



MESSAGE OF HOLY WEEK—The age-old message of Holy Week is graphically expressed in this dramatic photo of Michelangelo's Pieta now enthroned in St. Peter's Basilica. The most solemn week in the liturgical year opens with the traditional blessing of palms and ends with the commemoration of history's ultimate tragedy—the Passion and Death of Jesus. [Methe photo]

## Legion of Mary to hold annual Acies ceremony

The annual Acies ceremony of the Legion of Mary will be held in Indianapolis and New Albany on Sunday afternoon, March 23.

St. Jude Church, 5353 McFarland Rd., will host the 2:30 p.m. capital city rites, with the pastor, Father William Morley, delivering the homily.

Holy Trinity Church will be the scene of the ceremonies in New Albany beginning at 3 p.m. The pastor of the host parish, Father Bernard Gerdon, will be the homilist.

THE ACIES WAS held at St. Ambrose, Seymour, on Sunday, March 16, and Father James Arneson, administrator of St. Joseph's Church, Jennings County, gave the homily.

The unique Acies ceremony is held annually in hundreds of locations around the world and is highlighted by a pledge of fealty by Legion of Mary members to the Mother of God. The rites include the Rosary, special prayers and Benediction.

SPECIAL BUSES will be available for those attending the Indianapolis Acies at St. Jude's on the following schedule: No. 1—Leaving Holy Angels Church at 1:40 p.m. and St. Peter and Paul Cathedral at 1:55 p.m.; No. 2—Leaving St. Philip Neri Church at 1:50 p.m. and the Barton High Rise Apartments, 555 Massachusetts Ave. at 2 p.m.; No. 3—Leaving Little Flower Church at 1:35 p.m.; St. Bernadette Church at 1:50 p.m. and St. Paul Hermitage at 2:10 p.m.; No. 4—Leaving St. Augustine Home at 1:25 p.m.; Immaculate Heart of Mary Church at 1:45 p.m.; and St. Joan of Arc Church at 1:55 p.m.

If there are Legionaries who need other transportation, they are asked to call 634-4519. The public is invited to attend the Acies ceremonies.

## Religion 'remarkably durable'

LONDON—The Times of London, in a survey of religion in the communist countries of Eastern Europe, has concluded: "Almost the only valid generalization is that religious practice and belief have proved remarkably durable."

It observed no let-up in the basic ideological confrontation between Marxist materialism and any theological system. It also pointed to a political confrontation in which religious organizations are viewed by Marxist regimes as rival centers of moral authority.

It noted that believers must still pay some penalty either in their own careers and in their children's education or through "the acute dilemma" growing out of collaboration with a state whose principles and practices are contrary to their own conscientious convictions.

It noted: "In many of the countries under discussion, church attendance is proportionately higher than in the West, and in the Soviet Union there are signs of an increase particularly among intellectuals."

## NFPC backs boycott; Fr. Peter re-elected

ST. PETERSBURG, Fla.—Delegates at the annual National Federation of Priests' Council (NFPC) convention here voted last week to support the United Farm Workers' boycott of Gallo wines and to oppose coverage for induced abortion in any national health insurance bill.

Of particular interest to Criterion readers was the re-election of Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis, as secretary. He was also re-elected to a two-year term as the representative for the state of Indiana to the organization's executive board.

Father Peter and Father Thomas C. Stumph, associate pastor of St. Simon parish, Indianapolis, attended the convention as delegates from the Priests' Senate of the Archdiocese. Four of the five priests' senates of Indiana—Indianapolis, Evansville, Gary and Lafayette—are affiliated with NFPC.

In one of the shortest "resolution" sessions in the NFPC's history the delegates considered only three resolutions. The third, dealing with a constitutional amendment to increase the numbers of convention delegates from the larger local priests' councils, was defeated almost unanimously.

THE FIRST resolution, on the question of a national health insurance bill, urged all member councils of the NFPC to contact their Congressmen to express support for a national health insurance bill, provided that such a bill:

—Incorporate a respect for the "primary right" of life born and unborn;

—Include provisions respecting the

freedom of conscience of individuals and institutions to refuse to participate in sterilization or abortions; and

—Provide "no coverage for induced abortion."

THE RESOLUTION endorsing support of the boycott of Gallo wines was passed only after a strong vote amending it to delete language that asked the priests to boycott all distributors of Gallo products.

Several delegates raised serious objections that their councils disagreed with the idea of a secondary boycott, which involves the boycott not only of a product but also of any distributor who markets it.

At the end of the four-day convention, delegates selected Seattle, Wash., as the site of their 1978 convention.

## Priest representatives to join Archbishop at Cathedral altar

Representatives of various geographical areas, age groups and religious communities will be present with Archbishop Biskup in the sanctuary of the Cathedral during the Mass of Priestly Unity on Holy Tuesday evening.

Those representatives include: Chancellor: Rev. Francis R. Tuohy. Deans of the Archdiocese: Rev. Edwin Salm, Indianapolis Northeast Deanery; Rev. Msgr. Richard Kavanagh, Indianapolis West Deanery; Rev. Msgr. Leo Schafer, Indianapolis South Deanery; Rev. John Ryan, Indianapolis Central Deanery; Rev. George Saum, Lawrenceburg Deanery; Rev. Msgr. James Jansen, New Albany Deanery; Rev. Richard Grogan, North Vernon Deanery; Rev. Edward Heuke, Tell City Deanery; and Rev. Msgr. Herbert Winterhalter, Terre Haute Deanery.

Priest Senators of the Archdiocese: Area Representatives—Rev. Stanley Herber, New Albany-North Vernon District; Rev. Robert Borchertmeyer, Bedford-Tell City District; Rev. Thomas Stumph, Indianapolis Northeast District; Rev. Francis Bryan, Indianapolis West District; Rev. John Ryan, Indianapolis Central District; Rev. John Schoettelkotte, Indianapolis South District; Rev. Bernard Voges, Richmond-Lawrenceburg District; and Rev. John Dede, Terre Haute District.

Age Group Representatives—Rev. George Saum, Rev. John Betz, Rev.

# Blessing of the palms opens Holy Week rites

## Mass of Chrism slated Tuesday

The solemn blessing of palms on Sunday, the Mass of Priestly Commitment on Tuesday, and the Outdoor Way of the Cross on Friday highlight the religious observances to be held during the Holy Week just ahead.

Archbishop George J. Biskup will conduct the traditional blessing of the palms at the 11 a.m. Palm Sunday Mass at SS. Peter and Paul Cathedral. Services recall the triumphal entry of Christ into Jerusalem at the beginning of the last week of His life.

Processions and other ceremonies commemorating this event in the life of Christ were held in Jerusalem from very early times and were adopted in Rome by the 9th century when the blessing of palm was introduced. Later the practice of burning palm to produce ashes for the Ash Wednesday blessing was developed.

PARISHES THROUGHOUT the Archdiocese will repeat the moving rituals before the principal Mass on Sunday and parishioners are urged to acquaint themselves with the time this and other Holy Week services will be held in their home Church.

The Mass of Priestly Commitment will be held at 7:30 p.m., Tuesday, in the Cathedral, with Archbishop Biskup as the main celebrant. The annual ceremony, proclaiming the unity of the priesthood and renewing the commitment to priestly service, is expected to involve the great majority of the nearly 250 priests in the Archdiocese.

The Mass is scheduled at this particular time of the year because Christ instituted the Eucharist and Holy Orders during Holy Week.

THE EVENING HOUR has been chosen so that the Mass will conflict as little as possible with pastoral responsibilities. Many parishes are sending lay and Religious representatives but all members of the Archdiocese are welcome to attend.

During the Mass there will be the Blessing of the Chrism, the sacramental oils used throughout the year in administering the sacraments.

Representatives of the Serra Club of Indianapolis and their wives will usher, serve as banner and gift bearers, proclaim the readings, and after Mass will distribute the Holy Oils. Sermons also will host an informal reception to be held in Cathedral High School gymnasium following the Mass.

Music will be led by a special volunteer choir from throughout the Archdiocese directed by Charles Gardner, director of music, Little Flower parish, Indianapolis.

THE ANNUAL Outdoor Way of the Cross will be held at 12:15 p.m. on Good Friday on the World War Memorial Plaza, Michigan and Meridian Sts., Indianapolis. In case of bad weather, services will be held in the auditorium of the memorial.

Leading the Way of the Cross will be Father Joseph Rautenber, associate pastor of Our Lady of Lourdes parish, Indianapolis. Narrator (Continued on Page 5)

## the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 24

INDIANAPOLIS, INDIANA, MARCH 21, 1975

## 'Deep concern' voiced for South Viet clergy

VATICAN CITY—The Vatican daily newspaper, L'Osservatore Romano, expressed "deep concern" March 17 over the killing of the vicar general of a besieged South Vietnam diocese and the reported abduction by occupation forces of the diocese's bishop as well as the bishop-elect of a newly created diocese in South Vietnam.

The paper placed on page one a short report of the death of Msgr. Joseph Trinh Chinh Truc, the vicar general of Ban Me Thuot, where house-to-house fighting has been raging.

THE PAPER also said that Bishop Pierre Nguyen Huy Mai of Ban Me Thuot was apparently led away by occupation forces, along with other priests and the bishop-elect of the Phan Thiet diocese, Bishop Nguyen Van Hoa. The bishop-elect was secretary to Bishop Huy Mai.

Following the report, the paper added a comment: "The sad news from the diocese of Ban Me Thuot on the death of the vicar general and the fate of the two bishops, of the priests and of the populace arouses deep concern."

On March 14 the papal secretary of state, Cardinal Jean Villot, had sent a telegram to Bishop Nguyen Huy Mai

saying that Pope Paul VI was praying for the people of the diocese, and had heard the news of the fighting "with sorrow."

## Pilgrims exceed half-million mark

VATICAN CITY—More than half a million pilgrims from around the world have made Holy Year pilgrimages to Rome since the jubilee celebration opened last Christmas Eve, an authoritative Vatican source told NC News Service.

The source added that the half-million figure includes only those who made their presence known to the Vatican's Central Committee for the Holy Year. Therefore the actual number of pilgrims would be higher, he said.

During the opening months of Holy Year, which had been expected to be the most quiet of the year-long celebration, large numbers of pilgrims arrived from Europe as well as from South American countries, such as Brazil and Argentina, where the vacation season is just ending.

## Catholic Relief battles war suffering among Cambodians

NEW YORK—An official of Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, said here he could not confirm reports that the U.S. embassy in Phnom Penh, the besieged Cambodian capital had asked CRS to reduce its foreign personnel there.

The official, Gilbert Cawley, CRS information director, said that seven Americans remained in Phnom Penh as of March 17. Three others, he said, had gone to Saigon to await recall if the situation improves and two were on medical leave because of illness.

At the beginning of March, CRS had six medical teams operating in Cambodia and was sending food into Neak Luong, a Cambodian government outpost on the Mekong River.

ON MARCH 13, Father Robert P. Gehring, CRS program director in Phnom Penh, cabled that an estimated 600,000 of the 1.2 million refugees in Cambodia have no means of subsistence and are dependent on relief programs.

Of these dependents, he said, 412,000 were served through CRS soup kitchens in January, and about 50,000 fewer in February because of the isolation of some refugees and the agency's inability to reach them, even by air drops.

In a related development, the director of a CRS medical team that had been working in Phnom Penh, has expressed opposition to U.S. military aid to Cambodia, the New York Times reported.

## Court outlaws giving Good Friday holiday to public employees

SAN FRANCISCO—The California Court of Appeals said here that the closing of state offices from noon to 3 p.m. on Good Friday is unconstitutional and that providing such hours for "worship" constitutes "excessive government entanglement with religion."

The three sitting judges made the order effective immediately, and it therefore applies to Good Friday of this year, March 28.

In the past, state offices have been closed from noon to 3 p.m. on Good Friday, and employees were paid for time taken off from work during that period.

The court said the proclamation recognizes Christian religions only, and that the state had extended no similar recognition to the Jewish holy day of Yom Kippur, or to holy days observed by other non-Christian faiths.

A REPORT in the March 18 Times quoted the director, Dr. Gay Alexander, a Scotswoman, saying, "Military aid must be stopped now to end this senseless war."

The Times quoted Dr. Alexander as saying that Cambodian government officials "use and manipulate the ordinary people of this country. They hold back rice for the highest bidder, while hundreds are dying of malnutrition every day. Economic aid with no U.S. strings attached should continue, but military aid must be stopped now."

## Pope Paul plans busy Holy Week

VATICAN CITY—Pope Paul VI's Holy Week and Easter schedule contains a full round of activities, including the following:

On Palm Sunday Pope Paul will bless palms and olive branches at 9:30 a.m. before leading a procession honoring Christ the King into St. Peter's Basilica, where he will celebrate Mass.

On Holy Thursday the pontiff will celebrate Mass in the Basilica at 5 p.m., wash the feet of 12 members of the faithful, distribute Holy Communion, and carry the Blessed Sacrament in procession to the "Chapel of Repose."

On Good Friday, the Pope will preside at the liturgy in the Basilica at 5 p.m., though the service itself will be conducted by Cardinal Giuseppe Paupini. At 9 p.m., the Pope will leave the Vatican to preside at the Way of the Cross in the Roman Colosseum and preach a sermon.

Holy Saturday the Pope will celebrate the Easter Vigil Mass in St. Peter's Basilica at 10 p.m.

On Easter Sunday Pope Paul will celebrate the open-air Mass of the Resurrection at 10:45 a.m. on the steps of St. Peter's Basilica. At noon, he will give his blessing "Urbi et Orbi" (to the city and the world) from the central balcony over the Basilica's porch.

## HELP WANTED

Catholic Charities is recruiting volunteers to help prepare mailings for the annual Charities appeal. Those able to give some time between April 10 and May 2 are asked to phone Pat Kelley, 849-5603.



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**Set reception  
for new prior  
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INDIANAPOLIS — Friday, March 21, the feast of the Passing of St. Benedict, will be a day of thanksgiving and celebration at St. Maur's Priory, 4545 Northwestern Ave., as the monks honor their newly-elected Prior, the Very Rev. Harvey W. Shepherd, O.S.B.

A reception in Prior Harvey's honor will be held in the lounge of the seminary building this evening, Friday, from 8 to 10 p.m. The public is invited.

Prior Harvey was elected to the office of Superior of the Monastery on Feb. 7, becoming the third Prior of St. Maur's since the community attained independence in 1963.



**ANNUAL EASTER BASKET SALE**—The St. Francis Hospital Auxiliary is again conducting its annual Easter Basket Sale with proceeds going to the hospital fund. Baskets and other seasonal items are now on sale in the lobby and cafeteria, or may be ordered by calling 783-8966 from 10 a.m. to 4 p.m. Shown in the photo, left to right, are: Mrs. Clarence McKhann, Mrs. Irvin Dietz, Mrs. Adolph Price and Mrs. Robert Goldman.

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**Aid for unborn not mandatory**

WASHINGTON — The U.S. Supreme Court has ruled in a 7-1 vote that states are not required to provide welfare benefits for unborn children.

The decision, involving an Iowa case, will leave untouched current policy of the Department of Health, Education and Welfare, which administers the Aid to Families of Dependent Children program, allowing

the states to decide whether or not to provide welfare payment for the unborn.

Several lower courts have upheld the right to welfare payments for the unborn children of women in the AFDC program.

**Chili Supper**

INDIANAPOLIS — The annual chili supper sponsored by the Sisters of Providence "Operation Concern" will benefit Ladywood-St. Agnes school.

Chili will be served from 5 to 8 p.m. Saturday, March 22, in the school cafeteria at \$2.25 for adults and \$1.25 for children under 12. Tickets may be obtained from any Providence convent or purchased at the door.

**Breakfast set**

INDIANAPOLIS — The annual Father and Son Breakfast of St. Catherine parish will be held Sunday, March 23, in Busald Hall. The affair will follow the 9 a.m. Mass. "Butch" Branson, Roncalli football coach, will speak.

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**Lenten Services**

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

Sunday, March 23—Miss Mary Rita Babbitt will present an organ recital at 5 p.m., followed by Holy Mass at 5:30 p.m.

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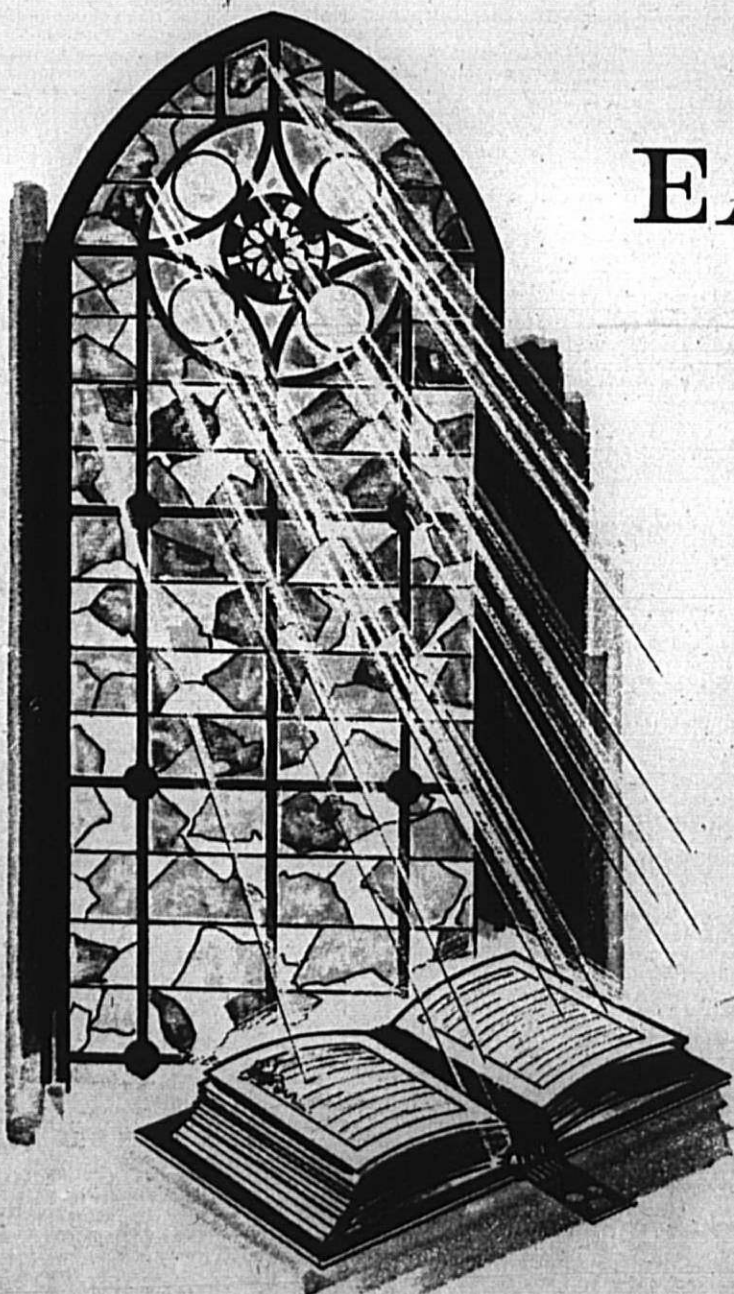
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## THE TACKER

## Stop the presses!

BY FRED W. FRIES

We were wrapping up the front page when the phone rang late Wednesday afternoon. "There's a lady on Line Two with a Tacker item."

The conversation went something like this.

"Sir, I'm sorry to bother you, but my husband, Jim, and I are celebrating our third wedding anniversary tomorrow, and I thought you might give us a mention in your column."

WE DIDN'T KNOW whether to laugh or cry. Here we were fighting the weekly deadline, and a lady wants us to report a third wedding anniversary.

"Well, Ma'am," we explained as calmly as possible, "it's like this. We are happy to include a mention of 25th and 50th jubilees and even odd-numbered anniversaries after that, but there is no way we could mention a third anniversary."

"Three years is a pretty good record," she replied.

With that we wished her a Happy Third Anniversary. "And many more," we hastened to add and we hung up the receiver.

Wasn't it Confucius who once said: "Even the longest journey begins with a single step."

The caller's reply haunted us as we went back to composition to finish up the front page.

"Three years is a pretty good record." Hmmm.

**BLUE RIBBON WINNERS**—Twenty-five youngsters from Indianapolis area Catholic elementary schools were among blue ribbon winners in the 20th Annual Children's Art Bazaar. Works were on display last week in the William H. Block Co. auditorium.

The blue ribbon winners and their schools include: **First Grade**—Mike Williams, Christ the King; Maria Porade, St. Luke; Annie Marlow and Chad Campbell, both of St. Matthew. **Second Grade**—John Sittman, St. Matthew; Tracy Fella, Nativity; Dionne Shelton, Holy Angels, and Susan Baughman, Nativity. **Third Grade**—Jay Valant, Christ the King; Mike Molloy, St. Matthew; Mike Lambert, St. Michael; and Lynn Mueller, Christ the King. **Fourth Grade**—Maureen Connelly, St. Luke; Susan Gallagher, St. Matthew; Daniel Marsh, Christ the King; and Bryan Cooper, St. Roch. **Fifth Grade**—Peter Saltans, Holy Name; Beth Happel, St. Matthew; and Janice O'Connell, St. Michael. **Sixth Grade**—Mike Malott, St. Bernadette; Mary Fitzgerald, St. Luke; Dean Burger, St. Christopher; David Oberfell, St. Matthew, and Julie Wilkins, Holy Name.

**MILESTONE**—Retired Archbishop Paul C. Schulte observed his 85th birthday on Tuesday, March 18. Since his retirement in January, 1970, he has been living at St. Augustine's Home. We extend to him our belated best wishes and an assurance of our prayers.

**MELKITE LITURGY**—The monthly Mass in the Melkite Rite will be offered by Father Albert Ajamie at 4 p.m. March 23 in Our Lady of Lourdes Church.

**HERE AND THERE**—Joseph W. Higgs, Jr., Brebeuf student, was among 15 Indiana high school seniors who were selected last week for Lilly Award scholarships to Wabash College. . . . Robert Endris of St. Mary's School, Greensburg, recently took third place in the annual spelling bee sponsored by the Kiwanis Club. . . . Sister Rosemary Schmalz, of St. Mary-of-the-Woods College, last week addressed the regional convention of the National Council of Teachers of Mathematics in St. Louis. . . . Mr. and Mrs. Ed Rennekamp of St. Peter's parish, Brookville, recently observed their 56th wedding anniversary. . . . Father Clarence Weber, S.V.D., long-time Louisiana missionary, was in Indianapolis on March 14 to celebrate a funeral Mass for his brother, Herbert Weber, a member of St. Jude parish. . . . Michael Barnes and Jean Breitenbeck, pupils at St. Lawrence School, Indianapolis, recently won the top prizes in the community's Optimist Club oratorical contest. . . . A combined choir from all Tell City churches will sing at special ecumenical services on Good Friday. St. Paul's parish will be the host. . . . Sister Mary Philip Seib, O.S.B., returned recently from Norfolk, Neb., where she represented the Sisters at Our Lady of Grace Convent, Beech Grove, at a meeting of the 46 American Benedictine prioresses.

**ATTENTION, BIKE RIDERS**—Epsilon Lambda Chapter of Epsilon Sigma Alpha Sorority will hold a "Million Dollar Bike Ride" on Sunday, April 13, for the benefit of the Danny Thomas St. Jude Children's Research Hospital. Riders of all ages are welcome and starting time is from 8 a.m. to 1 p.m. The 46-mile route begins and ends at Boy Scout Camp Belzer. Most high schools have forms for recruiting sponsors and additional information may be had by phoning 897-1360. St. Jude's is the largest childhood cancer research center in the world.

## Plan interfaith conference on World Hunger

INDIANAPOLIS — An interfaith conference on World Hunger, sponsored by the Indiana Council of Churches, will be held Tuesday, April 1, at Meridian Street United Methodist Church.

The conference will begin at 9 a.m. and concludes with dinner.

Featured speakers will be Dr. Richard Davis of the Earlham School of Religion, Richmond, and Rev. Joel Underwood, director of organization for Bread for the World, a national organization combatting world hunger.

Among workshops to be held is one on the Shakerstown Pledge, conducted by Father Keith Hovey, director of the John XXIII Retreat Center, Hartford City.

Registration and additional information may be had by contacting council offices, 1100 West 42nd St., Indianapolis, 46208, phone 923-3674.

## INDIANAPOLIS Calendar of Events

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council 3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 8:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

## PLAN CARD PARTY

INDIANAPOLIS — The Holy Angels Council will hold its Early Spring Luncheon and Card Party from 1 to 4 p.m., Saturday, April 5, in the L.S. Ayres Auditorium. Tickets, which include luncheon, are \$5 each and may be purchased at the Holy Angels rectory or from a Council member.

## 'Live' stations to be featured at St. Susanna

A unique tableau presentation of the Way of the Cross will be presented at St. Susanna's Church, Plainfield, as part of the Passion Sunday liturgy at 2 p.m. Sunday, March 23.

Each class of the parish school as well as the CCD program will portray a different station. Taped portions of "Jesus Christ, Superstar" and "Godspell" will provide the musical background for some of the tableaux. The stations will be enacted before an outdoor altar erected in front of the church. (Students are depicted here portraying one of the individual stations.)

The Youth Liturgy Team of the parish will lead the singing of traditional hymns by the congregation.



## Religion teachers to sponsor

## 'World Awareness' workshops

The last meeting of the school year for the Archdiocesan Religion Teachers Council (ARTC) will be held from 1:30 to 5:30 p.m., Tuesday, March 25, at Our Lady of Grace School.

The meeting will be a "World Awareness Mini-Course" directed by two Sisters of Maryknoll, Sisters Peg Hanlon and Pat Van Amburgh. The course is designed to develop a world outlook and encourage responsibility for promoting

world justice and peace.

The same program will be given over a two-week period, April 21-May 2, to groups of students from Cathedral, Chatard, Latin, Ladywood-St. Agnes, St. Mary, Our Lady of Grace, Ritter, Secena, and Roncalli high schools.

All programs are being sponsored by ARTC. Current council officers are Sister Jane Frey, president; Father Joseph Kos, vice-president and treasurer; and Sister Lucia van Benten, secretary.

## Campus ministry to be examined

"Ministry in A Learning Society," a one-day session for faculty and administration in post-secondary education, will be hosted Saturday, March 22, by Marian College.

Keynoting the workshop, sponsored by the Indianapolis Campus Ministry Collegium, will be Rev. Donald F. Hetzler, director of the National Lutheran Campus Ministry.

A reactor panel to his

address will include: Sister Teresa Marie Boersig, of Marian; Dr. George Humbarger, of Indiana Central College; Dr. Dean C. Jones, of IU/PUI; and Dr. Joseph Nygard, of Butler University.

Afternoon workshops are scheduled on Values and Teaching, Faculty/Student Relationships, and Spiritual Life on Campus.

Registration fee is \$2, which includes lunch.

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## Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

## Strategy of shame

President Ford seems to be trying to shame the Congress and the American people into providing further military aid to South Vietnam and Cambodia. Give the assistance, he says, or there will be a terrible blood-bath, a friend will be betrayed and our credibility as an ally will be lost. Fortunately, his gambit hasn't succeeded thus far.

The House Democratic caucus voted 189-49 to deny any further aid this year to either country. The Senate Democrats voted 38-5 against aid to Cambodia and 36-4 against aid to South Vietnam. The lopsided sentiment almost assures defeat for any administration request.

As for the people, a recent Gallup poll revealed that 78%—or nearly eight out of every 10 Americans—oppose any additional military aid to Indochina. Various national groups or coalitions—including a prestigious committee of religious leaders of the three major faiths—have petitioned President Ford and the Congress to end all military assistance.

The consensus seems to be that more aid means more suffering and further prolongs American participation in the most disastrous foreign policy ever conceived.

"We are not impressed by the current argument that military aid is needed 'just once more' so that we can withdraw

honorably," a statement signed by 17 Church leaders said. "The argument was threadbare a decade ago . . . On-going U.S. military aid to Saigon and Phnom Penh does nothing but prolong senseless war and increase human suffering."

There is indeed an Alice in Wonderland quality about the administration's argument for just one more try, one more season's salvation before the rains, one more multi-million dollar crutch for one more corrupt dictatorship. During a news conference at Notre Dame earlier this week, Mr. Ford even resurrected the domino theory. Shades of Kennedy, Johnson and Nixon! How many thousands and thousands of American lives have been sacrificed to that glib hypothesis.

Perhaps it is unfair to criticize Mr. Ford too harshly. After all, he inherited the Indochinese debacle and his reactions are to a certain extent automated to the policies of the past 10 years. Nevertheless, his present strategy of engineering and then capitalizing on a national sense of guilt is indefensible. Fortunately, it isn't working. Too many Americans, in and out of Congress, have justifiably become convinced that more military aid only means more misery. They won't again be fooled by the light at the end of the tunnel.

## Matter of rights

The right of a Church-related agency to determine the type of religious training and environment to be given a child under its care is being challenged in a lawsuit pending in Family Court in New York City. Among defendants are Catholic and Jewish child care agencies and institutions.

The problem boils down to this. The agencies insist on taking care of their own children first. That is, they give priority to children sharing the same faith. After that, the agencies allocate remaining facilities to the care of public wards of other faiths or no known faith.

The New York Civil Liberties Union contends that this mode of operation is religious discrimination, that it segregates children racially and culturally and that it is illegal because the agencies are funded in part by state and federal money. The civil liberties group is asking for an end to the assignment of wards by religious background.

In a practical sense, the suit, if successful, could have devastating effects. It could mean the closing or drastic curtailment of many Church-affiliated facilities. When protection and nourishment of faith is no longer permitted, many Church officials, religious orders, and private benefactors are going to lose interest in maintaining such facilities.

It is not that the agencies do not feel an obligation to care for any child in need. More than

one-fourth of children under the care of Catholic agencies in New York City are non-Catholic. But the agencies and the institutions were established, first and foremost, to provide an environment that would promote and enhance the religious development of a child deprived of a normal home life.

Beyond the practical aspects, the suit seeks to nullify one of the most basic rights—the right of a parent to determine the religious affiliation and training of a child. Most of the children under the care of the agencies in question are there at the direct request or placement of a parent or because the religious background of the child has been determined to be the same as that of the agency. By assuming care of the child the agency is in effect a parent or acting in loco parentis.

It will be a sad day if the New York courts tell a guardian he is to exercise no control of a child's religious training. Even sadder should parents and Churches tolerate such a denial of fundamental rights and individual freedom.

## Thanks

Indianapolis station WISH-TV is to be commended for not showing the CBS Friday Night Movie last week and substituting, instead, a film from its own files.

The network offering was "Cage Without A Key," a story about a young girl who is sent to a detention center for a crime she didn't commit. So far, so good. But an advance screening showed the movie to be hardly the kind of entertainment suitable for viewing at 8 p.m. on a Friday evening, a time when children make up a significant part of the audience, if indeed not the majority.

The movie was pre-rated by critics as excessively violent and sexually explicit. Reportedly WISH-TV general manager Robert McConnell objected, in particular, to a lesbian scene which he felt could have been edited out without damaging the story line or the characterizations. In short, the depiction of lesbianism was

## Authors respond to 'ivory tower' criticism

BY MSGR. GEORGE G. HIGGINS

In an earlier release of this column (The Criterion 2/14/75) I took issue with those who say that the American labor movement has lost its sense of militancy and has settled for the status quo. To illustrate the point I was trying to make, I specifically criticized the following statement from a new book by economists Richard J. Barnet and Ronald E. Muller:



"Since World War II the labor agitator has been replaced by the labor statesman who hopes for more from White House dinners than from the picket line. Big Labor, represented by the Executive Council of the AFL-CIO, has worked hard over the last generation to integrate the unions into American life in return for a junior partnership with Big Business in shaping the national consensus" ("Global Reach: The Power of the Multinational Corporations").

I SAID that I was bewildered by this kind of "exaggerated ivory tower rhetoric" and that I simply couldn't make any sense out of it at all.

Normally a column on this subject

probably wouldn't have stirred up much of a fuss, but this particular column was reprinted in the AFL-CIO News and subsequently in the Sunday New York Times as a substitute for the column which Albert Shanker, president of the American Federation of Teachers, publishes there each week as a paid advertisement.

When Barnet read it in the Times, he invited me to lunch so that he could tell me face to face why he didn't like it. Our conversation was very enjoyable and, from my point of view, instructive as well. It also caused me to modify my original reaction to the Barnet-Muller approach to the subject of organized labor.

I STILL THINK that the quotation from "Global Reach" to which I took exception is, whether wittingly or not, a rather patronizing statement. Nevertheless, after discussing the matter with Barnet in greater detail and after carefully re-reading the entire section on labor in "Global Reach," I am persuaded that I probably made too much of that particular quote and that I was mistaken in creating the impression that Barnet and Muller are anti-labor.

At the end of our conversation, I suggested that Barnet and Muller send me a letter summarizing their objections to my column and promised,

in fairness to them, to reprint the letter verbatim in the current release of The Yardstick. The letter reads as follows:

"We are surprised to read your attack on a paragraph from our book 'Global Reach: The Power of the Multinational Corporations,' because you give the impression that the book and its authors are anti-labor. Nothing, of course, could be further from the truth. A basic thesis of the book is that organized labor is the essential component of any program for control of the multi-national corporation or economic reform.

THE BOOK documents, with numerous case studies and statistics, that the rise of the global corporation is seriously undermining the bargaining power of organized labor and that this is having a disastrous effect on working men and women in the United States. The decline of real wages, the worsening income distribution picture, and the rising rate of unemployment are, we point out, directly related to the radical transformation of the economy now being brought about by the global corporation.

"The paragraph you quoted was an historical summary of developments in the labor movement since the Second World War. It is possible to agree or disagree with our necessarily

short-hand account of these historical trends, but it is inconceivable that anyone could read 'Global Reach' and conclude that either the book or its authors are anti-labor. The book has been greeted enthusiastically by union officials across the country. It would be unfortunate if undue sensitivity about controversies of the past were to make it impossible for the labor movement to work with those who share the goal of economic justice for American workers.

We agree that the labor movement can and will continue to play a progressive role in American life. But institutions that over-react to criticism, especially from a sympathetic source, make it difficult to build the political coalition now so needed to cope with the present economic crisis."

THAT SETTLES the matter so far as I am concerned. In conclusion, it remains to add that, clearly aside from the specific point that occasioned this exchange of views, "Global Reach," in my opinion, is a major contribution to our understanding of the multinational corporations.

While I still have certain reservations about the chapter on organized labor, I think the book as a whole is the best thing of its kind on the market, and I am happy to recommend it very highly.

DALE FRANCIS SAYS

## Schools really different where it counts

BY DALE FRANCIS

For Catholic Schools Week the theme was that Catholic schools offer a difference where it counts. I'm not sure whether people thought this was just a slogan or a reality. It is, I am certain, that Catholics do want Catholic schools. They sense that Catholic schools can offer their children something public schools do not, but they aren't quite certain what that difference is.



So it was interesting to me to discover from a source quite independent of Catholic schools that Catholic schools do make a difference—and a difference where it counts.

Who's Who Among American High School Students makes an annual survey among those students who are chosen by their school administrators to appear in this national Who's Who. This survey of students is a broad ranging one, covering a wide variety of attitudes.

WHAT IS interesting is that parochial school young people and public school young people do have different attitudes on many subjects.

For example, the students were asked, "Can you say that your life, as you are living it today, is meaningful?" Among public school students 77% said it is. Among parochial school students 85% said their lives were meaningful.

IT IS, I believe, important to understand how young people feel about their own schools. The survey asked, "On the whole, the subjects covered in my high school classes have been relevant to my life now and for what I expect to be doing in the future?" Among public school students only 54% agreed with this statement but 68% of parochial school students agreed.

Asked if their high school curriculum had adequately prepared them for the college of their choice, 67% of public school students said it had but 87% of parochial school students agreed.

It seems to me quite significant that parochial school students are not only better satisfied with their lives but with their schools than public school students.

IT WOULD BE expected that parochial schools would influence the views on religion and they do. Asked if they believe there is a God or a supreme being, 89% of public

school pupils say they do and 95% of parochial school students.

Asked if they feel religion is relevant in today's society, 83% of public school students say they do and 92% of parochial school students. Asked if they regularly attended religious services, 56% of public school students said they did and 81% of parochial school students.

Attitudes towards parents differed. The question asked, "In relation to your parents as adult lifestyle images, do you strive to be generally like them? Not at all like them?" Among public school students 58% said they tried to be like their parents and 15% said they tried not to be at all like them. Among parochial school students, 69% said they tried to be generally like their parents and only 3% said they tried to be not at all like them.

PAROCHIAL school students differed on moral questions, perhaps not as much as we might wish them to differ but substantially nevertheless. Students were asked whether they would approve of abortion in an unmarried woman's pregnancy. Among public school students 50% said they would not and among parochial school students 80% were opposed.

The same question was asked relating to an unwanted pregnancy in marriage. This time 63% of public

school students were opposed and 81% of parochial school students.

Actually, in the case of both public and parochial school students, the number opposed to abortion is a far higher percentage than that reported by surveys of adults.

SOME ANSWERS of parochial school students on matters of sexual morality indicate a modern permissiveness—although still less than in public schools. A full 16% of parochial school students responding to the survey approved of couples living together without marrying, but then 23% of public school students approved.

Only 43% of parochial school students disapproved of premarital sex under any circumstances but only 32% of public school students disapproved. Asked if they had participated in such a practice, 17% of parochial school students said they had but 29% of public school students had.

What the survey shows is that Catholic schools do make a difference. Maybe we're not satisfied with some of what the survey shows. We'd like for our parochial school students to be 100% in conformity with the teachings of their Church. But what this survey does indicate is that parochial schools do make a difference in many ways.

'CAN NO LONGER TOLERATE CORRUPTION'

## Viet Catholics support Saigon, not Thieu

ST. LOUIS—The majority of Catholics in South Vietnam support the South Vietnamese government but would like to see its leader, President Nguyen Van Thieu, ousted, an exiled former member of the South Vietnamese National Assembly said here.

The exile, Ngo Cong Duc, one of only a few Catholic members of the Third Force—a faction supporting neither Thieu nor the Communists' Provisional Revolutionary Government—and a relative of Archbishop Nguyen Van Binh of Saigon, said Catholics, 12% of the country's 19 million people, can no longer tolerate "Thieu's corrupt government."

Duc said that while many Catholics, including Archbishop Binh, do not share the goals of the Third Force, his work with that political organization has the support of the archbishop.

LAST YEAR Archbishop Binh supported an anti-corruption movement against Thieu led by Redemptorist Father Tran Huu Thanh. "Today in every diocese there are anti-corruption committees formed by the

priests and a committee in each parish. They work with Father Thanh and are very effective and active in the effort to overthrow Mr. Thieu," Duc said.

"The anti-corruption movement published the first of two indictments against Thieu accusing him and his family of six crimes of corruption," Duc said. That was the end of the good relations between the Saigon government and the Catholic Church. That indictment has the goal to overthrow Thieu.

"THE SECOND indictment accused Thieu of high treason. Thieu's reaction to the charges was that the Catholic Church is now working for the Communists, which is what they accused me of doing."

Duc said Catholics organize at churches every Sunday after Mass. He said Thieu is virtually powerless to stop such activity because the police do not cooperate with him.

"Priests and Religious have not been jailed, but Father Thanh, other

priests and congressmen have been beaten and hospitalized for many months," Duc related.

HE SAID THAT last September President Thieu went on television and asked the people to indicate whether or not they wanted him to continue as leader. The result was a demonstration by some 10,000 Catholics around Saigon churches calling for removal of Thieu.

"At another rally of 5,000 a priest asked for a show of hands by supporters of Thieu. Not one person

raised his hand. "Such rallies have disappeared now," Duc continued, "because some of the conservative priests said they only led to violence. They were right, and I believe what the Church is doing today is more effective."

"You cannot reconcile Thieu and the Catholic Church in Saigon; it's too late. Catholics were accused of being accomplices of Thieu and they are working to change the association some have of the Church with suffering in Saigon," he said.



"I'VE ALWAYS LIKED THAT SCRIPTURE QUOTE — 'MAN DOES NOT LIVE BY BREAD ALONE'."

## The CRITERION

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Official Newspaper of the  
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Price: \$5.00 per year  
15c per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosler;  
Associate Editor, B. H. Ackelmir;  
Managing Editor, Fred W. Fries; Cir-  
culation, Agnes Johnson; Advertising,  
David Skripisky, Marguerite Derry.

Published Weekly Except Last Week  
in December.

Postmaster: Please return PS Forms  
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## QUESTION BOX

## Why can't girls serve Mass?

BY MSGR. R. T. BOSLER

Q. We are four eighth grade C.C.D. students. The boys in our parish were asked to serve at Mass, and many times they weren't interested in doing this. A group of girls would like to serve, but we were told that there is a rule against girls serving. We think this is strange because women are allowed to be lectors and give Communion.



A. Several adults, including a man, have written similar letters. I hope that many bishops read your question; you have very strong arguments in your favor.

There is a church law, canon 813, which states that the server at Mass should not be a woman, unless no male server can be had, and then the woman may only answer the prayers from a distance and may not in any way approach the altar. Servers in the past had a special ministry to perform. They were considered substitutes for acolytes, who were clerics in minor orders. Servers were also considered useful for keeping the congregation quiet. In 1922 the Sacred Congregation of Rites declared that

the substitution of the congregation to make the responses to the priest in place of a server, though permissible, is not advisable, for to avoid distraction to both priest and people it is better to have a server.

Times have changed. As you pointed out, women now not only approach the altar, they distribute Communion. Minor orders have been abolished; so servers no longer represent clerics. The congregation now answers the priest for themselves. Women bring up the altar breads and the wine and water to the priest. For all practical purposes, canon 813 is meaningless. It has been changed by new customs officially introduced and an altered concept of what a Mass server is. There is today no theological or canonical reason why girls could not act as servers.

There is only one reason against it: tradition; it was never done before. Girls, you'll have to be patient. The leaders of the Church, like the leaders of any big institution, governments or corporations, tend to be conservative and slow to change. I suspect they hesitate to do anything about encouraging girls to serve for fear that another change now would disturb the many people who haven't learned to live with the many changes in church life already made. While we wait, let's obey and support the institution that has preserved the faith intact through the centuries.

of Romano-British origin. This doesn't mean he was Italian; it means he was born in Britain when the Romans ruled there. What part of Britain he was born in is disputed. His father, Culpurnius, was a deacon and a municipal official; his grandfather was a priest, for in those days no strict law of celibacy had yet been imposed on the Western clergy, says Butler's "Lives." In spite of his church background, St. Patrick admitted that in his youth he did not take his religion seriously. An encouraging bit of knowledge to have when we take a look at our youth of today. The date of his birth was about 389. If you want to know any more about him, ask an Irishman.

Q. Is it permissible for a priest in a small parish to bless all the parishioners' throats on the Sunday following St. Blaise's Day?

A. Yes. The blessing may be given any day of the year, not just on the feast day.

Q. If a non-Catholic woman promised before marriage to a Catholic man to have their children brought up in the Catholic faith and then after the marriage refused to have children because, as she told a friend, she didn't want any child of hers a Catholic, would the marriage be invalid? This couple is getting a divorce. Could the Catholic man marry again?

A. If one party enters marriage with the intention of refusing the right of the other party to have children, an essential part of the marriage agreement is missing. The marriage is invalid. The way the woman acted in the case you describe strongly indicates she had no intention of having children. The man should see a priest for help in presenting his case to a church marriage court.

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## HOLDOUT

Due to space problems, Monsignor John J. Doyle's "Christian Heritage" is being omitted from this issue of The Criterion. It will be resumed in next week's paper.

Q. Will you please write a few lines in your column on the early life of St. Patrick. What was the land of his birth? A few of my friends insist he was Italian.

A. Brief I shall be, because I don't want to get embroiled in any argument about St. Patrick in the month of March. According to the New Catholic Encyclopedia and Butler's Lives of the Saints, he was, as he says of himself,

## Blessing of the palms

(Continued from Page 1)

will be Richard H. Kennan, Deputy, District 15, Indiana State Knights of Columbus.

An honor guard will be composed of 4th Degree Knights of the Bishop Chatur General Assembly of the K of C, 4th Degree members of the Indianapolis Councils of the Knights of St. Peter Claver, and members of the Indianapolis Police and Fire Departments.

The combined choir of the Singing Knights, made up of representatives of 11 K of C councils in Marion County, will sing.

The outdoor service was begun in 1937 under the sponsorship of the K of C and has been held each year since.

OTHER HOLY WEEK services scheduled at the Cathedral include:

Holy Thursday—Mass at 7 a.m., 12 noon, and 5:15 p.m. Following evening Mass there will be transfer of the Blessed Sacrament and adoration in the Blessed Sacrament Chapel until 9:30 p.m.

Good Friday—The church will be open for private devotions beginning at 7 a.m. Confessions will be heard from 12 noon until 2 p.m. At 2 p.m., begin the liturgical services, including readings and solemn prayers, adoration of the Cross and Holy Communion.

Holy Saturday—Communal Penance Service at 4 p.m., with private confessions heard from 4:25-5:30 p.m. and again from 7-8 p.m. The Easter Vigil Service will begin at 8 p.m.

As a service to workers and shoppers, Indianapolis' two downtown churches—St. John's and St. Mary's—have released an advance schedule of Holy Week services.

On Holy Thursday, St. John's has slated Mass and Holy Communion at 7 a.m., 11:50 a.m. and 5:30 p.m. There will be Mass and Holy Communion with Eucharistic Procession at 7:45 p.m., followed by public

adoration of the Blessed Sacrament until 10 p.m. Confessions will be heard during all Masses.

THE GOOD FRIDAY liturgy at St. John's will be held from 12 noon until 3 p.m., with Holy Communion distributed at approximately 2:30 p.m. Confessions will be heard from 12 noon until 7 p.m. on Holy Saturday, but the only services that day will begin at 7 p.m., the Easter Vigil Services.

St. Mary's will have Mass and Holy Communion at 12 noon and again at 5:20 p.m. on Holy Thursday, with Confession from 4:30 to 5:20 p.m. On Good Friday there will be adoration of the Blessed Sacrament until 12 noon, with liturgical services beginning at 2 p.m. There will be liturgy in Spanish at 7 p.m. Confessions will be heard from 12 noon until 2 p.m. and again from 3 to 5 p.m.

On Holy Saturday at St. Mary's there will be Confession from 4 to 6 p.m. and again at 7:30 to 9 p.m. The Easter Vigil Service will begin at 11 p.m.

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# RENEWAL AND RECONCILIATION

## Suffering and Death

BY WILLIAM E. MAY

Sin cuts us off from God, our fellow men and ourselves. We exist in a state of enmity and hostility and experience terrible frustration. And all because of our sinfulness, our rejection of the life that God wills to share with us and with our fellow "images" of God. We need help. We need a love that will heal our wounds, bring us peace, and reconcile us to God, to one another and to ourselves.

The wonderful God who created us is our helper. In the work of reconciliation God Himself takes the initiative. "Everything," Paul tells us,



"comes from God who reconciles us to Himself through Christ" (2 Cor. 5:18). God, who is love itself, sent us His own Son, to be completely one with us; to share perfectly our humanity, so that we, his created "words," could become, through union with Jesus, one with Him.

JESUS' PASSION and death were no accident. Although He trembled before the thought of His passion and death (Jn. 12:27)—and how human, how like us, He was in this!—and although He pleaded with His Father to keep Him from death (Hn. 12:27), in the end He accepted this cup of bitterness and was, as Paul again tells us, "obedient to death, even death on a cross" (Phil. 2:8). Jesus did not long for His agonizing death for its own

sake, for He was no masochist, no hater of life, but simply because He wanted to show us how deeply He and His Father love us and to make it possible for us to share in His own act of reconciling love. We do this by being willing to love, willing to deny ourselves and take up our cross daily in order to follow Him (cf. Lk. 9:23-24).

In Jesus' suffering and death we discover the glad tidings of our salvation, the "folly of the cross," the wisdom of God that a sinful world deems stupidity. We have, in the reconciling love of God made manifest in the suffering and dying Jesus, the paradoxical and divine wisdom of the Gospel. Too frequently, it seems, we are disappointed in reading the Gospels because we do not find there what many of us would desperately like to have: a rational explanation of the suffering, agony, pain, frustration and, yes, death that is the common lot of mankind. Like Job we complain of the suffering and evil visited upon us. And if we look to the Gospels we look in vain for a lucid answer to this mystery.

But if we look more closely at the Gospels we discover that Jesus, by perfectly sharing in our humanity, by completely identifying Himself with us in our human condition, has placed union with Himself within the reach of everyone.

As the noted biblical scholar John L. McKenzie puts it, "those who want to identify themselves with Jesus cannot share His divine sonship except by adoption. But they can share His human condition. Suffering and death are the normal human condition. Jesus . . . makes them the means by which man is liberated from sin and death. Those who accept the human condition with Him share in the redemptive act, the saving act of God. He demands nothing which is not within the reach of every man of every age . . . The deliverance of man is not to be accomplished by an act which can be shared by only a few. It is accomplished by perfect identity between Jesus and the race which He incorporates in Himself. He meets man in the common destiny of all men" ("The Power and the Wisdom," p. 102.)

LOVE, WE SAY, reconciles and heals. And there is a living link between love and the willingness to suffer and die. No friendship can long endure unless there is a readiness to put aside one's own legitimate claims for the sake of the other's needs. No enemies can be put to rest unless there is a willingness to forgive and to open one's heart to the other, trusting and loving that other despite the hurt that he has caused. This by no means implies that we are to be doormats, but it does mean that we must be ready, as is our loving God, to empty ourselves and to give ourselves away completely in love, even at the price of suffering.

At times in our lives everything seems to go awry. Friends abandon us, our families reject us, and all our hopes seem to turn to bitter ashes in our mouths. But we ought never abandon hope. The suffering and dying Jesus abides as proof that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39). And our task is to imagine that Jesus in our own lives and thus to share with Him in the saving act of God.

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know  
your  
faith

WE MUST ASK further why this has not already happened in far greater measure and what our suffering and death have to do with reconciliation. The answers are to be sought more by prayer and reflection on our life experience than by study.

Of course, there is some suffering and there are some deaths which, like the suffering and the death of Jesus, are directly the outcome of a life that expresses the love and the truth of God into the world. But much of our suffering is not caused like this. However, every suffering and every death questions our life orientation and our values, demanding an explicit response that can be either self-centered or other-centered, either polarizing or reconciling.

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seen as one who might have become their champion against their oppressors.

ONE MUST ASK, then, why the Jews did not defend Him but, according to the Gospel accounts, willingly turned Him over to the colonial administration. The answer to this, that the leaders of the dominant parties in Jerusalem saw Jesus as a danger to themselves and their understanding of the future of Israel. When challenged by the Roman authorities they clearly did not want to be identified with Jesus and with what He represented.

From the point of view of Jesus it must be asked: What did He represent that could be so threatening to all those in positions of power, and why did He take such an uncompromising stand? The Gospels are at pains to show us what it was that Jesus did and preached that brought Him to confrontation with the powerful of his society.

He preached that the perfect reign of God over men was immediately possible if people would but open their hearts to it. That message is not too threatening until you hear the practical examples Jesus enumerated of what it means to open one's heart to the reign of God. The invitation to a radical sharing of goods and power, to total respect for all persons, to renunciation of all kinds of special privilege, status and advantage, to worship that is a matter of one's whole life orientation and not of the correctness of elaborate ceremonies—this invitation was bound to present a threat to all who profit from inequality and privilege and status.

JESUS PREACHED a profound transformation in the love of God and total trust in Him, that expresses itself in extravagant love of neighbor and trust in other people to the point of folly. It could be no part of this message to try to press His case by any kind of violence or domination, nor could His message allow for any compromises. Therefore it was the inner logic of His preaching that brought Him to His death by execution.

His message was bound to be a threat in a sinful world and therefore was bound to polarize the forces of His society. Reconciliation in that case could not mean compromising the message. It could only mean living out its implications to the bitter end, loving to the human limits that are placed by death. By simply and peacefully reiterating His invitation even as He is being killed with great hatred, Jesus breaks through a communication barrier because He can no longer be seen personally as a threat. The breaking of this barrier makes it possible for the divine love to pour into the world to all mankind through His humanity, reconciling all to itself in a great flood of peace.

## Probing the meaning of the Redemption

BY MONIKA K. HELLWIG

We are so accustomed to hearing and repeating that we are redeemed and reconciled to God through the passion and death of Jesus Christ, that we are in danger of never having asked seriously what this claim means. Every celebration of the Eucharist is, of course, a new attempt to understand how the cross of Christ can bring salvation to the world. However, routine may easily set in so that we do not ask that question any more. So it is important that we give full weight to the celebration of Holy Week and Easter as the time for reliving the paschal mystery.

When we ask why Jesus died, the answer may seem simple and obvious—in order to fulfill the will of the Father. Yet if God is not to appear as vengeful and irrational in devising such a cruel fate for an innocent person as scapegoat for other people's guilt, we must ask questions that go behind this answer.

First, we must ask who killed Jesus and why. The Romans killed Jesus because they judged that what Jesus was and did and represented was a threat and challenge to their colonial grip on the Jews as a subject people. This sometimes comes as a surprise to Christians today who have assumed that Jesus was really killed by the Jews for religious reasons. The evidence is quite clear that it was a Roman execution for reasons to do with the security of the colonial administration; Jesus was killed as a representative of the oppressed and persecuted Jews, because he was



Pilate tries to wash his hands of responsibility for Jesus' death, but still passes the fatal sentence in this First Station of the Cross design by Donald Camplin in St. Albert's Church, Albertville, Minn. (NC photo)



A 14th-century ivory carving from England's Victoria and Albert Museum shows a submissive Christ, dying for love of mankind. (NC photo)

## Human suffering: eternal dilemma

BY BRO. MICHAEL WARREN

It was a moment I always dreaded when working with adults in parish theology programs, but it always arrived—the moment the "Why?" questions erupted. And these questions had the sharpest urgency: in many ways they were the only real questions most people had. Ironically, these were the ones I could answer least.

This is how the question would come up. We would be in the middle of a series of sessions on the sacraments or Christology or prayer. It really did not matter what the precise topic was. What mattered was that we were all coming to see more clearly the generous goodness of God and His work of fulfilling creation in Jesus. Gradually it did become Good News for all of us. The tender kindness of the Father had to be faced. That was when the "Why" questions would come up.

—Why is my six-year-old granddaughter lying in a hospital suffering so terribly, without any chance of continuing her life? Why couldn't it be me instead?

—Why was my wife taken from me so young when both her children and I needed her so desperately?

—Why must my mother who lived a life of such great courage and kindness be reduced so pitifully to helpless senility?

Why the stroke? Why the divorce? Why the unfaithfulness? Why the pain or loneliness? Once one person asked the "Why" question, it seemed as if everybody did. It always brought things to a perfect halt. There was silence. I had no answer. In fact these questions had only dredged up my own similar ones.

DURING MY VERY first experience of the "Why" question, I had sensed it was no time for Scriptural answers, least of all from Scripture or theology. After all, Jesus himself found no easy answer to the "Why" question when He Himself asked it. When others asked it, people like Martha and Mary, He seemed to enter their lives and live the question with them. In His own life, He learned the answer by living the question. He endured death; He accepted the non-escapable suffering, and He emerged from it more alive. By going through suffering and death, He experienced resurrection.

As a catechist, I have found that the most appropriate response to the why question is silence and, at least in some cases, prayer. Eventually, I must honestly acknowledge my own inability to comprehend the mystery of suffering either in my own life or in the lives of those I love. But I cannot stop there. It is not enough. Something

else about suffering must be acknowledged, something many of us vaguely sense.

IT IS THIS. When you ask people to reflect with you on the times of greatest growth in the lives of each of us, together you uncover an extraordinary truth. Those times of greatest growth, those times when we found we weren't fragile infants, tend also to be the times of greatest suffering. They were the times of crisis, when we felt we couldn't endure any more, but somehow came out on the other side stronger or wiser or somehow more whole. We went through a sort of death and came out more alive.

Although there is no simple answer to the dilemma of human passion and death, these resurrection events in the lives of each of us give us a clue to the salvific possibilities of suffering. These possibilities were revealed to Christians most clearly in the resurrection of Jesus. The evidence of resurrection in our own experience helps us to understand the meaning of Jesus' own resurrection. And it helps us to open ourselves to the mystery of suffering, without demanding neat, clear-cut answers.

Without taking back any of the above reflections, I know that the next time the "Why" question comes up in an adult learning group, my stomach will churn and tense. And all over again I will prepare to face those human dilemmas, with only one answer, the one that for me is "Jesus."

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## THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests.

PASSION OR PALM SUNDAY  
March 23

"Up to Jerusalem"

Matthew 21:1-11  
Isaiah 50:4-7  
Philippians 2:6-11  
Matthew's Passion Account

There is so much contrast and irony with today's celebration: "Hosanna Son of David—Crucify Him!" It didn't take too much political savvy to know what Jesus' outcome would be if he kept up pressuring the religious leaders. He set his face "like flint" and followed through with what he knew he had to do. He

## Implementation of Eucharistic document urged

BY FR. JOSEPH M. CHAMPLIN

Would you be troubled, bored, relieved or pleased to learn that a new Vatican decree eliminates, among other things, the both knees, double genuflection before the exposed Blessed Sacrament?

How about a Roman directive which calls for only four-six candles on the altar for exposition of the sacred Host in the monstrance instead of the traditional candleabra with its 12-14 tapers?



These are relatively minor regulations in a recently issued document, "Holy Communion and Worship of the Eucharist Outside Mass." We discussed that text last week, examining its view of the relationship between private prayer to the Blessed Sacrament reserved and public eucharistic worship.

The ritual says in summary: Private or public prayer before the Blessed Sacrament outside of Mass is good in itself and a positive development within the Church. However, "when the faithful honor Christ present in the sacrament, they should remember that this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion" (80).

Those simplified and minor revisions (one knee, not both, four-six candles instead of 12-14) are examples of the reformed rite's practical attempts to preserve a proper perspective in this area. We cite below some others:

"Location of the tabernacle. 'A place of some beauty should be chosen for the reservation of the Blessed Sacrament. It should be suitable for private prayer so that the habit of paying visits to the Blessed Sacrament may be encouraged. This will be easier if the Blessed Sacrament chapel is separated from the main body of the church, especially where marriages or funerals are a frequent occurrence or where the church is crowded with pilgrims or visitors attracted by its works of art or its antiquity.'" (9).

"Value of prayer before the tabernacle. 'Prayer before Christ the Lord sacramentally present extends the union with Christ which the faithful have reached in Communion. It renews the covenant which in turn moves them to maintain in their lives what they have received by faith and by sacraments. They should try to lead their whole lives with the strength derived from the heavenly food, as they share in the death and resurrection of the Lord.'" (81).

"Highlighting the Blessed Sacrament. 'The presence of the Blessed Sacrament in the tabernacle should be marked by a canopy or some other approved architectural feature.'" (11). In our day and country, the use of suitable lighting seems one of the more effective methods to achieve this goal.

"Exposition of the Blessed Sacrament is for prayer, not for benediction. 'Shorter expositions of the Eucharist are to be arranged in such a way that the blessing with the Eucharist is preceded by a suitable period for readings of the Word of God, songs, prayers and sufficient time for silent prayer."

"Exposition which is held exclusively for the giving of benediction is prohibited.'" (89).

"Eucharistic devotions should be related to the liturgy. 'In the arrangement of devotional services of this kind, the liturgical sessions should be taken into account. Devotions should be in harmony with the sacred liturgy in some sense, take their origin from the liturgy, and lead people back to the liturgy.'" (79).

"Hosts for the people should be consecrated at the Mass itself, normally not taken from the tabernacle. 'The Eucharist is a celebration and to receive Communion during Mass makes the celebration more genuine. At the level of signs this truth can be better appreciated when priest and people share the elements which have just been offered in sacrifice. It should be normal practice at every Eucharist to consecrate bread which has been specially prepared for the people's Communion.'" (13).

This is not a new directive, but one issued years ago. However, its implementation on the local level throughout the United States leaves much to be desired.

"Dignity of real presence. 'His presence as God and man in the sacrament of the Eucharist is without parallel elsewhere: He is wholly and completely present. This is not to deny that Christ is genuinely present in other ways too, but we describe this as the real presence because it is the most personal.'" (6).

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didn't cling to his divinity to shield him from human anguish. Because he took on our humanity to its extreme he was raised high as our Savior. Committing myself and persevering to the end doesn't come easy. Do I find it hard to say "yes" to some things and "no" to others?





**VOLLEYBALL CHAMPIONS**—For the second year in a row the girls from Holy Spirit parish, Indianapolis, have been crowned CYO Cadet Volleyball champions. They not only won the league, but took honors in the post-season tournament as well, ending up with 24-0 record for the season. Shown with the champions are their coach, Rosella Daragh, back row, right, and the official scorekeeper, Marylyn Brzezinski, back row, left. The girls defeated Little Flower, two games to one, in the tournament finals. They have compiled an outstanding 48-1 record in the past two years.

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## Play finals on the docket

**INDIANAPOLIS** — The finals of the CYO One-Act Play Contest will be held at Roncalli High School next Monday, Tuesday, and Wednesday evenings.

Competition in the Drama Division is set for Monday, March 24, with St. Lawrence and St. Catherine of In-

### CYO NOTES

Track coaches will meet at 7 p.m. Wednesday, March 26, in the CYO Office.

Entry deadline for the Organizational Music Contest is Tuesday, March 25. Monday, March 24, for Junior and Cadet Kickball.

Semi-final and final rounds in the Cadet Wrestling Tournament will be held this (Friday) evening beginning at 6:30 p.m. at Ritter High School.

dianapolis and St. Mary's, Greensburg, in the running. The Comedy Farce Division on Tuesday, March 25, involves St. Thomas, Holy Name and St. Barnabas.

The Light Comedy Division finals on Wednesday, March 26, includes St. Barnabas, St. Catherine and Holy Family, New Albany.

Curtain time all three nights is 7:30 p.m.

### Father and Son breakfast set

**INDIANAPOLIS** — The Dads Club of Brebeuf Preparatory School is sponsoring the annual Father-Son Communion Breakfast on Sunday, March 23, in the cafeteria. The breakfast will follow the 11 a.m. Mass in the chapel.

Philip N. Eskew, Commissioner of the Indiana High School Athletic Association, will speak. Tickets will be available at the door.

### Musical slated

**INDIANAPOLIS** — The Ladywood-St. Agnes production of "Annie Get Your Gun" will be presented this week-end in the LSA auditorium. Curtain time is 8 p.m. on Friday and Saturday and 2:30 p.m. on Sunday. Tickets can be purchased at the door.

## Remember them in your prayers

### CLINTON

† **SANTO "Sandy" MANSINE**, 68, Sacred Heart, March 15. Husband of Emma; father of Kay Mansine of Clinton; brother of Andrew of Hampa, Ida.; Bertha Polio of Chicago; Martha Depero and Rosie Martin, both of California; and Nennie Gogetto and Lillie Giordano, both of Clinton.

### FRENCHTOWN

† **WILLIAM LEE ROBERTSON**, 29, St. Bernard, March 15. Son of Mr. and Mrs. William E. Robertson of DePauw.

### INDIANAPOLIS

† **AARON LIGHTFOOT**, 74, St. Bridget, March 13. Brother of James Lightfoot; stepbrother of Thomas Hawkins.

† **GERTRUDE B. STRICKER**, 78, Holy Cross, March 13. Sister of Paul and Helene C. Stricker.

† **HERBERT L. WEBER**, 73, St. Jude, March 14. Husband of Alice C.; father of Jack A. and Barbara J. Weber; brother of Father Clarence Weber, S.V.D., Lillian Keller, Alberta deJong, Edith Dittlinger and Thomas Salmon.

† **THOMAS REESE, Jr.**, 56, St. Michael, March 17. Husband of Judith V.; father of Douglas A., Thomas M., Kenneth D. and Diana Reese; brother of Elsie Warwick, Elsie Knoesel, Elsie Wilson, Helene Hansen, Virginia Schuster and Morris Reese.

† **CLETUS J. BROWN**, 69, St. Philip, March 17. Husband of Agnes M.; father of Richard S. and Robert T. Brown, Judy Boak and Beverly Tachowski; brother of Indira Brown.

† **CATHERINE MCCORMICK**, 74, Our Lady of Lourdes, March 17. Mother of Joseph E. McCormick and Mrs. Herman H. Hardwick; sister of Lois and Antonio, Botto.

† **MICHAEL F. SINKOVIC**, Holy Trinity, March 18. Father of Michael J.; brother of Matthias and Francis Sinkovic and Olga Simanell.

† **CLARENCE B. HIRTH**, 78, Nativity, March 18. Husband of Dorothy; father of Daniel Hirth; brother of Carl and Catherine Hirth, Agnes Patterson and Mary O'Connell.

† **ROBERT L. BRANNON**, 66, St. Rita, March 18. Husband of Mary J.; father of Robert and Danny Brannon, Barbara Edwards and Joyce Edwards; son of Mr. and Mrs. Joseph V. Brannon; brother of Joseph F. and William Brannon, Margaret Wheeler and Mary Pruitt.

† **PATTY A. BUNDREN**, 37, Holy Name, March 20. Mother of Rich, Jesse, Kevin, Karen and Lana Bundren; daughter of Laura Bowen; sister of Mary Shoopman; granddaughter of Ella Warren.

† Word has been received of the death of **DARLENE HEFFERNAN**, former resident of Holy Cross parish, who died in Phoenix, Ariz., on Jan. 31. She was the mother of Sister Denise Heffernan, who formerly served at St. Augustine Home, Indianapolis.

† **AGNES E. MANN**, 90, St. Ann, March 17. Sister of Mrs. D. W. Avery of Shelbyville.

**LAWRENCEBOUR**  
† **JAMES RUSSELL BOYLE**, St. Lawrence, March 11.

### MADISON

† **ELLEN SIMPSON**, 71, St. Patrick. A nephew and a niece survive.

† **HELEN L. LOUDEN**, 41, St. Mary, March 10. Mother of Marvin and Melissa Gay, both of Madison; daughter of John W. Thavenow Sr., also of Madison; sister of John W. Jr., of Cody, Wyo., Thomas and Everett Thavenow, both of Madison.

### NAVILLETTON

† **JOSEPHINE A. ELLENBRAND**, 84, St. Mary, March 10. Mother of Lambert G., Clarence J., Raymond J., and Francis M. Ellenbrand, all of New Albany; Herbert K. Ellenbrand of Borden; and Mary Bysley of Floyds Knobs.

### NEW ALBANY

† **JOSEPH L. HAEGERS**, 78, Holy Family, March 15. Husband of Marie; stepfather of Carl Goldsmith of Germany; and Walter Goldsmith and Thelma Stephens, both of New Albany.

### NEW MIDDLETOWN

† **RAYMOND P. [Pete] GETTLEFINGER, Jr.**, 43, Most Precious Blood, March 15. Husband of Rita Faye; father of Leo Gettelfinger of Ramsey; Thomas Gettelfinger of Clarksville; Richard Wayne, Janice, and Anna Margaret Gettelfinger, all at home; son of Mr. and Mrs. Raymond P. Gettelfinger, Sr. of Ramsey; brother of Robert Gettelfinger of Princeton, N.J.; David Gettelfinger of Minneapolis.

### Brookville



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Minn.; Ralph Gettelfinger and Mary Mattingly, both of Jeffersonville; and John Gettelfinger and Jane Block, both of Ramsey.

### PERRY COUNTY

† **LOUIS J. PETER**, 78, St. Ildoro, March 10. Brother of Catherine Rhodes of Bristol; Anna Woeste of Covington, Ky.; and Florence Peter of Tell City.

### RICHMOND

† **PAUL JASON DELUCIO**, Infant, St. Andrew, March 17. Son of Mr. and Mrs. Paul DeLuccio.

### RUSHVILLE

† **ROSE ANN SCHUMAN**, 50, St. Mary, March 11. Sister of Father James Schuman, pastor of St. Mary Church. Mother of Matthew; sister of Ruth Witte of Middletown, O. and three other brothers in addition to Father Schuman: William and Gerald, both of Rushville; and Peter of Columbus, O. In recent years Mrs. Schuman made her home in Middletown, O., where she was a member of St. John's Church.

† **PATRICK MORAN**, 56, St. Mary's, March 14. Son of Mrs. Joseph Moran; brother of John D., William F., David P., Mary Jane and Helen Moran, Mrs. George (Peggy) Siefert and Sister Carmita Moran, O.S.F.

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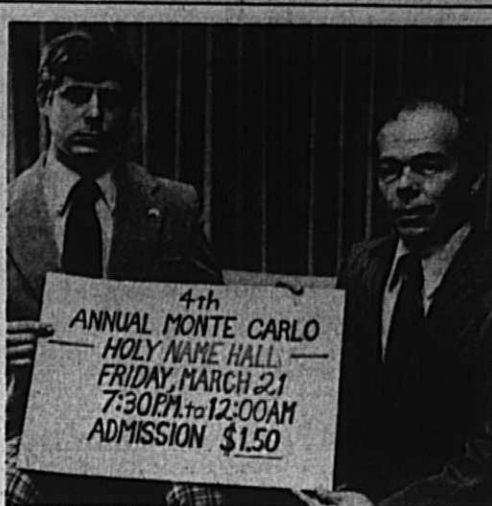
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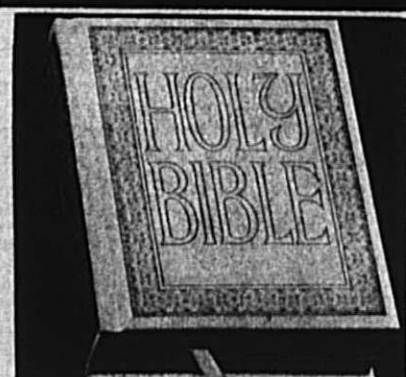
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