

the CRITERION

Archdiocese of Indianapolis

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Pro-life curriculum approved by bishops available to schools

INDIANAPOLIS—Something new has been added to Catholic education in Indiana—a junior high school pro-life curriculum approved by the state's bishops.

The curriculum focuses on family life and abortion and contains a 16-lesson student manual, teacher's manual and parent handbook. It has been developed by the Indiana Catholic Conference (ICC).

The curriculum was tested during 1974-75 in 21 schools in the state's five dioceses. Participating schools in the Archdiocese of Indianapolis were St. Philip Neri and St. Thomas Aquinas, Indianapolis; St. Louis, Batesville; St. Anthony, Clarksville; St. Ann, Terre Haute, and Our Lady of Perpetual Help, New Albany.

UTILIZING RESPONSE from teachers, students and parents, the ICC revised the curriculum, entitled *Choose Life, Part I*, and is now making it available to all schools and CCD programs.

Part II of the curriculum, to be tested in pilot schools during the 1975-76 school year, deals with other life issues such as death and dying, euthanasia, the handicapped and the aged.

Mrs. Valerie Dillon, ICC director of research, originated and wrote the curriculum. She was assisted in preparing teacher materials by Sister Marie Werdman, O.S.F., St. Bridget's parish, Indianapolis.

"WE DEVELOPED *Choose Life* as a response to the U.S. Supreme Court's 1973 abortion ruling, and as a mandate from the ICC board of directors," Mrs. Dillon said.

"Now that abortion is legal, our young people are pressured by many in society to believe that it also is moral. Systematic education, offering accurate information and Christian principles, will prepare the young to make sound decisions in this issue and others flowing from it."

According to the ICC, the program has attracted attention from the dioceses and pro-life organizations around the country.

Msgr. James T. McHugh of the U.S. Bishops' Pro-Life Committee, and members of the Education Department, U.S. Catholic Conference, served as consultants in developing the curriculum.

Father Gerald Gettelfinger, director of the Office of Education, Indianapolis archdiocese, and member of the ICC Advisory Council, has developed implementation guidelines for use by school administrators.

IN-SERVICE teacher workshops to be conducted by Mrs. Dillon, will be set up on a geographical basis by diocesan school offices.

Schools interested in the program may contact the Office of Education or the Catholic Conference, 442 Illinois Bldg., phone (317) 636-6446.

Nuns support UN plan to aid world's women

ST. PAUL, Minn.—In a resolution on the International Women's Year, some 600 top administrators representing 365 congregations of American Sisters have pledged to "stand in solidarity with the women of the world."

The action came on the final day of the national assembly of the Leadership Conference of Women Religious (LCWR) held at the Hilton Hotel here Aug. 24-28.

The resolution specifies that "commitment to action during the next United Nations' development decade be done on a yearly basis with an evaluation process that will direct the commitment to action for each successive year."

LCWR WILL ALSO commit itself to a study of the UN's World Plan of Action for the women's year "with a view to appropriate implementation of the plan within the context and perspective of a Gospel vision."

Other resolutions approved by the

assembly called for:

—The establishment of a plan for the development of archives and historical research and writing of histories of American religious congregations;

—The establishment of a "critical needs contingency fund" to meet emergency needs such as world hunger and natural disasters.

IN HER PRESIDENT'S report to the assembly, Franciscan Sister Francine Zeller cited as "challenges that require concerted action": world hunger and the energy crisis; needs of Southeast Asian refugees, especially Vietnamese Sisters; the role of Religious in oppressive political and military situations; and U.S. bicentennial programs.

Although the issue of women priests was discussed in speeches and several of the assembly's workshops, the topic did not reach the assembly floor as a resolution.

Gypsy pilgrims see Pope Paul

CASTELGANDOLFO, Italy—To more than 2,000 European Gypsies who had come on pilgrimage to his summer home here, Pope Paul

declared that Jesus Christ himself had been a wanderer and a refugee like themselves.

"Jesus, too, while yet a defenseless child was a refugee, fleeing to Egypt for fear of Herod," he recalled to the Gypsy pilgrims in a special audience Aug. 28.

After his public address, Pope Paul talked at length during this 50-minute audience with Gypsy representatives.

Some of them still bore the Nazi concentration camp numbers tattooed on their arms.

Gypsy leaders have no accurate figures on the numbers of Gypsies imprisoned in concentration camps by the Nazis, but estimate that anywhere between 250,000 and 500,000 died in the gas chambers of these camps, mainly Auschwitz.

OFFICIAL

A leave of absence has been granted to Rev. Thomas Williams at his own request.

September 3, 1975

Most Rev. George J. Bilek
Archbishop

Very Rev. Francis R. Tuohy
Chancellor

Year-long Bible series opens this week

Beginning with this issue, *The Criterion* will present a year-long study of the Bible as a feature of the Know Your Faith section. The first six months will be devoted to a treatment of the Old Testament, and the last half of the year—beginning in March, 1976—the series will be devoted to the New Testament.

Such familiar bylines as Steve Landregan, Father Paul Palmer, Father Alfred McBride, Eugene Gelsaler, Mary Maher, Father Carl Pfeiffer, Dr. William May, Father John Castellet and Father Joseph Champin will appear on articles as the Bible story unfolds throughout the coming year.

As has been the case since the Know Your Faith series began, all articles will be reviewed before publication by an advisory board of the U.S. Catholic Conference and checked for theological accuracy and pastoral sensitivity.

You are invited to turn to Page Seven for the opening articles in the Old Testament series. The theme: "God Calls Abraham."

Make sure you keep your Bible handy to follow this important series. Know Your Faith writers will use the New American Bible.

Peoria bishop hits Butz views on food crisis

PEORIA, Ill.—Bishop Edward O'Rourke of Peoria has blasted the policies of Secretary of Agriculture Earl Butz in an editorial in the *Catholic Post*, the Peoria diocesan newspaper. Bishop O'Rourke called America's response to the world food crisis "a scandal to the world" and defended grain reserves.

The editorial followed a heated exchange between Butz and the bishop at a White House Conference on Domestic and Economic Affairs held here.

BISHOP O'ROURKE challenged Butz's policies following the Butz speech to the conference.

The bishop said he had "the temerity to stand and disagree with part" of what Butz had said. He also accused Butz of oversimplifying the issues.

Bishop O'Rourke urged the establishment of a domestic grain reserve in order to "participate intelligently in the world food bank" and said that thousands in the world had died of starvation because of the lack of a food reserve in the past.

"First," Butz replied, "are you asking a question or making a speech?"

"I made a speech," Bishop O'Rourke said, "and I'd like a response." Talking about "food relief," Butz said:

"LAST YEAR, in that year of so-called drought when we escalated this hunger factor with a lot of loose talk about the world food crisis—it vanished, we don't hear much about it now. We didn't hear much about it three months ago; it was escalated up to the time of the World Food Conference last fall."

"In the past 20 years," Butz said, "the United States has given away \$25 billion worth of food. In the last 10 years, we have supplied over 80% of (Continued on Page 6)

Booklet surveys abortion opinion

WASHINGTON—A booklet summarizing the data and conclusions from a recent sampling of American attitudes toward abortion has been sent to all priests in the country.

The survey, "Abortion: Attitudes, and the Law," is published by the National Conference of Catholic Bishops and Our Sunday Visitor, and concludes—among other things—that most Americans would support measures to restrict the availability of abortions.

In assembling the material, 4,067 interviews were conducted by a polling firm. The results are considered highly significant in that most polls are based upon only 1,500 interviews. The sampling was scientifically selected according to religion, race and other sociologically important factors such as community type—rural, suburban, etc.

BUT DESPITE the main conclusion that most Americans would support some measure restricting abortion, other conclusions cast doubts upon the prospects for the passage of legislation effecting that end.

According to the report, "abortion is not a high visibility issue for most Americans." It ranked only 10th among a number of social problems, behind such issues as the world food situation, environmental protection, gun control and school busing.

THE SURVEY also revealed that many Catholics would prefer exceptions to any ban on abortion. According to the figures, 88.2% of the Catholics sampled would permit abortion to save the mother's life, while 67.7% find it acceptable where the pregnancy resulted from rape.

Despite those figures, the booklet's publishers are encouraged by "the fact that a strong majority of Americans are not happy with the status quo of abortion on demand."

About those petitions . . .

The *Criterion* and the Catholic Communications Center are still receiving inquiries about a request before the Federal Communications Commission, that supposedly would ban religious programs on radio and television. Also, we understand that petitions are circulating in at least



AWOL refugees in Greencastle

Two large Vietnamese families arrived in Greencastle Saturday, considerably increasing the population of St. Paul the Apostle parish. The Hpm Duc Hanh family, with nine children, and the Dinh Van Ba family, with three children, are pictured above with Father William F. Stineman, far left, shortly after deplaning at Weir Cook Airport, Indianapolis.

The 18 refugees are being sponsored as a Greencastle community project, with St. Paul parish taking the lead in helping them get settled.

What Father Stineman didn't know when he met the group Saturday is that they were "AWOL" from the refugee camp at Indiantown Gap, Pa. He received a long distance call Wednesday morning from a harassed Catholic Charities official saying, "We just can't find your two families. They've disappeared." It seems that some official departure papers weren't signed by the families and therefore there was no record of their leaving the camp.

Father Stineman assured the caller that the group had arrived and all were settling in nicely.

New to Indianapolis but not to the Archdiocese is the Vo Trong Hieu family (lower photo). The father is the new janitor at Holy Trinity parish. The family was originally sponsored by Mrs. Noel Newlin of Christ the King parish, Paoli.



'Last resort' violence approved

DETROIT—Violence that counters "institutionalized violence" in such places as Latin America can be morally sanctioned, according to a priest-theologian who is a leading authority on "liberation theology."

Father Gustavo Gutierrez, who works with populist Christian groups in Lima, Peru, and teaches theology and Marxism at the Catholic University of Lima, said the decision to use counter-violence is a political judgment.

Episcopal clergymen to attend Seton rite

WASHINGTON—Bishop John M. Allin, presiding bishop of the Episcopal Church, has designated three prominent Episcopal clergymen to attend the canonization in Rome of Mother Elizabeth Seton on Sept. 14.

They are Bishop David K. Leighton of Maryland, Bishop J. Stuart Wetmore, suffragan bishop of New York, and the Rev. Geoffrey R. Skrinar, rector of St. Andrew's Church, Staten Island—the same church where Mother Seton's maternal grandfather, Richard Charlton, was rector and where she was baptized in 1774.

TAKING PART in a week-long meeting called "Theology in the Americas: 1975" at Sacred Heart Seminary here, the Peruvian priest said Latin Americans encounter three kinds of violence—institutionalized violence which is "misery and injustice . . . by legal order," repressive violence which is carried out to enforce institutionalized violence, and counter-violence "which is against the other two."

"We can remain in the framework of a very classical theology, that of St. Thomas Aquinas, and see counter-violence as morally licit, as a lesser evil and as a last resort," he said.

FATHER GUTIERREZ, author of "A Theology of Liberation," explained that liberation theology stems from two things: oppression and repression. It is born, he said, from the experience of faith that occurs where injustice thrives. He observed

that it is wrong to think that liberation theology developed when the liberation process was going well in Latin America. "It is not an optimistic theology," he said.

A Protestant theologian from Buenos Aires, Jose Miguel Bonino, said that whether change in Latin America comes about by violence or through another process is still a disputed question.

HE CONTENDED that it is not the theologians who are making an impact in terms of liberation theology. "What has some impact on the people is the number of Christians, lay and clergy, who are working together in unions, in towns, at the grassroots."

"It is this large number of people who provide the possibility for liberation theology," he noted. "In turn, theology helps them think about their work in terms which relate to their Christian heritage."

USCC backs 'redlining' measure

WASHINGTON—The U.S. Catholic Conference, in a letter to all U.S. senators, has backed a bill aimed at eliminating "redlining," the practice of refusing mortgage funds to certain neighborhoods.

The bill would require many lending institutions to disclose by census tract the number and amount of mortgage loans, as well as a breakdown of owner-occupied and absentee-owned housing and conventional, Federal Housing Authority and Veterans' Administration loans.

SUPPORTERS of disclosure say it will provide depositors with information needed to evaluate the performance of the financial institutions within their communities.

The USCC letter, signed by Msgr. Francis Lally, Secretary for the department of Social Development and World Peace, called the bill "a small but useful step toward rebuilding our communities and conserving our existing housing stock."

MANY COMMUNITY groups in cities such as Indianapolis, Chicago, Oakland, Milwaukee, Boston and Baltimore, have charged that lending institutions refuse to give mortgage loans to certain neighborhoods—usually older or racially mixed neighborhoods.

"Many Catholic organizations and

parishes have been in the front ranks of those seeking better treatment for redlined areas," Msgr. Lally said.

Pope mourns death of Eamon de Valera

CASTELGANDOLFO, Italy—Pope Paul VI expressed his sorrow over the death of former President Eamon de Valera of Ireland in a telegram to President Cearbhall O'Daigh.

"We extend to your excellency, the government and to the entire Irish nation our deepest sympathy on the death of Eamon de Valera," said the Pope.

"With his passing we recognize the loss of one of the most outstanding figures of your country's history and also of a true statesman in Europe. In mourning him as a faithful Christian leader and servant of his beloved people, we pray that the Lord may receive him into His heavenly kingdom and grant him peace and joy in the risen Christ."

De Valera, a native of New York, died Aug. 29 in a Dublin nursing home at the age of 92. His grandson, Father Sean O'Cuiv, administered the last rites.

De Valera was a devout Catholic. In 1957, he was received in audience by Pope Pius XII, who praised the Irish constitution of 1937, for which De Valera was largely responsible.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Attorney scores court ruling

MIAMI, Fla.—"Outrageous" was the way the director of the Dade County and state Right to Life Crusade referred to the recent 5th U.S. Circuit Court of Appeals ruling allowing minors to receive abortions without parental consent, and wives without the husband's consent. "Parents or husbands have to pay the bills and support the other person, then they have to live with a sterile wife or daughter," said the director, attorney Robert Brake of Coral Gables, Fla. The ruling affirmed an earlier federal court decision which held a Florida abortion restriction unconstitutional.

Names . . .

Archbishop William D. Borders of Baltimore urged his people to accept a new public school desegregation plan and to insure that "reason, cooperation and peace will prevail."

Jesuit Father Donald R. Camplon, 53, editor of America magazine since June 1968, has been named director of information and press activities at the Jesuit generalate in Rome.

Prof. Enrico Josi, widely recognized expert on early Christian excavations, died in Rome at the age of 90.

Father Hugh Behan, editor of the Catholic Missourian, has written a Dictionary of Modern Catechetical Terms for "the great number of Catholics who don't understand the terms used in Catholic preaching and writing."

Bishop Edward D. Head of Buffalo, N.Y., became the first Catholic bishop to address the Chatauqua Institute in its 101-year history.

Father Douglas Morrison, instructor in pastoral theology at Catholic University, has been elected president of the National Association of Catholic Chaplains.

Newman Center Masses approved

DOVER, DEL.—The Delaware Supreme Court has ruled that two Newman Center chaplains may say Mass on the University of Delaware campus despite university claims that such services are in violation of the "Establishment Clause" of the First Amendment to the U.S. Constitution. In overturning a lower court decision that banned such services on campus, the state supreme court held that any denial of campus facilities to student groups on the basis of religion would be an infringement on their constitutional rights.

Toledo tangles with 'Tango'

TOLEDO, Ohio—The communications office of the Toledo diocese has complained to the Federal Communications Commission (FCC) about the recent showing of the X-rated film "Last Tango in Paris" over the Buckeye Cablevision system. The film was broadcast to television viewers subscribing to the system's movie service. Jim Richards, director of the diocesan communications office, said that he is complaining to the FCC to obtain stiff regulations preventing the broadcast of X-rated films in the Toledo area.

Canadian bishops want debate

OTTAWA, Canada—Canada's Catholic bishops have entered the national debate on the rights of Indians and Eskimos and the national development of Canada's vast northland. In their 3,500-word annual Labor Day statement, the bishops urge Canadians to participate in public debate and action for just solutions to the questions of land claims by the native people and a more responsible stewardship of Canada's energy resources.

Group charges Chilean cover-up

BUENOS AIRES, Argentina—Obituary lists of 119 Chilean leftists reported by spurious publications to have been killed abroad are attempts to cover-up their true fate in Chile, according to an ecumenical group aiding their relatives. The Committee on Cooperation for Peace in Chile has completed an investigation showing that long before the lists appeared in Argentina and Brazil in August, the persons involved had been arrested by the Chilean secret police. The committee said it had earlier begun court action on the fate of the missing persons.

Arms spending alert encouraged

ROME—Journalists and communicators have a grave responsibility to alert the public to wasteful arms spending in the face of world hunger and sickness, said moral theologian Father Bernard Haering. In an Italian weekly magazine, the German Redemptorist also asserted that the public can fight the world's ills by supporting newspapers, films, radio and television stations that take their moral responsibility seriously. Lamenting the disproportion between expenditures on arms and those on relieving hunger or sickness is not enough, he said. Each person, he said, has a chance "to convince one, 10 or 100 others of the urgency to change things."

In capsule form . . .

A survey of member councils of the National Federation of Priests' Councils indicates that many priests are acting on an earlier proposal to give 10% of their gross income for one year to the world's hungry . . . September has been proclaimed Project Equality Month in New York State in recognition of the ecumenical organization's eighth anniversary . . . A report by the Census Bureau places the number of persons of Spanish origin in this country at 11.2 million, about 5% of the total population.

Oregon State Fair officials ordered three of nine fetuses removed from public display at the Oregon Right to Life booth on the grounds they were "objectionable" . . . For the next two years, St. Gregory's Benedictine abbey and college, Shawnee, Okla., is providing 27 Vietnamese refugees with a free education . . . Twenty-six candidates have been accepted to study for the priesthood for the Allentown, Pa., diocese, the largest number since 1967.

The 4th U.S. Circuit Court of Appeals at Richmond has ruled that a Harrisonburg, Va., release-time religious education program is constitutional, reversing a lower court decision . . . Catholic and Protestant leaders warned Colombians that a world witchcraft gathering in Bogota poses a threat to their faith . . . Jesuit-run Seattle University has received a \$236,000 grant from the Carnegie Corporation for the development of a new approach to higher education known as the middle college.

An estimated 2,000 delegates are expected at the 61st annual meeting of the National Conference of Catholic Charities to be held Oct. 19-22 at Cincinnati . . . Two Paulists, a priest and a seminarian, are expanding the work of the order to Alaska this month, ministering to a frontier community just 13 miles south of Fairbanks . . . The Archdiocese of New York subsidized vacations this summer for nearly 17,500 poor children, aged and handicapped, at a cost of more than \$300,000.

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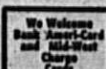
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'Pack an umbrella'

BY FRED W. FRIES

Thanks to the marvels of television, millions of Americans will be able to sit in on the historic canonization of this country's first saint.

The hour-long special—"A Saint for America"—will be aired from 1-2 p.m. (Indianapolis time) on Sunday, Sept. 14, over the NBC Television Network. The entire two-hour canonization rite, which will begin at 9:30 a.m. (Rome time) in St. Peter's Square, will be beamed via the satellite to the network studios in New York where it will be edited to conform to the one-hour time limit for the special telecast.

PHILIP SCHARPER, well-known Catholic book publisher and experienced television writer, will author the script and the commentary for American viewers. (By an interesting coincidence, two of Scharper's sisters are Daughters of Charity of St. Vincent de Paul—a religious order of hospital nuns founded by Mother Seton.)

NBC will share its canonization footage with the other major networks, CBS and ABC, which are planning Mother Seton Specials on their "Lamp Unto My Feet" and "Directions" series, respectively, programs which are carried on some stations within the Archdiocesan viewing area. (Readers are asked to check local logs for time of these particular broadcasts.)

ORIGINALLY PLANNED for St. Peter's Basilica, the site for the canonization was changed to St. Peter's Square because the request for admission tickets was so overwhelming that even the vast Basilica would not accommodate the tens of thousands of people who wished to be present for the ceremony.

For this reason, Vatican officials transferred the site to St. Peter's Square, where Pope Paul set a precedent on Aug. 29 by ordaining 359 men—in a memorable liturgy attended by a crowd of more than 100,000.

With the change in the site to an outdoor setting (another precedent), authorities decided to alter the time as well—from the morning hours to 5:30 p.m., feeling, no doubt, that the evening hours would be cooler.

THE NEWS ABOUT the change in time was "devastating" to the NBC Network, according to Father Patrick Sullivan, Director of Film and Broadcasting for the U.S. Catholic Conference, co-sponsors of the project, because it would not allow sufficient time to edit and prepare the script for prime time release on U.S. television.

With this in mind, the USCC made a direct appeal to the Vatican, explaining that

the time change would make it necessary to scuttle the broadcast plans altogether. Reportedly reflecting the Pope's personal concern for American television audiences, the time for the ceremony was changed back to 9:30 a.m.

The major problem in the wings now for Father Sullivan and NBC is the inevitable uncertainty of the weather. "We hope and pray, with the intercession of Mother Seton," he commented, "that it doesn't rain."

As we went to press Wednesday evening, the word from Vatican officials is that the canonization ceremony will be held outdoors—rain or shine. There is no way that the expected bumper crowd will fit into the Basilica should bad weather strike, one highly placed official commented. The advice that the U.S. secretariat for the Seton canonization is giving to American pilgrims is: "Come prepared: pack an umbrella or raincoat—just in case."

NAMES IN THE NEWS—Sister Jane Bodine, S.P., Sister Luke Crawford, S.P., and Sister Olga Wittekind, O.S.F., represented the Archdiocese at the recent convention of the National Assembly of Women Religious in San Francisco. . . . Father William Munshower, pastor of Holy Spirit parish, Indianapolis, has been elected to the Cathedral High School Board of Directors, succeeding the late Frank McHale. . . . St. Mary parish, Aurora, has established a memorial fund in honor of Sister Juliann Scherpenberg, a Religious Education department staff member who died recently of leukemia at the age of 45.

SNAKES ALIVE!—Penitents and sins are to be expected in the confessional, but snakes are a rarity. Believe it or not, Father Russell Schultz, pastor of St. Margaret's parish in San Angelo, Tex., recently reported finding a rattlesnake occupying a confessional in his church.

Waiting in the confessional, Father Schultz said he heard a hissing sound and noticed a movement at the bottom of the confessional door.

"When I heard the sound again," he said, "I looked into the penitents' side of the confessional, and there it was—a real Texas rattlesnake about a foot long."

"I was alone in the church," Father Schultz said, "and I didn't want to get bitten, so I said a prayer to St. Patrick, got a long-handled broom and swept it outside. Hopefully by now it's in another state."

Antique show, sale on docket

TERRE HAUTE — The Terre Haute Alumnae Club of St. Mary-of-the-Woods College will start the fall season with an antique show and sale Saturday and Sunday, Sept. 6 and 7, in the Le Fer Hall ballroom on campus.

Dealers from Indiana, Illinois, Ohio, Kentucky and Wisconsin will display their wares at the show. Among the items will be furniture, lamps, glass and china, jewelry and primitives, according to Cindy Evard Hodapp, club president.

Admission is \$1 with all proceeds going to the club's Scholarship Fund. The show will be open from 11 a.m. to 9 p.m. Saturday and 11 a.m. to 5 p.m. Sunday.

Recollection set at Cedar Grove

LAWRENCEBURG, Ind. — The Lawrenceburg Diocesan Council of Catholic Women will sponsor a Half-Day of Recollection on Sunday, Sept. 14, at Holy Guardian parish, Cedar Grove. Father Lawrence Frey will conduct the conferences.

Mrs. Rosemary Lane will preside at the 1 p.m. business meeting, preceding the Recollection.

Charismatics to hear chaplain

INDIANAPOLIS — The Channel of Peace Community (Charismatics) will sponsor a Day of Renewal on Sunday, Sept. 14, at St. Joseph School, 1401 S. Mickley Ave. Father Barnabas, O.F.M., Catholic chaplain at Indiana State University, will be the guest speaker.

Registration will begin at 12:30 p.m., followed by Mass at 1 p.m. A pitch-in dinner is also planned. Interested persons are invited to attend.

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AT CHARISMATIC CONFERENCE—Fr. Philip Pavich, O.F.M., of Sacred Heart parish, Indianapolis, left, was among scores of priests who participated in the first Midwest regional conference on Charismatic Renewal in the Catholic Church held recently in Detroit. In the photo at the right Cardinal John Dearden, the host prelate, addresses the 6,000 participants in Detroit's Cobo Hall. With the cardinal is Deacon Sam Hillburn of Chicago. The prelate urged the participants to accept the "authority Christ established" through the Church and to give their bishops full cooperation. (RNS photo)

CLARKSVILLE

† JOHN (Jack) ROHR, 75, St. Anthony, Aug. 27. Husband of Edith; stepfather of Dorothy Farish of Clarksville.

INDIANAPOLIS

† HELEN F. EMS, 82, St. Mary, Aug. 28. Mother of William P. and Betty L. Ems and Dorothy H. DeCosta; sister of Robert and Thomas Turner, Jean Keller and Betty L. Coleman.

† PAUL L. GASTINEAU, 78, St. Joan of Arc, Aug. 29. Father of Richard and Robert Gastineau, Jane Doyle and Catherine Wesse; brother of Fred Gastineau and Mrs. John Sullivan.

† LOUIE E. COOLEY, 65, SS. Peter

† Remember them in your prayers

and Paul Cathedral, Aug. 30.

Husband of Ruth E.; father of Larry L. Cooley, Peggy Willis, Shirley A. Blickensbarfer, Mary L. Shogren and Steve Cooley.

† PAULINE WELCH, 78, St. Luke, Aug. 30. Mother of John A. Welch and Mrs. John J. Shiel; sister of Madeline McCarty.

† LAWRENCE J. JOHANTGEN, Sr., 67, St. Matthew, Sept. 2. Father of Nicholas J., Lawrence J. Jr. and Stephen R. Johantgen; Patricia O'Shaughnessy, Barbara Crump, Toni Luthman and Peggy Cottongim; brother of Walter C. J.

Vincent and Dr. Harold N. Johantgen, Mrs. John S. Deal and Mrs. Erwin G. Hoeling.

NEW ALBANY

† ALMA NANCE FOUGEROUSSE, 70, Our Lady of Perpetual Help, Aug. 27. Wife of Albert J. Fougousse, Sr.; mother of Albert J. Fougousse, Jr., of New Albany; James F. Fougousse of Dallas, Tex.; Janet Whitman of Pompano Beach, Fla.; Jean White of Bloomington; and Ruth Morgan of Somerset, Ky.; sister of Mrs. John Bensing of Margate, Fla.

† OLIVER F. (Buck) CULWELL, 54,

Slate benefit garage sale on Sept. 10-12

INDIANAPOLIS — The Sewing Guild of Alverna will sponsor and direct the annual garage sale for the benefit of Alverna Retreat House. The sale will be held at 5615 N. Delaware St. on Sept. 10, 11, and 12 from 8 a.m. to 6 p.m. each day. Mrs. Marie Fox will coordinate the annual fund-raising project.

Should you have any useable and saleable items to contribute, please call 255-0458 or 251-3044 for information or pick up.

PLAN CAR WASH

INDIANAPOLIS — The sophomore class of Secena High School will sponsor a car wash on Saturday, Sept. 6, at Dale's Enco Station, 10th and Linwood, from 10 a.m. until 5 p.m.

Holy Trinity, Aug. 27. Husband of Dorothy; father of Michael J., Charles W., and Patricia L. Culwell, all of New Albany; son of Oliver W. Culwell of Putnam, Tex.

† FLORENCE ENDRISS FURLONG, 78, St. Mary, Aug. 28. Mother of Endris Furlong of Jeffersonville; Timothy Furlong of San Diego, Calif.; Mrs. J. Robert Shine of Floyd's Knobs; and Mrs. Walter D. Coyle of Marion.

STARLIGHT

† GEORGE D. KOERBER, 85, St. John, Aug. 30. Husband of Josephine; father of Edward Koerber of St. Joseph Hill; Leo Koerber of Starlight; and Mary Schaefer of New Albany.

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What did all these people have in common? They remembered the education of students for the priesthood in their wills. We recommend them to your prayers.

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Monsignor Goossens Says:

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Criterion Comment

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

—Pope Paul VI

For want of a plan

With the beginning of school comes a heavier workload for those individuals who make up parish, district and diocesan boards of education. Having undergone and continuing to undergo overhauling, these boards have sharpened themselves better than many other agencies in the diocese. Such overhauling is not without its trauma, however.

Criticism of the Office of Catholic Education is found in many quarters. Even within. Members of the various boards that support the Office sometimes resent the restructuring that has occurred.

A question was raised at the most recent Archdiocesan board meeting regarding the amount of time and money spent on the Office's half-inch thick booklet outlining its goals and objectives for the next three years. The criticism could be justified. As one board member pointed out, the danger of concentrating so intently on structure could cause the board to neglect its work, forget its purpose, and ignore real problems. Business and administration often find themselves bogged down in paperwork.

The director of the Office,

Father Gerald Gettelfinger, made an equally justified response. For an office not to set goals represents poor planning. To attempt to do more than one is able, is foolhardy. Having a statement of goals and objectives gives the office more credibility, and makes it much more accountable to its board.

Both criticism and response seem valid. A danger exists in any well run concern that it will become too efficient. At the same time there is something on paper that can define the Office's limitations. The Archdiocesan board is learning to use its power. It can take to task those whom it has hired to run the Office. But it cannot do so arbitrarily. With a statement of goals, both the Office and the board are protected because the facts are before both.

The Office of Education is doing a splendid job. Its performance may very well be the best of the diocesan agencies. Its promise of better organization is being fulfilled. A structure is being formed to deal more professionally and even more charitably with those monolithic masses we call institutions. One might well wish the parishes would see their way toward greater organization in parish councils.

Growing is learning from priests who leave

BY FR. THOMAS WIDNER

What happens to a parish when a priest leaves the ministry? Especially when the priest has represented the faith and hope and love taught as the ideals of all Christian living. Where do the people go? What do they do?

There is stunned reaction. And disbelief. There is sadness and maybe anger. There is hurt. Always there is hurt. When Father is beloved and so capable of loving, there is deep, obstinate hurt.

In the 1960s, the questions most important to seminarians were those of self-worth. What is the necessity of the priesthood? The priest very often finds himself feeling wanted only for

unlocking gym doors or reciting Mass schedules over the telephone. He doesn't feel needed or particularly important.

The spiritual writer Henri Nouwen in his book "The Wounded Healer" relates an incident in his life when he was chaplain aboard a Dutch ship. A disaster occurred and Nouwen attempted to be of help only to find himself being chastised by the captain for just simply being in the way. As Nouwen began to leave the scene, the captain called him back and asked him to stay "just in case he might be needed." Nouwen uses the incident to describe what is so often the case—the priest is the man who is around in case he is needed. Promoting a profession like that is not likely to win many candidates.

But if one sees the depth of what just "being around" means in terms of

the riches afforded by God, the priesthood does become important. The priest is not, after all, competing for first prize in terms of human self-importance. Yet he is human and he has to work that human problem through the same as any other man. It is a pitfall for the priest, I think, to try to live as other men, to compete for jobs, to acquire money, status, to have the good things in life. Nonetheless, we are pressured by these things.

So when a priest leaves, there may very well be a growth in his understanding of his humanness. There may be a doubt. There is definitely the need to get a better perspective on himself.

Do the people he served forget him? Not likely. Maybe he never understood what he really meant to them. Maybe he didn't know they loved him. Maybe

they never said enough that they appreciated him and not just his being responsible to them.

And what happens to the parish? Another priest will come. The people will put their faith and hope and love in another. They may be wary of him. They may not want to put their trust in him because of the last experience. Yet the need to have someone help them contact the divine and help them make sense of the insensible endures.

Perhaps the priest who is beloved and who leaves is not unlike the man who dies so that others might live. Perhaps there has been too much reliance on the man and not on the God who gave the man his gifts. Perhaps the parish will think about those things sometime. Right now, when the news comes, there is only stunned disbelief.



THE YARDSTICK

Reconciling right to strike, public good

BY MSGR. GEORGE G. HIGGINS

The recent San Francisco police strike was only the third or fourth such strike of any consequence in the history of the United States.

The 1919 Boston strike was the first and most significant, but we had to wait until 1975 for an objective study of its causes and far-reaching social and political consequences—a fascinating book by historian Francis Russell, "A City in Terror: The Boston Police Strike" (Viking Press, New York, \$10).

Russell's timing—though purely coincidental, I assume—was almost perfect. If his book had been published in the 1950s or 1960s, or



For another view, see editorial, "Decay in the cities."

even as recently as two or three years ago, it would have been of interest to his fellow-historians but probably not to the general public.

COMING AS IT did, however, in the immediate wake of the 1974 Baltimore police strike and on the eve of the recent San Francisco strike, it is required reading not merely for specialists in labor history but for the rest of us as well and, more specifically, for politicians, editorial writers, columnists, and other pundits who may feel obliged to comment publicly on the issues involved in what

promises, for weal or woe, to be a continuing rash of strikes affecting public health and safety.

I get the impression, however, that many of those who are currently speaking to these issues in the light of the recent San Francisco strike have yet to read Russell's detailed study of the Boston strike or, in any event, have yet to grasp the moral of that disastrous episode in American labor history.

MANY OF THOSE who have commented publicly on the San Francisco strike seem to be concerned exclusively with ways and means of crushing police strikes when they unfortunately occur and would appear to have little or no interest in their underlying causes. They remember that, in the case of the Boston strike, the then Governor of Massachusetts, Calvin Coolidge, catapulted himself into the White House by holding to the absolute position that "there is no right to strike against the public safety by anybody, anywhere, anytime." They applaud the laconic Coolidge for

having mercilessly broken the Boston strike by permanently firing all those who took part in it, but, with few exceptions they completely ignore the strikers' side of the story.

Russell, by contrast, tells that side of the story very objectively and with great sympathy for the men involved in the strike. In the words of one reviewer, Russell "emphasizes the true character of the strike—an attempt by ordinary working men, working on the basis of non-ideological assumptions of human decency, to combat highly ideological conservatives who had no sense of decency but did understand the fears of many Americans."

THIS IS NOT to suggest that Russell's book is a defense of the Boston strike as such or a theoretical argument in favor of the right of policemen in general to employ the weapon of the strike even as a last resort.

Insofar as I can tell from reading his objective study, Russell is probably of the opinion that policemen should

forego the right to strike. I agree with him—up to a point. But to say that policemen, as a general rule, should voluntarily forego the right to strike and at the same time to ignore their side of the story would be to miss the point of Russell's timely book.

THE POINT IS that some way must be found to balance the public's right to uninterrupted police protection with the corresponding rights of the police themselves. Concentrating exclusively on the former to the neglect of the latter might have worked for Coolidge and the Boston Establishment in 1919, but it would almost certainly be counter-productive in the 70s.

Many of those who have taken a public stand against the recent San Francisco strike have yet to learn this lesson. William Safire, a columnist for the New York Times and a former ghost writer for President Nixon, is a case in point. His column, "When Cops Become Robbers," in the August 25 issue of the Times awkwardly tries to out-Coolidge Governor Coolidge himself.

"An entire city (San Francisco)," he says, "was kidnapped and held for ransom. . . . Whenever policemen put their guns to a city's head, they create a police state. If a policeman has a right to strike, then a fireman has a right to ignore an alarm, a surgeon has a right to walk away from an operating table, and a soldier has a right to desert under fire. These are all acts against the public safety. Dereliction of duty is a crime, and not a prelude to collective bargaining."

THAT'S PATENTLY fallacious. Safire knows perfectly well that, within recent weeks, thousands of medical doctors in San Francisco itself and in many other cities have, in effect, gone on strike because they could not get satisfactory insurance coverage to protect themselves against malpractice suits. Whether they should have gone on strike for this reason is another matter.

The fact is, however, that they did so (without a word of criticism from Safire) because they felt they had no other means of protecting their legitimate economic interests. Well, policemen also have legitimate economic interests and, while one would hope that, as a general rule, they might be able to defend these interests without going on strike, they are certainly entitled to as much public understanding and public sympathy as are doctors, for example, when they decide, in the end, that they have no recourse but to withhold their services temporarily.

Helen G. Huntington

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LETTERS TO EDITOR

Reader scolds Mrs. Ford for TV comments

To the Editor:

I am enclosing a copy of a letter which I sent to Mrs. Gerald R. Ford along with a copy of your editorial on her TV interview and an earlier article regarding the change of heart by Dr. Nathanson, former head of the National Abortion Rights Action League.

Your editorials and other special articles are excellent, and I am glad that I had saved those which I included in Mrs. Ford's letter.

Helen G. Huntington

Greenwood, Ind.

Copy of letter mailed to Mrs. Gerald R. Ford follows:

Dear Mrs. Ford:

The typewritten article which I am enclosing presents the views of Dr. Bernard Nathanson, former director of the National Abortion Rights Action League. I am hoping you and our President will read this article.

After reading this article, you will realize, as the marked editorial states, the "shallowness" of your remarks are not worthy of comment; so I shall make no comments other than to say: I hope people of America will never again see in print, as we have in our local newspapers, that our President

was amused by your "candor" in the recent television interview.

And, after reading the enclosed newspaper comments about your recent article in McCall's Magazine, I can only say I do not believe the intelligent people in America are interested in your bedroom performance. But I am sure the majority of people in America are vitally interested in your performance in the White House, and the dignity which your high office demands. Considering the high rate of crime, divorces, moral laxity, etc., our country sorely needs at this time an example and strong expression of high moral standards in high places.

Among the articles enclosed are those from the Catholic press, but I am a Methodist, registered Republican, and a descendant of our first President to serve under the Articles of Confederation.—The Honorable Samuel Huntington who, I am sure, has been groaning in his grave these past several years because of the deplorable Watergate shenanigans in Washington, and the lowered standards of morality.

Helen G. Huntington

Creel wants more

Letters published

To the Editor:

What is your reason for cutting down on Letters to the Editor?

For readers this is one of the most important sections of any newspaper; in fact, many of us read it first. We are interested in what and how "our brothers" are thinking.

On the other hand, (Criterion 8/29) Dr. John J. McLaughlin, rated not only space but a picture. We had already learned this "news" from the secular press, and many of us bowed our heads in shame!

So, please give your readers and subscribers what they want—MORE LETTERS.

J. Alan Creel

Clarksville, Ind.

[Editor's Note: We'll be delighted to oblige Mr. Creel by running more Letters—when we get them. Usually the volume falls off during the summer months. Now that vacation time is over and the children back in school, we hope our readers will let us hear from them on any issue they consider of general interest. We share Mr. Creel's belief that this section is one of the most important in the paper, so keep those cards and letters coming.]

An old soldier dies

It was one of the greatest Irish wakes in history, the one held this week for former President Eamon de Valera. More than 100,000 mourners filed past his coffin and he was buried with full state honors—garbed in the simple brown and white habit of the Carmelites.

De Valera was not universally loved. Men of uncompromising principle never are. But even to his enemies he was, more than any other individual, the personification of the dream of Irish independence.

"He is a living argument, rather than a living man," Yeats once wrote of him. And his gaunt visage spoke of sacrifice, honor, and deep religious and moral conviction. Though he received his country's most prestigious awards and highest offices, he maintained an austere way of life to the end. He spent his last years in an old folks home, which an order of Irish Sisters operate for the aged poor. He and his wife took up residence at the home in 1973, the day after he resigned as President of the Republic.

For a nation which has exported so many of its sons to America, it was somehow fitting that the man who dominated its politics for more than a half century was born in the United States.

All his life de Valera battled poor eyesight and he was almost blind in his last years. But he never lost the crystal-clear vision of an Ireland united and completely free of foreign domination. Though he lived to

be 92, it was a vision he did not see realized.

The man who dreamt the dream has been laid to rest. But the ghosts of liberty denied which troubled him and the Republicans in 1923 still haunt the people of Northern Ireland, locking them in the same tragic confrontation of religious and political differences. The more things change . . .

Decay in the cities

[The following editorial appeared in the August 28 issue of the Southern Cross, newspaper of the San Diego, Calif., diocese. It was written by Michael Newman, editor.]

Is it true that we are so bombarded with calamities and the general destruction of the fabric of human society that we tend to tune out such news and ignore it? If so, that would account for the obvious signs of decay in our cities.

To cite only San Francisco and New York as notable but typical examples, we have recently seen strikes by police, firemen and garbage collectors threaten the daily lives of the people they have undertaken to protect.

They have withheld their services and held the cities to ransom, callous to the fate of the people.

In past years we have seen strikes not only by police and firemen, but by teachers, nurses, doctors and others whose dedication to the service of the community was once presumed integral to the very nature of their calling.

These people were not drafted into their appointed community tasks. Each, in his own way, implicitly or explicitly chose and vowed to serve the community by accepting the responsibilities of the office.

To withdraw this service is, in each case, an act of willful disregard for the public's safety and general welfare.

There is decay in the heart of our cities. There is decay in public conscience, from the White House through Congress and professions, down to the smallest segment of community life.

Accountability and responsibility in the various areas of public authority and

service has been drastically undermined.

But the people deserve the government they get.

The decay of the cities stems from decay in the communities from which they rise. And the decay in the communities can be traced to the moral decay of the people who comprise them.

There are aspects of our lives today urgently in need of revision. We need new challenges, new champions—most of all we need to renew the championship of integrity and moral values, the bonds of family life.

The Great Permissive Society of the past generation is now reaping the harvest of its philosophies. Self-indulgence, self-gratification, self-interest come before all else. Do your own thing. Discipline is a psychological disaster. These are the tenets of the permissive society.

The effects are evident in the roaring inflation of divorce rates, the incapability of law enforcement agencies to deal with the crime rate, in broken homes, the distorted perspectives of a TV programmed generation, the loss of religious belief.

We Christians are part of this crumbling structure. We are the only part which can help reestablish true human values, belief in integrity and moral standards and leadership.

We are the witness to a higher value than self, a higher purpose and destiny. We have to live the Christian ethic, for ourselves and as a spur to others.

This is not the time for complacency or self-congratulation, but for action. It is already much later than we think.

The CRITERION

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Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.
Q. QUESTION
BOX
Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.

BY MSGR. R. T. BOSLER

Q. What is the foundation for the story of the exile of Lucifer from heaven to rule in hell? Did John Milton in *Paradise Lost* make use of a legend or overstate his source from Scripture? Does the meaning of the redemption of the human race depend upon this fact?

A. There is a story behind the story of Lucifer. The Old Testament makes no mention of fallen angels but frequently describes the influence of Satan in this world. At the time of Christ, the Jews believed that Satan had been hurled down from heaven because he tried to place his throne beside God's. This was based upon two books not accepted as Scripture, II Enoch and the Book of Adam and Eve.

This tradition is reflected in the 12th chapter of Revelation (or Apocalypse): "Then war broke out in heaven;



Michael and his angels battled against the dragon. Although the dragon and his angels fought back, they were overpowered and lost their place in heaven. The huge dragon, the ancient serpent known as the devil or Satan, the seducer of the whole world, was driven out; he was hurled down to earth and his minions with him."

In Luke, Jesus says: "I watched Satan fall from the sky like lightning." (10:19) Still no reference to Lucifer. You will not find the name in modern translations of the Bible. Early writers of the Church taught that Jesus was referring to a passage in Isaiah, 14:12. In the New American Bible the passage reads: "How you have fallen from the heavens, O morning star, son of the dawn! How are you cut down to the ground, you who mowed down the nations!" The Latin Vulgate translated "morning star" as "Lucifer" (light bearer). The early writers of the Church misunderstood the text. It did not refer to Satan; in reality Isaiah 14 is a mocking dirge over the dead king of Babylon. "Morning Star" is a pagan god, son of the god of dawn. The

Jerome Biblical Commentary explains: "The writer has used an ancient Canaanite myth about a lesser god's attempt to become head of the pantheon to illustrate the pride of an earthly king." So, Satan is not to be honored with the name Lucifer after all.

Traditionally the Church has held to the belief in the fall of the angels, since Christ himself and the early Church accepted the Jewish belief at the time. However, Christ did not come to redeem the fallen angels, but man; so the meaning of the redemption does not depend upon belief in the fallen angels.

Q. Does the Catholic Church consider acupuncture a form of sorcery or witchcraft when used for medical treatment?

A. As far as I know, the Chinese and others who use acupuncture consider it a scientific and very effective way to relieve pain and in some instances cure disease. They do not look upon it as magic or witchcraft at all. Therefore, the Church would advise us

to look upon this form of cure as we do any other, such as the giving of drugs, diet, surgery, etc., as legitimate aids to health to be judged according to their effectiveness.

Q. Is it permitted for a parishioner, when assisting at Mass, to give the responses audibly in a different language from the one being used by the celebrant?

A. Wouldn't this be a distraction for others and uncharitable? It seems to me you would do better to respond softly in your own language and not distract others and call attention to yourself. Your question intrigues me.

You come from a part of the world where Mass might be offered in English or French. But then, again, your problem might be over Latin vs. English, and I cannot tell which side you favor. Whichever it is, my advice seems adequate.

Q. Some weeks ago I visited with a couple who had just attended a Marriage Encounter. During the course of the encounter, they were told to go to confession. They did not confess their sins to the priest, but instead the husband confessed to the wife and the wife to her husband. I was under the belief that the one to

confess one's sins to was the Catholic priest. Things like this sure get one to wondering, and I could see where a convert would start swaying in his belief.

A. This obviously was not meant to be a sacramental confession and forgiveness of sins by the Church. It was, I presume, a recommendation that the couples admit their faults to one another and ask for mutual forgiveness. Marriage Encounter takes various forms. This particular practice, from what I can gather, does not take place in all such encounters.

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Leader defends charismatics

NOTRE DAME, Ind.—A top Catholic charismatic leader has rejected as "grossly exaggerated and substantially unjustified" recent charges by a critic that the charismatic renewal movement is involved in some "serious" religious "problems and errors."

In a strongly worded four-page statement issued here, Dr. Kevin M. Ranaghan, president of Charismatic Renewal Services, denied the allegations against the movement. He asserted that the movement and its leadership are faithful to the Church and open to any investigation or constructive criticism by Church authorities.

A suggestion that the movement is heading toward schism, he said, is "patently ridiculous."

THE CRITICISM had come from Dr. William Storey, one of the founders of the Catholic charismatic movement in

this country, who is no longer a charismatic.

In an interview in A.D. Correspondence, Storey had charged among other things that in at least one instance a charismatic group skipped a eucharistic liturgy for the sake of its own prayer meeting, and that in another case a rather widely known moral problem in one community was concealed from the local bishop.

RANAGHAN answered with an affirmation of "the openness of the (national Catholic Charismatic Renewal) Service Committee to constructive criticism from all quarters of the Church, and our willingness to cooperate fully with competent ecclesiastical investigation of this renewal in general and in particular of those teachings, publications, and events for which we are directly responsible."

The specific allegations by Storey,

said Ranaghan, "are basically ill-founded and seem to be based on misinformation and impression rather than on fact."

"IT IS OUR conviction that the Catholic charismatic renewal in general is characterized by a more than average active fidelity, loyalty and obedience to the Roman Catholic Church in its hierarchical authority, sacramental life and spiritual tradition. While aspects of the charismatic renewal may be controversial, may demand vigorous debate within the Church, and may need the corrective discernment and guidance of our bishops, the overwhelming majority of participants and leaders are deeply, personally and totally committed to the Catholic Church."

"To talk of schism as any kind of real possibility is in my opinion patently ridiculous and highly irresponsible," he said.

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THE PATRIARCHS

GOD CALLS ABRAHAM

BY STEVE LANDREGAN

Above all the Old Testament deals with promise and response. God's promise to a man . . . and then to his descendants, and the response of that man . . . and of his descendants . . . to the promise.

It may seem strange that the Old Testament story does not begin at the beginning. At least for us, our journey begins not with the first chapter of the Book of Genesis but with the twelfth chapter. The reason for this will become evident later as the journey progresses.

Abraham, or Abram as he is called in the early part of his story, is the object of God's promise, and his response to the promise becomes the touchstone against which the response of his descendants is measured.

God's promise, in the form of a call, is found in the first three verses of Genesis 12:

"The Lord said to Abram: 'Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you.'"

ABRAM'S RESPONSE follows in verses 4-5:

"Abram went as the Lord directed him, and Lot went with him. Abram was 75 years old when he left Haran. Abram took his wife Sara, his brother's son Lot, all the possessions that they had accumulated, and the persons they had acquired in Haran, and they set out for the land of Canaan."

Now, on the surface, the situation appears simple. God calls Abram and tells him to go to another land. There God will make of him a great nation. Abram's response to the call and promise seems normal. God says go . . . and Abram goes . . . with his wife, his nephew and his whole household.

But the situation is not quite that simple. First: Abram is a pagan. An ancient Jewish (and also Muslim) tradition depicts his father as a maker of idols. The God who called Abram was a stranger to him.

Second: The call required more than a simple act of faith. Abram couldn't respond with "I believe." His response required that he leave the comfort and security of his "father's house" and take his family and possessions and head for a land literally known but to God.

Third: Abram was a 75-year-old man with a barren wife, about as unlikely a candidate to beget "a great nation" as could be found.

The call and promise of God to Abram, as incredible as they seem, evoke from Abram a faith response that is a life commitment based on his firm conviction that He who calls can and will deliver what He promises.

ABRAM IS MORE THAN anything else a man of faith . . . a faith that acts firmly on its beliefs.

The Patriarch's faith is not misplaced. God fulfills His promise. The aged Abram and his wife conceive a son, Isaac, whose son Jacob sires 12 sons whose descendants become the Hebrew nation.

The promise is repeated to Abraham (Gen 13:14-17, 15:5-7, 17:4-8), and renewed for Isaac (Gen 26:2-5) and Jacob (Gen 28:13-14).

At Sinai [Ex 20] God's promise becomes a covenant with the children of the promise. The balance of the Old Testament is principally concerned with their understanding and response to God's promise and His efforts to perfect that understanding and response.

It is against the background of this tapestry and promise and response that the Mystery of the Incarnation occurs. The birth, life, death and resurrection of Jesus cannot be separated from the warp and the woof of his tapestry for He is inextricably involved in both promise and response.

During the next year this Bible Study series will consider the plan of God that begins with the call of Abram, continues in the history of Israel, reaches a climax in Christ, and moves toward completion in the Spirit-filled community that looks toward His return.

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Abraham at prayer. (NC sketch by Gerard P. Rooney)

Faith involves certain call to 'unknown' God

BY EUGENE S. GEISSLER

The call of faith is always a call out of the invisible and the unknown. We believe because we cannot really see and cannot really know.

Still, there is something certain about hearing the call of faith, of being called to believe, because it involves an experience of God and a relationship with Him. I think everyone has had such experiences, but most often they have not amounted to anything for us because we really have not responded. If Abraham had not responded to the call of faith, there would have been no "story of Abraham." The story comes from Abraham's responding to the initiative of God. Abraham believed when by all standards the evidence was lacking: "Go forth out of your country, away from your family, out from your father's house (a sure way of getting killed) . . . Take your old and barren wife with you. You shall have a great posterity by her (ha, ha, ha) . . . Circumcise all the men of your house, including yourself and your son Isaac (ridiculous)." None of it made sense—except that Abraham believed and responded.

HAS GOD EVER called on me to believe and respond? Every day, I would say. And you, too.

Although Abraham is, indeed, an outstanding ancestor for every Jew and Christian, a landmark of faith in the distant past, we have actually come a long way since Abraham. Faith has had an evolution and been considerably refined. Above all, Jesus came and revealed the Father to us, Himself believed unto death, and sent us the Holy Spirit to help us believe and to give power to our belief.

Do you have a family? Do you have teen-agers? Have older children gone forth to follow the ways of the world instead of God's ways that you tried to teach them? Then I am sure you understand that God asks you to believe in His plan for every one of your children. The evidence is lacking . . . but we must have faith, not so much in any of these human beings and what we have done for them, but in the God who is true to His promises and knows each of His children by name. His thoughts are not our thoughts, and His ways are not our ways. Faith will give hope, and hope will make love possible.

DO YOU EVER pray? Have you ever called upon the name of the Lord for help in your distress? Have you ever in a moment of joy praised the Lord for His glory? Have you ever been overcome with gratitude for all the things the Lord has done for you? If you have, then you have responded to the mystery of God in the world, to His movement in you personally, to the action of the Holy Spirit in your life. To pray is to say that you believe, not again in yourself, in your own abilities, or in your own grandeur, but in someone beyond yourself who is faithful, who is glorious, who is loving, who is all in all.

DO YOU EVER pick up the Bible to see if God has a word for you? Do you believe the Scripture is the living word of God for you? Do you read the Bible in a different way than you read anything else? If you do any of these things, then you have faith and are responding to the call of faith. The Bible says some overwhelming things that tax our belief, that would change our lives, if we really believed in them: "Greater things than I have done you will do," Jesus said. It takes faith to believe just a little of that. Tremendous faith to believe in all of it. "Christ is in everything," Paul says. If it is true, then it is a call to faith which can change our daily lives. Imagine finding Christ in everything!

As with the Bible so with each of the sacraments. Every sacrament is a call to faith, and every time we celebrate a sacrament it is a response to faith. The opportunities to believe have changed considerably since Abraham. Maybe faith is not easier, but the more we know of God's filling the universe and our whole being, the more are the grounds and the challenge to believe. The call of faith, I would say, is in this Christian era all around us.

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Bible reveals wonder of God's love for man

BY WILLIAM E. MAY

The Bible is the "book of the acts of God." It is a book of many "books" which was written by numerous people over a wide period of time. The Bible might well be described as an anthology representative of many voices and types of literature. In all, there are 73 books—46 in the Old Testament and 27 in the New Testament.

The many "books" within the Bible make up one book, THE book. No other volume can match the story it tells. It's full of wonder, adventure, life, love—most of all a story about God's limitless love for us. Through the Bible, we learn what He has done to make Himself and His love for humanity known throughout the history of mankind.

THOSE WHO AUTHORED the Bible were people who experienced this living and loving God in their own lives. And even though centuries have passed since the completion of this volume, the story that it weaves is both ageless and timely.

Chapter III of The Documents of Vatican II, Revelation, states:

"Those divinely revealed realities which are contained and presented in sacred Scripture have been committed to writing under the inspiration of the Holy Spirit, Holy Mother Church, relying on the belief of the apostles, holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because, having been written under the inspiration of the Holy Spirit (cf. 2 Tim 3:16; 2 Pet 1:19-21; 3:15-16) they have God as their author and have been handed on as such to the Church herself. In composing the sacred books, God chose men and while employed by Him, they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted."

WHEN WE MEET GOD in the Bible, we find that He is WITH and FOR us, even though He is the supreme Being, the "holy one," utterly "other" than man. And He is the supreme Lord of life, the God who made us for Himself. He has summoned us to share in His own life and made us in His "image." He is Father, Mother, our sovereign Lord; He is friend and lover. He is always willing to help us, to give us life, to accept us. When no one else values us, God does. We can trust Him absolutely for He will never abandon us. We know that He is always true to His word.

And what is His word? He promises us life; He is a God who enters into communion with us, who initiates what the Bible calls a "covenant" with us, a covenant symbolized by the love between a man and a woman who pledge themselves to live together and grow together for life. And this God means what He says! He will be one with us and to communicate His life to us, and never to desert us. He does not leave us even when we betray Him. He is always there to receive us with open arms. He will give Himself to us and to do so freely.

So true is God to His word, Scripture tells us, that He did an unimaginable thing: He became one with us by becoming a human being. He sent us His only-begotten, eternal and Uncreated Word. That Word of God became man was Jesus. Jesus

shared perfectly our humanity so that we could share His divinity.

JESUS LIVED WITH us and for us; He suffered and died with us and for us. As Risen Lord, He exists NOW as a pledge of the glory that will be ours—"eye has not seen, nor ear heard, nor has it entered into the heart of man what good God has prepared . . ." All of this—yet He has done even more. He told us both in word and deed what we are to do if we are to be faithful images of His Father. We are to love as He loves us. We are to be like Him and like the Father who sent Him—servants of our brothers and sisters, fellow words of God.

Yes, the Bible is the story of God who is true to His word. And among the words to whom He is true are we who are his created images or "words." His love is so great that He lived with us, served us, and experienced our suffering, our joys, our sorrows.

And what is our mission? The Bible tells us that we must be true to the Word that God has spoken to us in Jesus. We can be true to His Word only if we are true to ourselves, only if we are willing to be, like Him, beings who exist WITH and FOR our fellow men.

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Peoria bishop

(Continued from Page 7)

the food that moved across international relief channels.

"Now, I'm not ashamed of that record. I think we've done a pretty good job."

Bishop O'Rourke, who did not get to respond to Butz at the conference, answered in his editorial:

"THE PEOPLE of the Sahel will be amazed to learn that Secretary Butz considers the six years of searing drought they experienced as less than the real thing. That drought withered crops, caused lakes and wells to dry up, destroyed almost all of the livestock of the region and brought death and misery to the human population."

"The people of Ethiopia, Somalia and Bangladesh will be amazed to learn that the world food crisis has 'vanished.' Over 100,000 people are expected to die of starvation in Ethiopia and Somalia this year. Thirty million persons (half the population) of Bangladesh are suffering from severe malnutrition."

BISHOP O'ROURKE also defended grain reserves as a means of alleviating world hunger.

"The basic principle at stake here," he continued, "is the policy of the present Administration to encourage a laissez-faire policy which accentuates the boom-bust price and supply cycle which plague agriculture. In years of scarcity prices go so high that poor people at home and poor nations abroad cannot afford to buy the food they need. During years of abundance prices fall below the cost of production and cause widespread bankruptcy among farmers."

"I must disagree with Secretary Butz when he says regarding our response to the world food crisis: 'I think we've done a pretty good job.' My opinion is that our response has been a scandal to the world and must not be continued."

Lectionary opens treasures

BY FR. JOSEPH M. CHAMPLIN

When a book of substantial size and dignified appearance is majestically held high and carried solemnly down the Church's center aisle, we know that either the text or its contents or both are unusually important.

Likewise, when two servers with candles flank the book as it is used, when the minister incenses the text before reading from it and when the celebrant kisses the volume after a proclamation out of it, we understand this is no ordinary publication.

We refer, of course, to the lectionary, that official ritual book containing the scriptural passages employed for holy Mass and the other liturgical celebrations.

THE SECOND VATICAN Council directed reformers to open up the treasures of the Bible more lavishly for Catholic Christians. They were to develop a cycle of Sunday and weekday biblical readings which, over a two and three-year period, would include almost all of the Old and New Testaments.

Our lectionary does just that and contains, moreover, a rich fare of scriptural excerpts suitable for Baptism, marriage, funerals and similar services.

This volume and its schedule of biblical texts have proven so effective that many main-line Protestant denominations and churches now follow the same Sunday cycle observed in Roman Catholic worship.

Introduction of the lectionary into weekly and daily liturgies has made a subtle, but great impact upon the spiritual lives of both clergy and laity. We have become gradually, almost unconsciously "Bible people" with familiar passages from sacred Scripture more and more a part of our thoughts.

The structure of all the revised liturgical rites has greatly facilitated this positive development in Catholicism. Each ritual calls for a liturgy of the Word containing one, two or three biblical excerpts interspersed with a psalm and an appropriate phrase from the Scriptures.

The lectionary and the specific rituals then offer a lengthy list of suitable texts from the Bible for each

occasion (e.g. 28 in the Rite for Marriage, some 70 for anointing of the sick, over 100 in the order of Penance). Moreover, our own bishops have approved a principle which permits liturgical planners to select other more effective scriptural passages, if the ones indicated do not seem to fit satisfactorily the particular circumstances.

THERE ARE SEVERAL purposes behind a liturgy of the Word for these sacramental celebrations.

First of all, it makes the Lord present in the worshipping community through this inspired Word.

To quote from the Roman Missal's Introduction: "When the Scriptures are read in the Church, God Himself speaks to His people, and it is Christ, present in His Word, who proclaims the Gospel."

"The readings should be listened to with respect; they are a principal element of the liturgy. In the biblical readings God's Word is addressed to all men of every era and is understandable in itself, but a homily, as a living explanation of the Word, increases its effectiveness and is an integral part of the service."

Secondly, the liturgy of the Word stirs up our faith and helps us to recognize later Christ present in the sacramental action. That gesture may be, for example, the breaking of bread in the Eucharist, the pouring of water for Baptism. In all these, however, it is Christ who baptizes, Christ who anoints, Christ who confirms.

We need faith to meet Jesus in those actions and a liturgy of the Word deepens our belief so we can realize Christ is present on these occasions.

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THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests

TWENTY-THIRD SUNDAY OF THE YEAR

"Don't hold back"

Ezekiel 33:7-9
Romans 13:8-10
Matthew 18:15-20

Don't hold back for the good of your neighbor even if it hurts. Remember, God isn't holding back anything for your good.



Lector Kevin Zerull reads from Scripture for a Mass in Washington, D.C. (NC staff photo)

know
your
faith



AT CYO STADIUM

Jamboree set this Sunday

More than 2,500 young football players will converge at CYO Stadium this Sunday for the Annual Football Jamboree.

All 56 teams entered in the Cadet and "56" Leagues will participate in the festivities. Opening kick-off is at 11 a.m.

The CYO teams will be placed in two groups: one named the Vikings, the other, the Steelers in honor

of the 1975 Super Bowl participants.

OFFICIAL TEAM pictures will be taken on the West Field at the Stadium before the action begins. CYO Executive Director Bill Kuntz urges all cheerleaders and Priest Moderators to be present for their parish picture.

The St. John Bosco Guild will award two Ten Speed Bicycles and five official CYO Footballs at the Jamboree. Mrs. Ella Wagner, St. John Bosco Guild President, said that tickets can be purchased from any CYO Football player, coach or Guild member.

Kuntz asks that "56" coaches include "56 B" players on their Jamboree Rosters.

Admission to the CYO Stadium for the Jamboree and all CYO football games will be 50 cents for grade school students, 75 cents for adults and \$2 for an entire family.

CYO NOTES

Entries for the Junior Touch Football Leagues are due by Sept. 8.

Kickball coaches are asked to attend the pre-season coaches' meeting Tuesday, Sept. 9 at 7:30 p.m. in the CYO Office. Schedules will be distributed at that meeting.

Cadet Hobby Show entries have been mailed and are due Tuesday, Sept. 23.

USCC, Girl Scouts make peace

WASHINGTON—The Girl Scouts of the U.S.A. and the United States Catholic Conference (USCC) have announced development of a national "Plan of Cooperation" between the two organizations.

The plan was announced in an Aug. 29th joint letter sent to diocesan youth directors by Mrs. William McLeod Littmann, girl scouts national president, and Father Rudy Beranek, USCC representative for youth activities.

Father Beranek told NC News that the plan stresses "the positive side" of the relationship between dioceses and the Girl Scouts, although one of its purposes is to set up procedures to deal with grievances such as the one that caused a rift between the scouts and the Philadelphia archdiocese.

LAST FEBRUARY, the Philadelphia archdiocese withdrew its sponsorship of 334 Girl Scout troops as the result of a two-year conflict over a sexual awareness program started by the Philadelphia Girl Scout Council. Unknown to Catholic leaders, the council had been working on a "To Be a Woman" merit badge for 12 to 14-year-old Cadette Scouts.

To qualify for the badge, girls were required to obtain information on sexual intercourse, rape, pregnancy, birth control and abortion, venereal disease, menstruation and menopause.

EVENTUALLY, the council backed off from the merit badge program in favor of an optional "Awareness" program, but made it clear that it intended to support its original philosophy.

Unable to reach a settlement, the archdiocese discontinued its sponsorship of the Girl Scouts, instead favoring a new "Agape Camp Fire

Program." Under the new national plan, the President of the Girl Scouts will appoint national religious consultants, one of whom will be recommended by the USCC. The consultants will advise the board of directors of the Girl Scouts on policy matters which have religious implications.

Marian College announces series for senior citizens

An eight-week series of discussions for senior citizens on contemporary issues will begin Tuesday, Sept. 9, at two Indianapolis sites.

The Mature Living Seminars, sponsored by Marian College, are funded by the Indiana Committee for the Humanities in cooperation with the National Endowment for the Humanities.

Sites for the weekly programs, open to all senior citizens without charge, are Marian College and the Human Justice Commission, 1505 N. Delaware St. Each program, to be repeated in the spring of 1976, are scheduled from 10 a.m. to 2 p.m. through October 28.

Eight Marian faculty members will

present programs: William Doherty and Sister Rachel West of the history department; Miss Mary Haugh of the sociology department; Ken Elmendorf of the economics department; Sister Marilyn Hofer of the education department; Father George Coffin of the theology department; Sister Francesca Thompson of the theatre department; and Sister Mary Jane Peine, professor emerita of art.

Three other community resource leaders will also be presented: Thomas L. Pugh, U.S.D.A. District Soil Conservationist; Louis Rosenberg, Indiana Center on Law and Poverty; Dr. Daniel McDevitt, Catholic Office of Education; and Mrs. William Pedtke, Coalition to End Neighborhood Deterioration. (CEND).

A PROTESTANT DEACON ON THE "FIGHTING IRISH"—Marv Russell, a linebacker on Notre Dame's "Fighting Irish" football team, took time out from practice to be ordained a deacon of the Christian Methodist Episcopal Church in ceremonies at the University of Toledo. The morning after his ordination, Russell, 21, from Ford City, Pa., returned to Notre Dame to don another uniform—helmet, jersey and football shoes. (RNS photo)

Mark Donohue eulogized

SUMMIT, N.J.—The late Mark Donohue, winner of the 1972 Indianapolis 500 and 56 other major auto races, was hailed at his funeral Mass here as "a very human person who did a lot of good on this earth besides being one of the greatest drivers in auto racing history."

Msgr. Harold A. Murray, a family friend who celebrated the Mass of the Resurrection in St. Teresa's Church, described Donohue as a man "with a keen sense of humor who accomplished what God wanted him to do."

Msgr. Murray remembered Donohue as "the quiet boy" who had received his First Communion and been confirmed in St. Teresa's and who had worn red socks to his sister's wedding.

Donohue died Aug. 19 at the age of 38 in Graz, Austria, of injuries suffered in a racing accident.

Couple to note 50th anniversary

INDIANAPOLIS — Mr. and Mrs. Harold W. Thoman will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at noon Saturday, Sept. 13, in St. Barnabas Church. Following the Mass they will welcome relatives and friends at an open house at the Southside K of C Hall, 511 East Thompson Road.

They are the parents of Mrs. John (Phyllis) Gedig, Mrs. John (Helen) Masengale, H. William Thomas (deceased) and D. Peter Thoman of Indianapolis, and Mrs. Donald (Mary) Roeder of Warren, Mich.

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VIEWING WITH ARNOLD

New Channing is film hit

BY JAMES W. ARNOLD

The funniest moment in Mike Nichols' new comedy, "The Fortune," is simplicity itself. A trunk sits on a beach in the early morning sun. The top opens and a young woman climbs out, squinting and hungover, obviously perplexed at the situation. As she staggers up the beach, she mumbles, "Wonder what I did last night?"

The audience, of course, knows that the girl (fresh and gifted Stockard Channing) was put in the trunk in an alcoholic daze the night before, by two inept conmen (Jack Nicholson and Warren Beatty) who are trying to murder her for her inheritance. But in her ignorant innocence, she can only conclude stoically that after imprudent partying, one is likely to wake in strange places.

There is nothing profoundly unusual about "The Fortune," except that it has been concocted by an expert director of farce (Nichols) with the offbeat employment of Nicholson

and Beatty, who are normally uninvolved in such trivial stuff. The debut of Ms. Channing, who has background as a dancer, is an extra treat, mainly because she can be physically funny, a talent that few women (aside from Lucille Ball) have had a chance to demonstrate.

"THE FORTUNE" is trendy in many ways. It's set in the 1920's, and works many of its gags off the period, e.g., the absurdly exaggerated Tango dancing, the antique cars, the conventional mores and fashions. There is even an amusing glimpse of an early airline flight to Los Angeles, with a steward passing out lemon slices for air sickness. In its use of comedy conmen not always in complete control of their schemes, it shows influence by "Paper Moon" and "The Sting," although its deeper roots are in the runaway heiress comedies of the Thirties (like "It Happened One Night").

While the plot sounds decidedly unfunny, the tone is fluffy nonsense from the start. Ms. Channing, as Freddie the heiress, elopes with slick Nick (Beatty), who plans to marry her for her money but can't just at the moment because his divorce isn't final. To avoid the difficulties of the Mann Act, he instead has her wed to his crooked pal Oscar (Nicholson, with bushy hair that won't stay down). Of course, Oscar soon catches on to Freddie's charms, as well as to the financial advantages of being her spouse.

the boys (in this flick, one must call them "boys") lead to the girl's decision to leave her inheritance to charity. Thus we get to the various botched-up murder schemes, including the classic bit of trying to transport and dispose of a body in a trunk that simply will not disappear.

Comedy often raises moral problems for some viewers, because almost by definition it involves foolish people doing things that in real life would be immoral, illegal or both. In an adult comedy, the tension can be very tight. But laughter is really the ethical judgment

of both artist and audience on the actions being portrayed. Neither the con-game, promiscuity or murder are very funny in reality, but Nichols and his cast explore their ridiculous dimensions in the fantasy of the film.

What is the target of the humor? The heiress who is so dumb she falls for the gigolo, whose affections are alienated several times during the film, who doesn't dig that she's being used and plotted against. (We never believe she is in much "real" danger). And of course the crooks who haggle among themselves and lose their cool as their plans are

inevitably doomed by their own greed and stupidity. All suffer from their "alms," although in comic ways.

NICHOLS ALWAYS seems to favor exploring some new "forbidden" area in his films (recall "Virginia Woolf," "The Graduate," "Carnal Knowledge"). This time it's feminine hygiene, and there is a ludicrous monolog in which Oscar describes how his mother used to contrive to get him to go to the store to buy sanitary napkins. It's funny and deftly done, and part of a universal experience, I'm sure, of a generation of mothers and sons inordinately bashful about human biology.

While Nichols is adequate

as a filmic director, his visual inventions and timing are considerably less than those of Blake Edwards ("Pink Panther") or Woody Allen. He is outstanding, though, with actors. Beatty is both subtler and funnier than he was in "Shampoo," and Nicholson is marvelous as a "weak" character, playing Oscar as if he were a shrewd 10-year-old. High points include the scenes where he utterly breaks down at the approach of the police, or tries to cope with an horrific breakfast (okra, eggs, ungelled pie) whipped together by Freddie.

Butts will notice that Nichols' long final shot, a moving 180-degree pan, recalls Antonioni's at the end of "The Passenger"—did Nichols suggest it?—and that the set of the L.A. multiplex where they live resembles the one in "Day of the Locust." This time, instead of lawn sprinklers, we have a comic nosy landlady with a hose. [Rating: A-3—unobjectionable for adults]

Pope raps pessimism

CASTELGANDOLFO, Italy — Society's good points are stronger than its bad points, but those who form public opinion are stressing only the bad, Pope Paul VI said Aug. 24.

Addressing Sunday crowds at his summer residence here, the Pope deplored a new rash of kidnappings, pornography, government coups and wars. But he insisted that the "inheritance of our Christian and civil tradition" is "healthy, rich and fruitful."

"What the disturbing and one-sided voices of public opinion say is not the whole story," Pope Paul asserted.

"They do not talk about the better points of our society where justice, cultural and social progress, and the sense of and need of

national and international solidarity still fortunately have the upperhand."

Offering his listeners an "antidote against the poison of pessimism," the Pope urged them to think about the "healthy, rich, fruitful inheritance of our Christian and civil tradition."

LONG WALK

ROME—A 60-year-old Frenchman named Guy Touzeau is walking to Rome for the Holy Year, not from France but from Rovaniemi, Finland, which is just south of the Arctic Circle and 3,750 miles from St. Peter's Basilica. Trekking an average of 20 miles each day, Touzeau hopes to reach Rome in November.

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THE HASSLES between

The week's TV network films

WHITE LIGHTNING (1973) (NBC, Monday, Sept. 8): Burt Reynolds in an above-average action flick about an Arkansas moonshiner released from prison to get evidence on a corrupt southern sheriff (Ned

Beatty). Nothing profound, but the backwoods locales and car chases are admirably handled by topnotch TV director Joseph Sargent.

CAHILL, U.S. MARSHAL (1973) (CBS, Thursday, Sept. 11): A routine, late-vintage John Wayne western, in which Duke as an aging, over-worked lawman pursues and destroys a gang of outlaws as an object lesson in morality for his budding delinquent sons. The film is equally low on sensitivity, brains and budget. Not recommended.

DIAMONDS ARE FOREVER (1971) (ABC, Friday, Sept. 12): This was Sean Connery's last hurrah as James Bond, and it is a slick montage of the series' best qualities, cool, witty and energized on its comic-strip level. The casual sex and violence have been Batman-ized into sheer spectacle and satire, most of it appropriately set in Las Vegas. Perhaps it's only that 007 has stayed the same while the rest of the world has gotten shoddier, but Bond finally seems almost innocent and nostalgic. Satisfactory for adults and mature youth.

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You, as a concerned parent, perhaps as a lay leader, are of crucial importance to the fruitfulness, the effectiveness of this conference. Sponsored by Catholics United for the Faith (CUF), the conference is so structured that you may participate in selected parts of it or all of it. To help cover costs of advertising it, as well as other overhead, registration fees must be charged, but you can pay for just those parts of the program in which you choose to participate, as outlined below.

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