

CRITERION

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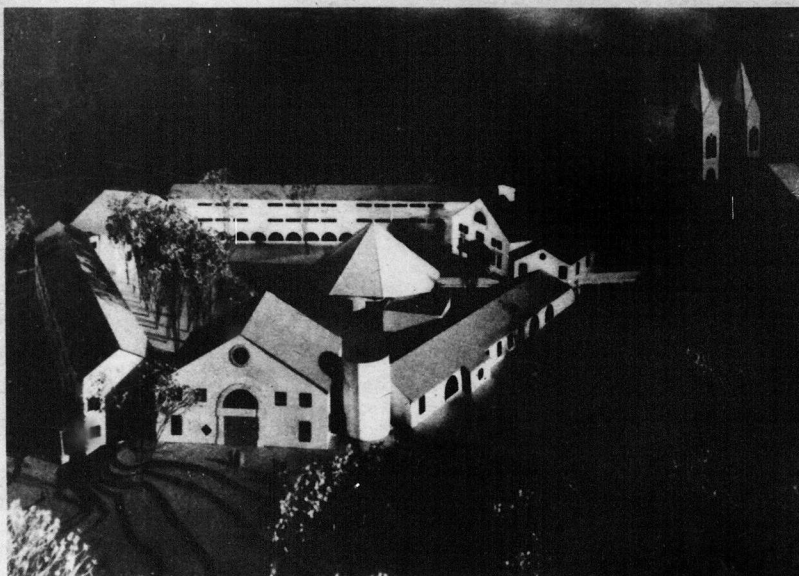
April 4, 1980

St. Meinrad
announces new
building program



NEW LIBRARY—Model of the new library for the archabbey and seminary that will be built at St. Meinrad. The library, to be located west of the

seminary lobby, will have space for 200,000 volumes as well as administrative and study space for the needs of the monks and seminarians.



NEW MONASTERY—Model of the new monastery that will be constructed at St. Meinrad beginning this June. The structure will be located northeast of the archabbey Church. The monastery will provide living space for the Benedictine monks who are members of

the monastery. The circular structure located inside the enclosed cloister is the combined refectory and chapter house. The structure will take approximately 20 months to complete.

ST. MEINRAD—Benedictine Archabbot Timothy Sweeney of Saint Meinrad has announced plans for a major building program for the Archabbey and Seminary here to begin construction in June. Total cost of the program is expected to be \$10.7 million.

A new monastery and library will be built providing approximately 110,857 square feet of new construction and 42,000 square feet of renovated area available to the Seminary College and the School of Theology. The two will be constructed simultaneously to provide maximum economy in construction.

Architects for the entire building project are Woollen Associates. Construction Management will be by Geupel DeMars, Inc. Both firms are from Indianapolis.

In making the announcement, the Archabbot said, "A vigorous examination of priorities over the past four years has culminated in Saint Meinrad's decision to begin its first major building project in recent history. The purpose of the project is to improve the Seminary's facilities by providing a new library and a new residence for the monks. The present monastery, once it is vacated by the monks, will be renovated to provide much needed living space and faculty offices for the seminary schools."

The present library is badly overcrowded. Containing 119,890 volumes, it was designed for half that many. According to college accrediting agencies, the library facilities at Saint Meinrad have been inadequate for many years.

PLANS FOR THE new library have been developed in consultation with professionals in the field of library science. A recent study, funded by Lilly Endowment, Inc., has enabled Saint Meinrad to design a modern library which can adequately preserve the treasures of the past and, at the same time, provide much needed library technology for the future. By increasing use of microforms, the new library will serve the needs of the Archabbey and Seminary indefinitely.

The foundation stone for the present monastery was laid on September 14, 1872. In September of 1887 the monastery was completely gutted by fire, leaving only the sandstone walls. It was then rebuilt and has been in use since that time with little modification. The new monastery, long overdue, will contain cells for the monks, a refectory/chapter house, infirmary and enclosed cloister. Although contemporary, it will be in keeping with tradition and harmonize with existing buildings. Its accommodations will be spartan.

ADEQUATE FUNDING for the total program will require that a minimum of \$7.5 million be raised from contributions by alumni, corporations, foundations and friends of Saint Meinrad. Early enlistment of volunteers is now underway. The campaign will be national in scope and is expected to be completed in November of this year.

Established 125 years ago, Saint Meinrad Seminary is today a national resource for the priesthood. More than one-third of the Roman Catholic dioceses in the United States send seminarians to be educated there. Over 3,000 of its alumni have been ordained to the priesthood, and presently, over 1,900 priest alumni serve people in 49 states and the District of Columbia.

General Chairman for the Saint Meinrad Capital Campaign is Gregory G. Kempf of Evansville. John Marten is chairman for the Indianapolis area and James M. Thornton is chairman for the New Albany area.

Women in ministry likely to favor change, survey says

WASHINGTON—Women in ministry are likely to be well educated, married lay women who favor change in the church, according to a progress report on a survey conducted by the Leadership Conference of Women Religious (LCWR).

Fifty-six percent of the 950 survey respondents favor change, 20% favor tradition and 24% said they were "in the middle," according to the report on the survey "Women and Ministry."

The majority favor change in the Mass, in the church's position on contraception, in the church's attitude toward divorced Catholics and in the role of women in the church; sizable proportions favor change in church structure, celibacy of the clergy and the church's position on divorce, the report showed.

However, on the issue of abortion, the

overwhelming majority—93%—approve of the current church position against abortion.

Florence Rosenberg, director of the study, said the sample is overwhelming lay—only 52 are nuns. Eighty percent are married and living with spouses. Most have children, she said, but family size is small. Fifty percent have 1-3 children and 15% have no children.

Nearly one half of those surveyed have some college education and an additional 42% are high school graduates. Most are middle class in terms of income and occupations, the report said.

Ministries were classified as liturgical, general pastoral, spiritual, educational, health-related, social services, recreational, social activist and administrative-support services.

Respondents in education, such as teachers in Catholic schools, CCD classes or adult and special education courses, account for 39% of the those surveyed. Those in liturgical ministry and administrative-support ministries were the next largest groups.

Each of the nine types of ministry surveyed includes both traditional and innovative activities for women, the report stated. For example, within liturgical ministry, 120 women are active in traditional groups such as the altar society which maintains and decorates the altar, but 71 women are serving as lectors and 101 as eucharistic ministers, roles which were barred to women until recently.

Similarly, while many ministries involve traditional supportive secretarial, fund-raising and church-maintenance functions, a sizable group are women who serve on parish councils or as parish officers.

A second national survey, which began March 11, is to focus on the kind of ministry women receive. The questions will cover three categories: religiosity—a measure of participation in, or alienation from, regular church worship and activities; church-related attitudes and experience, and experience of, and attitudes toward, ministry itself.

Results of the two surveys will be presented at the LCWR Assembly in Philadelphia in August and a symposium will be held in February, 1981.

Priests from throughout the Indianapolis archdiocese will serve as hosts for the annual Senior Mass and Luncheon on **Tuesday, April 8**, in Indianapolis. (Please note the date change from Wednesday, April 9.)

Archbishop Edward T. O'Meara will celebrate the Mass at Little Flower Church, 1401 N. Bosart, at 11 a.m. Immediately following the Mass the luncheon will be served in the cafeteria at Scecina Memorial High School.

Nearly 1,000 senior Catholic men and women are expected to attend the popular event. In their role as hosts, the priests serve the luncheon to the guests and

Letter from the archbishop

My dear Family in Christ:

It is now nearly three months since my coming to the Archdiocese of Indianapolis. Every day has been for me a new experience of friendly and faith-filled people; a new awareness of the variety and complexity of the flock entrusted to my care.

The realities of the Archdiocese are beginning to be evident, and priorities are taking shape in my mind. One of the first and most important of these priorities is discovering the young men in our midst whom God is calling to the priesthood. They must be encouraged and helped to heed this call. Their vocation must then be developed through the years of seminary education and formation that lead to priestly ordination.

The Archdiocese has assigned three of its finest younger priests to the pursuit of these goals in a program that is truly unique and innovative. Already results are evident and give great hope for the future. We have excellent young men now in the seminary, and more will enter this fall.

The whole amount of your Easter contribution will be used for this work of vocation recruitment and development as well as for the continuing education of those already in the priesthood. Beyond your financial generosity, there is also the urgent need for your understanding, your concern, your prayer. All of us must want and long for zealous and devoted new priests with all our minds and hearts.

And to my brother priests I would entrust in a particular way the responsibility of being attentive to notice the signs of a vocation in the young men they encounter in their pastoral service.

Remember, the Lord will grant the Church of Indianapolis the number and kind of priests it deserves! May He find us worthy of sufficient priestly vocations. This is my daily prayer; may it be yours as well.

Sincerely yours in Our Lord,

Edmund T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

OFFICIAL APPOINTMENTS

Effective April 15

Rev. Stephen Banet, from associate pastor of Immaculate Heart of Mary Parish, Indianapolis, to pastor of St. Michael Parish, Greenfield.

Rev. Joseph Riedman, from pastor of St. Michael Parish, Greenfield, to pastor of Our Lady of the Greenwood Parish, Greenwood.



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Pontiff to visit Africa

by Nancy Frazier

VATICAN CITY—Pope John Paul II will visit Zaire, the Congo, Kenya, Ghana, Upper Volta and the Ivory Coast May 2-12.

At his weekly general audience March 26, the pope described the African trip as apostolic.

"May my visit cause an increase in Christian faith ... and stimulate all the people of the continent to work for

authentic human progress at the service of brotherhood and peace," he said.

"With this visit I wish to pay homage to all Africa and express my sincere affection to all the inhabitants of this dear continent," said the pope.

After the pope's talk, Vatican press spokesman, Father Romeo Panciroli, issued more details.

Pope John Paul will leave Rome on the morning of May 2 and fly to Kinshasa, Zaire. He will remain in Zaire until the afternoon of May 6, except for a brief visit to Brazzaville, the Congo.

The pope will leave Zaire May 6 for Nairobi, Kenya, where he will stay until the morning of May 8. He will then travel to Accra, Ghana, remaining there until the morning of May 10.

The pope will arrive in Ouagadougou, Upper Volta, on the morning of May 10 and leave later that day.

The final stop will be Abidjan, Ivory Coast, which Pope John Paul will visit from the evening of May 10 until his departure for Rome on the morning of May 12.

Father Panciroli said the pope will meet civil and religious leaders in each country, and will be accompanied by about 50 journalists.

Scecina site for senior luncheon

compete with one another in their own special creations for the best-dressed waiter.

Tickets for the luncheon at \$3.50 are available at parish churches.

This marks the seventh year for the annual affair. The committee on arrangements includes Marie Roth, Margaret Shannon, Dorothy Betcher, Sarah Scott, Mary Ryves, Mary Bakemeyer, Mary Clifford and Evelyn Price.

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



STRATEGY SESSIONS—It was a desperate time for the "Padres" at the end of the first quarter during their March 25 game against the Providence High School faculty held at Holy Family, New Albany, parish gymnasium. The "Padres," a team composed of Indianapolis archdiocesan priests, were losing 20-12. Whatever strategy the determined hoopsters discussed, however, failed to turn the tide as the "Padres" went down to defeat, 54-39, suffering their only setback of the season after five victories. In the photo at left, Father Pat Doyle, religion teacher on the faculty of Chatard High School, Indianapolis, talks strategy surrounded by Father



John Helm (back turned), a Louisville archdiocesan priest imported from south of the Ohio River in a desperate stab at victory, and Father Paul Koetter, associate pastor at Our Lady of Perpetual Help parish in New Albany. In the photo at right, Father Kim Wolf (with thumb upraised), associate director of the Vocations Office, discusses the team's porous zone defense with Father Dave Coats, co-pastor of St. Paul's Parish in Tell City. Proceeds from the game went to the relief of world hunger. (Criterion photos by Peter Feuerherd)

Bank's policy towards South Africa denounced

by Jo-ann Price

NEW YORK—Leaders of several religious organizations announced withdrawal of payroll and other accounts from Citibank, saying that it is "a full-fledged financial partner of South African apartheid."

Withdrawing accounts are the National Council of Churches, the World Council of Churches and the Board of Global Ministries of the United Methodist Church.

In addition five Catholic and seven Protestant groups have pledged to refrain from buying Citibank bonds, certificates of deposit or notes. The announcement was made at a press conference in St. Peter's Lutheran Church, which is in the Citicorp Building.

The Catholic groups are the Connecticut province of the Sisters of Notre Dame de Namur, the Sisters of Loretto, the Adrian Dominican Sisters, Dominican fathers and brothers of the St. Albert province in Illinois and the Sisters of Charity of Nazareth, Ky.

The Protestant groups are the World Council of Churches, the National Council of Churches, the United Presbyterian Church Foundation, the United Church Board for United Ministries, the United Christian Missionary Society of the Christian Church (Disciples of Christ), the Reformed Church in America and the United Methodist Board of Global Ministries.

Other religious groups plan to take action against Citibank policies as stockholders.

ACCORDING TO Walter B. Wriston, chairman of the Citicorp board of directors, shareholder resolutions protesting continued bank loans to the South African government and corporations allegedly practicing racial discrimination will be presented April 15 at the annual board meeting in Houston. Bank officers are recommending their rejection.

The resolutions are being presented by the Unitarian Universalist Association, the General Assembly Mission Board of the Presbyterian Church in the United States, the United Church Board of World Ministries and the Sisters of Charity of Mount St. Vincent-on-Hudson, New York.

Wriston's statement deplored apartheid and said Citicorp was continuing to monitor the situation.

He added, however, "While we respect the religious and ethical impulses behind these efforts, we do not believe that many American citizens would want Citicorp or any other American business institution to make essentially political decisions affecting relations between the United States and other sovereign nations . . . Citicorp's presence in a particular country does not connote approval of that country's politics, its form of economic organization or its record on civil liberties or other human rights issues."

ANNOUNCING WITHDRAWAL of his agency's \$4.7 million payroll account from Citibank, the Rev. M. William Howard Jr., president of the National Council of Churches, called Citibank "America's major lender to South Africa." He said it is "the only U.S. bank with branches in South Africa" and that it is currently assisting South African corporations which want to invest in the United States.

The Rev. Timothy Smith, director of the Interfaith Center on Corporate Responsibility, said the actions of the religious groups would have a ripple effect, encouraging Catholic religious orders and dioceses to "take whatever witness they can on this Citibank."

He said that the Sisters of Mercy of Dobbs Ferry, N.Y., had decided "not to accept the services of Citibank until its South African position changes."

"We have come to the conclusion that if we can't make sense in the boardroom, we have to go outside," Mr. Howard said of the church actions. "It is an act of solidarity with people in South Africa who continue to suffer from apartheid."

Gettelfinger new chancellor

Father Gerald A. Gettelfinger, superintendent of education in the Archdiocese, has been appointed chancellor of the Archdiocese effective May 1.

The appointment was made by Archbishop Edward O'Meara and announced at the conclusion of the Mass of Priestly Commitment on Tuesday, April 1.

Archbishop O'Meara announced further that Monsignor Francis R. Tuohy would continue as vicar-general of the Archdiocese and that "I will need both men to assist me in the work of the Archdiocese."

At the same time he announced Father Gettelfinger's appointment, Archbishop O'Meara gave public recognition to the work accomplished by Monsignor Joseph Brokhage who continues to serve as Priests' Personnel Director.

The archbishop presided at the annual commitment Mass at SS. Peter and Paul Cathedral.

Editorials

Sharing the mission

A Sunday newspaper story described the efforts of Holy Cross Grade School in Indianapolis to establish a kindergarten by soliciting donations from Catholic high school students here. Some parishes have provided some assistance but the major drive seems to be toward the secondary schools. The idea sounds terrific. It should also be extended.

The efforts of the Catholic community to provide a program for elementary school preparation for an economically depressed area, an area whose Catholic school has less than 40% Catholic enrollment, represents one of the best examples of the local Church reaching out to bring the Gospel to people for whom that Gospel is unknown. All parishes in the archdiocese should be involved in efforts like this. Our purpose as a diocesan Church, after all, is to assist one another in spreading Christ's Gospel.

As such all parishes should be reaching out on a regular basis and not just for special occasions like Holy Cross's kindergarten, or the Thanksgiving Canned Food Drive, or Christmas baskets. Good as these things are in themselves, they only accentuate the need for the Church to be engaged in such efforts year round.

This is not simply a question of rich parishes helping poor parishes although that is certainly involved. It is the Catholic community working together for a greater good than the immediate needs of any particular parish. And it is not just a question of schools being helped either. It is a question of finding and locating those people who do not know who Jesus Christ is and bringing His Good News to them. The effort, however, is not that easily made.

In the Indianapolis area parishes a kind of "tax" called "parish sharing" prevents most parishes from cooperating in any realistic way with each other on any issues related to education. "Parish sharing" is a tax because it is mandated, it is treated by the chancery as a tax, and it is one not freely chosen by the parishes themselves. "Parish sharing" is an assessment placed on certain parishes toward alleviating the financial burden of other parish schools.

Most Catholics are probably not aware of the existence of parish sharing and most

who are aware are hard put to explain it. The idea itself is a good one. Wealthier parishes helping out less wealthy parish schools is sound, but the procedure for such assistance has never involved Catholics at the local level. It is very close to being taxation without representation. For even though the committee which sets the parish sharing schedules is composed of members of the district boards, few parishioners in parishes are informed of the committee's efforts. And despite the best intentions and extremely long hours spent by those who serve on the committee, the results rarely satisfy those who benefit or those who pay.

Parish sharing could be an effective and important archdiocesan mission program. It should be an archdiocesan-wide effort. It should not just consider benefitting schools but all kinds of parishes and innovative parish programs. It should somehow involve parishioners at the grass roots level so that Catholics in the archdiocese willingly become aware of their responsibilities not only to other Catholics but also to those who profess no religious affiliation. Our parishes, after all, must become centers of committed Catholics willing to spread the Good News to others.

But as long as parish sharing is regarded as a tax and not the effort of committed Christians to help others, it will never be more than a burden. And as long as the chancery merely continues to make demands on parishes rather than providing genuine leadership toward alleviating the financial burden of parishes, debts will continue to pile up and schools and other institutions will continue to look like expensive operations rather than Christ-centered missions. Parishes cannot be expected to control the future of their own destinies if they are, on the one hand, expected to provide the services of a Christian community, and yet, on the other hand, repeatedly expected to expend huge sums in order to meet those expectations.

A radical solution is needed. Under Archbishop Biskup the beginnings of fiscal responsibility occurred. Calling for sound fiscal practices in our parishes was a long overdue command. But more needs to be done.

Parish leaders cannot be expected to institute sound financial practices if they have never been trained in the ways of management. And greater concern needs to be given to those parishes whose huge debts make it impossible for them to concentrate on needs like evangelization. Parishes will become accountable to the archdiocese when the chancery becomes accountable to parishes.

Until this is begun we are not likely to see many Catholics taking much interest in anything beyond their own parish structures. We cannot expect well-off Catholics to be concerned about the needs of less fortunate Catholics when they are obsessed with their own misfortunes.

News Analysis

China watchers disturbed by cardinal's remarks

by Tom Miller

HONG KONG—Comments by Cardinal Franz Konig of Vienna, Austria, citing China's contributions to dialogue on diplomatic relations, church unity and religious freedom have caused initial concern among veteran China analysts in Hong Kong.

The cardinal, according to Western news agencies, said the position of religious groups in China has improved significantly, but that "there is no immediate possibility for reunification" of the Vatican with the government-sponsored National Association of Patriotic Catholics.

The analysts consider this a generally optimistic report and criticized the absence of any mention of Catholics who

have remained faithful to the Holy See and endured hardship because of their fidelity.

These analysts said their conclusions were tentative pending a more detailed report of the China trip by Cardinal Konig. The cardinal visited China for 10 days in March.

The analysts said their concern also stems from a March 21 article in *Ta Kung Pao*, a Chinese-language communist newspaper in Hong Kong. It included an announcement of a national meeting of Catholic representatives, an account of the cardinal's visit to a church in Nanking, China, and mention of a meeting with a Vatican-recognized bishop from Inner Mongolia.

The meeting of Catholic representatives would be held to modify the church organization so that it can better serve Catholics, said the *Ta Kung Pao* article. It attributed the announcement to Xiao Xianfa, director of China's Religious Affairs Bureau.

China specialists said this meant the patriotic association, which has been without a formal leader since the chairman died two years ago, would possibly select new leadership and possibly establish a policy toward the Vatican.

One analyst reported rumors in China that the association may name more bishops, a move that would further dim any hope of unity between the Vatican and the association. The Vatican considers the ordination of new bishops by bishops belonging to the association as illicit.

IN NANKING, THE Austrian cardinal visited a church and found

workers dismantling factory machinery and removing it from the soon-to-be-reopened building, the *Ta Kung Pao* article said.

The account said the cardinal felt an "irresistible impulse" to help move the machinery and told the workers he was convinced that China's religious freedom was not merely empty words.

Cardinal Konig reportedly met in Beijing with Bishop Wang Xueming of Huehot, Inner Mongolia. The 69-year-old Bishop Xueming, who was consecrated a bishop in 1951 before the patriotic association was established, is listed in the official Vatican yearbook as the bishop of Huehot.

BUT HE JOINED two association bishops in presiding at the consecration in December of Bishop Michael Fu Tienshan in Beijing. The Vatican did not approve Bishop Fu's consecration, held in the reopened Cathedral of the Immaculate Conception.

The cardinal met in Beijing with Bishop Fu and association Bishop Yang Gaojian.

If the description of the visit to China given by the communist newspaper is accurate, the cardinal was "too open and enthusiastic," China specialists said. If the report is inaccurate, then the communist press is distorting the religious freedom policy, they said. They expressed doubt that all the statements attributed to the cardinal are accurate.

The article bore the headline: "Austrian cardinal praises China's religious policy, points out that Vatican does not understand China's position."

One source said the article would "almost certainly" be published in newspapers inside China and that Catholics

faithful to the Holy See would be "very disturbed when they read this."

Another source said a priest who had just returned from a two-month stay in China told him "silent church" Catholics are more sophisticated now and believe the opposite of what they read in official newspapers.

One source expressing concern about the article said the non-association Catholics would take it as an indication that the Vatican does not understand their plight.

They would not give much weight to the cardinal's actions at the Nanking church, the analyst said, because the church, when reopened, will be run by association priests. "Silent church" Catholics will not attend services there under those conditions, he said.

One source said the 74-year-old cardinal's openness was expected because he heads the Vatican Secretariat for Non-Believers. But he added that reports of his comments seemed to gloss over an underlying major concern: how a reconciliation between the patriotic association and "silent church" Catholics can be worked out if and when a breakthrough occurs between the Vatican and the association.

WIDELY REPORTED during Cardinal Konig's visit were his meetings with Xianfa, the religious affairs director, and Ulanfu, head of the United Front Department of the Communist Party's central committee and vice-chairman of the standing committee of the National People's Congress.

The *Ta Kung Pao* report said Xianfa told the cardinal that China's policy has always insured the freedom to believe or not believe.



Washington Newsletter

Murder sparks San Salvador aid debate

by Jim Lackey

WASHINGTON—The assassination of Archbishop Oscar Romero of San Salvador, El Salvador, seems certain to propel to the forefront the debate over the Carter administration's proposal to supply military aid to the government of that Central American nation.

The debate has been going strong for several months. But it did not receive widespread public attention until the morning after Archbishop Romero's murder when, ironically, the House foreign operations subcommittee held a previously scheduled hearing on the aid proposal.

There are sharp differences of opinion on the proposal. The State Department contends the \$5.7 million aid package is

needed to help the Salvadorean government fend off attacks from both the right and left.

But Archbishop Romero championed another viewpoint: that the country's five-month-old centrist government itself had become a tool of unjust repression against a people struggling for human rights.

Even before his death, Archbishop Romero's opposition to the military aid was being echoed in the United States by Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops, and Bishop Thomas Kelly, NCCB general secretary.

AND AFTER his assassination, several members of Congress questioned the propriety of military aid to a country still torn by violence.

El Salvador, long controlled by a right-wing military dictatorship, was torn for decades by civil strife. Then last Oct. 15, a civilian-military junta staged a coup in what was described as a peaceful and democratic revolution dominated by neither right nor left.

The U.S. State Department has placed much hope in the future of that new government, seeing it possibly as the only viable alternative in a country where extremists on both sides continue to struggle for power. The country's recent attempts at agrarian and financial reforms have been praised by the United States as excellent steps toward human rights for the country's citizenry.

But the State Department also has admitted its concern about the extremists who want to topple the civilian-military junta. Thus, the proposed military aid package for the country includes trucks, ambulances, tear gas, protective masks and other equipment aimed at improving transportation, communications and riot control capabilities.

"We are as concerned as you that any assistance we provide not be used in a repressive manner," Secretary of State Cyrus Vance told Archbishop Romero in a March 11 letter. "Any equipment and training which we might provide would be designed to enhance the professionalism of the armed forces so that they can fulfill their essential role of maintaining order with a minimum of lethal force."

ARCHBISHOP Romero said before his death, though, that the current government was not demonstrating a capacity to resolve national problems by peaceful means. Instead, political power had fallen "in the hands of the unscrupulous military" whose aim was to repress the people in ways worse than those of the previous rulers, and to promote the interests of the oligarchy.

And so people like Archbishop Quinn and Bishop Kelly are almost pleading with Congress and with the Carter administration not to send the military aid lest it be used to stifle rights further in El Salvador.

"The instances of recent and brutal repression are facts and should in no way be rewarded by any military assistance from this country," Thomas E. Quigley, the bishops' conference's advisor on Latin America and the Caribbean, told the Senate Foreign Relations Committee last December.

As for Congress itself, it is probably too early to tell whether the Romero assassination will bring an outpouring of opposition to the administration's military aid request. And complicating the issue even further is the State Department's contention that military aid for El Salvador is even more urgently needed to counteract alleged Cuban aid to the country's left wing.

But the Romero assassination promises to focus close attention on the aid proposal. As Rep. Mario Biaggi (D-N.Y.) said in a tribute to Archbishop Romero, "Certainly our plans to provide military assistance to El Salvador must be closely scrutinized and carefully re-evaluated in light of these recent developments."

Paths of Promise

Divorced parent 'abused' by ex-spouse

by Joanna Dunn

All along we have been saying that divorce is a very traumatic experience. It hurts all those involved—family, friends, children, community. The purpose of the column, "Paths of Promise," is to outline the needs of all those persons thrust into this situation; to educate the community; to offer support; to answer questions. The authors have an expertise in this field both through the experience of living and growing through it and working with many others. It is not the intent to lecture or condemn but to share experiences thereby opening doors to guide people along the dark path.

Recently a letter was received from an "abused parent." It was a letter which could have been written by any one of thousands of persons who have found themselves "cast aside." It was a letter

full of anger, hurt, bitterness and grief. It was also a letter full of reaching out, searching for understanding and support.

The writer sees himself in a hopeless situation. At a time like this, it is not easy to take solace and comfort from words. It is like an alcoholic who must first accept the fact that he is an alcoholic before the doors to peace and growth can be open. We each must take responsibility for our own life and our own attitudes.

The writer is a parent who began his marriage based on love and a hopeful future. Now he is not only stripped of the love of a spouse, but also the close love of his children. He is a person who feels deprived of everything that is important and dear to him.

"It is understandable that people sometimes come to an awareness that they no longer love their mate, but where children are concerned it proves the fact that love

was always nonexistent and the children are incidental to the partner who pursues the divorce..."

Trying to tell this person that the love for the children is not judged by who pursues the divorce would be a waste of time. In his mind the spouse who seeks the divorce does not love the children or he/she would stay in the marriage. What happens to the children because of these attitudes?

"WHEN A PARENT separates the children from the other, then most certainly the abused partner is the one who deserves the children and no court should impose support on such an abused parent." It is not my intention either to agree or disagree with this attitude quoted from the letter. It is easy for me to understand where this person is, along with many, (See PARENT 'ABUSED' on page 33)

The Spiritual Journey

Ecology, Easter two balancing forces

by Mary Maher
(Last of a series)

Many of us are now more careful about saving our environment. We don't throw Pepsi cans out of our car windows. We save newspapers to be recycled. We carefully plan ways to conserve energy.

But ecology isn't just being careful. It involves right relationships among the various aspects of nature. Ecology is basically more about balance than about conservation. Ecology is about the grand possibility for all creation. It demands, as does Easter, new eyes.



Easter is the primary Christian feast of balancing relationships. Jesus was raised up by his Father not as an isolated religious maverick, but as one who gathers his friends in an assurance of utter hope. His victory was and is a communal one, not only of persons with each other but also of all created reality. The Pauline phrase has it: "All creation awaits on tiptoe the revelation of the sons of God."

We may not consciously link ecology with any religious expression, but balancing is a very sacred action. Helping the world to maintain or, at the present state in our history, to reach a balance is deeply religious. Much of the present stress in environmental action is a way back toward respecting the laws of nature.

Ironically enough, the stress in the Judeo-Christian tradition to "build up the things of earth" has been often wrongly

interpreted as using up the things of earth. Instead of being a brother of creation, as St. Francis of Assisi was, many of us have been its manipulative despots.

EASTER IS ABOUT creation—all of it. It is about balancing relationships: person with person, person with environment, animal with animal, air with waste. That is to say that Easter is a feast of respectful power, not in the sense of power over creation. It is a feast of the common power in all creation.

One of the great forces in creation is the human mind and our minds are in need of the salvation brought to us through the passion, death and resurrection of Jesus.

The next time we get up after three hours of watching television and comment, "What a waste of energy," we can (See ECOLOGY, EASTER on page 32)

To the editor . . .

Celibacy obstacle in attracting priestly vocations

Recently I had a conversation with a college student whom I consider one of the most solid, well-put-together young men his age. Thinking about his future, he told me that he had considered the priesthood as a vocation. He had already concluded that his life work had to involve service to people, and he saw the priestly life-style offering this opportunity. He was genuinely attracted to such a vocation. I was overjoyed to discuss my life with him. I kept thinking, "We need good, wholesome people like him."

Then came the biggy. "But, Father, I'm having a really difficult time understanding this celibacy thing." We discussed the matter very openly. I tried to destroy some of the myths surrounding celibacy such as the prevalent idea that a celibate gives up close, loving, intimate relationships. I spoke of the joy and freedom of the celibate life, its challenges as well as its problems as I have experienced so far in my life.

Archbishop's memory honored

To the Most Rev. Edward O'Meara:

At this time of the violent death of Archbishop Oscar Romero of El Salvador, the faculty and administration of Christian Theological Seminary would like to convey to you and to the Roman Catholic Church our sense of Christian solidarity.

Some of us knew Archbishop Romero personally and all of us have been grateful for his prophetic and pastoral leadership in these recent years. His sensitivity to the needs of his people, his witness to God's demands for justice and human dignity, and his courageous prophetic leadership in these difficult times have been a source of inspiration not only in El Salvador, but throughout the Christian world.

As Christians, we declare that his death is a great loss for all of us and for the world. His martyrdom is a new and tragic chapter in the history of the struggle for justice in our times. We convey to you and to the Roman Catholic Church this expression of Christian concern, and we identify with you in a sense of our common loss.

Thomas J. Liggett, President
Christian Theological Seminary
Indianapolis

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.



It was a deep sharing, a beautiful one; for me, a prayerful one. Yet I left with some pain. I returned late at night to my room. I kept asking myself how many wonderful men, like my young friend, feel so genuinely attracted and called to the ordained ministry only to find themselves up against the wall when they try to think of themselves as celibates.

There must be many. I remember well a meeting of a group of priests with the archdiocesan vocation directors. When asked what, in the end, keeps so many good men they talk to from taking the step toward priesthood, the answer was spontaneous and unequivocal—celibacy.

I have been told that our vocation director addressed the priests of the archdiocese at large in 1976 or 1977 (I was not there since I was yet to be ordained) and said that as long as celibacy is church law, we will continue to have serious difficulty attracting vocations.

As I prayed and reflected that evening in my room, I kept asking the Lord, "Must it be this way?" Must we continue to require of the Holy Spirit that he give the gift of priesthood only to those whom he chooses to give the gift of celibacy simultaneously?

I keep wondering how many wonderful gifts, how much talent, how much authentic desire to serve the Lord in the ordained ministry is being overlooked by the church because of the insistence that it must be exercised within the context of celibacy. I believe that the Spirit is calling many people to priesthood and not necessarily a celibate life-style.

I believe in celibacy as a beautiful expression of the priestly way of life (and for lay ministers as well). If I did not believe in it, I would not be a priest today. There will always be a need for celibate priests but I find it difficult to accept that anyone called to priesthood must also possess the gift of celibate life.

It is nothing new to say that when it comes to the number of priests needed in the church of Indianapolis, we are in trouble. The future is bleak. How are we responding?

Basically we have left it all up to the Vocation Office. We have charged them to drum up vocations to priesthood and celibacy, and now I know from experience what they must suffer constantly; seeing great potential in very willing people discouraged by a mandatory law of celibacy.

I am not so naive as to believe that we can change the law ourselves or can expect such a change soon. Neither can we ignore the question.

We must dialogue about it and become better educated about it. It should take up a portion of the agendas for the Priests' Senate. We should be constantly encouraging the United States bishops to deal with the whole vocation problem and the related issue of celibacy. If we are not willing to tackle this dilemma and bring it out in the open, then priests and laity alike must refrain from bemoaning and griping about the lack of priests.

I realize that there are many other very important questions related to this: the place of women, the ministry of the laity, the permanent diaconate, pastoral ministers, etc. I can only say here that these questions, too, must not be shoved under the rug. As long as we do not sink time, money and energy in these areas, the

same holds true: let's not bemoan and gripe about the lack of priests.

After all this I state unequivocally: I love the priesthood which I share with Jesus Christ through my archbishop. I love the gift of celibacy that has been given to me as a grace from the Lord. I have experienced much joy; I have been challenged; I have grown as a priest. I

Besieged by requests

Your coverage and placement of the publicity on Father Gettelfinger's and my awards from the National Catholic Educational Association/National Association of Boards of Education is most appreciated. Thank you.

Since the piece appeared, however, Father John Sciarra, my pastor at St. Barnabas Parish, has asked me to pay the out-of-parish tuition rate for the two children I have in the parish school. I have also heard rumors that I will soon be receiving tithing envelopes from St. Christopher Parish.

In addition, the South District Board of Education wants to know why I'm attending its meetings rather than those of the West district board, and several archdiocesan board members want to know

love our church. I boast of what is good about her. I accept what is not so good in her humanness. I wish to challenge our church to continue to grow as I would challenge a friend I love to further growth.

To those who feel the call to celibate priesthood and are deciding about it, I encourage you in that exciting way of life. To those who feel called to serve and perhaps wish ordination was open to you but cannot accept celibacy, keep plugging wherever you can and hang in there.

Father Cos Raimondi
St. Thomas Aquinas Parish
Indianapolis

why the West district has three representatives on the Archdiocesan Board of Education.

Help!

William R. Bruns
St. Barnabas Parish
Indianapolis

Ed. Note: *The Criterion* regrets the inconveniences being caused Mr. Bruns by having incorrectly identified him as a member of St. Christopher Parish instead of St. Barnabas. We ask that all concerned reconsider their requests of him, especially Father Sciarra to whom we suggest renting Mr. Bruns' talent to other parishes for a generous fee. His abilities as a board member have truly made him a valuable asset.

Cornucopia

Write if nobody listens!

by Alice Dailey

People sometimes ask, "Why did you start writing?" I could say that I got tired of being just another pretty face and sent a sick article (and was it ever sick!) to a health magazine. When they paid me a dollar for it a year and a half later, nothing was the same again.

I mean, with all the astounding happenings in this world, happenings not apparent to the casual observer, I felt it my duty to spread the word. Like, there are gourmet food articles in magazine after magazine, but I've yet to see one that gives recipes for chocolate covered baked beans or cauliflower ice cream. People need to know these things.

Since nobody wants to listen, you write on the supposition that if they won't listen, they'll read.

There was this time I tried to inform my husband that "the Arabian horse, believed to be the first true domesticated breed, developed in Mesopotamia and North Africa."

"Uh-huh," he said, moving his shoulders in rhythm with the TV boxer he was watching.

"You didn't even hear me," I accused.

"Tell me after this match, hon."

"But then you'll be watching the All-Star game."

He shrugged. I sat down and wrote *I'm Dead and Don't Know It*.

Once I was filling my daughter in on some gaps in her education. I asked, "Did you know the human hair grows a half inch in five weeks?"

She stood up. "Gotta run. Got an appointment for a Bo Derek hairdo."

Following that I wrote, *Beauty Is In The Eye Of The Beholder or Beards and Bangles Belong on Your Neck and Not in Your Hair*.

ONE TIME I was lucky enough to corral my neighbor while she was putting out rubbish for the trash collection.

"Bet you didn't know," I started out, "that some insects have eyes all over their head."

I had the feeling her total attention wasn't with me, particularly since her own eyes were following the mailman.

She said, "I knew it!" He passed me by again. Damn it! I was supposed to have that check two days ago.

A dry spell overcame me; I couldn't write a thing. In desperation, I turned to telephoning. Three numbers got no answer, then I tried calling a woman who complains that no one ever calls her. "Guess what," I opened the conversation, "there's this marvelous way to save yourself if caught in quicksand—"

"Gee, Kiddo," she cut in, "I'm watching 'The Doctors' right now."

"I'll call you when it's off."

"But 'The Young and Restless' will be on then. In an hour?" I asked, wistfully.

"Weell, I usually catch 'The Guiding Light' and 'General Hospital.' Sorry."

Do you think maybe the TV moguls could use a story titled, "How Quick Is Quicksand?" Think that might grab 'em?

Generally Speaking

WEEK #2—\$20

'Professional' entertainers threatened

"Jigsaw"

by Dennis R. Jones
Associate General Manager

Students in archdiocesan high schools have been presenting stage productions the past few years that challenge the notion that they should be rated only as "amateur" performances.

The talent, costumes, sets and music are an indication of the real professionalism involved in these productions. These young people are doing such an excellent job that they could offer some stiff competition to those in the "professional" entertainment world.

For example, last weekend in Indianapolis, the students at Roncalli High School presented the popular musical, "Hello, Dolly," and Chatham High School students offered their annual variety show, "The 58th Street Follies." Both were well attended by appreciative audiences.

If you didn't attend either of these shows, you might follow the lead of Archbishop Edward T. O'Meara and go to Providence High School in Clarksville. It was announced this week that the annual benefit dinner/theatre extravaganza, "No, No, Nanette," will be given on Friday, April 18. Archbishop O'Meara will be the honor guest at the opening performance.

Tickets for the \$100-per-plate gourmet dinner/theatre show are sold out but other dinner performances are scheduled for April 20, 25 and 27. Regular performances (show only) are set for April 19 and 26. This fund raising project is a part of a

larger effort to build a school endowment fund.

The productions at Providence have grown in popularity since they were begun ten years ago. The students, under faculty direction, get "rave" reviews throughout the Clarksville area. The sell-out crowds for all of the performances are a testimonial of the excellence of the shows.

COMING UP in Indianapolis on April 24 and 27 is the Cathedral High School presentation of "South Pacific." Show time for this Rogers and Hammerstein musical is 7:30 p.m. both nights in the school auditorium at 5225 E. 56th Street.

Tickets are \$2.50 at the door and \$2 for advanced sale. Further information is available by calling 317-542-1481.

These high school student performers offer a real challenge to the Benedictine Sisters of Our Lady of Grace Convent who are also preparing to present a musical—"The Sound of Music."

This musical is one of many activities planned by the Sisters to celebrate the sesquimillennium (1500 years) of the founding of the Benedictine Order.

Five performances are scheduled at the Beech Grove High School with one show each day on July 5, 6 and 12, and two on July 13.

The July 5 and the afternoon performance on July 13 are "sold out" but tickets may still be obtained for the other performances by contacting Sister Eugenia Reibel at 317-787-3287.

The performances are free of charge but admittance will be by reserved ticket only. So, if you plan to attend, you'd better call now because the remaining tickets are going fast.

SOUNDS GREAT, doesn't it?

One minor problem, though . . . the Sisters are in trouble . . . they need men for the ballroom scene in the musical . . . not to sing, just dance.

Men who would like to audition for the Laendler and the waltz are invited to call Sister Eugenia. The choreographer will teach the dances on Wednesday, June 18, between 6:30 and 7 p.m.

Men are also needed to assist in building stage scenery and the construction of the set. Three nights—June 9, 10 and 11—have been scheduled for this work. The "party" will begin each night between 5 and 6 o'clock and continue for several hours.

Men interested in helping . . . or women who would like to donate their man . . . should call Sister Madeleine White at the convent, 317-787-3287.

The death of two Indianapolis women this past month have kindled the memories of many people who knew and worked with them and who are grateful to them for the service they contributed to the archdiocese during their lives.

Mrs. Agnes R. Miller and Mrs. Grace D. Bateman both worked during the raw beginnings of the religious education movement in the Archdiocese of Indianapolis. Through their association with the

Council of Catholic Women—Mrs. Miller through the National Council and Mrs. Bateman as a former president of the Indianapolis Archdiocesan Council—they worked diligently with little or no support from the structure to spread the Word in the archdiocese.

Mrs. Miller, with the strong assistance of Marie Melloy and other dedicated women of the 1930's, 1940's and 1950's, trained catechists, wrote materials and lectured in many parishes in the archdiocese. Her efforts on parish, diocesan and national levels will long be remembered.

Mrs. Bateman was honored by Pope John XXIII in 1959 when she received the Benemerenti Medal in recognition of her apostolic work. She was a member of the American Legion Auxiliary and the Research Club of West Baden for many years in addition to her association with the ACCW.

Check it out . . .

✓ A number of students at **Brebeuf Preparatory School**, Indianapolis, have received special recognition recently.

Anthony F. King, senior, has been named a **Lilly scholar** in the Lilly awards program at Wabash College. The award consists of a \$6,050 annual scholarship for each year of study at Wabash and a \$1,000 grant for special study or travel programs.

Sophomore **Joanne Cunningham** has been selected to represent Brebeuf at the **Indiana Leadership Seminar** hosted by the Indianapolis Jaycees.

Named as finalists in the 1980 **National Merit Scholarship** competition are three seniors: **Chris Koons**, **Bruce W. McDougal** and **Thomas G. Muth**. They are eligible to compete for 500 scholarships awarded to the 1,200 national finalists.

A debate team made up of **Marya Mernitz**, **Eric Lausch**, **Bob Littlefield** and **Fred Wright** participated in an **Exhibition Debate** on national health care insurance for over 200 Blue Cross-Blue Shield management personnel.

✓ **Benedictine Father Daniel Buechlein**, president-rector of the **St. Meinrad School of Theology**, was recently appointed to serve on a national task force that will conduct a study of the fiscal resources of Catholic schools of theology and seminaries.

✓ **Mr. and Mrs. Leonard Bogeman** of St. Joseph parish, Shelbyville, will celebrate their **60th wedding anniversary** with an open house in the parish dining hall from 2 until 4 p.m. Father George Burries officiated at the wedding of Leonard and Faye (Shadley) at St. Joseph Church on April 17, 1920. The Bogemans reside on rural route 8, Shelbyville. They have 6 children, 14 grandchildren and 8 great-grandchildren.

✓ In 1977 **St. Vincent Hospital** changed its name to **St. Vincent Hospi-**

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"Jigsaw"

THE CRITERION

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tal and Health Care Center to reflect its growing concern for good health for all, not only for medical care but also for measures one can take to acquire optimum health.

In line with this commitment, the **St. Vincent Wellness Center** was planned and developed. Located in the Mohawk Place Shopping Center, 622 S. Rangeline Road in Carmel, the Wellness Center is now ready for its opening celebration on April 15. The ribbon-cutting ceremony is at 10:30 a.m.; at 3 p.m. there will be a reception followed by a presentation on wellness life styles by Donald B. Ardell, Ph.D., author of the book, "High Level Wellness."

✓ The **Sherwood Club** on South Emerson Avenue in Indianapolis will be the gathering place for the **1945 graduating class of St. Mary Academy** on June 22. The reunion for the "girls" of the class will begin with cocktails at 4 p.m. Dinner will be served at 5 p.m. For information call Helen Galaro at 263-2542 during the day and 356-6974, evenings, or Barb Mattingly at 547-9774.

✓ The **American Hospital Association's** certificate of recognition has been awarded to **St. Francis Hospital Center** Beech Grove, for its efforts to more effectively monitor costs and productivity.

The Hospital Center has been an active leader in cost-saving endeavors in Indianapolis. The nine hospitals owned and operated by the Sisters of St. Francis of Mishawaka have shared purchasing of products and services for years. This includes the development of shared computer services housed at the Beech Grove Center. St. Francis is also active in the Alliance of Indianapolis Hospitals, a local organization created to share purchasing power and reduce cost.



✓ **Mr. and Mrs. William J. Schaffer, Sr.**, of St. Columba parish, Columbus, will celebrate their **50th wedding anniversary** on Sunday, April 6, with an open house from 2 to 4 p.m. Hosted by their children, the reception will be held at the home of their son, John and his family, at 1704 Franklin St. Relatives and friends are invited. Helen Roth and William Schaffer were married on April 22, 1930, at St. Philip Neri Church, Indianapolis. Their children include John and Lawrence of Columbus, William J., Jr., of Ballwin, Mo., James P. of Clearwater, Fla., and Mrs. Terry Klinger of Fort Wayne. There are 13 grandchildren.

Retreat houses in the Archdiocese

Retreats offer more than a quiet getaway spot

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

Retreat houses are isolated places where a select few religious zealots, usually nuns and priests, spend their time in silent contemplation.

Father Donald Schneider, director of the archdiocesan-operated Fatima Retreat House on 56th St. in Indianapolis, couldn't disagree more with this common impression of retreat houses.

He believes that institutions like Fatima are important spiritual and physical rejuvenation centers for Catholics who then can transmit their renewed sense of spirituality to their parishes.

"I notice a deep spiritual hunger. All the answers to life aren't out there. People seem to need the opportunity to get away." But, he added, retreat weekends should go beyond being an isolated spiritual experience.

"IF YOU DON'T take this with you, then we really haven't done a good job. . . This is a house for the spiritual renewal of people who are part of the archdiocese. They can go back and be better members of the Christian community."

Begun in 1963 with an emphasis on women's retreats, Fatima Retreat House has branched out to fulfill a wide variety of needs. Fatima attempts to satiate the "spiritual hunger" that Father Schneider talked about by offering "traditional" retreats for men and women, Scripture workshops, one-day sessions for senior citizens, nuns' and priests' retreats, "Leisure Days" for mothers with young children and programs run by the Catholic Charismatic Renewal, Legion of Mary and Alcoholics Anonymous.

Peace and quiet and a chance to be alone with God are emphasized at Fatima retreats. For the most part, retreats that

focus on group discussion have given way to more "traditional" types of retreats that allow for quiet time. A special section of the building is given over during all retreats as a place of silent meditation.

The emphasis on quiet and meditation appears to be working, Father Schneider explained.

THE RECRUITING efforts in parishes throughout the archdiocese have been so successful that "we have so many requests for time that we can't answer."

Why do people come and take time out of their busy lives to spend weekends at Fatima? The answer may be because of that very busy-ness.

"They want direction in their lives. They are looking for a close relationship with God. . . There is a need for rejuvenation and personal renewal.

"Physical rest is one of the benefits. They don't have to worry about the ordinary things of life. It's a chance to get away from it all. We offer the opportunity to be challenged, to stretch their spiritual wings a bit."

Providence Sisters Beverly Hawkins and Rose Loretto Wagner work with Father Schneider in retreat recruiting and organizing. They agreed with the priest that retreat ministry is an important part of the entire mission of the church.

"This is a place where people come to find God. Everything we do is to help that happen. . . People come so that they can get back from their life situation and come back with something more," said Sister Beverly.

Sister Rose added, "They find themselves as being loved by God. There's a purpose in their lives that they find here. It's a peaceful place uncluttered by noise and distraction.

"They want to further that God relationship. People have a very unfair picture of themselves."

SISTER ROSE, who has worked at Fatima for five years, asserted that the retreat house has stayed with more "traditional" forms of retreats while other retreat houses have gone to more "modern" forms. The nun added that the variety is good for the church.

"Each retreat house should have its own flavor. . . It would be foolish for us to try to duplicate."

Two Benedictine monasteries—St. Maur on Northwestern Ave. in Indianapolis and St. Meinrad in the southwest corner of the archdiocese—also offer retreat programs.

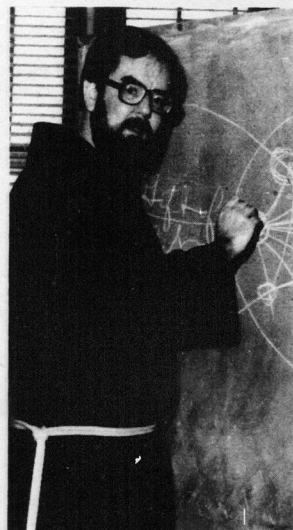
Father Ivan Hughes, prior at St. Maur, explained that the retreats at the priory cater to "special groups" including Catholic school teachers, CCD instructors and Cursillo groups.

Group leaders come to St. Maur, explain their needs to the retreat directors, who then plan a program. St. Maur offers both "traditional" quiet reflection retreats and "non-traditional" discussion weekends.

To meet "the great sense of need," (See RETREAT HOUSES on page 33)

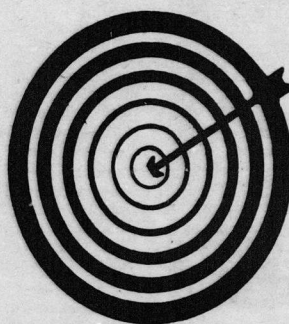


FEAST ON RETREAT—Couples participating in a Marriage Encounter weekend eat lunch during the program at Mount St. Francis Retreat House. They are: (l to r) Mrs. Barbara Miller, Mrs. Cheryl Dunlap and Mr. Charles Dunlap. (Photo by Peter Feuerherd)



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Question Box

Why was Frank Sinatra granted an annulment?

by Msgr. R. T. Bosler

Q. Can you please explain how Frank Sinatra got married again in the church? Don't you think that, however he got it, his dispensation should be made public since he is such a well-known actor? It really looks like if you have money you can do anything.

A. I have had this and many other requests for information about the Sinatra marriage resting on my desk for weeks, while I searched in vain for information. Whoever annulled the first marriage has decided it is best not to



publish the grounds upon which it was declared.

Note well that it was not a dispensation that made the new marriage possible but an annulment—a declaration that the first marriage was invalid, not a marriage, from the beginning.

Marriage can be invalid from the very beginning when there is something lacking in the consent of one or both of the parties, or when one or both because of physical disabilities are incapable of marriage or because of psychological and deep personality problems are unable to accept the responsibilities of married life. Marriage can also be invalid because of lack of the proper age, the existence of a blood relationship or failure to observe legal forms. Here are some possibilities that might fit the Sinatra case:

The marriage consent is not free. Some-

times parents put so much pressure on their children to marry a certain party, or the child is so pressured by fear of the parents, that full consent to a marriage is lacking. This was not uncommon among Italian immigrants who would not allow their children to marry "Americans" and pressured them to marry an Italian.

The consent lacks a promise essential to marriage. One who from the very beginning had no intention of remaining faithful to the other spouse, or did not intend a permanent union, or was not willing to let the other party have children or have them only when he or she was willing to have them, would not contract a valid marriage. Such defective consents can be proved by things said by the offending party before or after the marriage and by the subsequent manner of living and acting.

Any of these possibilities except the refusal to have children might apply to the Sinatra case, and so might the personality or psychological defects. As you can see, there may often be need for confidentiality in marriages declared invalid by the church.

As for any other marriages Sinatra entered after the first, they were not considered valid by the church because they were not contracted according to the Catholic form of marriage.

There is temptation to conclude that money counts when someone like Sinatra gets an annulment, but as one who has been part of a church court for many years, I can assure you that the vast majority of decisions favor ordinary people who never make the front pages.

Q. For the scrupulous person having so much difficulty with confession, I have a suggestion. There is a little monthly publication called "Scrupulous Anonymous" that is available from: Liguorian, Dept. SA, Liguori, MO 63057.

A. Thanks in the name of our scrupulous readers—or rather in the name of our readers who are scrupulous, since it is fondly hoped that all our readers scrupulously read all that appears in this column.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, IN 46204.)

Christian Heritage

The Catholic Church in Indiana

by Msgr. John J. Doyle

Only once in the parish register at this period is there evidence of conflict over the people's neglect in the care of the church property, which is said to have been the theme of some of the bishop's letters.

On Feb. 15, 1819, Father Blanc recorded the burial of "the body of Francois, age 7 or 8 years, son of Samuel Racuse and Marie Jeanne Campeau, who died yesterday after eight hours of sickness which were but a constant agony." He had not presided at the funeral, not for personal reasons, but because despite warnings on three Sundays the parish had not completed the enclosure of the cemetery.

His note indicates that it was by order of the bishop that he took such drastic action. The harsh penalty appears to have been effective, for just a week later the pastor did officiate at the funeral of "Magdeleine Borrlieu wife of J. Bte. Deslorier, who died yesterday at the age of about 55 years."

Encouraged by what he took to be the increasing prosperity of the town, Blanc envisioned a new church to take the place of the one built by Father Gibault in 1786, which, though it had been plastered in preparation for his coming, seemed to him to be hardly a decent place for divine worship. He undertook a subscription to raise funds, but his success did not match that of Bishop Flaget in St. Louis. He soon gave up the idea.

NO MENTION of first communion appears in the parish register, though there must have been a class every year while priests were at the church. In the

autumn of 1819 Bishop Flaget made a formal visitation of the parish, his fourth appearance in Vincennes as bishop. With him came Father Robert A. Abell, 27 years old, ordained the previous year, one of the first two natives of Kentucky to become priests. The Cathedral of St. Joseph in Bardstown was completed in 1819, and on Aug. 8 Father Abell preached the sermon at its dedication. The sermon must have been to the bishop's liking, for on this pastoral visitation he brought the young priest along to give the English sermons.

In Bishop Spalding's account of this journey, based on Flaget's journal, he mentions New Albany as a place passed through, but he does not indicate that the bishop performed any religious services there. At Washington, however, he states that there was contact with twelve or fifteen Catholic families living in the neighborhood.

ARRIVING AT Vincennes, the bishop took care to announce in the Western Sun that on Sunday, Nov. 28, Father Abell would preach in English. This was not the only time he preached; Spalding makes it plain that he "preached several times, to the great delight and edification of the English portion of the inhabitants."

Bishop Flaget gave confirmation, but we are not told how many received the sacrament; four years had passed since the last confirmation, and there must have been more than 200 in class.

Other parish activities appear to have been curtailed during the bishop's presence, for no entry was made in the church register in the two weeks while the bishop was there. On their way back to Bardstown the travelers made a visit to the Catholics at Princeton. Thus Washington and Princeton seem to have been the first places in Indiana besides Vincennes where Bishop Flaget visited.



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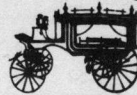
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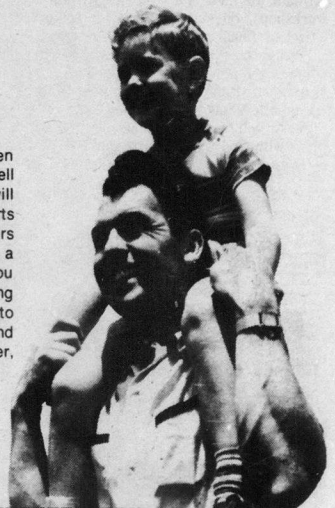
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Pass It On

Catholic youth encounter fellow Christians

by Mike Gable
(DRE, St. Mary-of-the-Knobs)
(Floyds Knobs)

"How can we help high school students better appreciate their own faith tradition and begin to understand and value other Christian traditions?" "How can students see the topic of ecumenism as relevant in their lives?" "How can we help make this topic 'come alive' for students who are in classrooms all day long?" These were questions our high school catechists and students of St. Mary-of-the-Knobs and St. Michael's, Bradford, asked last spring.

After some research, a number of prayerful meetings and phone calls, we came up with a program that has been one of the best for us. We would like to "pass it on."

We have been using the "Hi-Time" high school program which has a six-weeks' program entitled "Ecumenism." Reading that over and acquainting ourselves with the Vatican II statements on this topic "sold" us on the idea of taking the first step in the area by reaching out to other Christian denominations. After grounding the students on what ecumenism is and the strong desires our church has in this area, we made a classroom study of the Anglican/Episcopal Church.

Then we visited the local Anglican/Episcopal Church. The minister gave us a tour of the buildings, had us meet his church youth group, gave a short lecture about his faith followed by a discussion. The visit ended with games and refreshments.

THIS WAS THE usual format for the other three traditions and churches we studied and visited. It's hard to explain how much we learned in these visits and discussions. Many myths were dispelled and surprises came.

► Catholic student: "Does your church think you'll go to hell if you taste wine or play cards?"

► Baptist minister: "No. We discourage drinking only because the chances of becoming an alcoholic are really very high, but I have a little bit a few times a year—and I'm a darn good card player! Yet we discourage gambling since it has caused too much sorrow in so many families."

► Baptist student: "I was just baptized! How many of you are baptized already?" All Catholic hands went up.

► Baptist student: "Wow! What age do you get baptized?"

► Catholic student: "When we're about two to four weeks old."

► Baptist student: "What?"

At that point the minister and the Catholic religion teachers explained the various views on baptism.

There were other unexpected surprises. Trips to these churches were on nights other than regular class nights. Often 25% to 75% of the high school students would come. Most of the Catholic students were impressed by the deep faith and conviction the students from the other churches expressed when they witnessed their personal relationship with Jesus.

One of the Baptist ministers had been a personal friend and co-worker with Martin Luther King, Jr. He gave some challenging and beautiful thoughts about King.

AFTER STUDYING and visiting the Anglican, Lutheran, Methodist and Southern Baptist churches, we invited the youth groups and ministers of these groups to St. Mary-of-the-Knobs and Bradford. We took our turn to explain our

traditions, show them our churches and share Catholic songs in prayer services led by Father Paul Sweeney and Father Albert Diezeman.

Looking back on this past semester with our high schoolers, we found that we helped to create a thirst among our students to find out even more about our faith, especially the sacraments. Not only our students but also the catechists grew in a deeper appreciation of the beliefs of others and a better understanding of how similar, yet how unique, our traditions are.

Probably of most importance was the realization and better understanding of what Jesus said about being his brothers and sisters: "... that all may be one as you, Father, are in me and I in you: I pray that they may be one in us, that the world may believe that you sent me."

If Christians can learn to value each other, seeking unity and active peace, non-believers may also value Jesus.



A GIFT FOR OTHERS—Franciscan Bishop Agnellus Andrew, recently named by Pope John Paul II vice-president of the Pontifical Commission for Social Communication, receives an ordination gift of a scholarship for a Third World student to attend a ten-week summer training session for broadcast communications from Paulist Father John Geaney, president of Unda-USA, the American Catholic Broadcasters Association. Bishop Andrew, former director of the Catholic Radio and Television Centre for Great Britain, Scotland and Wales, has also been serving as president of Unda-World. The summer training session is held at Hatch End Communications Center in England. Bishop Andrew founded this institution and has directed it for more than 25 years. (Photo by Charles J. Schisla)

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KNOW YOUR FAITH

SINGLES

By David Gibson

What can the Church do for its single people?

Many singles are happy because that question is asked so frequently today. They feel the Church needs to keep them in mind and try to serve them in special ways.

But, many of those same single people would like the Church to ask another question: What can single people contribute to the Church?

THE SINGLE MEMBERS of the Church make up at least 30 percent of the Church's population. They include adults who have never married. They include youth. They include a significant percentage of today's young adults who, for various reasons, choose to delay marriage until they are a bit older, perhaps into their 30s. They also include priests, religious brothers and nuns.

Widows are among the Church's single people. Recently Pope John Paul spoke briefly about the attention widows deserve. Widows — and widowers too — should be a concern of the International Synod of Bishops which assembles in Rome next fall to discuss the family, he indicated.

Many divorced adults are among the single people in the Church. And the Church's single people include many single parents, some of whom are widowed or divorced, some of whom have adopted their children.

Pope John Paul also suggested that the upcoming Synod of Bishops put the needs of divorced people and single parents somewhere on its agenda.

THE CHURCH'S SINGLE people often feel they are defined in negative terms. They are not married. Or, they do not have a family in the most frequently used sense of the term, a family in which a husband and a wife and their children live together in a home.

Many single people in the Church chafe at these negative definitions of their lifestyles. Of course, they are not married. That part is true.

But, as is apparent from what has been said already, single people can very definitely have families. Widows, divorced people and, of course, single parents, may well be the heads of families.

Probably most single people are members of families. They have parents of their own, brothers, sisters, nephews,

nieces or other relatives who may be extremely important to them. When single people feel they are not included in society's concern about "the family," they may have reason to react negatively.

And single people do have homes. Their homes may be centers of warmth and hospitality, places in which their friends and their neighbors gain a very real sense of togetherness, of sharing, of family.

SINGLE ADULTS ARE people who pursue their jobs as do other adults. Often they are people who make a real contribution through their careers, who must exercise great responsibility in the workaday world.

In a number of cases — that of single parents comes to mind — single people carry very special burdens. They work and care for children, alone, without the support of another adult. They try, as do

other parents, to shepherd the growth of unique, developing human beings.

But single parents are not the only single people who can help other human beings grow and develop. Each single person has his or her own personal history, his or her own unique perspective on life — his or her own special insights and gifts. Others who come in contact with those gifts and insights can be enriched or nourished by them.

IN MANY PARISHES, special groups are forming these days for single people. But some single people — and some who are not single — think the goal for singles in parishes is not to find a place in a separate group, but within all parish groups.

Single people want more opportunities to see the world through the eyes of others and to grow because of this. Likewise, they want others to have opportunities to see the world through the eyes of single people — people, many feel, who are not really defined so much by their single state as by their attitudes and their care for the Church, the people and the world around them.

Single Christians are like other Christians — people of a community in which each special gift is important. Right now, many single people would like their personal gifts to be recognized more fully.

They want to feel at home in the Church.

'Right now, many single people would like their personal gifts to be recognized more fully. They want to feel at home in the Church.'

Single? Make your own family

By Barbara Beckwith

When the entire WJM-TV news team with the lone exception of bumbling anchorman Ted Baxter, is fired, Mary Richards, Lou Grant, Murray Slaughter, Sue Ann Nivens — and even Ted — try to comfort each other.

Tearfully, they end up in a gigantic hug. When someone suggests they should see the fittingly gorgeous sunset that evening, they move to a window en masse — rather like a football huddle scuttling sideways.

That classic last episode of the old "Mary Tyler Moore Show" illustrates the kind of quasi-families we all need in order to survive.

TV PRODUCER Mary Richards is a woman who has chosen a career and her single state. She exemplifies the single who works to create a "family" for herself.

She cares about those with whom she works and they care about her. They have dared to interrelate as a family — sharing joys and sorrows, the big events and petty trials — on more than a 9-to-5 basis.

Careers offer a certain kind of fulfillment. For Mary Richards it is knowing that she facilitated getting the news on the air, or organized a documentary, or won a Teddy Award.

For others it's seeing their ads sell or their businesses prosper. It includes raises and promotions — outside confirmation of achievement and worth.

But what of those whose job is just a job, a way to earn one's living, or whose job has less visible or satisfying results? Pining your ego and efforts to a job alone is asking for trouble because there always comes a time when the job ends; when the other 80 hours of the weekdays, to say nothing of weekends, begin to seem empty.

THE SINGLE STATE can provide time, energy and mental space that a man or

woman needs to devote to a career. However, complete independence is impossible. It would be undesirable, even if achievable, because being single always carries the danger of preoccupation with oneself.

Selfish desires, the 20th pair of new shoes, for instance, can be indulged without a witness or critic.

Living without spouse and children, single persons are tempted to withdraw within themselves. "I touched no one and no one touches me," sing Paul Simon and Art Garfunkle in "I Am a Rock."

Singles may have no one in their lives to keep them vulnerable and open to others and new experiences. Yet, without this contact, people can die inside.

Everyone needs people who care about us, who bring us out of ourselves, who touch us, who let us inside them. Because single persons often live alone, they need to go out of their way to find caring people — at their offices and factories, apartment buildings and tennis courts. They often have to take the first step and admit their need of others.

THE LOCAL PARISH is a natural place to build caring quasi-families. Singles' groups can take various forms: social clubs, drop-in centers, Bible study or prayer groups. The particular type of group can develop naturally from the individuals involved or can be started by the parish staff or a married couple. In

this Year of the Family many parish activities are being planned which should include single people.

Another source of support for singles might be the citywide Catholic Alumni Clubs. They are in about 45 major cities across the country and have approximately 8,000 members.

According to Don Luebbering, vice-president of the Cincinnati club and a member of the international board of directors, the only requirements for membership are that a person is single,

Catholic and a graduate of an accredited (not necessarily Catholic) college or nursing school. The clubs proved the opportunity to meet people of similar backgrounds, to organize such activities as dances and volleyball, to attend symphony performances, and to participate in community service projects.

UNATTACHED CATHOLICS are an underutilized resource of the Church; they are in a singular position (pun intended) to aid the Church.

They can get involved in religious



Ministeri

By Janaan Manternach

Jesus began His work of teaching and healing in Galilee. He was at home there.

Nazareth, His hometown, was in Galilee. So were Cana and Capernaum. Much of Jesus' early preaching and healing took place along the shore of the Sea of Galilee.

He used to walk with His disciples from one town to another. When people came out to hear Him, He taught them about God and God's way of love. He healed many people of all kinds of illnesses.

Many women accompanied Jesus during those happy days in Galilee. Some were women Jesus had cured of illness or helped find forgiveness and peace. They showed their thanks by helping Jesus and His disciples. They gave their own money to buy food for them. They shared in Jesus' efforts to help people come to know and love God better.

THESE GREAT WOMEN and many others like them were actively involved in the early ministry of Jesus around the Sea of Galilee. They stayed with Him during all the successes and difficulties of His work of teaching and healing.

It was most unusual for women in Jesus' time to have a public role. Many of the learned men of Jesus' time believed women could hardly learn God's law or understand the Bible. Jesus stood out among the other rabbis in His respect for the dignity of women.

Mary Magdalen was one of the women

who worked with Jesus and His disciples. She was called Magdalen because she came from the town of Magdala, on the shore of the Sea of Galilee. Today the town is called Migdal.

Mary Magdalen had been very sick. She

The Story Hour (Read me to a child)

may have had epilepsy. Jesus healed her of her illness. She, in turn, followed Him.

MARY LOVED JESUS so much she worked with Him all over Galilee and Jerusalem. Mary Magdalen followed Jesus even to the foot of the cross. As Jesus died, she stood with Mary, Jesus' mother. She watched where Jesus was buried.

Early on the next Sunday morning she went to the tomb. It was empty. Outside the tomb she met Jesus. The risen Lord gave Mary Magdalen the important task of announcing the good news to the rest of Jesus' followers. Mary Magdalen was the very first preacher of the good news of Jesus' resurrection.

Another woman who worked with and supported Jesus and His disciples was Joanna. She was the wife of Chuza, who was in charge of the palace of Herod, the governor.

Joanna also stayed with Jesus to the

Discussion questions

1. Why are both Church and society giving increasing attention to the problems and pleasures of single adults today? Do you feel their concern is justified?

2. What single groups has Pope John Paul spoken about recently? What has he recommended specifically?

3. According to David Gibson, why do single persons feel they are defined primarily in negative terms?

4. Why does Father Castelot say that love is the "secret of unity amid diversity"? How does this affect the way

we treat those who live differently than we?

5. In what way does leaving singles out of parish activities cause the parish to suffer, according to Father Castelot?

6. Barbara Beckwith states that preoccupation with oneself is a constant danger for singles. Do you agree? Discuss this in terms of single persons you have known of various ages and occupations.

7. What are some of the ways single persons can develop family ties?



Easter *1980*

Joyous Reunion

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Religiously true

Grateful for the love
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Expectantly waiting to
Enter those gates
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In Heaven, sanctuary gain
Never more to suffer
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Savior so dear, **YOU ARE HERE!**

CALVARY GROUP WITH FAINTING VIRGIN—French Wood Sculpture, 14th Century
Courtesy Cleveland Museum of Art (RNS Photo)

—Rose Marie Jackson, Knightstown

Easter in Troubled World

by Fr. James V. Schall, S.J.

The troubled state of the world is pretty much captured by a cartoon line from *Weight Watchers Magazine*. It reads: "I'm so grouchy when I wake up in the morning, even the news cheers me."

Well, things seem to have become so bad lately that an optimist, in this context, must be defined as someone who can go to sleep right after the 6 p.m. news. Iran has made nightmares obsolete.

God is sometimes said to be found in the whirlwind. At other times, he walks in the hushed cool of the evening.

But where is he if the price of gold goes up and up, if double digit inflation consumes our single digit incomes? And where is the Lord if men are unjustly held hostage, if a communist army overturns a Moslem state?

It is tempting to argue that if we obey the Ten Commandments, are kind to our neighbor, and pray a little, then the world will necessarily become better. But we are Christians, not determinists. We know the Son of God did these very

things among us. His reward? The crucifixion we still commemorate during these days.

Because of freedom, it is possible for people to see the good but ignore it. This is a hard doctrine. We prefer

to believe that religion, if it be true, should produce "results." That is, no more crucifixions! Once is enough!

The abiding temptation, never more prevalent than today precisely because of

what is perceived to be wrong with the world, is to demand of God another redemption, another form of redemption.

Often, Christianity is not believed because of confusion about what exactly it holds. But more often, it is rejected precisely because of what it does clearly hold.

AND WHAT does Christianity hold about Easter, about resurrection? Dorothy Sayers, the great English writer, commenting on the creed's statement, "And the third day he rose again," explained:

"What are we to make of this? One thing is certain: if he were God and nothing else, his immortality means nothing to us; if he was man and no more, his death is no more important than yours or mine. But if he really was both God and man, then when the man Jesus died, God died too; and when the God Jesus rose from the dead, man rose too, because they were one and the same person." ("The Whimsical Christian," Macmillan, 1978, pp. 14-15)

Behind much of the controversy about Christ and his humanity is an effort to discover a human self-redemption that would exalt man and his works, especially his collective, political works. But the real redemption has taken place in Christ.

Dorothy Sayers continued: "Now, we may call that doctrine (of Christ's person and resurrection) exhilarating, or we may call it devastating; we may call it revelation, or we may call it rubbish; but if we call it dull, the words have no meaning

at all."

Yet, we do live in an age that sees the resurrection as "dull," because it purports not to find the meaning of human existence in this world and what we do with it on our own. The dogmatic structure of the church exists ultimately to prevent us from embracing this final dullness and calling it the joy of our lives.

WE CAN hardly estimate our good fortune to have suddenly an eloquent pope who insists on keeping before us the essentials of our faith. In his *Easter Vigil Poems*, he wrote:

Never separate man from things, the body of his history. Never separate people from Man who

became the body of their history. Things cannot save what is utterly human, only Man. (Random House, 1979, p. 76)

In a sense, then, the events of our time, of any time, do conspire to leave us with what the faith teaches.

Easter, the resurrection, remains the most important of our beliefs. It is the one that addresses itself to us as finite, temporal persons wherever we are, whatever our society. The church knows that the ultimate battle concerns the temptation to substitute some other redemption—some newly created redemption—for Christ's redemption.

Easter stands before the troubled world by identifying the hope of each of us, the resurrection that gives to each human life its sense of meaning and reality, its sense of never being ultimately dull. This is why we call it "Good News."



CALL OF SPRING—Warm Washington weather and dogwood trees in bloom lured one Georgetown University class out of a stuffy room and into a cemetery surrounded by 200 years of tradition. Inspired by the workers of Jesus, the students gathered for a service.

Happy Easter

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The Empty Tomb

by Fr. Rawley Myers

Jewish law forbade any activity on the holy day, the Sabbath, so the friends of Jesus could not visit the tomb until Sunday. At dawn on that day Mary Magdalene and another woman companion went out to the tomb.

When they reached the garden, they stood in amazement. The huge rock had been rolled back from the entrance of the tomb, and, looking in, they saw that it was empty.

In bewilderment Mary Magdalene ran back to tell this news to the apostles. She said, "They have taken the Lord from the tomb, and we do not know where they have put him."

Peter and John hastened out to see if it was true. And they too found the empty tomb. They were perplexed, for as John later wrote, "they did not understand the Scripture, that he must rise from the dead." In wonderment they returned to the others to tell their story.

Mary Magdalene came back now, and alone, she fell to her knees praying and weeping. Someone asked her why she was crying. Thinking it was the caretaker of the garden place, she continued to weep and sobbed, "They have taken away my Lord." She only wanted him to tell her where they had taken the body and she would take it and not bother him anymore.

But then the other said her name. She knew at once who it was. When he said, "Mary," in that wonderful way of his, her heart leaped for joy. She turned and fell at his feet, saying, "Master." It was the happiest day of her life, that first Easter. Jesus told her to go and tell the others. Mary rushed off, radiant with happiness.

SHE SAID to the apostles, "I have seen the Lord." But they did not believe her. So emotional a person was only having hallucinations, they thought. These hard-headed rustics were not going to believe some wild tale from this

breathless woman.

Later, the doors were locked in the upper room where the apostles were, for fear the authorities would come imprison them or even kill them as they had murdered Jesus. But suddenly Jesus stood in their midst and said, "Peace be to you." They were so shocked they could not speak. It must be a ghost and this made them fearful.

But Jesus told them to touch him, that it was truly he. And he ate with them. Only then were they convinced. And they told others, "We have seen the Lord."

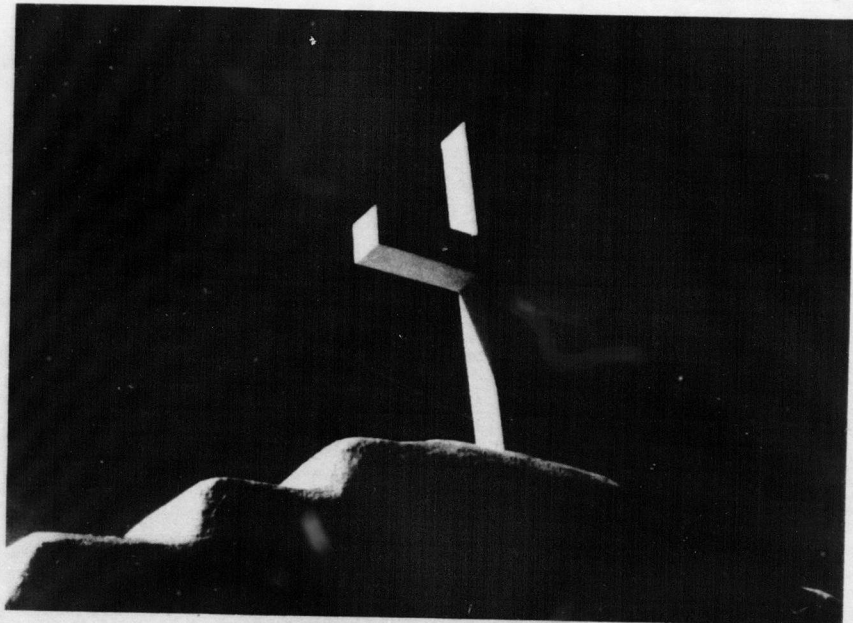
With the resurrection, the victory over hatred was won. Jesus in rising again showed that evil could not destroy goodness. The empty tomb was proof that love had triumphed. The authorities had done their worst, but goodness emerged victorious.

Jesus proved once and for all that love is stronger than hostility and stronger even than death. The resurrection above all demonstrated that Jesus was unlike all others, that he was in truth the messenger from heaven, and, indeed, the very Son of God as he said.

JESUS' message of love showed that the true disciple, the one who follows him, is one who opens his heart to his neighbor in need. This was the "good news" preached by Jesus and confirmed with Easter.

In the resurrection Jesus showed what life will be like for his followers after death. He showed in glory what it is like to live with God. He refuted the pagans who contended that "life is a flash in time before we join the dead."

Jesus let us see that this life is but a shadowy prelude to heaven; for there, as someone has said, is where the silk purse is really made out of the sow's ear. For in heaven, joy, love and peace greet the friend of the Lord.



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Christ is Really Risen!

By Fr. Neil J. McEleney, C.S.P.

Christ lives! Peter preaches it. Paul proclaims it. From New Testament times, the church has taught so too, basing its teaching on earlier, apostolic witness. Christ lives! Jesus Christ is risen from the dead!

Our earliest testimony to Jesus' resurrection comes from St. Paul as he reminds his Corinthian converts how he preached that "Christ died for our sins in accordance with the Scriptures, that he was buried, and in accordance with the Scriptures, rose on the third day" (1 Cor. 15:3-4).

In Acts, Peter confirms this witness, reporting that the risen Jesus was seen, "not by all but only by such witnesses as had been chosen beforehand by God" (Acts 10:41).

No one actually saw Jesus rising from the dead—not even the guards whom Matthew stations at the tomb (Mt. 28:4). Gospel evidence points, rather, in two directions—to the muted, limited evidence of the empty tomb, and, more

important, to the witness of those who saw the risen Jesus.

There are difficulties with these reports. Unlike the Passion narrative of the Gospels, in which one event seems to flow into another,

the resurrection accounts are episodal, varied in detail, and incapable of harmonization—just what we might expect from a compilation of witnesses encountering widely separated encounters with the risen Jesus.

But in all these apparition stories, despite their conflicting details, there emerges a pattern, a definite progression intended by the gospel writers. Those who see the risen Jesus—the women at the tomb (Mt. 28:1-8; Lk. 24:1-2; Jn. 20:1-2), the disciples at Emmaus (Lk. 24:13-35)—are led to report it to the Twelve (now 11 with the defection of Judas).

These also see Jesus (Lk. 24:36-43; Jn. 20:19-23), and his apparitions to them point to his commissioning of the Twelve as his official witnesses before the world (Mt. 28:18-20; Jn. 20:21-23).

CONCERN over the reality of Jesus' resurrection emerges within the New Testament itself. Behind the text, we can see a series of questions being asked and answered:

(a) Is this really Jesus whom

the disciples saw? Acts notes an essential qualification in the successor to be picked for Judas. The replacement must come from those who knew the earthly Jesus (Acts 1:21-22). Whatever this passage may say or omit concerning Matthias' vision of the risen Lord, it seems clear that Peter and the other 10 had recognized in the risen Christ the same Jesus they had accompanied earlier.

(b) Was Jesus' body stolen from the tomb? Matthew places watchful soldiers at the cross (Mt. 27:36) and guards at the tomb (Mt. 27:62-66) to offset this objection. He means to assert the reality of Jesus' death and to rule out fraud on the part of the disciples. A guard would have prevented theft of Jesus' body. This concern over who may have taken Jesus' body suggests his tomb was empty.

(c) Were the apostles too credulous, too ready to believe that Jesus had returned? All four Gospels depict the disci-

ples as at first quite unwilling or hesitant to believe in the reality of Jesus' resurrection (Lk. 24:11,37; Mt. 28:17; Jn. 20:25; Mk. 16:11,14).

(d) Was this a mere vision of Jesus, a ghostly apparition with no substance to it? Luke says Jesus ate food (Lk. 24:41-43; Acts 10:41), and John notes that Jesus invited the doubting Thomas to touch him (Jn. 20:27). Each author in his own way stresses the reality of Jesus' resurrection.

OUR MODERN preoccupation with the physical reality of the resurrection,

however, can narrow our vision and blind us to the richer reality the resurrection offers our spiritual lives. Jesus is not merely resuscitated; he is resurrected, glorified, exalted.

And his resurrection is redemptive. He was raised for our justification (Rom. 4:25) and became a life-giving spirit (1 Cor. 15:45). Through Jesus' resurrection, we have hope for eternal life. "As in Adam all die, so in Christ all will come to life again" (1 Cor. 15:22).

This hope requires us to live as children of the resurrection. "If we have died with Christ, we believe that we are also to live with him . . . In the same way, you must consider yourselves dead to sin but alive for God in Christ Jesus" (Rom. 6:8,11).

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Explaining Easter to Children

by William Ryan

Explaining the great significance of Easter to a child is not the easiest task a parent might have, but it can be one of the most rewarding. In an age of uncertainty, there is something very reassuring for you and for them in trying to come to grips with a rock-bottom basic truth.

While not wanting to overstate the problem, the task does have its difficult aspects. For one thing, there is the inevitable comparison with Christmas, a hard act to follow.

How important can Easter be, after all, when Christmas is perceived as a time of excitement, wonder, anticipation and surprises that seem to occupy the attention of the whole world?

But, there can be another reason why it is difficult to explain Easter. Our own faith may have been shaken, or it may lie dormant. If that is the case, we may have to start with some soul-searching about what we mean when we say Christ rose, really, truly, physically, rose from the dead.

Christians 2,000 years ago knew perfectly well what it meant to die and that no one rose from the dead. To

make such a claim as the resurrection was as shocking and incredulous then as it is in our own secular age. Yet the Christians made it.

THERE HAVE been many challenges to the faith through the years. But, either Christ rose from the dead or he did not. If he did, then we will rise too. If he did not, then we might as well acknowledge that the game is over.

Having made sure that our own belief in the resurrection is intact, we can turn to the children. Even very young children have some understanding of death and

they also understand new life. They see spring coming, and signs of change in themselves and around them. Always there are reminders that something new is on the way if only we will develop the habit of looking for them.

My daughter observed the other day that the jewelry sold in drug stores changes in design at the approach of Easter to reflect a spring-life motif. It is a matter of no great significance in itself but it is important to her.

And there are the changes in nature to which everyone responds. In early February some of my children and I went on a nature walk in a very large park. The guide told us that the woods were asleep, the sap frozen in the ground, but that here and there things were beginning to stir. As we walked about, turning over logs and peering into bushes, we found that he was right.

Such an experience provides a natural catechetical setting which can be linked without too much difficulty to the great truth of Easter.

ABOVE ALL, there is the season of Lent, still one of the most effective educational tools the church has ever devised. We didn't particularly like Lent when I was a child because it meant we had to give something up. But I must say it had its uses. It taught us on a small scale about dying to self, and about how that "little death" passed away and that a new day was coming.

The emphasis today seems to be different. We teach children it may be as worthwhile to take something on as to give something up. That may be all to the good—just so long as we don't forget that we ought to do something.

Children may not have experienced the death of a loved one, but they have certainly experienced disappointments, if not deprivations of one kind or another. If we take the occasion of Easter to tell them that Christ rose from the dead to make all things new, to heal hurts and wounds, that past mistakes will be corrected, and the good things of life will be forever, then they will begin to understand.



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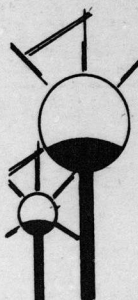
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The Solemnity of Easter

by Beth Michel

I grew up in a community that was 95% Catholic. That meant there was a homogeneity of approach in the city to the celebration and commemoration of the major feasts of the church. During Holy Week, the solemnity of the time was marked not only by prayer and attendance at special services, but by the closing of movie theaters, suspension of most entertainment, and, on Good Friday, the closing of all businesses.

Since no one planned parties, it was easy not to attend them. Because the city was the seat of a diocese, as the week progressed, the magnificence of the ritual progressed, and the solemn Mass on Holy Thursday was a splendor that all helped celebrate.

Circumstances have changed, even in that city. Contemporary Catholics do not always see a relationship between life and religion, though Christ certainly never separated them. In fact, his use of parables drawn from the simple lives of his people to illustrate

great truths, seems to say that religion is not a part of life, it is life.

Thus, Holy Week is not simply a series of once-a-year liturgies culminating in

a joyous Easter Mass. Holy Week is a cycle in life that should be lived through, attended to.

Recognition of the solemnity of this time does not mean a spiritual wearing of sackcloth and ashes, a long face and general gloom. It means that this time is more than a convenient break in which a trip can be taken, lawns cleaned for spring, houses refurbished.

No matter where we are physically, the journey to be taken at this time is a trip into the roots of our Catholicism, coming to terms with where we have been, where

we are and where we are going. More than any season, this is the one for examination of soul, repentance and a fresh start.

CHILDREN no longer see much physical evidence that Holy Week, crowned by Easter, is different from any other week. Even if they attend some services, their life at home has ordinarily not changed. There are things parents can do to help children see that inner spirituality can work in our outward lives. This is a good time to introduce those ideas.

Most families have a

friend or relative who needs their "care," in the broad sense of that term. Most families who have such an obligation have children reluctant to take part in that

caring. When we remember that Christ died for all, poor and ill and old and unattractive as well as anyone else, who are we to then say we cannot care for a certain person?

Holy Week is an excellent time to share faith, to invite someone you feel you should care for to attend services, (See SOLEMNITY on page 27)

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A Retired Woman's Reflections on Easter

by Philomena Kelly Kerwin

There was a small banner in a tiny chapel. Its colors were vivid. But it was the vibrancy of the message that came home to me.

Across the top of the banner in clear letters was the announcement, "He is Risen." Interwoven through the rest of the banner like a mosaic were the words: "Rejoice—Repent—Renew." For me the banner was timely; it emphasized the special significance of the feast of the resurrection.

Easter has a different meaning in each stage of one's life. In my retirement years Easter has a deeper meaning than it has ever had in the past; the banner seemed to put the entire religious concept of this great feast into its proper perspective.

Rejoice! In Easter I find that peace and joy are linked—there is an awaken-

ing to the great mystery of our redemption as proven by the resurrection of the Lord and his promise of eternal life. "I am the resurrection and the life. Whoever believes in me though he should die, will come to life."

I rejoice in the days that are still mine in which to participate in the celebration of the Eucharist, the continued reception of the sacraments, the times to pray with others and for others and the opportunities to help my neighbor through the spiritual and corporal works of mercy.

I AM HAPPY in the

knowledge that each year brings a great realization of the beauty of Easter and particularly that in God's own providence I will have been given another Easter Mass.

The physical beauty of the earth delights me at this time of the year. The greenness of the trees and grass, the rich color of the flowers, the crispness of the sunrise mornings and the radiance of the evening sky at sunset—all help me to acknowledge God as the creator. I thank him for all these gifts great and small, and I rejoice in the thought

(See REFLECTIONS on page 23)

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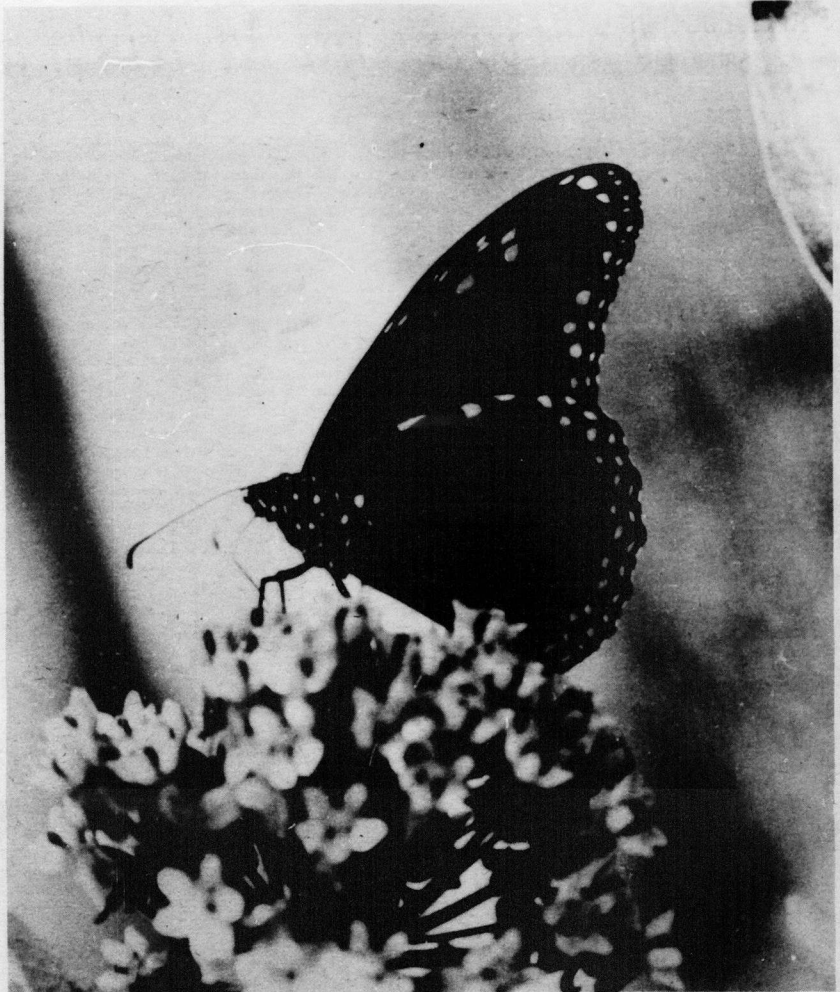
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Resurrection and Ministry to the Dying

by Fr. Alfons Deeken, S.J.

Ministering to the dying is one of the most important and most difficult ways of showing loving concern for our fellow human beings.

At no other time in life does a person need our loving presence as much as during the long lonely hours of life's final agony. Yet, not having experienced ourselves what the dying person is going through, we cannot help but feel inadequate in trying to extend a helping hand.

How can we really understand, empathize and talk in such a way that we become a genuine help to the dying person? In ministering to dying persons we are not simply dealing with similar cases for which one could learn rules or acquire techniques for helping. Rather, with each dying patient we encounter anew the mystery of the life and death of a unique human person.

I shall never forget my first experience of this ministry. As a student intern in a large metropolitan hospital I was asked by a doctor

to spend the final hours with a dying man, all by myself. Five hours alone with a dying man. It was my longest night.

The patient was fully awake. But what does one talk about with a person who will be dead before sunrise? As the long hours were dragging on, it gradually dawned on me that at least 99% of the topics that keep our usual conversations smoothly flowing could not possibly be of any interest to a person on the verge of death.

WORDS become hollow, or they take on a new preciousness and weight in the face of death. But at this juncture, silence and the posture of listening become as important as the arts of verbal communication.

As the dying person is going through one of the decisive moments of his life, our role ought to be only a supportive one. We must allow him to be the main actor in this great human drama of death.

In dialogue with the dying one should not force upon the patient one's own preoccupations and pet ideas. The dying person is now on center stage. What he wants to talk about is the important subject. Let him choose from the whole range of his life's past, present and eternal future.

Some patients like to indulge in nostalgic excursions into their past. Our sympathetic listening will make each person's life-review more significant to him. Others prefer to concentrate on the preciousness of the present moment. For many dying persons, looking forward to their resurrection and eternal life will bring a ray of light into the darkest hour of life.

Unfortunately, for some Christians resurrection and eternal life are but vague, abstract ideas and offer therefore little attraction and consolation at the time of departure from this world. Helping them gain a richer understanding of the splendor and glory of their coming union with the risen Lord can give them hopeful encouragement during the painful days of dying.

PERHAPS there is no other time in life when a person develops such a finely tuned antenna for the joyful message that Easter, resurrection and heaven can offer a believer in the risen Lord.

I usually encourage the dying to use their creative imagination to paint as lively a picture as possible of their resurrection and the life to come. Christ himself used

different images and parables in depicting the bliss of heaven and freely adjusted them to the different interests of his changing audiences.

Evidently, he wanted to reassure us that whatever our dreams of happiness may be, they will come true in the new life of the resurrection. Whatever exquisite dreams our finite human imagination may create, the beauty and joy of eternal life in union with the infinite loving community of the Triune God will far surpass our wildest expectations.

Resurrection does not mean a mere continuation of our present human life. It means transformation and newness. It means partici-

pating in the perfect exchange of life and love that flows between the three persons of the Trinity.

The yearning and hope for this resurrection, this total transformation and newness

in loving union with the Triune God, can give the dying person the courage and strength he or she needs for crossing the desert of death into the Promised Land.

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Reflections (from 19)

that Easter is not only a day but a season.

Repent! Easter means repentance—sorrow for past transgressions, for repeated faults, for the sins of omission and the lost opportunities to do good. With that sorrow comes the resolve to do better in the future and some soul searching to reorganize my spiritual priorities with a view to accentuating the positive.

RENEW! Like the brightness of the light that appeared as the stone was rolled away from the tomb on the first Easter morning, so should renewal shine in my pattern of life. For, in the liturgy, renewal means a rebirth of my dedication of faith, taking stock of my spiritual life and reassessing

the things that count.

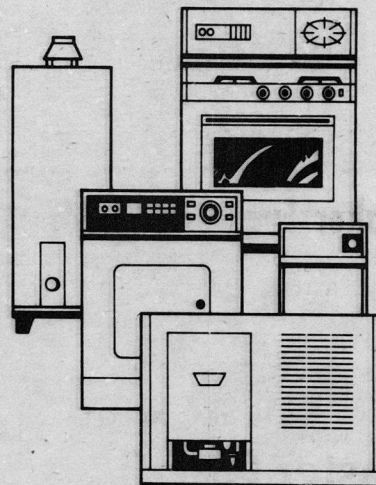
It calls for greater personal commitments that for me are extra special and give substance to my living; "that I may do unto others as I would have them do unto me." It asks me to answer the call for greater participation of the laity in the progress of the church.

Easter now brings me a greater realization of the brevity of life. Each new day brings a new challenge and gives me fresh opportunities to enrich and enjoy my faith. Above all it paves the way for me to move into a more intense and intimate relationship with God so that I may be able to renew more deeply the message of the resurrection in my own life.

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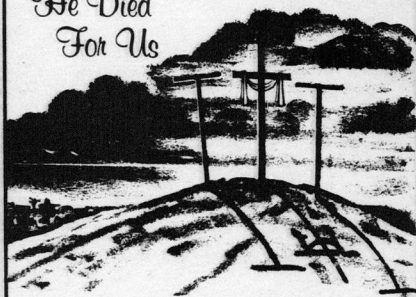
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They had Hoped and Hoped Again

by Father Basil Pennington, O.C.S.O.

It might well have been one of those exhilarating mornings of early April when the warm sun, the freshness of nature, the sounds of wing and paw, definitely proclaim that the cold and wet of winter are finally gone. But the two young men who made their way along the descending road from Jerusalem toward the coastal plain gave no evidence of this exhilaration. Indeed, their spirits, reflected in their faces, gestures and gait, were also definitely on the descent.

They "had hoped." They had hoped at last to discover the full meaning of life. They had hoped to find the way to peace, to inner tranquility, to transcendent fullness. They had heard much about the master, wonderful things: his signs, his wonders, his compassion, his strength, his love, his words of life. But now it was all over.

Yes, there were the wonderful moments, like body finally seemed to see last Sunday, when every- that he was "the one"—

except, of course, some of the Pharisees. How wonderful it was! Even the stones seemed to cry out. And with what inspiring and almost terrifying energy he had cleared those profiteers out of the holy place! How many had been healed! What teaching! It was great!

BUT THEN, suddenly it was over. It did not add up. Perhaps in some way all were duped. Now these stories of a missing body, angels, visions. No! They "had hoped," but they were not going to be duped again. So they walked downhill with downhill spirits.

Then something happened. One "opened the Scriptures to them." And then they recognized him in the breaking of the bread. Then they knew that the stranger who walked with them, who talked with them, was the Lord, the master, the one in whom they "had hoped." And they hoped again.

Soon they were on the uphill road, with uphill spirits, hastening to join the church in the joyful proclamation: "He is risen indeed!"

The two young men could recognize the master in the breaking of the bread, in the companion on the road, only because one had "opened the Scriptures to them." We cannot help thinking: "Wouldn't it be wonderful

to have Jesus open the Scriptures for us!" But note what the two say: "Weren't our hearts burning within us as he spoke to us on the way and opened the Scriptures to us?"

It was the Spirit of Jesus, the Holy Spirit, dwelling in their hearts, who made Jesus' words fire for them—fire and light. Many had heard Jesus' words. These two had heard them many times. In the end they walked away dispirited. But at the Last Supper, Jesus had promised he would send his Spirit and the Spirit would teach all, from within, with transforming fire.

WE, RIGHT now, have that same Spirit, Jesus' Holy Spirit, in our hearts. If we will but open our Bibles and listen, he will teach us from within, and our hearts, too, will burn within us. It will be more than reading. It will be prayer, a real communication with God that opens out to us the depths and the heights—the depths of intimacy, the heights of transcendent contemplation.

When we come to the Scriptures it is not a question of reading. It is, rather, sitting down with a friend, the Lord, and letting him speak to us. We listen. If what he says in the first word or the first sentence strikes us, we stop and let it sink in. We relish it. We (See HOPED on page 27)

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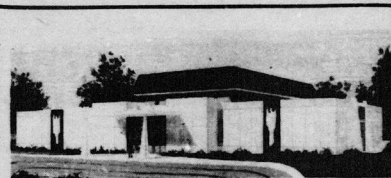
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Easter, Christians and Troubled Youth

by Brother Leo Kirby, F.S.C.

What does the resurrection of Christ mean to troubled young people? What does it mean to young people with alcohol problems, drug problems, delinquency problems, sex problems; to young people thrown out of their own homes, who eventually end up in the streets or in prison?

Often it seems that troubled youth—and even others who are not regarded as troubled—have never met the resurrected Christ. They should have. They should have met him in the lives of other Christians. Generally they have not.

Young people do meet religious people all right. But very often the religious people they meet are not very good witnesses to the resurrection of Christ. Too

often they are too somber, too serious, too staid, too scrupulous. They do not reflect the joyful fact: "The Lord is risen indeed, al-

leluia."

So many troubled youth are riddled with self-doubt, despair, guilt and loneliness. They have not met authentic Christians who are possessed by the joy Chesterton calls the gigantic secret of the Christians.

They need to experience in others the joy which says to them: I love you; I prize you; I get a kick out of you. Their only source of self-esteem is in their own mirrors.

The committed Christian

can do much for troubled youth just by being Christian. The joy-full, faith-full manner in which Christians respond to their own problems, difficulties and sufferings, the brave joyful manner in which they face life with all its ambiguities, the way they take hold of it with both hands, its joys and sorrows, its failures and successes, is the most powerful antidote possessed for driving the devil out of the hearts of troubled young people.

THE RISEN Lord is the light of this world. He lights up what God is and what troubled youth really are. Christians need to light up the lives of children sitting in the shadow of death. Sunlight needs to be spilled into the dark corners of their minds.

The lives of Christians should be an exuberant song to which troubled youth can relate. Generally troubled youth will not relate to a

lesson, a dogma, a textbook, a diagram.

But they will relate to one who radiates the joy of the risen Lord; they will relate to one who tunes them in on the fact that God's love will never fail them and neither will ours. A troubled youth will relate to those who offer hope that, on looking into the mirror I mentioned earlier, he or she may say, "Hey, I'm not so bad after all."

Solemnity (from 19)

to come home for coffee, to help dye eggs or be a part of some other seasonal ritual.

Being kind and generous to those we deeply love, and who bring us joy, is not much of a challenge! Being kind and generous to those

who are not easy to love is not only a challenge, it is that form of caring on which the concept of Christian love is founded.

OF ALL TIMES of the year, Easter means love. As

the week begins with the pomp of Palm Sunday, moves into the sadness of the betrayal, the grief of the death on the cross, the sense of loss until the resurrection, surely we are reminded that human love, too, has all these dimensions. Our children see little evidence of what love really is in the media. They see the frills and the sentiment, not the hard work and commitment that deep relationships require.

Christ is the exemplar of human as well as divine love, because he did do the hard work of loving the unlovable, of forgiving those who betrayed him, of sticking with us despite our faults.

While a new love relationship may begin with a triumph similar to that of Palm Sunday, it, too, will have its hard times, its cross. If we separate our religion from our lives, it seems to me we have lost an opportunity to teach ourselves and our children what life really is and to learn then to live in the fullness of Christian love.

TROUBLED young people, delinquents on the streets and in prison are led by evil spirits which destroy them. But their conduct and their lives are shot through with contradictions: with good and evil, with kindness and cruelty, with noble and ignoble aspirations.

The devils which possess them are of the shuttle variety—in one day and gone the next. But this kind is only cast out by prayer and fasting that spring from the peace and joy generated by the risen Lord.

Christians should see to it that their younger troubled sisters and brothers "get in on" the big secret. Christians need to bring light into the darkness; they need to bring authentic joy into the lives of the young who seek joy and release not in Christ but in things which ultimately bring only serfdom and despair.

The divine glory must radiate from the hearts and minds of committed Christians who live the life, death and resurrection of their brother Jesus. Christians need to come forth from the tomb of their own failures and their own "dyings"; they need to come forth as Easter Christians who face problems and opportunities in life with style and grace and goodness.

Hoped (from 25)

respond from our heart. We enjoy it to the full before we move on.

There is no hurry. We are sitting with our friend. We let him speak. We really listen. How often has our prayer been a monologue! We have done all the talking, expecting him to listen. Now it is our turn to listen, to let him speak to our hearts and to respond

with our hearts.

If we give Jesus even only 10 minutes each day to speak to us, to assure us of how much we are loved, cared for, to let us know where we have a sure source of healing, of comfort, a hope and ultimate meaning, then such daily meetings will transform our lives. We will have hope, hope that will never fail.

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But Father Reine has also accepted other duties which somewhat extend his working day by about eleven more hours.

In his years as a priest he has served as an assistant pastor in two parishes, a teacher/counselor in a high school, a college president for 14 years, pastor of an inner city parish, and now serves a congregation of over 3,700 people, plus visiting the patients of hospitals and a nearby nursing home.

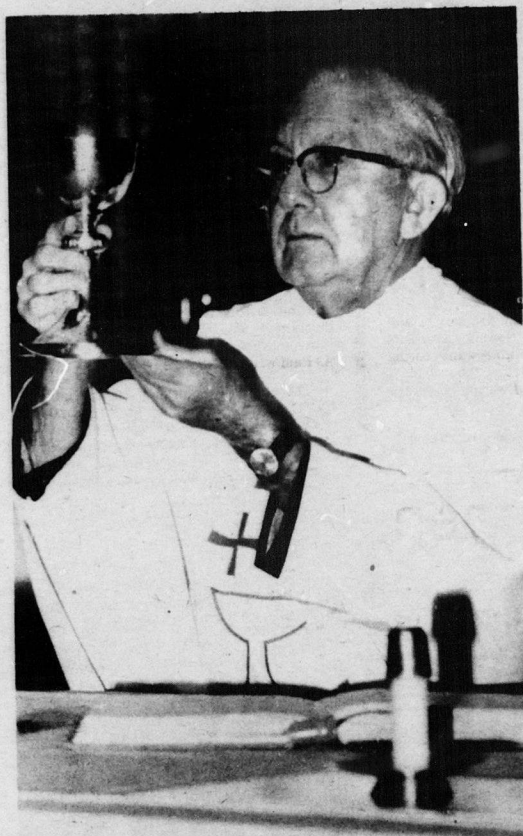
He and his associate average over 2,000 visits a year to those who need them. No matter how you do the arithmetic, it all breaks down to a lot of long hours at a job that is not famous for its big paychecks. For Monsignor Reine the reward comes from somewhere else.

"In my 39 years as a priest, my greatest satisfaction is in feeling that I have helped people understand that someone cares and especially that God loves and cares for them."

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Love can make room for the single Catholic

By Father John J. Castelot

"There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Gal 3,28).

Paul probably did not envision the disappearance of all ethnic, social and sexual differences among Christians. At the same time, differences are a far cry from divisions, hostilities. It is the latter which have no place in the Christian order.

The wonder of our oneness in Christ is precisely that it can be glorious reality in spite of our differences. There is nothing especially startling about unity with uniformity.

Unity with diversity, however, is truly remarkable. Unity is not identity. If there were only one note in the musical scale, there would be no scale, and harmony, music itself, would be impossible.

THE MAGNIFICENTLY coordinated human body furnished a favorite Pauline figure for the organic unity which should characterize the Christian community.

The authors of Ephesians developed it to the full, emphasizing not only the interaction of the members but the directive, vital influence of its head, Christ. It is He who animates, coordinates and unifies us all in Himself, accepting our diversity — willing it, in fact — and using it in a marvelous way to build up His body. As Paul writes elsewhere:

"There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of

them in everyone. . . Now the body is not one member, it is many. . . There are, indeed, many different members, but one body. . . You, then, are the body of Christ. Every one of you is a member of it. . . Are

disdain or fear of marriage, the priesthood or the religious life.

No one should presume they are simply selfish or egocentric. They are, in general, very loving, generous and lovable. In

'Today, more and more young men and women are choosing the single life. They honestly feel this is where God wants them to be.'

all apostles? Are all prophets? Are all teachers? Do all work miracles or have the gift of healing? Do all speak in tongues or have the gift of interpretation of tongues?" (1 Cor. 12,4-31).

HE THEN GOES ON to speak at length about the greatest gift of all, the one without which all the rest are worthless: love. This is the secret of unity amid diversity: that wonderful Christlike love which enables us to respect each other as individual human beings, each contributing to the welfare of the body, to the realization of God's reign on earth.

It is this love which enables us to accept people who make choices which do not match our established patterns. The unusual may make us uncomfortable. But by what right can we insist that God direct people only in those ways to which we are accustomed?

Today, more and more young men and women are choosing the single life. They honestly feel this is where God wants them to be. They make their choice without

common with everyone else, they need to love and to be loved.

IN MANY WAYS singles are freer than others, who often have more constricting obligations, to lavish their love, their generosity and their considerable talents on family, friends and the parish community.

Yet, all too often we deny them that opportunity. They feel left out of parish activities and they often are, leaving them understandably hurt and resentful. The Christian community, the parish, suffers for it.

So much energy, love, talent, dedication, eagerness is simply ignored because there is no room in the organization for single persons.

"The eye cannot say to the hand, 'I do not need you,' any more than the head can say to the feet, 'I do not need you' . . . If one member suffers, all the members suffer with it; . . . if one member is honored, all the members share its joy" (1 Cor. 12,21,26).

g women

end. She went with Mary Magdalen the Sunday after Jesus died and found the tomb empty.

We know the names of at least three other women who helped Jesus and 'his disciples. Susanna was one, Mary, the mother of a disciple named James, was another. The third was Salome, Zebedee's wife, the mother of Jesus' earliest disciples, James and John.

These dedicated women shared in the earliest experience of Jesus' resurrection. They were among the first to spread the good news to others. They were with Jesus' closest disciples when the Holy Spirit came upon them at Pentecost.

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

QUESTIONS:

- After reading the story, "Ministering Women," talk together about it. Questions like the following may guide your conversation.
- Where did most of Jesus' early preaching take place? Why?
- How did Jesus get from place to place? What did He do in the towns that He and His disciples visited?
- Why did many women accompany Jesus?

• Who was Mary Magdalen? Why was Mary Magdalen devoted to Jesus?

• Who was Joanna?
• Name three other women who worked with Jesus?

• How do you feel about the role women played in the work that Jesus did?

PROJECTS:

• If your religion teacher is a woman, interview her to find out why she has chosen to be this kind of minister. Ask her if she is teaching because she is a follower of Jesus and wants to help you and other children to be proud of your faith tradition and more informed about it.

• If there is a convent of religious women within easy traveling distance of your home and parish, ask your parents or your religion teacher if you could visit and talk to some of the sisters. Perhaps the sister who is the community's vocation director could describe the life of a woman who follows Jesus in this way, in terms of community prayer, service and simplicity of life.

Among the women who accompanied Jesus during those happy days in Galilee were Mary Magdalen and Joanna. Like Mary Magdalen, Joanna 'stayed with Jesus to the end. She went with Mary Magdalen the Sunday after Jesus died.'



Our Church Family

Children spellbound by Mass

by Fr. Joseph M. Champlin

To hold a dozen first or second graders still and attentive for an hour would tax the genius of even the Muppet's creator.

Yet I have repeatedly experienced a cluster of such children gathered at some parishioner's home, totally engrossed in a Mass of just that length.

These were tiny tots preparing for communion, and they had come with one or both parents for an explanation of the eucharistic liturgy. This session served as the culmination of our parental preparation series for first Eucharist and always seemed the most effective or drew the best feedback from sometimes grumbling moms or dads.

At the outset of our formation program participating parents were asked to volunteer their homes for several small group presentations, including this so-called "demonstration Mass." The total class would then be divided into units of 8-12 children and assigned to particular homes for a given night with each parent having the option of switching locations to accommodate personal schedule conflicts.

Hosts merely prepared simple refreshments for afterwards and opened their homes for the visitors; the parish staff took care of other details.

The explanation began promptly at 7 p.m. With adults sitting in chairs around a large living or family room and the children assembled before the celebrant on the floor, he would first explain the various articles used for Mass. In doing so, he gave each boy and girl responsibility for a particular object—chalice, paten, cruet, purificator, corporal,

pall, finger towel, candle, sacramentary or altar book and lectionary or book of readings. Later, during the actual liturgy, the responsible child would bring his or her item to the priest as needed.

Next, while vesting for the Mass, the celebrant named, described and sketched the historical background and symbolic meaning of every garment—the amice, alb, cincture or cord, stole and chasuble.

WITH THE PRIEST ready for the eucharistic liturgy, all stood, sang an entrance hymn, responded to the penitential rite and listened as their celebrant spoke of the opening prayer from the sacramentary held by a youngster.

A parent read the first scriptural passage, the responsorial psalm was replaced by a period of silence and the priest proclaimed the Gospel from a lectionary likewise held by a first communion.

An informal homily followed, with questions for and participation by the boys and girls. This led to a spontaneous prayer of the faithful, both adults and children being invited to offer petitions.

As the priest moved to the table for the liturgy of the Eucharist, each child brought to him the materials needed to transform that piece of furniture into an altar.

During the preparation of gifts and the subsequent eucharistic prayer, the celebrant often interjected brief explanatory comments. They covered such points as the "Blessed are you, Lord, God of all creation..." prayers, mingling of water and wine, finger washing, laying on of hands over the offerings, breaking of bread, mix of our Lord's risen body (particle) with his precious blood (cup), genuflections, Our Father and cleansing of the sacred vessels.

The children gathered about the altar for

this part, linked hands during the Lord's prayer, greeted each one with the sign of peace, peered into the cup at the commingling and sat down as their parents received communion under both kinds (the youngsters did not communicate).

After the altar had been cleared and the group seated, the celebrant invited those present to mention specific blessing for which all could reply, "Thank you, Lord." He concluded with the final prayer, once

again from the sacramentary held by a child.

Designed to explain the Mass to communicants, this real but demonstrative Eucharist often taught more to their parents.

Holy Eucharist

The Church believes that the Lord Jesus really present among us in a wonderful under the eucharistic species. At Mass presence of Christ is proclaimed not only the words of consecration, by which Christ made present through transubstantiation but also by the sense of deep reverence and adoration which are evident in the liturgy of the Eucharist. His presence is further realized by Christians when they honor the Eucharist in a special way on Holy Thursday and Corpus Christi.



the Saints by Luke

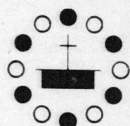
AS A TEENAGER, MARY LEFT HOME AND LIVED A LIFE OF SIN IN ALEXANDRIA FOR 17 YEARS.

WITH A GROUP IN JERUSALEM ON THE FEAST OF THE EXALTATION OF THE HOLY CROSS, SHE WENT TO THE CHURCH WHICH HELD THE PRECIOUS WOOD OF THE CROSS. EVERYONE ENTERED AND ADORER, BUT MARY STAYED BACK. IN THAT MOMENT ALL OF HER MISERY BURST UPON HER. TURNING TO THE IMMACULATE MOTHER, WHOSE PICTURE FACED HER ON THE PORCH, SHE VOWED FROM THEN ON TO DO PENANCE IF SHE MIGHT ENTER AND STAND LIKE MAGDALEN BESIDE THE CROSS. SHE THEN ENTERED. AS SHE KNELT BEFORE THE PICTURE ON LEAVING THE CHURCH, A VOICE CAME TO HER WHICH SAID, "PASS OVER JORDAN AND YOU WILL FIND REST." AND THERE, IN 420, 47 YEARS LATER, SHE MET THE ABBOT ZOSIMUS AND TOLD HIM THAT SHE HAD HAD PERFECT PEACE.

ON HOLY THURSDAY THE ABBOT BROUGHT HER HOLY COMMUNION AT HER REQUEST. SHE ASKED HIM TO RETURN AFTER A YEAR, AND WHEN HE DID, HE FOUND HER DEAD ON THE DESERT SAND WITH AN INSCRIPTION SAYING, "BURY HERE THE BODY OF MARY THE SINNER."

THE FEAST OF ST. MARY OF EGYPT IS APRIL 9.

ST. MARY OF EGYPT



LITURGY

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

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

APRIL 6, 1980
EASTER SUNDAY

by G. Thomas Ryan

Churches this day resound with the hymn's refrain, "Jesus Christ is risen today, Alleluia! Our triumphant holy day, Alleluia!" In a world full of cracks, cramps, and callouses, we proclaim an event that can bring us enthusiasm and meaning.

The event of Easter is so awesome that human words are incapable of capturing it. The great concept of liberation from death mixes with the smell of Easter lilies, the memories of Easter's past and the realization that winter is dead. The resurrection of Jesus is better expressed in the arts and in poetry than in the black ink of newspaper columns.

This column of liturgy reflections cannot try to substitute for the actual experience of a good Easter celebration.

Our liturgy does not need long Easter explanations by clergy. We do not need to hear long introductions to the Mass "theme." Regular words must be kept in their proper place for at Easter we prefer to sing the ancient acclamation, Alleluia!

We can experience the day more fully when the baptismal renewal includes a full sprinkling with water of everyone in the church. A paschal candle that is large enough for the church or chapel stands before us this day in symbolic majesty. Through candles, water, and alleluia, the congregation draws closer to the Easter source of meaning.

CATHOLICS WHO worship regularly know that the Easter celebration proclaims an event that can bring us enthusiasm and

meaning. They know this in spite of the peculiar problems of that day.

The awkward reaction of some when the building is so full of semi-annual worshippers turns to outright anger when the regulars are unable to be seated. The focus of so many on Easter finery embarrasses some and vexes others. Yet the crowds and the fashion show do not drown out the Alleluia. Deep in the hearts of all, the meaning of Easter draws life.

Regular and occasional participants at Mass are crowded together in the same place. If the Easter mystery is to come alive in all, then the celebration must be more than words, more than observing the priest sprinkle some people, more than looking at the Easter candle. The meaning comes home to us only if we pray with open hearts, only if we are ready to participate in the community action.

The experience of prayerful music, of holy symbols, of the Eucharist itself requires our full participation. Clergy and liturgy planners are often hard-pressed to create an atmosphere of prayer in an over-crowded church. It is the work of everyone to form this atmosphere. Thus we do not sit and wait for the resurrection to be presented to our brains. We enter into the eucharistic event and thus enter into the Easter mystery.

This style is true all year. We do not sit back and read words so that Christ's mystery comes to us. We enter into the whole liturgical prayer so that we come into the presence of the Lord.



The meaning of Easter

by Fr. John Catoir

The meaning of Easter came home to me a few years ago through the life of a friend who I shall call Beatrice.

When I first met her, she was in her early 40s, totally paralyzed from the neck down. For 17 years she had been confined in the prison of her own body, cared for by a loving mother. Polio had destroyed her mobility and her marriage. There were no children.

Understandably, her emotional state was not healthy. She was full of resentment as she resisted my initial efforts to be cheerful. But we did pray together and with God's help there was slow progress.

Almost from the beginning I found myself talking to her about heaven. There was little else I could do. We began planning future picnics in heaven and excursions to some idyllic beach. I promised one day I would escort her to a marvelous heavenly feast, and we would laugh and sing in the company of angels and saints. Her smile would brighten when she imagined her future destiny.

I helped her to picture what heaven might

be like. Certainly it will be a place, for a risen body will need to be located. We will have air to breathe and food to eat (though I'm not sure we'll need it). The risen Jesus ate with his disciples. Our memories will be active, but the pain of the past will be healed and filled with love. We will be supremely happy with God.

LOOKING AHEAD helped Beatrice. But while I helped her, she helped me more than she knew. I came to understand more clearly the spiritual truths expressed in the beatitudes. It was as though I heard Jesus speaking to her through me:

"Beatrice, be happy, your body is useless now, but you have a whole eternity for heaven and vitality."

"Beatrice, be happy, you suffer much now but then you will be filled with an inexhaustible joy."

"Beatrice, be happy, you ache to me about now, but then you will dance forever in the light of God's love."

Beatrice died in her 18th year of confinement.

Knowing well that the Lord keeps all promises, I am happy for Beatrice. For her and for each one of us, the resurrection Jesus means: love and full life, forever.



Churches Prepare for Indianapolis Meeting

Board to debate Middle East proposals

The first draft of a new policy statement on the Middle East will be the major item before the National Council of Churches' Governing Board when it meets in Indianapolis May 7-9.

The 266 member board, which sets policy for the nation's largest ecumenical organization, represents 32 Protestant and Orthodox church bodies.

The board will give the policy statement a "first reading" this May, suggesting changes in the draft. Under usual NCC procedures, the document would then come up for a final vote at the board's fall meeting in New York.

In the past, the most controversial elements of NCC policy statements and resolutions on the Middle East have dealt with the Palestinian question. Past actions have consistently affirmed both the right of Israel to exist within secure borders and the right of the Palestinians to self-determination and a national entity.

THE DRAFT under consideration this May was developed over the past two years by a task force representing the council's units on the Middle East, International Concerns, Christian-Jewish Relations, Christian-Muslim Relations, Faith and Order, Education and Ministry, Justice, Liberation and Human Fulfillment. It calls for:

- cessation of all acts of violence by all parties;
- recognition by the Arab states and by the Palestinian Arabs of Israel as a Jewish state with secure, defined and recognized borders;
- recognition by Israel of the right of national self-determination for the Palestinian Arabs and of their right to select their own representatives and to establish a Palestinian entity, including a sovereign state;
- agreement on and creation of a mode of enforcement of international guarantees for the sovereign and secure borders of Israel and of any Palestinian entity established as part of the peace process;
- constructive solutions to the problems of refugees and persons displaced as a result of the Israel-Palestine and related conflicts dating from 1948, including questions of compensation and return.

The draft also endorses United Nations Security Council Resolutions 242 and 338 and the UN Bill of Human Rights as the basis of any overall peace agreement in the area.

The resolutions call for mutual recognition of the right of each of the region's states to exist within secure and recognizable borders, as well as Israeli withdrawal from occupied territories. The Bill

of Human Rights underlines the right to self-determination.

"It is essential that U.S. Christians recognize the real needs and aspirations of both Israelis and Palestinians, and that justice for both requires justice for each," the draft urges.

Several resolutions will also be on the Governing Board agenda. One will call on the U.S. Senate to ratify the International Human Rights Covenants, signed by President Carter in 1977.

A SECOND will support congressional

creation of a presidential commission to study the World War II internment of Japanese-Americans and recommend appropriate redress for any injustices committed. And a third would declare 1980-81 the 60th anniversary of the migrant ministry, to be celebrated by the NCC churches.

At a special dinner, the Governing Board will honor the 200th anniversary of the Sunday school movement. Dr. Robert Lynn, author of "The Big Little School" and vice-president for religion at the Lilly Foundation, will speak.

Other events will include an observance of the 1400th anniversary of Islam and biblical presentations by former NCC President: J. Irwin Miller and Vanderbilt Professor Peggy Way.

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Singles' retreat set for April 18

The Vocations Center is sponsoring a retreat for single men and women between the ages of 20 and 30. The retreat will begin at the Center at 7:30 p.m. on Friday, April 18 and con-

clude on Saturday, April 19 at 5 p.m. The theme of the retreat is "Speak, Lord, I'm Listening." It will be directed by Providence Sister Ellen Kehoe of St. Thomas Aquinas Parish, Indianapolis, and Father Robert Sims of the Vocations Center.

The retreat includes liturgical and para-liturgical services, large and small group discussion, film, and "input" from the directors.

Those attending need to bring only personal items and bedding (sheets, and blanket or sleeping bag). Cost is \$10; pre-registration and initial deposit are required. Please send name, age, address, phone number, and check or money order for \$5 to the Vocations Center, 520 Stevens St., Indianapolis, Ind. 46203 (1-317-636-4478). Registration closes Wednesday, April 16.

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PRAISING FOR SCHOOLS—These children join in the singing praising their schools during the Indianapolis South District celebration of Catholic Schools Week recently. Members of St. Roch School, these children participated in a Mass followed by a special luncheon for members of all South District schools held at St. Roch Church. (Photo by Father Thomas C. Widner)

Ecology, Easter (from 5)

understand how much we need to rest our minds, to learn the art of nurturing our intellects with good things, instead of littering them with useless, sensational input. An ecology of mind is learning to balance reflection, seriousness and critical thinking with laughter, games, exercises and silence.

Easter is also a victory in our relating to our own bodies. It is an incredibly sensual feast. A Lord breaks out of the frozen inertia of death. Warm with life, he comes to be touched. His familiar ones include Magdalene, the first of a new people to unite her passion with purer human intent.

IN MANY WAYS, Easter is more like a lush, purple flower than pure white lilies. It is a festival of flesh and spirit, not spirit alone. It is bold: "This is my body." Touch, eat, share. Hardly a time for pure spiritualist theory. The custom of wearing new clothing with lovely colors and fresh newness fits Easter well. We are doing honor to the bodies which Jesus again called beautiful in his victory.

Easter is in the world all the time in those courageous people who seek to live in integrity and to relate in a balanced way with others and with nature. We need not look to find Easter in the narrow little holes of our own self-consciousness. Finding Jesus is not like the search for the needle-in-the-haystack of our souls. Jesus is alive in the world. Easter often shines out of those not considered likely

candidates for the title of holiness. Consider Mary Magdalene.

Easter is the Christian day of ecology—being one with the world in all its aspects, building up the good in the world that a balance is achieved which assures wholeness at full life.

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A Harey Situation

Say Doc — what in the world's wrong with me?
Till now, have been feeling fine,
Then along comes this great, powerful urge —
And things start getting way out of line!

Have this compulsion to gather up eggs,
Store them in my home in the glen —
Why should I suddenly go beserk,
And rob that poor little hen?

Now it really starts getting weird,
I hunt up some paint, jars and brush —
Am coloring eggs from morning till night,
Everything's such a mad rush!

Then comes the biggest shocker of all,
After working hard, these eggs to amass —
Steadthly hopping, with baskets full,
I hide them all in the bushes and grass!

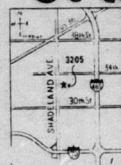
Tell me Doc, am I really all right?
Is there just possibly a cure —
Or will I go one, year after year,
This stigma, silently compelled to endure!

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Retreat houses (from 8)

Father Ivan stated that St. Maur plans to increase substantially its retreat offerings in the near future.

"Retreats have become increasingly one of our big jobs. We hope to increase greatly the scale of our programs beginning in the summer of 1981."

Father Ivan explained that the priory plans an expansion of retreats designed by the priests and brothers of St. Maur, with a special emphasis on retreats for women, the widowed and the divorced.

A SECOND planned step for St. Maur is an expansion of ministry for urban

youth, which already includes a day program. Father Ivan plans for St. Maur to develop "supplemental" educational programs for disadvantaged youth.

This would include taking advantage of St. Maur's location (a slice of country in the middle of a large metropolitan area) by offering education in ecology and also in language skills.

"Further down the road," stated Father Ivan, "the leaders of St. Maur envision a ministry in psychological counseling for poor inner-city dwellers. The prior explained that psychological counseling is a desperate need which is usually beyond

the financial means of most of the poor.

Father Mel Patton has been director of St. Meinrad's retreat program since 1969. He has discovered that the historic monastery has acted as a magnet in attracting large numbers of retreatants, particularly from the dioceses of Indianapolis, Evansville and Louisville.

Last year Father Mel had to turn away over 100 groups that wanted to use the facility due to a lack of available space.

The St. Meinrad retreats offer a talk usually given by a Benedictine, followed by an optional discussion. Sometimes, especially in Saturday night talks, the

open discussions will go on for hours. Praying with the monks at the archabbey is also encouraged.

The diverse groups that use the St. Meinrad facilities include Catholic CCD teachers, parish councils and even Protestant congregations.

THEY ARE drawn, to a large extent, by the long and rich tradition of Benedictine monasticism and the famous natural beauty of St. Meinrad.

"Most people will ask for a tour of the place," stated Father Mel.

A particularly popular program at St. Meinrad is the "guided retreat" where an individual comes to the archabbey to read Scripture, meditate, participate in the prayer life of the monks and to be counseled by the retreat director. According to Father Mel, five or six individuals a month take part in such a program.

Why do people come? Father Mel explained that the peace, quiet and meditation that are an essential part of the lives of St. Meinrad Benedictines is the major attraction.

"We feel that people come here to get the Benedictine influence... We share as much as we possibly can. We try to share the rhythm of our lives with people... It is because of the whole work and pray dynamic of the Benedictine life."

Parent 'abused' (from 5)

many others who have been thrust into unwanted divorces. I have been there.

One of the most difficult things for a person to do is to take responsibility for his/her share of the failure of the marriage. A marriage doesn't just dissolve suddenly. There are contributions from both partners. Of course, it's easy to put total blame on the spouse and on God for the failure of the marriage. By doing this we avoid confronting ourselves.

This particular letter covers a variety of topics which are all the things a divorced Catholic experiences. Within the letter I read the confusion regarding this person's position in the church. "... Catholics literally force the abused parent into celibacy where no divorce is allowable, such as in my case.

"To say that the church fills the void is utter nonsense. It might do just that for priests, monks and nuns but remember their 'higher calling.' Divorced Catholics are a joke when one can see the many who can obtain divorces; or the persons who marry outside the church and divorce, their marriages, even if their fourth, will

be sanctified and recognized by the church."

I ALSO SEE the issue of the children—using them to get back at the other parent. This is not uncommon. No matter how much we love our children we hurt them in many ways by not understanding what they are feeling. We become very selfish in our needs and cannot look at the needs of our children.

Because we see ourselves as failures or "abused," we struggle with much hatred, bitterness and resentment. The situation looks hopeless. No one is alone in these feelings. We all go through them. Do we choose to "go" through them or to "grow" through them.

In future issues I plan to take each one of the issues covered in the letter "from an abused parent." Although the letter is full of hurt and hatred, I was happy to receive it. I know that putting those things in writing took a great deal of courage and a lot of pain. The letter confirmed to the authors of "Paths of Promise" that our efforts to provide a forum to speak out

and be heard is accepted. It is wrong for any of us to think we are alone in our struggles. We are not alone. Our work in the ministry to the divorced both to the people themselves and to those providing help for others will go on. "Paths of Promise" will continue to be a resource for all who take advantage of it.

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Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Fr. Michael Kettner

For further information call:

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Phone: 255-6561

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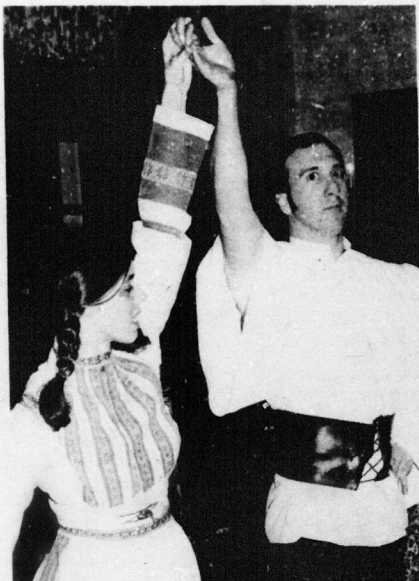
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REHEARSE FOR DYNGUS—Maria Spratford and Ron Livers rehearse for their performance at Dyngus on Monday, April 7, at St. Monica parish hall, 6131 Michigan Road, Indianapolis, from 5 to 10 p.m. Dyngus, sponsored by the Polish Cultural Society of Indiana, is a festival with origins in pre-historic central Europe that celebrates the arrival of spring with its own special rites. In Poland it has been celebrated for centuries the Monday following Easter. Colorful folk traditions, Polish country cooking and dancing are festival features. Ticket sales are limited to 500. They are \$6. For reservations send a check to the Polish Cultural Society, c/o Mrs. Carl Madden, 3393 S. Pennsylvania, Indianapolis, IN 46227 or to the International Center, 1050 W. 42nd St., Indianapolis 46208.

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April 4, 5

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

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, the program is an all-parish one which includes the help of the school children to the adults in the parish.

April 7

Holy Family parish at New Albany will have its annual "Spring Bonnet" card party at 7:30 p.m. in the parish hall.

April 8-11

Groups of Separated, Divorced and Remarried Catholics (SDRC) in the Indianapolis area will meet at 7:30 p.m. at the following locations: April 8, southside, Our Lady of Grace Center, Beech Grove; April 9, eastside, teachers' lounge at St. Simon School; April 10, westside, St. Gabriel School; April 10, northside, St. Thomas Aquinas Adult Resource Center in rectory. The westside group will also have a skating party at USA, 38th and High School Road, at 7 p.m. Admission is \$3.75.

April 9

The regular monthly luncheon and card party, open to the public, will be held at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis. The luncheon begins at 11:30 a.m. followed by the card games at 12:30 p.m.

April 10

United Catholic Singles Club (ages 35-65) will have a dinner meeting at 7 p.m. at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For reservations call Ruth and Stan Conyer, 812-876-7040.

Holy Name parish, 21 N. 17th Ave., Beech Grove, is sponsoring a rummage sale from 8 a.m. until 2 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 the Retreat House.

There will be a worldwide Marriage Encounter weekend at the Canyon Inn, McCormick's Creek State Park. For complete information contact Ruth and Stan Conyer, 812-876-7040.

A Tobit weekend for couples preparing for marriage is scheduled at Alverna Center, 8140 Spring Mill Road, Indianapolis. Call the Center for reservations, 317-257-7338.

By calling 812-535-4141, extension 222. Art and creative dramatics classes, for six consecutive weeks, will begin on April 12 and 14 respectively. The French class, for seven weeks will also begin on April 12.

April 12, 14

Mini-courses for children in art, creative dramatics and French will be held at St. Mary-of-the-Woods College near Terre Haute. Registrations, which are limited, may be made

April 12-20

Archdiocesan Social Ministries announces five classes in Natural Family Planning around the diocese. Couples are asked to pre-register by calling

Organist Needed

St. Andrews Parish, 3922 E. 38th Street, is in need of an experienced organist to accompany cantor and congregation at its 5:30 Saturday Evening liturgy. If you are interested or would like additional information please call the parish office **between 8:45 a.m. & 4:30 p.m. weekdays at 546-1571.**

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Complete and mail this coupon with \$10 registration fee to Paul & Gloria Willaert (address below). You will receive a registration form by return mail.

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Scheduled Weekends:

April 11-13: Oldenburg
 May 2-4: Ramada Kokomo
 May 30-June 1: Fatima
 June 20-22: Fatima

Locations:

Fatima—5353 E. 56th St., Indpls.
 Ramada Kokomo—1709 E. Lincoln Rd.
 Kokomo

For more information on weekends in your area contact:



Central Indiana Marriage Encounter

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►April 14, May 5, June 2, St. Louis parish, Batesville, 7 to 9 p.m., phone 812-934-3204.

►April 20, May 18, June 15, St. Gabriel parish, Connersville, 7 to 9 p.m., phone 317-825-8578.

Remember them

† CROWELL, Mary A., 91, St. Gabriel, Connersville, March 29.

† ENGLIS, Julien, 66, St. Joseph, Terre Haute, March 26. Husband of Cleo; father of Mary Lu McFall; brother of Dorothy Freeman.

† FITZGIBBONS, Thomas J., 74, St. Andrew, Indianapolis, March 25. Husband of Myrtle; father of Delores Burke; brother of Mary Lindemann, Helen Mahan and William Fitzgibbons.

† GERLAUGH, Alice H. (Bowers), 92, SS. Peter and Paul Cathedral, Indianapolis, March 24.

† HAFLEY, Richard G. Sr., 46, St. Lawrence, Indianapolis, March 26. Husband of Carmen; father of Gene, William, Richard Jr., Henry and Elizabeth Hafley; brother of Betty Ray and Vivian Hirsch.

† JOHNSON, John H., 73, Sacred Heart, Terre Haute, March 21. Husband of Martha; father of Wanda Baltes, Doris Brown, Marilyn Potder and John F. Johnson; brother of Wanda Doughty, Dorothy Blair, Margaret Doughty and Delbert.

† KAUFER, Charles E. Sr., 59, Holy Family, New Albany, March 27. Husband of Mary; father of Charles E. Jr., Joyce Vessels and Linda Fryer; brother of Mary Alma Beavin, Albert, Earl, Frank, George and Norman Kaufer.

† KEENE, Frank H., 70, (of Ramsey) St. Joseph, Bardstown, Ky., March 26. Husband of Catherine; father of Francis and Norman Keene; brother of Vangelina Clemens, Beulah Murphy, Mable Nalley, J. B., Richard, Robert and Thomas Keene.

† KEMPF, Robert H. Sr., 75, St. Augustine, Jeffersonville, March 29. Husband of Regina; father of Robert H. Jr., John and Thomas Kempf.

† LANAGAN, Mae V., 90, St. Michael, Indianapolis, March 27.

Mother of John Lanagan; sister of Mrs. J. R. McNutt.

† LEE, Herbert P., 75, St. Luke, Indianapolis, March 28. Husband of Marquerite; father of John, Robert, Thomas, Gary, Richard and Michael Lee, Marianne Kirkhoff and Patricia Matfick; brother of Sister Anna Clementine, S.P., Vera Anderson and Cloe Dugan.

† LUCID, Floralee, 62, St. Roch, Indianapolis, March 26. Mother of George and Edward; sister of Hugh and Paul Brinkman.

† LYNCH, Josephine (Evans), 81, SS. Peter and Paul Cathedral, Indianapolis, March 26. Aunt of William Ginn and Josephine Nunally.

† MACKELL, Loretta A., St. Paul Hermitage Chapel, Beech Grove, March 24. Wife of Henry; mother of Marie Dupuis, John and Edward Mackell; sister of Gertrude Fox.

† MICHAELIS, Robert J. Sr., 60, St. Lawrence, Indianapolis, March 26. Husband of Kathryn; father of Patricia Taylor, Kathleen Humphrey, Nancy Marchand, Robert J. Jr., and Philip; brother of Betty Jo Arnsperger, Loretta Gumbel, Pauline Schalk, Rosemary Harding and Lawrence Michaelis.

† MILLER, Agnes R., St. Thomas Aquinas, Indianapolis, March 26. Mother of Janet and Dr. J. Martin Miller; sister of Mrs. William Dryden and Lois R. Holloway.

† MURPHY, Julia M., 76, St. Simon, Indianapolis, March 25. Mother of Joan Ramsey and Delores Richart.

† ROWE, Louise C., 96, St. Patrick, Terre Haute, March 22. Mother of Frances Denning, Margaret Thompson and Robert Rowe.

† SAHM, William C., Holy Name, Beech Grove, March 24. Father of Mary Margaret Vogler, William and Mark Sahn; brother of Father Edwin Sahn.

sia Cline of Chicago, survives.

Sister Rose was also a Chicago native born in 1898. She entered the Providence novitiate in 1918 and professed her first vows in 1921.

A teacher for almost 50 years, Sister Rose had assignments in Illinois, Massachusetts and Indiana. She taught in the archdiocese at St. Charles, Bloomington; St. Patrick and St. Joseph, Terre Haute; and St. Jude, Indianapolis, which was her last assignment.

She is survived by one brother, Edmund McElligott of Chicago, and a niece, Mrs. Frank Smith of Orlando, Fla.

Sisters Cline, McElligott

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for two Providence Sisters were held in the Church of the Immaculate Conception here for Sister Roberta Cline on March 25 and Sister Rose McElligott on March 28. Sister Roberta died March 22 after a lengthy illness and Sister Rose died on March 26.

A native of Chicago, Sister Roberta entered the Congregation of the Sisters of Providence in 1910 and made her first profession of vows in 1913. She served as a teacher in a number of schools in Indiana and Illinois. Archdiocesan schools included St. Patrick, Indianapolis, Terre Haute and Connersville.

One sister, Miss Theodo-

April 13

Central Indiana Marriage Encounter will have an information night at Holy Spirit parish, 7241 E. 10th St., Indianapolis, at 8 p.m. Judy and Steve Fehlinger are the contact couple, phone 317-253-2564.

The women of St. Francis Xavier parish, Henryville, are sponsoring a smorgasbord from 11 a.m. to 2 p.m. in the parish hall. Tickets are \$3.25 for adults and 20 cents per year through 12 years of age.

The annual dessert/card party given by the Ladies' Club of St. Paul parish, Sellersburg, will begin at 7 p.m. in Father Gootee Hall.

April 14


A vocation retreat for Archdiocesan Black Catholics Concerned will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call the Retreat House office for more information.

April 14-18

A five-day mission will be held at St. Paul's Catholic Center, Bloomington. Father Luke Zimmer, a priest of the Congregation of the Sacred Hearts of Jesus and Mary, will conduct the mission. There will be Masses daily at 11:30 a.m. and 7:30 p.m. with opportunity for confession an hour before each Mass. The mission is open to the public.

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.



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Music Scene

New Ronstadt image a hit with local crowd

by Peter Feuerherd

In the pantheon of popular music idols, where this year's "hit" singer can become the answer to next year's "What ever happened to (fill in the blank)?" question, Linda Ronstadt (although you could, thankfully, never tell by her appearance) is practically ancient.

The popular singer, who has recently earned torrents of media attention because of her relationship with unsuccessful presidential candidate and California governor Jerry Brown, has now spanned three decades of off-again, on-again musical popularity.

She has adjusted her style to keep up with the times, progressing from first a "soft-rock" approach in the late 1960s, then heavily scoring with albums that featured a country-western flavor, and now experimenting with a pounding hard-rock approach.

Her newest style was plainly evident for the approximately 10,000 fans (many of the cheaper seats were empty) that turned out for her concert on March 26 at Market Square Arena in Indianapolis. To this observer, the whole program was a bit befuddling for

someone like myself who preferred the "old" Linda Ronstadt.

But her fans were there, and most of them appreciated it, even though the ages of the crowd spanned the three decades that Miss

Ronstadt has maintained popularity.

IT INCLUDED those who came of age in the 60s who related to Ronstadt's "Different Drum" lament, her first big "blockbuster" hit; those young adults of the 1970s who became enamored with the vulnerable wailings of the singer who almost always sang of lost love echoed in many country-western hits, and the high school youth who have begun to appreciate Ronstadt's newer, hard driving, "borderline-punk" rock.

This was, as MSA rock concert audiences go, an older crowd, many of whom imbibed in some of the hard and soft liquor sold in the arena's lobbies.

This policy, by the way,

could be open to question considering the sometimes volatile nature of large rock concert crowds. However, the high price of the drinks discouraged most attempts at becoming seriously intoxicated.

First, the crowd heard a lackluster warm-up group (a difficult position for any musician dealing with a large group of fans anxiously awaiting a popular songstress like Miss Ronstadt). The group, led by guitarist and singer Danny Kortchmar, was plainly a disappointment.

Kortchmar's group pounded out some hard rock in simple guitar and drum rhythms that one observer aptly described as being "straight out of 1965." The primitive, uninspiring nature of Kortchmar's music prompted little ap-

plause and a few scattered boos from the MSA crowd.

Then Miss Ronstadt appeared, dressed in tight provocative disco-style pants, and proceeded to sing out her newer hard rock songs.

THE MUSIC and the outfit radiated a kind of "toughness" in contrast to the "old" Ronstadt image which featured a beautiful long-haired singer who appeared in concert in a simple tee-shirt and jeans while singing mostly soft, folksy, country-western ballads occasionally broken by some rock sounds.

The "toughness" of the music and her costume was broken, thankfully, by Miss Ronstadt's almost embarrassingly soft-spoken, almost "little girlish" stage presence, which paradoxically heightened her appeal.

Miss Ronstadt, whom I have never known to sing original material but often beautifully interprets other people's work, sang some selections from the work of Elvis Costello, Neal Young and "The Hollies."

The highlight of the evening for me was hearing her interpretation of Hank Williams' "I Can't Help It If I'm Still In Love With You." With apologies to Hank Williams' fans, Miss Ronstadt does a far smoother version than the original.

attempts at interpretation were woefully weak—Miss Ronstadt's interpretation of Little Anthony's "Hurt Bad," for example, lacked most of the feeling of original.

Her selection of material despite a few examples mellow songs like "Fareless Love," "Blue Bayou" and "Silver Threads and Golden Needles" emphasized mostly her new "harder" style.

Songs from newer albums like "Justine," "It's So Easy To Fall in Love" and El Costello's "Girls Talk" filled most of the Thursday night concert. Many of fans enjoyed the new "harder" Ronstadt sound at the end of the concert responded to the general applause by singing the Motown hit "Heat Wave" as her encore.

Despite most of crowd's approval, I miss the "old" Linda Ronstadt. The new outfits and the different style of music are apparent attempt to capture a "fresh" image for a decade of Ronstadt during the 1980s that fails to use her remarkable voice to its fullest potential.

Maybe the attempt working (the enthusiasm the Indianapolis crowd certainly was real), but the observer came away thinking that Miss Ronstadt was attempting a Mick Jag imitation in reverse direction and a poor imitation at that.

WIAN to celebrate women's music

In order to improve national awareness of the tremendous contributions women are making to music, National Public Radio presents "A Woman's Work is ... Music," a series of six programs celebrating the woman as composer and performer.

Kick-off for the series is "The First National Classical Music Sex Quiz," a light-hearted hour-long program that tests the ability of listeners to identify male and female performers. WIAN will broadcast the Quiz at 11 a.m. on Saturday, April 5.

Immediately following the Quiz, WIAN will present "The International Women's Day Concert," a two-hour special featuring the Manhattan String Quartet in a program of music by Doris Hayes, Ellen Taaffe Zwilich, Ludmila Ulehla and Ruth Crawford Seeger. The performance is being held under the auspices of the International League of Women Composers and The First National Congress on Women in Music.

The Third Annual Festival of Women's Music" in New York City will be broadcast each Saturday at 12 noon, beginning April 12.

Four concerts presented by the Women's Interarts Center in New York will feature music for voice, percussion, keyboard, violin, and viola, all by women composers.

This April, 13 quartets from among America's dozens of outstanding chamber ensembles set bow to string for National Public Radio's new series "Quartessence," a fascinating exploration of the nature of string quartet music, and the musicians who play it. The series will premiere on Saturday, April 5, at 6 a.m. on WIAN.

The centerpiece of each two-hour program is a performance of some of the world's great string quartet music, presented by one of the quartets representing the finest in the country.

are the LaSalle, Cleveland, Aurora, Muir Vermeer, Philadelphia, Manhattan, Sequoia, Alard, New World, Esterhazy, Blair and Chester String Quartets.

Amplifying each program is the commentary of the distinguished American violinist and teacher Raphael Hillyer, who takes listeners on a guided tour of one of the outstanding works performed.

Further enhancing each program are interviews with the quartet musicians themselves, who provide fascinating insights into the life of a string musician, the care and feeding of their instruments, the unique interaction within each ensemble, and the hard realities of keeping a string quartet alive and well.

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Television Reviews

PBS to explore the first Americans

A new, 12-week series exploring people and their cultural diversity around the world is "Odyssey," premiering Sunday, April 6, at 8-9 p.m. (EST) on PBS.

The initial program is called "Seeking the First Americans" and focuses on the question of when the American continent was first populated and by whom. The earliest evidence of human life in the Americas was found in Clovis, N.M., and dates to about 12,000 years ago.

Clovis Man is thought to have come over the land bridge connecting Siberia to Alaska at the end of the last Ice Age and a distinctive stone weapon—the Clovis point—has been found all over the continent.

Recent discoveries of yet to be authenticated. The program uses this controversy to demonstrate how anthropologists date and

test their discoveries, distinguishing between the handiwork of man and that fashioned by natural forces.

The guides into America's prehistory are Vance Haynes, a leading authority on Clovis Man, and Dennis Stanford, who is still looking. "If we don't find older sites, it only means that Clovis was probably the first man here. But we'll never know for sure," he says.

Created by Michael Ambrosino, "Odyssey" is a

fascinating introduction into cultural anthropology of peoples past and present, providing viewers with a greater perspective on contemporary values and attitudes.

"The Shakespeare Plays" continues its historical cycle of dramas about the kings of England with "Henry IV, Part Two," airing Wednesday, April 9, at 8-11 p.m. (EST) on PBS.

The play concerns the final crushing of the nobles' rebellion against the crown and the transformation of Prince Hal from a seemingly carefree playboy into a responsible leader of the kingdom, as is shown by his banishment of his old mentor, Sir John Falstaff.

To viewers for whom the political history of England is of no great consequence, the play is essentially the story of Falstaff's downfall. Having previously shown

the rotund Jack as a blustery figure of fun, Shakespeare here shows the downside of his character.

Pitiable as he is on the infirmities of old age, Falstaff wins our sympathy without making us forget that his lack of basic virtue cannot be excused. Anthony Quayle gives a brilliant performance in the role—pascal, part coward, but a truly human.

If Falstaff is the centerpiece of our attention, the focus is Hal, who has grown to the stature of the crown and brings England to Golden Age depicted "Henry V" (April 23). J. Finch as Henry IV and David Gwilliam as Hal are excellent, but the play's production will be remembered for Quayle's old Jack Falstaff.

An estranged father and son are finally reconciled in "One Last Ride," a five-part miniseries for youngsters, airing Monday, April 7, through Friday, April 11, at 4-4:30 p.m. (EST) each afternoon on CBS.

Ronny Cox plays the one-time rodeo champion whose wife dies, leaving him to raise their 10-year-old son (David Hollander). The problem is that the son has never seen his father, who disappeared on the rode circuit shortly before he was born.

Unable to quit when he was a champ and then to ashamed to come home when an injury turned him into a rodeo clown, the father is not exactly a sympathetic hero. The son, however, gradually gets over his resentment and gets his dad to stop acting like a clown and become a real father.

The third episode is the turning point when the son runs away into the desert and the father rescues him. The son regains his faith in his father and then tries to get him to regain his own confidence in himself by "one last ride" before he turns in his spurs and settles down.

The rodeo setting is colorful and action-packed. It's a man's world, however, in which one must prove he's a winner and not a loser. The final episode insists that being the best is not as important as being willing to compete and being as good as one can.

This child's view of flawed adult and the world from which his father finally breaks away needed the room of a miniseries to be developed in some depth. The future of such long-form children's programs of "The CBS Afternoon Playhouse" is to be encouraged.

Catholic Youth Corner

Wrestler wins sportsmanship award

by Peter Feuerherd

When one thinks of wrestling, the image of the "Masked Marvel" and "Gorgeous George" conjure up super-hyped events, where the suspicion is that the result is predetermined. That's professional wrestling; however, on the amateur level, including CYO competition, the sport is usually a grueling competition where fine athletes battle for supremacy always keeping in mind the rules of fair play and sportsmanship.

John Maio, an eighth grader at Little Flower parish school in Indianapolis, personifies this aspect of the sport. Not only did he win the recent CYO cadet wrestling championship in the 88 pound class, he also is the recipient of the Leo J. Mahoney award for excellence in wrestling performance, spirit, motivation and conduct.

The Leo J. Mahoney award is named for one of the founders of CYO wrestling in Indianapolis. Mahoney, currently a car dealer in northern Indiana, was a teacher at Cathedral High School and wrestling coach there.

In 1959, with the help of current CYO director Bill Kuntz, Mahoney established the CYO parish wrestling program. The

award is a token of appreciation for his efforts to get the wrestling program firmly established.

This year's Mahoney award winner concluded in a telephone interview that a good attitude is important in both sports and life. With a good attitude, he said, "You are going to make a lot more friends."

Maio, who also plays football and runs track in the CYO programs at Little Flower, has not selected a high school yet, but wherever he goes he is sure to continue his successful wrestling career.

What other goals does the sportsmanship award

WANTED

Youth news from all over the archdiocese! If you know of an event that may be of interest to our readers, please submit it in writing and send to this writer in care of the *Criterion*. I am particularly interested in news from outside the Indianapolis area, so everyone who has news from the Terre Haute, Richmond, Madison, New Albany and Tell City areas please take heed!

winner have? Professionally speaking, he wants to eventually become a veterinarian because he "likes animals" and enjoys caring for his two dogs.

Other wrestling winners include: Sean McGinley of Little Flower in the 67 pound class; Ben Reichel of St. Michael's in the 72 pound class; Jeff Carlton of St. Barnabas in the 80 pound class; Bruce Jacob of Our Lady of Lourdes in the 93 pound class; Dave Marshall of St. Barnabas in the 98 pound class; Jim Klee of Christ the King in the 105 pound class; Tom Meunier of St. Malachy's in the 112 pound class; Ramsey Hofmeister of Christ the King in the 119 pound class; Mike McGinley of Little Flower in the 126 pound class; Kevin Troy of Our Lady of Mount Carmel in the 132 pound class; Chris Giles of St. Luke in the 138 pound class; Dan McCarthy of St. Simon in the 145 pound class; Joe McGinley of Our Lady of Lourdes in the 160 pound class; Mark Newbold of Christ the King in the 175 pound class and Dan Clark of St. Barnabas in the heavyweight class.

Little Flower won the

team championship with 104 points while Christ the King followed in a close second place finish with 103 points.

Father James Farrell and Deacon Glenn O'Connor celebrated a youth Mass on March 23 for the Indianapolis South deanery. After the Mass, a dance was held at St. Barnabas.

According to our reports, Father Farrell and Deacon O'Connor have developed a fine rapport with many of the Catholic youth of the Indianapolis southside.

The results of the 1980 CYO one act play festival have been announced: St. Roch and St. Barnabas won "best over all play" awards; while Michael Brewer of St. Jude, Mike Collisi and Paul Gootee of St. Roch won the equivalent of the CYO "Tony" awards for best actor.

Best actresses selected were Margie McHugh of St. Catherine, Jeanne Obergfell of St. Barnabas and Lisa Sandefur of St. Roch. Awards for best direction were given to Antoinette and Peter Corsaro of St. Catherine, Paul Gallamore of St. Barnabas and Dick Gallamore and Julie Gough of St. Roch.

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Media Notebook

TV makes the complexity of science understandable

Ever since the Soviets orbited their first Sputnik in 1957, all of us have been running just to keep up with the explosion of scientific knowledge that is changing the world in which we live from present to future tense.

The long-running PBS "Nova" series is the closest American television has come to making complex scientific subjects not only understandable but fascinating to the lay viewing audience.

The series deals with facts, often intricate and demanding, but presented as a kind of mystery story, involving the viewer in a step-by-step investigation leading from the unknown to new knowledge.

"Nova" is an excellent effort in the popularization of modern science and the world it is creating. Scientists, just as experts in any other specialized field, tend to mistrust such attempts to simplify matters they have devoted a lifetime to mastering.

Historical dramatizations such as "Roots" and "Holocaust" may not have been perfect translations of documented fact into TV drama, but they made millions of viewers more deeply aware of past injustice than did the enormous number of history books on slavery and the extermination camps.

As important as it is to learn about ourselves from history, it is even more critical for citizens to know how scientific developments relate to the public welfare. This is too important to be left only to the experts.

Nuclear power is one example. Only in the past year has the public finally become involved in thinking through the risks. The fiction of "The China Syndrome" was followed by the reality of Three Mile Island, and the atom no longer seems a benign, help-

ful giant, but a genie hard to keep in its bottle.

Recombinant DNA, or gene-splicing, is another development with serious implications for the public. For the past seven years, biologists have been experimenting with the genetic structure of bacteria to produce existing substances and new forms of life.

THIS CAN be extremely beneficial in producing human insulin, serums and vaccines, perhaps even leading to a cure for cancer.

The potential danger, however, is that a strain of genes that went bad in a laboratory experiment might accidentally spread to the community outside with the same deadly result as the smallpox that decimated the North American Indian tribes who had no immunity to the disease.

Producers Herbert Brodtkin and Robert Berger happened to read a magazine article about recombinant DNA four years ago and were horrified by the problems encountered by the mayor of a small town in trying to learn whether the local university was con-

ducting its genetic experiments with the proper safeguards.

Ever since they have been determined to make a film on the subject and they have finally succeeded in doing it as a television movie. It is called "The Henderson Monster" and airs Wednesday, April 23, at 9-11 p.m. (EST) on CBS.

In New York last month to answer questions from the press about the project, Brodtkin reflected on the way network television used to shy away from issue-oriented entertainment programs.

"If television had done idea shows 30 years ago," Brodtkin said, "maybe we would not have as many problems as we do today. Television misses much of its potential for education which means more than providing factual information."

ASKED IF the production had a point of view, Berger answered that indeed it did and should because otherwise filmmakers would be "intellectual eunuchs." However, he pointed out, the show covers all points of view and makes each credible because otherwise it would not be good drama.

Responding to a question about whether the program is anti-science and might make the public afraid of such research, Berger said: "It's a subject about which the experts disagree—a benefit for mankind or the end of the world. Who's to decide? We think the public should know about it."

The script is by Ernest Kinoy, one of television's best craftsmen who goes back to "The Defenders" and before that to Sid Caesar's "Show of Shows." Berger describes Kinoy's script as being "intelligent, entertaining criticism of the scientific establishment, academia, government and big business."

Berger also said that there is some sexual dialogue that is "somewhat sophisticated for television but there is nothing in the program I wouldn't want my kids to watch."

Don't expect to see any monsters, however, because it's not that kind of horror show, but relates to the fear that science is meddling with nature. Told that the



AFTERNOON SERIES—Ronny Cox, right, and David Hollander co-star in "One Last Ride," a five-part mini series focusing on the relationship between a long-separated father and son, to be broadcast on "The CBS Afternoon Playhouse," April 7-11. A review of this program appears on page 38. (NC photo)

TV Programs of Note

Sunday, April 6, 9-11 p.m. (EST) (NBC) "Jesus of Nazareth." The conclusion of Franco Zeffirelli's vivid dramatization of the Gospels from the Last Supper to the resurrection.

Monday, April 7, 9-10 p.m. (EST) (PBS) "The Sky Is Gray." In 1940's Louisiana, a black child learns about poverty, racism and human dignity when his mother brings him into town to see a dentist in a story by Ernest J. Gaines, author of "The Autobiography of Miss Jane Pittman."

Monday, April 7, 9-11 p.m. (EST) (NBC) "The Oldest Living Graduate." Henry Fonda stars in Preston Jones' comedy-drama about an old

Texan's determination to preserve his cherished memories in a production broadcast live from Southern Methodist University.

Tuesday, April 8, 9-10 p.m. (EST) (PBS) "The Racing Game." The first of three thrillers by Dick Francis about a retired jockey who becomes a private detective specializing in racetrack cases in the BBC "Mystery!" series.

Friday, April 11, 9-11 p.m. (EST) (ABC) "The Comeback Kid." John Ritter stars as an aging minor league pitcher who finds supervising a group of street kids a lot more rewarding than fooling around with the guys and the groupies in a TV movie not aimed at youngsters.

title was a "turn-off," Berger said, "Ernie liked it and we kept it because no one came up with a better title."

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

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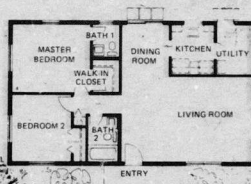


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