

CRITERION

VOL. XVI, NO. 25

INDIANAPOLIS, INDIANA

MARCH 25, 1977

Pope prays for murdered cardinal

News of slaying 'shocks' audience

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI led the Church in mourning for slain Congolese Cardinal Emile Blayenda by declaring that churchmen are "continuing to pay with their blood and with suffering" the price of peace and love.

Cardinal Blayenda, 50, was murdered March 23 in his See city of Brazzaville, capital of the People's Republic of Congo, five days after Congolese President Marlan Ngouabi was assassinated.

At his weekly general audience, Pope Paul announced the death of the prelate, whom he had named the first Congolese cardinal in 1973, to a visibly shocked crowd of 6,000.

"This morning we have received bitter and very sad news," said the Pope.

"The cardinal, who was a very great, good and apostolic man was killed under as yet unclear circumstances.

"The Church, through the most generous and worthy of her men, continues to pay with their blood and

Pope joined the crowd in prayers for the late cardinal. He asked them to "pray God for the eternal rest of the elect soul of this father and pastor, as well as for constructive pacification and harmonization of hearts and action in that land which is dear to us, above and beyond what has happened—a nation which is very much tormented now."

Those in Rome who knew the late cardinal lauded him as a pastoral leader who lived very simply.

"He was so very down to earth, and not at all the type you would expect to be named a cardinal," said one official of the Vatican Congregation for the Evangelization of Peoples.

Holy Ghost Father Joseph Gross, who worked in the Congo for 11 years until 1974, said the cardinal was "a very deeply religious man who lived near his priests and people, receiving them always at his home."

ACCORDING TO FATHER Gross, the cardinal carried on a lively and prayerful ecumenical dialogue with Congolese Protestants and with three native African religious sects.

Father Gross added that he vigorously sought out vocations to the priesthood and religious life.

The cardinal in the mid-1960s was placed under house arrest by the Congo's Marxist government, along with other priests. But he was quickly absolved of any wrongdoing and released.

"He never spoke about this incident and forgot all about it," said Father Gross.

Church sources in Rome said that relations were very good in recent years between the Church, under Cardinal Blayenda's leadership, and the state, headed by assassinated President Ngouabi.

THE CARDINAL WAS BORN in 1927, but the exact date is not known.

Ordained in 1958, he was engaged in parish work for years, including close association with the Legion of Mary.

After his house arrest in 1964, the future cardinal went to the University of Lyons, France, where he studied social sciences and theology.

In 1970 he was ordained a bishop in Rome by Cardinal Sergio Pignedoli, former apostolic delegate to West and Central Africa. He became archbishop of Brazzaville in 1971.

The cardinal attended the synods of Bishops in 1971 and in 1974.

At the last synod, the cardinal appealed to the Vatican to make marriage legislation more responsible to the cultural and pastoral problems of Africa, where mixed marriages and polygamy abound.

He revealed acute sensibility to the problems of his priests and to the need to develop small, active Christian communities.

William Sahn Park to be dedicated

Dedication of the William Sahn Park and Golf Course, 91st and Masters Road, Indianapolis, has been set for 9 a.m. Saturday, March 25. Mayor William H. Hudnut III will officiate at the ceremonies. Ray Crowe, Director of the Department of Parks and Recreation, and other state and city officials will be in attendance. Also taking part will be officials of the Archdiocesan CYO, which the honoree served for 19 years as Executive Director. Archbishop Blaskup will not be present because of ordinations to the diaconate, which are scheduled on the same day. Special music for the park dedication will be provided by the Band and Bagpipers of Cathedral High School.



STEPHEN J. NOONE

S.J. Noone named to fill Schools post

Stephen J. Noone, principal of Chatard High School, Indianapolis, for the last seven years, has been named to head the Department of Schools of the Office of Catholic Education. It was announced today by Father Gerald Gettelfinger, superintendent.

The selection of Noone concludes a year long search following the July, 1976 resignation of Daniel McDevitt. Noone was selected over nine other applicants for the position.

A graduate of the Latin School, Noone attended St. Meinrad College and transferred to Marian College, Indianapolis, where he received his B.A. in 1964. He did postgraduate studies at Butler University, where he received his M.S. in Education in 1970.

Noone was appointed principal of Chatard High School in the spring of 1970 and has served in that capacity since that time. At the time of his appointment, he was the first lay principal in a secondary Catholic school in the Archdiocese. Prior to his elevation to principal, Noone had served on the Chatard faculty since 1964.

Noone is married and has three children. The family are members of Christ the King parish.

Three parishes plan joint service

Three parishes in the eastern part of the Archdiocese have joined together to host a common Lenten penance service on Sunday, March 27.

St. Maurice, Napoleon, Immaculate Conception, Millhouseen, and St. John, Osgood, will each offer the same liturgical service on Sunday afternoon and evening. Millhouseen will host the service at 2 p.m., Napoleon at 4 p.m., and Osgood at 7:30 p.m.

The pastors of each parish will be joined by three other priests who will travel to each parish for the respective services. Parishioners of each parish are encouraged to participate in one of the services at their convenience.

"We see the parishes working together in this," said Msgr. Joseph Brokhage, pastor of St. Maurice. "The parishes are near enough to each other that if a parishioner at one cannot attend the service at his own parish, he could attend at a nearby one."

NBC TELECAST SLATED APRIL 3-10

Both acclaim and protest greet 'Jesus of Nazareth'

By NC News Service

Even before its public unveiling, NBC's presentation of "Jesus of Nazareth" stirred widespread controversy, prompting a Vatican official to defend it and its major U.S. sponsor, General Motors, to withdraw its backing.

The six-hour television film is scheduled to be shown April 3, Palm Sunday, and April 10, Easter Sunday, from 8 to 11 p.m. EST each night.

Preceding its debut has been what the U.S. Catholic Conference (USCC) Office for Film and Broadcasting

University: "When you make Jesus out any less than God Himself, then we're certainly not for that."

NBC AND GENERAL MOTORS have been deluged with letters reflecting Jones' position, prompting the company to withdraw its sponsorship and the network to mount a publicity campaign to head off criticism of the \$12 million production.

Echoing Msgr. Rossano and Franciscan Father Agnellus Andrew of London's National Catholic Radio and Television Center, the USCC Office for Film and Broadcasting defended "Jesus of Nazareth" as theologically sound.

In one of the few comments based on a full screening, the film, the USCC office said that despite some flaws, "Jesus of Nazareth" is a "traditional

and theologically sound, sincere and often emotionally powerful retelling of the Christ story."

"It would be unfortunate," it said, "if the large audience for whom it was intended should miss it because of an ill-conceived smear campaign against it."

The film has been praised by some members of the Jewish and mainstream Protestant community as well. Rabbi Marc Tanenbaum, director of interreligious affairs division of the American Jewish Committee called the film a "major breakthrough."

And Nelson Price of the United Methodist media division said the film may lead to more discussion on the origins of the Christian faith.

Text of USCC review, Page 5

termed a "smear campaign" by some fundamentalist Christian groups concerned about the film's portrayal of Christ.

SOME OF THE CRITICISM came from Dr. Bob Jones II, president of Bob Jones University, Greenville, S.C., who urged people to write the network and General Motors. After reading an interview with director Franco Zeffirelli, Mr. Jones complained that if the film is as the director described it "then it is the most wicked thing ever to be shown on television."

Not so, said Msgr. Pietro Rossano of the Vatican's office for non-Christians, who was one of several Vatican officials consulted by Zeffirelli on the project, which took four years to complete.

In a sharp response to the film's American critics, Msgr. Rossano, a friend of Zeffirelli, defended the film, calling assertions that it downplays Christ's divinity "absurd."

"It is a work of great poetry and faith—a fresco that responds adequately to the Jesus of history and to the Christ of biblical exegesis (the critical interpretation of the Bible)."

Zeffirelli himself described "Jesus of Nazareth" as more of "an act of witness" than a film on the life of Christ.

At a London press conference on March 21 the Italian director said he tried to portray Christ as both God and man.

"I was rebelling against the shrine that had been built around Him," he said. "But He can't be caged in by anything. His message has to go straight to our hearts."

But according to Jones and others, Zeffirelli's message misses the mark. Explained Bob Harrison of Bob Jones

Child abuse bill lost for legislative session

A child abuse bill which would have called for the creation of a child protection service in each county of the state and broaden the concept of child abuse to include physical, sexual and institutional abuse and neglect as well as setting out guidelines for reporting abuse incidents is dead for this legislative session.

The bill, which was supported by the Indiana Catholic Conference, died on its third House reading after Speaker Kermit Burrows failed to call it down for a vote. S.B. 194 was similar to H.B. 1205 and both met the same fate. The bill had been sponsored by Dennis Avery (D-Evansville), Daniel E. Huff (R-Indianapolis), Gregory D. Server (R-Evansville), and Dan L. Burton (R-Indianapolis).

BURROWS CLAIMED THAT the bill called for the creation of unnecessary jobs, while Avery attributed the death of the bill to the opposition of Wayne A. Stanton, state welfare director. In a press conference following the bill's defeat, Avery called for Stanton's resignation.

Another bill supported by the ICC, a Landlord-Tenant Act (SB 185) also failed to pass by a vote of 25-26 on its third reading. Lt. Gov. Robert Orr cast a tiebreaking vote as president of the Senate.

A bill compensating victims of crime (SB 213) died in committee, but two other similar bills (SB 492) and (HB 1263) are still alive. The former passed the Senate and has been assigned to the House Ways and Means Committee, where fiscal issues could stall it. The latter bill passed the House and has been assigned to the Senate Judiciary.

OTHER BILLS SUPPORTED by the ICC:

SB 358—Inspection of Migrant Workers Camps—passed Senate. Reassigned to Public Health Committee from which it passed by 8-0 margin.

SB 418—Wage Pay Law for Farm Workers—passed Senate. Assigned to House Agricultural Committee.

HB 1746—Income Tax Credit for Contributions to Non-Public Schools—passed House. Assigned to Senate Education Committee.

HB 1428—Township Trustees: Work for Indigent—passed House. Waiting assignment to Senate Committee.

HB 2073—Abortion: Consent, Waiting Period—passed House. Not yet assigned to Senate Committee.

Future weighed by educators

"The Future—What It May Be and How We Shape It"—was the topic for the Archdiocesan Educational Planning Commission's March 19 meeting. Charles Redman, chairman, led the 24 members in a discussion of the future of Archdiocesan Catholic education.

After viewing the film, "Future Shock," the EPC discussed the implications of the year 2000 for Catholic education today.

Commission member Theodore Goodson noted that future Catholic education must bring about a "turn-around to God" which is reflected in service for God and man.

Sister Christine Ernestes, O.S.F., added that in a world of accelerated change Catholic education must be seen as a "continual process" which extends for a lifetime, rather than is completed when Catholics finish formal schooling.

Communication was the final topic of the EPC's meeting. Commission members expressed concern that the EPC is not sufficiently in contact with leaders at the parish level.

The EPC decided to initiate personal contact with members of the Archdiocesan Board of Education and with district board presidents after each EPC meeting.

In addition, the EPC will offer pastors, parish board presidents, school principals and DRE's an opportunity for personal communication with a commission member from their area.

Sister Claire Whalen, O.S.F., expressed the closing mood and thrust of the EPC: "We have a challenge to co-create with God for our future. We must take the responsibility for acting."

AT THE END OF THE audience the

ND to honor Mansfield

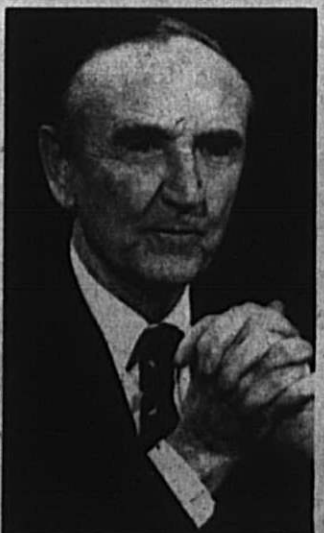
NOTRE DAME, Ind.—Former Senate Majority Leader Mike Mansfield is the 95th recipient of the University of Notre Dame's prestigious Laetare Medal, the University announced this week.

"Throughout a Congressional career under seven Presidents and during the longest tenure of any floor leader in the upper chamber, Mansfield exhibited a style of leadership as effective as it was understated," commented Rev. Theodore M. Hesburgh, C.S.C., Notre Dame's president. "He wrote a record of integrity as a public servant which is an example to those who would advance the common good in a legislative arena of competing interests."

THE LAETARE MEDAL, which has been awarded annually since 1883 to an outstanding American Catholic, is always announced on the fourth Sunday of Lent, from which it derives its name.

For the 74-year-old Mansfield the award comes just a year after he announced his retirement from the Senate after 34 years in Washington, 15 as Senate majority leader. He is

(Continued on Page 5)



MIKE MANSFIELD

SPRING

APPROPRIATE SITE—An English sparrow sets up housekeeping, and what better location could she choose? The sign is on the Spring Hill High School in McLean, Va., and the imaginative cameraman behind the NC News Service photo was Bernie Boston. It serves as a natural reminder to you readers that the

monthly amateur photo contest for April sponsored by the Criterion is now open, and entries will be accepted through April 8. The subject is "Signs of Spring." Since there was no winner in the March competition, the prize for April is being doubled, and the winner will receive \$50 in cash.

Week's News in Brief

BY NC NEWS SERVICE

Approve Rhodesian chrome ban Women's ordination 'hopeless'

WASHINGTON—Yielding to arguments repeatedly endorsed by the Carter Administration, Congress has once again given the President power to ban imports of Rhodesian chrome to the United States. By a vote of 66 to 26, the Senate sealed the fate of the Byrd Amendment, named for its author, Sen. Harry Byrd, Jr. (Ind.-Va.), which since its passage in 1971 had allowed this country to ignore in part a United Nations ban on trade with the white-ruled African country.

VATICAN CITY—If the question of priestly ordination of women comes up again in another 15 or 20 years it will again be denied, said Dominican Archbishop Jerome Hamer in an interview on Vatican Radio. "The answer will be the same," said the archbishop, "because it is based upon tradition and not on some socio-temporal circumstance." Archbishop Hamer is secretary of the Vatican Congregation for the Doctrine of the Faith which issued the recent declaration reaffirming the traditional banning of women from priestly orders.

In capsule form . .

In an emotion-filled visit with Czechoslovakia's five functioning bishops, Pope Paul VI declared that the Vatican is still trying hard to break down their government's resistance to appointment of bishops in eight vacant dioceses. The meeting with the Czechoslovak bishops March 18 was the first in a series of meetings which Pope Paul will have with Iron-Curtain bishops who are making their five-year "ad limina" visits to Rome this year. In November, 75 of Poland's 76 bishops are expected to meet the Pope. . . . The head of the Philippine army has assured Catholics that they will be amply protected should hostilities resume between government forces and Moslem rebels seeking autonomy in Mindanao, the southernmost Philippine island. . . . If a parish staff can involve 15% of parishioners in activities outside of the Sunday liturgy, it is "above average," according to Jesuit Father Thomas P. Sweetser. "The average is about 12%," Father Sweetser is the director of the Parish Evaluation Project. . . . A Maronite-rite Christian delegation from Lebanon appealed to the Vatican's apostolic delegation in Jerusalem and to French and Belgian diplomatic representatives to support Lebanese Christians in efforts to preserve Lebanon from control by Palestinian guerrillas. After the meeting, the Lebanese Christians said the apostolic delegation and the French and Belgian diplomats agreed to make the Lebanese Christians' requests known to the Vatican and the French and Belgian governments. . . . Teachers' union members and Church officials in Los Angeles and in the Orange diocese will go before a federal mediator later this month in an effort to settle a strike the union estimates has sent 180 of its 200 members to the picket lines. At separate meetings with Los Angeles and Orange diocesan officials, the United Catholic Secondary Teachers Association will submit a plan allowing the dioceses to continue legal challenges to the National Labor Relations board while recognizing and bargaining with the union.

Names . .

Pollster George Gallup Jr. and social activist Dorothy Day will keynote the 1977 Catholic Press Association-Associated Church Press joint convention in New Orleans April 28-29.

Bishop Thomas L. Noe, 84, who headed the Marquette diocese on

Michigan's Upper Peninsula from 1946 until his retirement in 1968, died at his home in Marquette March 13.

Benedictine Father Suso Pohlak, who was murdered in Tanzania Feb. 21, was the victim of common criminals rather than of political assassins, according to his superior, Archabbot Viktor Dammert.

President Jimmy Carter, in his first appearance before the United Nations, greeted the world community with a pledge to protect the fundamental human rights of people everywhere.

Claus Backes, a former editor of Colorado Magazine and The Chicago Tribune, has been named director of media relations for the Denver archdiocese. He is a native of Harvey, N.D., and a graduate of the Marquette University College of Journalism.

JAMES H. DREW Corporation
Indianapolis, Ind.

Sees need to 'convert' youth

MARRIOTTSTOWN, Md.—Religious education should refocus on the immediate concerns of youth to bring them back into the Church. That is what a priest-sociologist, Father Raymond Potvin, told nearly 60 scholars gathered here for the opening of a four-day symposium to examine the problem of teaching religion to children and youth today. "Youth are interested in building their future and are subject to much strain," said Father Potvin of the Boys Town Center at the Catholic University of America in Washington, D.C. "While religion may not be helpful in finding them a job and locating their 'niche' in life, it can help them cope with the stress," the priest said.

Bp. Lamont fights deportation

SALISBURY, Rhodesia—Fighting deportation following his conviction for violating Rhodesia's anti-terrorism laws, Bishop Donal Lamont of Umtali is contending that he should remain at his post here until the Catholic Church removes him. The contention was made by Bishop Lamont's lawyer in Rhodesia's Water Court as the bishop sat silently throughout a half-hour hearing to determine whether the deportation sentence should be carried out. The Irish-born bishop was convicted last October of not reporting the presence of guerrillas to the police.

Urge U.S. grain reserve system

WASHINGTON—Thirty-five prominent religious leaders have asked Congress and the Carter Administration to back a plan which would establish a 35-million-metric-ton grain reserve system within the United States. The reserve would be a first step toward the establishment of an international system of grain reserves designed to prevent widespread famine in the event of crop failures or other disasters. The reserve system would also assure U.S. farmers of a reasonable return on their investment and assure consumers of stable food prices, the religious leaders said.

Fired woman sues hospital

PHILADELPHIA—A woman who was fired from her hospital job because she refused to process abortion patients is suing the hospital for \$105,000. Cecilia Spellacy of suburban Delaware County was fired from her job as admissions clerk at Tri-County Hospital in October, 1975, after she informed hospital officials that she objected to "participating in, or cooperating in abortions on moral, religious and professional grounds." Despite her objections, the hospital required her to process admissions regardless of whether or not the patients were to have abortions.

Polish bishops issue warning

ROME—The Polish bishops have warned Catholics abroad not to support in any way an apparently Polish Catholic relief agency which, they claim, was set up by the Communist government to undermine the bishops' authority. In a communique released here by the Polish bishops' press office, the Polish Bishops' Conference said that the government-run Catholic Caritas Association is a "camp of political activity and an organization to attract Church personnel with the more or less clear intention of putting them in opposition to Church authorities."

Absolution relaxation is asked

LONDON—The bishops of England and Wales are attempting to persuade the Vatican to relax the conditions that now govern general absolution services which omit individual confessions. Led by Archbishop George P. Dwyer of Birmingham, president of the English and Welsh Bishops' Conference, the group maintains that such services make it easier for those alienated from the Church to resume practicing their religion.



JUNIOR CYO SPAGHETTI SOCIAL—Officers of the St. Catherine unit Junior CYO, Indianapolis, are working with Mrs. Doris Gabonay, general chairman, to plan the unit's annual Spaghetti Social to be held Sunday, April 3, from 12 noon to 5 p.m. in Father Busald Hall. Officers include from the left above Jim McHugh, treasurer; Marge McHugh, vice-president; Peter Corsaro, president, and Kellie Schwab, secretary.

Sunday sales law reinstated

TRENTON, N.J. — By a vote of five to two, the New Jersey Supreme Court has temporarily reinstated a law governing the sale of various items on Sunday on a county-option basis.

The court vacated an order issued a week earlier by Justice Morris Pashman acting on the basis of a Superior Court decision holding the New Jersey law to be arbitrary and unconstitutional.

Justice Pashman's order forbidding enforcement of the law became necessary when an Appellate Court directed that the Superior Court ruling be held in abeyance until the case had run its course. But the full court failed to agree with Justice Pashman upon hearing arguments here.

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Easter COLORING CONTEST

RULES

The contest is open to all youngsters under 12 years of age. Only crayons may be used as a coloring medium. Judging will be done on the basis of neatness and originality. Contest ends midnight, April 1.

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Just color in the picture you see here, with crayons!



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THE TACKER

We needed that

BY FRED W. FRIES

After nearly 25 years as managing editor of the Archdiocesan paper, we have learned to expect a certain quota of brickbats from our readership. In the role of a columnist, we are even more vulnerable. It is par for the course, however, as most editors will agree, and we have learned (forgive the garbled metaphors) to roll with the punches.

To even things up, once in a great while we get a phone call or a letter which restores our enthusiasm and rebuilds our confidence. We received such a letter this week as we went to press.

It would win no prizes for composition and wasn't typed on embossed stationery. As a matter of fact, it was written long hand on a half sheet of lined tablet paper. But at the end of a particularly harrasing week, it did more for us than a raise in salary. Here it is:

"Dear Editor:

"My husband is 86. We are both much like invalids. We were happy to see our Bishop's picture in the paper this a.m. We get all the Masses on T.V. We have lived in the parish for 34 years. Our good priest and Mrs. Hickey are very good to us. Thanks for a good paper and what it means to us after 56 years of marriage. Thanks again.

Mrs. George S. Hittle
5251 Julian Ave.

Indianapolis

Thank you, Mrs. Hittle, for a heart-warming letter. God bless and keep you both.

DEPARTMENT OF CLARIFICATION—

Advance publicity on the Recruitment Day scheduled for April 2 at St. Christopher School, Indianapolis, by the Department of Catholic Education has resulted in some misunderstandings. Peggy Crawford, who is serving as coordinator for the project, has informed us that she has received about 200 calls from persons applying for teaching positions in the parochial school system. She has asked us to emphasize that the only job openings are for elementary principals, directors of religious education and high school religion teachers. Further details can be obtained by calling (317) 634-4453.

APPOINTED AT CATHEDRAL—Robert V. Welch, chairman of the board of directors of Cathedral High School, recently announced the appointment of Michael D. McGinley as Vice-President and John D. Short as Director of Development. McGinley is head football coach and has been on the administrative staff for more than three years. Short, a 1974 Notre Dame graduate, will direct the Cathedral Challenge II fund-raising campaign, which opened in August, 1976.

AROUND AND ABOUT—Michel McRee of St. Paul parish, Sellersburg, was recently elected president of Indiana Right to Life, Inc. Sister Deanna Marie Carr, B.V.M., of Dubuque, Iowa, is the new director of the National Sisters Vocation Conference. Sister Sheila Mary Griffin, S.P., a native of Indianapolis and a former teacher in Archdiocesan schools, is now serving as a campus minister at the Evansville branch of Indiana State University.

CAMPUS VISIT WEEK-END—High school juniors and seniors are invited to attend a Campus Visit Week-end at Marian College from April 1 to 3. Sponsored by the Marian Student Association, the "visit" includes class attendance, workshops, tours, theatre production, baseball, drum and bugle performance, disco and swim party, lodging and meals. Total cost of the program is \$2 a person. Reservation deadline for Campus Visit Week-end is Friday, March 25. Contact: Admissions Office, Marian College, 3200 Cold Spring Rd., Indianapolis, IN 46222. Phone: 924-3291, Ext. 218.

ATTEND MODEL UN SESSION—Twelve students at Our Lady of Grace Academy, Beech Grove, attended the third annual National High School Model United Nations held in New York City March 10-13. Delegates included Patti Baldwin, Georgi Kempe, Sue Pacanowski, Bridget Farren, Beth Pfau, Susie Walsh, Jenni Sipes, Rosemarie Sylvester, Kathy Hull, Kitty Griffin, Debbie Utterback and Nancy Pekarek. The group was under the direction of Steven Hammer, head of the Social Studies Department.

CLASS REUNIONS—Steps are being taken to organize a 25th anniversary reunion of the 1952 graduating class of Holy Cross elementary school in Indianapolis. If you are a member of the class or know the present whereabouts of other members, you are asked to contact Father John O'Brien at 632-4157. He is looking for addresses for his mailing list. St. Agnes Academy class of 1967 is working on preliminary plans for a ten-year anniversary get-together sometime this summer. Again, they are looking for names and addresses. The contact is Olivia Burbridge, 283-4097. The 1967 class of St. Mary Academy, Indianapolis, has already picked a date for its tenth anniversary reunion: Saturday, June 11. The site will be the Holiday Inn Southeast. Terry Miller (787-6993) and Kathy Dugan (244-2025) are taking the reservations.

A TIP OF THE HAT—Tacker tips his hat this week to the youngsters at the North Central Catholic Education Complex (St. Patrick) and the South Central Complex (St. James) for their recent special fund-raising efforts for the missions. At the North Complex the children in grades one through five conducted their own shamrock sale on St. Patrick's Day and netted an even \$21. Meanwhile, the first graders at the South Complex held a benefit popcorn sale and realized \$21.33. Congratulations, kids. The missions will be grateful.

HERE AND THERE—The Rock Island Refining Foundation recently made a \$5,000 grant to the current St. Paul Hermitage building campaign. Tom Barnes, a student at Wabash College and member of St. Lawrence parish, Indianapolis, is a member of the latest All-American Swimming Team. Father Daniel Pell, pastor of Assumption Church, South Bend, recently took office as president of the Indiana Interreligious Commission on Human Equality, an organization devoted to "programs for the promotion of human rights and human equality."

MARCH 25 & 26

Secena Memorial High School, 5000 Nowland Avenue, Indianapolis, will present the musical, "Hello Dolly," in two performances at 7:30 p.m. on March 25 and 26 in the school auditorium.

The St. Gerard Guild, a pro-life fund-raising organization, will hold its annual "Spring Boutique" at St. Plus X School, Indianapolis, from 3:30 p.m. to 8 p.m. and again from 10 a.m. to 3 p.m. on Saturday, March 26.

Assumption parish, Indianapolis, will hold its first Indoor Spring Festival beginning at 4 p.m.

MARCH 25-26-27

The St. Vincent Players, under the direction of Dottie Stohler, will present John Patrick's, "The Savage Dilemma," in St. Vincent Hospital Auditorium, Indianapolis. March 25 and 26 performances are at 8 p.m.; March 27, at 7 p.m.

MARCH 26

A Rummage Sale will be held in Father Goote Hall of St. Paul Church, Sellersburg.

MARCH 27

The Women's Club of St. Simon parish, Indianapolis, will sponsor a Spring Breakfast and Bazaar in the school cafeteria from 8:30 a.m. until 2 p.m.

St. Francis Xavier Altar Society at Henryville will sponsor a Smorgasbord in the church hall from 11 a.m. to 2 p.m. Adult tickets are \$2.50; children, age 12 and

ACTIVITIES CALENDAR

younger, will pay 10 cents per year.

St. Roch School, 3603 S. Meridian St., Indianapolis, will have Open House for the school's kindergarten and first grade programs from 10:30 a.m. to 2 p.m. St. Roch offers the only Catholic kindergarten on the southside with full-day or half-day sessions available. Registrations for all grades will be taken during the Open House hours. All parents are welcome.

Members of the Catholic Daughters of America will meet at 1:30 p.m. at 1028 N. Delaware St., Indianapolis, for the regular monthly meeting.

Little Flower Auxiliary Knights of St. John, Indianapolis, will sponsor a Card Party at 2:30 p.m. in Little Flower auditorium.

MARCH 28

ARIA (Association of Religious of the Indianapolis Archdiocese) will sponsor a Penance Service at 7:30 p.m. in the chapel at Brebeuf Preparatory School, 2801 W. 86 Street, Indianapolis.

A series of Lenten talks being held at Little Flower parish, Indianapolis, at 7:30 p.m. will be concluded with a talk by Ms. Leslie Anderson, a psychiatric social worker who is on the staff at Community Hospital. She will speak on "Recognizing

Remember them in your prayers

BATESVILLE
† RAYMOND J. DIRKHISING, 84, St. Mary-of-the-Rock, March 19. Husband of Martha; father of Dennis, Daniel, Raymond and Eugene Dirkhising; Dorothy Smith, Ida Miller, Patricia Shell and Martha Harnishleger.

BEECH GROVE
† WARREN C. BOGARD, 50, Holy Name, March 19. Husband of Dottie; father of Jan Nellie, Warren, Jr., David, Stephen, Barbara, Tim, Mary Beth, Elaine, Tom and John Bogard; son of Mr. and Mrs. Herbert A. Bogard, Jr.; brother of Herbert A. Bogard, Jr.

INDIANAPOLIS
† JEFFREY A. LYNETTE, 22, Little Flower, March 17. Son of Mr. and Mrs. Clifford Lynette; brother of Larry and Mark Lynette; grandson of Lelia Lynette.

LUCILLE BRYANT, 66, Our Lady of Lourdes, March 19. Wife of C. Waldo; mother of Dianne Mackall and David M. Bryant; daughter of Tillie Kirschner; sister of Arthur Kirschner.

MARY RUBUSH, 69, St. Catherine, March 19. Mother of Betty Mary, Judy Hash and James M. Hemphill; sister of Ruth Gieseking, Josephine Oakins, Clarence, John and Louis Kelsco.

CHARLES J. FRIEL, 77, Our Lady of Lourdes, March 21. Brother of Catherine Kirsch, Mary C. and Frank M. Friel.

DORA M. BUTTERFIELD, 89, St. Catherine, March 21. Mother of Josephine Burkert; sister of Ethel Meyer.

JAMES W. MALONEY, 80, St. John, March 21. Husband of Mary; father of Mrs. Stanford O'Haver and Mrs. Arlie Featheringill; brother of Sadie Maloney and Mary Costello.

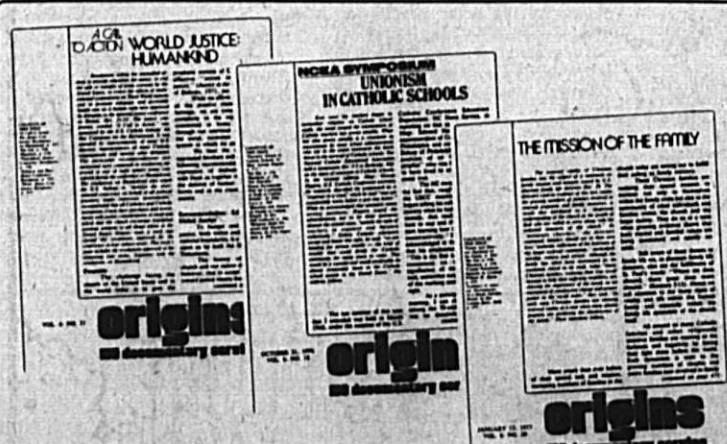
KATHLEEN SHAUGHNESSY, 85, Our Lady of Lourdes, March 21. Mother of Sister Regina Theresa, S.P., Donald, Joseph and Edward L. Shaughnessy; sister of Cecilia Kemp.

ANNA M. CERAR, 76, Holy Trinity, March 22. Mother of Anthony L. Mauser; sister of Hedwig Weber.

LORA SPRAUER, 75, St. Anthony, March 22. Wife of Carl, Sr.; mother of Ada Romer, Helen Robinson, Dolores Harper and Carl Sprauer, Jr.; sister of William Yeager.

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THE CRITERION

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BENEFIT FOR ALL SAINTS SCHOOL—A giant meatball overshadows Jan Gohmann, Bud Gohmann and Catherine Childers as they make preparations for the Spaghetti Dinner to benefit All Saints School, Indianapolis. Serving will be at St. Joseph parish hall, 1401 S. Mickley Avenue from 11:45 a.m. to 3 p.m. on Sunday, March 27.

Check signals!

WORCESTER, Mass.—Catholic historians here for their spring meeting had to get a special dispensation from Bishop Bernard J. Flanagan of Worcester to eat lunch on the fourth Friday of Lent (March 18).

The meal, boneless chicken, preceded by soup made from meat stock, had been ordered two months ago by Edward J. Keeley, professor of history at Holy Cross College, program

coordinator for the American Catholic Historical Association meeting.

Kealey apologized to the 175 hungry scholars for having neglected to plan the menu in accordance with the still binding rule that Catholics must abstain from meat on the Fridays of Lent.

Forty years ago Father John J. Doyle was appointed chaplain and professor at Marian College, posts he previously held at St. Mary-of-the-Woods College.

hunt are directed toward a scholarship for an Indianapolis student to St. Mary-of-the-Woods College. For further information contact Kathann Wyss, 786-5941, or Jena Hartman, 547-8473.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine's parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Belief and trust

Haven't we heard it before? Hasn't the song been sung and repeated over and over? Trust among people is swimming in the depths of gossip and rumor. Few of us believe the facts put before us. Or we choose not to believe them.

Trust, or the lack of it, has prevented pastors in the past from openly disclosing the financial picture of their parishes. Now that the state of the economy has brought them to their knees, they beg for mercy. Parish collections are what they used to be. The man in the pew who gave a dollar a week 20 years ago is still giving a dollar a week. The problem, of course, is that the parish he lives in costs far more to operate than it did in 1957. The layman will not believe it. Or choose not to believe it. No wonder pastors are pulling their hair out. The single biggest item, of course, in the parish budget is the parish school. Is that so wrong? In a Church which finally recognizes that the pastoral duty of the pastor is for all his people and not just K-8, it is.

Realistically, a policy is needed. A policy which sets a ceiling on the amount of money any single parish can spend on

education for one small group of its parishioners. There is, after all, only so much money available. Ideally it would be well for each parish to recognize its own needs and to set its own ceiling. But, like individuals, parishes can be very narrow in their outlook. It seems wiser that such a policy be enforced at the diocesan level. Such a policy can come only from the Archdiocesan board.

Will such a policy increase the level of trust? Probably not. Financial disclosure could help. Financial disclosure not just at the parish level, but at the diocesan level as well. Fiscal responsibility is one measure of strength and trust.

A policy setting a ceiling on education spending for various age groups in parishes would certainly assist in re-orienting parishes into considering the needs of adults as well as children. The single greatest educational sin still hovering over Catholics is the notion that eight years of parochial grade school alone is sufficient for one's religious faith. Or that it's the most important time.

If that were all true, trust would be more obvious. It would be at work among us. But it isn't.—T.W.

Human rights

Human rights have caught on at last. President Carter has made a byword out of something that has been resisted for centuries. Human rights have arrived. They are now a political asset.

The Soviets claim that Mr. Carter's insistence on pursuing the topic will harm Soviet-American relations. We shall see. When all the speeches have been made and all the anger (real or otherwise) has been vented, then it will be possible to tell what has been harmed.

Mr. Carter could be very brave or very naive. It is admirable that he defends human rights—as long as he defends them in this country also. It is also possible, however, that Mr. Carter is talking about something of which he knows

very little, i.e., how to win political points and influence people.

There is more than one approach to defending human rights. One is the loud, brash approach which grabs the world's attention. That approach is noisy, but it rarely accomplishes anything except to make a lot of noise. The other is subtle and pursues freedom on a diplomatic level, working behind the scenes. Any given age of human history reveals each approach at work. We judge the merits of each by their success or lack of it. If Mr. Carter seriously believes what he says, we hope he achieves much.—T.W.

Credible

We are confident that the selection of Stephen Noone to be Director of Schools in the Office of Catholic Education was far more than a wise choice.

Noone has served in the Catholic school system for more than twelve years. His work as principal of Chatard High School has won him the respect of people not only in parishes of the Indianapolis North District but throughout the whole Archdiocese.

Noone will add a credibility to the Office because he has been involved so long in the field. A capable administrator at Chatard, Noone will doubtless be a capable one at the OCE.

We wish him well in his new post.—T.W.

The Criterion

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$5.00 per year
15¢ per copy

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

Editor, Fr. Thomas Widner; Editorial
Consultant, Rev. Magr. Raymond T.
Boaler; Managing Editor, Fred W. Fries;
News Editor, Sister Mary Jonathan
Schultz, O.S.B.; Circulation, Agnes
Johnson; Advertising, Marguerite Derry.

Published Weekly Except Last Week
in December.

Postmaster: Please return PS Forms
3076 to the Office of Publication.

LIVING THE QUESTIONS

Invasion of 'ministers' strikes the Church

BY FR. THOMAS WIDNER

The in-word in the Church today is "ministry."

There are ministers of the Eucharist, ministers of the Word, ministers of teaching, of singing, of ushering, of bookkeeping, and even of cleaning up the rice from the church steps after a wedding.

Some in the Church would charge with the title "minister" anyone who walks through the door of a church.

The ministers are taking over.

It is not such a bad deal being one. It is quite an honor. Selecting some members of the church community for special roles adds a dignity and relevance to works that have been neglected or played down in the past.

Why not commission someone to read the Scriptures, to distribute Communion, to teach CCD classes? The purpose of commissioning such individuals is to point out to the community the importance of the work such individuals are doing.

But now ministry is the thing to do in the Church.



so they too may minister—as if ordination provides an ability to minister that doesn't exist without it. Ministry, after all, is a charge that comes with Baptism. All baptized persons have the duty to minister to one another. Unfortunately, most baptized people look at you with puzzled faces when you say that. Most of us were never taught that. Baptism took original sin off our souls. We were somehow never told that it required us to be ministers. And anyway, we were far too young to remember such a charge. It was a rare priest who could somehow bring home to the parents of an infant the responsibility to proselytize a youngster as he grew up. Yes, proselytize.

Being a minister today apparently offers one the simultaneous ability to be an authority on everything going on in the Church. If one is commissioned to read the Word, suddenly one is an expert on the Scriptures. If one is commissioned to sing, suddenly one knows the proper liturgical music for all occasions. But the greatest goal of all appears to be ordination. For to be ordained is apparently to minister fully. All other ministry takes a back seat to the ordained ministry.

I THINK PAUL must have howled and fumed at some of his converts

because they were vying among themselves over the question of preferential treatment for Paul's converts as opposed to those converted by Paul's assistants. Paul also told us that there are "different gifts of the Spirit" and all have their place in the kingdom. Paul had as much difficulty contending with those in his day who saw status in ministry as we do in ours.

The problem we face in ordaining ministers and commissioning them remains constant. Ordination and commissioning are no guarantee that the minister will minister well.

Underlying the flight of some to be ordained is the presumption that one cannot minister unless one is ordained. Such an assumption disregards the ministry of laymen and Religious for hundreds of years—a ministry conditioned only by a willingness to "do for others" as Christ asked them to do. Some women want to be ordained so they may minister. Some married men want to be ordained so they may minister. What distinguishes an ordained minister from the ministry at which they already work? Or are they already ministering? Is it time? Years of study? What distinguishes the ordained priest from other ministers?

STILL, THERE IS THE need for any minister to perform his function well. It is futile to commission a person who cannot read well to be a lector. It is discouraging to offer the role of minister of music to someone who can't carry a tune. Too often such functions are carried out by people who are being rewarded for other kinds of service to the parish—service which in its own way is a ministry. Or else they are given to people because no one else wants to do them. The problem of ministry is especially crucial when applied to the liturgy. Mass is not the place for teenagers and adults to practice expressing their individuality. It is a place one comes to pray, not perform.

To be a minister is not all that much. It is a function of all the baptized. Being commissioned for a specific role in the local parish is an honor but more a responsibility. It requires ability to do something. Not just interest.

Ministers ought to be chosen on the basis of ability as well as interest. That means making judgments. Jesus didn't choose the twelve Apostles by having his local parish council take a popularity poll. He chose men in whom He recognized ability as well as the gift of the Spirit. Can the Church afford to do less?

WOMEN WANT TO become priests

THE YARDSTICK

Press coverage of illegal aliens 'slipshod'

BY MSGR. GEORGE G. HIGGINS

On Feb. 25 the Center for Migration studies sponsored a national symposium in New York City on the illegal alien problem. The purpose was to try to decide what can be done to regularize the status of the several million immigrants who have come to the United States in recent years without proper documentation and, as a result, are living in constant dread of being apprehended and deported. Some two or three hundred men and women from all parts of the country, many representing the Spanish-speaking community, took part in the discussion.

Of the several formal papers presented at the symposium, the most interesting was Susan Jacoby's critical analysis of the slipshod manner in which the press has covered the illegal alien problem.

MS. JACOBY is a freelance journalist who has researched this problem for several years and will soon publish a book about it. With a few notable exceptions, she reported, American newspapers have pandered to the prejudices of many readers by grossly exaggerating both the extent of the illegal alien problem and its

allegedly adverse impact on our economy and social institutions.

Instead of studying the problem in depth, they have carelessly fallen into the trap of relying much too heavily on one-sided information provided by the Immigration and Naturalization Service, whose law-enforcement approach is extremely narrow.

Ms. Jacoby pointed out that the result of this kind of superficial coverage of a complicated human problem is that the so-called illegals are being blamed for the high rate of unemployment and for many other socio-economic problems confronting our society.

It is little wonder that the public and, more importantly, the Congress are calling for drastic legislative measures which, far from solving the problem, would probably aggravate it.

A recent editorial in the Washington Star illustrates and confirms Ms. Jacoby's pointed criticism of how the press is handling the illegal alien problem.

The Star is encouraged that Attorney General Griffin Bell has come out for a law making it a crime for employers to hire aliens known to be here illegally. In supporting such a law, the Star failed to report that the attorney general also favors amnesty for those migrants now residing in the United States without proper

documentation.

If amnesty were granted, the status of the illegal aliens who are here would be regularized. Employers would then be free to hire them with impunity even if a sanctions bill were enacted by the Congress.

EVEN IF CONGRESS were to impose either criminal or civil penalties on those employers who knowingly hire undocumented aliens, such penalties would apply only to those who hire workers entering the United States illegally after amnesty had been granted.

By completely ignoring the need for amnesty, the Star seems to be suggesting that an employer who knowingly hires aliens who are now here without proper documentation should be penalized. Nobody knows how many undocumented aliens are residing here. The Star editors put the figure at eight million, but that's sheer guess work—or, more likely, represents an arbitrary figure pulled out of a hat by the Immigration and Naturalization Service.

BUT, LET US ASSUME that there actually are eight million illegal aliens in the United States. If the employer sanctions advocated by the Star were to be adopted without an amnesty provision, that would mean that the breadwinners responsible for supporting these eight million human beings would be deprived of gainful employment.

The Star doesn't even suggest what ought to be done about these people if that were to happen. It says "no one is proposing mass deportations." That's simply not true.

Many people, including some in high places, are insistently calling for the mass deportation of all illegal aliens. But if they are not deported and at the same time are prevented from working in this country, what will become of them?

The Star doesn't address itself to this problem, even indirectly. It simply calls for sanctions against employers who hire illegal aliens—period.

I have too much respect for the Star editors to conclude that they are as

heartless as their editorial makes them appear to be. If they are not heartless, however, they are certainly being very superficial and extremely careless in their handling of a problem for which there is no easy, simplistic solution. In this respect, they are no worse than many of their peers in American journalism, but that is very faint praise.

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Boycotts still in effect

KEENE, Calif.—What's the status on the national boycott of lettuce and grapes?

Contacted at United Farm Workers of America headquarters here, Mark Grossman, a spokesman for UFWA leader Cesar Chavez, said the boycott was "definitely still on."

"This includes Gallo Winery products, California grapes, and lettuce," Grossman said. "In all these areas, we are still searching for meaningful contracts with the growers, and many of the elections that were held in 1975, are going to have to be rescheduled because of the innumerable challenges and legal situation."

Grossman said the situation and problems are "much worse in the grape industry."

ON THE GALLO WINE boycott, Grossman said, "Nobody around here is drinking Gallo."

"The Teamsters claim to have won the election," Grossman said. "But this is the major case now before the ALRB (California Agricultural Labor Relations Board), with over 30 pages of open proceedings. The Gallo election has not yet been certified because all sides have made challenges to it. In fact, the votes aren't even counted. Gallo has refused to accept our strikers as legitimate voters. This has to be ruled on by the ALRB. We are not stopping the Gallo boycott until we get fair elections at their vineyard."

Letters to the Editor

Fr. Byrne notes attempts to evangelize inner city

To the Editor:

"AMEN" to Father Widner's comments on the Church's role to evangelize, especially in the central city of Indianapolis. We here at Holy Cross have been attempting to do just that for the last five years. The vast majority of the Catholics who populated this area many years ago have moved out. The population is about the same, but most of our neighbors are now non-Catholic. We have seen this as a challenge and a distinct advantage for the Church, not a disadvantage or liability.

Our school is our most important tool for evangelizing. Almost 50% of the school population is non-Catholic, and this will probably grow as more Catholics move out. Because of the school, entire families have joined the Catholic Church.

Bill Bruns comments on recent editorials

To the Editor:

Re: Editorial, "Wake up!" (2/25)
It seems to me that a more constructive editorial could have been written along these lines: The ABE has approved a budget for next year that is 58% higher than last year's budget. The budget is based upon expressed needs. Can the Church of Indianapolis afford to meet these needs? Can it afford not to? If we cannot afford this budget, which needs should not be met?

The ABE by its vote of approval has said that the needs are valid. In the absence of guidelines from the Chancery, the ABE is asking the Archbishop to exercise his gift of discernment regarding the needs of the Church in regard to education.

Re: Editorial, "Accuracy" (3/11)
There are many, many laymen in this Archdiocese who do care about Total Catholic Education. They are giving their time, their talents, and, yes, their money to support the educational ministry of the Church. I know of their concern because I've had the opportunity to meet and talk with

I conduct an Adult Information Class every Monday morning for the mothers of the school children: seven of these are presently non-Catholic. Many of the non-Catholic parents attend our "all-school" Masses. These results we can measure. How can we measure the results in the lives of these children of the values, the quality education, the Christian moral teachings and the Catholic doctrine they are exposed to each day?

We have the tradition of a great parish, a program for evangelizing already in existence, an excellent reputation for involvement in the community and a superior faculty in the school. All we need now is the money!

We feel that that will come when and if the entire Church, especially the laity, shows a greater concern "that

them during the last two years as a member of the Archdiocesan Inservice Team.

Re: Archdiocesan board President Mrs. Robert Poorman's letter (3/11):
She has said it all for many of us. Her assessment of the staff of the Office of Catholic Education is accurate. Three years ago I regarded the OCE as a self-perpetuating bureaucracy whose sole purpose was to drain our parishes of money. As I came to know the Office as people during the last two years, I found a group of dedicated, committed Christians who are conscious of every penny spent and who have been literally exhausting themselves trying to meet the educational needs of the Church of Indianapolis with an inadequate number of professional staff and with belt-tightened budgets. The Archdiocesan Church Community does, indeed, owe the OCE staff a debt of gratitude. It should be noted that those on the cutting edge are where the action—and the blood—is.

Indianapolis

Bill Bruns

the numbers of those who have never heard the Gospel continues to grow each day."

The entire Archdiocese needs to become more missionary within the confines of the local Church. There may be as many "pagans" within our own diocese as there are in foreign lands.

Rev. James F. Byrne, Pastor
Holy Cross Church
Indianapolis

Reader questions editorial arrogance

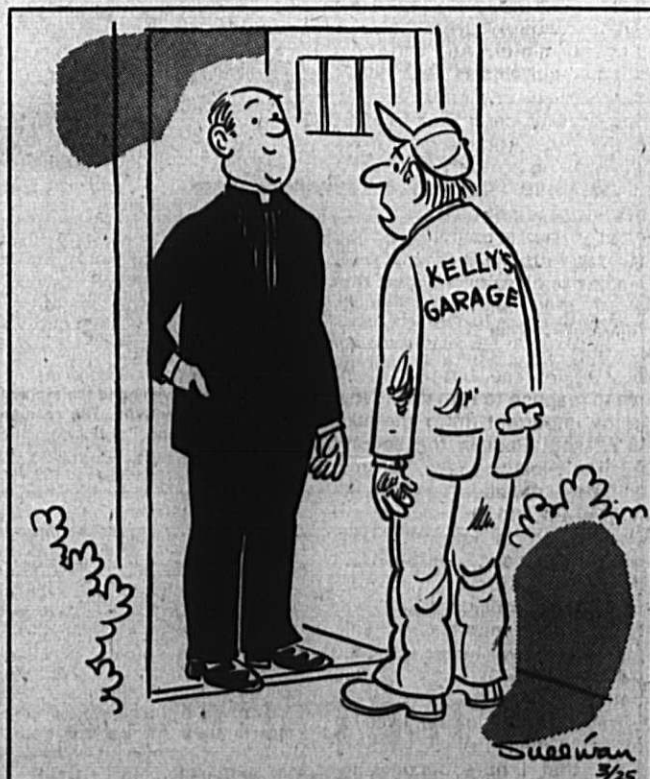
To the Editor:

Re: Editorial, "Arrogance" (2/18)
Sr. Elizabeth Carroll is neither an arrogant nor a desperate woman, a judgment based on personal observation of her tempered statements and mild delivery. However, the provocation of the Sacred Congregation's recent statement on the ordination of women could be considered extremist. Your editorial matches any unreasonable arguments from any side re the issue.

The question, "What is so unique about being a priest?" which you argue against, is none so central as "Are the unique qualities of masculine identity synonymous with those demanded by the priestly ministry?" I hear women prophesying to the Church, echoing St. Paul in his letter to the Romans, that the call to priesthood is beyond sex differentiation. They see justice, as does the dictionary, beyond personal harm, (which it is) but also as an action impinging on the public welfare.

The Church deserves the fullness of the gifts some women and some men are called to share through ordination to the priesthood. I do not perceive as arrogant any attempt to place oneself in a position where one's gifts can best serve the good of the whole Church.

Sister Carol Ann Munchel, O.S.F.
Odenburg, Ind.



THE PERMANENT DIACONATE

Deacons are drawn from a variety of occupations

Fourth of a series

The young man was seated rather nervously awaiting his name to be called for his turn with the interviewer. He was a little more than concerned. He questioned whether this other person who really looked no older than he would properly understand what had been his civilian occupation. He was sure that the interview was important, for the orientation talk had stressed that the army would try as best it could to match civilian work experience with military occupational needs.

He heard his name called. He moved in a hesitant manner. He seated himself. He gave his name, age and other personal information. He then was asked what he considered his main job in civilian life. Sure enough the young specialist taking the information didn't recognize his occupation. But then he reached for a large book at the side of the desk. He opened it and flipped through some pages. He read a description of the occupation. It was exact. There was almost an audible sigh of relief.

WHAT BOOK HAD THE interviewer used? The DOT, the Dictionary of Occupational Titles. What if the young man had said he was a permanent deacon? What would the interviewer use to cover his occupational description? Certainly not his trusted copy of the DOT. Even the deacon might have a serious struggle to explain what a deacon does.

The difficulty doesn't lie in the inability to describe what deacons do. Rather, since the potential of their activity is so large, it lies in attempting to organize it so that someone can recognize that it is real activity proper to a minister who is called to service.

So what can a deacon do? He can distribute Communion, baptize, witness marriages, conduct prayer services, preside at funerals and wake services (except for the Mass), and administer sacramentals. In addition to this, deacons have charitable functions—to the poor, the sick, the aged, the young, the imprisoned—in short, to anyone in need. Their third ministry is of the Word, reading the Scripture and preaching.

If you will read that list, you will see a gigantic role which the deacons are called to fulfill. There are others I am sure which will come to your mind. Some deacons are in inner-city work; others head drug-abuse ministry; and others help in the rehabilitation of alcoholics. Campuses are the best for some. For others the field is hospitals, retreats, CCD classes, ecumenical meetings, charismatic prayer groups.

Joe Newman, from the diocese of Cleveland, is on the field staff of a community race relations board. New York's John Gilbert brings the Church's presence to nursing homes.

[In the early fall of 1976, the Priests' Senate of the Archdiocese of Indianapolis approved a resolution calling for the exploration of the possibility of restoring the Permanent Diaconate to the Church here in the Archdiocese. This resolution called for a three-phased program: education, consultation and decision. It was suggested that one aspect of the education phase would be a series of articles to appear in *The Criterion*. This is the fourth of six articles, all to appear during the season of Lent, which will constitute part of the educational or awareness phase. The articles are being written by members of the Priests' Senate. This phase will be continued with a series of meetings to be held throughout the Archdiocese after Easter.]

Herbert Howley, a construction consultant and a New York deacon, feels a special ministry for hardhats. Harry Walsh, a Chicago deacon, is a suburban policeman and carries his ministry to all those he meets daily who are in need.

THE DEACONS THEMSELVES are as varied as their apostolates. Some are white, some black, some Spanish-speaking. They are gardeners, lawyers, janitors, Ph. D.'s, policemen, barbers, real estate salesmen, college professors, construction workers and doctors. They range in age from the early 30's into the seventies. Ninety

percent are married. But out of all this diversity comes a harmony. They form a fabric whole, men serving the church and its members.

The Church is present in many types of communities (white, black, Mexican, Puerto Rican, etc.) through priests and Sisters who often are technically quite well prepared for their service and work and who do perform a real service on those communities. However, in order to exist in a community, it is not enough that someone be sent there by the Church in order to serve. At some point in its growth, the local Church must exist in its own uniqueness,

whatever that is. The diaconal program, searching out as it does candidates from the local community, will contribute towards building up a more authentic and relational church.

So the question of what the deacon does, what is his function is still the most difficult one to answer. If we really believe that the Church is the people of God (note the word "people"), then can we not readily see that people are different? People and communities differ economically, educationally, ethnically and racially. The deacon's role or function in the Church will be determined by the needs of the community of which he is a part. All deacons will not be the same.

If the deacon is to be a true sign of the Lord's service in the world, he must constantly search in a changing world for a role appropriate to his talents and the needs of the community.

The deacon, then, is not to be construed as a cleric living in a rec-

tory, leaving his previous job, assuming a totally new identity. His identity is first and foremost the Christian man in his usual employment, now trained and formed by additional study and prayer as an approved representative of the Church.

ST. PAUL, WRITING TO the young Church at Corinth, reminded them and us that "there are a variety of gifts . . . There is so much to be done in the Church today to bring about renewal. We cannot claim that bishops and priests have a corner on ministry. The church needs the service of every gift that has been given by the Spirit.

The deacon will continually call his sisters and brothers to act justly, love tenderly, and walk humbly with God. In other words, what he does will be to be a Christian whom the Church has called to public ministry to the needs of man.

[To be continued]

Text of USCC review of NBC's 'Jesus of Nazareth'

Following is the text of a review by the U.S. Catholic Conference Office for Film and Broadcasting on "Jesus of Nazareth," a six-hour television film directed by Franco Zeffirelli. The film will be broadcast on NBC April 3 and 10 from 8-11 p.m. each night.

There is perhaps nothing more difficult for a filmmaker to do than a dramatization of the life of Christ. Each Christian has grown up with a personal conception of how the

Redeemer looked and spoke as well as how the events in the sparsely detailed Gospel accounts took place. Taking up this challenge is a new six-hour production, "Jesus of Nazareth," to be broadcast on NBC-TV in two parts beginning Sunday, April 3, and concluding Easter Sunday, April 10, from 8-11 p.m. each night.

The first half begins with the betrothal of Joseph and Mary and carries through to the early years of Christ's public ministry in which He taught through parables and action, worked miracles, and gathered His disciples. The second half completes the story with such passages as the Sermon on the Mount, the Our Father, the raising of Lazarus from the dead, the events of Holy Week, and the Resurrection.

AS A BIBLICAL EPIC—that form of entertainment intended to be seen by viewers of all faiths and none—this film succeeds very well. It has a large cast of international stars; Anne Bancroft, Ernest Borgnine, Claudia Cardinale, James Earl Jones, Stacy Keach, Laurence Olivier, Anthony Quinn, Ralph Richardson, Rod Taylor, and Peter Ustinov to name only the best known. Even on the small screen, its production values are opulent, as they should be for a project that took four years and over \$12 million to make. All of the attention to period detail and historical background enhances the credibility of the action by achieving a realistic setting for it.

Christians, however, will find a spiritual dimension that is uncommon in most such works. The substance of the film, without any fudging of the issue is that Christ is the Son of God who performed miracles, died for our sins, and rose from the dead.

There is no ambiguity here about the divinity of Jesus who could feed His people with loaves and fishes as well as with His own body and blood.

One hopes that the audience of believers who will appreciate this production most will disregard the irresponsible controversy that has been created by a misinformed religious group whose protests have caused the original sponsor to withdraw from the broadcast.

FRANCO ZEFFIRELLI, best known for his "Romeo and Juliet" several years ago, has tried to find ways to make the life of Christ more real to the contemporary viewer by emphasizing the actualities of the period: the political consequences of Judea as a conquered province of Rome, the Zealot conspiracies, the practices and customs of Jewish life before the Diaspora.

Using John's account as the framework, he has interpolated parts of the other three Gospel writers as well as connective links and background scenes that provide a context for a particular Gospel passage. Some of these, in a script fashioned by Anthony Burgess among

others, are not too convincing and some are downright irritating, such as placing the words, "This is my beloved Son in whom I am well pleased," in the mouth of John the Baptist.

The apparent reason for such changes is that Zeffirelli decided not to show the direct intervention of God in events that could be shown more understandably in human terms.

THERE ARE OTHER JARRING aspects to this international production, one of which is the polyglot of English dialects that are distracting. The principal reservation for some will be whether the relatively unknown British actor, Robert Powell, is adequate to the role of Jesus.

There is an appropriate intensity to his performance and yet he is not quite able to suggest the supernatural power one would associate with the mystery of the Incarnation. It is precisely this which is the unique problem of all such dramatizations: no one interpretation can possibly satisfy the individual expectations of all viewers. The main thing, though, is that "Jesus of Nazareth" is a traditional and theologically sound, sincere and often emotionally powerful retelling of the Christ story.

It would be unfortunate if the large audience for whom it was intended should miss it because of an ill-conceived "smear" campaign against it.

AT ST. MEINRAD

Collegians introduced to work of the ministry

BY CHARLES GLEESING

A six-year-old program for college students at St. Meinrad Seminary continues to grow by leaps and bounds. MEP, the Ministerial Experience Program, coordinates six areas of priestly work for juniors and seniors including hospital ministry as well as giving vocation talks.

"MEP serves as a stepping stone for aiding the junior and senior at the college level toward a greater insight in decision making for the ordained priesthood," according to Father David Kahle, vice-academic dean of St. Meinrad College. Father Kahle serves as faculty adviser for the program.

THE WORD THIS SUNDAY

By Father Donn Raabe

FIFTH SUNDAY OF LENT

"Forgiveness"

Isaiah 43:16-21
Psalm 126:1-6
Philippians 3:8-14
John 8:1-11

Today's readings speak of forgiveness and judgment. In the Gospel Jesus says that the sinless should be the ones to judge the sinful. (An interesting thing about this is that Jesus the "sinless one" didn't judge her.) He let her judge herself, come to know her own wrongdoing so that the change of ways he encouraged her adopt would not be an imposed change, but a genuine change from within. The Old Testament reading and psalm reinforce this when they say "what great things God has done for me." He has not remembered the past against me, but just wants me to respond to Him now. Now is the important time; the past is passed! Paul in the second reading explains what this now and future are about: "Whatever good I am and do comes from God. Faith is knowing that, rejoicing in it and keeping to it. I don't want to sin and be separated from God, but I want to be more immersed in his power and love. I even want my sufferings to be part of his transforming power for change in my life and in the lives of others. When I die I want to know that I have become inseparably part of Christ unto eternal life for me and others."

"A student," he says, "can be engaged in retreats, vocation awareness talks, hospital ministry, Newman work, single Catholic adults, and parish ministry."

Joe Bickett, a junior from Richmond, Virginia, is student chairman of the program.

"In hospital ministry" explains Joe, "each week-end 10 to 15 students wearing Roman collars go to the hospitals at Jasper and Huntington to visit patients and administer Holy Communion. The greatest number of students we have on a regular basis participate in this part of the program."

A retreat committee, according to Joe, has given nine retreats since September. Included here have been retreats at Washington Catholic High School, Washington, Ind., Fort Knox, and Fort Benjamin Harrison in Indianapolis.

MEP PARTICIPANTS are also involved in Newman work at the University of Evansville and Indiana State University-Evansville campus. They have presented vocation promotion programs at Chatham High School and the Latin School, both in Indianapolis, as well as at Trinity High School, Whitesville, Ky., and at Owensboro Catholic High School, Owensboro, Ky. In this latter program, seminarians speak to students about their own thoughts on becoming priests and how they came to decide to enroll at St. Meinrad.

Single Christian Adults (SCA) is a program of seminarians who have developed a spiritual-cultural-social program for young adults and older adults in the Tell City area.

Each week-end a group of four or five seminarians drives away from campus to do parish work at St. Bernard, Frenchtown, and Our Lady of the Springs, French Lick.

The seminarians take Communion to the sick and to elderly shut-ins. They visit local nursing homes and hospitals. In addition they teach CCD and serve as extraordinary ministers of the Eucharist in the parishes.

"After each MEP activity," Bickett stated, "reflection sessions are held by the faculty adviser and the students involved in the activity. The sessions are an evaluation, but also much more. At this time the student explores his activity, sees it in his eyes and the eyes of those to whom he ministered. The faith of the student and the theology he is learning are thus integrated into his life as the basis for the structure of his future ministry. "He has to see it on this level," Bickett observed, "if he is to persevere through difficult times."

The program greatly assists students, he added, in helping them form a more concrete idea of the profession of ministry, since it prepares them for a more realistic decision concerning priesthood in their own lives.

"We're proud of it," was Father Kahle's reaction.

GROWTH THROUGH PENITENCE

'Spirit of dialogue is friendship and, even more, it is service'

BY FR. AUGUSTINE HENNESSY, C.P.

Pope Paul VI began his pontificate by writing a magnificent but somewhat unheralded encyclical entitled "The Paths of the Church." It dealt with the Church's call to deepen her own self-awareness, to promote reform and renewal, and to engage in dialogue with the whole world.

Pope Paul gave us a beautiful definition of dialogue. He called it "an internal drive of charity which tends to become an external gift of charity" (No. 66). Then he told us about a good method of dialoguing. Among other wise counsels he wrote: "Before speaking, it is necessary to listen, not only to a man's voice, but to his heart . . . The spirit of dialogue is friendship and, even more, it is service" (No. 99).

A well-designed reconciliation room as envisioned by the new Rite of Penance has some advantages over the conventional confession box when



we are trying to create an atmosphere for dialogue. Good listening is "an external gift of charity" when it is rooted in an internal drive of love.

Face-to-face confession of sin, even though sometimes painful and humiliating, enables both priest and penitent to know more surely that they are engaged in a holy dialogue. You can listen to a man's voice with your ears alone. But to hear his heart, and to let him know you are listening, you must sometimes listen with your eyes, with your bearing or your mannerisms, or maybe even with a handclasp. And in sacramental dialogue, listening imbued with an overtone of caring is more surely endowed with healing power.

AGAIN POPE PAUL: gave us a good guideline applicable to all Christian dialogue. Speaking primarily to his fellow bishops, he said: "In the very act of trying to make ourselves pastors, fathers, and teachers of men, we must make ourselves their brothers."

To encounter a brotherly mind in one whom we still reverently call "Father" is a healing gift welcomed by any penitent who feels the burden of sin. St. Augustine, who was humble enough to give the whole world his "Confessions" of penitence and praise, expressed his indebtedness to his healing grace when he wrote: "It is a brotherly mind that I would wish for—that brotherly mind which is glad for me when it sees good in me and is sorry for me when it sees bad in me—because whether it sees good or bad, it loves me."

Such brotherly dialogue need not be lengthy to prove that it is heartfelt. Sometimes its brevity is the secret of its effectiveness. Becoming excessively verbal, either on the priest's part or the penitent's, runs the risk of stifling the breath of the Holy Spirit. He must always be the principal communicator in a sacramental environment. Both priest and penitent are healed in the sacrament of Reconciliation by creative listening—to one another and to God.

The confessor's creative listening makes him reverent enough to recognize the mysterious uniqueness of the person trusting him with a glimpse into the inner core of his or her psychological life. The way he listens helps to mold a new self image for the penitent. His respect for the penitent's honesty and earnestness makes him or her know that here is a man who obviously believes in Christ's power to heal and save us, no matter what our weakness might be.

This kind of creativity is needed if the confessor hopes to do well what the new rite expects of him. "If necessary," says the Introduction, "the priest should help the penitent to make a complete confession; he should encourage him to have a sincere sorrow for his sins against

ND to honor Mansfield

(Continued from Page 1)

retirement, Senate observers noted the modest manner and openness he brought to one of the most influential positions on the hill, a style which contrasted with the arm-twisting strategies of his predecessors. As one put it, Mansfield transformed the Senate from "a docile body ruled by senior oligarchy to an assertive body of equals."

Under Mansfield, the stranglehold of the filibuster was broken, the majority leader's front-row desk was often given over to a committee chairman who wanted to steer a bill through floor debate, and younger members were encouraged to sponsor innovative legislation.

An early critic of Vietnam, Mansfield could not prevent deepening American involvement, but he helped build Congressional opposition to the military misadventure. He once told reporters he was proudest of his role in the formation of Senate committees to investigate Watergate and the Central Intelligence Agency.

MANSFIELD IS ONLY the third Laetare Medal recipient to have served in the House or Senate. Clare Booth Luce, who received the award in 1957, was a former congresswoman, and President John F. Kennedy, honored in 1961, had, like Mansfield, served in both the House and Senate.

The occasion for the presentation of the medal, first given as a means of bringing recognition to Catholics who had achieved distinction in their chosen fields, will be announced at a later date.

A TACITURN MAN, Mansfield was as long on conviction as he was short on words. When he announced his

he died about his age to enlist in the Navy at 14 and subsequently also saw service in both the U.S. Army and Marine Corps. He worked as a miner and mining engineer in Butte, Mont., between 1922 and 1930. He left the mines at the urging of his wife, Maureen, who supported him through high school and B.A. and M.A. degrees from the University of Montana in 1933 and 1934.

He was a tenured professor of Latin American and Far Eastern history at his alma mater when elected to the 78th Congress in 1943 from the state's First District.

After 10 years in the House, he ran successfully for the Senate in 1953. Four years later, he was appointed assistant majority whip and succeeded Lyndon B. Johnson in 1961 as majority leader, a post he held until the current congress convened last January 3.

Michael J. Mansfield was born in 1903 in Greenwich Village, N.Y., the son of Irish immigrant parents. With the death of his mother, he was sent at the age of three to live with an aunt and uncle in Montana.

He was a long on conviction as he was short on words. When he announced his

God. Finally, the priest should offer suitable counsel to help the penitent to begin a new life and, where necessary, instruct him in the duties of the Christian way of life" (No. 18).

LIKEWISE, THE penitent must bring some creative listening as his own contribution to the fruitfulness of the sacrament. To celebrate the saving power of Jesus as a healer of his wounds and as a savior who can make him a whole person, the penitent must reflect, at least momentarily, upon the meaning of our Lord's presence in human history and in his own life.

That is why the rite calls for a priest to allow a few moments for a penitent to renew his contrition and then ask him to listen to the words of absolution. These words express the whole mystery of God's plan for redeeming mankind right down into the present sacramental moment.

Here is how the new Rite of Penance accomplishes this: "The form of absolution," the document explains, "indicates that the reconciliation of the penitent comes from the mercy of the Father; it shows the connection between the reconciliation of the sinner and the paschal mystery of Christ; it stresses the role of the Holy Spirit in the forgiveness of sins; and, finally, it underlines the ecclesial aspect of the sacrament because reconciliation with God is asked for and given through the ministry of the Church" (No. 19).

Together, priest and penitent make the sacrament of Reconciliation a healing dialogue. Through the power and presence of Jesus, they do it not only by words but by mutual creative listening.

Nine Development proposals received

Nine organizations from the Indianapolis Archdiocese area have submitted proposals to the National Campaign for Human Development.

Proposals are evaluated by the local committee, the National Campaign staff and members of the National Committee. The National Committee presents the recommendations for funding to the Ad Hoc Committee of Bishops.

The nine organizations from the Indianapolis Archdiocese area are: Indiana Center on Law and Poverty; Lincoln Hills Development Corporation; Human Justice Commission; Poor People's Action Council; Citizens Action Coalition (Citizens Energy Coalition); Clark County Community Action Agency; Indianapolis Neighborhood Development; Community Council, Columbus; and Center for Lay Ministries, Jeffersonville.

The local office would welcome any comments, pro or con, that readers would care to offer concerning these organizations. They may either write to: Campaign for Human Development, 915 N. Holmes, Indianapolis, 46222 or phone (317) 634-1913.

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. If the Mass is an infinite sacrifice, because it is the sacrifice of Jesus, why are Catholics encouraged to have a multiple of these infinite sacrifices celebrated for their departed loved ones? It would seem that one infinite sacrifice is enough, more than enough to make up for the sinfulness of one person.

A. This problem arises from a rather common Catholic fault of using the adjectives "infinite" and "infallible" altogether too loosely. We speak of an infallible Church or an



infallible pope as though we meant they were infallible all the time—which we don't, of course. We speak of the Mass as an infinite sacrifice as though everything about it were infinite—which is not true.

The Mass is infinite in so far as it is one with the sacrifice of the Cross, but those offering the infinite gift are sinful, finite creatures. In the Eucharistic prayers we pray: "Father accept this offering from your whole family." "Look with favor on your Church's offering, and see the Victim whose death has reconciled us to yourself." There is nothing to be added to Christ's offering, which He accomplished once and for all. In the Eucharistic prayer, therefore, we are not asking God to accept the sacrifice

of Jesus. The Mass is our opportunity to offer ourselves with Him and in union with Him in the Eucharist to ask help for ourselves and others, living and dead. Weak and human as we are, we have need to do this over and over again.

Q. How was Jesus' birth different from other births that it did not violate Mary's virginity?

A. You are undoubtedly referring to the ancient belief in the perpetual virginity of the Blessed Virgin, expressed as "before, in and after the birth of Jesus." From the third century on, the general teaching of the Fathers of the Church and the theologians was that the birth took place in a

miraculous manner, without pangs and without bodily lesions in Mary. But this cannot be considered necessary for preserving the perpetual virginity of Mary. Theologians for some time have been discussing whether a birth in the ordinary sense need in any way affect the virginity of Mary and claiming that it may be affirmed that her giving birth was a fully human and personal act. Though there has been no formal teaching on the subject, the perpetual virginity of Mary—ever a virgin—is part of the faith and teaching of the Church.

Q. I am a Catholic and have been since birth. I love my faith. My best friend is marrying a guy who is a Holiness preacher. Whenever we three

get together, he always ends up preaching. Some of the stuff he preaches I have never heard of in my whole life. Should I listen to him preach or not? Is there a big difference between his faith and mine? Am I hurting my faith by listening?

A. It depends upon what he is saying. If he is quoting Scripture to prove the end of the world is almost here, don't take him seriously. If he is urging you to read the Bible and accept Jesus as your Savior, that is what you should have been doing already.

What you have in common with him is the belief that Jesus is the Christ, Lord and Savior. It is unlikely that he thinks of Jesus as God in the same

way you do. His concept of church will be almost entirely different from yours. He'll have an astounding number of Scripture texts, taken from the most part out of context, with which he overwhelms you. He interprets Scripture in a fundamentalist fashion, holding that anybody can read the Scriptures easily for they are to be taken literally—ignoring the fact that the writers of the Bible thought and wrote differently than we do today.

Respect him for his sincerity, imitate some of his zeal in talking about God, but if he disturbs your own faith, forget him and be with your friend when he's not around.

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'OPTIMISTS WITH FEET ON THE GROUND'

Foster parents answering a crying need

BY RUTH ANN HANLEY

Here sit a group of adults around a table—some couples, some singles—after hours at Catholic Social Services, Indianapolis, rapping with social workers and staff.

"Group therapy," you might logically conclude. But the adults are not discussing their own problems and needs. According to James T. O'Donnell, Executive Director of Catholic Social Services, most of them are volunteer



foster parents in the new therapeutic foster care program just beginning at Catholic Social Services and funded by a grant from the Indianapolis Foundation.

THEY ARE "IN TRAINING" to care for foster children placed in their homes, and are seeking professional help to provide the best possible care. They are determined to make it work for their young charges. They are open and affectionate. They have been through a six-session introductory course which gives them some confidence in handling their new role as substitute parents. They realize that problems will arise. Some have already met a few. But the sense of aloneness, which may have been the only thing foster parents shared in past years, is gone.

Under this new program they will have constant help: the child's placement worker, a professional child welfare counselor just for this program, and a special education specialist who will work out an individual prescription for the child whose custody they have assumed.

"In the past children have come to our attention primarily because they were neglected," O'Donnell states. "They didn't have the basic necessities. Placement in another

home was an emergency measure." "Today, however," he continued, "more and more children are coming with problems that average parents cannot handle without help. Perhaps they have been abused, rejected, or are emotionally disturbed. Yet if we place them in an institution, a year is the probable length of time they will stay. Then they will be back home."

"So we think it is better to place the child in a normal setting with adults, that is, a foster home. This period will be considered therapeutic and will constantly take into account the child's eventual return to his natural family."

In fact, O'Donnell says that efforts will be made to involve the natural as well as the foster family in counseling.

PROVIDENCE BENEDICT, Supervisor of Child Welfare Services puts it this way: "We say to the natural parents 'You will have to be involved. The contract to help your child is made on that condition.'"

One of the adults at the table tonight gives insight into what it's like to meet his foster child's natural parents: "We met our foster son's parents. Had them to our home for dinner. We found out all the wrong things when the natural parents come for the first visit. You say all the wrong things. Anything you say, by the time you rationalize it, is wrong. There absolutely isn't anything you can say, no matter how trivial, that, in fact, doesn't sound like either you are lording it over them or placating them. It doesn't matter what you say, if you think about it long enough, you're going to be left in that position. The thing we found out quickly is that we do what is natural and what we are comfortable with. I like my foster son's parents. We're not close friends, but I respect them, and I think they respect me. The important thing is that our foster son knows we respect each other."

This type of relationship has to be worked on. But it is an essential

ingredient to helping the foster child. All the parents at the table agreed that this is one of the most difficult areas to deal with, probably because the child is sorting out two worlds in his own mind.

Often the child chooses not to see the situation, or not to talk about it. One of the foster parents admitted that "it is unrealistic to expect a totally open relationship. After all, how open are we really, even with our own mate?"

At times reality is really far away, as with the girl whose parents have not been available, but who "knows that if somehow she could be with them, nothing bad would ever happen to her again."

"We never see her parents," the foster mother admits, "still we deal with them every day."

THE FRUSTRATION shown here is accepted by the people around the table. One of the program's goals is that the foster parents have realistic expectations. All know that there is an exceedingly strong pull on the child from within to return to his or her natural parents. They learn to deal with their own feelings of possession.

In the group are mothers who stay home, as well as mothers who work. Couples with one child, couples with many. One woman is a widow with a young son.

These foster parents plan to teach remedial reading or math such as they would to help their own children catch up. They see problems developing in sibling rivalry and realize that their own children will learn a lot of coping by this experience.

They try to separate normal behavior from abnormal and try not to read problems where none exist.

OFTEN THE CHILDREN come burdened with institutional hang-ups and problems from other foster families. Sometimes, on the other

hand, they cause a foster parent to say: "He is simply a joy to have."

The program has the blessing of the Indianapolis Foundation and its monetary support in the form of a one-year grant. Other child welfare agencies are watching it as the only program of its kind in the state, hoping to adopt usable techniques.

The only problem, according to O'Donnell, is that there are not enough volunteer parents for the children. One might say "not enough optimists with their feet on the ground." For this is how the people around the table reveal themselves.

They must be volunteers par excellence, for the call that goes out is not just a call to learn and apply skills. It is a call to share home and family for a period of time with another person who needs you. And the proof of the success of the program will be the foster child who can one day say, "I have been loved enough to believe in myself."

PERSONS INTERESTED in foster care, both therapeutic and regular will be invited to the training sessions which include the following:

- 1) Becoming Foster Parents—



RAP SESSION—Foster parents exchange notes during an evening session at Catholic Social Services. Executive Director James T. O'Donnell stressed the constant need for additional volunteers.

includes the history of foster care, the role of foster parents and child welfare counselor.

2) What placement means to the child, natural parents and the foster parents.

3) Foster family and the relationship of foster children with natural children, expectations helping children deal with feelings.

4) Natural parents, the attitudes of foster parents and child welfare

counselors toward them, visitations and its importance to children.

5) Identity problems and the effect of placement in the formation of identity in child's development.

6) Termination of Foster Care—preparation of child, letting go, and grieving the loss. Evaluation of training sessions.

Additional information can be obtained by calling Catholic Social Services, a United Way Agency. 632-9401.

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TOP EIGHTH GRADE INDIVIDUAL WINNERS—Hugh Sullivan, Science Fair chairman, left, and Wally Clapp, right, Grand Knight of Council 437, Knights of Columbus, present scholarships to the top individual 8th grade winners in the Archdiocesan Science Fair. John Drics of St. Michael parish, second from left, was the best in the Biological Division, and Phillip Lauer of Our Lady of Lourdes parish won first place in the Physical Division.



EIGHTH GRADE WINNERS, SCIENCE FAIR—Pictured here are the over-all winners of trophies, camperships and scholarships in the 8th grade Physical and Biological categories of the recent Archdiocese CYO Science Fair held at Little Flower parish, Indianapolis.



SEVENTH GRADE WINNERS, SCIENCE FAIR—Pictured above are the over-all winners of the camperships and trophies in the 7th grade Physical and Biological categories in the Science Fair.

Second Leadership Seminar March 27

BY DENNY SOUTHERLAND

In conjunction with the CYO Public Relations Advisory Committee, the CYO Office has scheduled the second in a series of Adult Leadership Seminars for those involved in youth work.

Participants will convene for Mass this Sunday, March 27, at 12:30 p.m. in the Marian College Chapel and then proceed to the Library for the Seminar. Adults can register at the door.

A keynote address will be delivered by Mr. William Green, former basketball coach at Sacred Heart, Cathedral, Washington and Marlon High Schools. Green is currently a businessman in Marion, and is serving as

color commentator for WRTV during the State High School Basketball Tournament.

OTHER SPEAKERS will include Joseph Delaney, Terence Smith, Father Laurence Lynch, Donald Nester, Mrs. Cathy Cassell, William Lynch, Father Mark Svarczkopf, Mrs. Bernadette Price, Miss Maria Cantwell, Mrs. Virginia Neff and Father Thomas Amaden.

Two panels will highlight the Seminar. Participants will have the choice to attend a panel on parish athletics or a panel on parish CYO organization at the high school level.

The Seminar will be dismissed at 4:30 p.m.



BEST IN VOLLEYBALL—These young ladies won both the League and Tournament championships in 1977 CYO Cadet Girls' Volleyball. In the back row are the team's coaches: Theresa Darragh, far left, and Roselle Darragh, far right.



WRESTLING TOURNEY CHAMPIONS—Above is the Over-All team champion in the 1977 City-Wide Cadet Wrestling Tournament from Christ the King parish. Back row, left to right: Tim Sullivan; Dan McFarren; Mike McFarren and Tom Sullivan, all members of the coaching staff.

Christ the King edges Mount Carmel wrestlers

In the tightest CYO City Wrestling Tournament in history, Christ the King edged out northside rival Mount Carmel for the team title by only 4½ points.

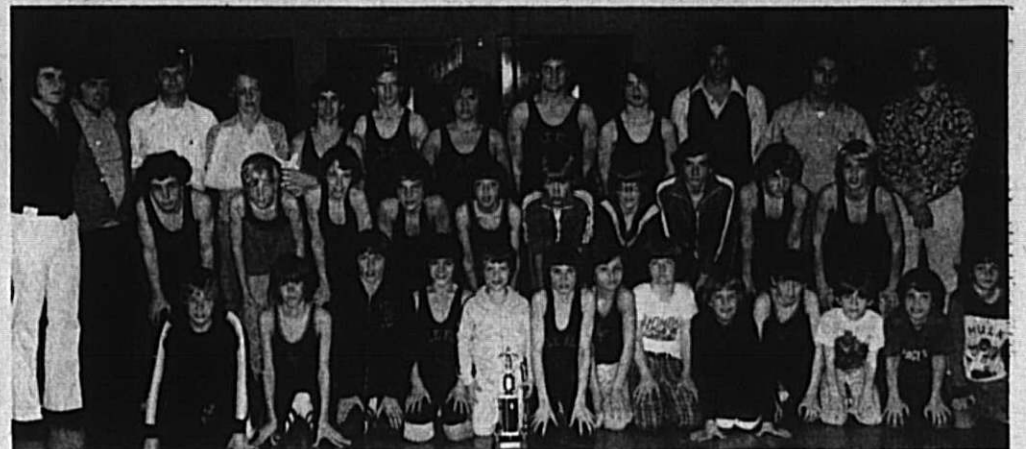
More than 300 young grapplers competed in the tournament at Ritter High School on March 17 and March 19.

Christ the King's winning total was 67.5 points, with the Mount Carmel lads finishing with 63 points.

Other top finishers in the team competition were St. Michael, 57.5, Little Flower, 53; and St. Jude and St. Malachy, 48 each.

Over-all winners in the respective weight categories included: 67 Pounds—Jon Schmolli, St. Roch; 72 Pounds—Scott Sherrill, Little Flower; 80 Pounds—Tim Wood, Mount Carmel; 88 Pounds—Eric Hofmeister, Our Lady of Lourdes; 93 Pounds—Charles Bowling, St. Mark; 98 Pounds—Randy Gee, St. Michael; 105 Pounds—Mike Dum, Christ the King; 119 Pounds—Dan Nicholas, Mt. Carmel; 126 Pounds—Steve Dooley, St. Barnabas; 132 Pounds—Eric Young, St.

Roch; 138 Pounds—Brian Horr, Christ the King; 145 Pounds—Mike Hineman, St. Luke; 160 Pounds—Tony Bratcher, St. Bernadette; 175 Pounds—Kurtis Kimbrough, All Saints; Heavyweight—Diego Espinosa, St. Michael.



WRESTLING LEAGUE CHAMPS—Pictured here is the Cadet Wrestling team from Little Flower, Indianapolis—the League champion for the 1977 Cadet Wrestling season.

Pictured back row (left) Tony Wilson; Pat Wilson and Mark Feltz. Back row (right) Mike Malo; Nick Kristoff and Lindsay Spitzer. All are Little Flower coaches.

CYO NOTES

Nomination forms for the Monsignor Albert Busald Award have been mailed to all Pastors and Priest Moderators. They are to be returned to the CYO Office by Wednesday, April 13.

Junior CYO'ers interested in attending the 1977 Archdiocesan Convention should contact their Priest or Adult Moderator to register.

All CYO Track coaches will meet Monday, March 28, 1977 at 7 p.m. in the CYO Office.

All CYO Kickball coaches will meet Wednesday, April 6, at 7 p.m. in the CYO Office.

Entry blanks for Cadet and "56" Baseball are due Monday, March 28, in the CYO Office.

Mass offered for ex-teacher

OLDENBURG, Ind. — The Mass of Christian Burial was celebrated for Sister Rose Francis Huesman, O.S.F., at the Franciscan Motherhouse on March 21.

Immediate survivors include a sister, Gertrude Knollman, and a brother, Herbert Huesman, both of Cincinnati.

A member of the Sisters of St. Francis for 61 years, Sister Rose Francis was a teacher until her retirement in 1965. In the Indianapolis Archdiocese, Sister taught at St. Andrew School, Richmond; Annunciation School, Brazil; and St. Mary Academy, Indianapolis.

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VIEWING WITH ARNOLD

Two imports poles apart

BY JAMES W. ARNOLD

Truffaut and Fellini, who after 20 years still rank among the European gods of the cinema, are currently represented by two films that, oddly, explore opposite extremes of the human sexual experience. For the Frenchman, it is the innocence of adolescent awakening; for the Italian, it is the ultimate emptiness of adult promiscuity.

Truffaut's "Small Change" is clearly the more attractive—a genial and uncomplicated glimpse at the routine lives of schoolboys coping with parents, girls, school and each other in the small city of Thiers in south central France.

The film is cute, but not as cute as Disney, and it's real, but not as heavy as most American films on this subject. The closest American to Truffaut, in fact, in getting at "the tough but wonderful" complexity of childhood, is Michael Ritchie's "Smile," "Bad News Bears".

THE WORST CHARGE against "Small Change" is that nothing very unexpected

happens. A shy boy develops a crush on an older woman (the mother of a schoolmate), and later he and a girl exchange (touchingly) their first tentative kiss. The small son of a distracted divorced mother falls out of a high-rise window chasing a cat, but is unhurt. ("Kids are in a state of grace"—often unharmed by events that would be tragic for an adult). Two boys pick up girls for a wonderfully awkward necking session at the movies. A teacher's wife has their first baby: he brings his camera, but is too awed to snap the shutter. The only dark note is the unloved child who is brutalized at home and drifts into delinquency (echoes of "The 400 Blows").

All is touched by Truffaut's tender optimism and skill at understatement. (E.g., we never enter the disturbed youth's home: we only see him leaving, rejected, voices shouting at him). In the end the kindly male teacher gives a strong speech about children's rights they wouldn't suffer so much if they could vote. It's moving and upbeat, if

pleasantly ingenuous. "Small Change," subtitled in marvelous clarity, is a deft, modest little film for adults and mature youngsters.

AS FOR FELLINI, he has sprawled his awesome talents in the direction of a film biography of Casanova, the notorious Venetian of the 18th century, who conned posterity into thinking of him as the world's greatest lover. (It may help to visualize Casanova as a roguish contemporary of Kubrick's "Barry Lyndon"—it was an age even more outrageous than our own).

The project, his first in English, fits well into at least one of Fellini's career-long obsessions, which is the decadent life of the Italian and European aristocracy—the Catholic peasant boy from Rimini has never quite gotten over his shock at the perverse and aimless pleasures of the rich and godless.

It's clear that Fellini, after reading the Count's celebrated memoirs, decided he didn't like the man. But he was stuck with the film contract, and so refashioned both Casanova and his milieu to fit the always entertaining (if unnerving) fantasyland of his own imagination.

He begins by casting the cool intellectual Canadian

Donald Sutherland somewhat improbably as Casanova, and narrates a series of episodes, each with a mind-numbing mixture of the splendid and the repulsive, to describe the tragic life of an intelligent man who eventually became identified with his obsession for physical sex.

It was a pointless, wasted life, doomed from the start to a humiliating and loveless old age, and the film's moral viewpoint is transparent.

The process of describing it would be dreary and tedious—in fact, it mostly is—except for Fellini's matchless skill at creating

images never before conceived, much less portrayed. Essentially, "Casanova" is a three-hour, \$10 million collection of bizarre scenes of sexual corruption.

In this mood (totally unlike "Amarcord"), Fellini is difficult to like, especially when he indulges himself in so many of his own clichés and hangups—the anti-clerical digs, the collection of freaks, the strained symbols and moods left over from earlier films. Fellini himself seems a tragic figure—a giant wasting himself on unworthy subjects. But let there be no mistake: he is still a giant. (Rating: "Small Change" A-2—unobjectionable for adults; "Casanova" C—condemned)



NEW ARIA OFFICERS—At a recent meeting of ARIA (Association of Religious of the Indianapolis Archdiocese) the above Sisters were elected officers for the current year. In the front from the left are Sister Ann Margaret O'Hara, S.P., communications secretary, and Sister Ellen Kehoe, S.P., president. In the back, from the left, are Sister Karen Koehnman, O.S.F., recording secretary; Sister Kathleen Desautels, S.P., treasurer; and Sister Paula Goss, O.S.B., vice-president.

Ban teen-age marriages, priest urges U.S. Church

NEW YORK — A priest who has spent more than six years in counseling teenagers has proposed that the U.S. Catholic Church ban by law teen-age marriages.

The priest, Father John C. Marquis, has also suggested that 21 be made "the minimum age for allowing a Catholic to marry" in the Church in the United States.

In an article in the March issue of the Homiletic and Pastoral Review, a monthly magazine for priests, Father Marquis, chaplain of the Orange County Juvenile Hall in Santa Ana, Calif., recommended also that the U.S. Catholic Church "institute a formal engagement-period of one full year for all persons approaching their first valid marriage."

According to his proposal, a couple would become formally engaged when they present themselves to the parish community in some public ceremony a year before the date of the marriage.

"During that year the couple will be obliged to attend at least one engagement encounter and once a month a professionally prepared and conducted marriage-preparation workshop which should be something of an all-day experience."

WHILE DIOCESES already have marriage-preparation classes in a variety of forms, and priests give marriage instruction sessions, Father Marquis said, "These efforts are simply unreal in the face of the demands of contemporary marriage spiritually, emotionally, socially, economically and sacramentally."

The year of novitiate demanded by the Church before an individual may pronounce religious vows and the years of preparation required before ordination to the priesthood have proven insufficient in recent years, the priest said.

"Yet at the very same time, the 18 or 19-year-old (the 16 or 17-year-old) with about 0.002% comparable (six hours with a priest, eight hours of seminar, a one-day workshop) will vow the sacrament of marriage until death, and that is it (no

dispensations or and technical communication."

Father Marquis based his recommendations on the present-day cultural pattern in the United States. "The past 20 years of American experience have seen blossom into practice an atmosphere and an attitude of non-commitment among Americans in general," he said.

Among the factors leading to this pattern, he said, were "the post-war boom of fantastic technological development and production which caused an emotionally insurmountable flood of creature comforts, consumer goods and a desire for more and more of the same," "the ever-present anxiety about possible total war with its unthinkable destruction and personal hurt," and "the constantly experienced rapidity of production, travel

THE PRIEST continued: "The American teen-ager, that person who has been born and bred in this atmosphere, has virtually no alternative but to be part of it to some effective degree. Taking into account the sketch of symptoms already given, it is my firm belief that the chief reason for the contemporary teen-ager's extreme unwillingness and radical incapacity to be committed to a promise of any kind forever is the programmed immaturity of American youth."

Dioceeses are spending years and "fantastic sums" trying to piece together "the fragments of people left over from these teen-age marriages: the spouses, the relatives, the children," Father Marquis said, contending that "the time, effort and money would be better spent before teen-agers are allowed to marry."

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

March 27, 5 p.m.—Organ Recital, Mr. Tip Sweeney.

This week's TV network films

THE WAY WEST (1967) (CBS, Friday, March 25): The trail to Oregon is full of disconnected violence and rather kinky Freud in this would-be epic that dies for want of script and direction. Among the victims in one of the biggest western flops in movie history are Kirk Douglas, Richard Widmark and Robert Mitchum. Not recommended.

ANNUAL ACADEMY AWARDS SHOW (ABC, Monday, March 28).

CHISUM (1970) (CBS, Wednesday, March 30): Routine late-career John

Wayne western, in which Duke plays an aging Arizona cattle baron who is forced to face a challenge to his control by the crafty tough guy Forrest Tucker. The cast is loaded with several generations of cowboy movie favorites, but their labors are in vain. Not recommended.

CURRENT RECOMMENDED FILMS: Obsession (A-3), Car Wash (A-3), Nickelodeon (A-2), From Noon Till Three (B), Network (B), Thieves (A-3), Bound for Glory (A-3), Small Change (A-2).

Sisters Uniting ask more study on ordination

WASHINGTON — The heads of eight national Sisters' organizations have called for more "study and dialogue" on the women's ordination issue.

The call was made in a joint statement endorsed by the heads of Religious orders belonging to Sisters Uniting, a council of national organizations of women Religious.

According to Sister Carla Przybilla, Sisters Uniting secretary, the ordination statement may be the first joint effort by the group since it was founded in the early 1970s to promote information exchange among members.

The Franciscan nun said the statement was sent to Archbishop Jean Jadot, apostolic delegate in the United States, and to Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops.

The statement described the Vatican declaration banning women priests as "disappointing," but said, "we are not without hope."

Christian women, it said, "will pursue their explorations into the role of women in the ministerial priesthood. They are encouraged in this pursuit by the fact that the present practice in the ministry is not a matter of dogma, but a practice based on tradition and historic and social conditions which in our own times are rapidly changing."

Thirty years ago Emilie Gray, a sixth grader at St. Patrick's School, won the annual spelling bee sponsored by the Indianapolis Times.

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Sodom and Gomorrah: a display of God's mercy

We must trust in God's goodness

By John C. O'Brien

Freedom. What is it?

Webster's dictionary says it's "the ability or capacity to act without undue hindrance or constraint."

Yet, there doesn't seem to be any way of getting away from some constraints. For example, most people work for someone else. That means they are responsible to either several people or at least one person. Almost everyone has either a mother, father, sister, brother, spouse, child, friend, or a combination of these people to whom he or she has some responsibility.

And there is God. If one believes in Him, one is responsible for one's own actions. All this implies obligation.

OBLIGATION implies consideration. And if you have to consider someone else — people and/or God — then you can't say that you can always "act without any constraint."

But what if you could get away from all "hindrances and constraints"? What if there was no one or nothing to consider? Is there actually anyone who really falls in that category?

Of course there is. Take a look at the people on the Skid Rows in any big city. They have somehow put all those family and job obligations aside. They have given up on God. Obviously, they are desperately unhappy. They have lost purpose — they have lost hope.

And what about those who feel only an obligation towards other people? What happens if all the people in their lives fail them? If they deny God's existence, there is no place to turn. They, too, are lost, for without someone, hope is dead.

TODAY WE are witnessing a movement away from God, a movement that stresses self fulfillment: "Do your own thing"; "deny yourself nothing that will give you pleasure"; "it's important to have your own individuality regardless of anything or anyone else"; "fulfill yourself!"

But there are other forces at work too. Many people are working to wipe out the great injustices in our world — the "have nots" in our own country, those in other lands who are hungry, ill clothed and ill housed. And when a natural catastrophe (earthquake, tornado, etc.) occurs, there is great compassion accompanied by meaningful action.

THERE'S A new awakening with regard to meditation. A longing to find peace in a busy, technological, fast-moving world. Many seek God.

Consistently, throughout every age, man has recognized a need for God. For without God, the purpose of life at best is cloudy, and injustices are totally without meaning.

Yet, from the beginning, God has made Himself known to man. And His

message has always been filled with hope. The pages of Scripture from beginning to end give purpose to life. It is here that real freedom is defined — freedom that can only be complete when we have found our union with God.

But God does not give us everything on a silver platter. We have free will and we must use it. And He has given us rules to live by. It is up to us to choose whether or not we will live by His rules.

WHEN WE do not live by his rules, there are consequences. In Old Testament times, we are told that 10 righteous men could not be found in the cities of Sodom and Gomorrah. But God kept faith with the righteous Lot when He rescued him and his family from the fire and brimstone which destroyed those citadels of degradation and evil. This is just one of many incidents that tell of God's mercy. And it is one of many stories that points to a necessity to obey Him.

God's love for us culminated in His sending His Son to live among us and share in our humanity. A Son who felt pain and joy. A Son who knew temptation and had to exercise His free will. A Son both divine and human. A Son who showed us how to live and how to die so that we, too, might choose eternal life free of sin — the ultimate freedom we seek throughout a lifetime on earth.

1977 by NC News Service

*Are we free to choose?***'It was for liberty that Christ freed us'**

By Father John J. Castelot

In an age which pays at least lip service to the dignity of the human person, there are many who consider belief in an all-powerful God an affront to one of the most precious elements of that dignity: freedom. A person, it is said, must choose between being really free and being a dumb puppet on a string, subject to every strange whim of the divine Puppeteer. And they can point to many biblical passages which seem to indicate a complete disregard for human freedom on God's part.

In the Exodus, for instance, we read more than once that Moses' efforts to get his people out of Egypt failed repeatedly because "the Lord made Pharaoh obstinate" (Ex 9,12; 10,20, 27). Why blame the pharaoh if he was not acting freely? But we read even more frequently the simple statement: "Pharaoh, however, was obstinate . . . he became obdurate . . . remained obstinate" (Ex 7,13, 22; 8,11, 15, 28). If God wanted to liberate His people, what sense would it make for Him to work at cross-purposes to Himself?

THE MORE one studies the Bible, even in a moderately serious way, the more one realizes that its authors lived and worked in a world of thought and expression far different from our own. One characteristic of their psychology was a tendency to attribute all effects directly to the primary Cause. It didn't simply rain; God made it rain, and the thunder was His 'voice.'

In a pre-scientific age, they were indifferent to secondary causes like meteorological factors. According to these same thought-patterns, it embarrassed them not a bit to say interchangeably that the pharaoh was stubborn and that God hardened his heart.

Living in an age that was also pre-theological, they didn't make precise

distinctions about divine causality; they made reference to it, rather, with a childlike simplicity. Among the many examples of this trait, the statement about King Saul's fits of melancholy is especially interesting. We read in 1 Sm. 16,14 the following explanation: "The spirit of the Lord had departed from Saul, and he was tormented by an evil spirit sent by the Lord." They knew nothing of neuroses as such; if Saul was increasingly neurotic, as he evidently was, then this

could have been expressed only in terms of an evil spirit sent by God.

ONE CAN discern, however, the growth of a certain reluctance to attribute evil effects to God. In 2 Sm. 24, for instance, God is said to have become angry with the Israelites and, in His wrath, to have incited David to take a census of the people, an act which, in turn, brings down terrible punishment on king and people alike.



*'The spirit of the Lord had
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The story assumes that since the people belonged to the Lord, only He should know their exact number. But in any event, He is presented as acting strangely. And so, when a later historian retold this story in the period after the Exile, he put it this way: "A satan rose up against Israel, and he enticed David into taking a census of Israel" (1 Chr. 21,1).

When we take into account the peculiarities of Semitic thought and expression in individual passages, and when we read the whole record of God's dealings with humanity, a central truth stands out sharply — God's supreme respect for human freedom. At the beginning of that record, the story of the Temptation and Fall presumes necessarily that human beings are free to accept or reject God's blessings. They are created free and responsible and must live with the consequences of their choices, for good or ill.

THE COVENANT, that basic expression of God's relations with His people, involved an eminently free choice. The author of Deuteronomy pictures Moses as presenting the people the option to choose life or death. Read Dt. 30, 15-20.

When salvation history neared its climax, the actual working out of God's plan hinged on the consent of a young Jewish maiden, who said with consummate freedom: "I am the servant of the Lord. Let it be done to me as you say" (Lk. 1,38). And the Agony in the Garden is a dramatic illustration of the freedom with which Jesus accepted His demanding role in the divine plan. Had He not been free, there would have been no struggle, no agony, no acceptance.

One could hardly ask for a more explicit statement of what His free acceptance accomplished for us than these words of Paul: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time" (Gal. 5,1).

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Go in peace to love and serve the Lord

By Father Joseph M. Champlin

As a youngster I remember jumping up from the table after I had finished my meal, eager to run off and play with friends. A stern parental voice quickly ordered me back down in the chair and suggested that I first asked to be excused. When this ritual had been discharged, I was permitted to leave, sent away on my mission of pleasure.

Leaving Mass early without cause bears a resemblance to the rude, self-centered action of an immature child.

The liturgy's concluding rite, extremely brief and to the point, serves as our formal "leave-taking," so to speak, in which we thank our host, the Lord, receive God's blessing and are sent forth with a particular task or mission to accomplish.

"THE LORD be with you," the priest's greeting at the start of this section

has a multiple meaning. It indicates this is a distinct portion of the celebration quite separate from, although connected with the preceding elements. The greeting, in addition, reminds us, as it did when Mass began, we have God within us through grace. However, it recalls we now have the additional presence of Christ's Word and Body in our hearts because of the liturgy.

The priest's blessing dates back to the 12th or 13th centuries. It reads "May almighty God bless you," not us, which seems to have developed recently among some celebrants. This invocation by the leader of worship who formally asks the Lord's benediction upon the congregation before him may now be expanded by one of 20 solemn blessings or 26 prayers over the people. Our experience shows that the priest's proper inflection and suitable pause gives the community sufficient awareness of when to respond, "Amen."

The three possible dismissals include the double notion of end and beginning. "The Mass is ended," but now we "go in peace," set forth "in the peace of Christ," and seek "to love and serve the Lord." Those texts are either exact restorations from ancient Mass formulas or a combination of scriptural and early liturgical phrases.

OUR TERM Mass, of course, comes from the Latin, "Missa est": "Go it is over or completed or finished." That literal translation, nevertheless, does not quite convey the full meaning. The elements of dismissal and even mission are also present. These concepts have been made explicit in the present Roman Missal's three formulas.

The celebrant kisses the altar as a farewell gesture, just as he greeted that same holy table representing Christ when he first entered the sanctuary.

The Liturgy should flow over into our

lives afterwards. "To love and serve the Lord" certainly means to love and serve Christ in our neighbor.

THE CELEBRANT can make a fine start in that direction by standing at the main entrance of the church after Mass and greeting his people as they file out.

A coffee, cookie and conversation hour in an adjoining church or school hall also helps to link Sunday worship with the congregation's personal worlds.

Finally, in what I predict will become standard practice throughout the United States within a decade, designated lay persons, after Mass, could carry the Eucharist to those confined at home. Sharing the scriptural readings, homily and parish bulletin with these sick persons, praying by their side, distributing the sacred host to them, and visiting with such often unvisited people surely is a perfect way "to love and serve the Lord."

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Hutch sings his new song

By The Dameans

Don't Give Up On Us

*Don't give up on us baby
Don't make them all seem right
The future isn't just one night
It's written in the moonlight
Painted on the stars, we can't change
ours.*

*Don't give up on us baby
We're still worth one more try
I know it would've at last gone by
Just for a rainy evening
When maybe stars are few
Don't give up on us, I know
We can still come through.*

*I really lost my head last night
You've got a right to stop believing
There's still a little love left even so.*

*Don't give up on us baby
Lord knows, we've come this far
Can't we stay the way we are
The angel and the dreamer who
sometimes plays the fool
Don't give up on us, I know
We can still come through.*

*It's written in the moonlight
Painted on the stars, we can't change
ours.*

*Don't give up on us Baby
We're still worth one more try
I know it would've at last gone by
Just for a rainy evening
When maybe stars are few
Don't give up on us, I know
We can still come through.*

(p) 1976 Private Stock Records, LTD.
Written by: Tony Macaulay
Performed by: David Soul

This theme fits many themes of song today. The lover who has "lost his head"

seeks forgiveness and one more chance. One interesting note is that it is sung by David Soul of the TV series Starsky and Hutch. Other than that, the song has little to offer other than a pleasant sound and a nice instrumental background.

In simply looking at the words, one doesn't know exactly what is behind the relationship. It seems the relationship has been going on for a while "we've come this far," and that he feels there is something left for the future "there's still a little love left."

He does remind her that the "future isn't just for one night." This last line is probably the best one in the song, but not knowing the people in the song, it is difficult to capture the full impact of the words. Some people love as if all is wrapped up in a one-night affair. Others use a line like this to keep stringing a person on and on.

IN THIS relationship of the "angel and the dreamer," there just might be enough love left to give it "one more try." If so, then the story can be a beautiful one of two persons working through their differences to get to a love more deeply tried and rooted. Often today, we see people bail out of a marriage or love as soon as the water gets to their ankles. They really don't give it a chance to grow through the problems and difficulties. In the above song, the key to their future might be in the song title — "Don't Give Up On Us."

However, there is also the realistic case of people who have stuck with a relationship, trying again and again. There is always the hope that the person will change and there will be fewer times when he will "lose his head," or "play the fool," or that there will be fewer lonely nights.

The person struggling with faults and

limitations is given many chances. With such an individual, there is usually little question of sincerity. The alcoholic is sincere in asking for one more chance. The unfaithful partner just knows that one more chance will help him or her to change. The person with the violent temper is remorse when, after having cooled down, he must look into the hurt and bruised eyes of a loved one. The loud mouth, obnoxious person sometimes does offer sorrow after having put down and embarrassed a date at a party.

Going beyond those sincere feelings, however, is the person therefore given free reign to keep up this behavior, leaving in his wake a string of broken, disheartened, and drained lovers? How many chances should be given?

IT IS difficult to know when to let go, not to give it "one more try." It is

difficult to decide what type of action will best help a person mature and wake up to what is happening to himself as well as others. Sternness? Compassion? Forgiveness? A jolt to reality? Giving up on the person? Whichever approach is used, it should be done with the love and hope that the person will grow and find the peace that is presently out of reach.

Christ often forgave and urges us to offer the same "seven times 70 times." Yet Christ was stern and uncompromising with the Pharisees and the people blinded to reality. Whichever the action, the song does offer the final hope of "not giving up," of growing toward a lasting happiness. This can be done possibly with one more try or . . . ?

(All correspondence should be directed to: The Dameans, P.O. Box 2108; Baton Rouge, La. 70821.)

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KYF questions

1. What is the right view of religious belief? Discuss.

2. Discuss Jesus' statement: "one must become again as a little child to enter the kingdom of heaven."

3. What does real religious belief mean?

4. Discuss this statement: "In the life of unbelief there is no pie in the sky — or pie on earth."

5. What did Jesus promise?

6. Discuss the reasons why the biblical authors had such a different way of expression and thought from our own.

7. What central truth stands out sharply in Scripture?

8. Read Chapter 30, verses 15 through 20 in The Book of Deuteronomy. Discuss what this passage says.

9. Discuss this statement: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time" (Gal. 5, 1).

10. Discuss what the word "freedom" means to you.

11. How important is self fulfillment? What does self fulfillment mean to you? Discuss.

12. What does hope mean to you? Discuss with others their views of hope.

What will our own resurrection be like?

By Father John J. Castelot

The prayers of any people reflect their beliefs, their theology. This is certainly true of the psalms of the people of Israel, even though we must be aware that they are poetic, not precise definitions of faith. We must take into account also that they were composed, edited and reedited over the span of several centuries.

And so, from a theological viewpoint, they have to be used rather critically. They are, nonetheless, fair reflections of the fundamental beliefs of the people.

INDICATIVE of their attitude to life in the hereafter is Psalm 30. The author sings his thanks to God for having cured him of a mortal disease and 'snatched him from the jaws of death: "O Lord, you brought me up from the nether world; you preserved me from among those going down into the pit . . . /To you, O Lord, I cried out; with the Lord I pleaded: "What gain would there be from my lifeblood, /from my going down into the grave? /Would dust give you thanks or proclaim your faithfulness?" (Ps. 30, 4, 9-10)

These same sentiments are echoed in the much later book of Ecclesiastes (Qoheleth). Musing on the enigma of human existence, the post-exilic author wrote: "Indeed, for any among the living there is hope; a live dog is better off than a dead lion. For the living know they are to die, but the dead no longer know anything. There is no further recompense for them, because all memory of them is lost" (Eccl. 9,4-5)

Such was the general attitude toward life after death throughout the greater part of the Old Testament period. In the very late book of Daniel (c. 165 B.C.), there is a glimmer of hope flashing for a brief instant, then fading: "Many of those who sleep in the dust of the earth shall awake; /Some shall live forever, others shall be an everlasting horror and disgrace. /But the wise shall shine brightly like the splendor of the firmament, /And those who lead the many to justice shall be like the stars forever" (Dn. 12, 2-3).

ANY VIEW of the afterlife, dim or bright, would have involved the whole human person, body and soul. Biblical psychology, if we can call it by so modern a term, was monistic. It envisioned man as a unit, not as composed of two distinct, separable entities, one material and the other spiritual.

This division was a commonplace in Greek thought, which was basically dualistic, but his outlook affected only some few very late books of the Old Testament, which were written in Greek circles outside of Palestine and were subsequently (first century A.D.) rejected from the Hebrew canon of Scripture. Such was the book of Wisdom (c. 75 B.C. in Alexandria), which speaks so beautifully about the "souls of the just" being "in the hand of God, and no tor-

ment shall touch them," etc. (Wis. 3, 1-12).

The first Christians were not Greek; they were Jewish, and their innate view of the human person was the one reflected in the Old Testament. A person is a unit, and if there is a question of resurrection at all, it must involve the whole person, not just his "soul," not just a spirit, but the integral human being, and of course, for the first Christians there was more than a speculative question of "a" resurrection; there was the fact of "the" Resurrection, a fact of experience. There is no denying that the accounts of the appearances of the risen Lord are bristling with difficulties. It could hardly be otherwise, really, given the fact that they are attempts to translate into earthbound human language unique

experiences never before expressed by that language, experiences, in fact, which defied such limited expression.

WHATEVER the exact nature of the those experiences, whatever the number or the locale of the appearances, several sure data seem inescapable. One of them is the unshakable conviction of the first Christians that the same Jesus they had known in the flesh had been raised from the dead by the Father that His resurrection affected not just His "soul," but His whole human nature. It was a real, "physical" resurrection. It was not physical in the same sense as that of Lazarus, who returned to ordinary life only to await death once more.

Unique though Jesus' resurrection had been, it was still "physical," "Bodi-

ly," and the New Testament authors went to great lengths to make this clear. In the fourth Gospel, Jesus "showed them his hands and his side" (Jn. 20,20), and the story of doubting Thomas reinforces this evidence (Jn. 20, 24-29).

Luke underscores His eating with the disciples (Lk. 24, 41-42). Paul lists all the people by whom the Lord had been "seen," of whom he was the last (1 Cor. 15, 5-8), and this whole wonderful chapter treats of our own resurrection, which will be patterned after that of Jesus, and will involve our bodies, too. "This corruptible body must be clothed with incorruptibility, this mortal body with immortality" (1 Cor. 15, 53).

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