

THE

Archdiocese of Indianapolis

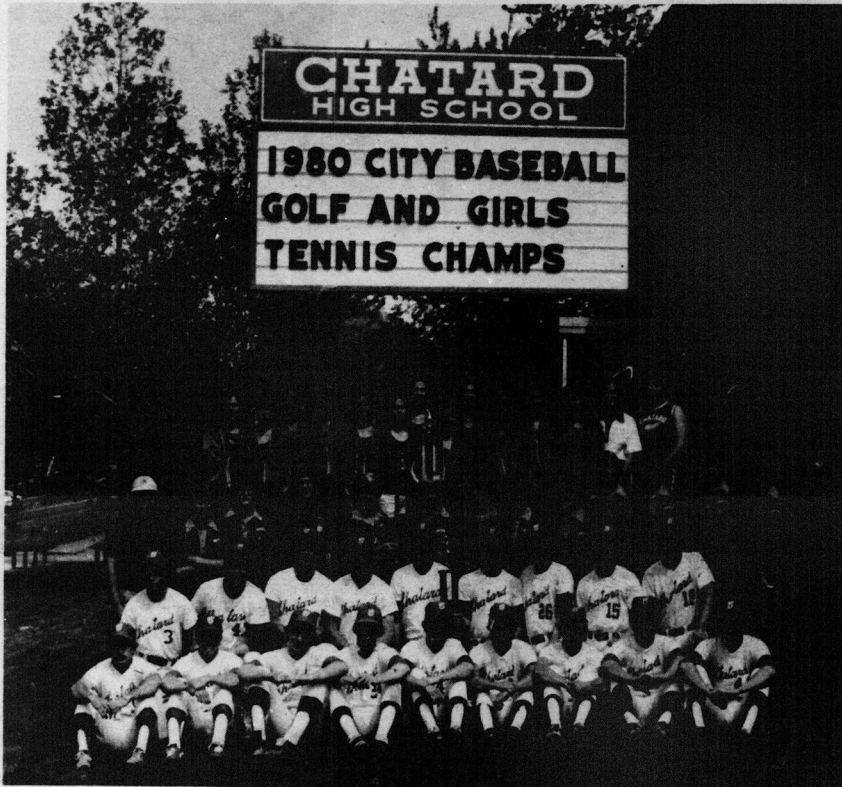
CRITERION

Vol. XIX, No. 34

Indianapolis, Indiana

May 30, 1980

Chatard
Trojans
sweep
athletic
honors



TRIPLE CHAMPS—Chatard High School, Indianapolis, achieved a rare feat this spring—City championships in golf, baseball and girls' tennis. Pictured with the teams are Mrs. Claudia Anderson, tennis coach; Harvey Sutton, golf coach; and Greg Seamon, baseball coach. Also in the picture is Peggy Van Camp, girls' track team, who set a new City record in discus and shot put. Another individual standout, James Murphy (not pictured) won the mile in City track championships.

Indiana bishops endorse unionization efforts

The Catholic bishops of Indiana, in a statement released by the Indiana Catholic Conference (ICC), have endorsed unionization efforts of field workers in this state. Complete text of the statement appears on page 4.

Noting that the church "traditionally has supported the right of workers to found labor unions," the bishops called on all parties to negotiate "in a manner that assures this basic right."

The bishops' statement comes at a time when migrant workers normally begin their move from southern bases, particularly Texas, into the Midwest including Indiana. These workers have been the major source of migrant labor for Indiana agriculture for the past 25 years.

ACCORDING TO the bishops, their support is offered "in sympathetic awareness of the economic problems of both

field workers and growers." The problems and rights of growers were addressed in a recent United States Catholic Conference document entitled, "The Family Farm."

The bishops stressed that fundamental decisions to organize must be left to the workers themselves, and the church "is not, will not and should not be the primary agent in organizing field workers."

Instead, the bishops pledged to support, in principle, such organizing efforts; to encourage reporting of activities by "any party" which violates others' basic rights; if called on to provide material support for such basic needs as food, clothing and shelter; and to prepare Indiana Catholics to recognize the field workers' fundamental rights.

IN RELEASING the statement, Raymond R. Rufo, ICC executive director, noted that many of the migrant families return each year and have made a sig-

nificant labor contribution to the Indiana economy.

"However," Rufo stated, "because they are migrants, they have been denied the usual basic rights enjoyed by other wage earners, such as unemployment compensation, workmen's compensation and safe and adequate working conditions."

Numerous legislative attempts by religious, civic and labor groups to secure such rights for migrants have been unsuccessful. Organizing into a union to achieve collective bargaining rights is seen as the most effective way to achieve needed reforms, Rufo said.

The statement was signed by Archbishop Edward T. O'Meara of Indianapolis; ICC general chairman; Bishop Raymond J. Gallagher of Lafayette, ICC executive chairman; Bishop Francis R. Shea of the Diocese of Evansville; Bishop William E. McManus and Auxiliary Bishop Joseph R. Crowley of the Diocese of Fort Wayne-South Bend, and Bishop Andrew G. Grutka of the Diocese of Gary.



ENJOY YOUR SUMMER

But don't forget Mass on Sunday.
A convenient parish Mass schedule
appears on pages 7 and 8 this week

The Church and Religious Cults

Rev. Sun Myung Moon subject of controversy

by Valerie Dillon
Seventh in a series

Who is the leader of the Unification church that inspires unquestioning, some would say fanatical devotion?

Sun Myung Moon, a self-ordained minister, is the founder of the Holy Spirit Association for the Unification of World Christianity—that is, the Unification church.

A Korean born of Presbyterian parents, Moon had his first "direct revelation" from God when he was 16, claiming that God said he was destined to accomplish a great mission.

While an electrical engineering student in Japan, Moon began to develop the religious principles that later would emerge as his "Divine Principle."

During World War II, Moon was part of a Pentecostal underground in North Korea. He was imprisoned for several years after his preaching that the second advent was at hand created disturbances.

In 1954, Moon founded the Unification church. In 1955, he was arrested for allegedly engaging in ritual sex relations with women in his church. Moon and his followers deny this charge.

In 1957, the "Divine Principle," outlining Moon's theological base, was published. During the 60's, Moon began a major attack on communism. He also succeeded in establishing a wide variety of businesses that made him a wealthy man.

Following what he described as a revelation by God, Moon moved church headquarters to the United States in 1974.

He purchased a 22-acre estate at Tarrytown, N.Y. The church has now grown to a reputed two to three million membership world-wide.

Critics of Moon charge that he seeks political power and has provided girls in an attempt to influence U.S. lawmakers. His strong support of former President Nixon culminated in a rally at the annual Christmas tree lighting ceremony in 1974, designed to keep Nixon in the White House.

Gary Scharff, an ex-church member who was deprogrammed, later wrote that he was part of a specially-trained "horse guard" which was to rush up to Nixon and hoist him to their shoulders.

ACCORDING TO Scharff, Moon told the group later that "had we done this, the American people would have loved him, accepted him, realized the errors of their ways and recognized him as a great president."

What, exactly, are the teachings of Sun Myung Moon? To get some answers, we visited the Unification church center at 38th and Central on Indianapolis' north side, and spoke with 29-year-old Carl Hagen, state director, and a Moonie for the past seven years.

In a large room containing many pictures and posters of Moon, Hagen explained that Moon's whole purpose was "to spread a new revelation."

"Our concept of the Trinity is very different from other Christians," Hagen said. "We believe the original Trinity was to be God, Adam and Eve," Hagen said. "They fell into sin (when Eve had sexual intercourse with Satan), so Jesus came as the last Adam. His purpose was to take a bride, have children, to do what Adam and Eve couldn't do."

Because John the Baptist and others failed to support Jesus, Hagen explained, Jesus was killed, and therefore accomplished only spiritual salvation. Moonies do not believe in Christ's bodily resurrection, only that of his spirit.

The crux of Moon's revelation is that the Messiah must come again to accomplish the original mission.

"The Lord of the Second Advent, the Messiah, must come again. We know from the Divine Principle that he will come in this age, will take a bride, and will fulfill what Adam couldn't do—restore the original Trinity."

THE CLIMAX OF this belief is that the Messiah already is living on this earth, is a Korean by birth, and was born between 1917 and 1930.

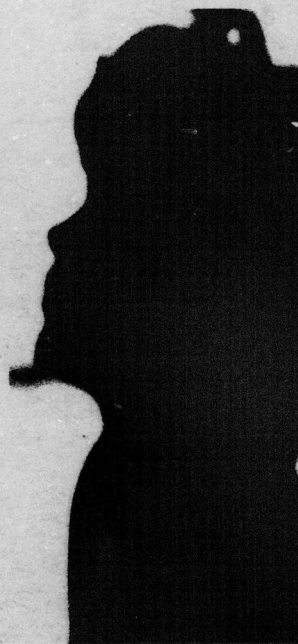
By "coincidence" this description in Moon's revelation perfectly fits Moon himself.

Does Moon believe he is the Messiah? Hagen was uncertain, but added:

"Many people believe it. I can say he's my Messiah, but then, what is a Messiah? If Moon died tomorrow, nothing would change. In the Unification church, we're following a teaching."

But how would the world know if Moon actually was the Messiah?

"Time will tell. If he's the one bringing a new revelation which brings the Kingdom of Heaven—then he must be. I think



someone is going to proclaim him as the Messiah so that the whole world can believe."

What about charges that Moon has grown rich from Moonie street-selling and by the "slave labor" of his followers in his many factories?

HAGEN DENIED this, claiming that much of this wealth belongs to the church itself, that Moon's affluence comes from his businesses, and that he has a wife and 10 or 11 children.

Further, "the man never even had his own suit until 1965," and lived "in abject poverty almost all of his life."

Hagen added, "If your daughter goes off to Tarrytown to work on a farm or as a gardener, it's because she wants to. She's

over 18, she made that choice ... she wants to work for God."

Hagen also denied Moon's reported links with the South Korean government, and described as "misunderstood" Moon's support of former President Nixon. According to Hagen, Moon told followers "he didn't like Nixon as a person," but thought he had a responsibility to support the presidency because it represents the stability of a nation.

Moon's political activity, Hagen stated, is theologically-based on "our understanding of God versus Satan. Communism is the prime enemy of God. We believe that it is a threat to God's work in the world and we must oppose it."

What of life at the center?

Five women and two men live there as fulltime missionaries, with about 30 regular church members. Two days a week the core members go into the streets to sell flowers, candy, and other items, which support the center and themselves. They also "witness" to others and do "providence"—yardwork, housecleaning, baby-sitting, etc. for which they don't accept pay.

Hagen said there also are 15 or 20 members of a national fundraising team which also sells in Indiana, with profits going to the national church headquarters.

HAGEN DEFENDED the practice of "heavenly deception," saying it is "up to the individual" to use whatever approach works.

"If I say I'm a Moonie, would you like to be one too, you'd say no. But if you get to know me as a person, respect and like me, then you found out I'm a Moonie, you'd have to adjust to that."

He denied that the Unification church uses front organizations, claiming: "We're very out front about everything we do."

How did he become a Moonie?

"I met some young people while walking in a park in Oakland, California. I wasn't the classical case, in the gutter looking for salvation. But I was definitely looking for happiness."

Hagen went to a Catholic grammar (See REV. MOON on page 16)



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Martin Center approved

Martin Center College, a three-year-old non-traditional liberal arts college, Indianapolis, today announced it has been granted Candidate for Accreditation status at the bachelor's degree granting level by the North Central Association of Colleges and Schools.

Father Boniface Hardin, Martin Center College president stated, "We are very pleased to have received this approval for our college program by a nationally recognized accreditation agency."

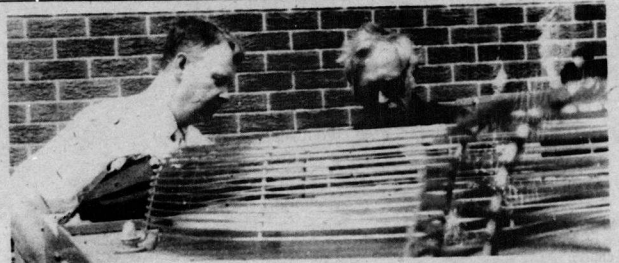
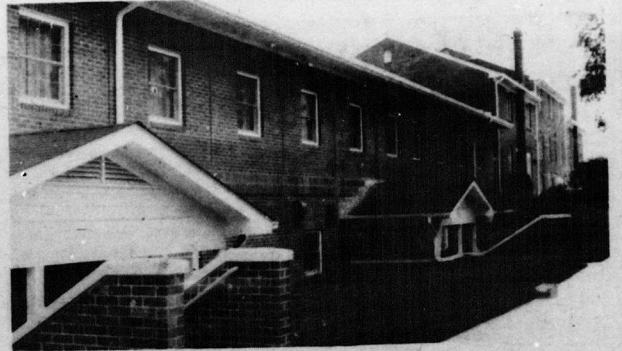
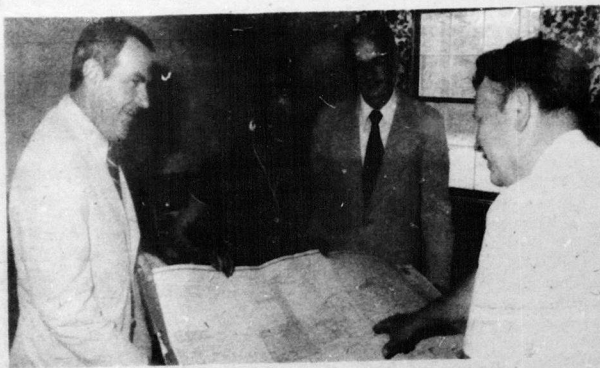
"We know this approval will be important for our students and faculty and for persons considering which college to attend." Father Hardin also stated, "For this first alternative College in Indiana to achieve this level of recognition in a short time speaks well for the quality of students and staff of the college, and their dedication to making new higher educa-

tion opportunities available in our city."

Martin Center College offers an alternative under-graduate degree program for adults who find it difficult or impossible to attend traditional campus-based, four-year programs. Students first enrolled in April, 1978. Over 50 students have enrolled in a variety of courses of study designed to meet individual needs.

North Central Association candidate for accreditation is a status of affiliation with a regional accrediting Commission which indicates that an institution is progressing toward accreditation.

Candidate for accreditation status indicates that an institution has provided evidence of sound planning, has available resources to implement its plans and appears to have the potential for attaining its goals within a reasonable time.



A NEW WING FOR ST. ELIZABETH'S HOME—Looking over the plans for the addition to the archdiocese's residential care unit for unwed mothers (top left) are board members Jim Loughery, Shirley Evans and Joe Naughton along with director Tony Logan. Two views of the addition are seen in the top right and bottom left photos. At bottom right Logan chats with Bud Sommers while checking the facility's air conditioning units. The addition replaced the home's original building which had been badly in need of repair and attached 10,000

square feet of new space to the residence building thus giving the home an additional 1,000 square feet of space. Boots Smith Associates was the architect and the general contractor was Pearson Construction Co. Total cost for the addition was \$590,000. Housed therein are administrative offices, counseling offices, a nurse's medical complex, two schoolrooms, an arts and crafts area and a large meeting room. The addition will be dedicated by Archbishop Edward O'Meara on Sunday, June 1. (Photos by Father Thomas C. Widner)

Church leaders urge support for family farm policy

WASHINGTON—A group of church leaders of various faiths concerned about U.S. food policy has urged support of a farm policy which would save small and moderate-sized family farms from extinction.

Their "Interfaith Statement on Public Policy and the Structure of U.S. Agriculture" says that the pace of consolidation in the agricultural sector threatens the system of small and moderately-sized family farms that strengthened this country and helped shape the national character.

Developed by the Interreligious Task Force on U.S. Food Policy, a team of Washington-based staff of national religious agencies, the statement was drafted with the assistance of David M. Byers, U.S. Catholic Conference coordinator for rural issues.

IT WAS SIGNED by Bishop Lawrence J. McNamara of Grand Island, president of the National Catholic Rural Life Conference; Sister Dorothy Kinsella of NETWORK, the Catholic social justice lobby; and representatives of the United Methodist Church, Southern Baptist Convention, Mennonite Central Committee, Reformed Church in America; Church of the Brethren; United Presbyterian Church, U.S.A.; American Lutheran Church; United Church of Christ; Union of American Hebrew Congregations; Friends United Meeting; and the Wyoming Church Coalition.

The statement was submitted to the Department of Agriculture in connection with efforts to obtain public comments related to the development of the 1981 Food and Agriculture Act. Calling for legislation and restructuring of the tax laws to benefit traditional American farmers and those who would follow in their path, the statement places substantial blame for present problems on federal policy.

Its recommendations include: ensuring that families which derive a substantial part of their livelihood from farming earn an equitable return on labor and management; restructuring of the tax laws and eliminating incentives that favor large units, stimulate absentee ownership or encourage corporate control of resources.

IT ALSO includes making low-cost credit loans guarantees available to small and beginning farmers; developing programs to stop loss of land by minority farmers; providing farm workers with

basic privileges and protections enjoyed by other American workers; devoting greater attention to developing technologies suited for use on small and moderate sized farms, and fostering better distribution of public land and water rights.

The statement says that the small or moderate-sized family farm, a "source of national strength, is at a risk. Four million farms have vanished over the past half century, and America is still losing 30,000 a year."

Valerie Dillon appointed news editor

Valerie Vance Dillon, former Director of Communications for the Indiana Catholic Conference, will join the staff of *The Criterion* as its news editor beginning July 1, according to Father Thomas Widner, editor-in-chief.

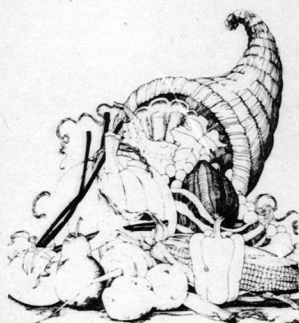
In her new position Mrs. Dillon will head the news department and take responsibility for coordinating the selection of news and assignment of material with local and regional writers. In addition she will assist in writing editorials.

Mrs. Dillon has been employed on a part-time basis with the paper the past several months. Formerly a reporter for United Press International, she is the author of several books on family life. President of the board of Archdiocesan Social Ministries, Mrs. Dillon with her husband had been active for many years in family life education in the Archdiocese of Chicago and as assistant directors of the Family Life Bureau of the Diocese of Trenton, N.J.

Mrs. Dillon and her husband Raydon T. Dillon are the parents of four daughters. They are members of St. Thomas Aquinas Parish, Indianapolis.



Valerie Dillon



Editorials

Bishops re-assert right to organize

The only thing wrong with the statement concerning the right of field workers to organize and bargain collectively issued this past week by the bishops of the state is that it will be forgotten once this week's copy of the paper is thrown away.

The only thing wrong with that is the complaint of lay people which will follow—a complaint which never listened to the Church's teaching. Few parishes or pastors are likely to follow up the publication of the statement with remarks or extensive education for their parishioners. Should the issue become pertinent at the local level, many may well become confused by the Church's resulting stand.

Let anyone misread the bishops, they are not endorsing the actions of either labor or management. They are re-asserting a right which the Church has defended for all of this century and beyond. Groups of workers have the right to found labor unions. It might be said as a corollary that they have a right not to found them as well.

The ultimate issue is who is to have power over one's destiny. Where labor of any kind is concerned, the Church teaches consistently that the employed have the right to organize in their own interests. People have the right to control their own lives. Such decisions are best made by the laborers themselves.

The Church rarely endorses one side or another in a labor dispute for that reason. It is only when injustice is so clear and one-sided that the Church has spoken in favor of a given side as in the case of the boycotting of products made by J.P. Stevens Textile Mills.

The Church offers mediators and observers to help in the orderly process of

organizing. Again the attitude is one of developing harmonious relationships between labor and management. It is not the Church's business to decide for others what the best details of such relationships should be.

When material support is sought, the Church has traditionally offered food, clothing, and shelter to those in need. The Church's concern is the human element. The need is almost always on the part of the laborer for it is the laborer who is almost always the one needing justice. It is his dignity and honor which is upheld. His worth is not merely to serve the profit incentive of a distant employer. His worth begins in the satisfaction of accomplishing useful work.

Lastly, the Church must educate so that Catholics know and understand the rights being defended. And this is perhaps why so much confusion often prevails. The Church does not always follow up its declarations.

Our own clergy and Religious often remain uninformed of Church teaching. It is generally through informed lay people that Church teaching manages to make itself known.

But it is not the role or function of clergy and Religious to organize laborers. In one sense that is as paternal as the management which fails to provide the environment for organization. It is, however, the function of the clergy and Religious to inform the laborer of his/her rights. It is the role of the clergy and Religious to educate others of the Church's teaching. And it is the clergy's function to assist the laborer through encouragement and whatever is necessary to guarantee the meeting of basic human needs as the bishops point out.

A careful reading of the statement reveals no attempt to persuade others about the rightness or wrongness of any specific issue within any particular labor grievance. The bishops speak from the Church's traditional position defending human life in all forms—human beings, in this instance adult men and women, must be able make their own choices about the work they do. Human life is once again to be seen as valuable not because of what it accomplishes but because of what it is.

Documentation

Statement of Indiana bishops on rights of farm workers

The Roman Catholic Church traditionally has supported the right of workers to found labor unions, a right reaffirmed by Vatican II: "Among the basic rights of the human person must be counted the right of freely founding labor unions. These unions should be truly able to represent the workers and to contribute to the proper arrangement of economic life. Another such right is that of taking part freely in the activity of these unions without risk of reprisal." (Constitution on the Church in the Modern World, 68)

Difficult as it may be in concrete disputes to discern the demands of justice, it is possible for the church to give principled support to efforts at unionization without necessarily entering into judgment on the intricacies of specific disputes.

In the spirit of the council document quoted, we the Catholic Bishops of Indiana through the Indiana Catholic Conference, support the efforts of field workers to implement their right to organize and bargain collectively.

We do so in sympathetic awareness of the economic problems of both field workers and growers. The church addresses some of the problems and rights of growers in a recent United States Catholic Conference document entitled "The Family Farm."

Since church teaching affirms the right of workers to have a union, we call upon all parties to negotiate in such a manner that assures this basic right.

It is important to recognize that the church is not, will not, and should not be the primary agent in organizing field workers. The criterion for church involvement is how well it fulfills its mission by leading people to recognize the legitimate efforts of field workers to obtain their basic rights. This means:

1. Fundamental decisions should be left to the workers themselves. Church support is based on the commitment to principle and to the dignity of the field worker.

2. The church recognizes that the vulnerability of field workers lies in the ability of powerful groups to obscure the basic issue of their right to be represented by a union. Sometimes, organizers and field workers are unfairly portrayed as criminal elements who use violent tactics, violate property rights, interfere with the rights of others to work, and disrupt commerce. Therefore, wherever efforts to unionize occur, we call upon our Diocesan Offices of Spanish Speaking to serve as local observers and report activities by any party that violate the basic rights of others.
3. The church, if called on to give material support to field workers, would do so in accord with time-honored traditions of aid in meeting basic human needs; e.g. food, clothing, shelter, etc.
4. The church, through its basic educational mission, will attempt to prepare Catholics in Indiana to recognize the fundamental rights involved.

Living the Questions

Church's role in economic problems subject of seminar

by Father Thomas C. Widner

The opportunity to be part of a four-day workshop entitled "Economic Education for the Clergy" enticed me to spend the beginning of last week living and working at Marian College, only recently vacated by the youthful students of the regular academic year.

Sponsored by the Indiana Council on Economic Education, the workshop enabled me, four other priests of the archdiocese, and more than thirty other ministers of various denominations in the state, to gain some knowledge, however minimal, of our country's so-called competitive market system. It was tied together by a final lecture called "Religion and the Rise of Capitalism."

The result was to get me to think twice about hasty conclusions one might make concerning the dominant issues of inflation, recession, international trade and so forth. The challenge put forth by moderators of the workshop was



to say to the clergy—"Hey, why don't you help us? We can tell you the economic facts of life. Why don't you help people make the human choices necessary with those facts?"

It is sobering to realize that the vast majority of economists will only deal with their information in purist terms. Most will back off when it comes to making value judgments based on their information. The resulting loss is not unlike that which occurs when the physician walks into the hospital room with the announcement that his patient is dying of cancer and then walks out again without any attempt to be compassionate. The economist often attempts to separate his work from the impact it has.

Beyond that, however, came the realization that the Church may often simply be sidestepping economic reality as well. As an example, the economist looks at the closing of the steel industry in Youngstown, Ohio, as the result of the inefficiency of that industry, the inability to compete in the face of changing technology. In their coldness, economists blame the industry for failing to adapt itself.

But there is a human problem—the unemployed. A

religious coalition wanted to gain funds to buy the plant there and reopen it under worker management—in itself an intriguing and perhaps original idea. Without the current knowledge of competitive technology in the steel industry, however, the plant, no matter how long the coalition would work at it, could not possibly survive. The coalition sought a short-range solution.

Why didn't the Church in that instance better utilize its influence to assist the unemployed through the transition of the end of an inefficient industry into new jobs, new locations, or even a newer, stronger steel industry?

The additional benefit from the workshop was the association with clergy of other faiths. I was pleasantly surprised to learn that ministers of my own age and younger have similar difficulties as well as similar joys. The probabilities for ecumenical unity became much more alive as a result of that meeting.

None of us solved the economic problems of our time. We saw them a little more clearly though. And we learned that their reasons for being are complex and not attributable to any single force or event.



Washington Newsletter

Issue of prayer in public schools getting renewed attention

by Jim Lackey

WASHINGTON—Prayer in public schools, an emotional issue since the Supreme Court struck down mandatory prayer in the early 1960s, is getting renewed attention these days in Washington.

This time, though, the effort is not aimed at amending the Constitution to overturn the two Supreme Court decisions. It now centers on passing legislation which would remove the jurisdiction of the federal courts in school prayer cases.

The measure, in the form of an amendment to a Supreme Court jurisdiction bill, passed the Senate more than a year ago. But the House Judiciary Committee has refused to move, prompting Rep. Philip Crane (R-Ill.) to circulate a discharge petition which would bring the proposal directly to the House floor.

Crane's efforts have been gaining more

and more publicity as the number of signers of the petition closes in on the magic 218, the number needed to get the bill out of committee. As of mid-May, Crane had 132 signatures, at least 15 promises to sign, and about 100 representatives still undecided.

While the major support for restoring prayer in public schools has been coming from Protestant evangelicals, the movement also has had some Catholic backing through the years. Several individual Catholics have been in the forefront of the movement, and the Catholic War Veterans are currently backing Crane's efforts in Congress.

The Catholic bishops, on the other hand, have taken what they believe to be a more circumspect position on the issue.

According to the bishops, the root of the problem is not the Supreme Court's 1962 and 1963 school prayer decisions but the court's 1948 decision, in the *McCullum* case, when it struck down voluntary reli-

gious instruction on public school property.

THUS IN 1971 the Administrative Board of the U.S. Catholic Conference, the bishops' civil action agency, went on record as opposed to an amendment limited to school prayer because such an amendment "would accomplish nothing on behalf of the goals it purports to serve."

The USCC then struggled for two years to find the proper "formula" before it finally issued a statement backing a constitutional amendment to permit both religious instructions and prayers in public schools.

Calling such an amendment "vitally important," the 1973 statement said religious instruction should be part of a child's formal education experience so that the child can see religion as an important part of life.

As for the current proposal to limit federal court jurisdiction, the bishops' conference has taken no stand, according to Russell Shaw, USCC secretary for public affairs.

Shaw said the jurisdiction approach raises a whole new set of issues and gets at the school prayer question "by a means on which we have no position."

The idea of limiting federal court jurisdiction also has been questioned by some legal experts who wonder what its exact effect would be. But proponents such as Crane and Sen. Jesse Helms (R-N.C.), who introduced the prayer jurisdiction amendment in the Senate, are quick to point out that the Constitution gives Congress the right to define federal court jurisdiction and that Congress already has used that power, limiting the jurisdiction of federal courts in labor disputes.

OF COURSE, a move to limit the jurisdiction of federal courts would not stop state courts from striking down school prayer statutes. But Crane said that his effort would at least return the issue to the local level rather than allowing a religious issue to be dictated nationally.

"When a state makes a decision we at least have the choice to move to another state if we disagree," he says. "Federal mistakes, however, can only be undone by constitutional amendment or some other difficult process of exorcism."

One problem Crane may encounter is that some congressmen hoping to scuttle the effort may sign the discharge petition simply to get the bill on the floor, then vote against it. But Crane, at a recent news conference at the Capitol, shrugged off that possibility, saying there is enough support for the general thrust of the bill to which the school prayer amendment is attached that it should pass once the 218 signatures are secured.

Meanwhile, the effort to amend the Constitution to allow voluntary school prayer has just about been given up, at least for the time being. School prayer amendments have received majority votes in both the House and Senate, but neither body has come up with the two-thirds vote necessary to submit an amendment to the states.

To the editor...

'The Way' articles just re-hashed old accusation:

I believe you tried to do a fair job, but in the end the articles on "The Way" turned out to be just a re-hash of all the many charges that others have leveled. I am on the inside and know what I'm talking about, and I am a man of his word. That explains why most folks in "The Way" do not take the time to talk to writers, for they already have their minds made up, and hence it's a waste of time.

When you say Dr. Wierwille teaches that Jesus Christ is not God, to be fair you must follow that with what he does say; namely, that Jesus is the Son of God, which is just what he claimed to be.

"The Way" does not believe that speaking in tongues is an art that can be taught to anyone, but a natural part of the born-again experience. Thus anyone who receives the new birth (becomes a Christian,

that is) can speak in tongues if he believes it, and this may require some teaching. (Read I Cor. 12-14)

As for relationships between parents and children, naturally this differs by family. "The Way" has brought many families closer together, and it has also split some. In Matt. 10:34-6 Jesus predicts this. When a nominally religious parent sees his child turned on for the Lord, he often tends to resent it!

Thanks for ending with the positive note about Gary Figg and me. But you should have ended it with the word that Feuerherd personally attended a meeting and saw nothing there to alarm him, just a fine bunch of people of all ages learning of the love of God.

John S. Lynn

Indianapolis

'Tacker' commends the Criterion

Just a note to commend you on the outstanding job you are doing on my favorite diocesan paper. Improbable as it may seem, it gets better and better every week.

Of special interest to me in the May 9th issue were Peter Feuerherd's excellent column on the I-69 and I-65 highway hassle (we live in the area) and his forthright

treatment of Dr. Victor Paul Wierwille and "The Way." Also Valerie Dillon's coverage of the interfaith Festival of Marriage—a unique concept that should be copied elsewhere around the country.

The picture of our beloved and soon-to-retire pastor, Father Thomas Carey added another notable dimension to your May 9th issue. (I enjoyed a round of golf with him last week in which I suffered a thorough shellacking.)

It goes without saying that I read the Criterion from cover to cover every week. While I am enjoying my retirement (I manage to keep busy with a number of avocations), I miss all of you and the lively give-and-take at the Criterion which made every week a unique experience. May God bless and keep you!

Fraternally,
Fred W. Fries

Indianapolis

Praises article

Regarding Father Godecker's article "Gospel Takes Second place..." (May 16, 1980, *Criterion*)—I say... Amen!

Bernadette Baur

Coal City

Arnold movie reviews 'fantastic'

Your Jim Arnold is just fantastic. He has saved me dozens of disappointing evenings and a bundle of wasted money to boot. His reviews are really fair, penetrating, enlightening. It's the kind of thing we take for granted in a publication of your calibre; yet, it's nicer to say thank you to both an enlightened management, and very especially to a great guy with a great mind—Jim Arnold.

We post all your reviews on our refrigerator door, where our 16-year-old and her friends can read them. They read them when we're not looking, but they do read them and are often guided away from junk or junkie—in whatever form it appears.

Vince and Mary Fox

Indianapolis

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Reader Response

What role is the suitable one for the Christian?

by Fr. Lawrence Voelker

As a priest who has held political office, I agree with the Pope's decision about priests seeking political office. At the same time, I must register strong disagreement with editorials and commentaries on the decision.

First, they focus too narrowly on the identity of the individual priest and neglect the question of Christian identity.

Second, they tend to serve interests of those who would really prefer not being bothered by the Gospels, the clergy or the Church when it comes to economics or politics or social questions.

The priest's identity in relation to politics should make us ask about the Christian's identity. The practical dilemmas described are real. They are not unique to the priest.

If it really should be obvious that there are policies of governments and militaries which are unacceptable to the Christian, shouldn't every Christian ask whether he/she can participate in such policies? I am not advocating withdrawal from the world. But the participation of Christians in affairs of politics, economics, social life will say something significant to others only if the Christian community has criteria for saying that Christians should participate in some ways and refuse to participate in others.

My own journey in relation to the question of priests holding office has been one of realizing that I have a more important role as a priest than as an elected official. This role cannot be found by focusing on the individual priest's identity or using arguments which imply that the political, social or economic arenas are unhealthy for the priest but not for other Christians. We should look for the answer in our common vocation to be a priestly people. As a priest, I believe I have a special role because Christians have a special role and the ordained priest has a special role in the community of Christians.

WE SHOULD REALLY be debating over what policies and programs of various governments Christians can support or participate in. We should be debating over what occupations, what professions, what roles in governments, militaries and economies are suitable for the Christian. We should insist that all Christians "seek first the Kingdom of God" and take seriously the significance of choices to participate or refuse to participate in some political parties, some policies or some social and economic programs.

This would require that we be a people who are able to sustain and encourage one another in our life as a community. Individuals—priests, lay persons or Religious—can be asked to struggle with such questions only if they belong to a community which is formed by the story of Jesus, which is able to produce in its midst the continuing example of saints and is

ready to offer its support—spiritual, emotional and material.

IT SHOULD BE noted that many will welcome the Pope's decision for wrong and unchristian reasons. Some will try to interpret the decision as a way of saying that the priest, Religious or contemplative has nothing of relevance to communicate about what is happening in our social, political or economic life, that they as Christians should be exempt from the difficult and demanding task of asking what in their political, social or economic life reflects God's Kingdom and what does not or that the Church should remain silent in the face of oppression. For them and for us all, I recommend Archbishop Oscar Romero of El Salvador. The day before he was assassinated he appealed to men of the army, the police, the National Guard to realize that "you belong to us" and to refuse to obey immoral orders to kill their brothers and sisters who opposed the repression of the government. "I do not have a single ambition for power," he said, "and because of that I tell power, with all liberty, what is good and what is bad and I also tell any political group what is good and what is bad. It is my duty . . ."

It is the freedom of our priests to be such pastors that we should most jealously guard and not merely try to screen them from the world.

(Father Voelker served two years in the Indiana General Assembly and is currently Archdiocesan director of Catholic Charities.)

An office memo would have been better

by Fr. Robert Scheidler

Has the church of Indianapolis traded in the Gospel of Jesus Christ for Robert's Rules of Order? Have we developed such an infatuation with the "medium" that we are forgetting the "message"? Is the "process" so all-fired important that we are guilty of near-sighted neglect of the "product"? Father Jeff Godecker would have us answer "Yes" to all the above.

It is my contention that Father Godecker has fallen victim to the all-common fault of generalization and projection. He is experiencing problems in his work and presumes that everyone everywhere else in the archdiocese is experiencing the same thing.

My point will be well made with most readers when I point out that he is writing from the context of a full-time assignment with the Office of Catholic Education. It is the OCE over the last ten years which has vigorously promoted those structures of boards, search committees, decision-making processes, policies, qualifications, credentials, accountability, etc. which Father Godecker finds so odious and which he feels have overshadowed our dedication to the Gospel. No other office, commission or archdiocesan agency has

come close to matching the OCE in the use of professional procedures.

Over all, this professionalization is good. It is long overdue and has served our diocese very well. Decisions are better made. Structures have been provided which will survive most willy-nilly administrators. And, through fine training, the laity have gained confidence and a strong voice in taking the responsibility we all share in promoting total Catholic Education.

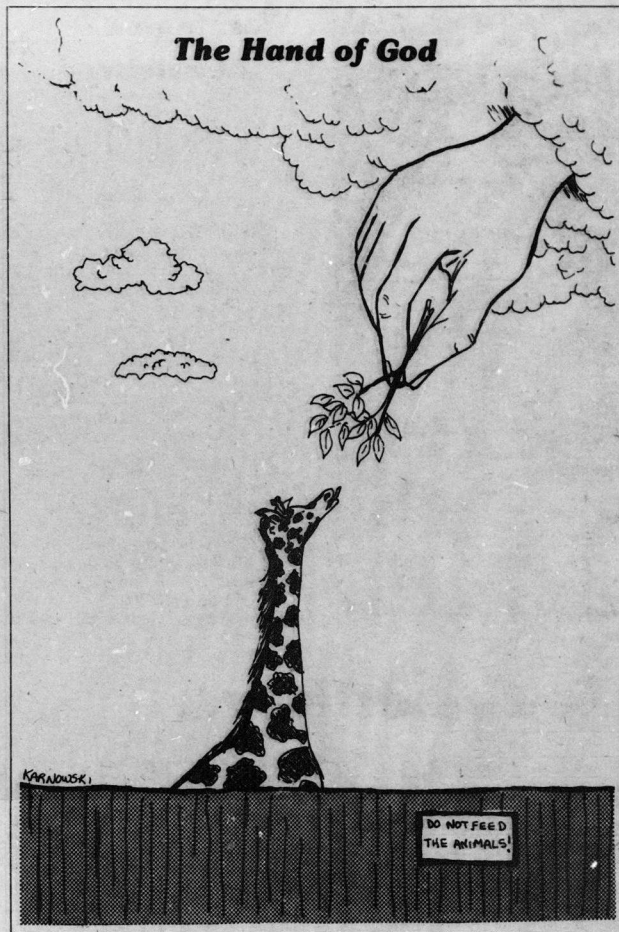
HOWEVER, it has been excessive as Father Godecker points out. Talk to most any pastor, DRE or principal and they will agree. As they receive in the mail still another form, questionnaire or evaluation, they throw up their hands in disgust, angrily protest "not again!" or stoically mutter a blasphemy in the direction of Georgia Street.

The prevalent feeling among these dedicated people is overwhelmingly with Father Godecker that commitment to process has gone too far. In spite of what he says to the contrary, I believe that most priests, DREs, principals, etc. desire to give themselves generously in the service of God. And I think many share a growing resentment that more and more time must

be given to the administrative part of their jobs and less and less to front-line ministry.

Instead of airing his concerns on the pages of the *Criterion*, Father Godecker would have done better to circulate them on an inter-office memo.

(Father Scheidler is pastor of St. Andrew parish in 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.



Generally Speaking

Our goal is to be a service to our readers

by Dennis R. Jones
Associate General Manager

The closing of school is traditionally the signal for many families to begin planning for that long awaited "get away from it all" summer vacation.

With the price of gasoline at an all-time inflated high and the shortage of both gas and money, our vacation trip this year will be considerably shorter and more localized than ever before.

In fact, my wife has already made it clear to me that our vacation this year will include some paint, a brush and the gutters of our house... I do hope that she gets her painting done by the time we're ready to leave on our trip.

Whether your plans will take you south to New Albany or north to Indianapolis or east to Batesville or west to Terre Haute

... if you're planning a weekend trip or a week long tour anywhere in the Archdiocese of Indianapolis, you may have difficulty finding a Mass schedule for the local parish.

As a service to parishes and to our readers, *The Criterion* is happy to provide the following "Summer Sunday Mass Schedule" for your convenience.

The schedule was compiled by Sr. Mary Jonathan Schultz who spent countless hours both by mail and on the phone with pastors during the month of May.

Unfortunately, any listing of any length will assuredly contain errors. This listing is based on information received from individual parishes and is as accurate as possible. However, in some cases, we were unable to contact the pastor and the information was taken directly from the 1980 Directory and Buyers' Guide. I'd like to apologize in advance for any inconvenience caused by incorrect information.

The schedule is printed in a handy form that can be cut out and kept for ready reference.

If you find the schedule helpful, please

drop us a note and we'll try to continue this service in the years to come.

Incidentally, drive carefully and have a safe and enjoyable vacation.

Check it out . . .

✓ When the United States Air Force Academy at Colorado Springs, Colo., graduated its first class of women on May 28, **Rosemarie T. McLeish**, 21-year-old daughter of Mr. and Mrs. Joseph M. McLeish of Indianapolis, was the only graduating woman cadet from Indiana.

Her brother, **Navy Lt. Michael J. McLeish**, administered the oath for the commissioning of Rosemarie as a lieutenant at the Academy's ceremony. Their parents attended the graduation and commissioning.

Both Rosemarie and Michael are graduates of **Roncalli High School**. The new lieutenant graduated in 1976 while her brother was in the class of 1971. The family belongs to **Nativity parish**, Indianapolis.



✓ Friends and relatives are invited to a Mass of Thanksgiving and open house on Saturday, June 7, to honor **Mr. and Mrs. Michael J. Boyle** on their golden wedding anniversary. The Mass will be at 2 p.m. at **St. Philip Neri Church**, Indianapolis, with open house immediately following. Mrs. Boyle is the former Ruth Johanningsmeier of Freelandville. The couple was married on Jan. 15, 1930, at St. Philip's. The Boyles' six children are Ed, Jay, Bob, Mike, Franciscan Sister Brendan and Mary Hazel.

✓ The 1955 class of **St. Joan of Arc Grade School**, Indianapolis, will have a 25-year reunion at the school on (See Check it out . . . on page 8)

CLIP & SAVE

CLIP & SAVE

CLIP & SAVE

PARISH	SATURDAY ANTICIPATION	A.M.	SUNDAY	P.M.
St. Anne, Jennings County		10:00		
Holy Cross, St. Croix	6:00	8:00		
St. Dennis, Jennings County		8:30		
St. Isidore, Perry County	7:30	9:00		
St. Joseph, St. Joseph Hill*	7:00	8:00, 10:30		
St. Joseph, Crawford County*		10:30		
St. Joseph, Jennings County	7:15	8:00		
St. Joseph, St. Leon*	7:00	7:30, 9:00		
St. Mark, Perry County	7:00	9:00		
St. Mary-of-the-Knobs, Floyds Knobs*	5:00, 7:30	6:30, 8:00, 10:00, 11:30		
St. Mary-of-the-Rock, S-M-R	7:00	10:00/8:00†		
St. Mary-of-the-Woods, S-M-W	7:00	9:00		
St. Maurice, St. Maurice	4:30	10:00		
St. Meinrad, St. Meinrad	6:30	7:00, 10:00		
St. Nicholas, Sunman	5:30	7:00, 9:00		
St. Paul, Decatur County	5:30**			
St. Peter, Franklin County	7:00	7:30, 9:30		
St. Peter, Harrison County*		10:00		
St. Pius, Ripley County		9:00		
St. Vincent, Shelby County	7:30	8:00, 10:00		
St. Patrick, Salem		10:30		
American Martyrs, Scottsburg	6:00	8:00		
Holy Rosary, Seelyville	6:00	8:30		
St. Paul, Sellersburg*	5:00	8:45, 11:00		
St. Ambrose, Seymour	6:00	7:00, 9:00, 11:00		
St. Joseph, Shelbyville	5:00	7:00, 10:00	Noon	
St. Martin, Siberia	7:30	8:30		
St. Jude, Spencer	5:00	8:00, 10:30		
St. John, Starlight*	6:30	8:00, 10:00		
St. Paul, Tell City	7:00	7:00, 8:30, 10:00, 11:30	7:00	
TERRE HAUTE				
Sacred Heart	5:30	9:00, 11:00		
St. Ann	5:15	10:00		
St. Benedict	5:15	8:30, 10:00	Noon	
St. Joseph	5:00	9:00, 11:00	5:00, 7:00	
St. Margaret Mary	6:00	8:30, 11:00		
St. Patrick	5:30	8:00, 9:30, 11:30		
St. Pius, Troy	7:30	10:00		
St. Joseph, Universal		8:30		
Most Sorrowful Mother, Vevay		10:00/8:00††		
St. Leonard, W. Terre Haute	5:00	7:00, 10:00		
St. Martin, Yorkville*	7:00	9:00		

* Eastern Daylight Time

** First Saturday of the Month Only

† 8:00 Mass on 1st, 3rd and 5th Sundays of the Month; 10:00 Mass on the 2nd and 4th Sundays of the Month

†† 8:00 Mass on 1st and 3rd Sundays of the Month; 10:00 Mass on the 2nd, 4th and 5th Sundays of the Month

‡ 10:00 Mass on 1st and 3rd Sundays of the Month; 8:00 Mass on the 2nd, 4th and 5th Sundays of the Month

‡‡ 10:00 Mass on 1st, 3rd and 5th Sundays of the Month; 8:00 Mass on the 2nd and 4th Sundays of the Month

Summer Sunday MASS SCHEDULES

(June 1, 1980 to August 31, 1980)

PARISH	SATURDAY ANTICIPATION	A.M.	SUNDAY	P.M.
INDIANAPOLIS				
SS. Peter and Paul Cathedral	5:00	8:30, 11:00		
Assumption	5:30	10:00		
Christ the King	5:30, 7:30	8:00, 9:00, 10:00, 11:30		
Holy Angels	6:00	9:00, 10:30		
Holy Cross	5:15	9:30		
Holy Name	6:30	8:00, 9:15, 10:30	Noon	
Holy Rosary	5:30	9:30	12:10	
Holy Spirit	7:00	7:30, 9:00, 10:30	Noon	
Holy Trinity	5:30	9:00, 11:00		
Immaculate Heart of Mary	5:30	8:00, 9:30, 11:30		
Little Flower (St. Therese)	5:00	7:30, 9:00, 11:30	6:00	
Nativity	5:30	8:30, 11:00		
Our Lady of Lourdes	5:00	8:30, 10:30		
Sacred Heart	7:00	7:30, 9:00, 10:30		
St. Andrew	5:30	9:00, 11:30		
St. Ann	5:30	8:00, 10:00		
St. Anthony	5:30	7:30, 9:00, 11:00		
St. Barnabas	6:00	7:00, 9:00, 10:30	Noon	
St. Bernadette	6:00	8:00, 11:00		
St. Bridget		8:00, 10:30		
St. Catherine	7:00	7:00, 9:00, 11:00		
St. Christopher	5:30	7:30, 9:00, 10:30	Noon, 5:30	
St. Francis de Sales	5:00	8:00, 11:00		
St. Gabriel	6:00	8:00, 10:30	Noon, 6:00	
St. James	6:30	8:00, 10:00, 11:30		
St. Joan of Arc	5:30	8:30, 10:30	Noon	
St. John	5:30	6:00, 8:00, 11:00	5:30	
St. Joseph	5:30	7:00, 9:00, 11:00		
St. Jude	5:00, 7:30	7:00, 8:30, 10:00, 11:30		
St. Lawrence	5:30, 7:00	7:30, 9:00, 10:30	Noon	
St. Luke	5:15	7:30, 8:45, 10:00, 11:15	12:30	

Check it out . . .

(Continued from page 7)

Saturday, June 7. A memorial Mass will be held at St. Joan of Arc Church at 5:30 p.m. Dinner and other reunion festivities will follow the Mass at the Summit House.



✓ **Mr. and Mrs. George P. Boucher** celebrated their 50th wedding anniversary on May 21 at Holy Spirit Church, Indianapolis. A reception in their honor was held at the Boucher home. The former Helen M. Koerner and George Boucher were married on May 21, 1930, in Sacred Heart Church. Their children include Bernice and David Boucher.

✓ The 1940 graduation class of **St. Philip Neri School**, Indianapolis, will have a 40th reunion on Saturday, July 12. Plans call for a 5:30 p.m. Mass followed with cocktails and dinner.

Call Leo McNulty, 849-6031, Barbara Jenkins Hirschauer, 356-6861, Mary Wilson Bindner, 842-1460, or Mary Lou Kriner Madden, 888-8467 about the whereabouts of "missing" classmates.

✓ Each band member at **Chatard High School** needs \$317 before the first of February, 1981. That's looking ahead but foresight is necessary for an incentive band trip to Disneyworld in Orlando, Fla., from Feb. 7 to Feb. 14. To make this trip possible, the band is attempting the project "Odds and Ends." This includes nearly everything from yard work to cleaning to babysitting. If you have a project for these young people, call **Michael W. Lehoskey**, band director at CHS, 251-1451. Your call will be greatly appreciated.

✓ The parish of **St. John the Baptist** at Starlight, recently paid tribute to their pastor, **Father Richard M. Smith**, on the occasion of his 25th anniversary of ordination. Father Smith and two of his classmates, **Father William Fisher** of St. Francis Hospital Center, Beech Grove, and **Father William Cleary**, pastor of St. Mary parish, Rushville, concelebrated a Mass of Thanksgiving. The parish hosted a pitch-in dinner

following the Mass. Among the guests at the celebration were Father Smith's parents, Mr. and Mrs. Joseph Smith and his aunt, Miss Helen Taylor, all of New Castle, and his brother, David Smith and family of Terre Haute.

✓ A liturgy of thanksgiving will be concelebrated at **St. Malachy Church**, Brownsburg, on Sunday, June 8, at noon



honoring **Father Charles Noll**, pastor, who will observe the 40th anniversary of his ordination to the priesthood. An invitational dinner will follow the Mass.

Father Noll, a native of Indianapolis, attended St. Joan of Arc School and St. Meinrad Seminary. He was studying in Rome at the outbreak of World War II making it necessary for him to complete his studies at Catholic University in Washington, D.C. He was ordained June 9, 1940, by Bishop Joseph E. Ritter (who later became Cardinal Ritter).

Prior to his appointment as pastor of St. Malachy's on Feb. 4, 1965, Father Noll had served as pastor of St. John parish, Starlight. Through his efforts, the present church and rectory were built at Brownsburg. The parish welcomes Father Noll's friends to join him at a public reception at 3 p.m. on June 8 in the parish hall.



✓ Franciscan twins, **Sisters Evelyn (l) and Rachel Lindenmaier** will celebrate their silver jubilee of religious profession with a Mass of Thanksgiving at their home parish of **St. Roch**, Indianapolis, on Saturday, June 7, at 4:30 p.m. Their cousin, Msgr. James Lindenmeyer of Farmington, New Mex., will be the celebrant for the Mass. Relatives, friends and members of the parish are invited to the jubilee celebration.

Sister Evelyn is a teacher at St. Aloysius Gonzaga School, Cincinnati, and Sister Rachel teaches at St. Rita, Indianapolis.

PARISH	SATURDAY ANTICIPATION	A.M.	SUNDAY	P.M.
St. Mark	5:30	7:00, 8:30, 10:00, 11:30		
St. Mary	5:20	8:00, 10:00	Noon, 2:00, 5:20	
St. Matthew	5:30	7:30, 9:00, 10:30	Noon	
St. Michael	7:30	7:30, 9:00, 10:30, 11:45		
St. Monica	5:30	7:45, 10:00, 11:30		
St. Patrick	5:30	9:00, 11:00		
St. Philip Neri	5:30	9:00, 11:00		
St. Pius X	5:30	7:45, 9:00, 10:30	Noon	
St. Rita	6:00	8:30, 11:00	6:00	
St. Roch	6:30	7:00, 9:00, 11:00	6:30	
St. Simon	5:30, 7:00	7:30, 9:00, 11:00	12:30	
St. Thomas Aquinas	5:30	8:00, 10:00	Noon	
St. Mary, Aurora*	7:00	8:30, 11:00		
St. Louis, Batesville	5:30, 7:30	6:30, 8:00, 9:30, 11:00		
St. Vincent dePaul, Bedford	6:30	8:00, 10:00		
BLOOMINGTON				
St. Charles	5:00	7:00, 8:30, 10:00		
St. John	5:30	8:00, 10:00		
St. Paul Catholic Center	6:30	8:00, 10:00, 11:30	4:30	
St. Michael, Bradford*	5:30	8:00, 10:15		
Annunciation, Brazil	7:00	9:00, 11:00		
St. Michael, Brookville	7:30	7:00, 9:00, 10:30		
St. Malachy, Brownsburg	5:30	7:00, 9:00, 10:30	Noon	
Our Lady of Providence, Brownstown	6:00			
St. Elizabeth, Cambridge City	5:30	7:30, 10:00		
St. Michael, Cannelton	6:00	8:30		
Holy Guardian Angels, Cedar Grove	7:30	8:30		
St. Michael, Charlestown*	5:30	9:00, 11:00		
St. Anthony, China		8:00/10:00†		
St. Anthony, Clarksville*	5:00, 7:00	7:30, 9:00, 10:30	Noon	
Sacred Heart, Clinton	5:30, 7:00	10:30		
COLUMBUS				
St. Bartholomew	5:30	8:00, 10:30	Noon	
St. Columba	5:00	8:00, 10:00		
St. Gabriel, Connorsville	5:30	7:30, 9:00, 11:15		
St. Joseph, Corydon*	5:00, 7:30	7:30, 9:30		
Mary, Queen of Peace, Danville	5:00	8:00, 10:30		
St. John, Dover	5:15	10:00		
Holy Trinity, Edinburgh	6:00	8:00, 10:00		
St. John, Enochsburg	7:30	8:00, 10:00		
St. Thomas, Fortville	5:30	8:30, 10:30		
St. Rose of Lima, Franklin	6:30	8:00, 10:30		
Our Lady of the Springs, French Lick	5:00	10:00		
St. Bernard, Frenchtown	6:30	8:30		
St. Boniface, Fulda	7:00	8:00, 10:00		
St. Paul, Greencastle	6:15	9:00, 11:15		
St. Michael, Greenfield	6:00	8:00, 10:30		

PARISH	SATURDAY ANTICIPATION	A.M.	SUNDAY	P.M.
St. Mary, Greensburg	5:30, 7:30	7:00, 8:30, 10:00, 11:30		
Our Lady of the Greenwood, Greenwood	5:30	7:45, 9:00, 10:30	Noon	
St. Ann, Hamburg	7:30	9:30		
St. Francis Xavier, Henryville*		9:30		
JEFFERSONVILLE				
Sacred Heart*	5:00, 6:30	8:00, 9:30	Noon	
St. Augustine*	5:30	9:00, 11:00		
St. Rose, Knightstown	7:00	9:00		
St. Mary, Lanesville*	7:30	7:30, 9:30		
St. Lawrence, Lawrenceburg	5:30	7:00, 9:00, 11:00		
St. Augustine, Leopold	4:00, 7:00	9:30		
St. Bridget, Liberty		7:00, 9:00		
MADISON				
St. Mary		7:30, 10:30		
St. Michael	7:00	9:00		
St. Patrick	6:15	6:00, 8:00, 10:00		
St. Martin, Martinsville	6:00	7:30, 9:30		
St. Charles, Milan	5:30, 7:00	7:00, 10:30		
Immaculate Conception, Millhousen	7:30	10:30		
St. Mary, Mitchell	6:30	10:00		
Immaculate Conception, Montezuma		9:00		
St. Thomas Moore, Mooresville	6:00	7:30, 10:30		
St. Anthony, Morris	5:30	7:30, 10:00		
St. Maurice, Napoleon	7:00	9:00, 11:00		
St. Agnes, Nashville	5:00	8:30, 10:30		
St. Mary, Navilleton*	5:00, 7:00	8:00, 10:00		
NEW ALBANY				
Holy Family*	5:45	8:00, 10:00, 11:30		
Our Lady of Perpetual Help*	6:00	8:00, 10:00	Noon	
St. Mary*	5:30	8:00, 10:00, 11:30		
St. Paul, New Alsace*	7:00	7:30, 10:00		
St. Anne, New Castle	5:30	8:30, 11:00		
St. Magdalene, New Marion		9:30		
Most Precious Blood, New Middletown*	5:00, 7:30	7:30, 9:30		
Nativity, North Vernon	6:00	7:30, 9:00, 10:30		
St. Cecilia, Oak Forest		8:00/10:00†		
Holy Family, Oldenburg	7:30	7:00, 8:30, 10:30		
St. John, Osgood	6:00	8:00, 11:00		
Christ the King, Paoli*		11:00		
St. Susanna, Plainfield	5:30	7:30, 9:00, 11:30		
RICHMOND				
Holy Family	5:30	8:00, 11:00		
St. Andrew	7:00	7:00, 9:00, 11:00	5:15	
St. Mary	5:15	7:30, 9:00, 11:00		
St. Joseph, Rockville	5:30	11:00		
St. Mary, Rushville	7:30	7:00, 9:00, 11:00		

Reporter's View

Parent, state disagree over what's best for child

Dispute Points Out Need for Better Facilities for Handicapped

by Peter Feuerherd

Ethel Mace, an Indianapolis northeast side resident, works two jobs so that she can pay \$625 per month to keep her eleven year old adopted daughter Kimberly at a private school in Maine. She feels that it is an absolute necessity for the healthy development of her child.

Kimberly has what is described as a "visual perception" handicap.

Ellie Thurston, past president of the Indiana Association of Children with Learning Disabilities, described this condition as a "brain-processing" disorder. It has been estimated that 3% of all school-age children suffer from some form of this condition.

Children with perceptual difficulties, Mrs. Thurston claimed, have difficulty learning in traditional classroom settings, even though their eyesight and intelligence may be normal. For example, the letter "P" may be perceived to be a "B"; "no" may be perceived to be "on".

This kind of difficulty in learning often can trigger emotional problems.

Kimberly Mace has these same emotional and learning difficulties. She was not able to adjust to traditional classroom structures. After consultation with state authorities, Mrs. Mace was told by the Children's Bureau to place Kimberly in LaRue Carter Hospital, a facility for the emotionally disturbed. It was, said Mrs. Mace, the worst possible placement for Kimberly.

"She went to LaRue Carter working at a fifth grade level. She left after six months working at a first grade level.

"She went in a very cheerful, bubbly, outgoing child ... She went to Sunday school every week ... She was the best student the Sunday school teacher said she had."

"She came to the point where she was afraid ... She

wouldn't even go to Sunday school. She would start down the street and just scream and holler and cry."

UPON THE recommendation of her family psychiatrist, Mrs. Mace pulled her daughter out of LaRue Carter and enrolled her in the Hinckley Home School Farm in Maine, a school specifically designed for children with perceptual problems.

After a few months, Kimberly has progressed tremendously. The therapy, the academic work, the recreation, and well-structured consistent discipline have considerably improved her emotional health and academic progress.

Kimberly, according to her mother, is now working on a sixth grade academic level.

"They have set the standards very high for her, and she is reaching them whereas LaRue Carter did just the opposite—they set them very low and indicated that I had set them too high for her," Kimberly's mother said.

Yet, Mrs. Mace explained, she cannot continue to afford the heavy tuition payments. Pointing to a Federal law that guarantees that handicapped children have a right to "free and appropriate" education, Mrs. Mace believes that Indiana has the obligation to pay her daughter's tuition payments.

The State Department of Public Instruction disagrees, however, having recommended that Kimberly could get an "appropriate" education in the Indianapolis Public Schools (IPS) by combining regular classroom study with special therapy and tutoring. Mrs. Mace believes, however, that IPS cannot help her daughter nearly as much as the Maine program.

SHE ALSO BELIEVES that in the long term it would be cheaper for the state to pay for her daughter to continue her schooling in Maine.

"I would like to see her remain there (in Maine) at least for another year or until she is able to take care of her own discipline and be responsible for her own learning.

"I don't feel it's a money problem. For her to be at LaRue Carter for those six months, it cost \$22,000 (the

state paid all but \$400 of that) ... I don't understand why they are not willing to pay for something that will help a child to be able to grow up and be a productive citizen ... If she had stayed at LaRue Carter, at the rate she progressed, she could be a burden on the state for the rest of her life."

Mrs. Mace is determined, however, to win her case. She has hired an attorney and expects to appeal the decision.

Mrs. Mace's case, and the Fleckenstein case that was recently discussed in this space (*Criterion* April 11), point to a severe problem for parents of handicapped children in Indiana.

Pat Koerber, director of the Parent Information Resource Center, asserted that out-of-state placement procedures in which the state handles 35-40 applications per year, "are not well-spelled out and parents are having a horrible time ... Very few children receive the placement."

She added, however, that parents should not have to look out of the state to find appropriate treatment for their handicapped children. The long-term solution to the problem, Koerber stated, is not out-of-state placements but more facilities within Indiana to treat difficult to place children.

"We don't have the residential alternatives in Indiana," she explained.

Ellie Thurston echoed Koerber's view.

"Many of the private schools in the east ... have the money that we don't have ... We need some institutions that we don't have."

"The Mace case further points out to me that we need more treatment centers for kids in Indiana ... We just don't have the facilities that other states do for severely handicapped children."

She acknowledged, however, that convincing state legislators of the necessity for more of such facilities in a time when balanced budgets are perceived to be more important than the needs of the handicapped will be a monumental task.



Falsification of Catholic Liturgy

Vatican office calls for halt to liturgical 'abuses'

VATICAN CITY—The Vatican Congregation for the Sacraments and Divine Worship has called for a halt to "varied and frequent abuses" in the eucharistic liturgy being reported from various parts of the Catholic world.

Although it praised some results of liturgical reform, the congregation listed the following among abuses which have been reported:

- The joining by the laity in the recitation of the eucharistic prayer;
- Homilies given by lay people;
- The distribution of Communion by lay people while priests refrain from doing so;
- The use of non-scriptural texts in the Liturgy of the Word;
- The use of unauthorized eucharistic prayers;
- The "manipulation of the liturgical texts for social and political ends";
- The abandonment of liturgical vestments;
- The celebration of Mass outside church without real need.

The Vatican congregation further said that women are not permitted to act as altar servers, although they may be lec-

tors, or readers, for the scriptural readings and may proclaim the intentions for the prayer of the faithful before the Offertory.

The Congregation for the Sacraments and Divine Worship issued its directives in an Instruction on Certain Norms Concerning Worship of the Eucharistic Mystery, called "In Aestimabile Donum" (On the Valuable Gift), from the first words of its Latin text. Pope John Paul II approved the document April 17 and it was issued by the Vatican May 23.

It was a follow-up to the pope's letter to the bishops of the world this past Holy Thursday on "The Mystery and Worship of the Holy Eucharist."

THE CONGREGATION noted "with great joy the many positive results of the liturgical reform: a more active and conscious participation by the faithful in the liturgical mysteries, doctrinal and catechetical enrichment through the use of the vernacular and the wealth of readings from the Bible, a growth in the community sense of liturgical life, and successful efforts to close the gap between life and worship, between liturgical

piety and personal piety, and between liturgy and popular piety."

But the congregation said it was concerned about the abuses reported, particularly confusion of the roles of the priest and the laity, loss of the sense of the sacred and misunderstanding of the ecclesial character of the liturgy, that is, its nature as the official worship of the church.

Calling the abuses it cited "real falsification of the Catholic liturgy," the congregation warned against "the near inevitability of violent reactions."

The Vatican congregation laid down norms for the celebration of Mass and for eucharistic worship outside Mass. It also made various suggestions for deepening the understanding priests and faithful have of the theological and spiritual reasons for the liturgical changes that have been made following the directives of the Second Vatican Council.

Concerning the Mass, the congregation stressed the close connection between the Liturgy of the Word and the eucharistic liturgy. Reaffirming previous directives concerning the readings from Scripture, it said: "It would be a serious abuse to

replace the word of God with the word of man, no matter who the author may be."

THE READING OF the Gospel and the preaching of the homily are reserved to the priest or deacon, the congregation said. It added that proclamation of the eucharistic prayer is to be done by the priest, not the congregation or a lower minister.

Only the eucharistic prayers approved by the Holy See are to be used, the congregation said.

"Communion is a gift of the Lord, given to the faithful through the minister appointed for this purpose," the congregation said. "It is not permitted that the faithful should themselves pick up the consecrated bread and the sacred chalice; still less that they should hand them from one to another."

Lay eucharistic ministers, the congregation said, can distribute Communion "when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long."

Question Box

Does Jesus suffer today for our sins?

by Msgr. R. T. Bosler

Q. Does Jesus suffer when sins are committed today? If so, how can this be, since in heaven there will be no more suffering and tears?

A. In a very real sense we can say that Jesus suffered and died on the cross for the sins we commit today, but once risen he suffers no more.

And yet we have to weigh those words Jesus spoke in St. Paul's vision on the road to Damascus: "Saul, Saul, why do you persecute me?" And also: "What you do to the least of my brethren you do to me." This does not mean that Jesus personally suffered when Saul persecuted Christians or that he suffers today when the hungry are ignored by those who have the means to feed them. What it does mean, however, is that when we show love to others or make them suffer, God judges us as though we did it to his Son, Jesus.



Q. Your answer to the question about the Sinatra annulment was not satisfactory. I don't see how any marriage can be annulled, and above all I can't see how it is possible to annul a marriage when there are children involved. Dissolved as in the case of a divorce, yes, but not annulled. What happens to the children of an annulment?

A. So long as one party enters a marriage thinking it was valid, the children are considered legitimate according to our church law; so they are not affected in any way by a church annulment.

Now, let's see if we can make this matter of annulment a little clearer. Strictly speaking, an annulment is not given; an annulment is simply a declaration that there was never a marriage in the beginning, even though the parties who made vows together thought there was.

If, as has happened, a brother and sister marry without knowing their blood relationship and have children only to discover later how closely they are related, there was no marriage. If, as happens too often, a man leaves a wife and children in one city and without divorce marries another woman and has children elsewhere, the second union is not a marriage.

So children do not make a marriage. The exchange of marriage vows and living together do not make a marriage. It takes something more. The man and woman must be free from impediments that would make the marriage invalid, and

they must be physically, emotionally and psychologically capable of accepting the obligations and responsibilities of married life. Moreover, they must enter marriage without any conditions against the nature of marriage, such as the determination to deny the other party the right to have children, or to claim the right to be unfaithful or to end the marriage at will.

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

Help wanted at OCE

Two new positions have opened in the Office of Catholic Education as a result of changes in personnel there recently. Providence Sister Judith K. Shanahan, acting superintendent who replaced Father Gerald Gettelfinger, newly appointed chancellor, announced that applications are being taken for the positions of Curriculum Coordinator in the Department of Schools and Coordinator of Boards of Education.

Hiring a Curriculum Coordinator is one of the 1980-1981 objectives of the Archdiocesan board of education. The position is "to provide leadership for continued development, implementation and evaluation of curriculum and instructional programs," according to Sister Shanahan.

The Coordinator of Boards is being sought "to provide support services for pastors, administrators and boards of

education on their shared responsibility for total Catholic education."

Applications for both positions must be received by July 7. Experience as an elementary or secondary principal and in curriculum development or supervision is preferred for the Curriculum Coordinator. Stephen J. Noone, Director of the Department of Schools, should be contacted for more information about this position.

Experience as an educational administrator or as a board member in the Archdiocese or in a comparable position in another diocese is required for the Coordinator of Boards position. Sister Shanahan should be contacted for further information about this position.

Both Noone and Sister Shanahan can be reached at the Office of Catholic Education, 317-634-4453, or 1-800-622-4982.

Priest celebrates 60th anniversary

EVANSVILLE, Ind.—Father Irvin Mattingly observed the 60th anniversary of his ordination to the priesthood last Sunday, May 25, at St. John Home for the Aged here. At his request, no special celebration had been planned for that day.

A native of Davies County and a priest of the Archdiocese of Indianapolis, Father Mattingly was ordained at St. Meinrad on May 25, 1920. His first assignment was as assistant pastor at Assumption parish, Evansville. He also served at St. Peter,

Linton; St. Joan of Arc, Jasonville; and St. Mary, St. Mary-of-the-Woods.

In 1946 he was appointed pastor of St. Ambrose, Seymour, where he served until he retired from active ministry in 1967.

Prior to taking up residence at St. John Home, Father Mattingly made his home in Loogootee.

Msgr. Herbert Winterhalter, a resident of St. John's and a classmate of Father Mattingly, also observed his jubilee quietly the same day.

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KNOW YOUR FAITH

Have I told you about my grandchild?

By Dan Morris

The new grandfather taps on the hospital nursery glass and makes faces at the sleepy little face on the other side of the window. He fumbles with yellowed snapshots. A passing nurse agrees the baby looks just like the tattered photos of his son.

He beams at his wife. "Well, how does it feel to be a grandma?" he asks. She smiles. "It would feel a lot better if they hadn't named the baby after her mother's mother," she thinks to herself.

"Grandma," she muses aloud. "I'll have to get used to that. Somehow I just don't feel that old."

THE ARRIVAL OF a first grandchild can be an emotional minefield or a celebration of life. Most likely it is a bit of both. Like a first child, a first grandchild gives flesh — literally — to an aspect of life people know about, but have not experienced.

A grandchild can reveal something of the mystery of God's love and the wonder of life. Again, the child can be a painful reminder that earthly life does, indeed, end.

No amount of reading or reflection can truly prepare people for parenthood — or grandparenthood. Older parents may anticipate and worry about the mistakes their children will make as parents. Yet nothing substitutes for the first time a granddaughter uses the sofa for a trampoline or the first time an older grandson helps himself to a beer.

GRANDPARENTS MAY have enforced certain rules. Perhaps they did not allow their own children to: a. call adults by first names; b. leave the dinner table without excusing themselves; c. miss Mass without a good excuse.

Now, a grandchild calls out, "Hi, Frank," to a 60-year-old neighbor and leaves the dinner table without even pushing in his chair. Sometimes a grandchild is not required to attend Mass until he is at least 7 years old — and even that is "iffy," his parents say.

New grandparents need to learn that their children have accepted the responsibility of parenthood — even if the



'One of the greatest gifts new grandparents can give their children is to gently reach out to them, to support them as parents and to help them develop confidence.'

new parents do not seem to totally appreciate what parenthood involves. Grandparents can help in several ways.

One of the greatest gifts new grandparents can give their children is to gently reach out to them, to support them as parents and to help them develop confidence.

Grandparents can encourage their children by honestly admitting that they too were once confused and concerned, that they felt suddenly aware of how little they really knew about taking care of babies when their first one arrived.

FINDING A BALANCE between being there, on the one hand, or butting in, on the other hand, will be a challenge in many ways.

New grandparents can find themselves almost unconsciously in competition with the other set of grandparents. What did "they" give the new baby at birth, for its first birthday, at Christmas? Why is it that a baby nearly always favors "our" side of the family?

How many young parents over the generations have been angered by everyone — especially a new grandparent — who wants a piece of the action, which in this case is a child? Yet grandparents are, indeed, a part of that child — part of the child's past and part of the child's future.

PERHAPS ONE OF the keys to being a grandparent lies here. Grandparents can come to play a role in their new grandchild's life that no one else can play. Who can better teach that child his or her family history? Who can better help parents avoid the mistakes the grandparents may have made? Who can better share what faith has meant to them?

Who can teach this child about his own mom or dad the way grandparents can? Who knows the parents better than the new grandparents? No one else can add this dimension to the child's understanding of himself and his family.

"So becoming a grandma makes you feel old?" chuckles the new grandfather.

"I guess not really," she says. "As a matter of fact, it seems just like yesterday we were taking home our first."



Jesus' circumcision and presentation

By Jannan Manternach

Mary and Joseph were eager to raise their new child in the best traditions of the Jewish people. They wanted Him to share their religious heritage as Jews.

So, when their child was 8 days old, Mary and Joseph invited friends and relatives to the important celebration of the circumcision. According to Jewish law, every baby boy must be circumcised, usually on the eighth day after the child's birth. It is still celebrated by Jews today. The circumcision is a sign that the boy is part of God's people. After the circumcision, the parents name their child.

ON THAT DAY, Joseph proudly announced that their son was to be called Jesus. This was the name God's messenger gave Mary nine months earlier. Jesus means "God saves."

The celebration ended with a big meal, music and dancing. It was a great day for Mary and Joseph. They were proud of their baby boy.

A few weeks later Joseph and Mary took Jesus to the temple in Jerusalem. Jewish law required them to offer their son to God because Jesus was their first child. The law of Moses said every firstborn male child was to be consecrated to God.

With the help of a rabbi Joseph and Mary made the sacrifice required by Jewish law: two turtle doves or two young pigeons.

Just as Jesus' parents finished this traditional ceremony, a remarkable old man came up to them. His name was Simeon. He was very close to God and spent much time in the temple. The Holy Spirit led him to the temple just at the moment Joseph and Mary were there with Jesus.

SIMEON TOOK THE baby into his arms and praised God. "Now, Lord, I am ready to die," he prayed. "You have allowed me to see the Savior of Your people." Mary and Joseph were amazed at Simeon's words.

The old man blessed Mary and Joseph

and their child. "This child," he told Mary, will be important to many people. Many will be for Him, but some will oppose Him. A sword of sorrow will pierce your heart because of Him."

Jesus' parents puzzled over Simeon's words. As they said goodbye to Simeon, a very old woman came up to them. Her name was Anna and she was about 84

years old. She prayed most of the day and night in the temple. She fasted almost constantly. Anna was overjoyed to see the infant Jesus.

The Story Hour (Read me to a child)

AS SHE HELD Jesus, Anna thanked God with tears in her eyes and a smile on her lips. She knew that somehow this child was very special to God. She sensed He would somehow show people the way to be free.

It was now time for Mary and Joseph to leave the temple and Jerusalem. They said good bye to Anna. They made their way back to their home in Nazareth.

There Jesus grew up with them. He became strong. He grew in wisdom and understanding. God's favor was clearly on Him.

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

PROJECTS

1. If possible, visit the baptismal area in the parish church in which you were baptized. Perhaps the pastor

would show you the book in which your name is written. This is a permanent record of an important celebration which marked you as a member of the Christian community. Find out if any photographs were taken on the day of your baptism. Find out how your family celebrated the event of your baptism and naming.

2. Pretend that you are commissioned to make four commemorative medals of Jesus' presentation in the temple. What will your medals look like? What words will each one have on it? Design your four medals using as a base cardboard, poster paper, plywood or cloth. Hang your medals in a place where you can see them often and where they will be conversation pieces.

QUESTIONS

After reading the story, "Jesus' Circumcision and Presentation," talk together about it. Questions like the following may guide your conversation.

• Why did Mary and Joseph name their child Jesus? What does Jesus mean?

- Who was Simeon?
- What did Simeon say to Mary?
- Why were Mary and Joseph amazed at Simeon's words?
- Who was Anna?
- How did Anna feel about Mary and Joseph's child?
- What did Anna do as she held Jesus?
- Do you think Mary and Joseph were proud of their son? Why?

Life with older adults

By Mary Kenny

My friend, Mary Sue, is a young woman whose family consists of herself, her husband and their three children. Until death last winter, her 80-year-

We

By John J. Castellet

If any society is to function smoothly, members must respect each other's role and graciously acknowledge each other's contributions. It is only in this mutual acceptance that love is truly served, balance achieved, well-being and contentment made secure on all sides.

The Christian community, too, should accept and live by this time-tested rule of human conduct. If rugged individualism spells the death of any personal relationship, it is completely out of place in the relationships among Christians.

ST. PAUL STROVE with might and main to foster unity and mutual cooperation among his converts. A late Pauline letter to the Ephesians (4:3) captures his spirit perfectly: "Make every effort to preserve the unity which has its Spirit as its origin and peace as its binding force. There is but one body and one Spirit just as there is but one hope given all you by your call. There is one Lord, of faith, one baptism; one God and Father all, who is over all and works through all and is in all."

Paul frequently used the human body as an illustration of unity and mutual cooperation. He develops this analogy in an especially picturesque passage in the first letter to the Corinthians (12:14-22):

"NOW THE BODY is not one member, is many. If the foot should say, 'Because am not a hand I do not belong to the body would it then no longer belong to the body? If the body were all eye, what would happen to our hearing? As it is, God has set each member of the body in the place He wished it to be. There are, indeed, many different members, but one body. The eye cannot say to the hand, 'I do not need you,' any more than the head can say to the foot, 'I do not need you.' Even the members of the body which seem least important are in fact indispensable." (Corinthians 12:14-22)

Simply stated, people need each other. One of life's most agonizing experiences is loneliness, the sense of being unacknowledged, misunderstood, uncared for and unneeded.

Someone has defined the human person as a being-with-others. Without other people's very being as a human is threatened. But being-with-others is a two-way street.

People must make a gift of themselves to others in a positive and creative love. Equally important, people should be open to the love and service of others.

THIS SEEMS ALMOST painfully obvious. As with all things human

grandfather lived with them. "When I see you in church with your father, it always makes me sad," she confided to me. "He reminds me so much of my grandfather, and I miss him so much."

In an age which often views the elderly as a nuisance, Mary Sue's comment struck me forcefully. Some families might take in an older parent out of sympathy or a sense of duty. But Mary Sue was telling me that her grandfather's presence enriched her life. She and her family are poorer for his death and they mourn his loss.

WHY DOES ONE family view living with Grandpa as a duty while another family views it as enrichment? A positive approach is one factor. Differences always emerge when people of varied ages live together. Conflicts can be looked upon as opportunities for growth.

The keys are openness and compromise. In openness, a problem is brought up and a solution is sought. Suppose Grandma wants to help with supper, but she gets in her daughter's way. Two women in one kitchen is a classic dilemma. Grandma's desire to cook can spring from her desire to contribute and use her talents. A compromise might be found in having her take charge of dinner a certain number of nights each week. Both women then can benefit from Grandma's willingness to help.

Compromise is usually not something new for families. When children are small, parents maintain almost complete control. Parents decide where the family members will go, what they will do, when they will come home. When children reach adolescence, however, this changes.

OLDER CHILDREN SAY what they want to do, where they want to go and with whom. Parents and children must adjust to each other. Often they compromise. Harmonious living can involve similar compromises with the older generation as well.

Openness and compromise can help make life smooth but they cannot make life rich. Families like Mary Sue's do more. They reach out to the elderly parent, bringing a human dimension into the relationship. They value the person as such, the gifts and talents which make him unique.

MARY SUE'S GRANDFATHER was a superb craftsman in wood. The family made room for Grandpa's extensive woodworking shop. As a result, Mary Sue's house is filled with beautiful carved bowls and other wood items. Similarly, families

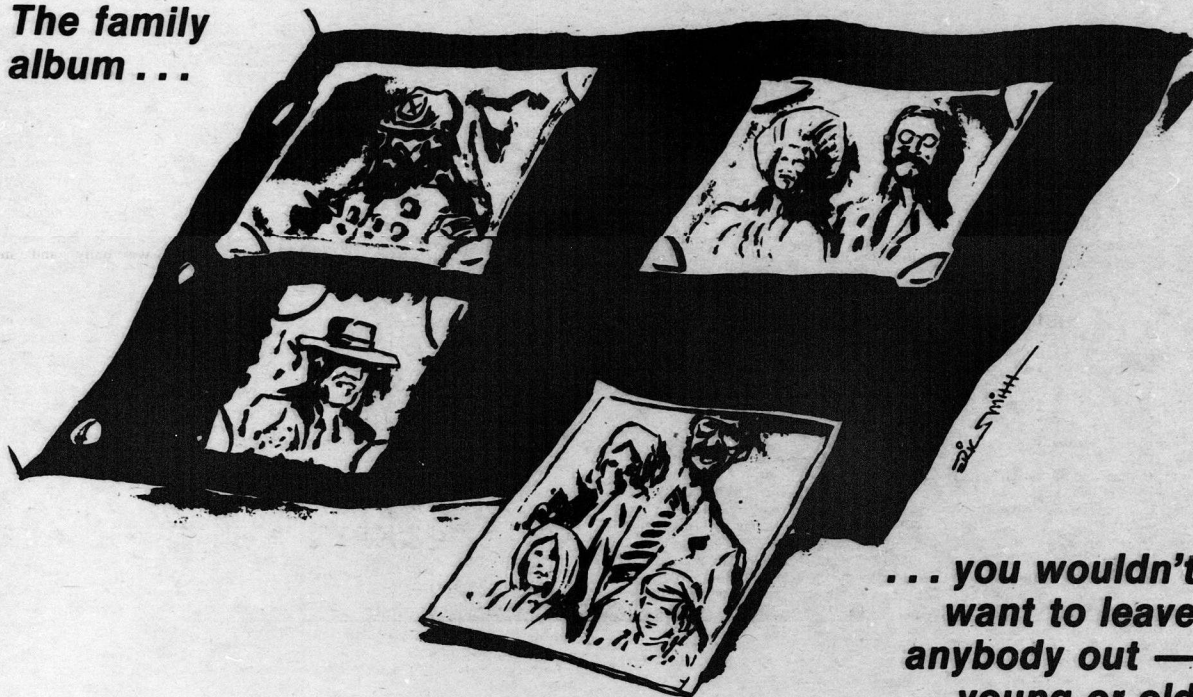
which value and applaud Grandma's abilities as a cook recognize her as a human being who contributes to the household.

Grandpa repeats endless stories of long ago. Tolerating this repetition is a compromise in deference to his age. The appreciation that only Grandpa can give his grandchildren a firsthand account of the Depression recognizes his unique contribution to the family.

Life with older adults can provide rewarding relationships for the whole family. However, more than a toleration of difficulties and a willingness to put up with an older parent is required. A mutually beneficial relationship involves the recognition that the older person offers something valuable to the family. An enriching relationship among children, parents and grandparents demands love.

humans, we're a caring lot

The family album ...



... you wouldn't want to leave anybody out — young or old

Discussion questions

however, it is by no means simple. Being open to other people requires reflective effort, prudence and sensitivity. In some situations the desire to love and to serve may annoy and even antagonize, especially if it is misinterpreted.

Grandparents, for instance, are proud of their grandchildren and eager for them to have the best. They want so very much to be a part of their lives. Their love and concern can easily make them critical, perhaps unfairly, of the way their grandchildren are being raised. Then their love, instead of contributing to the well-

being of the family community, becomes a divisive force, a cause of tension.

From another point of view, parents can be understanding of the grandparents' love and grateful for its depth. Parents may benefit too, when they are with grandparents, from a bit of wisdom, humility and a willingness to learn from an experience that is not yet theirs. Finally, a gentle sense of humor helps in these relationships. For, in a mutual acceptance of each other's roles, love is truly served, balance achieved, well-being and contentment made secure — on all sides.

1. According to Dan Morris, how do grandparents sometimes react to the birth of their first grandchild?

2. Why does Dan Morris say the experience of new grandparents can be an emotional minefield?

3. In what ways does Father van der Poel consider grandparents important in the education of grandchildren?

4. Why does Father van der Poel suggest that young people resemble immigrants in their relationship to a family's history and to the experiences of their parents?

5. How does St. Paul use the example of the human body to explain the unity Jesus

wants in the Christian community, according to Father Castelot?

6. Father Castelot uses this analogy to explain the harmony within families. How does he explain this?

7. Why is it important for Christians to give of themselves to others?

8. Having read Mary Kenny's article, why is it important to reassure grandparents that they are valuable members of the family? How can families do this?

9. If you are a grandparent, how do you feel about this role in your life?

Our Church Family

Denial a part of healthy spirituality

by Fr. Joseph M. Champlin

A grammar school youngster returned home from religion class a few days prior to Ash Wednesday and informed his parents the instructor has said: "Don't give up something for Lent; do something for others."

Youthful pupils often misquote or misunderstand teachers and that may have been the case here. On the other hand, a shift in attitude about fasting and self-denial among Catholics over the past decade could prompt this type of remark.

In 1966, Pope Paul VI issued a document on "Fast and Abstinence" which abrogated the existing tough laws we had followed for years, especially throughout the Lenten season.

Abstinence or no meat on Friday went out the window except during the Fridays of Lent.

Fasting, i.e., no eating between meals, one full meat meal, two other light meatless snacks, likewise disappeared except for Ash Wednesday and Good Friday.

The Holy Father made this change because Catholics had slipped into a legal observance of the regulations and missed the point of an inner conversion these were intended to achieve.

Nevertheless, the major portion of that decree spoke about the need we have for a constant change of our hearts, for personal

reform, for a regular and voluntary program of fasting, self-denial, prayer and good works.

I THINK it is safe to maintain that following this official mitigation of those fast and abstinence rules many of us gladly gave up the old ascetical practices, but did not replace them with voluntarily assumed new ones. In fact, some, certainly affected by contemporary consumer-oriented cultural patterns, did and do question even the value of such self-abnegation.

The instructor's supposed pre-Lenten suggestions to the student could thus reflect that approach.

However, Pope Paul clearly taught that the practice of fasting and mortification is very sound, even essential for our spiritual well-being or growth not only during Lent, but at other times of the year.

In defense of his instruction, the Holy Father cites countless illustrations:

From the Old Testament, we can look to the example of Moses, Judith, Daniel and the prophetess Anna, among others, who served God day and night with fasting and prayers and with joy and cheerfulness.

From the New Testament, we see our Lord commanding us to "repent and believe in the Gospel," then spending 40 days and nights in prayer and fasting as a preparation for his public ministry.

From the practice of the church in each century, the traditions of ancient religions and the principles of accepted spiritual direction by recognized masters we draw the same conclusion: fasting and self-denial are critical for a healthy interior life.

SOME MIGHT object that these ascetical practices imply a condemnation of our bodies, a judgment that our flesh is corrupt, evil, bad.

Not so. Instead, this voluntary mortification or self-denial in fact liberates, proves we are not chained by our senses but are free and in control of them.

St. Paul comments in Romans 7:22-25 about this slavery to our senses and deliverance by the Lord from that bondage.

Those who have freely given up a very favorite legitimate pleasure during Lent or at another occasion for a special purpose will readily testify to the liberating effect that has

upon our inner selves. We are in control, if we can voluntarily put this aside for a time.

The religion instructor more appropriately might say: "Don't just give up something; also do something for others." That would be more faithful to the church's traditional triple penitential program of fasting, prayer and sharing with others.

The Church's Penance

The people of God accomplishes and perfects this continual repentance in many different ways. It shares in the suffering of Christ by enduring its own difficulties, carries out works of mercy and charity, and adopts ever more fully the outlook of the Gospel message. Thus the people of God becomes in the world a sign of conversion to God. All this the church expresses in its life and celebrates in the liturgy when the faithful confess that they are sinners and ask pardon of God and of their brothers and sisters.



the Saints by Luke

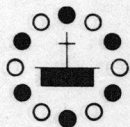
St. JUSTIN

ST. JUSTIN WAS BORN OF HEATHEN PARENTS AT NEAPOLIS IN SAMARIA ABOUT THE YEAR 103. HE WAS WELL EDUCATED AND STUDIED PHILOSOPHY, BUT WITH THE OBJECT OF LEARNING MORE ABOUT GOD.

ONE DAY, ON THE SEASHORE, AN OLD MAN MET HIM AND ASKED IF HE'D FOUND ANYTHING CERTAIN ABOUT GOD IN HIS STUDY OF SECULAR PHILOSOPHY. HE THEN TOLD JUSTIN OF THE INSPIRED WRITINGS OF THE PROPHETS AND OF JESUS CHRIST AND URGED HIM TO SEEK LIGHT AND UNDERSTANDING THROUGH PRAYER.

THE SCRIPTURES AND THE CONSTANCY OF THE CHRISTIAN MARTYRS LED JUSTIN FROM THE DARKNESS OF HUMAN REASON TO THE LIGHT OF FAITH. IN HIS ZEAL FOR THE FAITH HE TRAVELLED TO GREECE, EGYPT AND ITALY, GAINING MANY TO CHRIST. AT ROME HE SEALED HIS TESTIMONY WITH HIS BLOOD, SURROUNDED BY HIS DISCIPLES.

THE PRECEPT ASKED, "DO YOU THINK THAT BY DYING YOU WILL ENTER HEAVEN AND BE REWARDED BY GOD?" "I DO NOT THINK," REPLIED ST. JUSTIN. "I KNOW." THE FEAST OF ST. JUSTIN IS JUNE 1.



LITURGY

Proverbs 8:22-31
Romans 5:1-5
John 16:12-15

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

JUNE 1, 1980
TRINITY SUNDAY

by Fr. G. Thomas Ryan

Each year at this time as the church returns again to the ordinary calendar of the year, there is a pause to celebrate the Trinity.

For some it is a chance to search the Scriptures and identify all the proofs of the catechism formulae about God: Father, Son and Spirit. But such is not why we celebrate Trinity Sunday; indeed such borders the blasphemous. It is to treat God, the Holy One, as some object of a science class to be taken apart and put back together again. It is to reduce the great mystery of the inner life of the Divine to diagrams of triangles and simplistic verbal formulae.

The simplistic triangles may or may not have been a good catechetical device in childhood days but they are not a good device for posturing liturgical devotion in the celebration of this feast of the Trinity.

At root to this concern is the Hebrew tradition with the sacred name which was not to be uttered concerning the Holy One. For as in the creation story of Genesis, in the naming there is control and a posture of dominance.

GOD NAMED the light "day" and the darkness "night." And God brought the animals to the man whom God had created and had the man name each. The power of Trinity Sunday is not that we can name God—neither in the unity of divinity nor in the trinity of persons. The power of Trinity Sunday is that we can celebrate that God has named us.

God has created us and we celebrate with Wisdom: "The Lord begot me the firstborn

of his ways, the forerunner of his prodigies of long ago." "We are at peace with God through our Lord Jesus Christ, through whom we have gained access by faith to the grace in which we now stand." "The love of God has been poured out in our hearts through the Holy Spirit."

All of this is not to deny the many truths which the theologians have discovered from this process. It is true that in being named by God we have been privileged to learn the name of God and the mystery of the inner life of God. We have learned of the processions of love within the divinity itself, in whose image we have been created.

THE PROBLEM is not the invalidity of the theological conclusions. The problem is the flippancy of handling those conclusions cheaply in disregard of the awesome revelation process by which we are privileged to share them.

It's especially significant on this feast of the Trinity that we approach with the right posture. It is equally important in the many trinitarian formulae of liturgy through the year.

We begin our celebrations in the name of the Trinity and we conclude our celebrations with a Trinitarian blessing. We address our liturgy to the Father. We call upon the Spirit to be present to the gifts and to the assembly. We remember the Lord Jesus and experience his presence. Sunday after Sunday as we complete our baptismal call in Eucharist we are very much rooted in the Trinity.

As we enter the celebration this Sunday, let us think of ourselves and the power that is ours because we have been named by God: Father, Son, and Spirit.



Speaking well of others

by Fr. John Catoir

Speaking well of those who disliked him was one of Gen. Robert E. Lee's outstanding qualities. When he paid generous tribute to the ability of a certain colleague, a fellow officer remarked:

"General, how can you speak so highly of one of your bitterest enemies, a man who never misses an opportunity to malign you?"

"My friend," Lee replied, "the President asked my opinion of him, not his opinion of me."

Robert E. Lee was a man of dignity. His self-discipline in speech is worthy of emulation. Speaking well of others in all circumstances was a practice he began early in life. Only after years of practice does such a state of mind become habitual. It takes determination to develop nobility of character.

By cultivating the habit of thinking and speaking well of others, regardless of their attitude towards you, you make an investment that will one day bear rich dividends, not only here, but hereafter.

IT IS A sign of strength rather than weak-



ness to follow Christ's teaching: "Love your enemies, do good to those that hate you and pray for those who persecute and calumniate you." (Matt. 5:44)

Some people feel incapable of attaining this level of virtue, but they forget about divine grace. With God's help all things are possible.

By praying for the grace to follow the Lord's advice, you will begin to bring peace to yourself and others.

WE LIVE in a world in need of peace. Take Jesus at his word, return good for evil. Look for the good in others; speak of the good and not the bad. A more charitable world begins with you. Edward Everett Hall put it this way:

*I am only one
But still I am one,
I cannot do everything
But still I can do something
I will not refuse to do
the something that I can do.*

Control of the faculty of speech is a first step on the ladder of holiness. Set your goals high.

Pass It On

Working as a team at St. Patrick's

by Sr. Ann Carver, S.P.
DRE, St. Patrick Parish, Terre Haute

I'd like to pass on a rich, rare experience enjoyed for almost two years. What is it? It is the rare but truly possible professional and personal sharing of a parish director of religious education and the principal of a parish parochial school.

At St. Patrick's in Terre Haute, two women, Providence Sister Ann Carver and Margaret Dufay, who were employed by the parish two Septembers ago asked to come and share themselves, their gifts and talents in educational and religious educational leadership.

Each is very conscious of what our particular responsibilities are and work within them. We have built up trust, respect and the ability to communicate with each other about many things—a friendship, a caring, a love.

We keep each other informed. We ask each other for opinions, suggestions, criticisms. We test out ideas. We share our fears, frustrations, our hurts. We have asked forgiveness of each other and said we are sorry. We share joy and happiness.

EACH OF US is a strong, secure leader in our particular role. As director of religious education, one of my responsibilities is to meet with the parochial school staff on a monthly basis, offering service to improve their efforts and knowledge of what should be taught in

religion and how to do it. Margaret meets with the staff to discuss all other educational affairs.

I observe the teaching of religion in the classrooms, give suggestions and ideas for creative learning about our Catholic faith. We discuss what could be done to enable the weekly participation around the Lord's table to be meaningful with the students taking an active part in the liturgy.

Springtime is all around us in many ways. I see it happening at St. Patrick's. Various types of growth take place gradually, slowly and, at times, painfully.

It has been a delight to share ministry in an affirming, challenging, supportive atmosphere. I am not an easy person to be with or work with!

It is sad to see an experience that has been so great coming to an end. Margaret Dufay has the opportunity to use her expertise in counseling and she has taken a new job. It has been rewarding to witness the reality that people can work as a team—harmonious, giving life, enjoying being with each other. This is so different from what is all too often the case in church leadership, especially between DRE and principal for a variety of reasons.

ON THE OTHER HAND, it has been good to see how the board of education plan works. After long tedious hours of training, members of the board feel

secure and knowledgeable with the floor plan, can go to the guides to see what is done when, how and why. As an educational minister who tries to work herself out of a job, by training parish members to take over, this plan is a great backdrop and enabler. These are the people who are involved in seeking out another principal

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurze, Director of Religious Education at St. Lawrence parish, Indianapolis. Comments are invited.

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HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family." Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

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St. Meinrad accepts donations

ST. MEINRAD, Ind.—The campaign to raise \$7.5 million for a major building program at St. Meinrad Archabbey and Seminary here has taken a giant step forward, according to Benedictine Archabbot Timothy Sweeney, as two gifts—one of

\$1.4 million and the other of \$1 million—have been designated for the program.

The gifts came from the Indianapolis and Evansville areas but "both donors prefer to remain anonymous," Abbot Timothy said.

When the gifts were announced, the abbot emphasized that "we are very grateful for these leadership gifts. They confirm our conviction that people of faith welcome an opportunity to make a significant contribution to the future of the church."

Currently a capital campaign for the building project is being conducted by friends of St. Meinrad in the Indianapolis, Louisville and southern Indiana areas. A nation-wide campaign involving St. Meinrad alumni will be launched this summer.

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Rev. Moon (from 2)

school, his mother is a devout Catholic, and his aunt was a nun for 20 years. Hagen credited these roots for his present beliefs.

"I have to take a very humble position because my Catholic upbringing is the foundation of my faith. To believe in God, to understand tradition, holy water, genuflecting, the sacraments—all those things are very rich.

"I didn't find the answers I was looking for in the Catholic church, but I still love it."

Hagen became engaged one year ago at a New York City ceremony in which 705 couples were matched by Moon. Hagen's fiancée, whom he expects to marry in two more years, is a Polish-born architect who teaches at an eastern university.

HE HAD NOT MET her before the engagement. But Hagen explained that church members "don't date or consciously seek our own partner. We believe in the age-old tradition of match-making, where someone in whom we have confidence—in this case, Reverend Moon—does the choosing."

Hagen said it doesn't matter if Moon doesn't know the couple. He is "very spiritually attuned and he can sense or perceive your character and someone else who has a compatible character."

Hagen maintained that members are encouraged to retain bonds with their natural parents, and parents are urged to visit centers to learn what their children are learning and doing.

What about charges of brainwashing?

"You can't be a member of the Unification church unless you really want to be. You can't be held against your will."

"If I were to go on a Dominican retreat at a monastery, knowing in my heart I was searching for a vocation . . . and Jesus told me to become a monk, so on Sunday night I called my parents and told them I was going to quit school or my job and become a monk . . . they would be shocked. They'd think I'd been brainwashed. So, our members go to retreats and have conversion experiences."

Hagen paints a benign picture. But many people would disagree with his description:

There are the parents who call with their personal stories, but who plead for anonymity "it's the only way we can continue some relationship with our daughter," or who say, "If we're critical, they won't let him come home anymore."

THERE'S THE FATHER who carries accident and health insurance on his 30-year-old daughter because the Moonies won't assure him they will take care of her if she becomes sick or injured.

There's psychiatrist John G. Clark Jr. of Harvard Medical School who testified that cult membership poses extreme health hazards, both mental and physical.

There's the Indianapolis family who rarely hear from their Moonie daughter since a 1977 deprogramming effort failed.

There's the Reverend Duane Aelick, pastor of the First United Presbyterian church, Connersville, who helped one of his families rescue their son who was picked up by two girls while hitchhiking, then was "brainwashed" into a different personality.

There is Mrs. J. whose 28-year-old daughter now attends the Moonie "seminary" but who had 12 years of Catholic education and graduated from a prestigious midwestern university.

Paul Engel of Binghamton, N.Y. also might disagree with Hagen. Engel describes his first three weeks in total isolation where "we were prevented from having any news of the outside world." Leaders told him his mother was ill because Satan had possessed her, that Satan was working through his family "to try to take me away from the church."

And there is Yale graduate Christopher Edwards, whose book *Crazy for God, the Nightmare of Cult Life*, who describes how new recruits at a "front" farm were bombarded with lectures, singing, chanting, praying, game-playing, "confessing," and "love-bombing" which Edwards said filled a deep need for acceptance and affection.

Newcomers were never left alone, even

in the bathroom. In what he calls "structured madness," Edwards says "They destroy all your other roles, your identity as an individual, and they only allow the child to break through."

When he suffered a seriously-infected hand, he was told it was "reparation" for his sins.

Are Moonies brain-washed? That might be difficult to prove. But the stories of ex-members and parents call up a strong image of mind control, manipulation and submission which violates all normal understanding of the concept of free will.

(Next week: Some local cults)

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Deanery to honor Eucharist

ST. MEINRAD, Ind.—On Sunday, June 8, the feast of Corpus Christi, parishes of the Tell City Deanery will revive the 14th century custom of paying special honor to the Holy Eucharist with special prayers, hymns, homily and a procession

with the Blessed Sacrament.

Representatives from all parishes will assemble at St. Meinrad parish at 2 p.m. for the observance. Various societies and sodalities of each parish will bear banners and emblems designating their respective organizations in


the procession. Father Stephen Happel, pastor of St. Isidore parish in Perry County, will be the homilist.

The procession will terminate at St. Meinrad recreation field and close with Benediction with the Blessed Sacrament.

Father Meinrad Brune, pastor of the host parish, and men of the Holy Name Society of that parish are arranging the program. They invite not only members of the parishes of the deanery but also neighboring townspeople to join in this celebration honoring the Body and Blood of Jesus present in the Blessed Sacrament.

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Are British Catholics ready to go Dutch?

by Robert Nowell
An NC News analysis

LONDON—The conclusion of the National Pastoral Congress raises the question: Are Catholics in England and Wales going Dutch?

The congress (May 2-6) raises enormous difficulties for the bishops of England and Wales if they are to retain the confidence of the Vatican and of their people.

What has happened is that British Catholics, as their Dutch counterparts before them, have formed new opinions based on

their interpretation of Vatican II. They believe, based more on the way it was conducted than by its actual decrees, that Vatican II showed that the Christian faith and its demands are something that could be open to free discussion among members of the church, with decisions being defensible through reasoned argument.

So the congress held in May discussed contraception and concluded that because of confusion, uncertainty and disagreement over the issue, the church's teaching on marriage was at an impasse. It called for a fundamental re-examination of the

teaching on marriage, sexuality and contraception that would leave the door open to change and development.

The congress examined the present state of the ministry and of vocations. While recognizing the inestimable value of celibacy, the participants asked that careful consideration be given to ordaining married men to the priesthood.

Nor was the ordination of women regarded as a closed question. The issue was raised as to whether women priests might become foreseeable in the future.

The congress looked at the way in which mixed marriage couples are united

by baptism and matrimony and separated by the Eucharist. The bishops were asked to consider the possibility of allowing the non-Catholic partner to receive Communion on special occasions.

The congress examined the conditions for general absolutions, conditions which one English bishop called "crazy," and asked that they be reviewed. Apparently, under current practice, pastors are not supposed to let people know in advance when general absolution will be given.

The congress recommended that receiving Communion under both species become the norm and not the exception.

On all these issues, the policy of the Vatican has been to say no.

When the bishops of England and Wales meet July 14-16 to consider their response to the congress, they may feel that the congress is pushing them toward at least some hard bargaining with the Vatican and perhaps to the kind of sharp conflict that most would prefer to avoid.

The bishops may decide to downplay the results of the congress. If they do, they may run the risk of losing the confidence of their lay people.

Kung censure guarded 'fundamental right'

by Nancy Frazier

VATICAN CITY—The Vatican censure of Father Hans Kung resulted from the church's desire to protect "a fundamental right of the human person—the right to truth," Pope John Paul II told the West German bishops.

In an eight-page letter to the bishops' conference, the pope strongly reaffirmed the December 1979 censure of Father Kung, answered some of the Swiss-born priest's controversial theological concepts and prayed that the priest would soon accept Catholic doctrine and "be able to be called a Catholic theologian again."

The German-language letter was dated May 15, Ascension Thursday, and released by the Vatican on May 22.

Pope John Paul commented on the need for collegiality and "authentic dialogue" with all elements of the church.

"In dialogue the church seeks to understand man better and thus its own mission," he said.

But, the pope added, "it would be in contrast with the essence of dialogue if the church would wish in this dialogue to

suspend its convictions and turn its back on the knowledge which has already been given to it."

Father Kung, a professor of ecumenical theology at the University of Tübingen, West Germany, was told by the Vatican in December that he could no longer teach as a Catholic theologian because of several of his positions, especially on the infallibility of the pope and the divinity of Christ.

In his letter to the West German bishops, the pope said the case raises several questions.

"Does a theologian, who does not integrally accept the doctrine of the church, still have the right to teach in the name of the church and on the basis of a special mission which it received? Can he still want to do so, if several dogmas of the church are in contrast with his personal convictions? And then, can the church... in such circumstances continue to oblige the theologian to do it despite everything?" the pope asked.

"The decision of the Congregation for the Doctrine of the Faith, taken in common accord with the German bishops'

conference, is the result of the honest and responsible reply to those questions," he added.

"At the base of these questions and this concrete reply one finds a fundamental right of the human person, that is the right to truth which must be protected and defended," Pope John Paul said.



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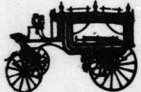
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the Active List

May 31

The second annual Starlight Strawberry Festival will be held, rain or shine, from 11 a.m. to 9 p.m. at Starlight in southern Indiana near New Albany.

June 1

Separated, divorced and remarried Catholics (SDRC) will meet at St. Mary parish, New Albany, and Providence High School, Clarksville, at 7:30 p.m.

This is the deadline date for applications for Cathedral High School's All-Sports Camp for boys and girls, grades 3 through 8, June 9-20. For information call Frank Sergi at the Indianapolis school, 542-1481.

The Indianapolis Cursillo Movement will have an Utreya at Holy Cross parish house, 126 N. Oriental St., at 7:30 p.m.

Boy Scout Troop 175 at Christ the King parish, Indianapolis, will have a pancake and country sausage breakfast in the school cafeteria from 8:30 a.m. to 1 p.m., \$1.75 per person.

June 2

Registrations for a seven-weeks' Montessori Teacher Training Program at St. Mary-

of-the-Woods will be taken until today (Monday). Call 812-535-4141, extension 222 for information.

June 6

Cathedral High School, Indianapolis, will have a Monte Carlo in the school cafeteria beginning at 7 p.m.

Holy Spirit parish, Indianapolis, will have First Friday nocturnal adoration from 9 p.m. Friday to 6 a.m. Saturday.

June 6-7

Registration for day and evening summer classes will be held at Marian College, Indianapolis. Information on summer classes is available by calling 317-924-3291.

June 6-8

A Tobit weekend for couples preparing for marriage will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Details are available from the Center, 317-257-7338.

St. Patrick parish, 936 Prospect St., Indianapolis, will stage its annual festival beginning at 5 p.m. each evening. See the parish ad in today's *Criterion*.

June 7

The Young People's Social Club (pre-CYO) will have a reunion marking 50 years since the club's founding. The BYO picnic is scheduled for 2 p.m. on the grounds of the southside K of C. Helen (Turk) Wallace, 359-1664, and Herb Gilligan, 784-8364, have further information.

The Fifth Wheelers will have a business meeting 1520 E. Riverside Drive, Indianapolis, at 8 p.m.

June 7-8

Providence High School at Clarksville will hold its spring festival on the school grounds from 2-11 p.m. on Saturday and from 11 a.m.-11 p.m. on Sunday.

June 8

The Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, 1402 E. Southern Ave., Beech Grove, from 12:30 to 6 p.m. Pre-registration is required. Phone 317-634-1913.

June 13-15

A men's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, with Jesuit Father Dan Corbett, director.

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, 5:30-11 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.



JUMP-FOR-HEART MARATHON—Some members of the winning team of the Peppi Jump-for-Heart jump rope marathon at Our Lady of the Greenwood School are shown here. The marathon, organized by Miss Susan Rider, science and PE teacher at the school, raised \$3,942 for the heart fund. Miss Rider was assisted by a number of parents of the Greenwood school.

Remember them

† **BACK, Leo F.**, 59, St. Gabriel, Connorsville, May 23. Husband of Venetta; father of Donald L.; brother of Anna Klein and Lena Feller.

† **CLARK, Eugene D.**, 62, St. Matthew, Indianapolis, May 21. Husband of Frances; father of James, Joseph and Suzanne Clark.

† **FROMMEYER, Genevieve E.**, 79, St. Luke, Indianapolis, May 24. Mother of Henry L.

† **GILSON, Emsley (Gillie)**, 68, St. Gabriel, Connorsville, May 20. Father of Sue Ann Stierer.

† **HARMON, Gordon Neal**, Sr., 58, St. Michael, Greenfield, May 24. Father of Gordon Jr., Jack, Rebecca, Rusty, Theodore, Joseph and Laura Harmon, Mary Parent

and Cheryl Shepherd; brother of Mary Carter, Jo Ann Cooper, Betty Martin, Paul and James Harmon.

† **HOUNTZ, Lenora (Nora)**, 87, St. Peter, Decatur County, May 20.

† **McAREE, Laura Ann**, 17, St. Matthew, Indianapolis, May 24. Daughter of Dr. and Mrs. Francis E. McAree; sister of Kevin and Julie; granddaughter of Mr. and Mrs. William Shumaker and Mr. and Mrs. William Mischler.

† **MEUNIER, Walter W.**, 63, St. Pius, Troy, May 21. Husband of Lorena; father of Duane and David; brother of Ferdinand, Alfred, Charles and Alfred, Edna Blumeier and Edith Hess.

† **ROTH, Alvin L.**, 75, Holy

Spirit, Indianapolis, May 24. Husband of Dorothy; father of Shirley Deal and Teresa Gregory; brother of Frances Smith, Ida Spitzer, Hilda Stroud and Rose Schlink.

† **STERNEMAN, Edward J.**, 56, St. Patrick, Terre Haute, May 20. Husband of Martha J.; father of C.E. (Bud) Hendricks and Nancy J. Lawry; brother of Betty Kennedy, Margaret Marx, Dr. J. Sircle, John, Walter, Joseph and Robert Sterneman.

† **WARD, Mary**, 76, St. Michael, Greenfield, May 23. Mother of Irene Williams, Herman and Howard Ward.

† **YOW, Lucille**, SS. Peter and Paul Cathedral, Indianapolis, May 22. Cousin of Genevieve Hunter, Mary Batrich, Mrs. James Brown, Barbara, Teresa and Joseph Batrich.

Father Herman Doerr

OAKVILLE, Ill.—Franciscan Father Herman Doerr, 71, died here on Friday, May 16. The funeral liturgy was held on May 20 at St.

Francis of Assisi Church.

Father Doerr, a native of Indianapolis and St. Roch parish, was a Franciscan in the St. Louis Province. He entered the order in 1927 and was ordained to the priesthood on June 24, 1934.

His last assignment was as associate pastor at St. Francis of Assisi parish.

He is survived by two sisters, Mary K. Doerr and Helen Sanders, and a nephew, Patrick Doerr, all of Indianapolis.



Fr. Herman Doerr

Sister Mary Sheridan

ST. MARY-OF-THE-WOODS, Ind.—Providence Sister Mary Robert Sheridan, 67, died at the motherhouse of the Sisters of Providence here on May 18. The funeral liturgy was held May 21 in the Church of the Immaculate Conception.

After entering the Congregation of the Providence Sisters, she made her first profession of vows in 1933 and her final vows in 1939.

She taught school in Indiana, Illinois, California and Massachusetts. Her last assignment was at St. Rose parish, Chelsea, Mass.

Sister Mary Robert is survived by a number of nieces and nephews.



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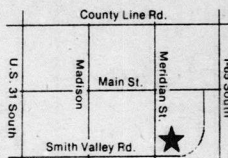
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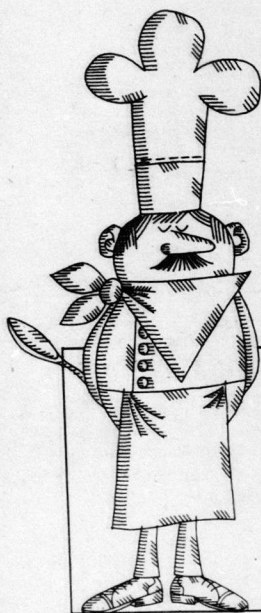
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Counselor helps clients see the hand of the Lord in crisis

by Peter Feuerherd

Are you concerned with the here and now? Do you have problems with your mate who constantly leaves his/her socks on the floor? Are you annoyed at the careless way your spouse squeezes the toothpaste tube every morning?

Don't blame your mate, says Rod Neeson, pastoral counselor at St. Joseph's parish in Terre Haute. You probably have a "sensitive" personality, while your partner most likely is an "intuitive" type, constantly thinking great abstract thoughts while leaving the house a mess.

You may have "to allow the other person to be who they are" to meet the potential you have to make a happy marriage, Neeson says.

Delivering insights like this, helping couples who have problems, or guiding individuals to help make their own decisions about a crisis in their life is all a part of a day's work for Rod Neeson.

Rod, 26, is married and has an eight month old boy named, appropriately enough, Joseph. A native of Bedford, he holds an M.A. in counseling from Indiana State University and worked for a year as a counselor for the Catholic Student Center at ISU. He also has extensive experience in retreat work at Mt. St. Francis near New Albany.

He has worked at St. Joseph since September, 1979.

"It is vitally important that the church provide for her people an alternate choice in the mental health field," Rod explains.

Rod's job is devoted to marriage counseling, which he describes as a "big need right now;" counseling with people who contact him personally or come through the recommendation of Terre Haute area priests; and conducting educational workshops on communication skills for married couples to relate to each other and their children.

The problems with many married couples who discuss their problems with Rod is that they "have not worked on their marriages. They come in and find out that they are living two different lives."

MOST OF THE time, these problems are not insurmountable. As Rod describes it, "It's like a car being out of tune." All marriages, he says, can at times use a "tune-up" to renew the relationship and keep the lines of communication open.

The biggest problem that couples in troubled marriages have, according to Rod, is that many do not go for counseling.

There is still a "stigma attached to coming for counseling . . . Once they do come in they really want to work," the pastoral counselor says.

"I'm trained to be able to pick up little things that block a person's growth." Often, in a marriage counseling session, for example, that can mean understanding the little psychological "games" that people play.

For example, there is the passive partner in a marriage relationship who plays the "Gee, I don't know how to do this" game. This can mean a spouse who does not relate any strong feelings, but is constantly, if subtly, manipulating his/her partner.

"I'll challenge them during the sessions and tell them they have the ability to handle it," says Rod.

Often, however, a pointed question like "Are you aware of what you're doing?" will make a person realize the extent of his/her manipulative behavior.

DEVELOPING THIS kind of awareness is the job of all counselors. Yet Rod adds that counseling from a

Christian basis is what makes his work different than other mental health professionals.

"The ethical areas I stand pretty strong on . . . (I believe) in the power of sacramental marriages. I think marriages are an agreement among a man, a woman and God . . . Secular counselors would tend to encourage divorce quicker than I would."

The priests of the Terre Haute area, he says, have been very supportive, often referring problem cases to him.

"They (the priests) were pleased at the possibility of having a trained counselor. They have encouraged me to stay around and to get known."

Rod's counseling philosophy is to allow his clients to

develop their ability to make their own decisions.

"If you do it for them, you haven't helped them . . . I teach the person a method to solve problems so they don't have to come back."

He describes his job as a "ministry of change." Through both change and personal crisis, Rod hopes that his clients find God.


"There is such a need for Christian counseling. They come out of weakness . . . It is usually in that bafflement that God is."

Rod adds, "I hope my clients come out with a stronger faith in God (and are able to) see the hand of the Lord in crisis."

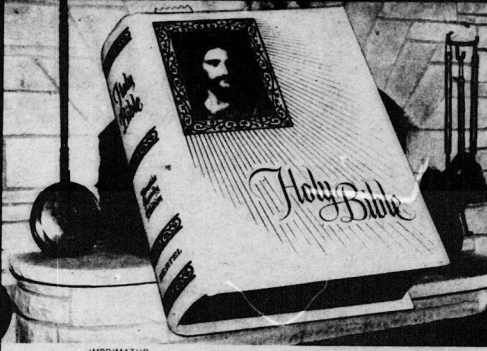
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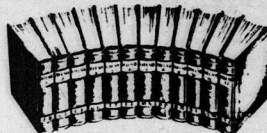
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Catholic Youth Corner

New Albany area youth workers recognized

by Peter Feuerherd

The New Albany Deanery held its annual awards banquet on May 14. Deserving youth workers of all ages were given recognition for their contributions in this important field.

The winners of the John Bosco Award include Donald J. Rosenberger of St. Anthony, Clarksville; Sandra M. Banet of St. Francis, Henryville; Dr. Ronald R. Nolan of Holy Family, New Albany; Richard J. Costello of St. Joe Hill parish; and Paul Ernstberger of Our Lady of Perpetual Help parish in New Albany.

Don Rosenberger became involved with CYO in 1955 and worked as a track, basketball and football coach for 16 years in the Clarksville parish. For the past eight years, Don has continued his involvement with youth sports by coaching Little League baseball in Clarksville.

Sandra Banet helped to begin the CYO program at St. Francis parish and for the past nine years has served as an adult moder-

ator for the Henryville CYO group. She also has been active in coaching the one-act play and Bible quiz contestants for the parish.

Dr. Ron Nolan, a New Albany optometrist, has worked in Holy Family's CYO as a coach of boys' softball, basketball and as parish and deanery president of CYO. He is also involved in the local Kiwanis, Junior Chamber of Commerce and Right-to-Life groups.

For 25 seasons, Richard Costello has coached softball, basketball and baseball for St. Joe Hill's CYO program. Besides working with youth on the athletic field, he also has served as a high school religious education teacher for the past five years.

Paul J. Ernstberger is a coach of the 4th grade basketball team at Our Lady of Perpetual Help. In addition to this, he has donated materials and installed sports equipment at OLPH. He is especially noted, however, for the work and material he has donated to transform the Providence High School gymnasium into a delightful dinner theatre setting for the school's famous annual theatre production.

The C. J. Smith Award, given to youth who have been outstanding in their contribution to the CYO, this year was earned by Laura Elsner of St. Francis parish in Henryville and Ann Sinkhorn of Our Lady of Perpetual Help parish in New Albany. Miss Sinkhorn served during the past year as archdiocesan CYO president; Miss Elsner was New Albany CYO deanery secretary.

Outstanding Service Awards given to youth who have worked diligently in CYO programs during the past year, were awarded to Paula Lynn of St. Anthony

parish in Clarksville, Martha Finn of St. John the Baptist parish in Starlight, David Yost and Dean Kraemer of St. Joe Hill parish, Lyn Murphy of St. Francis parish in Henryville, Paul Coulter and Stephen Smith of Our Lady of Perpetual Help parish in New Albany, Pat Lilly of Holy Family parish in New Albany, Eileen Smith of St. Mary's parish in Navilleton and Mark Huber of St. Mary-of-the-Knobs parish, Floyds Knobs.

The Catholic committee on scouting for boys' organizations will be held on June 1 at 1:30 p.m. in the library of the Vocations Center at 580 Stevens St. in Indianapolis.

The agenda for the meeting will include a report

on the National Committee on Scouting conference which was attended by **Leo Murphy and Father John Ryan**. The agenda will also include a discussion of the site for the 1981 Catholic scout retreat and proposed participation in the scout circus to be held in November.

The meeting is open to all adults interested in Catholic scouting.



IU STAR—Mike Woodson, Indiana University basketball player, was guest speaker at the annual sports banquet at St. Joan of Arc School, Indianapolis, last week. Woodson told the young athletes to "do your best and work hard at whatever you do." The banquet climaxed a successful year of CYO sports competition. Tom Tolbert is the school's athletic director.

Oldenburg Academy, Brebeuf tennis champs

Immaculate Conception Academy, Oldenburg, and Brebeuf of Indianapolis have won team titles in girls' tennis sectional play.

In its first year of competition, the Academy topped 18 other schools and advanced three players to the Shelbyville regionals. Staci Heiwig, #1 singles, won her sectional final, and the #1 doubles team, sisters Sarah and Meg Molinsky, finished second in a marathon three-match, 79-game effort.

Brebeuf, following a one-point victory over North Central in sectionals, went on to win the Shelbyville regional last weekend.

Courtney Lord, at #1, avenged an earlier loss to Park Tudor's Catherine Lowe, with a tough 7-5, 4-6, 6-3 regional triumph. Bre-

beuf's top doubles team, Melissa Barney and Heather Clark, had to settle for second spot in regionals, losing 7-6, 2-6, 6-1, but advanced to State along with Lord.

Chatard, recent City champion, and runnersup Cathedral and Ritter, failed to qualify anyone for sectional and regional competition.

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Television Reviews

'Picasso—A Painter's Diary' set for PBS



ON THE WAY UP—Making his debut as a member of the jazz-funk group Ozone is Indianapolis born Paul Hines (third from left), drummer for the group which appeared recently on the "Midnight Special" TV program.

'Ozone' produces fine first effort with the help of local talent

by Peter Feuerherd

I am happy to report that a new Motown album entitled "Walk On," the first effort of a new jazz-funk group called Ozone is a fine example of musicianship.

There are a bundle of reasons why I am happy that Ozone has put forward such a fine first effort. First, Paul Hines, the group's 24 year old drummer, is an Indianapolis native who attended St. Thomas Aquinas grammar school and Brebeuf High School. It's always good to see local talent get some recognition.

Secondly, Paul's mother, Mrs. Cordelia Hines, works as a secretary at *The Criterion*. I would hate to have to pan anything produced by the son of a fellow staff member.

"Walk On" the title tune of the album, sets the tone with its heavy funky sound combined with some scat-style singing. The following song, entitled "This Is Funkin' Insane," is aptly named.

My favorite cut on the album is "Moments to Come," a soft, jazz instru-

mental piece with an enchanting three word lyric repeated continually. It's the kind of song that should be played to set the mood while dancing with your favorite girl.

Yet, Ozone doesn't stay with that type of soft, mellow sound for too long,

hitting the listener with instrumental funky tunes with such strange-sounding titles as "That J," "Joset" and "Cosmic Egg." It's the kind of music in which it is nearly impossible to sit still through—even the most stoic listener will have to at least pat his or her feet to the beat.

Two cuts, similar to "Walk On," help to lend this album some interesting diversity. Bobby Alston's flugelhorn solo on "You, On My Mind" especially deserves praise.

The sad yet haunting melody of "The Preacher's Gone Home," the final cut on the album, is aided by the fine saxophone solos of Ray C. Woodward and William C. White.

Ozone's first album is fine party music for dancing or, in its mellower cuts, good for just quietly relaxing by. Ozone should attract a dedicated following. But the group, if it wants to capture the larger "cross-over" audience, should search for a singer to accompany their fine musicianship. It would not be surprising then to find Ozone's popularity reaching stratospheric heights.

If you can't get to New York's Museum of Modern Art to see the magnificent Picasso retrospective, the next best thing is to turn off the phone, gather the family, and sit down around the television set to watch "Picasso—A Painter's Diary," airing Monday, June 2, at 8-9:30 p.m. (EST) on PBS.

Pablo Picasso (1861-1973) was not only the most original and influential artist of our century—he was also the most prolific with over 6,000 paintings and many times that number of drawings, sculptures and graphics of all kinds and varieties.

As the master of old styles and the innovator of new ones, Picasso's talent defies categorization. What unifies the rich and diverse output of an entire lifetime is, of course, the artist's personal vision of what he saw and how he felt over the years.

"My work is my diary," Picasso once said. "For those who know how to read, I have painted my autobiography." In showing the interaction between Picasso's life and his work, this documentary succeeds in making Picasso's visual language accessible to the ordinary viewer.

Storybook fantasy for young viewers is brought to life on "The Incredible Book Escape," airing Tuesday, June 3, at 4-5 p.m. (EST) on CBS.

A young girl (Quinn Cummings) finds herself accidentally locked in a library reading room after closing hours. As she ponders what she should do, animated characters from storybooks materialize and suggest she can learn from their own adventures.

The characters she encounters are Barbara Bott-

ner's "Myra," Jay Williams' "The Practical Princess," Jan Wahl's young inventor from "The Furious Flycycle," and Marilynne Roach's "The Ghost in the Shed."

The characters and their stories are animated by Bosustow Entertainment in the same style as that of the original illustrations in each of the books. The animation does the required job but it won't win any prizes.

Benjamin Disraeli (1804-81) is perhaps remembered from history class as Victoria's favorite statesman or Britain's first Jewish prime minister. His life and times are much more interesting as shown in "Disraeli: Portrait of a Romantic," a four-part "Masterpiece Theatre" series premiering Sunday, June 1 at 9-10 p.m. (EST) on PBS.

The series begins with the 27-year-old Disraeli—an aspiring novelist heavily in debt and an eccentric dandy that women found irresistible—deciding to enter politics. Running as an indepen-

dent without party backing or financing, he had no chance—especially as a Jew, even though baptized at 13.

Written by David Butler and directed by Claude Whatham, this is another British historical drama done in high style. Ian McShane in the title role is all fire and ice, an appealing but ambiguous character. With his Disraeli, one can never be sure what is genuine and what is a pose—the prototypical politician who plays his cards close to the vest.

Religious Broadcasting

TELEVISION: Sunday, June 1 (ABC)—"Directions"—On the eve of the California presidential primary, Father Luis Olivarez, president of Los Padres, the organization of Hispanic priests, and Murray Wood, director of community relations for the Jewish Federation Council, talk about Proposition 9 which is on the ballot. Proposition 9, if passed, would greatly reduce government services. (Please check local listings for exact time in your area.)

Sunday, June 1, (CBS)—"For Our Times"—A film essay on America—her dreams, values, and feelings of her citizens—with well known social historians.

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

TV Programs of Note

Sunday, June 1, 10-10:30 p.m. (EST) (PBS) "Ben Wattenberg's 1980." Sri Lanka, an impoverished island in the Indian Ocean, turned out its socialist government, instituted democratic reforms, and is asking Western industries to develop its resources—suggesting that perhaps others in the Third World may also be having second thoughts about capitalism.

Saturday, June 7, 8-10 p.m. (EST) (PBS) "Iran: Inside the Islamic Republic." Filmed by an American and Iranian camera crew from December 1978 to June 1979, the program examines the motivation of the Iranian people and their leaders during the revolution and the first months of the new republic.

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Viewing with Arnold

'Best Boy' real life film

by James W. Arnold

"Best Boy" is the ultimate proof that real life, sensitively observed through the power of film, can be as moving and uplifting as any fictional work of art.

This is Ira Wohl's film, winner of the Oscar last month as best feature documentary, about three crucial years in the life of Philly, his mentally retarded cousin. At age 52, Philly had never really been separated from his now elderly parents, Max and Pearl. How was he to survive when they died, outside of going to an institution? The movie describes the small human drama of his achievement of that independence in an atmosphere of heart-wrenching love and affection.

"Best Boy," which is just now getting into release in theaters around the country, has to overcome a ton of obstacles. One is the subject itself, which will strike audiences as grim and painful, unlikely fare in an era of escape, pleasure and superficially beautiful people. Worse is the aura of do-gooding which plays on our guilt. This is the kind of film we think we "ought" to see, but really don't want to.

The truth, though is that it works very much like "Who Are the DeBolts?" an earlier documentary about a family that adopts severely handicapped Asian orphans. It's full of beauty and joy. One hates to see it end.

Philly himself is a cheerful guy who looks a little like Martin Balsam, except he's missing some teeth and his talk is not always easy to understand. He smiles when he's happy, which is often; likes to hold hands when



ents), to a summer camp, and finally to his own place in a small community house. It's not a great miracle, but for him it's like a college degree.

THE FILM is also very much about the growth of his parents—two very loving but unsophisticated people who have over-protected Philly and now must let him go at the most difficult time of their own lives. Their courage is overwhelming.

In the course of the movie, Pearl not only loses her husband of 59 years, but must decide to let Philly, her last child, go out on his own. "Best Boy" is a story of life-long love and its fulfillment in the final months of old age. No contemporary playwright could've dared to invent it.

Filmmaker Wohl could, of course, be suspect of exploiting the troubles of his family for his own artistic profit. But one doesn't spend three years of his life on a project without devotion, and the film carries the proof of its own sincerity.

After a few scenes, these gentle people simply become one's own family. Art is the meaningful interpretation of experience, making sense and beauty of what in life is a mystery or unbearable. "Best Boy" is working in this kind of territory.

WHILE the movie uses only the images of real events, as they actually occur, the skill in the photography and editing is plain. For example, the family has a pleasant visit backstage with the late Zero Mostel, the star of "Fiddler on the Roof," because one of Philly's many favorite songs is "If I Were a Rich Man."

As we watch him walking home from the visit, we hear Mostel singing the song, and what a splendid now ironic edge is given to those lyrics.

"Best Boy" is unhesitatingly recommended. It reminds us not only how precious are the gifts of life, health and intelligence, which we all take for granted, but of love, which Philly, Max and Pearl Wohl had in abundance.

About Alfred Hitchcock, who died at 80 on April 29, little remains to be said. His career was notable both for its length and quality, and the rotund little maestro of suspense and the macabre

lived to see his talents recognized, indeed venerated.

For years, Hitchcock was patronized as a "mere" creator of popular thrillers. But eventually, due largely to the worshipful praise of French critics like Truffaut, he achieved a status reserved for only a few in the cinema pantheon. His influence on young American and French directors of

horror and mystery tales is profound.

MORE relevant for us is probably his devoted, life-long Catholicism. He joked about his Jesuit education and how he tried to frighten moviegoers as the Jesuits had frightened him as a child.

He avoided the supernatural and religion was seldom explicit except in "I Confess" (not one of his best), which mixed murder and the seal of the confessional. But the atmosphere of moral guilt, injustice and anxiety, of a world haunted by evil possibilities, surely

had their roots in this background. If Hitch's films were not philosophically deep or probing, they were psychologically related to a fearsome sense of good and evil, mysteries bound up in moral choices. Yet always with a benign sense of humor.

Hitchcock won everything in life, including wealth and a good marriage. He was, in the best sense, a nice man in an industry not overly blessed with them. He failed, ironically, only to win an Oscar as best director. Our regret is that he won't be around to scare us any more.

Television Films

Gumball Rally (1976)

(ABC, Friday, May 30): An odd assortment of characters participates in a meaningless, crazy and illegal auto race from New York to Los Angeles. Self-consciously far-out and zany, but also mindless and tasteless car-crash movie designed for the 12-year-old mind. Not recommended.

Grand Theft Auto (1977)

(CBS, Saturday, May 31): Another crazy lightweight car chase comedy, this one written and directed by Ron ("Happy Days") Howard. The movie also includes in the cast his real-life father and his "Happy Days" mother (Marion Ross), as well as Ron himself and his brother, Clint. If you can sort out all the Howards, it's a relatively easy 90 minutes. A Ron Howard Special.

The Destroyers (1974)

(ABC, Sunday, June 1): A modestly engaging but violent

thriller about a U.S. narcotics agent (Anthony Quinn), trying to stop a drug shipment from France, who hires a killer to assassinate the aristocratic

kingpin of the operation. The good cast includes Michael Caine and James Mason. Satisfactory melodrama for adults.

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