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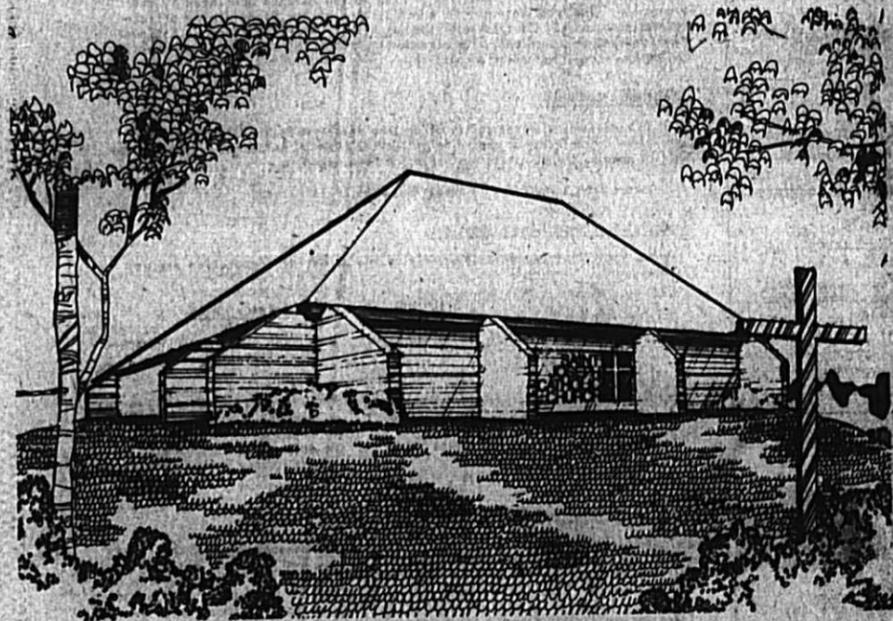
THE

CRITERION

INDIANAPOLIS, INDIANA

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NEW CRAWFORD COUNTY CHURCH—Construction is underway on the new St. Joseph Church in Crawford County (Milltown). The \$100,000 edifice, which is of contemporary design, replaces the original church which was destroyed in the disastrous tornadoes of 1974. The new church, which is constructed of concrete block and brick, will seat 220 persons and is expected to be completed by late spring. The design is a flexible one which will permit a variety of liturgies and other functions. Funds are being raised through a parish campaign. Poe Construction Company, Mereno, is handling the general contract and the architect is Okay Associates, Inc., of Indianapolis. Father Andrew Diezeman is the pastor. St. Joseph is the only Catholic church in Crawford County.

He condemned de jure and de facto limitations on "profession of individual faith, education of youth, pastoral activity by priests and bishops, self-rule within religious communities, evangelization, and access to the press and mass media."

Gary bishop told to rehire teacher

BY CLIFF FOSTER

WASHINGTON—A National Labor Relations Board administrative law judge has ruled that Bishop Andrew Grutka of Gary, Ind., fired a lay teacher for union activities. The judge ordered him to rehire the teacher and to stop "interfering, restraining and coercing" employees trying to unionize.

In addition, Judge Leonard Wagman has set aside an election held last October in Gary diocesan schools, finding the bishop and others guilty of unfair labor practices that tainted the election. The Lay Federation of Teachers, an affiliate of the American Federation of Teachers, lost the election by a 260 to 172 margin.

BESIDES ITS IMPACT on the union, the ruling is a personal victory for Robert Madsen, LFT president who was fired last February as a history teacher at Bishop Noll Institute. In ordering that Madsen be reinstated with back pay, Judge Wagman called the diocese's reason for the firing "pretextual," saying Madsen was fired for his union activities. The diocese said it fired Madsen for insulting Bishop Grutka in a letter printed by the Hammond (Ind.) Times.

Madsen's victory may be short lived, however. The Gary diocese intends to

appeal the decision to the full NLRB in Washington, and then, if necessary, to the Seventh Circuit Court of Appeals. That court ruled last August that the NLRB has no jurisdiction over Catholic schools.

Father John Morales, Gary diocesan chancellor, said the diocese would not offer Madsen his job back because it would jeopardize "our legal position."

IN HIS DECISION, Wagman indicated that the diocese's conduct was prompted by its disapproval of the AFT, a 450,000-member union that opposes some forms of government aid to parochial schools.

"It is clear that throughout the organizing effort led by Madsen, respondent (Bishop Grutka) repeatedly expressed hostility toward Madsen's goal," Wagman said.

"Finally, confronted with the possible success of the union's representation petition and the presence of AFT, respondent could no longer contain his hostility. In an effort to show his sentiment, respondent seized upon the Hammond Times article as a pretext for terminating the leading figure of the union's campaign, lay teacher Robert Madsen."

Wagner also found the diocese guilty of labor law violations by offering Madsen his job back in ex-

change for a rejection of the AFT, by offering the union office space if it organized a union acceptable to Bishop Grutka, by threatening to close schools and to fire teachers if the union remained with the AFT and by interrogating AFT officials about the union sentiments of the teachers.

Right to Lifers ready to march

Thousands of right to lifers across the country unable to come to Washington for the March for Life on Jan. 23 will gather together in their own cities to publicly observe the fifth anniversary of the U.S. Supreme Court decision lifting most state restrictions on abortion.

Throughout the country, Catholic bishops commented on the anniversary of the Supreme Court abortion decision. Bishop Sylvester Treinen of Boise, Idaho, summed up the feelings of many when he said the decisions, rather than making people accept abortion, "have given new determination and energy to millions of Americans who are keenly aware of life's continuity from conception onward and of the basic value of every human life."

Pope delivers landmark speech on human rights

BY JOHN MUTHIG

VATICAN CITY—In a landmark speech on human rights, Pope Paul VI has appealed to world nations for freedom of religion, an end to racism, especially in southern Africa, and rejection of physical and psychological torture.

During his Jan. 14 annual meeting with diplomats accredited to the Holy See, Pope Paul urged Communist governments to give up their fight against religion.

By so doing, said Pope Paul, Communist states would regain the trust and loyalty of millions of believers.

The Pontiff openly criticized racist regimes in southern Africa for denying universal suffrage and self-determination to blacks.

"For anyone who accepts the Gospel message," said Pope Paul, "to deny fundamental human equality in the name of the alleged superiority of one race or ethnic group is inconceivable."

education is given a privileged place in schools and when families find it difficult even in their homes to communicate spiritual values to their children."

"How can the Church and its shepherds, who have sincere and motivated respect for civil authorities, be at peace when opposition is still offered to the opening of places of worship or to sending of priests where their presence is called for by the faithful, or when the possibility of entering the priesthood or religious life is limited?"

The Pope said that the right to freedom of religion and conscience is being demanded perhaps more today than ever before and especially in places where it is repressed.

Believers face discrimination "in civic life, on the job, at school and in their professions," said the Pope.

He condemned de jure and de facto limitations on "profession of individual faith, education of youth, pastoral activity by priests and bishops, self-rule within religious communities, evangelization, and access to the press and mass media."

"Are not the times ripe," asked the Pope, "is not the evolution of history sufficiently advanced to permit a loosening up of certain severe attitudes of the past?"

"Even after the most radical upheavals," said the Pope, "does there not come about a natural maturation of events, a detente of spirits... a new more open and more human stage when elements of opposition and division vanish and dissolve, and signs of brotherhood and reunification are reborn?"

The Pope defended his "Ostpolitik"—the policy of diplomatic negotiations with Communist governments—saying, "No one can say that it has not produced results" and called for "deeper, wider" dialogue "on difficult issues not yet confronted."

TURNING TO THE ISSUE of racism, Pope Paul said that the "Church cannot be silent about its teaching that all racist theories are contrary to Christian faith and love."

"The horror which Christians have of violence pushes them to reaffirm the dignity of all men with clarity and

courage," said the Pope. He said that the Church is concerned about mounting racial and tribal tension, even among believers.

He objected to the "tendency to create political and juridical" (Continued on Page 4)

Bill in Legislature would update law on landlord-tenant relations

BY MARY ANN WYAND

The improvement of landlord-tenant relations is the object of a bill introduced in this session of the Indiana General Assembly by a young Marion County legislator.

The measure, introduced by Representative John J. Day (District

building and housing codes.

Other portions of the tenant-aid bill specify: 1) a disclosure clause granting tenants the right to know the property owners for business reasons; 2) protection against retaliatory eviction; and 3) return of security deposit money, minus any deduction for damages, within 30 days. The bill also provides the legal procedure to follow if landlords fail to make certain emergency repairs when notified of any problems.

A former repair-and-deduct section—a self-help remedy allowing tenants to make certain emergency repairs and to deduct the cost from rental fees when landlords fail to correct complaints—met with strong opposition from landlord groups. It was replaced with the provision allowing tenants to obtain court orders for necessary repair work.

Portions of the bill protect tenants' rights while other sections support landlords' rights of ownership, Day explained.

EDITOR'S NOTE—On Monday of this past week the Senate Judiciary Committee approved the Landlord-Tenant bill described in this story. The bill now moves to the full Senate to seek approval there.

45) would modify the Uniform Residential Landlord-Tenant Act, which was last amended in 1969.

"We need to upgrade the law and put a modern statute on the books," Day explained in an interview with the Criterion.

THE PURPOSE of Day's version of ULTRA, originally introduced into the 1975 Assembly and extensively amended since, is "to modernize and clarify the law governing the rental of dwelling units."

One of the important elements in Day's bill is the fact that it contains "a warranty of habitability clause," which requires landlords to maintain property in accordance with health and safety standards of applicable

PRINCIPAL OPPONENTS of the landlord-tenant bill include the Apartment Association of Indiana and the Indiana Homebuilders Association, according to Day.

Among groups favoring the bill are the Indiana Catholic Conference, the Indiana Housing Coalition, the Housing Committee of the National Association for the Advancement of Colored People (NAACP), the League of Women Voters, and the Indiana Council of Churches, the state representative said.

"In the spirit of good faith, we made a lot of changes," Day, who is a school teacher by profession, explained. "The tenants' remedies are still there, but they're much harder to evoke."

Discussing the future of the bill, Day admitted that he is "discouraged by the power of the lobbyists to thwart this," but confident that either the House or Senate version of the bill will reach third reading this session.

STATE SENATORS Patrick Carroll of Bloomington and Louis Mahern, Jr. (District 33, Indianapolis) introduced the Senate version, which Day says is "a little stronger in the perspective of tenants," during the first session of the 100th General Assembly last fall. State Representatives John Thomas of Brazil and Day submitted the House bill.

"The landlords' strategy is to" (Continued on Page 5)

Annual audit completed of two Retirement Plans

The audit of the Retirement Plan trusts for priests and lay employees of the Archdiocese was released this week by the Chancery Office. The audit, which was performed by George

Accountants' Report, Page 2

S. Olive and Company, included a review of the net assets and the overall operation for the fiscal year ending June 30, 1977.

All funds collected during the campaign have now been allocated, according to Harry Dearing, Archdiocesan Business Administrator. He stated that any additional amounts received would be periodically distributed to the two trusts, but that further receipts are not expected to be

large since the Retirement Campaign is officially over.

AUDIT FIGURES SHOW that contributions to date have provided \$1,246,000 for the Priests' Plan and \$1,683,000 for the Lay Employees' Plan.

Approximately two-thirds of the past service liability of the two Plans was funded through the campaign, and the balance will be amortized over approximately 25 years, Mr. Dearing stated.

Expenses for implementing the Plans have come partly from the trusts and partly from assessments, he explained. During 1976-77 approximately \$2,000 was paid on behalf of the Priests' Plan from assessments in addition to \$3,508.83 paid from the trust. The \$23,398 expended on the Lay Employees' Plan, however, came entirely from assessments and included \$6,375 applicable to the previous fiscal year.

THE COMPLEXITIES involved in obtaining and utilizing census data as well as in computing benefits account for the higher expenses in the case of the Lay Employees' Plan, Mr. Dearing said. Expenses were higher also, he added, because of the fact that 1976-77 was the first full year of operation for the Plan and that the figures should be lower in future years.

As of December 1, 1977, monthly retirement benefits amounting to more than \$5,500 were being paid to 101 retired lay employees and 25 retired priests were receiving \$7,500 in monthly payments under the Archdiocesan Plans. The wide divergency in total monthly benefits being paid in the two Plans is due to the fact that a large percentage of the lay employee beneficiaries are those who retired many years ago when the wage scale was considerably lower than it is today, Mr. Dearing said.

Both Plans are now operating on a current basis, he added, and all eligible retired employees are now receiving monthly benefits.

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REPRESENTATIVE JOHN J. DAY—Bill would upgrade landlord-tenant relations. (Photos by John E. Wyand)

Accountants' Report

Retirement Plans Committee,
Archdiocese of Indianapolis Pension Plan
for Archdiocesan Priests,
Roman Catholic Archdiocese of Indianapolis
Lay Employees' Retirement Plan,
Indianapolis, Indiana.

We have examined the separate statements of net assets available for Plan benefits at June 30, 1977 and statements of changes in net assets available for Plan benefits for the year then ended of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan as of June 30, 1977 and for the year then ended. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned separate financial statements present fairly the net assets available for Plan benefits of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan at June 30, 1977 and the changes in net assets available for Plan benefits for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

The accompanying separate statements of net assets available for Plan benefits of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan as of June 30, 1976 and the statement of changes in net assets available for Plan benefits for the periods July 1, 1974 to June 30, 1977 (Pension Plan for Archdiocesan Priests) and July 1, 1975 to June 30, 1977 (Lay Employees' Retirement Plan) were not audited by us and, accordingly, we do not express an opinion on them.

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September 22, 1977

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**THE ARCHDIOCESE OF INDIANAPOLIS
PENSION PLAN FOR ARCHDIOCESAN PRIESTS**

Statement of Net Assets Available for Plan Benefits

	June 30	
	1977	1976 (Unaudited)
ASSETS		
Balance of funds on deposit under group annuity contract--note 3	\$1,415,125.78	\$1,061,429.01
Accrued interest	48,731.95	27,947.10
	<u>\$1,463,857.73</u>	<u>\$1,089,376.11</u>
NET ASSETS AVAILABLE FOR PLAN BENEFITS		
Net assets available for Plan benefits	<u>\$1,463,857.73</u>	<u>\$1,089,376.11</u>

See accompanying notes to financial statements.

**THE ARCHDIOCESE OF INDIANAPOLIS
PENSION PLAN FOR ARCHDIOCESAN PRIESTS**

Statement of Changes in Net Assets Available for Plan Benefits

	Period July 1, 1974 to June 30, 1977 (Unaudited)	
	Year Ended June 30, 1977	June 30, 1977 (Unaudited)
ADDITIONS:		
Sponsor contributions		
Retirement campaign	\$ 81,000.00	\$1,246,000.00
Assessments	280,000.00	323,260.00
	<u>361,000.00</u>	<u>1,569,260.00</u>
Income from investment trust funds	106,790.25	157,997.66
	<u>467,790.25</u>	<u>1,727,257.66</u>
DEDUCTIONS:		
Retirement benefits	88,800.00	234,100.00
Administrative expenses-- Continental Assurance Company	4,508.63	9,299.93
	<u>93,308.63</u>	<u>243,399.93</u>
NET ADDITIONS	374,481.62	1,483,857.73
NET ASSETS AVAILABLE FOR PLAN BENEFITS-- BEGINNING OF PERIOD	<u>1,089,376.11</u>	<u>1,089,376.11</u>
NET ASSETS AVAILABLE FOR PLAN BENEFITS-- JUNE 30, 1977	<u>\$1,463,857.73</u>	<u>\$1,463,857.73</u>

See accompanying notes to financial statements.

**ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS
LAY EMPLOYEES' RETIREMENT PLAN**

Statement of Net Assets Available for Plan Benefits

	June 30	
	1977	1976 (Unaudited)
ASSETS		
Cash	\$ 1,661.75	\$ 886.82
Contributions receivable	350,000.00	169,000.01
Interest receivable	29,488.00	10,220.64
Investments at fair value--note 2	1,973,864.20	1,479,237.76
	<u>\$2,355,013.95</u>	<u>\$1,659,345.23</u>
NET ASSETS AVAILABLE FOR PLAN BENEFITS		
Net assets available for Plan benefits	<u>\$2,355,013.95</u>	<u>\$1,659,345.23</u>

See accompanying notes to financial statements.

**ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS
LAY EMPLOYEES' RETIREMENT PLAN**

Statement of Changes in Net Assets Available for Plan Benefits

	Period July 1, 1975 to June 30, 1977 (Unaudited)	
	Year Ended June 30, 1977	June 30, 1977 (Unaudited)
ADDITIONS:		
Employer contributions:		
Retirement Campaign	\$ 213,000.00	\$1,683,000.00
Assessments	366,000.00	535,000.00
	<u>579,000.00</u>	<u>2,218,000.00</u>
Income from investment trust funds	126,251.47	158,036.10
Gain on sale of investments	36,603.07	36,603.07
Increase in unrealized appreciation of investments	28,738.91	38,984.71
	<u>779,593.45</u>	<u>2,451,623.88</u>
DEDUCTIONS:		
Retirement benefits	76,907.91	96,593.11
Miscellaneous expense	16.82	16.82
	<u>76,924.73</u>	<u>96,609.93</u>
NET ADDITIONS	699,668.72	2,355,013.95
NET ASSETS AVAILABLE FOR PLAN BENEFITS-- BEGINNING OF PERIOD	<u>1,659,345.23</u>	<u>1,659,345.23</u>
NET ASSETS AVAILABLE FOR PLAN BENEFITS-- JUNE 30, 1977	<u>\$2,355,013.95</u>	<u>\$2,355,013.95</u>

See accompanying notes to financial statements.

**ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS
LAY EMPLOYEES' RETIREMENT PLAN
PENSION PLAN FOR ARCHDIOCESAN PRIESTS
Notes to Financial Statements**

NOTE 1--SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES:

General:

The Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan (The "Lay Plan") was established July 1, 1975 and is sponsored by the Roman Catholic Archdiocese of Indianapolis (the "Employer") for the benefit of its lay employees. The Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests (the "Priests' Plan") was established July 1, 1974 and is sponsored by the Archdiocese of Indianapolis (the "Sponsor") for the benefit of any ordained priest who is incardinated in the Roman Catholic Archdiocese of Indianapolis. The governing body for administration of the Plans, the Retirement Plans Committee, consists of nine voting members appointed by the Archbishop. The Archbishop and the administrator of the Plans are ex officio non-voting members. The trustee of the Lay Plan is American Fletcher National Bank, Indianapolis, Indiana. The accompanying financial statements generally follow the accrual method of accounting.

Investments-Lay Plan:

In accordance with the policy of stating investments at fair value, net unrealized appreciation or depreciation for the year is reflected in the statement of changes in net assets available for Plan benefits.

Income from investments is recognized when it is earned.

Actuarial Cost Method and Assumptions:

The significant assumptions underlying the actuarial computation are as follows:

	Lay Plan	Priests' Plan
Actuarial Cost Method	Entry Age Normal	Entry age normal with frozen initial liability
Interest rate	6%	5 1/2%
Mortality basis	1971 Group Annuity Table	From The Actuary's Pension Handbook (Crocker, Sarason and Straight)
Asset valuation	Market Value	Balance of funds on deposit under group annuity contract
Retirement age	65	70

Employer Contributions:

The contributions of the Employer (Sponsor) are designed to fund the Plan's current service costs on a current basis and to fund, over a period not to exceed thirty years, the past service liability cost arising from qualifying service before the establishment of the Plan. The determination of such amounts by actuarial is based upon anticipated earnings of the fund, mortality and turnover experience and anticipated employee years of credited service.

Expenses of the Plan:

The Employer (Sponsor) will pay or cause to be paid all necessary expenses that may arise in connection with the administration of the Plans and trusts. To the extent they are not paid by the Employer (Sponsor), such expenses shall be paid out of the Pension Funds.

NOTE 2--INVESTMENTS-LAY PLAN:

Investments held by the Lay Plan at June 30, 1977 were as follows:

Description	Par Value or Units	Fair Value	Cost
American Fletcher National Bank Short-Term Investment Fund-M	193,000	\$ 193,000.00	\$ 193,000.00
American Fletcher National Bank Government Bond Fund-1	3,936	403,219.58	399,964.51
U. S. Treasury Notes 7 1/4%, due 2-15-84	\$500,000.00	508,125.00	500,000.00
Federal Home Loan Mortgage Corporation 8.05% Guaranteed Mortgage Certificates, due 3-15-2007	\$200,000.00	200,500.00	199,002.70
U. S. Government Guaranteed Aircraft Financing North Central Airlines 8 7/8%, secured notes, due 10-1-86	\$ 98,360.59	103,893.37	98,360.59
American Fletcher Investment Trust for Employee Benefit Plans Fixed Income Fund	38,161	565,126.25	544,551.69
		<u>\$1,973,864.20</u>	<u>\$1,935,879.49</u>

NOTE 3--GROUP ANNUITY CONTRACT--PRIESTS' PLAN:

The trustee of the Plan entered into a group annuity contract with the Continental Assurance Company under date of July 1, 1974, in accordance with such contract, the Sponsor's contributions are deposited into an immediate participation guarantee fund (IPG fund). The IPG fund is credited with interest at a rate computed by the insurance company in accordance with the contract. Further, the IPG fund is charged with benefit payments made to or in behalf of members and with administration fees to the insurance company. The contract allows transfer of certain portions of the IPG fund to the trustee or to a special investment account with the insurance company.

NOTE 4--DESCRIPTION OF THE PLANS:

The Lay Plan is a defined benefit plan to which the Employer contributes such amounts as are necessary on an actuarial basis to provide the Plan with assets sufficient to meet the benefits to be paid to Plan members.

The amount of vested benefits as determined by the Plan's actuary at July 1, 1976 (the date of the most recent actuarial review) exceeded the Plan's assets by \$111,340 (vested benefits--\$1,760,465; Plan assets--\$1,649,125).

The Priests' Plan is a defined fixed benefit plan to which the Sponsor contributes such amounts as are necessary on an actuarial basis to provide assets sufficient to meet the benefits to be paid to Plan members.

The present value of future benefits to be paid from the fund at July 1, 1977 (the date of the most recent actuarial review) exceeded the Plan assets by \$93,602 (present value of benefits--\$2,447,460; Plan assets--\$1,463,858).

The Employer (Sponsor) anticipates and believes that the Plans will continue without interruption but reserves the right to discontinue the Plans. In the event that such discontinuance results in the termination of the Lay Plan:

(a) The Committee shall determine and direct the trustee accordingly, from among the following alternatives, the method of discharging and satisfying all obligations on behalf of participants:

- (1) by the continuation of the Trust and the payment therefrom of benefits as they become due in accordance with the provisions of the Plan in effect immediately prior to its termination; or
- (2) by the purchase of a group or individual retirement annuity contract or contracts from an insurance company qualified to do business in the State of Indiana; or
- (3) by the liquidation or distribution of the assets of the Trust Fund; or
- (4) by any combination of such methods.

In the event that such discontinuance results in the termination of the Priests' Plan, all participants as of the date of the termination of the Plan or a complete discontinuance of Sponsor contributions shall be 100% vested in any values in the Pension Fund attributable to their benefits under the Plan, as determined actuarially.

NOTE 5--TAX STATUS:

The Plans are considered to be church plans as defined by the Employee Retirement Income Security Act of 1974 (ERISA) which have not elected under the Internal Revenue Service Code Section 410(d) to be covered by the "participation, vesting, funding, etc. provisions" of the Act.

editorial

Sharing the blame

One of the most effective excuses for not getting a job done is to blame the trouble on someone else. A child, when he does not yet know how to handle responsibility for his own actions, will 'share' the blame with another child or an imaginary friend. Forgivable in a child, such an action in an adult is a sign of immaturity or neurosis. To some degree there is a bit of this immature child in each of us.

It is disheartening, however, to witness this immaturity in an entire nation. Such immaturity makes it impossible for groups to come to grips with issues which divide them—the Irish with the British; the Egyptians with the Israelis; the white South Africans and Rhodesians with black South Africans and Rhodesians, and so on. We see it in this country, too, as we take sides not always for something, but often against something else.

In the United States, we citizens have long since adopted the political scapegoat "Communism" in order not to admit our own errors and mistakes in dealing with our domestic affairs. There has been a considerable educative process in order for this to take place. It means that every time a minority group—women, blacks, Hispanics, etc.—seeks its human rights, we have a tendency to cry "Communism!" When we do not understand why some people are unhappy even with our own democracy, we cry "Communism!" It rarely occurs to us that there could be flaws in our own practice of democracy.

The flaw is quite simply the individual and those instances in which the individual has failed to mature, has failed to take responsibility for himself, has failed to stand before mankind and God as a human being.

The temptation in the Garden of Eden, of course, was the unwillingness of the first man and the first woman to be themselves. They wanted to be "like God." Unsatisfied with being the best human beings they could be, they attempted to ignore their humanity and become something else. Original sin keeps us in the Garden. Grace permits us to mature. And get out of the Garden.

We live in a political climate of "either/or." Either a foreign government is for us, or against us. Either one is for ERA or against it. Either one is pro-life or not. We can't stand the thought that others might be for us, but not want us to meddle in their affairs. Or that the issues are so complex that such labels are not only meaningless but dangerous.

Someone once said that the enemies of our nation will not have to attack us in order to destroy us. We need fear most the enemy within. As Pogo told us long ago, "We have met the enemy, and he is us!"

Our most successful defense is a disciplined self-knowledge—who are we and what do we stand for? The secularism evident in our society cannot but serve to destroy us for it eats away at our self-knowledge. Soon we stop believing in ourselves. We set up straw men and see enemies everywhere. It is then that we are susceptible to defeat. By not knowing ourselves and by not taking responsibility for ourselves, we set the stage for not murder by others, but suicide from within.—T.W.

comment

Educational proposal

Proposal #11 in the Archdiocesan Educational Planning Proposals calls for a guaranteed support of the Catholic school system, the justification of each elementary and secondary school and a study of the possible reorganization, consolidation and/or alternatives to elementary sources. I would like to see this proposal rewritten. We must recognize Catholic education's chronic problems in order to deal with them effectively. I believe some of these are the following:

1. The agony of proceeding from something good to something better. Parochial schools are doing very well scholastically, especially in the three "R's." A certain conservatism in teaching methods and goals is paying off to our advantage. The same conservatism, however, tends to show up also in catechetics and worship. Here it is a resistance to what is different with little insight as to whether the difference is desirable or not. Thus, a religion program often leaves much to be desired. A problem develops when the rather successful scholastic program is seen as justifying a religious program which may be serving the needs of the children and parents indeed poorly. Yet "religious" is our reason for being. To close the school is a poor response to the problem. To critique the religious program is something there is little heart for; and even if that were done, financing a better program would be an even greater hurdle.

2. The tendency for the more religiously conservative parent, in a 'stand-pat' sense, to be the more enthusiastic supporter of the parochial school system. The parent sees the school as supportive of traditional views and values and is often actively interested in keeping it that way.

3. The parochial school parents are often the only organized pressure group in most parishes. Their values

and thinking can easily dominate many Boards of Education and Parish Councils.

4. The tendency for the principal and teacher in the parochial school not to be well informed on the renewal of Vatican II, or at least not to have internalized the renewal. As a result of this, school personnel can easily become the "loyal opposition" to renewal in the parish, and where a pastor and/or liturgy committee is active in this area a polarization and immobility (if peace is to be maintained) of the most persistent kind ensues.

I am persuaded the above conditions exist to a greater or lesser degree in every parish where there is a parochial school, and more often to a greater degree than is good for the Church.

We need our schools, and more importantly, we need some changes. I am not at all optimistic that Parish Boards of Education and/or Parish Councils can even come close to getting the job done. Even our institutional leaders (parish and school) seem to be floundering on this issue. We have all become expert at blaming each other. But the problem is very complex. I do not believe Proposal #11 recognizes this complexity.

Total Catholic Education, in an all inclusive sense, seems to be rather the mission of the whole Church, the purpose of a diocese, of a parish. Perhaps the Office of Catholic Education and Boards of Education are overextending themselves, even if by default. If this be the case, it would behoove them to redefine their field of competence, perhaps more along academic and instructional lines, and charge the Archdiocese to meet the other, total needs of the people of God by reorganizing itself, if that be necessary, or by whatever. Therefore, I suggest that the word "total" in Proposal #24 be deleted.

A pastor

Pope and human rights

(Continued from Page 1) constructions violating the principles of universal suffrage and self-determination.

"The Church," said the Pontiff, "understands the just reasons why the Africans refuse this situation. But certainly she can neither encourage nor justify the violence which spills blood, sows destruction, blows hate out of all proportion and unleashes reprisals and vengeance."

The last part of the speech condemned physical and psychological harm to persons, including abortion and torture.

"The Church cannot remain insensitive and unmoved as the charges multiply of torture and bad treatment

BY FR. THOMAS C. WIDNER

An optional part of my attendance at the International Catholic Press Congress last fall was a two-day trip to Budapest, Hungary, to meet with representatives of the Hungarian Catholic press.

The prosperity of western Europe, so evident in West Germany and a little less so in Austria, suddenly diminishes when traveling through the Hungarian countryside. And although farming is a collectivized industry, the daily lives of the country people are probably less touched by the changes in that nation than in the cities. Nevertheless, you



know you are somewhere different.

Before leaving Vienna for Budapest, we received some documents from two groups—the Catholic Hungarian University Movement and the Hungarian Catholics in the West. These documents attempted to draw our attention to some of the difficulties experienced in Hungary today. Among these was the inability to provide adequate religious education. Children who do attend the few Catholic schools which are left are generally unable to attain any degree of position in the life of Hungary, the document pointed out.

WE TOURED THE Benedictine monastery at Pannenhalm, motherhouse of many other monasteries including one at Peru, Illinois. Pannenhalm is a hilltop

institution housing a boys' school. To say that it could use some repair would be understating the case, but the state does provide some funding for such work. It appears, however, that the intention is to preserve such buildings more as museums rather than to retain their religious identity.

Our documents had suggested to us that we question not so much what we saw or what was said, but what we didn't see, what we didn't hear. For example, we were told that the monks had five new seminarians the past year. What we were not told was that they are only permitted 5 new seminarians each year. It would be difficult, if not impossible, to guess the inner intrigue which goes on as to who will or will not be admitted.

BUDAPEST IS CERTAINLY one of

the most beautiful cities I have ever visited, and it was here that our meeting with the Hungarian Catholic press occurred. It turned out to consist of two lectures, one given by Prof. Thomas Nyiri, a priest-professor of philosophy at the Catholic Theological Academy in Budapest, who serves on the staff of Vigilia, a Hungarian Catholic publication; the other was given by Dr. Gyorgy Ronyai, editor-in-chief of the same publication. Neither lecture, both quite lengthy, added much to our visit. No discussion or question period followed the two talks.

On the other hand, the sermon delivered by Bishop Dr. Jozsef Cserhati, secretary of the Hungarian Bishops' Conference, at the Mass in which we participated at the University Church, was decidedly worthwhile. One had the distinct impression that Dr. Cserhati wanted to reassure us Westerners about his country. The Gospel that week-end concerned the widow who acquires her rights from a judge because of her persistence. "Don't lose heart" was the message delivered to us.

Dr. Cserhati assured us that the Church was alive in Hungary and in some sense, very well. But the Hungarian Church has to learn to live in the environment in which it finds itself, and it cannot enjoy the luxuries afforded in so-called free nations. Cserhati, in effect, echoed a theme emphasized by the Church in modern times. We are servants in the world, but not of the world; Christianity must attempt to make itself felt wherever it finds itself, but it cannot seek the privilege which is denied it by the worldliness of this or that particular place.

IN ONE SENSE, the lack of religiosity in Hungary is no different from the lack of religiosity in the United States. The secularism in Hungary is different only in that it is forced upon the people. In the United States, we have a choice, and very often it appears that we do not care to follow the Gospel.

The message of Dr. Cserhati was encouraging to anyone in any country: One should not lose heart, but remember that persistence (or patient endurance, as Paul called it) will help one attain the kingdom. Persistence can even overcome "free world" secularism.



FOR COLD WEATHER BUFFS—With much of the nation experiencing frigid weather and many people retreating to the warm indoors, Robert Taylor of Alexandria, Va., takes advantage of the cold to try out his new Christmas skates. (NC photo by James M. Thresher)

washington newsletter

Age discrimination - it hits elderly hardest

BY JIM CASTELLI

WASHINGTON—The U.S. Commission on Civil Rights has released a 112-page report detailing massive age discrimination in federal programs. The commission defines age discrimination as "any act or failure to act, or any law or policy that adversely affects an individual on the basis of age."

Age discrimination sometimes denies benefits to children or those 45 or over, but the commission said that "persons aged 65 or over are consistently adversely affected" by discrimination. Generally, the commission said, "the older the individual, the more likely he or she will be the victim of age discrimination."

The commission focused on 10 federal programs, including community mental health centers, community health centers, Medicaid, food stamps, public service jobs, and job training and educational programs.

IT PROBABLY does not come as a great surprise—especially to the elderly—that age discrimination is widespread. But the commission report revealed what its chairman, Arthur Flemming—who is also head of the U.S. Administration on the Aging and who has had mandatory retirement waived by two presidents—called the "cold-blooded" nature of that discrimination.

A major source of discrimination against the elderly, the commission found, is the use of cost-benefit analysis. "Discrimination on the basis of age occurs," the commission said, "when administrators provide services to some age groups rather than others because of a belief that providing

services to them will provide a better return on the government's investment."

In other words, the government can expect a better return on its investment in young people than in old people.

"Such beliefs," the commission said, "conflict with the concept of the dignity and worth of the individual and lead to the depersonalization of service programs insofar as members of certain age groups are concerned."

The commission said: "Administrators of certain programs visited by commission staff indicated that the cost of providing service to particular age groups is a consideration in their resource allocation decisions. Such costs were considered from the standpoint of immediate cost compared to a return on the investment over a longer period."

The commission offered two examples of cost-benefit analysis leading to discrimination against the elderly in the areas of job training and preventive medicine.

The commission said emphasis on preventive health care by the Department of Health, Education and Welfare and the U.S. Public Health Service associates "achievement of the preventive health care goals almost entirely with services to children and youth."

The commission quoted a Public Health Service official who said this attitude "does not represent any exclusion of services to the elderly. It is just our belief that the pay-off is a little better the younger you have intervention" through preventive care.

"THIS STATEMENT," the commission said, "seems to overlook the importance that early detection and prevention of illness have for persons of any age. Today's older persons have much to gain from preventive health care services. The 'pay-off' that results may be equally important to society, both economically and socially."

In job training, the commission found that persons over 45 received a disproportionately small percentage of slots offered by programs under the Comprehensive Employment and Training Act (CETA). Some of this discrimination, the commission found, resulted from the fact that it is difficult to find jobs for persons over 45 in private industry.

THE COMMISSION BLAMED a good part of this problem on mandatory retirement policies in private industry. (The House and Senate have passed

slightly different versions of a bill that would raise the mandatory retirement age from 65 to 70 and would virtually eliminate compulsory retirement in the federal government. Agreement is expected early this year.)

But the commission also found that cost-benefit analysis was a factor: "For example, a 50-year-old person might expect to work only 15 years after participation in a CETA training program while someone 30 would presumably work for 35 years. One CETA administrator said that training is focused on younger persons because, given limited resources, training of persons 45 and over is not effective in terms of cost—that the cost of training had to be weighed against the tax payback that training would result in."

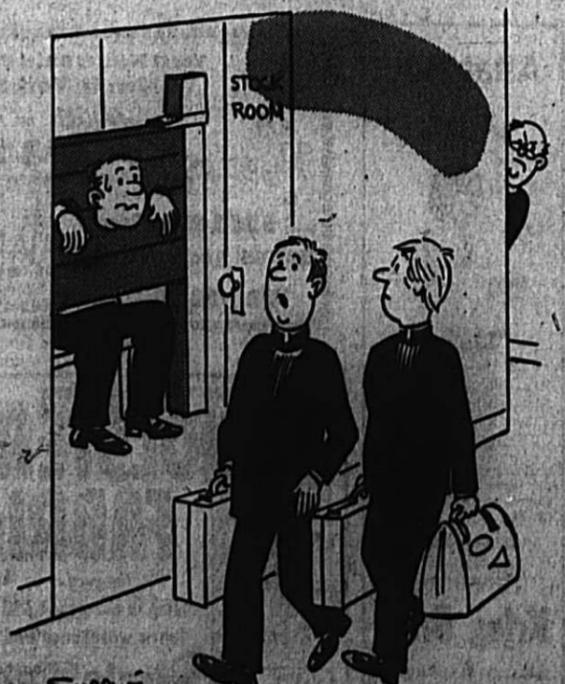
While the commission found a great deal of discrimination against the elderly, it found that this discrimination resulted not from laws or official policies, but from unofficial policies and

decisions made on the job by administrators. A large part of the problem, the commission suggested, is that many doctors, therapists and social workers simply do not like working with old people.

The commission cited what is known among professionals as the "YAVIS" syndrome—a preference for patients and clients who are (Y)oung, (A)tttractive, (V)erbal, (I)ntelligent and (S)elf-serving.

Last June, Robert Derzon, head of the Health Care Financing Administration, suggested that the government could save more than \$1 billion a year by encouraging terminal patients to refuse certain types of treatment; to, in effect, die before they otherwise might in order to save federal money.

The Civil Rights Commission age discrimination study makes it clear that Derzon is not the only one in the human services field who thinks that way.



the criterion

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report from the chancery

CHANCERY OFFICE—The Sacrament of Confirmation will be celebrated in 96 Archdiocesan parishes this spring. Fr. Francis Tuohy, Vicar General, and Fr. Robert Mohrhaus, Chancellor, will administer the sacrament. . . . The matter of the age of reception of the sacrament is under study and a report from the committee charged with review of the matter and development of a new program is due this spring. There are indications that our current policy of Confirmation at the fourth to sixth grade level is younger than the national practice. Three other dioceses in the State of Indiana currently have a policy of confirming at no younger than the eighth grade level. The policy of the Diocese of Lafayette is similar to our current policy. Publishers of text books for preparation of candidates for Confirmation have designed their materials mostly for junior and senior high school level. . . . Properties of the Archdiocese available for sale—Kennedy High School and the CYO Field—remain on the market and available. Pending disposition of these properties and realization of cash from their sale, development of a center for Archdiocesan offices remains necessarily at a standstill. . . . The companion volume to the Archdiocesan Directory published several months ago, the Yearbook, is now at the printers. The revised Yearbook will not duplicate materials in the Directory, but will contain the historical and statistical information not found in the Directory. Because of the nature of the Yearbook, it will have a more limited distribution and will not be offered for sale. . . . The Business Administrator's Office has been preparing materials and gathering information on the Unemployment Tax which legally has become an obligation for our schools as of January 1, 1978. Parishes with schools will be obligated to file quarterly reports with the State of Indiana and will have to pay a portion of any unemployment benefits paid to a former employee of the school. Initial information and forms will be

distributed soon. Through the Indiana Catholic Conference, all five Indiana dioceses have cooperated in studying the matter and sifting through the available options. Because the inclusion of schools (both public and parochial) is new, the offices of the State of Indiana involved are also struggling to interpret the law and develop policies that will apply. Several meetings have been held with appropriate State officials to effect as smooth an entry into the program as possible.

OFFICE OF WORSHIP—The Task Force on Confirmation, jointly comprised of members of the Archdiocesan Liturgical Commission and the Department of Religious Education, submitted its preliminary report to the Archbishop on January 5, 1978. The report calls for the suspension of the present policy of administering the Sacrament of Confirmation. An outline for the pastoral implementation of a new policy, in which age levels more consistent with theological, pastoral and catechetical development, would be completed no later than June 30, 1978.

OFFICE OF CATHOLIC CHARITIES—The Board of Catholic Charities is being completed and will hold its first meeting on Friday, Feb. 3, at the Chancery. Names of the Board members will be announced near that date. . . . The Appeal is still being fabricated. It appears that it will be short of its goal, but better than the May, 1977 Appeal. Complete results will be released in February. . . . Archdiocesan Social Ministries has received a grant of \$13,000 through Title XX to do a personal care assessment for the elderly in the area of Holy Trinity and St. Anthony parishes, Indianapolis.

OFFICE OF CATHOLIC EDUCATION—The OCE prepared its

1978-79 budget and presented it to the Archdiocesan Board of Education on January 17. The Board will act on it at the February 21 meeting. . . . Fr. Clement Davis, O.S.B., has been appointed to the CYO Priest's Advisory Board. . . . Sister Mary Margaret Funk, O.S.B., represented the Indiana Directors of Religious Education at the National Diocesan Directors' Board meeting on January 18-19, 1978. . . . A contract for DREs, requiring the signature of the Superintendent of Education will be available for the 1978-79 fiscal year. The contract is being done in consultation with the Association of Parish Administrators of Religious Education. . . . The following number of Certifications have been awarded to catechists since July 1, 1977, to January 1, 1978: 55 Provisional; 37 Intermediate; 18 Advanced; Total 110. . . . Sr. Helen Jean Kormelink, O.S.B., and Stephen Noone have resumed the schedule of school

visitations. Nineteen schools will be visited during the month of January. . . . Sr. Helen Jean attended two additional workshops conducted by Selection Research Incorporated (SRI) in Minneapolis from January 4-6. Attendance at these workshops further advance her certification toward an SRI Specialist, which will enable her to administer the interview for new educational administrators in the archdiocese. . . . The archdiocesan elementary schools have received results of the Stanford Achievement Tests administered this fall. The Department of Schools has drafted grade-level profiles which graph both national and archdiocesan norms. The department mailed these profiles, along with an outline to be used in a school faculty meeting at which administrators and teachers were encouraged to discuss the test results and determine the implications for the school. . . . Profiles of archdiocesan norms and summary comments were

distributed at the January 1978 ABE meeting. Questions from Board members will be welcomed at the February meeting. . . . School principals are asked to make their intentions regarding next year known to their boards of education before February 1. Boards which will be hiring principals are asked to appoint a search committee in February and arrange to have the chairman attend an informational meeting at the OCE on February 23 at 8 p.m.

OFFICE OF THE DIRECTOR OF VOCATIONS—On Sat., March 11, at St. Meinrad, three men of the Archdiocese will be ordained deacons. They are: John Brandon of St. Philip Neri Parish, Indianapolis; Ralph Scheidler of St. Mary's Parish, Greensburg; and Paul Shikany of Little Flower, Indianapolis. . . . Priesthood Ordinations for the Archdiocese are scheduled for May 20 at St. Peter and Paul Cathedral. . . . Vocation Week for the Archdiocese is scheduled from February 28 to March 4. Materials will be forwarded to all priests, Directors of Religious Education, and Principals the last week of January. . . . The Campus Renewal team will be at Indiana University from January 21 to January 25. . . . During January the Eighth Grade Vocation Retreats will be held at the following schools: St. Therese, St. Simon, and St. Philip Neri, all of Indianapolis; Our Lady of Greenwood; St. Mary, North Vernon; and Holy Family, New Albany.

CATHOLIC COMMUNICATIONS CENTER—Three months of coordination of the communications aspects of the Archdiocesan Long Range Planning Process by the CCC will be evaluated by the OCE Office of Planning later this month. The Center agreed to an OCE proposal to handle the communications aspects of the Long Range Educational Planning Process in October 1977. The future of



The white marble dome of the Missouri State Capitol contrasts with a thin, pointed Church steeple. Each symbolizes aspects of dedication to the betterment of human life, human rights, the achievement of peace, security, brotherhood. Church and State are separate, yet they are often called upon to collaborate in the pursuit of common goals.

this arrangement will be decided following the evaluation which will take place on January 20. . . . Thanks to WRTV, Channel 6, Indianapolis, the 1-hour TV special on St. Francis of Assisi is now available on 3/4 inch color video tape cassette for rental throughout the archdiocese. Nearly a year in the making, the program was aired on the NBC TV network in December. However, it was not carried on the NBC affiliated stations serving the Archdiocese of Indianapolis. Anyone who has access to a video tape playback machine, and would like to view the program, may contact the Resource Center at 131 South Capitol Ave., Indianapolis 46225 or call (317) 634-4453. . . . Vocations Director, Fr. Mike Welch, has initiated plans for Vocations Week in the Archdiocese. Included will be a series of radio spot announcements being planned with the Communications Center. . . . Some 15 key members of Archdiocesan Social Ministries from throughout the Archdiocese will take part in a Communications Workshop at the Indianapolis office of Social Ministries on January 27. Coordinated by Ruth Hanley, the purpose of the 4-hour session is to point out what items might be of interest to the media and how to go about preparing news releases, etc. A panel of media representatives from broadcast, daily press and the Criterion will take part in the workshop.

Pope spurs ecumenism

VATICAN CITY—Pope Paul VI appealed for prayers for improvement in the unsatisfactory "static situation of ecumenism" and for those involved in the current Italian governmental crisis. . . . Speaking to the crowd in St. Peter's Square before the Sunday noon Angelus Jan. 15, Pope Paul asked for prayers "that this great cause of the recomposition of unity between the Catholic Church and the separated churches and the autonomous Christian factions may enjoy the divine favor."

Turning to the "ecumenical question, which demands that we express in prayer our anxious desire to see reconciled among themselves all who are honored with the name Christian," the Pope said such reconciliation is "an essential requirement for the recomposition of the perfect unity of the Mystical Body of Christ."

HE CONTINUED: "We cannot content ourselves with the static situation of ecumenism, which demands an overcoming of its congenial divisions. Once again it is necessary to ask for that mysterious aid, which only the Lord can give and for which we can only ask, making ourselves fit to obtain it and to follow its designs."

Communion over TV?

BY ROBERT NOWELL

LONDON—Can housebound Christians join in receiving Holy Communion via their television screens?

The question has arisen from the efforts of those working in religious television to respond to the needs of those who are too old and frail or too ill to go to church.

England's state-run and independent networks are considering the question through their Central Religious Advisory Committee, which will discuss the subject in April at its next meeting.

The committee has already seen a Swedish television program in which viewers were invited by a Lutheran minister to place bread and wine by their television sets to be "consecrated."

On New Year's Day in Scotland, listeners to a service broadcast from a Presbyterian church in Glasgow were invited by the minister to join in the feast. "Some of you may have wine and bread in the house, or some of you may make a cup of tea," said the Rev. David Graham. "Sit down with us around the table of the Lord, and what you eat and drink may make you remember Him." Mr. Graham explained beforehand that he was not implying that he would consecrate bread and wine over the air.

THE CATHOLIC archbishop of Glasgow commented on the case when he was asked to. Archbishop Thomas Winning said he saw nothing wrong with the idea of sharing, but that it could not be seen as a Eucharist.

While the practice appears to have the blessing of the bishops of the Swedish Lutheran Church, churchmen and theologians in Britain tend to dismiss electronic consecration. Theologians say it reduces the sacrament to the level of magic. Someone watching a service on television can take part only to the extent that he could take part in a televised secular banquet, they say.

The Anglican bishop of St. Albans, who is chairman of the religious advisory committee, said Communion means people coming together in a concrete, not an abstract, way. Communion by television would be parallel to racially segregated congregations claiming they are united in Holy Communion, he said.

Latin American bishops meet to assess social progress

BOGOTA, Colombia—Pope Paul VI has called the 22 bishops' conferences in Latin America to an October meeting in Puebla, Mexico, to review their pastoral work 10 years after the Medellin guidelines on Church renewal and social action were issued.

"This has in view the greater good of the Church in the continent," said a letter signed by Cardinal Sebastiano Baggio, president of the Pontifical Commission for Latin America. The letter was addressed to the chairman of the Latin American

Bishops' Council (CELAM), Cardinal Aloisio Lorscheider of Fortaleza, Brazil, and released by the CELAM secretariat in Bogota.

Preparations for the third general meeting of Latin American bishops have been in progress for some time. Most participants already have a 214-page working paper prepared at several meetings during 1977, including one in Rome.

THE FIRST MEETING took place in 1955 in Rio de Janeiro, Brazil, to lay the groundwork for the organization of CELAM. The second was at Medellin, Colombia, in 1968 to issue guidelines for the adaptation to Latin America of Second Vatican Council directives.

After Medellin the role of activists in the Church in Latin America became increasingly controversial, with conservatives charging that the guidelines opened the way to Marxist influence on liberal Christians, and the liberals accusing bishops and governments of halting reforms for the benefit of the poor in the interests of the rich.

The working paper is subject to review by individual bishops' conferences in 22 countries, including Cuba. It covers three main subjects.

U.S. Catholic leaders mourn Humphrey

BY NC NEWS SERVICE

Catholic leaders joined the nation's politicians, civil rights advocates and others in mourning the loss of Minnesota Sen. Hubert Humphrey, vice-president of the United States from 1965 to 1969, who died Jan. 13 of cancer.

Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, said the former vice president's "long and distinguished career in public service was marked by energy, zeal for politics and conscientious commitment to the national good as he perceived it."

"His death is a loss to the country," the bishop said. "I extend my sympathy to his family and friends and promise my prayers for the happy repose of his soul."

HUMPHREY, a member of the United Church of Christ, was honored by a number of Catholic organizations and colleges during his lifetime, especially for his work in the area of civil rights, and addressed the national conventions of several Catholic groups.

His funeral was held Jan. 16 at the House of Hope Presbyterian Church in St. Paul, Minn., with burial in Lakewood Cemetery, Minneapolis. Archbishop John R. Roach of St. Paul-Minneapolis gave the New Testament reading at the funeral.

Before the funeral, Archbishop Roach issued a statement which said Humphrey "touched the spirit of people easily, sharing always a joy of spirit and a sincere concern for their well being."

The archbishop praised the

first part is a report on social, economic and political conditions in Latin America, with reference to recent history and some projections to the end of the century.

The second section deals with evangelization and the social teachings of the Church. It includes a discussion of doctrine regarding "liberation in Christ," and temporal liberation, as well as of church-state relations and efforts toward building a new society.

The last part reviews the pastoral work of the Church and sets some priorities for evangelization regarding social action, family life, education, communications, catechesis, liturgy, youth, ecumenism, relations with non-believers, and the cultural aspects of the people's religious feelings.

MOST OF THESE areas of Church concern were already covered by the Medellin guidelines. Observers and organizers expect the controversy to be rekindled in some degree during the Puebla meeting.

Shortly after Medellin, the vanguard of Church reformers began proposing a "theology of liberation" that has been warmly adopted by some bishops, such as those in Paraguay, Chile and El Salvador. It was,

however, viewed with suspicion by Church leaders in other nations. Some observers say that since a reorganization meeting of CELAM in 1972 in Bolivia, its programs for social action and renewal have lost momentum.

Cardinal Baggio told CELAM that Pope Paul considers the Puebla meeting and its preparations "important . . . and a history-making event for the Church."

The third conference opens October 12, Columbus Day, which in Latin America is a holiday commemorating the Hispanic people and their role in the history of Spain and its former colonies in the New World. It closes six days later.

Expected to attend are the full boards of each bishops' conference, comprising about 200 prelates, plus another 100 delegates, advisers and observers.

Puebla de los Angeles, oldest of the Mexican dioceses (it dates back to 1525), was the center of evangelization for much of Mexico and the U.S. Southwest. The city is famous for its cathedral and the baroque convents and churches built by Dominicans, Jesuits and Franciscans.

senator's "creative intelligence, boundless energy and intensely joyful love of his fellow men," and added: "God gave Sen. Humphrey the grace to serve well in teaching us how to live. He also gave him the grace to teach us how to die."

In a recent syndicated column, Father Richard P. McBrien called Humphrey "a holy man." Although he was a sometimes controversial and ambitious politician, Father McBrien said, "Hubert Humphrey has spent his entire political life in the service of people most in need of help: the unemployed, the sick, widowed, the homeless, those denied their civil rights because of race, sex or ethnic background."

"Sen. Humphrey has made a dif-

ference—an enormous difference—to the quality of human life, and he continues to do so in new and unexpected ways," the priest said. "I'll take him as a model of a 'holy' person any day of the week over those with eyes at half-mast and convictions safely anchored miles from any storm."

HOLY CROSS FATHER Theodore Hesburgh, president of Notre Dame University, said Humphrey "worked tirelessly for justice, and was always out front. He came to issues like civil rights and unemployment early, when the risk was greatest, and stayed with them long enough to see new legislation serve human needs. We toll in his shadow."

Bill in Legislature

(Continued from Page 1)

amend the bill to death and still oppose it," Day charged, remembering concessions made since the original model act was introduced to legislators. "The lobbyists really have a dominant role," he added.

Citing an historical prejudice against renters in both culture and law, Day emphasized that he strongly supports the present bill even though the 1975 version was significantly changed to appease landlord groups. One change exempts small landlords who own three units or less, while another gives landlords the right to evict tenants without written notice 15 days after the rent is due and unpaid.

Day, who coaches a Holy Cross

grade school basketball team, noted that his bill "seeks to strike a balance and to provide reasonable remedies for both landlords and tenants whenever one of the parties fails to meet their obligations."

ALTHOUGH HONEST landlords seek fair rental arrangements with tenants, Day said that others retain "grossly unfair leases with 'hold harmless clauses' that permit landlords to escape responsibility for the safety of tenants." Under his bill, legal authorities would be able to terminate a lease if it contains an unfair agreement.

Unconscionable leases are quite common, the state representative emphasized, adding that "I can show you some leases that would make you vomit."

letters

Where are our permanent deacons?

To the Editor:

Your recent article concerning permanent deacons stated 106 of 170 U.S. dioceses now conduct formal programs for deacons.

If the office of permanent deacon was restored in 1967 by Pope Paul VI, responding to a decision of the Second Vatican Council and organized in the U.S. in 1968 when the N.C.C.B. (National Conference of Catholic Bishops) Committee was established, and when we hear our priests and other Church officials cry for help because of being spread too thin, so to speak, why do we not have the permanent deacon program in this diocese?

I attended a meeting last spring when the role of permanent deacon was explained by a representative of the diocese who was also chairman of a committee formed by the Priests' Senate to investigate the possibility of a permanent deacon program. He stated that a decision would be forthcoming when the Priests' Senate

met in November, 1977. As of yet—silence. My question is—why?

John E. Arnold III
West Terre Haute, Ind.

[Editor's Note: At the November meeting of the Priests' Senate, Fr. Fred Schmitt, head of the committee investigating the possibility of a permanent diaconate for the Archdiocese, reported the results of a survey sent to pastors who in turn were supposed to have passed them on to interested people of their parishes. 59% of the priests returned the questionnaire. Results indicated no problem of acceptance of the diaconate but four questions surfaced: 1) Training, 2) Need, 3) Screening, 4) Apparent contradiction that the diaconate was restored specifically for needs in mission countries and yet is most successful in the United States. Fr. Schmitt requested the Senate's approval to continue the survey to ascertain the need for the permanent diaconate in this Archdiocese.]

Reader deplores return of crown

To the Editor:

What is so special about the Crown of St. Stephen of Hungary? This holy crown is a source of pride and hope for the people of Hungary, as long, that is, as the Communists would not have possession of this symbol—of the Hungarian people's Christianity.

The crown was sent to the United States for safe keeping from the Soviet army at the end of World War II in 1945. This crown represents freedom (religious) to those behind the Iron Curtain.

Former student lauds Msgr. Doyle

To the Editor:

A few weeks ago a lady wrote a fine tribute to Msgr. John J. Doyle.

I, too, owe him so very much. I look back on my high school years and smile as I remember Msgr. Doyle helping me with my homework. As a convert, I had problems with homework. The Sisters didn't realize that I knew little about the Catholic men and women they assigned to us for study. But I could always go to Msgr. Doyle and ask him for information. He

Now, after 32 years, the protector is relinquishing this responsibility and handing the precious symbol to the Hungarian people's jailers, giving the oppressors greater strength to hold these people in cruel bondage.

How embarrassing for Americans and tragic for the Hungarians! Where is the indignation of the American Bishops and the American Catholic Hierarchy? And, what a gift to Him, whose birthday we have just celebrated!

Dorothy J. Meyers
Danville, Ind.

Always knew the right resources. He encouraged me in so many ways. I owe him so very much which I'll never forget.

He filled many hours in our class with stories from his youthful experiences. His wit and wisdom delighted me. He is a priestly priest and brings Christ to all with whom he comes into contact. I'm glad to know such godly men.

Delores Acton
Indianapolis

question box

Should Catholics support the Jews or the Arabs?

BY MSGR. R. T. BOSLER

Q. One of the most perplexing problems troubling me is the extent of my guilt as a Catholic and American citizen in Israel's military actions, in which many Arab civilians have lost their lives. Their raids, I know, are in retaliation for attacks on Jews, but they seem all out of proportion. Since my tax money helps supply these planes to Israel, this must make me an accomplice and, therefore, as guilty—no matter how reluctant—as those who carry out the air raids. Right?



A. Your letter reached me sometime before the new hope arose of a peaceful settlement between Israel and the Arabs. It reflects a failure common to many of us non-Jews to understand what the restored State of Israel means to the Jews of the world and why the Israelis seem to us to over-react to the attacks from their enemies. For some unexplainable

reason, school textbooks have not kept those who are under 50 years of age—the vast majority—aware of what the Jews call the Holocaust, the horrendous attempt of Hitler to exterminate the Jews.

Yes, there are references to the six million Jews who were killed by the Nazis. But many Christians were victims of the Nazis in the concentration camps and many millions of Russians, Germans and other Europeans, English, Americans, Japanese, were killed during the second World War. Somehow the meaning of the massacre of the Jews gets lost in these numbers. There were, indeed, millions of innocent people, children and oldsters, lost in the bombings of the war. But what happened to the Jews was something else.

Adolf Hitler had announced in his book, "Mein Kampf," that he was going to exterminate the Jewish people. And when he grew in power, he set about systematically to do just that. As he conquered one nation after another, he had his S.S. soldiers herd the Jews like cattle into freight cars to

be hauled to his concentration-camp slaughter houses to be gassed and cremated.

The worst was Auschwitz in Poland. Infants, children, the aged, all were included. He exterminated one-third of Europe's Jews. And this he was able to do because no Christians raised any serious objections.

One-third of his S.S. troopers remained practicing Christians. Too many of them had been taught as Hitler had, who was able to say: "If I defend myself against the Jews, I am doing the work of the Lord." Restoring the State of Israel was the Christian effort to make amends for the anti-Semitism that made a Hitler possible. For all the Jews, the State of Israel is the symbol that "it can't happen again." For the religious Jews, it is another Exodus. Hence, the reaction to the Arabs, who until now have been opposed to the very idea of the existence of the Jewish state.

To support Israel does not mean we must agree with everything the Jewish leaders there are doing. If you want to test whether or not your fears of cooperating with anything the Jews

have done to defend their lands are legitimate or spring rather from the anti-Semitism we Christians are often guilty of, ask yourself whether or not you worried about how your tax money was used to bomb the schools, churches and children of Hanoi in Vietnam.

Q. Is there a contradiction between the he-man and the Catholic man? Does turning the other cheek conflict with standing up for your rights as a person? Does pride in oneself that permits man to stand firm in the

presence of aggression conflict with the Christian humility we should try to achieve? When a thief takes my coat, must I give him my shirt or may I grapple him to the ground and retrieve my stolen coat? Won't unabated aggression lead to continued growth of aggression?

A. Go on being a he-man. Turning the other cheek was not a commandment, but the expression of a policy to be understood pretty much the way you grasp it. Jesus would have us give in to others when we can without compromising other

obligations. But the same Jesus stood up at the risk of His life to His enemies; He drove the offenders out of the temple and in the trial defended Himself against the false accusations of the Jewish religious leaders. It is a serious mistake to draw conclusions from isolated sayings of Jesus in the Gospels. We must learn to know Him from all He said and did and stood for. We'll know then that He is the perfect model of what a human being should be.

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cornucopia

'Of drippy nose and the snuffles'

BY ALICE DAILY

Our family's germs had been living together in peace and harmony until holiday visiting time when some oddballs muscled in and started Hob. "Mind over matter," I told my drippy nose. "Just snuffles. They'll go away." "And stop clanking!" I commanded my loy bones while I huddled on the register. I even laughed when my voice started to go up, but when the fever thermometer registered 100° and counting, and neighborhood dogs started following when I coughed like a hound, I had to throw in the towel. And the blankets. And the hot water bottle.



Home remedies were pressed into service. After going through the nightly ritual of aspirin, cough medicine, gargle, ENT grease job, I glanced into the mirror. "What a vision," I cracked. "All you need is a broom."

When daylight finally got going, I struggled out of bed, mouth wide open and throat bearing all the refreshing quality of a birdcage floor. After many tries on the telephone, I managed to wangle a 3 p.m. ap-

pointment from the doctor's receptionist.

AT EXACTLY 2:45 I stepped through the doctor's door. A blast of heat like from Bethlehem Steel hit me in the face. "It's stifling in here," I gasped. "That's not healthy!" The receptionist promised to clip the thermostat a bit. Having peeled off three layers of sweaters, ten minutes later I donned them again.

Five specimens of misery were ahead. A woman in purple polka dots, two girls in shorts, (brrr), a Miss Priss who kept smoothing her skirt and flicking away imaginary specks of dust, and a man built like Baretta.

My vantage point was a corner table where I could mop my nose with some privacy, and attack the magazine pile. Hunting and fishing magazines went first; who could stand to look at another silly fish? A man came in and took up abode at the opposite end of the table. He took out a fountain pen and started clicking it open and shut. Open and shut. Open and shut.

ONE BY ONE the suffering clientele disappeared. Polka dots, the shorts kids, Priss and Baretta. Magazines exhausted, I turned in desperation to the children's books, and was about to learn what fascinating things Ruthie

Ruffles was saying to Tillie Truffles when I noticed a silence from the other side of the table.

"Now just a doggoned minute!" I howled to the girl. "I was way ahead of Fountain Pen, and it's already 4:30!" "I don't know anything about your fountain pen," she said, soothingly, "but you're up next."

SOGGY, OOZY tissues overran my coat pockets and purse compartments. Not a wastebasket in sight. When I was finally called, I dumped the whole mess into an immaculate-looking receptacle down the hall.

The doctor came in and started poking here, and listening there. He looked at my chart. "Been eating anything?"

"Aspirin salad and metholium soup."

He nodded. "Hmmm. Temperature's a little high. Well, we'll give you a shot and some prescriptions. Start loosening things up."

"Tell me, doctor," I croaked, "how do you manage to stay well amid all this sickness?"

He shrugged. "Don't know. But I sure hope my luck holds. The very last patient who sat in your chair there seemed to have a touch of leprosy."



OPEN HOUSE AT SCECINA—Faculty and students at Soccina Memorial High School, Indianapolis, will be on hand to welcome visitors to the school's annual Open House on Sunday, Jan. 22, from 1 p.m. to 4 p.m. Assisting in the arrangements are, left to right, Tom Nash, Student

Council president, Sister Lavonne Long, O.S.F., and Jon Custer, members of the faculty. Inclement weather in December made it necessary to postpone the event until the January 22 date. Prospective students, their parents and friends are invited.

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Principals will meet with CYO

Members of the Future Planning Committee of the CYO Board of Directors have invited all Indianapolis Area grade school principals to a meeting at 4 p.m. next Tuesday, January 24, in the CYO Office.

Future Planning Committee Chairman Michael A. Carroll said that the purpose of the meeting was to continue to further "the complementary role of the two Archdiocesan agencies."

According to CYO Executive Director, Bill Kuntz, "The CYO considers itself an unofficial leg of the Office of Catholic Education. We plan our programs and activities in conjunction with their programs."

He added that the CYO wants to remain cognizant of the needs of the young people and hopes to foster this by meeting with the principals to hear their ideas, thoughts, suggestions and criticisms.

LONG RANGE plans include a similar meeting with principals of schools in the Archdiocese outside the Indianapolis area.

Kuntz emphasized that the CYO would be hard-pressed to function without the valuable input of the grade school principals who are in constant contact with the young people.

Mr. Stephen Noone, M.S., will attend the meeting from the Office of Catholic Education.



CATHEDRAL PLANS \$100,000 BENEFIT AUCTION—Cathedral High School alumni and supporters are sponsoring a unique "auction" next month in hopes of raising \$100,000 for school needs. The affair is being called "Shamrock"—a combination of the words "shamrock" and "auction." Hundreds of donated items—ranging from color televisions to paid vacations—will be auctioned off. Admission will be by invitation only, and tickets are priced at \$100 a couple. For the admission fee, those attending can attend a Preview Party [with a wine and cheese testing session] on Feb. 23 and the auction itself, with a buffet dinner and cocktails, on Feb. 24. Shown above with some of the "loot" are, standing, left to right: Mrs. Lawrence Smith; John D. Short and Harry L. Binder, general chairman. Seated is Mrs. Harold Dapper. Not pictured is co-chairman Mrs. Howard Young.

Worship workshop set

Among the programs currently offered through the Office of Worship is a workshop entitled "Planning Holy Week." The workshop

will be held Saturday, Feb. 25, at St. Rose of Lima parish, Franklin. It is being prepared especially as a follow-up for those parishes which participated in last year's Institute for Parish Liturgy Committee. Specific topics will include: "The Liturgical and Pastoral Considerations for Planning Holy Week" and "The Music of Holy Week."

A follow-up session to the Cantor Program will be conducted by Charles Gardner on Feb. 13 from 7-9:30 p.m. at the Latin School, Indianapolis, and on Feb. 23 at St. Mary parish, New Albany.

A workshop for folk musicians is planned for Saturday, April 22, at the Latin School. It will be conducted by Fr. Ed Gutfreund of the Archdiocese of Cincinnati. Fr. Gutfreund is the author of "With Lyre, Harp . . . and a Flatpick" and has recorded for North American Liturgy Resources.

Information about these programs can be obtained through Fr. Stephen Jarrell at the Office of Worship, 1350 N. Pennsylvania St., Indianapolis, Ind. 46202 (317) 635-2579.

More TV programs

Monday, Jan. 23, 8-9 p.m. (ABC) "Roots: One Year Later." This look at the wide influence of the TV series based on Alex Haley's best-seller includes scenes of Haley's return visit to the village of Jaffure.

Wednesday, Jan. 25, 8-9 p.m. (PBS) "One Small Step." This first of a two-part NOVA special on man in space retraces the race to put a man on the moon. Next week's program examines the possibilities of space colonization.

Saturday, Jan. 28, noon-1 p.m. (NBC) "The National Kids Quiz." The largest opinion survey ever made (640,000 respondents) on the personal dilemmas faced by those in the 8-13 age group offers insights into young people's values and attitudes today.

"Royal Heritage," PBS, Jan. 28.

If you are at all interested in art and/or history, you are invited to tour the largest and most valuable private art collection in the world, that of the British Crown. The nine-part series of one-hour programs devoted to these treasures, "Royal Heritage," begins on Saturday, Jan. 28, at 8-9 p.m. on PBS.

This is the first time the general public has been able to view these collections from art masterpieces to stamps at such range as well as the interiors of the gorgeous buildings in which they are housed. It is also the first time that so many members of the Royal Family have spoken directly to the television audience.

Hoosier school wins award

WASHINGTON — St. Vincent School in Elkhart, Ind., has been awarded \$100 by the National Catholic Educational Association for winning the Catholic Schools Week theme contest.

"Everyone Grows," was selected from more than 2,000 entries as the theme of Catholic Schools Week, Jan. 29-Feb. 4.

Msgr. Francis Barrett, co-chairman of Catholic Schools Week, said the theme "presents so many opportunities to explain the multifaceted role of the Catholic school in influencing growth."

Edith Tighe dies at 64; New Albany lay leader

NEW ALBANY, Ind.—The Funeral Liturgy will be offered at 11 a.m. this (Friday) morning in St. Mary's Church for Miss Edith Tighe, 64, long-time civic and lay leader in this community, who died Tuesday morning in her home after an extended illness.

Miss Tighe was affiliated with the Council of Catholic Women for more than 30 years and was active in council work on the parish, deanery, Archdiocesan and national level. In 1975 she was named "Woman of the Year" by the Archdiocesan Council of Catholic Women.

SHE ORGANIZED THE former Catholic Community Center Forum, which presented nationally known lecturers. She was instrumental in the formation of the St. Thomas Aquinas Library, which served the New Albany Deanery from 1941 until it was closed in 1974. In 1965 it was selected

as the No. 1 Catholic library in the country by the National Catholic Library Association.

Miss Tighe promoted lectures, study clubs and Cane Conferences at the library. Her work and dedication became well known, and she was named to serve as National Chairman of Libraries and Literature by the NCCW.

In 1957 Miss Tighe attended the World Union of Women in Rome and acted as registrar for all English-speaking women. She became interested in the international role of women and later accepted the appointment as Archdiocesan Chairman of International Affairs, a post which she filled for several years.

AMONG THE MANY programs she devised to aid the poor of other nations was a deanery-supported endeavor called "Three Coins in the Fountain,"

which resulted in the providing of a well for a poverty-stricken village in Thailand.

Miss Tighe is survived by five sisters: Mrs. Stephen Day, Mrs. James J. Russell, Mrs. John Waters, all of New Albany; Mrs. Fred Carnea of Park Forest, Ill., and Sister Marie Kevin, S.P., of St. Mary-of-the-Woods.

Burial was in Holy Trinity Cemetery here.



MISS EDITH TIGHE

A. H. Dede dies; father of 3 priests, 4 nuns

TERRE HAUTE, Ind. — Arthur H. Dede, 80, the father of three priests and four nuns, died on Friday, Jan. 13, after a long illness. The funeral liturgy was concelebrated Tuesday, Jan. 17, at St. Margaret Mary Church here.

Survivors include his wife, Helena; his three sons, Father John F. Dede, pastor of St. Margaret Mary Church, Terre Haute; Father James R. Dede, pastor of St. Bartholomew Church, Columbus; and Father Paul Dede, chaplain for the National Guard, Bedford; five daughters, Miss Angele Dede of Willowbrook, Ill.; Sister Mary Mark, S.P., of Terre Haute; Sister Eileen, S.P., of Dayton; Sister Patricia, O.S.B., of Green Bay, Wis.; and Sister Kathleen, S.P., of Chicago.

Mr. Dede, a long-time Terre Haute resident, was a retired employee of the U.S. Penitentiary. In 1959, he and Mrs. Dede received the Papal Decoration, Pro Ecclesia et Pontifice, from Pope John XXIII in recognition of their devotion to the Church.

Tobit co-founders to hit road

Tom and Mary Weber and Father Martin Wolter, O.F.M., co-founders of the popular Tobit weekends conducted at Alverna Retreat House, Indianapolis, will provide the staff for the first of a series of workshops at Benedictine College in Atchison, Kansas, Jan. 20-22. They will share their experience in working with couples preparing for marriage in a presentation entitled "Christian Marriage: a Call, a Sacrament, a Ministry."

Robert Brungs, S.J., of St. Louis University.

FATHER MARTIN and the Webers will be beginning their fourth year of involvement in working together with engaged couples when they conduct the traditional Valentine

season Tobit Weekend at Alverna February 10-12.

The Kansas workshops are being held in response to the American Bishops' pastoral letter "To Live in Christ Jesus." Titled "Faith in Family Living," the entire series will run from January through April.



School Mission Gifts 1977

	Number of Pupils	Holy Childhood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS					
All Saints Consolidated	297				
Holy Angels	194				
Holy Cross	178				
Holy Name	408				
Holy Spirit	423		110.00		50.00
Immaculate Heart of Mary	361				
Nativity of Our Lord Jesus Christ	227	64.50	300.00		150.00
North Central Elementary					141.00
Our Lady of Lourdes	356				
Our Lord Jesus Christ, King	412	110.40			400.00
St. Andrew	333				
St. Ann	103	32.40	132.09		69.67
St. Barnabas	368				
St. Bernadette	145				98.00
St. Christopher	328		10.00		
St. Gabriel	331		514.00		
St. Joan of Arc	303		267.00		
St. Jude	513		1,164.00		
St. Lawrence	477		1,070.00		120.00
St. Luke	391	92.25	712.59		
St. Mark	281				
St. Matthew	281		405.67		304.14
St. Michael, Archangel	360	94.50	564.00		62.00
St. Monica	196				
St. Phillip Neri	192	57.00			75.00
St. Plus X	217				212.54
St. Rita	246				
St. Roch	256		189.50		
St. Simon	582	178.50			
St. Therese of the Infant Jesus	552	166.80	710.63		46.71
St. Thomas Aquinas	207		298.00		86.70
South Central Elementary					
South Central Middle			197.00		
Aurora	172	50.00	238.00		260.00
Batesville	511				
Bedford	129	40.80	267.00	20.00	268.70
BLOOMINGTON					
St. Charles	188		469.32		
Brazil	54		98.00		
Brookville	311	93.00	403.00		
Brownsburg	403				
Charlestown	90				115.00
Clarksville	490		241.00		120.00
Clinton	110	24.00	256.57		
COLUMBUS					
St. Bartholomew	182				23.39
St. Columba	260				
Connersville	221	74.20	26.83		
Corydon	147				
Enochsburg C.C.D.			100.00		
Greenfield	208	60.90	318.81		364.50
Greensburg	258	78.00	410.62		79.05
Greenwood	325	99.60	517.00	135.00	668.96
JEFFERSONVILLE					
Sacred Heart	400	101.10	678.16	25.00	163.00
Laneville	100	30.00	245.00		260.00
Lawrenceburg	161	50.70	198.00		
MADISON					
Pope John XXIII	308	90.60			40.00
Morris					17.00
NEW ALBANY					
Catholic Central	221		296.00		
Holy Family	325	67.90			495.80
Our Lady of Perpetual Help	304	91.50			
New Albace	81	24.30	80.00		32.00
New Castle	89	27.00			100.26
North Vernon	218	60.60	260.00		120.00
Plainfield	104				29.75
RICHMOND					
Holy Family	148		204.23		184.19
St. Elizabeth Ann Seton	246				
Rushville	110	32.40	168.00		48.18
St. Mark (Perry Co.)					55.00
St. Mary-of-the-Knobs C.C.D.					161.11
St. Maurice C.C.D.		13.50			50.00
St. Melrad		43.00			34.00
St. Nicholas (Ripley Co.)	122	44.51	137.00		
Sellersburg	103	34.50	123.71		109.19
Seymour	171	58.00			
Shelbyville	209	48.90	410.00		
Starlight			122.24		
Tell City C.C.D.					81.37
TERRE HAUTE					293.12
Sacred Heart of Jesus	179	46.75	146.00		
St. Ann	159				
St. Margaret Mary	149				
St. Patrick	238	66.00	302.00		178.03

Deanery action opens

Thirty-one Junior-Senior Basketball teams begin competition Sunday, January 22, in the two In-

dianapolis Deaneries Tournaments.

Teams in the Cadet "A" Indianapolis Deaneries Tournaments begin scrambling for their title the following week with two mid-week games and full competition begins Saturday, January 28.

In both tournaments, the winners advance to their respective Archdiocesan Tournaments, which follows the Deanery Tournaments.

Drawings for the Freshman-Sophomore, Cadet "B," "56 A," and "56 B" post-season tournaments will be held Friday, January 20, at 4 p.m. in the CYO Office. All coaches are invited to attend.

Play-offs in all four leagues begins immediately after the final scheduled league game.

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viewing with arnold

Loren and Mastroianni together again—but what a difference!

BY JAMES W. ARNOLD

Movies today are so singlemindedly commercial that one can imagine the distributors having a good laugh (or possibly cry) over "A Special Day," an Italian film which finally reunites the great star combination of Sophia Loren and Marcello Mastroianni, but casts him as a homosexual and her as an impoverished, slatternly mother of six. With that, plus subtitles, it isn't likely to sell in Rome, much less Peoria.

But this film by writer-director Ettore Scola has several intriguing angles. (Scola reached at least a few American viewers last year with the warm "We All Loved Each Other So Much," included among the Ten Best by the U.S. Catholic Office for Film and Broadcasting). It's another chapter in the dazzling Loren-Mastroianni partnership which began in 1964 with two glossy DeSica comedies ("Marriage, Italian Style," "Yesterday, Today and Tomorrow") and was last noted in 1971 in the gently satiric and witty "Priest's Wife," which raked over the Church's dilemmas on celibacy.

MARCELLO has always played the outwardly confident macho male, inwardly flustered by the equally assertive Loren earth mother, both beautiful and intelligent. Now obviously both are cast in middle age somewhat poignantly against type, which offers some credibility problems. At the same time Scola goes back to a subject—common folk caught in the crush of large events—and a kitchen sink style very close to the 1940's neo-realism of his idol DeSica. "Day" takes place entirely in one day within the walls of a seedy Roman apartment complex, where Loren lives in

drudgery and borderline poverty with an unloving husband (John Vernon) and their six unsympathetic offspring.

While the whole population goes off to exult in the grandeur of a 1930's state visit by Adolf Hitler, Loren accidentally meets her neighbor, the disconsolate Mastroianni, a radio announcer who has just been fired as both politically and morally undesirable.

For awhile it seems a soap opera story: the lonely, shy, unfulfilled housewife meets an educated bachelor quietly attracted to her. But first

Loren, a fanatic Mussolini admirer, is put off by Mastroianni's anti-fascism, and then is angered (mostly out of frustration) by his sexual orientation, which is confessed about midway in the movie. Like two refugees from a storm, however, they find mutual comfort and even love against the constant din of the military festivities being broadcast over the radio. When the day is over, she returns to her family, who are already prattling about the day's forgettable glory. As she sits by the window reading a book he has given her, she watches Mastroianni being led off by political police. For all, the special day of grace ends; life returns quietly to its grim routine.

Still, within this prefabricated frame, there is honesty and subtlety. Mastroianni comes on as a totally ordinary and decent guy, lapsing only occasionally into self pity. Loren has never lost her ability to convince us of her genuine proletarian roots, although the script saddles her with almost more than Mary Hartman could stand. But the movie is a solid tour de force achievement for director Scola, whose fluid camera and creative setups encourage us to forget the claustrophobic locale limitations.

The handling of the sound is especially brilliant. We're always aware of the fascist celebration—the overblown descriptions, the singing, cheering, band music—yet always as comment and counterpoint. Scola effectively changes the impact of the haunting Nazi Horst Wessel anthem so that eventually it seems by association almost a love theme, finally a poignant piano melody, a sad tribute to the defeated hero and heroine.

THE MORAL problems are obviously complicated, particularly since the brief friendship is forced into a sexual consummation. Considerable sympathy is won for Loren because her husband is such a nerd (he is unfeeling, unfaithful and wants to name his seventh child Adolf), and there is compassion for Mastroianni, but only in the movies does the real moment of human contact have to come in bed. Despite its merits, "Day"

cannot be compared with DeSica's last, "A Brief Vacation," in which a similar Italian working class housewife found a few months of love and respite from her enslavement to husband, kids, duty and ignorance. The message in both films is positive: the best human days are not rooted in politics, but in

dialog with our suffering, lovable but unloved neighbors across the court or down the hall. [Rating: A-4, unobjectionable for adults with reservations]



tv programs of note

'Full-blooded human being' seen in portrait of 'Damien'

BY T. FABRE

NEW YORK—The courageous dedication of Father Damien in ministering to the lepers of Molokai has inspired numerous books, plays and motion pictures since his death from the leprosy in 1889. The newest, and in many ways the best, dramatic portrait of this heroic priest may be seen in the Hawaii Public Television production, "Damien," airing Tuesday, Jan. 24, at 8-9:30 p.m. on PBS.

To provide a fresh angle from which to approach such a familiar story, Honolulu playwright Aldyth Morris uses the form of a one-character interior monologue. This works exceptionally well because she has fashioned a full-blooded human being rather than a plaster saint out of the dusty record of historical research.

Actor Terence Knapp embodies this characterization in a brilliant four-force performance making credible the spiritual dimension of Damien's life of heroic sacrifice. The result is a triumph of the kind of intimate theater that is so compatible with the television medium. Even more to the point because of its subject, "Damien" is a prime example of religious drama at its best.

THE TELEPLAY opens in 1938 with Damien's human remains being exhumed

from Molokai for return to his native Belgium. With the funeral music of the lepers and the pounding surf as background, Damien's spirit begins reminiscing about his arrival in the islands, his ordination in 1864, how he first persuaded the bishop to assign him to the quarantined leper colony, and his work there.

The language of the play is most eloquent in describing the plight of the lepers—the festering open sores which Damien sees as the wounds of Christ, the 3,000 requiems he has said in his 16 years on the island, the barren rock prison into which lepers and their supplies are dumped overboard by ships too afraid to dock.

The emotional highlight of the drama is the way Damien discovers that he has finally contracted the disease and begins his sermon at Mass next day with the words, "We lepers . . ."

The play ends with his being enshrined in Louvain, Belgium, and his final affirmation that in serving humanity's most despised outcasts, he had been truly serving the Lord.

The dramatic conflict in all this is interior rather than exterior. However bad the conditions of the leper colony which Damien battles little by little, the hostility of the authorities, civil and clerical, as well as the lies

spread by jealous detractors are infinitely more painful to him.

HE CONSTANTLY reproaches himself for what he sees as his many failings: a clumsy brusque manner inherited from his peasant origins, limited mobility because of feet ruined by ill-fitting missionary boots, a hot temper which spoke out publicly against injustices such as the government's appropriating of only "\$6 per leper per year," and most of all a conscience sensitive to questions about his motives and to charges of willfulness and pride in his accomplishments.

The compelling intensity of Knapp's performance is played out with the aid of strikingly simple sets placed against a stark black background: a desk for the bishop's office, a crucifix and stained glass window for the cathedral. There is nothing to distract the viewer from Knapp's involving dialogue and commanding presence in dusty soutane, threadbare hat, scraggly beard and tiny spectacles.

Because the Vatican began the process of Damien's canonization this past summer, the broadcast is a timely one.

more tv reviews on page nine

Today's Music
by Charlie Martin

DON'T STOP

If you wake up and don't want to smile
If it takes just a little while
Open your eyes and look at the day
You'll see things in a different way.

Don't stop thinking about tomorrow
Don't stop, it'll soon be here
It'll be better than before
Yesterday's gone, yesterday's gone.

Why not think about things to come
And not about the things that you've done
If your life was bad to you
Just think what tomorrow will do.

Don't stop thinking about tomorrow
Don't stop, it'll soon be here
It'll be better than before
Yesterday's gone, yesterday's gone.
All I want is to see you smile
If it takes just a little while
I know you don't believe that it's true,
I never meant any harm to you.

Don't stop thinking about tomorrow
Don't stop, it'll soon be here
It'll be better than before
Yesterday's gone, yesterday's gone.

Don't you look back
Don't you look back.

Written by Christine McVie
Sung by Fleetwood Mac
© Warner Brothers, Inc.

Fleetwood Mac's music rose to the top of the rock music charts during 1977. Their music is a combination of mellow



MIGRANT PERFORMERS—Liv Ullmann and David Carradine play unemployed and rootless circus performers trapped in the social unrest and political turmoil of 1923 Berlin in Ingmar Bergman's latest film, "The Serpent's Egg." The U.S. Catholic Conference Office of Film and Broadcasting says the film is "imbued with Bergman's customary high seriousness," but "nonetheless a thoroughly muddled and disappointing movie." (NC photo)

tv films

BUG (1975) (CBS, Friday, Jan. 25): John Wayne and some old friends (Ben Johnson, Rod Taylor) escort Ann-Margaret and a horde of gold through the wilderness and a variety of avaricious bad guys. Straighter than most Burt ("Support Your Local Sheriff!") Kennedy westerns, but above-average for the genre. Satisfactory entertainment for all ages.

THE TRAIN ROBBERS (1973) (CBS, Wednesday,

harmonies in the rock beat, with messages of insight into life.

"Don't Stop" encourages optimism. It asks listeners to be open to the possibilities of tomorrow. It reminds us that things do change in life, problems can be dealt with, and situations can be improved. The song's attitude and challenge is to live with hope: Why live in gloom when there are better, more rewarding possibilities?

In the above sense, I agree with the song's message. Attitudes and expectations make a big difference in our lives. If we expect the worst, it is more likely to happen to us. Obviously we are going to have bad days, disappointments, times when we get hurt by others, or any number of undesirable occurrences.

But the question is: How will we react in the face of difficulty? Will one set of unpleasant consequences condition our openness to similar situations in the future? If one relationship breaks up over misunderstanding, can we learn from the experience and be open to other people for the future?

THE SONG TALKS about attitudes. Yet, there is another equally important factor: Making better tomorrows takes action; situations in our lives improve when we work to make them improve. Indeed, the attitude creates the framework for change, but without our initiative to work towards solutions of difficulties, they are still likely to remain. Rarely do things work out by themselves.

We need to take the responsibility for the situations in our lives, realize the possibilities for change, and take definite steps to bring about the change. To live this way is to have the real possibility for a growing and meaningful life experience. It implies that we take the time to think about the situations in our lives. It means we have the courage to take some chances, make the necessary decisions and act towards a better life.

It can be difficult to make changes and decisions when we do not feel the support of our friends. The third verse suggests that the support is present for the other: "All I want is to see you smile."

Our real friends encourage us to create the circumstances that give us a happy life. They want our smiles to reflect changes of growth in our lives that make us more alive. Further, they give the support and challenge that we can be open to new possibilities in life. They help us see chances to overcome painful situations that we might miss. And when we drag our feet because of fear, they give us the strength to move towards these new goals.

This is the type of friend we need. Further, this is the type of friend we can be to others. We can have the vision to believe in the future. We can have the conviction to act towards a better life.



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Today's questioning laity

a special section to help the people of God grow in their faith

Laity today: restless, questioning, searching

By Antoinette Bosco

A cartoon appeared a few months ago in the student newspaper of a major university in New York City which showed a panel of bishops sitting around a table placed in front of the altar of an empty church. The caption read, "Well, we've solved the birth control problem, the abortion problem, the celibacy problem and the problem of women priests. Now what are we going to do about the attendance problem?"

At first look, the cartoon appeared comically irreverent and made me smile. A second look made me think; and by the third look the provocative implications of the message had me searching for truth.

The cartoonist was no doubt implying that so long as the Church holds to its current position on these different issues, it is going to lose its members. In other words, the assumption is that modern, educated Catholics will not obey Church laws any more solely because "Rome has spoken."

I THINK THAT is an overly simplistic and incomplete assumption. I wouldn't deny that a developing problem in the Church has been the decline in church attendance. But I question wheth-

er the attendance slippage, already starting to show a reversal, is due to the Church's position on the difficult moral and theological issues of the day.

I think we're experiencing some trouble in the "family" for a range of complicated reasons, one of which is clearly because the Catholic laity has changed. As American Catholics, individually, we are the product of a learning, inquisitive society, not conditioned to accepting explanations unless we clearly understand them. Collectively, since the experience of Vatican II, we have matured as the People of God.

Both factors have resulted in a Catholic laity which is getting restless for a deeper religious content, for a Church which helps us "energize" our lives with the Presence of God.

THIS DOESN'T mean that Catholics are rebelling against the authority of the Church. Rather, it indicates that "mature" Catholics are searching for truth.

I don't think this kind of unrest indicates a turning away from God. Even a Gallup poll taken last year verifies that people want God. Ninety-four percent of the respondents said they believe in God, and offered reasons which made George Gallup, Jr. predict that the

United States "may be in an early stage of a profound religious revival."

I believe the laity is yearning for answers to the more substantial questions — Is there a living God for me?

proof that the laity is seeking not to turn away from religion, but to turn towards the Living God who transcends time and makes us part of His everlasting Life.

An educated, thinking laity may

*"This doesn't mean that Catholics
are rebelling against the Church.
Rather, it indicates that 'mature'
Catholics are searching for truth"*

How do I make sense out of my life? Does God reveal Himself to me in the touch and word of others? If so, how?

CERTAINLY THE exponential rate of growth of the charismatic movement among Catholics and so many other Christian denominations is yet another

appear at times to be a rebellious one. But a questioning laity may be more truly expressing, not disobedience, but a hunger for spiritual maturity and a plea that the Church remains the source where this hunger can always find nourishment.

1978 by NC News Service

**This group of
Dayton, Ohio,
men has
gathered
together to
discuss
Scripture.**



Bernard Haering: apostle of the realistic



By Father Francis X. Murphy, C.S.S.R.

Among the theologians who rose to worldwide prominence at Vatican Council II, no one has been the object of greater veneration or more intense repudiation than the 65-year-old German Redemptorist, Father Bernard Haering.

Long before the Council he had achieved recognition as one of the Church's leading moralists. In 1954 with his *Das Gestex Christi (The Law of Christ)*, he fulfilled a need — a radical, updated approach to the Church's moral teaching — clamored for by theologians for decades.

The result of his intense pastoral experience, this integrated achievement gave a revolutionary upsurge to the development of the Church's moral consciousness. It was a primary influence that led directly to the Council's Pastoral Constitution on the Church in Today's World.

BORN IN the Bavarian Black Forest on Nov. 10, 1912, Bernard Haering was educated in the Redemptorist studentate at Gars-am-Inn and ordained in May 1939. Inducted into the German army as a medical corpsman, he was adopted by a Polish village as its parish priest after the rout of the German march on Moscow.

After the war he completed graduate studies in sociology and religion at Tuebingen and led a team researching moral values under Cardinal Werdel in Munich.

The result of this project was a series of monographs on the "Sociology of Marriage," the "Good and the Holy," leading to his monumental *Law of Christ*.

ALMOST immediately translated into all the western languages — the Italian version has a foreword by the Archbishop of Milan, Giovanni Battista Montini — the book was crucial in changing the direction of Catholic moral endeavor from an "a priori" approach to an existentialistic realism. Only after a comprehensive understanding of the factual situation were Gospel solutions to be applied to moral dilemmas.

Called to Rome in 1958 as a founder

of the Redemptorist Academia Alfonsiana, the graduate faculty of Moral Theology for the Lateran University, Father Haering quickly achieved recognition as a leading, experimental moralist and was appointed a "peritus" or expert in the preparatory commissions of Vatican Council II.

He played a principal part in reorienting the Council's thinking in both the doctrinal and the moral spheres that led to the Dogmatic Constitution on the Church "Lumen gentium." He served as relator or official spokesman for the commission that produced the earlier versions of the Pastoral Constitution "Gaudium et spes."

PERSONALLY attacked for his advanced views by Cardinal Ottaviani, Archbishop Pietro Parente, and other Holy Office members, he served as an unperturbable support for Cardinal Suenens, Doepfner, Ritter, Leger, Ler-

Pope Paul VI, Father Haering preached the annual retreat to the Holy Father and the Roman Curia at the beginning of Lent 1964. In requesting this service, Pope Paul told him personally to speak "sine timore, senza paura" — without fear.

At the close of the Council, the Redemptorist moralist began a travelling lecture series that took him all over the world, spreading the good news of the Council's achievement. Without neglecting his regular classroom lectures and the onerous direction of dissertations, he produced over a dozen full-length books on burning moral issues troubling both the churches and civil society.

He served on innumerable panels concerned with economic and social problems in his native Germany, and gave invaluable support to literally hundreds of religious congregations of women whose attempt to carry out the directives for renewal authorized by the Council

purse his function as a moral theologian.

After several skirmishes with the Congregation for the Doctrine of the Faith, he was given what he considered the highest accolade possible. "Father Haering," a Vatican official told him, "it is obvious that you have no ambition to achieve a high rank in the Church."

In his everyday life, Father Haering has the gift of using time with total efficiency while exhibiting unperturbed affability with visitors and friends. An early riser, he prefers to celebrate a parish Mass whenever possible. While teaching at the Catholic University of America in Washington, for instance, he lived at the Jesuit Holy Trinity rectory and took a regular turn at saying weekday and Sunday Masses. On returning from Tokyo or Bombay, from Capetown or Bogota, he insists on celebrating a parish Mass in San Alfonso, the Redemptorist Church in Rome, preaching and hearing confessions regularly.

An apostle of the realistic, he has turned out innumerable books and articles tackling directly the existentialistic problems confronting parents and teenagers, politicians and the medical profession, the rich, the poor, the exploiter and the exploited of all three worlds.

RECENTLY STRUCK with cancer of the throat, he has been heroic in the patience with which he has suffered this affliction. With supreme trust in God's providence, he has undergone surgery with the physician's promise that he will restore 50 percent of his speech.

For a man as theologically loquacious as Father Haering, this affliction is an inconceivable burden. But he accepts it with the equanimity with which he has faced adversity — the displeasure of the Roman Curia, the occasionally vile attacks on his integrity.

In a recent note, to a friend, he summed up his current frame of mind, "By God's providence his voice has been reduced to a whisper; but by His mercy, it looks as though he'll be a voice whispering in the wilderness for a good while longer."

1978 by NC News Service

"An apostle of the realistic, he has turned out innumerable books and articles tackling directly the existentialistic problems confronting parents and teenagers, politicians and the medical profession, the rich, the poor, the exploiter and the exploited of all three worlds"

caro and the progressive prelates determined to achieve Pope John's dream of an updated Church. One of John's last actions was a thank-you note to Father Haering for his optimistic summary of the Council's first session in his "Johannine Council" that the dying pontiff had on his bedside table.

At the request of the newly elected

were being blocked by the Vatican's Congregation for Religious.

HE DISPLEASED Pope Paul by reacting strongly against the papal encyclical, *Humane Vitae* but was assured by the Secretary of State, Cardinal Cicognani, that the Holy Father had no intention of interfering with his liberty to

Martin Luther: reform turns to rebellion

By Father John J. Castelot

Martin Luther was born on Nov. 11 or 12, 1483 in Eisleben, Germany. He started his education at the age of five, and by age 18, he was ready for the University of Erfurt, where he proved an able student.

Bowing to his father's wishes he entered the school of law. But hardly had he started his legal studies when an accident brought them to a sudden halt and changed the whole course of his life, not to mention the course of western Christian history.

Returning to the university one day he was thrown from his horse by a bolt of lightning. In terror he promised St. Anne that if he survived he would enter the religious life. This decision, however, was not as easy as might appear. He had been reared in a strict religious atmosphere and was deeply pious.

He entered the austere Augustinian novitiate in 1505 over the loud protests of his parents. In July, 1506, he took solemn vows and on April 3, 1507, was ordained a priest. Only then did he take up the study of theology.

HE WAS GIFTED and made rapid progress. After a short while he was sent to the University of Wittenberg to teach ethics, meanwhile continuing his theological studies. By 1512 he had received his doctorate and was appointed to the faculty of theology as professor of Scripture.

This was much to his liking, as he had little taste for either philosophy or systematic theology. He much preferred the writings of the mystics and the Scriptures, St. Paul in particular. His resultant lack of strict theological discipline and

precision left him pretty much to his own devices, a situation which was to lead him into rather serious error as the years went on.

No one approaches the study of theology or the Scriptures with complete objectivity. One's studies are inevitably colored by personal preoccupations and problems. And Luther, as even his most sympathetic biographers agree, had more than his share of problems.

HE WAS generous, sincere, and genuinely pious. But "he was fear-ridden, guilt-haunted, a natural depressive . . . with the violent alternations of hope and despair, of joy and depression, which characterize the type; and, always, his anxieties about himself were the main activity of his inner life" (Hughes, *A History of the Church*, vol. 3).

He could not shake the obsessive feeling that he was damned. Eventually he found an answer in his personal reading an interpretation of St. Paul, and interpretation quite at variance with the centuries-old teaching of the Church.

But there were factors other than the narrowly personal that influenced Luther. The Church of his day was corrupt, crying to heaven for reform. This was as true in his own Germany as in Italy and elsewhere. The archbishop of Magdeburg was the dissolute 23-year-old Prince Albrecht of Brandenburg. He also controlled the diocese of Halberstadt and managed to get himself elected archbishop of the primatial See of Mainz.

In order to maintain this scandalous and completely uncanonical state of affairs, he had to pay Rome a vast amount of money, somewhere in the neighborhood of \$2 million. A powerful German banking firm lent him the



money. To repay, he had to make an even shadier deal with Rome, a deal which catapulted Luther onto the stage of Europe history.

POPE INNOCENT X, in order to rebuild St. Peter's Basilica, announced a plenary indulgence which one could gain by contributing to the project. At first the archbishop would not drain off too much local revenue. But finally he agreed, if Rome would let him keep half of the take. With this he would repay the bankers, who set up a desk alongside the preacher's platform so as to keep accurate count of the contributed money.

To make matters even worse, the official preacher, Johann Tetzel, distorted the accepted teaching on indulgences and taught that in order to gain a plenary indulgence for a departed soul, it was not necessary to be in the state of grace; just to contribute the money.

This was more than Luther could stand. He wrote a protest to the archbishop and nailed 95 theses to the church door in Wittenberg inviting anyone to debate with him the question of indulgences. Both the archbishop and the

Roman Curia were alarmed at this threat to their anticipated income. A complex series of events was set in motion which ended in a definitive sentence of excommunication on Jan. 3, 1521.

THOSE WHO had the responsibility for implementing the excommunication did nothing about it, realizing its motivation, and Luther went on preaching and writing. The rest is history.

In 1535 Martin married Katherina von Bora, an ex-nun who had been in various convents since the age of five. They had six children and adopted 11 orphans. All this while he worked indefatigably, teaching at the university and producing in all 400 works which fill 100 volumes. He died of a stroke in the place of his birth, Eisleben, on Feb. 16, 1546.

His influence on history is incalculable. Eager for the reform of the Church, he met a brick wall and turned to rebellion. But he was also used shamefully by political powers who saw in him a tool for breaking the tyranny of Rome. History plays no favorites in choosing its victims.

1978 by NC News Service

Money, sex scandals on the eve of the Reformation

By Father Alfred McBride, O. Praem.

Money and sex seem to bring out the worst in people. And in religion as well.

The combination of avarice and lust on the eve of the Reformation was reducing Christendom to a shambles. The princely life styles of churchmen required heaping amounts of money to maintain their households. Sexual laxity eroded the ideals of celibacy. Widespread ignorance of the meaning of Christianity among the parish clergy led to the prevailing dominance of superstition among clergy and laity alike.

Mechanical Christianity was the order of the day. Whether maliciously intended or not, the impression was given that one could literally buy one's salvation from sin with money. If one didn't have the money, then one could still try to purchase redemption by penances or pious acts. Little attention was given either to the free and gracious love of God or to the spiritual consecration of personal faith. Too much of religion descended to the level of a legal and commercial transaction.

NOTHING dramatized this more than the abuses connected with the sale

of indulgences. Often the quantity of the indulgence was based on both ability to pay as well as the impressiveness of a saint's relic used to motivate the sale.

Take for example, the fund raising campaign in Germany for money to build St. Peter's Basilica. Archbishop Albrecht of Mainz was able to draw from a collection of 9,000 relics such trophies as bodies of saints, one of Isaac's bones, a piece of manna, a branch from the burning bush of Moses, one of the Cana jars, a thorn from Christ's crown, a body of one of the Holy Innocents and one of the stones that killed St. Stephen.

The scandal this caused aroused the conscience and wrath of Augustinian monk Martin Luther. He called for an open debate on abuses in the Church by the customary route of nailing an agenda for discussion on the door of Wittenburg Church. His "95 theses" covered a range of weighty issues, especially the sale of indulgences. What began as a debate ended up as a full fledged Reformation and ultimate secession of protesting (or Protestant) Christians from the Catholic Church.

LUTHER, a brilliant student and seminary professor, had undergone two traumatic experiences that accounted for

his spiritual passion, the first was the so-called "fit in the choir" in which he was overwhelmed by a convulsion caused by the realization of his own sinfulness and the utter purity of God.

Not too long thereafter he experienced the "revelation in the tower," while meditating on the epistle to the Romans. In reading verse 1:17, "For in the gospel is revealed the justice of God which begins and ends with faith; as scripture says, The just man shall live by faith," he was overwhelmed by the teaching of Paul that we are saved, loved and forgiven by our faith belief in the unconditional affection of God for us.

Luther was depressed before this by the sense of his own guilt and sinfulness which no thought or act seemed to remove or relieve. Now, due to the flash of insight from Romans, he saw that human straining does not win forgiveness for sin. God already offers the forgiveness and mercy. It is up to us to believe that such astonishing acceptance is there already.

ARMED AND emboldened by this recovery of insight into the meaning of salvation, Luther sallied forth to purge Christendom of its corruptions. Had it not been for the emerging of national

states with the consequent grasping for political power, Luther may well have been able to achieve his goal without the unfortunate result of creating outright revolt from the Catholic Church. Politicians used the religious quarrel to their own ends. The Papal State, itself a political entity, was not immune to this temptation.

A series of confrontations between Luther and Roman representatives at Augsburg, Leipzig and at the Diet of Worms constituted the three act play that resulted in the breakup of the unity of Christendom.

The invention and enthusiastic use of the printing press also contributed to the Reformation. Luther was so prolific that he could turn out a book almost every two weeks. The printing press assured a quick, widespread audience for his ideas.

At the Diet of Worms, 20 of those books were put on exhibit. He was asked to renounce their teaching. He said, "Unless, I can be proved wrong from the Bible or reason, I neither can, nor will recant anything. Here I stand. I can do no other. God help me. Amen."

One month later he was excommunicated. The Protestant churches were born.

1978 by NC News Service

He inspires parishes . . .



. . . to tithe

By Father Joseph M. Champlin

"Giggs" Lenzi went to work in an Illinois coal mine as a teenager during the depth of the Depression. His father had died at an early age and this thin young man's arms were necessary to put bread on the table for his mother, sisters and brothers.

Later he moved to Michigan, worked during the day and earned a degree at night from the Jesuit staffed University of Detroit.

TODAY, a man in his 60s, Mr. Lenzi serves as a financial analyst for Woodall Industries in the auto city and has children and grandchildren of his own. About 40 weekends a year, however, this dedicated layman leaves wife and home for a unique form of volunteer ministry. He seeks to put bread on the table of the Lord and in the homes of the poor by preaching tithing or, in a term more palatable to some Catholics, sacrificial giving.

For 25 years, "glorious" ones by his definition, "Giggs" has conducted this educational program on some 470 parishes throughout the United States and Canada. He charges no fee and only asks to be reimbursed for travel expenses. No agent arranges these trips or sets up his schedule. Word of mouth recommendation from one pastor or parish to another alone keeps him busy weekend after weekend.

The accidental death of one child and the tithing example of his wife (who learned the tradition as a Protestant before she entered the Catholic Church) moved Lenzi to embark on an effort to raise \$15 million for the Lord in memory of their son. The sudden leukemia demise of another apparently healthy son

in his mid-20s prompted him years later to continue preaching about the blessings of a sacrificial offertory program in a parish.

His technique, simple, biblically based, and specific, succeeds.

I LEARNED about "Giggs" in a typically indirect manner. A neighboring country pastor regularly forwards his weekly bulletin to us and each Sunday the published financial report reflected a doubling of income from the previous year. My call to him confirmed the suspicion that his parish had accepted some type of program to achieve this. The grateful priest spoke of Lenzi, outlined his approach, and warmly recommended the process.

Mr. Lenzi agreed to our telephoned invitation and came to our parish in November.

"Giggs" maintains the laity should assume the responsibility for the financial affairs of a parish. That means not only watching over the budget of expenses, but also taking steps to raise the level of income in the face of a devalued dollar.

He arrived with impressive facts, figures and arguments to convince a strongly questioning and deeply critical lay audience. Having examined beforehand, in detail our annual report and patterns of giving, "Giggs" cited statistic after statistic to prove parishioners were not doing their fair share.

IN THREE educational meetings, Lenzi repeated and repeated, "Give back to God in proportion as He has given to you." He referred to the scriptural injunction about tithing and recommended 5 percent for the parish, 5 percent for one's charity, Catholic school

expenses and the poor of the world.

"Giggs" pricks consciences. That hurts, makes some angry and all squirm. In my half dozen years as pastor, I have never experienced such hostile complaints and objections as those which surfaced during the four weeks of instruction.

But did it work?

The visible bottom line here, the external measuring stick is, of course, the collection. The actual sacrifice content remains too personal and hidden.

WHAT WERE Holy Family's bottom line totals? Here are a few items which indicate the vast majority, despite all the tension, heard his word and accepted the message.

At the final meeting, the pledge night,

one parishioner and his wife handed me an envelope together with an apology for missing an earlier session. A check for \$1,000 was enclosed.

Our collection for the first fiscal quarter ending September 30 averaged \$1,671.38 for this parish of 750 registered families. The collection on the last day of Gigg's visit, pledge weekend, came to \$2,950.33.

Preliminary pledges from 345 of those families, less than half the parish, amounted to \$2,328.75 or an average of \$6.75 per family.

A year from now we will have more data as to the program's staying power. As of the present, it looks like "Giggs" can add another parish to his success story and is nearer to that \$15 million goal.

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Discussion questions

1. What changes do you observe in the Catholic laity? How do you think these changes have affected the Church? Discuss.
2. Do you see indications in today's society that people are searching for God? Discuss.
3. What is the difference between a rebellious laity and a questioning laity?
4. What was the state of Christianity on the eve of the Reformation?
5. What did the "sale of indulgences" involve?
6. What event triggered the Reformation?
7. Why was the unity of Christendom finally broken up?
8. What was Martin Luther's background?
9. What kind of man was Luther in later years?
10. What caused Luther to nail 95 theses to the church door in Wittenberg?
11. What was the role of politics in the Reformation?
12. What is the role of the theologian today?
13. Why do theologians evoke controversy? Do you feel this is good or bad?
14. What are some of Father Bernard Häring's contributions to the growth of the Church?