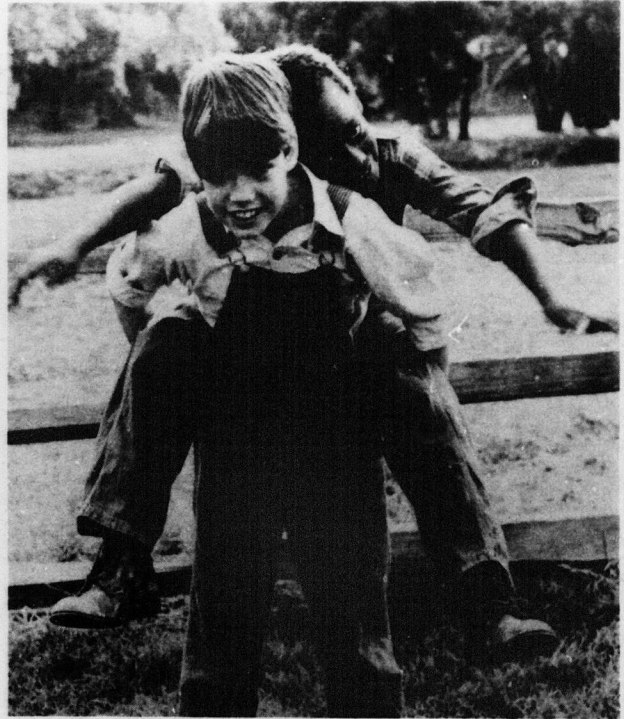
"Palmerstown," the fruit of a collaborative effort by Alex Haley of "Roots" fame and Norman Lear of "All in the Family" success, has all the marks of a winner—good writing, interesting situations, fine acting and a deep-seated belief in the basic goodness of people.

The series is set in a southern town in 1935 and concerns the friendship between two 9-year-olds—one black and one white. Jermain Hodge Johnson and Brian Godfrey Wilson are the easy-to-like half-pints still innocent of the racial prejudices of adults.

Appearing in the same time-slot as "The Waltons"—which returns on May 8—is no accident. The appeal of the two shows is basically the same, centered as they are on family values during the hardships of the Depression.

Viewers of "United States," however, may not be so eager to see its return in the fall. A pity, because in this series Larry Gelbart, creator of TV's "MASH," has come up with a very worthy idea. A series that explores marital problems faced by a contemporary couple who are determined to stay together and not seek relief in the divorce courts is not only unusual but could attract a significant adult audience.

The problems of the Chaplins (Beau Bridges and Helen Shavers) are the kind of problems that deserve the attention of professional marriage counselors. The programs aired thus far are more discussion starters (indeed, a NBC viewer's guide has been distributed for this purpose) than entertainment. So if "United States" is to return in the fall, it needs some radical reworking.



PICKED FROM 4,000—Brian Godfrey Wilson as David Hall gives a ride to his friend, Booker T. Freeman played by Jermain Hodge Johnson, in the new CBS dramatic series, "Palmerstown," U.S.A. Brian, a member of Holy Family parish in Mobile, Ala., was chosen out of 4,000 youngsters for one of the starring roles in the series. (NC photo)

## TV Programs of Note

Sunday, March 30, 9:00-11 p.m. (EST) (NBC) "Jesus of Nazareth" This third presentation of Franco Zeffirelli's highly acclaimed dramatization of the Gospels continues on Monday, March 31, Tuesday, April 1, and Easter Sunday, April 6 at 9:00-11 p.m. (EST) each night.

Wednesday, April 2, 8:00-10:30 p.m. (EST) (PBS) "Bach: Saint John Passion" Johann Sebastian Bach's oratorio depicting the

final sufferings of Our Lord is conducted by Karl Richter with the Munich Bach Orchestra and Chorus.

Friday, April 4, 9-10 p.m. (EST) (PBS) "Deadly Force." An independent documentary by Richard Cohen exploring police accountability in the use of weapons against unarmed suspects is the first program in the second season of the "Non-Fiction Television" series.

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## Television Films

**Pink Panther Strikes Again** (1976) (ABC, Friday, March 28): The fourth in the Blake Edwards-Peter Sellers series on the farcical Inspector Clouseau, the insufferably overconfident, klutzy French detective. This one is a crazy satire of James Bond-type thrillers, in which a series of hired assassins attempt to murder the indestructible hero.

Despite some bad taste and considerable violence, Sellers' clownship makes it work. Satisfactory for adults and all but very young children.

**Jesus of Nazareth** (1977) (NBC, in four parts, Sun-Tues, March 30-April 1, and Sunday, April 6): Franco Zeffirelli's absorbing life of Christ (with Robert Powell as Jesus) goes beyond the specifics of the New Testament to explore the people and the times with depth and complexity. This \$18 million production has its flaws, but it is certainly the most adult version of Christ's life and

times to reach television. Highly recommended for adults and mature youth.

**Big Jake** (1971) (CBS, Tuesday, April 1): One of John Wayne's later and less notable westerns, in which the tough old man goes after the kidnapers of his grandson. The cast includes Wayne's classic leading lady, Maureen O'Hara. Not recommended.

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## Viewing with Arnold

## 'Chapter Two'

by James Arnold

In "Chapter Two," Neil Simon concocts a romantic comedy in which the complication—the problem that keeps boy and girl apart—is not all that funny. It's the hero's attachment to his dead wife, or perhaps his deep funk of self-pity over his loss. How could she do that, go and die on him?

The irony is that while it's mostly autobiographical—it essentially describes how writer Simon and actress spouse Marsha Mason actually did get together with Ms. Mason playing the part modeled on herself and James Caan standing in for Simon—it seems strained and artificial.

Presumably there would be no problem, or much less of one, if Caan didn't insist on marrying Mason after only a two-week acquaintance and his deceased wife still warm in the grave. The film (adapted from Simon's play) offers no convincing motive for the rush, and totally ignores an even harder issue: is Caan really a tragic mournful lover or simply a neurotic jackass?

Well, it isn't the first time that an artist, even as slick an operator as Simon, has failed to transform the material of experience successfully into drama. Given all the potent problems that a good contemporary writer could profitably explore, this one is frankly fake and self-indulgent.

WHEN attention is shift-

ed to secondary elements, the movie gets higher grades. There are splendid acting setups, especially for the Oscar-nominated Mason, who plays a sophisticated divorcee, at first independent and hard-to-impress, then wildly in love, then suffering compassionately through her husband's blahs, and finally fighting

boldly (in the film's best scene) for their future together.

As always, the delight in a Simon show is in the details, the way the required scenes are actually worked out. Here, for example, the ritual of the first telephone contact and date between urban adults is cleverly worked into a funny and charming sequence that takes up a large chunk of the movie's "happy part."

"Chapter Two," like other recent flicks, is concerned with troubled modern marital and sexual relationships. (The supporting characters, played by Valerie Harper and Joe Bologna, are familiar types with rocky, unsatisfying marriages.) What everyone seems to crave is the euphoria of new love, which is beautifully described here in the early Caan-Mason romance and honeymoon sequences.

THAT MAY be part of the trouble. Artists seem to have few problems glorifying the wonders of infatuation, but longer relationships seem less magical and photogenic. Thus, even Caan's fond first marriage is related to us as essentially a sad memory, an obsession that produces gloom and misery.

Is it any wonder that everybody wants a new love, when the experience is so marvelous and looks so good on film, and when old love is so depressing and uncinematic. Let's offer a prize for the first movie that provides a romantic montage built around a 25th anniversary. (NCOMP Rating: A-3—morally unobjectionable for adults).



DAY AT THE RACES—Julie Andrews as Amanda, Walter Matthau as Sorrowful Jones and Sara Stimson as "the kid" spend a day at the race track in Universal's romantic comedy of the '30s, "Little Miss Marker." The film, a remake of the 1934 Damon Runyon classic which starred Shirley Temple, also has Bob Newhart, Lee Grant and Tony Curtis in the cast. (NC photo)

## 'Black Stallion'

It's time for a kind word for "The Black Stallion," the ultimate boy-and-his-horse movie going into national release this spring. Parents are wary of being touted onto wholesome, G-rated flicks for their children. Many of them tend to be overrated in the vast wasteland that currently describes the status of the family film. But "Stallion" is, as they say, Something Else.

Directed by Carroll Ballard, the talented documentarist and protégé of Francis Ford Coppola, this is a haunting lyric version of the original 1941 Walter Farley novel about a shipwrecked boy who befriends an almost godlike black Arabian horse. After rescue, they come back home (to Flushing, N.Y.), and eventually win a big match race against champion thoroughbreds—the traditional ending for such tales.

The story is gripping, even downright scary at times, and the style is magnificent—a stunning mix of realism and poetry in both image and sound that unnervingly captures the quality of legend and roaring-good bedtime story.

There are superb performances by Kelly Reno as the 11-year-old hero, Teri Garr as his widowed mother, and Mickey

Rooney, who is just unforgettable good as an old champion trainer who prepares horse and rider for the climactic race.

The film could serve as a textbook in moviemaking skills. While its loveliest passages are on the deserted island where boy and horse become pals, the distinguishing characteristic is its ability to hold a child's viewpoint and turn the real world

into a place of mystery and magic.

For anyone sensitive to the power and beauty of cinema, as well as for folks looking for escapism that doesn't embarrass them, "Black Stallion" seems ordered by prescription from paradise. (Recommended for all ages.) NCOMP Rating: A-1—morally unobjectionable for general patronage.

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(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.)

## Film Ratings

All That Jazz ..... C  
(The exuberant celebration of the hero's moral failings, the nihilistic mood, and some grossly edgy dance sequences are extremely offensive.)  
American Gigolo ..... C  
(Contains much nudity and graphic sexuality; the moral stance is quite muddled.)  
Angi Vera ..... A-3  
Being There ..... A-3  
The Black Hole ..... A-2  
The Black Marble ..... A-2  
Blood Feud ..... A-4  
Chapter Two ..... A-3  
Cool Miner's Daughter ..... A-2  
Cruising ..... C  
(Deliberate exploitation of the bizarre and graphic violence.)  
Death Ship ..... B  
(Contains considerable violence.)  
Fatso ..... A-3  
The Fog ..... A-3

Foxes ..... A-3  
The Godsend ..... A-2  
Going in Style ..... A-3  
The Human Factor ..... A-3  
The Immortal Bachelor ..... A-3  
Just Tell Me ..... B  
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)  
Little Miss Marker ..... A-2  
My Brilliant Career ..... A-1  
1941 ..... B  
(Includes a heavy-handed exploitation of sexual material.)  
The Rose ..... A-4  
Turn 3 ..... B  
(Excessive violence and nudity)  
Simon ..... A-3  
Wise Blood ..... A-3

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