

CRITERION

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8 proposals are adopted by Board of Education

BY FR. THOMAS C. WIDNER

The Archdiocesan Board of Education at its monthly meeting this past Tuesday accepted the final report of the Educational Planning Commission on phase two of the long-range educational

School aid plan given approval by Senate body

WASHINGTON—The Senate Human Resources Committee has approved a plan to provide federal grants to non-public schools for textbooks, bus transportation and auxiliary services now provided by states as a matter of course to public schools.

The plan, sponsored by Sen. Claiborne Pell (D-R.I.), would allow the federal government to finance virtually every service which has been held constitutional by the U.S. Supreme Court in reviewing state laws providing aid to private schools.

President Jimmy Carter, who has threatened to veto any tuition tax credit legislation, including credits for tuition paid to private elementary and secondary schools, has taken no position yet on the Pell amendment. There is no similar provision in the House.

THE SENATE COMMITTEE attached no dollar figure to the bill which would authorize such grants. This means the committee would be able to seek as much money as it could get out of the Appropriations Committee. Pell is believed to favor spending about \$500 million a year for the grants.

Pell offered his proposal as an amendment to the new authorization for the Elementary and Secondary Education Act (ESEA), the major source of funds for federal educational aid at the elementary and secondary school level.

Pell's amendment also included authority to create the position of deputy commissioner for non-public schools in the Office of the U.S. Commissioner of Education. The Office of Education is currently negotiating with private school representatives about such an office.

The new ESEA legislation also includes other benefits for private schools, including a provision requiring that students with comparable needs in public and private schools receive the same value in aid.

The committee also approved a Carter [See SCHOOL AID, page 7]

planning process and approved eight proposals having to do with parish and district planning as board policy.

The eight proposals deal with a variety of matters including a continuing process of evaluation and planning, budgeting for adult education programs, encouraging competent catechists and directors of religious education, budgeting for youth programs, developing guidelines for sacramental catechesis, and developing administrators.

Most in doubt, however, was a proposal affirming board support of Catholic schools. The EPC presented two proposals to the board because the commission was unable to come to consensus on the issue. In a lengthy (4½ hour) meeting, the board refined the existing two proposals into a single one indicating its concern for the importance of schools.

SR. JANE BODINE, S.P., EPC representative who presented the report, said to the board that the EPC had been in agreement on the value of Catholic schools, but could not agree on a rationale nor criteria for an administrative rule. That being the case, the EPC decided to present two different proposals to the board and develop a rationale once a policy had been decided upon by the board.

The board finally accepted the wording offered by Fr. Joe Mader, Central District representative: "Catholic elementary and secondary schools are an important means of assisting the Church in accomplishing its mission of Total Catholic Education. Therefore, the Archdiocesan Board of Education affirms the value of these schools in the Archdiocese insofar as they accomplish this task. The Office of Catholic Education shall help each parish or district school be accountable for accomplishing its part of the Total Catholic Education mission of the Church." The vote was 14-4 on that particular proposal.

IN OTHER BOARD business, a lengthy review of Administrative Rule #4110 pertaining to OCE policy regarding the qualifications of Catholic school administrators took place.

Prompted by an immediate crisis situation involving the inability of several schools to hire qualified principals for the school year 1978-79, the Indianapolis West District sought a review of both policy and rule in order that some parishes would be able to hire administrators for the coming year.

Fr. Gerald Gettelfinger, superintendent of education, announced a temporary revision of the rule in order to meet the immediate situation. Schools may hire administrators with less than necessary certification on a one-year interim basis as [See 8 PROPOSALS, page 2]



'OUTSTANDING'—Sheila Klein, outgoing president of the New Albany Deanery CYO, with the two awards which she received on May 10 at the banquet in Sellersburg. Other related photos on Page 3. (Photo by Fr. Thomas C. Widner)

Five awarded Bosco medal for New Albany youth work

SELLERSBURG, Ind.—More than 300 youth, parents and friends turned out for the twelfth annual CYO awards banquet in the New Albany deanery held at St. Joseph Hill parish on Wednesday, May 10.

The group heard Fr. Don Schneider, Archdiocesan CYO Moderator, describe new directions charted by the CYO Board of Directors and Priests' Advisory Board emphasizing a renewed interest in the spiritual life of youth.

Sheila Klein, president of the Deanery CYO this past year, was awarded the C. J. Smith Memorial Award, a deanery honor

given only once previously since its inception in 1975. The award, named for a Providence High School student who was the victim of a terminal illness, honors the outstanding CYOer in the New Albany deanery who displays unusual excellence in leadership.

IN ADDITION, five adults were awarded the John Bosco Medal. Jerome K. Finn, vice-president of the New Albany Board of Directors of CYO, received a standing ovation when awarded the Medal. Finn [See BOSCO, page 3]

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capsule news

Charismatics meet

EAST RUTHERFORD, N.J.—Christian unity, both as a present experience and a goal to be sought, was the dominant theme when an ecumenical throng of charismatics gathered for a "Jesus '78" rally on the Saturday before Pentecost. Sponsors reported that the crowd, filling two-thirds or more of Giants' stadium, numbered 54,000 and represented the largest gathering of its type yet held in the United States.

U. N. session set

UNITED NATIONS—The special U.N. General Assembly on Disarmament is shaping up as a politically significant event in the life of the world organization. Scheduled in New York May 23 through June 28, the session is expected to attract several dozen heads of state or prime ministers.

Threat to hospital

WINDSOR, Ontario—A Catholic hospital in Windsor may have to close its obstetrical unit because it does not offer abortions and sterilizations, a Canadian bishop has charged. Auxiliary Bishop John Sherlock of London, Ontario, made the charge after the Essex District Health Council voted 10-6 to recommend that the Ontario health minister close the unit at Hotel Dieu, owned by the Religious Hospitalers of St. Joseph.

Extend apologies

CHICAGO—The Chicago Area Planned Parenthood Association expressed "sincere apologies" for distributing anti-Catholic material to editors of college papers. The apologies came in a letter to the Chicago Catholic, archdiocesan newspaper, which had carried an editorial criticizing Planned Parenthood.

Honored by NCEA

WASHINGTON—The National Catholic Educational Association has given its highest honor, the C. Albert Koob award, to Rep. Carl Perkins (D-Ky.), chairman of the House Education and Labor Committee.

Upsurge in piety

BALTIMORE—The Archdiocese of Baltimore has issued an annual report showing sharp decreases in the number of Catholics attending Mass and the number of priests and Religious serving the archdiocese. But in his State of the Archdiocese message, Archbishop William D. Borders said there were signs that the faith commitment of those who remain in the Church is stronger than ever.

Aid home missions

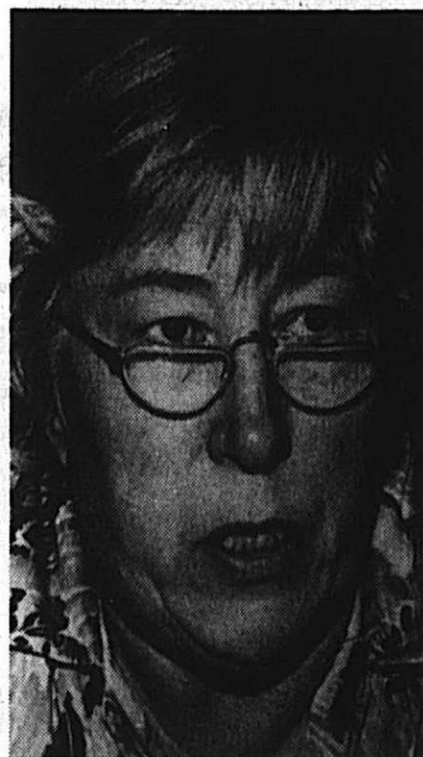
CHICAGO—The Catholic Church Extension Society distributed more than \$4 million to home mission projects during the last fiscal year, and plans to provide another \$4.5 million during the year that began March 1, according to the society's annual statement of accountability and projected budget.

Something added

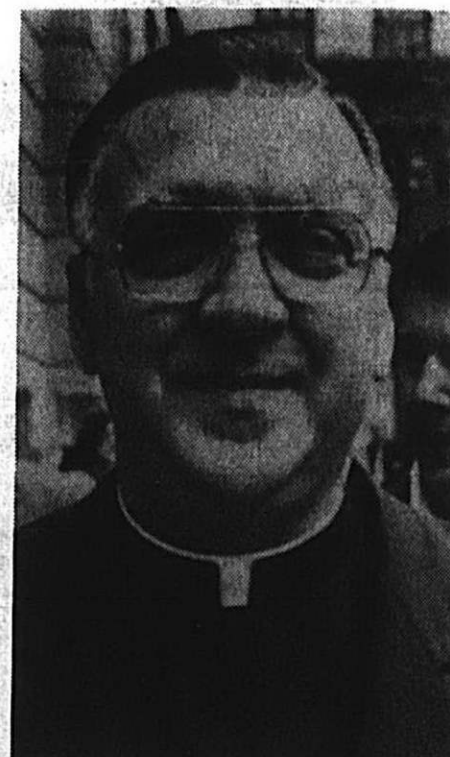
MADRID, Spain—President-for-life Francisco Macias Nguema of Equatorial Guinea, a former Spanish colony, is forcing priests and the school children to mention his name when making the Sign of the Cross, according to letters from exiles.

Medal to Russian

BERKELEY, Calif.—The executive board of the National Coalition of American Nuns has awarded its 1977-78 Medal of Honor in the Cause of Human Rights to Aleksandr Ginzburg, a Russian dissident jailed since February, 1977.



PLANS COURT ACTION—Professed atheist Madalyn Murray O'Hair said this week that she is planning court action against bingo in Texas churches, against locating polling places in church buildings, against praying at public functions and against the continued use of the motto "In God we Trust" on U.S. currency. [NC photo]



PLEADS GUILTY—Pallottine Father Guido John Carcich, charged with misappropriating \$2.2 million in donations to the Pallottine order, agreed to plead guilty to one count of the 61-count indictment if the other counts are dropped. He was sentenced to 18 months probation on condition that he spend a year ministering to prisoners in state prisons. [NC photo]

Study insurance obligation

Catholic legal experts are studying possible responses to a recent opinion by Secretary of Labor Ray Marshall that lay employees of church-related elementary and secondary schools must be enrolled in state unemployment insurance plans.

The U.S. Catholic Conference Office of General Counsel, in collaboration with attorneys for various dioceses around the country, is expected to decide within a month on the response, which could include court action or attempts to change federal legislation.

Marshall issued his opinion that "unemployment insurance coverage for employees of church-related schools is

constitutionally permissible" in an April 18 letter to Bishop Thomas C. Kelly, general secretary of the USCC and the National Conference of Catholic Bishops.

MANY CATHOLIC educators fear that the new tax could lead to the closing of some already financially troubled schools. Although the federal government will pick up 80% of the unemployment insurance costs in the first year of participation (1978), Catholic elementary and secondary schools will be required to pay a certain percentage, set by the state, of the income of each lay employee during 1979, if they use the contribution method of payment.

8 proposals (from 1)

acting principals with no guarantee for renewal of contract at the end of the year. Compensation is to be offered on the basis of certification as a teacher and not as administrator.

Earlier in the meeting, Fr. Gettelfinger also announced the ratification of the OCE budget for the coming year by Archbishop Bishop. Subsidy for the coming year has been approved in the amount of \$203,784.

IN ADDITION TO THE NEW board policy regarding Catholic schools, the ABE adopted the following seven proposals referred to earlier in this story:

1) "The parish, district and Archdiocesan boards of education shall fulfill their constitutional function 'to determine objectives for Total Catholic Education' by a continuing process of evaluation and planning."

2) "The continued formation of adults is a vital part of the Church's teaching mission. Personnel, time, space and budgeting shall reflect a commitment to the continuing religious education of adults within the parish, district and Archdiocese."

3) "Parishes shall have competent catechists who continue their educational and spiritual growth and formation on a regular basis by participation in programs

approved by the Office of Catholic Education."

4) "There shall be a competent coordinator or director of religious education working in each parish. The services of this person may be shared by more than one parish."

5) "The formation of youth is a vital part of the Church's teaching mission. Quality religious education shall be provided for all Catholic youth (pre-school through high school). Personnel, time, space and budgeting on the parish, district and Archdiocesan level shall reflect the needs of these youth."

6) "Effective catechetical preparation for the reception of First Reconciliation, First Communion and Confirmation shall be provided by each parish. The Office of Catholic Education in consultation with the Office of Worship will develop catechetical guidelines for the preparation of candidates for the celebration of the Sacraments according to the revised rites. These guidelines will be adaptable to all parishes of the Archdiocese of Indianapolis."

7) "The Office of Catholic Education shall provide programs for educational leadership that will foster interparochial cooperation."



KC CAMPAIGN HELPS RETARDED—Thousands of dollars were raised by Knights of Columbus members throughout the state recently for the retarded in a unique "Tootsie Roll Campaign." The name was derived from the fact that contributors were presented one of the well-known confections as a token of appreciation. One of the K of C participants was Cardinal Ritter Council #1221, New Albany, which raised \$1,975. Grand Knight Gary Robinson, second from left, presents the check to Dave Hoover, executive director, Joseph Rauck Center for the Retarded. Also pictured are the two Tootsie Roll Campaign co-chairmen, Edgar Day, left, and Larry Jackson, right.

Sears bows out of two controversial programs

CHICAGO—Sears has cancelled sponsorship of ABC-TV's "Charlie's Angels" because of its "excessive exploitation of women's bodies" and of the same network's "Three's Company" because its "whole story line seems to be one sexual innuendo after another," according to a company spokeswoman.

The action came because of Sears' efforts to cooperate "with all the groups trying to improve television," including the National Parent-Teachers Association and the National Federation for Decency, said Liz Klein, assistant in the national news division for Sears. She said it was not prompted by the Sears boycott recently announced by the NFD.

The National Federation for Decency, a non-denominational group headed by a minister, called on members to return their Sears' credit cards to the company after the organization's monitoring of prime-time television programs indicated that Sears was a major sponsor of sex, violence and profanity on the air.

MS. KLEIN SAID the decision to end sponsorship of "Charlie's Angels" and "Three's Company" had been under study for some time, and was not related to the boycott. She would not disclose how many credit cards have been returned to the company.

Sears has been monitoring the shows it sponsors since last fall, and the screening procedure led to the removal of 125 Sears commercials from various programs last year, Ms. Klein said. "Obviously, some groups do not feel that this is sufficient," she said. "But we're going to keep trying. That's all we can do."

Wiley Brooks, assistant director of Sears' national news division, said the company withdrew from sponsorship of "Starsky and Hutch," "Baretta," "Hawaii Five-O," and "Kojak" last year and of "Barnaby Jones" and "\$6 Million Man"

earlier this year because the programs did not conform with Sears' standards. But the decisions were not immediately publicized, he said, because such an announcement would "hype the show" and "increase the ratings," thus perhaps harming those shows to which Sears had moved its commercials.

Sears is presently working with the National PTA to form a "business advisory council" of companies interested in improving the quality of television. About 20 major advertisers have been invited to attend an organizational meeting May 31 for the council, which will be an auxiliary to the National PTA's TV Action Center, Brooks said.

The council will allow "business to
[See SEARS BOWS, Page 8]

Pope stresses mission duty

VATICAN CITY—Missionaries cannot force people to believe or to put up a show of belief, but neither can they wait passively for people to show up at the church door, Pope Paul VI told officials of mission aid organizations May 12.

The pope was receiving in audience the board of directors of the Pontifical Mission Aid Societies (PMAS), the national PMAS directors, officials of the Pontifical Holy Childhood Association, and presidents of national bishops' commissions for the missions.

Pope Paul recalled the words of Christ, "Go, teach all nations."

He noted that the people of the old covenant "were chosen and set apart to prepare for the coming of the universal Savior," and the people of the new covenant are called to announce that he has come, to be missionaries "with two arms wide open, like those of Christ, who do not cease to call to him all humanity, to communicate to it the knowledge of the true God and life in abundance."

DISCUSSING HOW THE Christian people are to carry out this testament of Christ, the pope said: "Certainly—must it be said again?—it precludes all constraint that would force the non-Christians or non-believers to carry out fictitious gestures of faith."

"But in our epoch of relativism and indifference, the opposite attitude of pure and simple waiting, without any involvement, would be a betrayal of Christ the Savior, a forgetting of his arms nailed on the cross and open toward all humanity. One does not await men tranquilly at home, when saving them is

[See POPE STRESSES, Page 13]

Aid sets record

ROME—The Society for the Propagation of the Faith distributed a total of \$51.7 million last year, an all-time high, the society's general secretary reported. The society also collected about \$58 million last year for distribution this year, said Msgr. Fernand Franck in presenting his report on 1977 to the annual general meeting of the Pontifical Mission Aid Societies.



BOSCO AWARD WINNERS—Archbishop Biskup is shown above with adult youth work volunteers in the New Albany Deanery who received the John Bosco Medal at a banquet held at St. Joseph Hill on May 10. Pictured, left to right, are: G. Stanley Renn; James L. Schmidt; Archbishop Biskup; Sheila A. Noon; and Sharon Kay Christiansen. At the right is Jerome K. Finn, of St. John parish, New Starlight, who, at age 27, is one of the youngest persons ever to receive the coveted honor for adult volunteers.

Newport Award given first time in Terre Haute

An award for "significant contribution to youth by an adult volunteer" in the Terre Haute area was presented for the first time Thursday, May 18, at a Catholic Youth Ministry Recognition Dinner at the Holiday Inn.

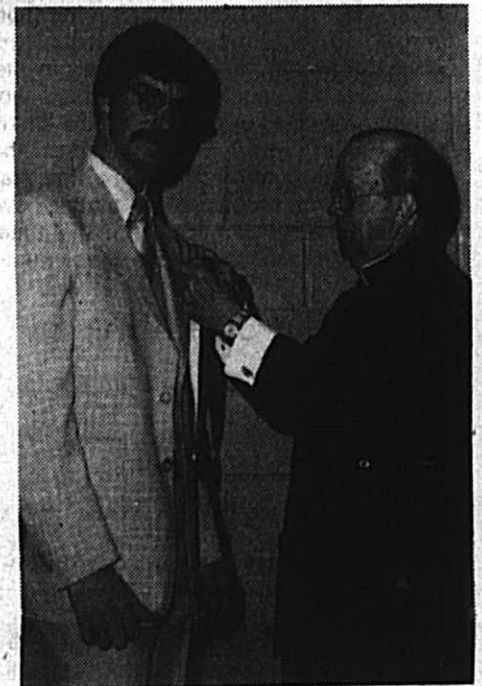
Presented by the District Center of Religious Education in conjunction with the nine parishes in Vigo County, the Sam Newport Memorial Award is named for a Catholic layman who devoted "a great deal of time and energy to the youth of the community." Mr. Newport was killed in an auto accident on February 21, 1978.

The 1978 award was given to the Sam Newport family.

ADULT LEADERS, as well as the youth themselves, were honored at the Recognition Dinner.

Qualifications for the Sam Newport Memorial Award were listed as follows: 1) A person whose faith, hope and love are visible to the community; 2) a participating member of one of the Catholic parishes in Vigo County; 3) a person who has spent significant time, energy and effort in working with youth; 4) a person who is interested in the social, educational, physical and spiritual dimensions of youth work and has spent significant time, energy and talent in the development of at least one of these areas; 5) a person who is a volunteer.

THE WINNER OF THE AWARD is selected by a vote of the Deanery CYO Director (Fr. Tom Richart); the District Director of Religious Education (Fr. Jeffrey Godecker); the Catholic Youth Minister for Vigo County (Miss Loraine Pabst); and the President of the Terre Haute District Board of Catholic Education (Duane Sorensen).



Bosco (from 1)

was cited as an outstanding recipient of the award despite his youth. He is 27, and a member of St. John parish, Starlight.

The Medal was also awarded to Sharon Kay Christiansen, Our Lady of Perpetual Help parish, New Albany; Sheila A. Noon, St. Anthony parish, Clarksville; G. Stanley Renn, St. Joseph Hill parish, Sellersburg; and James L. Schmidt, Holy Family parish, New Albany.

A CEREMONY installing new deanery officers was included in the program.

Ann Sinkhorn, Our Lady of Perpetual Help parish, New Albany, will lead the youth program as president during the 1978-79 year. Assisting her will be: Paul Coulter, Our Lady of Perpetual Help parish, vice-president; Laura Elsner, St. Joseph Hill parish, secretary; Dean Klein, St. Francis parish, Henryville, treasurer; and Sarah Yochum, Sacred Heart parish, Jeffersonville, parish coordinator.

Orders payment

ALEXANDRIA, Va.—A U.S. District Court judge has ordered the state of Virginia to pay for Medicaid abortions despite legislation passed in March permitting such abortions only if the mother's life is in danger. Judge Albert V. Bryan Jr. said welfare women who want abortions would be harmed irreparably unless the state resumed the payments, which had been cut off April 1.

T. J. Jeffers wins KC Lay Award

Thomas J. Jeffers, a member of Little Flower parish, Indianapolis, has been named the recipient of the "Catholic Lay Award," conferred annually by the Bishop Chatur Assembly, Fourth Degree Knights of Columbus.

Jeffers, an attorney, is a past president of the Archdiocesan Board of Education, a past president of the Little Flower Parent-Teacher Organization and a past vice-president of the Parish Council. He also served as president of the Home Committee of Our Lady of Fatima Council #3228, Knights of Columbus, and is also a past president of the St. Thomas More Society.

An Extraordinary Minister of the Eucharist at Little Flower, Jeffers and his wife, Marilyn, are the parents of six children.

A graduate of Notre Dame University and the Indiana University School of Law, the recipient is active in the Cathedral High School Fathers' Club, the Ancient Order of Hibernians and the Notre Dame Alumni Club of Indianapolis.



—living the
questions—

BY FR. THOMAS C. WIDNER

Despite the time, energy and dedication expended by many talented people in developing 27 proposals in the Educational Planning Process, the final results are disappointing.

On Tuesday last, the Archdiocesan Board of Education approved eight of the proposals, eight having to do with parish and district planning, eight revised by the Educational Planning Commission according to the consultation conducted in the parishes and diocesan institutions. The end product tells us something about attempts to bring democracy to the Church. It can't be done.

Consensus was the method for arriving at the acceptance of proposals which are now Archdiocesan board policy.

Many priests and others protested that some massive takeover of the diocese by the Office of Catholic Education was imminent. They saw in the proposals the workings of a "master plan" which would destroy a) Catholic schools, b) pastors, c) the Chancery. The only "master plan" was one of time. Both the EPC and the Archdiocesan board were given a time frame in which to work and some proposals (no matter how well or poorly developed) had to be made within that time frame.

The only problem with the time frame, of course, is



that, depending on the issue, one might never come up with an adequate proposal. I refer specifically to the two proposals the EPC presented to the board regarding Catholic schools because the EPC itself could not come to consensus. With no specific rationale for either proposal, the EPC expected the board itself to come up with one.

The division in the EPC and the discussion of the ABE suggest that coming to consensus on the issue of Catholic schools cannot be done in the year of our Lord 1978. And although the board came up with a wording, it adopted it by a vote of 14-4. Not consensus, but certainly a majority. Even so, there were concerns voiced that the policy adopted had flaws. Not the least of those flaws is the expectation accorded the OCE. How will board members and parish and district administrators understand the wording, "The OCE shall help each parish and district school . . . ?"

But the real question in the whole process remains the method of consensus. The EPC expended a seemingly interminable amount of time and energy developing the eight proposals. Were the results worth the talent which produced them if the results are so watered down that the new policies are rendered virtually meaningless?

The new board policies should be acceptable to everyone, and therefore, to no one. They are so broad as to enable all who hold an educational opinion to espouse them.

Some maintain that the results indicate the state of

Catholic education at this time. I maintain that they indicate no such thing. The policies will reassure those who feared the OCE and frustrate those who hoped for encouragement in their endeavors to challenge Catholic education. The board has adopted policies which will make it possible for parish leadership to see to it that the Gospel continues to be preached. Unfortunately, the same policies will also make it possible for this not to happen.

All of this is to suggest that the model for consensus needs to be addressed seriously. The Church needs positive leadership, not democratic sameness. If she waits for her members to come to consensus before she strikes out into the innovative and the imaginative, she will never move off dead center.

The most discouraging thing about the policies is that they offer neither hope nor discouragement. Those in parishes who desire challenge will continue to find it only in the courage of their own convictions and the strength of their own initiative.

It is unfortunate that the EPC expended its time and energy in order to produce consensus. The hopes were that the results would produce ownership of Total Catholic Education by all in the Archdiocese. It seems obvious that such ownership is not possible.

Agreement on what to do about Catholic education is as impossible to achieve as a square circle. Had the EPC recognized that in the first place, it need not have spent so much time and energy developing policies which reflect such an impossibility.

—sunday scripture
readings—

BY FR. LOUIS A. RONGIONE, O.S.A.

"Whoever believes in him . . . may have eternal life." Gospel: John 3:16)

Nicodemus, the man to whom Jesus addressed the words found in today's Gospel was a prominent person, a Pharisee and a member of the Sanhedrin, the Supreme Council of the Jews. When the Pharisees were agitating to have Jesus arrested, it was Nicodemus who came to His defense saying: "Since when does our law condemn any man without first hearing him and knowing the facts?" (John 7:51) You will recall that when Jesus told Nicodemus that no one had chance of entering into God's Kingdom unless he were born again, Nicodemus misunderstood and said: "How can a man be born again once he is old?" (Ibid 3:4)

Commenting on this response, St. Augustine wrote: "This man knew but one birth, that from Adam and Eve; that which is from God and the Church he knew not yet . . . While there are two births, he understood only one. One is of the earth,

and the other of heaven; one is of the flesh, the other of the Spirit; one of mortality, the other of eternity." (On the Gospel of John, Tract 11:6)

Today's Gospel relates that Christ said to Nicodemus: "God so loved the world that He gave His only Son, that whoever believes in Him may not die but may have eternal life." (John 3:16) In this one sentence is contained the quintessence of the Gospel message, namely, that Christ came to save men from spiritual death and recover them to eternal life. Therefore, those who receive the Son and believe in Him are reborn. Those who refuse to believe will call down judgment upon themselves: "Whoever believes in Him avoids condemnation, but whoever does not believe is already condemned."

GOD'S FATHERHOOD toward the human race is evident from the gift He bestows upon mankind—His only begotten Son. Further proof of God's love for us is the fact that He calls us to eternal life.

In the Old Testament, as the notion of retribution beyond the grave evolved, so did the concept of everlasting life. The prophets and the people looked upon life as God's blessing and a reward for virtue. So also did they view death as God's curse and a punishment for sin: "When a virtuous man turns away from what is right and does wrong, he shall die for it. But when a wicked man turns away from wickedness and does what is right and just, because of this he shall live." (Ezekiel 33:18-19)

Christ, of course, was speaking of eternal life beyond the grave when, after describing the Last Judgment, He concluded: "These will go off to eternal punishment and the just to eternal life." (Matthew 25:40) St. Paul also makes reference to the two ways: "The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)

Although, strictly speaking, eternal life begins immediately after death, yet a

foretaste of eternal life is ours as soon as we die to sin and live the new life in Christ: "The life I now live is not my own; Christ is living in me. I still have my human life, but it is a life of faith in the Son of God, who loved me and gave Himself for me." (Galatians 2:20)

The obvious conclusion for us is that, if we want to enjoy eternal life, we must return God's love for us by loving Him for His own sake and our neighbor for God's sake.

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PHOTO
MEDITATION

HUSBAND AND WIFE—Husband and wife . . . filled with joy . . . at his graduation . . . They are patently proud of his new degree . . . sharing the achievement together . . . as they shared the sacrifices . . . that made it possible . . . Their faces reveal so much . . . of mutual affection . . . admiration . . . support . . . and the joy of being truly together . . . in life's moments of joy . . . and of sorrow . . . Her face lights up with her pride in him . . . In what he has accomplished . . . with her at his side . . . His warm gaze . . . communicates his deep appreciation of her . . . Together they present a picture of an ancient . . . ever yearned for . . . Idea . . . of married love . . . an ideal still experienced by many couples . . . In today's fragmenting world . . . They echo in their faces . . . the wisdom of one of Israel's ancient sages . . . Jesus ben Sirach: "Wine and music delight the soul . . . but better than either, conjugal love . . . A friend or companion is always welcome . . . but better still to be man and wife" . . . Ecclesiastes (Sirach) 25:20-23 . . . (Photo and text by Carl J. Pfeifer)

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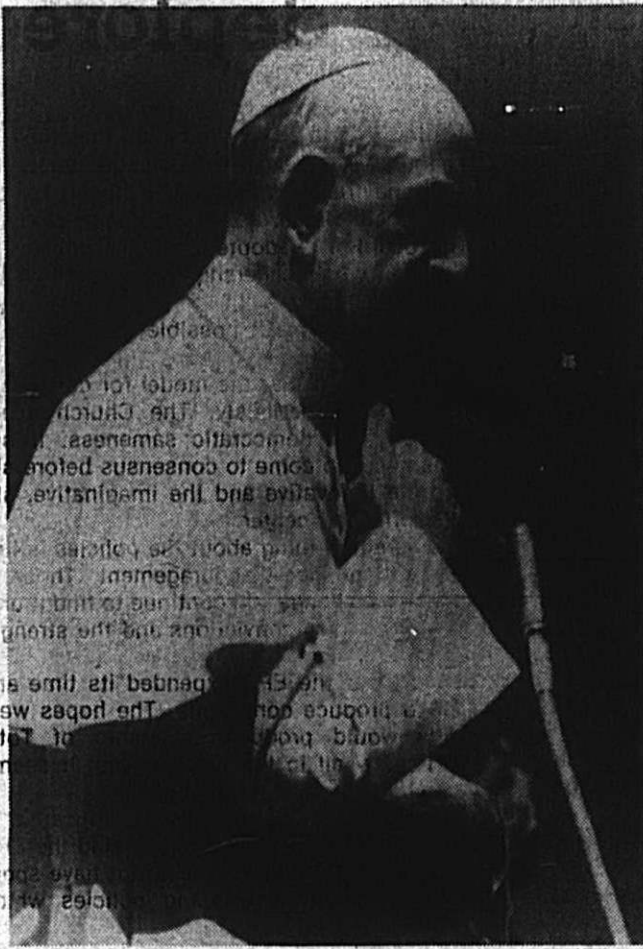
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POPE MOURNS—Pope Paul VI makes the Sign of the Cross during a prayer service for Aldo Moro in the Vatican at his weekly general audience. He called the murder a crime that "has shaken all honest people of the world." (NC photo)

POPE'S PRAYER FOR ALDO MORO

This is the text of the prayer Pope Paul VI composed and read May 13 at the state funeral of slain Italian politician Aldo Moro.

And now our lips, sealed as by an enormous obstacle like the huge stone rolled away before the entrance of Christ's sepulcher, want to part to recite the "De Profundis," the lament and cry of the unspeakable sorrow suffocating our voice in this present tragedy.

Lord, hear us!

And who will hear our lament if not you, O God of life and death? You do not grant our request for the safety of Aldo Moro, a good, humble, wise and innocent man and a friend. But you, O Lord, have not abandoned his immortal spirit, marked by faith in Christ who is the resurrection and the life. For him, for him, Lord, hear us!

Grant, O God, Father of mercy, that the communion which mediates still between those who have left this temporal existence and those of us still living on this day whose sun inexorably sets may not be broken, even by death's dark shadows. The program of redeemed men is not in vain: Our flesh will rise again, our life will be eternal! Oh! Would that our faith be equal even now to this promised reality! Aldo and all the living in Christ, blessed in the infinite God—we shall see them again!

Lord, hear us!

And in the meantime, O Lord, grant that our hearts, soothed by the virtue of your cross, may learn how to pardon the unjust, mortal outrage inflicted on this most dear man and on those who have suffered the same cruel fate. Grant that all of us might take from the pure shroud of his noble memory the living inheritance of his right conscience, his human and cordial example, and his dedication to the civil and spiritual redemption of his beloved Italy.

Lord, hear us!



"MR. LIPSCOMB, HERE, IS A MEMBER OF THE MUGGING COMMUNITY."

features

—washington

newsletter

BY JIM CASTELLI

WASHINGTON—If you want to raise money for a political cause, try attacking the American Catholic Church.

That seems to be a popular tactic in political fund-raising these days. Two totally different organizations—the National Organization for Women (NOW) and Catholics for Christian Political Action (CCPA)—have used strong attacks on the Church from different directions in recent fund-raising letters.

The two letters raise questions about how the Church acts, and should act, in a pluralistic society.

The NOW letter, signed by its president, Eleanor Smeal, blasts the bishops for their support of a constitutional amendment to restrict abortion. "Although the Constitution guarantees separation of church and state," the letter says, "the major supporter of the anti-choice lobby is a



religious group—the National Conference of Catholic Bishops . . . The Catholic hierarchy has embarked on a political anti-abortion political campaign that threatens the rights of all Americans."

THE CCPA LETTER, signed by Rep. Robert Dornan (R-Calif.), a Catholic, claims the group is "the only organization of Catholics in this country fighting for the historical values of the Church and taking traditional Christian political stands on the important issues facing America."

CCPA, which opposes abortion, criticized the official Church for being too liberal in supporting the Panama Canal treaties, gun control, federal spending programs and the return of St. Stephen's Crown to Hungary.

Both letters, despite their differences in ideology, are similar in tone and in implications—they both suggest that because the Church is wrong in its positions [in the eyes of the letter-writer] it has no right to speak out or speaks out under false pretenses.

Both letters seem to ignore the essence of a pluralistic society, which is that everyone has a right to speak out on public policy issues. The president of the bishops' conference, Archbishop John Quinn of San Francisco, touched on this subject in an address at the bishops' general meeting in May.

"Our very obligations to the American pluralistic society of which we are proudly a part require us to speak to questions of private and public morality as they relate to public policy," he said.

"What kind of pluralism would it be in which Catholics were disenfranchised from public debate or from the other democratic and constitutional guarantees? This very pluralism of our American democracy supports and insures our right

to speak out clearly and fully."

CARDINAL JOHN DEARDEN of Detroit addressed the role of the Church in a pluralistic society in a major speech at a Catholic Charities convention two years ago. He said, basically, that every group has a right and duty to speak out on public policy and that no group should expect to get its way all the time.

The essence of a pluralistic society is compromise, but compromise requires that the parties involved accept their opponents' views in good faith. A major characteristic of the growing polarization and fragmentation of American politics today is that fewer and fewer people seem to accept that anyone who disagrees with them can be in good faith.

Russell Shaw, secretary for public affairs for the U.S. Catholic Conference, asked to comment to Dornan's letter, said he is troubled by the congressman's "package" approach.

"In fairness to Congressman Dornan,"

Shaw said, "it's as common on the left as on the right—the belief that you must buy the whole package of positions or you're not committed to any of them."

But whether people are buying or selling in the marketplace of ideas, American pluralism says that all kinds of groups may contribute to debate on public policy issues, even bishops.

—the word this sunday—

By Father Donn Raabe

SOLEMNITY OF HOLY TRINITY

Exodus 34:4-6, 8-9
Daniel 3:52-56
2 Corinthians 13:11-13
John 3:16-18

Today's readings point out the attributes of God: merciful, gracious, slow to anger, rich in kindness and fidelity, the God of love and peace, self-giving for our salvation. "Wow! Only positive characteristics—someone you'd like to really know—is He for real?" He didn't send His Son to condemn, but to save and heal—"Wow, again!" In many ways these are the attributes we wish for ourselves. "Do you think it's possible? I mean, to be like that?" We already are—we just need to let ourselves let Him shine through. "But this is a dog-eat-dog world. If I try to be like that, I'll get crushed." That's where being the image of God gets rough. Today we celebrate what God is, what we are and what we aren't, and, therefore, why God is the way He is with us.

OFFICIAL

APPOINTMENTS

Effective May 15, 1978

Rev. Germain Belen, O.F.M., Conv., to associate pastor of St. Simon parish, Indianapolis.

The above appointment is from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

May 15, 1978

Abp. J. L. Bernardin is new NCEA head

WASHINGTON—Archbishop Joseph L. Bernardin of Cincinnati has been elected chairman of the National Catholic Educational Association board of directors, succeeding Bishop Cletus O'Donnell of Madison, Wis., who had held the post since 1975.

Archbishop Bernardin, the former president of the National Conference of Catholic Bishops, was elected for a one-year term.

BY FR. THOMAS C. WIDNER

Putting Total Catholic Education into practice occupies the work of many individuals at St. Mary parish, Greensburg. One part of that total education is the school which succeeds, in part, because all elements of parish leadership work together. Sr. Sue Ann Vallo, O.S.F., Director of Religious Education for the parish, coordinates her programs with those of the school. It is this cooperation of school principal and DRE which effects a smooth operation.

Cooperation does not end there, however. It is found in the rectory also. Together with the pastor, Fr. John Geis, and associate pastor, Fr. Carlton Beaver, Sr. Sue Ann, and Glenn Tebbe, school principal, as well as Sr. Ellen Miller, youth coordinator, and the two teaching Sisters in the school, form the parish team which meets weekly to coordinate calendars, communicate information, and simply strive for unity within the parish leadership.

THE SCHOOL, under Tebbe's leadership, has increased enrollment and become a source of pride among parishioners. Because he wanted to strengthen the internal faith and spirituality of his faculty, Tebbe put together a lengthy paper describing his own vision of the difference that Catholic schools make.

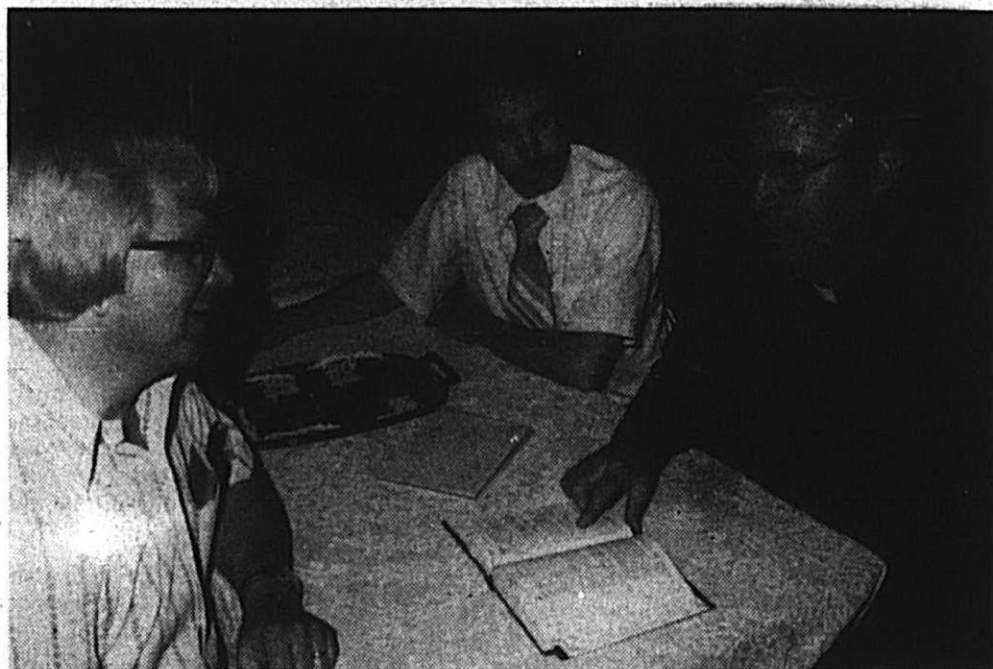
"I saw that our faculty was really living up to the ideals which the American bishops described in *To Teach As Jesus Did*," the principal says, "but they weren't conscious of this, and I wanted them to understand that what they were doing was a very holy thing."

TEBBE'S PAPER REPRESENTS a remarkable attempt to put the bishops' pastoral into the language and sense of a local situation. This is probably something that has not been achieved or attempted anywhere else. As a result, Tebbe's faculty seem more unified.

A board of education member at St. Mary expressed it this way: "Our principal and faculty are the best things we have going in the school."

That insight clearly means that St. Mary parish is especially concerned about its staff in the school. They are striving to be examples of faith to the youth of the parish.

Part of Tebbe's paper is quoted at right.



Glenn Tebbe, center, principal of St. Mary School, meets with Don Oesterling, parish council president, and Fr. John Geis, pastor of the parish.

St. Mary School

What makes a Catholic school Catholic?

Greensburg

BY GLENN TEBBE

A Catholic school has to be different more than in the fact that it teaches religion. One class each day about Jesus, the Bible or the sacraments does not make us different.

A university can have religion courses. A public school can offer released time for religion class. Yet neither is a Catholic school. What makes a Catholic school Catholic?

In a Catholic school there is a basic commitment to teach the message of Jesus and to enable others to teach it and to translate this message into action.

The purpose of all Catholic education is to make the Gospel known to people, to allow men to come to know God, and to more fully understand the truths of our Faith. The New Testament has to be at the root of our purpose. Otherwise we deny the title "Catholic." The American bishops taught us that "Catholic education is an expression of the mission entrusted by Jesus to the Church He founded."

THIS PURPOSE MOTIVATES our actions and our sacrifices. It determines our policies and our rules. It colors our attitudes and our judgments. It calls us into existence. This is the fundamental difference in a Catholic school even though we may not always be conscious of it while we are teaching.

A Catholic school is a Christian community. In it there is a different atmosphere, a different "spirit." It is not just the loyalty of the alumni or the support of an athletic team; it is unity, cooperation. It is more. It is intangible yet real. One knows it when one experiences it.

The spiritual life of a school's teachers helps to determine this spirit. Catholic school teachers are not only dedicated; they are committed. They are not only professionals; they are witnesses.

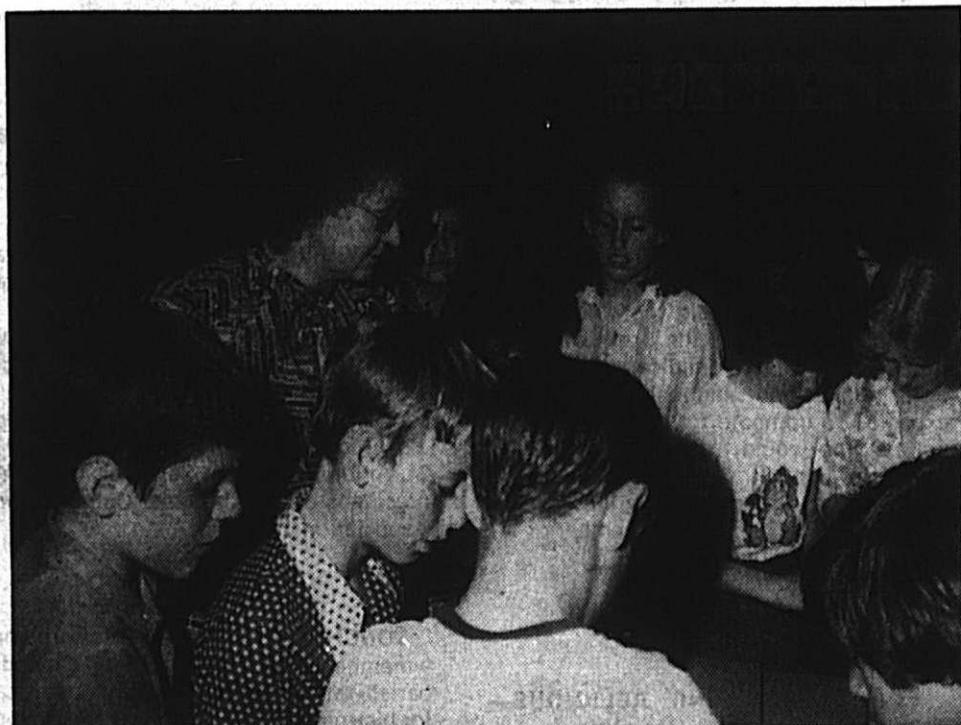
They are men and women who know God; they are men and women of prayer; they recognize man's dependence on God. Although they know man's limits, they are willing to take the risks of life because they have faith in God. They are spiritual persons, faith-filled persons. They have the vision and hope of the Gospel as a part of their lives. They attempt to live their faith in a society which does not always welcome them.

A Catholic school's values include a reverence for life. There is a reverence between teachers and students. Each

[See Page 7]



Glenn Tebbe poses in the midst of St. Mary pupils on the playground.



Three teachers whose combined service to St. Mary School totals more than half a century pose with some of their pupils. At the top left is Mrs. Antoinette Schwering with her sixth grade science class; at the right is Mrs. Michelle McAuliffe and her grade four pupils with



their Mother's Day project; pictured below are Mrs. Marguerite Fields and some of her first grade readers.

school Catholic?

What makes a Catholic

(from 6)

person is known for his strengths and weaknesses and is challenged to grow spiritually and intellectually.

Members of the school community are self-confident and disciplined. They come to know that God does love them, that they are persons of worth.

A CATHOLIC SCHOOL encourages creativity. Because the community life is supportive, persons feel secure in being creative. They dare to become more and they know how to accept failure in their quest to grow. Faculty and students share with one another. They learn to serve others in the school community, parish community and civil community. Opportunities for service are a common part of school life.

Prayer, too, is integral as well as liturgy. The spiritual life of the school's leaders is an example of prayer's importance. All recognize the need for the sacraments and make use of frequent reception, especially the Eucharist—the source of strength and unity.

We do not claim that all Catholic schools have reached this ideal. Some are far from it. Yet all should be conscious of it. All should be striving to reach it. Any Catholic school will always be working to improve itself. This is not to discourage us. We are a pilgrim people, ever on the way to becoming more like Christ, ever striving to build the kingdom.



Some board of education members graciously posed for this portrait. They are: Dave Scheidler, Joan Koors, Sharon Wickens, Greta Solgere and Jim Tebbe.



School aid (from 1)

administration proposal for \$400 million in "concentration grants" in additional funding for remedial education programs for economically and academically disadvantaged students. The grants will be focused primarily on inner-city schools.

JAMES ROBINSON, director of government liaison for the U.S. Catholic Conference, sent Pell a letter commending him for offering his amendment. He said the USCC "has begun a process of evaluating this proposed program."

"I would like to offer to you and to your committee any assistance which the USCC might provide in further development and refinement of your proposal," Robinson said.

Under the Pell amendment, non-public schools would apply for grants to the commissioner of education. The amendment would provide grants for:

- Secular textbooks and textbook substitutes such as workbooks or manuals approved by a state educational agency for use in public schools in the state.
- Standardized tests and scoring services which are used by public schools to measure progress and to identify gifted and talented children.
- Speech, hearing and psychological diagnostic services if such services are available in public schools.
- Guidance and counseling to advise

students on courses of study, educational programs, vocational choice, job opportunities and to encourage outstanding students.

—Secular, neutral and non-ideological instructional materials and instructional equipment, which are incapable of diversion to religious use, and which are incapable of being affixed to the non-public school facility and which are capable of portability from the school to the home by the non-public school student.

—"Necessary transportation" to students to and from non-public schools. Pell's staff wrote the amendment by studying all Supreme Court decisions on school aid and including all forms of aid already held constitutional.

THE PELL AMENDMENT begins with a set of findings that says: "The Congress finds and declares that:

- "Non-public schools play a vital role in the educational system of this country;
- "Such schools have contributed significantly to the quality of education in America;
- "A strong and diversified American system of education requires the continued viability of these non-public schools;
- "A federal program of grants is needed to assist these schools."

—the tacker—

After 50 years, only two grads unaccounted for

BY FRED W. FRIES

Fifty years is a long time. That is what Severin C. Litzelman found out when he started to organize the first reunion of the 1928 graduating class of St. Anthony School, Indianapolis.

In spite of the fact that there are only 31 living members of the class, he and his committee have already secured commitments to attend from more than 20 with several others still to be heard from. As a matter of fact, there are only two who are unaccounted for: Mary Garrity and Elizabeth Eekle.



Anyone knowing the present whereabouts of these missing classmates is asked to contact "Sev" at 1-317-636-6606.

THE REUNION IS scheduled for Saturday, June 10. Mass at 5:30 p.m. in the parish church at 379 N. Warman Ave. will be followed by dinner at Holy Family Council 3682, Knights of Columbus. Special music for the Mass will be provided by the St. Anthony Choir under the direction of Sister Catherine Marie Qualters, S.P.

Louis Wolfla is assisting Litzelman with reunion arrangements.

When "Sev" called us last week about some Criterion publicity, he closed a long gap: we played amateur basketball together back in the late 30's and haven't seen one another since.

WHILE LITZELMAN and his class were graduating from St. Anthony's in the spring of 1928, another class of eighth graders were getting their diplomas across town at St. Mary's School. Tacker was among them. There were only 10 graduates in all. At least two members of the class are deceased.

With such a small group, a reunion seems unfeasible, but we would like to hear from any member of the class who happens to read this item. We see our twin brother, Carl J. Fries, who lives in Beech Grove, regularly (he's a member of the Dawn Patrol golf foursome, which we have mentioned from time to time) as well as Richard Pfeiffer of Indianapolis. Also we ran into Joseph Feld and Robert Laffin, both also of Indianapolis, a few years ago, but Carroll McKay and the two girls in the class (their names escape us), we haven't heard from since that spring day in 1928, when we received our coveted diplomas. Yes, fifty years is a long time.

CLERGY CLASS REUNION—On May 8 some of the members of the St. Meinrad

ordination class of 1956 joined their most distinguished member, Bishop Joseph Hart, of Cheyenne, Wyoming, in a special reunion Mass and dinner in Indianapolis. In November, 1976, the group held a similar get-together. This year they chose the same site—the residence of Mr. and Mrs. William Kaiser in Christ the King parish. The reason? It is also the home of Father George Stahl, a member of the class, who is confined to a wheel chair with Multiple Sclerosis. Father Stahl told Tacker that he was "deeply touched" when the concelebrants (there were 20 in all including some non-classmates and several priests from outside the Archdiocese) opted to use for the liturgy the "board" on which Father Stahl offers Mass in his wheelchair. A buffet dinner followed the reunion Mass. The dinner was prepared by the William Kaisers, assisted by Mrs. William Watnes and Mrs. Michael Kaiser. Archdiocesan priest-classmates of Bishop Hart and Father Stahl who attended the reunion included Fathers Donald Evard, John Luerman, Joseph Riedman and John Ryan.

WOODS SINGERS HONORED—The Madrigal Singers of St. Mary-of-the-Woods College were awarded a silver medal at the recent Festival of Nations in Washington, D.C. The Madrigals also sang at the regular Sunday services at Christ Church in neighboring Alexandria. They were heard in "The Cycle of Psalms," written by Sister Cecilia Clare Bocard, S.P., professor-emerita at the Woods. This marked the first year that the Madrigals have appeared at the Festival of Nations. Dr. Thomas Garrison is the director.

UP WITH PEOPLE—Among the 24 scheduled performances in the Indianapolis area by two international casts of *Up With People* will be presentations at a number of schools, including St. Luke's Elementary at 75th and North Illinois. Two of the public performances are scheduled at the Children's Museum at 3 p.m. Sunday, May 21, and on Monument Circle at noon on Tuesday, May 23.

HOSPITALIZED—J. Earl Owens, long-time youth leader in the Archdiocese and a member of St. Phillip Nerl parish, is in Methodist Hospital. The octogenarian is not yet permitted to receive visitors. Get-well cards may be sent to Room 419, Intensive Care Coronary Unit, Methodist Hospital, Indianapolis, Ind., 46202.

PLAN AMPUTEE GOLF TOUR-NAMENT—The Midwest Amputee Golf Tournament will be held the weekend of June 23, 24 and 25 at the Speedway Golf Course. About 50 handicapped golfers from Indiana and neighboring states are expected to compete for prizes. Amputee golfers who would like to participate are asked to contact Chris Malad at 2956 Centennial Ave., Indianapolis, Ind., 46222, telephone 924-1700. He is a member of St. Michael parish, Indianapolis.

FOR CLERGY AND RELIGIOUS—Priests and Religious interested in improving their knowledge of basic economics and its application to daily living will have the opportunity at a special Economic Education Workshop to be held at Marian College May 21-25. It is being sponsored by the Continuing Education Administration and the Krannert School of Management at Purdue University. Co-sponsors are the Marian Board of Trustees, the National Clergy Economic Education Foundation and Kent State University. A number of full scholarships are available, but must be applied for by April 7. Details on the scholarships and the workshop itself can be obtained by calling 924-3291, Extension 221.

NAMES IN THE NEWS—John P. Ryan, a graduate of the Latin School and Indiana University Law School and a member of Immaculate Heart of Mary parish, was recently appointed Indianapolis city prosecutor. Prior to his promotion he served for six years as deputy prosecutor . . . Msgr. Cornelius Sweeney, pastor of St. Ambrose Church, Seymour, is the new president of the Jackson County Clergy Association .

TOUCHING THE BASES—Howard Lord, a member of SS. Peter and Paul Cathedral parish, was recently awarded a certificate for his volunteer work at the Julietta Home for the Aged. . . Karen Andrews and Tom Breitenbeck, eighth graders at St. Lawrence School, Indianapolis, were recently presented "Outstanding Citizenship Awards" by the Northeast Exchange Club. . . Jim Murphy, freshman track star at Chatard High School ran the mile in a sparkling 4:19.7 in the annual city meet at Tech, setting a new meet record.

THE LAST WORD—Confucius say: Having open mind not same as having holes in the head.

Sears bows (from 3)

speaking as a unit on the television industry" and to discuss how business fits into efforts toward improving television, he said.

The Rev. Donald E. Wildmon, a United Methodist minister who is full-time executive director of the NFD, said the organization "appreciates" Sears' moves, but will continue its boycott because of the programs the company continues to sponsor.

ALTHOUGH THE PROBLEM exists with

most of the nation's other major advertisers, Sears has been targeted because "it prides itself on being a family store" and because it has been "blatantly deceitful" in announcing a sponsorship policy to which it has not conformed, Mr. Wildmon said.

"We don't like doing this," he added. "But we tried the networks and the local stations, and we decided this is the only way to be heard, to tell people that we're disgusted and tired of trash on television. If anyone knows a better way, we'd love to hear it."

Criterion Readers:



Whenever Christ healed, He reached out and touched the sick person. We, too, can touch the wounds of the world through our support of Missionaries and Local Clergy caring for the sick, crippled, and handicapped who turn to them for aid.

Medical help being scarce in the poorest parts of the world, (there is, for instance, about one doctor per 18,000 people in Africa), it is an important part of the Church's apostolate to care for the body as well as the spirit.

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST.

INDIANAPOLIS, IN 46225

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FAITH**

THE BIBLE

Catholics, Protestants and Jews

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

Catholics, Protestants and Jews:

Sharing many common problems

By Eugene J. Fisher

(Eugene J. Fisher is executive secretary of the Secretariat for Catholic-Jewish Relations, U.S. Catholic Conference.)

Christianity has not enjoyed very good relations with its parent religion over the centuries. Indeed, the record is remarkable for the unremitting violence, both verbal and physical, aimed by Christians against the Judaism which gave it birth.

But even more surprising than the enmities which separated us are the ties that bound us together. Through it all,

the church never quite totally forgot St. Paul's warning: "Remember, that you do not support the root: it is the root that supports you" (Rom. 11, 18).

TODAY, IN the wake of the Second Vatican Council, a new age of dialogue has begun to replace the monologues of the past. Through it both Jews and Christians have been learning that the values we share are deep. This, of course, should not have come as a surprise since Christian moral values as well as our very notions of the nature of God and

humanity are essentially Jewish in origin.

Jesus and the apostles, after all, were pious Jews who believed in the Hebrew Scriptures as the Bible for their own lives. Jesus' summary of the Torah ("Love God . . . and your neighbor . . .") was not new legislation, but merely a combination of quotations from the Pentateuch (Deut. 6, 4 and Lev. 19, 18).

In America, the theological heritage we share has been strengthened by common experiences and interests. Catholics and Jews especially, but many Protestant communities as well, came to this coun-

try as immigrants, often on the same ships fleeing the same harshness of poverty and persecution in Europe. Here, we were clustered into the same urban ghettos and our labor equally exploited.

WE HAVE similar views on the importance of the family, and a similar sense of being a part of a larger religious community. Today, even our voting, educational and occupational patterns reveal remarkable similarities due to our histories as ethnics. Catholic and Jewish immigrants together bore the brunt of American nativist movements and were excluded from the same clubs.

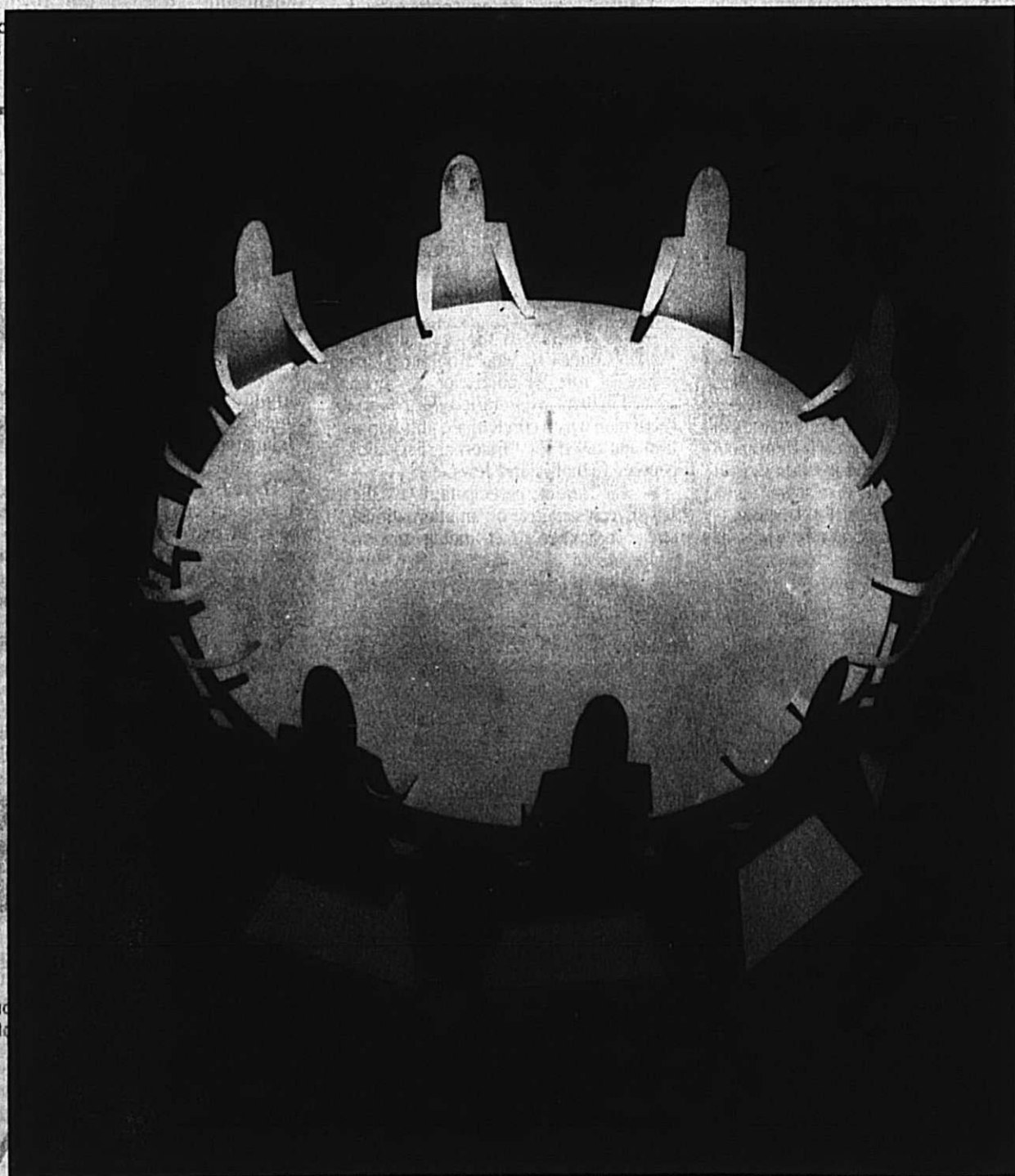
All of us, Catholics and Jews, face a common problem because of the assimilating tendencies of a dominant culture. Each community in its own way has striven to hold together the essence of its heritage while undergoing the process of Americanization. And, whether in the cities, the suburbs or in rural areas, we find our religious structures showing the same kinds of internal and external strains.

Common problems have brought us together in America as never before. Perhaps by sharing more deeply and openly our common values and insights, we can learn from each other today lessons that will help make us stronger in our own traditions.

THE NATIONAL Conference of Catholic Bishops, in its 1975 statement celebrating the 10th anniversary of Vatican II's declaration on the Jews, put it this way:

"In effect, we find in the Epistle to the Romans (Ch. 9-11) long-neglected passages which help us to construct a new and positive attitude toward the Jewish people. There is here a task incumbent on theologians, as yet hardly begun, to explore the continuing relationship of Jewish people with God and their spiritual bonds with the New Covenant and the fulfillment of God's plan for both church and synagogue."

1978 by NC News Service



... a new age of dialogue has begun to replace the monologues of the past.

**KNOW
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Rabbi Marc Tanenbaum:

the 'human rights

rabbi of America'

By Rabbi James Rudin

"The human rights rabbi of America" was how Sacred Heart University of Bridgeport, Conn., described him when earlier this year it conferred an honorary doctorate on Rabbi Marc H. Tanenbaum, a leading personality in promoting improved relationships between Christians and Jews in America.

As a colleague and friend for the past 10 years of this dynamic, incredibly creative 52-year-old Conservative rabbi-scholar-activist, I know that this characterization meant more to him than most of the many other doctorates, honors and awards he has received during his 25 years of public service.

The "human rights rabbi of America" tribute expresses succinctly the remarkable synthesis that Rabbi Tanenbaum has achieved in his quarter century of dedicated service. He is a committed Jew deeply rooted in the faith and traditions of Judaism, vitally concerned about the security and welfare of the Jewish people in the United States, Israel, the Soviet Union, Latin America and elsewhere.

HE IS AT the same time a compassionate humanitarian who has responded with deeds as well as with eloquent words — passionate words echoing the prophets of Israel — to the plight and suffering of black Christians in Uganda, Biafra, the Sudan, South Africa and Rhodesia; to the Vietnamese boat people and Indo-Chinese refugees; to Catholics and Prot-

estants in Ireland; to Catholics as well as Jews afflicted by terrorism in Argentina and in other Latin American countries; to Moslems in Bangladesh and in the Sahelian zone of West Africa; to Greek Orthodox in Cyprus and to Christians and Moslems in Lebanon.

In every one of these crisis situations in which human life was at stake, Rabbi Tanenbaum was among the first Jews — in a number of situations, frequently he was the first Jewish leader — to help organize major national interreligious programs to defend human rights and to provide food, clothing and shelter for the starving millions of deprived peoples regardless of their religious, racial or ethnic identities.

Given all the pressures and threats against the Jewish people in the world today — from Nazis in America and in Germany, from anti-Semitism fostered by the Soviet Union and some Arab countries — where does a Jewish leader of Rabbi Tanenbaum's stature find the moral resources to be concerned both about Jews and about other members of the human family?

"WE JEWS have learned one permanent, universal lesson from the Nazi trauma," Rabbi Tanenbaum declares over and over again in the hundreds of speeches he makes annually throughout the United States and in other parts of the world. "And that lesson is a paraphrase from the Book of Leviticus — 'You shall not stand idly by while the

blood of your brothers and sisters cry out to you from the earth.'"

He adds: "Because the world community has refused to face up to the meaning of the Nazi Holocaust, anti-Semitism and racial prejudice, and to mobilize adequately in a determined effort to stand against such evil, we face all over the world today an epidemic of callousness to the value of human life, a wave of dehumanization manifested in violence, terrorism and abuse of human rights.

"Without any messianic fantasies, I am simply determined to do whatever I can in concert with my Christian brothers and sisters and other people of good will to try to lessen the quotient of human suffering in the world."

THOSE passionately-held biblical and democratic convictions which Rabbi Tanenbaum claims he first learned as a child attending an orthodox Jewish school in Baltimore, led him to active involvement in what he regards as the three major turning points in his professional career:

— His presence as the only rabbi at Vatican Council II, where he played an influential role as counselor to those council Fathers who drafted the council declaration which condemned anti-Semitism and called for "fraternal dialogue" between Catholics and Jews;

— His recent participation as the Jewish representative on an international rescue committee's fact-finding mission

in Southeast Asia to the Vietnamese boat people and Indo-Chinese refugees, which has contributed to a more liberal American immigration policy for these suffering refugees;

— His role as the Jewish consultant to NBC-TV's productions of *Jesus of*

Profile for today

Nazareth, and of *The Holocaust*, which reached hundreds of millions of people with new insights into Jewish-Christian relations.

AFTER 25 years of unique and distinctive service through his inspiring lectures, his numerous writings, his radio broadcasts and television appearances, his building bridges of understanding, mutual respect and friendship with Catholics, Protestants, Evangelicals, Greek Orthodox, black churches, Moslems, Hindus and others of God's family, Rabbi Tanenbaum's historic contributions as a foremost leader in interreligious relationships were finally recognized by the toughest jury in America.

In January 1978, a poll of America's religion newspaper editors published in the *Christian Century* voted Marc Tanenbaum "one of the 10 most respected and influential religious leaders in America" — after Billy Graham, Martin Marty and Jimmy Carter. It was a recognition especially meaningful, particularly because it was one activity that Rabbi Tanenbaum had no hand in organizing.

Timely quotation

Quotation from *To Live in Christ Jesus: A Pastoral Reflection on the Moral Life*, National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C., 1976.

"There is vast goodness in our world, yet sin's effects are also visible everywhere: in exploitative relationships, in loveless families, in unjust social structures and policies, in crimes by and against individuals and against God's creation.

"Everywhere we encounter the suffering and destruction wrought by egoism and lack of community, by oppression of the weak and manipulation of the vulnerable; we experience explosive tensions among nations, ideological, racial, and religious groups, and social classes; we witness the scandalous gulf between those who waste goods and resources and those who live and die amid deprivation and underdevelopment — and all this in an atmosphere of wars and ceaseless preparations for war. Ours is a sinful world.

"But despite the increase of sin, grace has far surpassed it. God remained faithful to his love for us, sending his own Son 'in the likeness of sinful flesh' into the midst of this sinful world. Jesus, 'who was tempted in every way that we are, yet never sinned,' accepted in himself the full force of our sins, of the powers of darkness at large in the world, and of all the suffering which fidelity to God entails. So that by his obedience many might be made righteous, he was faithful unto death. This was his final, irrevocable act of absolute self-giving in love to God and to us."



Rabbi Marc Tanenbaum

One of a kind: Father Gustavo Weigel

By Father John J. Castelot

A few years after the death of Jesuit Father Gustavo Weigel on Jan. 3, 1964, some commemorative essays were published in a booklet, *One of a Kind*. A more apt title could hardly have been chosen, for he was one of a kind in so many ways: a unique personality to begin with and a heroic pioneer in the Catholic ecumenical endeavor.

Born in Buffalo, N.Y., in 1906, he inherited from his parents, children of Alsatian immigrants, the dialect of his grandparents and certain characteristics which were to stamp his personality. Among these traits were a simple, unfeigned directness and a dogged industriousness. At Canisius High School he came to know and admire the Jesuits and, when he graduated at 16, entered the Jesuit novitiate in New York.

HE STUDIED philosophy and theology at Woodstock, Md. There he formed a deep friendship with a fellow student who, like him, was to leave an indelible impress on the church of the 20th century, John Courtney Murray.

An intense student, he displayed little of that wonderful sense of humor that so endeared him to people later. He had first to ground himself solidly in truth and reality. Then he could view the vicissitudes of a changing world without being shaken, without taking everything with equal seriousness.

Sure of himself and his convictions, he could afford to be flexible, to bend without breaking. This blend of firmness and flexibility fitted him admirably for later dialogue with non-Catholics.

After ordination Father Weigel went to Rome for his doctorate in theology at the Gregorian University. Then he was sent to Chile to teach dogmatics at the new Catholic University there. He was not overjoyed, as he had thought he would remain on the staff of the Gregorian.

BUT HIS YEARS in Santiago were about the happiest of his life. He made a gradual but definite transition from an

ivory-tower student to a priest very much in tune with the world and people. His vast erudition impressed his students, but so did his common sense and down-to-earthness. His good humor and gentle irony endeared him to all, earning for him an affectionate nickname: the Gringo.

His influence on a generation of clergy, including bishops who would take part in Vatican Council II, is inestimable. Certain things about him were surprising, even a little shocking to people who had formed a rather stiff, stodgy image of a priest. He was unaffected, jocose, relaxed. But he was every inch a priest, and the combination drew people to him from all quarters, swamping him with requests for lectures, conferences, retreats, counseling, dialogue.

He was a part of the Chilean scene. So it was a shock when, during a visit to the States in 1948 he received word from Rome that he was not to return to Santiago. For a while he was lost, crestfallen, homesick; only his strong sense of obedience saw him through.

BACK IN Woodstock he immersed himself in study and teaching, but he lacked direction. Then John Murray made a request that was to give him direction and distinction for the rest of his life. The Jesuit periodical, *Theological Studies*, needed an expert in Protestant theology, at that time a no-man's land for Catholic theologians.

Gus, as nearly everyone called him, rose to the challenge, and the two articles he wrote in 1950 attracted the attention of Protestant leaders and started him on a career of ecumenical activity which was to bear rich fruit.

In 1953 he went to Germany on a cultural exchange mission for the State Department and lectured at Tübingen and Mainz. Then cancer struck and almost finished him before it was arrested. Recovery was slow. In 1956 he resumed teaching, writing, lecturing, advising; it was Chile all over again. But Rome still lay ahead.

WHEN VATICAN Council II

opened, he was named official interpreter for the Protestant and other non-Catholic observers, who had special seating in St. Peter's Basilica. His devotion to them was nothing short of heroic. A typical day began with Mass at 6:00 a.m., then breakfast and a briefing of the observers on the council agenda for the day.

At the sessions he furnished a simultaneous translation of and often humorous commentary on the proceedings on the floor. In the afternoon he was the star of the daily press conference for American newsmen. Then there were

late afternoon and evening business meetings. And these were just his regular appointments.

Is it any wonder that when he returned to the United States after the second council session, he was completely drained? He was scheduled to do a television program in New York on Jan. 3, 1964. He never made it. A massive cardiac attack stilled that great heart which had room for everyone, from God to Luigi, the Italian boy whom he was teaching English during the council.

1978 by NC News Service



Father Gustavo Weigel

Ecumenism: reconciling the churches

By Father Alfred McBride, O.Praem.

Of all the social forces that can drive deep divisions among peoples, religion sometimes seems to be the most successful. Religions, dedicated to the ideals of love and fellowship, also seem capable of fostering the painful opposites.

The Reformation drove so profound a wedge among Christians that it has taken four centuries to get over it. True, the divisions still abide, but the emotional hostility that supported such cleavages has mercifully died down.

ECUMENISM — the work of reconciling diverse churches — began with the Protestants. Starting with the World Missionary Conference in Edinburgh in 1910, followed by many other such gatherings, the movement established a World Council of Churches in Amsterdam in 1948.

Cardinal Mercier, cooperating with Lord Halifax, instituted the Anglican-Catholic conversations in Belgium in the 1920s. In the United States, the

Graymoor Friars (formerly an Episcopalian group) worked to bridge the gap between Protestants and Catholics.

Not until Vatican Council II, however, did the involvement of the Catholic Church in ecumenical efforts take a serious turn. The most dramatic outcome of this in symbolic terms was the visit of Pope Paul VI to the World Council of Churches headquarters in Geneva in 1971, where he recited the Lord's Prayer with its leaders.

The key concept in the new attitude between Catholics and Protestants is dialogue. Catholics and Protestants discuss their mutual differences in a spirit of love, acceptance and hope for the Spirit's power to bring about eventual unity. At the parish level, pulpit exchanges, mutual prayer services and working together in the cause of justice characterize the new look.

AT THE scholar's level there are now long-standing official dialogues facing issues that were once too painful to discuss — the role of the pope, the meaning of the Eucharist, the position of Mary,

the nature of the apostolic succession and the relation of the Bible to tradition.

The results have been gratifying and promising. A great deal of attention has been given to the matter of the Eucharist. The Roman Catholic-Anglican Windsor statement on the Eucharist in 1971 illustrates the kind of progress that is being made.

The two churches generally agreed that Christ is truly present in the Eucharist and that his sacrifice is made present through the sacrament. Meetings with Lutherans and Reformed Christians have come to much the same conclusion.

ON THE ROLE of the pope, the American Lutheran and Catholic dialogue in 1974 and a similar one with Anglicans in 1975 agreed that the New Testament shows that Peter appears to bear a responsibility for the whole church. They also acknowledged that the bishop of Rome for many centuries clearly succeeded to this Petrine ministry. The Protestant scholars involved admit the value of a papal primacy, but

they seem far from ready to accept it under its present form.

A more difficult question is the matter of apostolic succession and the validity of ordination. How important is the historical chain of bishops, consecrated by the laying on of hands, in unbroken succession back to the time of the apostles?

Some Protestants still argue that apostolic succession means more a fidelity to the ideals and faith of the apostles than to a specific ceremony of laying on of hands. Most Catholics in the dialogue disagree, as of course does the official church position. The Catholic defenders of apostolic succession claim that it is an essential safeguard for the continuity and unity of the church. Progress on this issue is a long way from solution.

What is more impressive is the fact that in the short space of 15 years, a friendly dialogue has begun and progressed with comparative speed. We are sowing the seeds of unity and love. God grant that our descendants will reap the one church for which we long today.

1978 by NC News Service

The families of God: a joyous, caring, family community



By Father Joseph M. Champlin

About 100 years ago a huge earthen dam in Pennsylvania collapsed, unleashing a 60-foot wave of water which rushed through the valley below and drowned some 1,000 people in the steel city of Johnstown.

In the very recent past, three separate storms lodged above the Johnstown section releasing 12 inches of water over a few hours span. The floods which resulted again wreaked havoc in that city although not to the extent of the disaster a century earlier.

AT THIS present writing area residents are concerned about possible violence developing from the court ordered, forced return of coal miners to work.

Located in and near these scenes of tragedy and tension is St. Francis Seminary situated on the outskirts of a small town, Loretto. In sharp contrast to the atmosphere surrounding the current coal conflicts and those natural calamities, the Third Order Regular Franciscans who staff this institution seem to have developed among faculty and students a joyous, peaceful, caring Christian family spirit.

In many ways they reflect the life style of those early Christians described in the Acts of the Apostles, most of whom were Jewish in their roots.

"The community of believers were of one heart and one mind. None of them ever claimed anything as his own; rather, everything was held in common" (Acts 4, 32).

"They devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and prayers...With exultant and sincere hearts they took their meals in common, praising God and winning the approval of all the people" (Acts 2, 42; 46-47).

HERE ARE a few for instances as well as other observations based on my overnight visit:

- An 82-year-old brother celebrating his birthday was showered with genuine love and kidding affection as he struggled to finish a bowl of breakfast cereal.
- Three young men, two preparing

for priesthood and one for the brotherhood, agreed that the prospect of a community family life originally attracted them to the Franciscans. The two who hope to serve as priests judged they would not be happy in the more independent and isolated existence of the diocesan clergy.

— "We don't have many possessions. They are not a great concern for us. We try instead to concentrate on each other and on the care of souls. The simplicity of life here attracted me to the Franciscans 20 years ago and I have been very happy ever since the day I entered."

— The attractive chapel renovations, designed and executed by local friars, now includes a small statue of Our Lady with a votive candle before it. That sign of devotion to Mary represents a return to an older form of piety and one initiated by the students on their own. I have found such a resurrection of regard for Jesus' mother typical of what has happened in the past few years in other seminaries and in American parishes.

— THE FACULTY and students

make excellent use of their \$2,000 videotape machine donated by a generous St. Louis benefactor. Lecturers who come to this out-of-the-way place are recorded. Later, those unable to be present for the talk can watch and listen to the guest speaker at their convenience. — This modern equipment also assists the students in their preparation for preaching, celebrating the Eucharist and ministering the sacrament of penance. After a real homily, a practice Mass or a hypothetical confession experience, the young man can view his efforts, criticize himself and better appreciate the suggestions of an instructor.

— A friar's father died two days before my arrival. The night before the funeral and the morning of the burial, many of the Franciscans drove the long journey to Washington wishing to be there by their brother's side, offering him support and love. I am sure he treasures those memories today, grateful for the concern and warmth of the large family of St. Francis to which he belongs.

1978 by NC News Service

Discussion questions

1. Discuss St. Paul's statement: "Remember, that you do not support the root: it is the root that supports you" (Rom. 11, 18).
2. Where do Christian moral values have their roots?
3. Besides the theological heritage Christians share with Jews, name some of the other things we have in common.
4. Discuss this statement: "Perhaps by sharing more deeply and openly our (Christian and Jewish) common values and insights, we can learn from each other today lessons that will help make us stronger in our own traditions."
5. Define ecumenism. Where and when did it begin?
6. What is the key concept in the new attitude between Catholics and Protestants?

7. What is being done in your parish to foster ecumenism? Discuss.
8. What are some of the positive results of dialogue between scholars that have come about?
9. Upon what important point is there disagreement?
10. Discuss this statement: "We are sowing the seeds of unity and love. God grant that our descendants will reap the one church for which we long today."
11. As we look at the life of Father Gustave Weigel, reflect upon how the church is constantly growing and reaching for understanding.
12. Reflect upon the meaning of the giving of oneself. Then examine yourself. Are you giving of yourself?

chancery report

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY—Archdiocesan departments have submitted their budgets to Archbishop Biskup for approval. Inflation has forced an increase in every budget, but every effort is being made to limit increases. The Clergy Hospital Fund, however, is going to require a substantial increase in revenue. Archdiocesan parishes and institutions are assessed for this fund, which then directly pays hospitals and doctors for hospitalization of priests serving the Archdiocese, both Diocesan and Religious priests. In addition to rising medical costs, an unusually large number of priests has required hospitalization this year.

Therefore, a large deficit has resulted. Parish assessments, both for Archdiocesan offices and clergy hospitalization, will soon be finalized, and notice will be sent to parishes.

OFFICE OF WORSHIP—Father Charles Fisher, associate pastor of St. Charles Parish, Bloomington, and member of the Archdiocesan Liturgical Commission was recently named director of a two-year pilot project on the Adult Catechumenate. Five parishes from various areas of the Archdiocese will be participating. . . The

Liturgical Commission's planning process continues. The following areas of concern received top priority for the immediate future: 1) Clergy training in liturgy; 2) Improved liturgical music; 3) Supervised education and training of liturgical ministers; 4) Updated worship space; 5) Direction to parish liturgy committees. . .

The Confirmation Task Force has completed its study and has proposed a new policy and updated catechetical/liturgical guidelines. The proposed guidelines suggest five structural programs which can be adapted to the local level. Each program contains 11 component parts determined as standards set by the Archdiocese. The proposed policy and guidelines will be sent to the Archbishop for his approval. . . The annual Chrism Mass received positive evaluation recently. It was suggested by the Liturgical

Commission that more attention be paid to the Eucharistic signs, namely, that the cup be shared by all present instead of just the priests. Given the large attendance at this year's Chrism Mass, the feasibility of another location (e.g., the Convention Center) was to be studied. . . Father Stephen Jarrell will continue his graduate studies in liturgy, June 18-August 4, at the University of Notre Dame. . . The

Liturgical Commissions of the dioceses of Indiana and Illinois have proposed an evaluation of the new rite of reconciliation. Local Ordinaries are to review the survey during May. Data will hopefully be obtained during June and the results submitted at the National Meeting of Diocesan Liturgical Commissions in October.

CATHOLIC CHARITIES—The Catholic Charities Board is considering a draft of The Mission Statement for Catholic Charities. The Mission Statement will emphasize two primary thrusts: 1) Assisting parishes in meeting their responsibilities for social ministry; and 2) Continuing sponsorship of Catholic Agencies and programs by whatever means possible. The first thrust is in keeping with national trends in parish outreach which place fundamental responsibility for the social ministry of the Church with the parish. It reflects the understanding that Catholic Charities does not exist to "do the job for the rest of the Church." It exists to assist the Church in meeting its responsibilities. This thrust will mean renewed emphasis on recruiting, training, coordinating and servicing volunteers, particularly in efforts to develop parish-based programs. . . The continuing sponsorship of Catholic Agencies and programs is more than justified by the number of persons served during the past year. All in all Catholic Charities Agencies and their programs reached, in some way, more than 140,000 persons during 1977. A

partial listing of what is included in this would reveal: 957 hours of professional counseling to 2,600 different individuals; 7,126 days of foster family care for children; 2,893 emergency assistance calls; Assistance to 4,227 women and girls through the Birthline program; Reaching out to 5,263 elderly persons through the Simeon project. . . Major programs during 1977 included: 1)

Marriage and family counseling, School Outreach, Child Welfare Services at Catholic Social Services; 2) Birthline, Simeon Project, Refugee Resettlement, Respect Life, St. Vincent de Paul, Pre-Cana, Natural Family Planning, Alcoholism Help Information at Archdiocesan Social Ministries; 3) Testing, remedial work and family counseling at St. Mary's Child Center; 4) Residential care, maternity care, continuing education and placement of children for adoption at St. Elizabeth's Home. . . The total cost of Catholic Charities Agencies and their programs was \$1,089,000 in 1977. The sources of support for these programs were as follows: United Way (33.0%) Service Fees (28.2%) Contributions from the Catholic community through the Catholic Charities Appeal (19.5%)

Government Fees and Grants (5.0%) Other Contributions (4.6%) Contributed Space (4.6%) Other sources including Foundations, Interests and miscellaneous revenue (5.1%). . . A comparison of this with the national trends in Catholic Charities Agencies and programs indicated that we are far less dependent on government sources. Nationally, 45% of support comes from government sources.

We are more reliant on support from United Way than other Catholic Charities Agencies. The level of support from Catholic Charities Appeal and Church sources is on a par with the national

trends.

OFFICE OF CATHOLIC EDUCATION—On May 20, 1977 the Archbishop ratified the decision of the Archdiocesan Board of Education with regard to the salaries of women Religious serving in the Archdiocese. According to that policy, the base salary of women Religious was \$5,000 for 10 months (with an additional \$500 paid for each month's work over 10 months). Another provision grants an annual Cost of Living Increase (COLI) each year beginning July 1, 1978. The same percentage used to compute the COLI for Archdiocesan priests is to be used. Therefore, the increase for the coming fiscal year is \$30 per month, or a total of \$5,300 per year for 10 months (with \$530 for each month's work over 10 months). . . The Superintendent of Education recently met with the superiors and council of the Religious Communities whose motherhouses are in the Archdiocese: Sisters of Providence, St. Benedict and St. Francis. Items of mutual interest and concern were addressed. Of special interest was the sharing of a progress report on the planning process and the implications for the Religious Communities and Community members working in the educational apostolate in the Archdiocese. . . Total enrollment for the Religious Studies Program was 557. Fr. Clem Davis visited eight centers during the month of April when RSP was conducted.

Pope stresses (from 3)

involved.

"We have said again and again," Pope Paul continued, "evangelization should not be confused with mere development of the earthly needs of the human person or the improvement of social structures. Certainly Christians must be present at the meeting of the situations and changes of the world of their time, but with the Gospel, the integral Gospel, and not with fleeting, often pernicious ideologies.

"The values that one epoch or one culture puts on the first level can bring threats of new alienation. Evangelization yesterday like today, tomorrow and always is a long labor of approach, of friendship, of dialogue, and of education to spiritual discernment, in the light of Christ and his Gospel."

The Pope continued: "Evangelization

touches the mystery of the mystical body of Christ. History is precisely the place of its realization. The nations so numerous and so diverse, the generations that succeed one another with their resemblances and their differences, the cultures which die and which are born, the innovations of thought and science, are not repetitions or variations without importance.

"Their diversity," the pope said, "assumes all its meaning here. Indeed, it calls to integration, in the fullness of the mystical body of Christ, all men marked by the successive phases of history, and that through the necessary purifications and accomplishments of the Gospel.

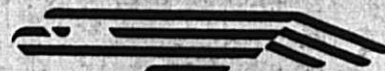
"The Hope of 'Christ completed' arouses ceaselessly evangelization for the renewal of man and the world. The work accomplished in 2,000 years is immense. That which stretches out before us is also immense. This vision must not afflict us; it must stimulate us."

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—question box—

May one go to confession over the telephone?

BY MSGR. R. T. BOSLER

Q. Does the Church in any way forbid confession by telephone? I feel that it would be OK.

A. As far as I know this is not possible. The usual argument against it is that physical presence is necessary for a sacrament to be valid. However, marriage by proxy is possible. I wouldn't rule out, therefore, the possibility of confession by phone at some future date.

There is, though, the problem of privacy. Surely no one would want to try confession by phone on rural and other party lines. Though telephoned sacramental confession seems impossible now, the sick



and shut-ins can receive great comfort from discussing their problems with a priest on the phone and asking him to pray with them.

Q. When I go to confession, I think of another sin just as the priest is giving me absolution, so I interrupt him to confess this sin. I know this annoys him, but if I would leave the confessional with this sin on my mind I would feel terrible. What should I do about this problem?

A. You have a faulty understanding of the sacrament of reconciliation and how to make a confession of sins. By the time we are ready to hear the words of absolution, we should be rejoicing in the forgiving mercy and love of God.

We don't come to the sacrament to rattle off a list of all our sins—this would not be possible—but to recognize our general sinfulness and to seek the help we need to

improve our spiritual life.

Such a recognition calls for preparation before we approach the priest. And in that preparation we should not be putting together a grocery list of all our faults and sins, but rather discovering the sin or sins, and the weaknesses that lead to them, which in a special way keeps us from loving God and neighbor. If there is something that has turned us totally away from God, we'll be aware of it immediately. The only sins we must confess are those we know without any doubt to be so serious that they have turned us from God.

If during the absolution something comes to mind that you wanted to mention, wait until the priest is through. Another absolution will not be necessary, for the sin would have been included in the absolution already given.

Q. What happens when one receives the sacrament of Confirmation in a state of mortal sin? Is the sacrament void? Is there anything that can or should be done about it? Should the sacrament be received in a new ceremony?

A. Confirmation, like Baptism and

Orders, has a permanent effect; these three sacraments are never repeated, for each in its own way creates a unique and lasting sharing in the priestly, prophetic and kingly offices of Christ. To receive them in a state of mortal sin would be to receive them validly though sinfully. One who is aware of having received them unworthily should rectify his or her sinful state through the sacrament of reconciliation.

Those entering marriage in a state of mortal sin would be in a similar situation. They should rectify their situation through the sacrament of reconciliation. There is a difference in this sacrament, however, since one party may receive it again upon the death of the other.

'Still quite alive'

ROME—The world's oldest bishop could well say, as Mark Twain once did, "The reports of my death are greatly exaggerated." Although he was recently reported dead, 103-year-old Bishop Antonio Teutonico is still quite alive in his native town of Sant' Eila a Pianisi, Italy.

double-take

A total of 109 entries was received in the Criterion "Double-Take" Crossword Puzzle Contest. Exclusive of the Easter Coloring Contest, the total represents the largest number of entries in any Criterion contest. Of that number 74 were correct solutions to the puzzle introduced by Harry Schuck of North Vernon. From the 74 correct entries, the winner drawn was that of Karen Alger of Indianapolis who will be awarded the \$10 prize.

Among the comments received along with the puzzle entries were the following:

"It was a lot of fun and a challenge too. Please have more!" (Carolyn Mohr, Indianapolis);

"My thanks to Harry Schuck. The puzzle was very interesting and fun to work." (Mrs. Dale Heck, Connersville).

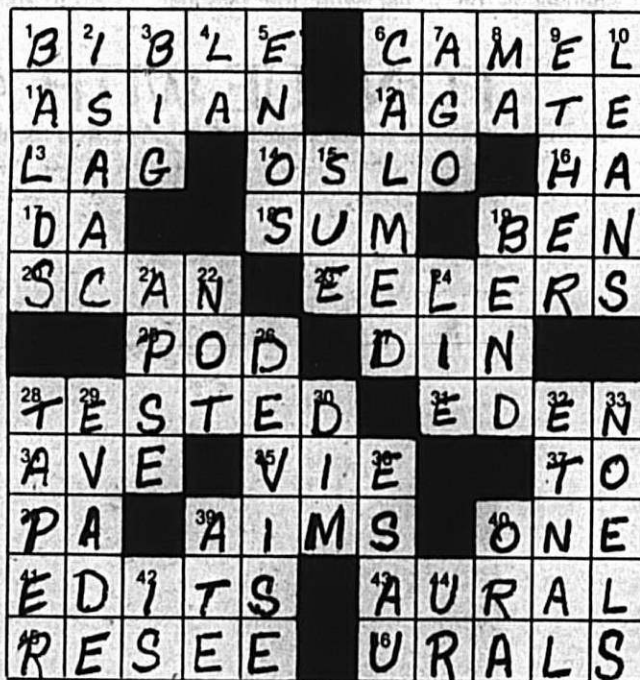
"My compliments to Harry Schuck for figuring this all out!" (William Balduzzi, Terre Haute)

"We really enjoyed this puzzle. Could you make it a regular feature?" (Sr. Joseph, St. Louis, Mo.)

"This was a thoroughly enjoyable teaser. My thanks to Mr. Harry Schuck."

"Let's have more of them." (Marinette S. Taylor, Indianapolis).

Another 'Double-Take' will be featured in the Criterion next week. Schuck has consented to provide puzzles for use in the Criterion every 4-6 weeks.



SOLUTION TO DOUBLE-TAKE [4/28/78]



Talbot House elects officers

The board of directors of Talbot House elected the following officers for the coming fiscal year: Joseph B. Kelly, president; Harlan P. O'Connor, Jr., vice-president; Elizabeth Bales, secretary; Michael P.

Alerding, treasurer; and George A. Crossland, accountant.

Serving as new members on the board are James D. Kiefner, Arthur L. Waddle, Suzanne Joyce and Elizabeth Bales.

Talbot House, located at 1424 Central Ave., Indianapolis, was established in 1962. It serves as a residence for recovering male alcoholics and is a non-funded, non-profit organization.

Charismatics grow in Italy

RIMINI, Italy — Charismatic leaders who organized Italy's first national charismatic conference in the Adriatic resort city of Rimini May 1 estimated that about 10,000 Italians regularly attend charismatic prayer meetings.

They said that Italy has about 290 charismatic prayer groups. The charismatic renewal first came to Italy in 1971.

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activities calendar

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

may 20

Women's Club of St. Patrick parish, Indianapolis, will be held in the parish hall at 2 p.m.

St. Ambrose parish, Seymour, will hold its "Spring Fling Festival" from 2 until 10 p.m. in the school gymnasium. A bean supper will be served from 5 to 7 p.m. The festival features, food, crafts and games of all kinds with a special \$1,000 prize.

may 21

A card party sponsored by the

St. Ann's Junior CYO unit will host the city-wide youth Mass at St. Ann Church, 2850 S. Holt Road, Indianapolis, at 6:30 p.m. A record dance will follow the Mass at 7:30 p.m. Admission is 75 cents.

may 21-25

Activities for the coming week under the auspices of Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, include the following:

—May 21: Pre-Cana session at 12:30 p.m. at the office of Catholic Social Services, 623 E. North St.

—May 21: Simeon training session for Assumption parish, Indianapolis, in the school hall, 12 noon.

—May 21: Alcoholism Help and Information "Recovery" meeting, 2 p.m., ASM office.

—May 22: Simeon meeting at St.

Patrick rectory, Terre Haute, 7:30 p.m.

—May 24: AHI "Not Sure" meeting, 7 p.m., and "AA" meeting at 8:30 p.m., ASM office.

—May 25: Happy Irish meeting at St. Patrick rectory, Terre Haute, 11 a.m.

the schedule at Mount Saint Francis Retreat Center, near New Albany. For complete information, write or phone the Center, Mount Saint Francis, IN 47146, phone (812) 923-8819.

May 21 to May 28 because of a conflicting date with the annual meeting of the Terre Haute Church Federation.

The meeting of the tertiaries will follow May devotions at St. Joseph Church at 3 p.m.

may 23

The topic for the "Over Fifty" Day at Fatima Retreat House, Indianapolis, will be "You Have Kept the Choice Wine Until Now." Sister Mary Plus Regnier, S.P., will be the day's speaker.

may 26-28

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis. Father Martin Wolter, O.F.M., and Father Anton Braun, O.F.M., will direct the program.

may 27

Holy Trinity parish, Indianapolis, will sponsor a dinner-dance at the West Side K of C hall. There will be a cash bar from 6 to 7 p.m., followed by a smorgasbord dinner from 7 to 9 p.m. Dancing, with music furnished by Frank Jack's Polka Band, will begin at 9 p.m. and continue until 1 a.m.

may 28

The divorced and separated Catholics group of southern Indiana will meet at Providence High School, Clarksville, at 7:30 p.m.

The date for the May meeting of the Third Order of St. Francis, Terre Haute, has been rescheduled from

socials

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



'LETTING GO'—To commemorate the feast of the Ascension, the children at Christ the King School, Indianapolis, released 400 helium balloons to emphasize that "as Christ shed His human body, we have to shed our shortcomings, our limitations and hang-ups, our 'excess baggage'—all the things that hold us down—so that we might be free." Symbolically the balloons held that "excess baggage." Christ the King School, with Sister Mary Luke Jones, O.S.B., principal, dispenses with the regular classroom schedule on Holy Days so that teachers and students can spend the day celebrating the feast.

St. Monica parish to observe Shut-Ins Day

St. Monica parish, Indianapolis, will observe National Shut-Ins Day on Sunday, June 4, with a Mass and blessing of the sick at 2 p.m.

Parish groups will assist with transportation in getting shut-ins from private

homes and from seven neighboring nursing homes to the church. Father Albert Ajamie, pastor, and Father Robert Klein, associate pastor, will concelebrate the liturgy. Refreshments will be served after the Mass.

The committee in charge of arrangements extends an

invitation to other parishes to bring their shut-ins to this observance.

Two Lady of Grace seniors will present piano recital

BEECH GROVE, Ind. — Mary Beth Gunn and Cathleen Hawkins, senior music majors at Our Lady of Grace Academy, will present a piano recital in the school auditorium on Sunday, May 21, at 2 p.m.

The recital is one of the requisites for a student to earn a certificate of achievement in the school's music program and recognizes her ability to audition in music at the college level.

The pianists, under the direction of Sister Eileen Price, O.S.B., and Sister Harriet Woehler, O.S.B., will play selections by such composers as Bach, Beethoven, Gershwin, Chopin and deRosa.

Mary Beth, the eighth daughter of Mr. and Mrs.

Richard Gunn to be graduated from the Academy, is a member of Our Lady of Lourdes parish. Cathy, daughter of Mr. and Mrs. Charles Hawkins, belongs to Little Flower parish.

James A. Bandy

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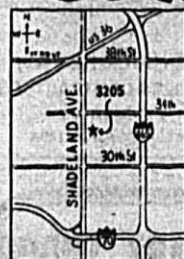
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'BEST OF SHOW'—Pictured above are the two over-all winners in the recent CYO One-Act Play Festival held recently at Marian College. Expressing their elation in the first photo are the young thespians from St. Catherine parish, who scored in the Comedy Farce Division with "The Crazy, Mixed-Up Island of Doctor Moreau." Co-directors Eva Corsaro and Bob Ripperger are in the back row. St. Mark's Light Comedy Division winners are shown in the second photo. Title of their winning effort was "It's Cold In Them Thar Hills." Sharing in the fun with her young charges is the director, Nancy Halgerty, standing left.

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Rick Carrico is named grid coach at Ritter

INDIANAPOLIS — Rick Carrico has been named head football coach at defending Class A state champion Ritter High School.

Carrico served as assistant coach at Ritter for the past four years. A graduate of Indiana University, he has also assisted in coaching wrestling and track at the school.

After a high school career at Secina High School, where he was named to the All-City football team, Carrico played football at St. Joseph College, Rensselaer, prior to his transfer to Indiana University.

Mohr heads Youth Council

Andy Mohr, Ritter High School Junior from St. Malachy parish, was elected president of the Indianapolis Deaneries Youth Council at a meeting last Monday in the CYO office.

Other officers for the 1978-79 year include Miss Margee McHugh, St. Catherine, vice-

president; Pete Corsaro, St. Catherine, secretary; and Dave Schiela, St. Andrew, treasurer.

Retiring officers are Miss Ann Papesh, president; Andy Mohr, vice-president; Miss Shella Blanton, secretary; and Chris Roberts, treasurer.

Half million at Fatima rites

VATICAN CITY — About half a million pilgrims participated May 15-16 in celebrations in honor of the 61st anniversary of Mary's apparitions at Fatima, Portugal, said Vatican Radio in a report from Fatima.

The small Portuguese town has been a famous Catholic pilgrimage site since 1917, when three shepherd children reported several miraculous apparitions of the Virgin Mary. In 1930, after an extensive investigation, the local bishop declared the apparitions worthy of belief and authorized the cult of Our Lady of Fatima.

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DIVISION III—Little Flower (Blue) 6-0; Central Catholic 3-1; Holy Spirit 3-1; St. Jude 2-0; Our Lady of Lourdes 1-3; Nativity 1-4; St. Mark 0-1; St. Barnabas 0-2; Holy Name 0-4.

Mrs. Bertha Utz funeral May 19

TERRE HAUTE, Ind. — The funeral liturgy for Mrs. Bertha Utz will be celebrated today (May 19) at St. Ann Church here. Mrs. Utz died on Monday, May 15.

Father Paul Utz, son of the deceased, will be the principal celebrant for the concelebrated liturgy. Father Utz is pastor at St. Thomas parish, Fortville.

Marian sets registration

Registration for the summer session at Marian College will take place Friday, June 2, from 9 a.m. to 12 noon, and on Saturday, June 3, from 9 a.m. to 12 noon.

Day and evening classes will begin June 12, with day classes ending July 24 and evening classes on August 3.

Thirty-one courses are being offered in 15 departments. Tuition is \$38 per credit hour. Audit fee is \$35 per course, \$15 to those over 60.

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John Denver's latest single speaks of the wonder and surprise that enriches our lives. "It Amazes Me" conveys feelings that all of us have experienced as we reflect on the patterns of our lives. No words or expressions capture the fullness of life's mystery, and we often feel "small" before such a sense of wonder.

Denver begins with the concept of questioning. We do ask many questions—about the world around us, the communities of people we are members of, ourselves. This is healthy for there are no "sacred areas" where questions cannot assist the growth of our understanding. Yet, it is important to realize that not every question has an answer.

The answers that are discovered come forth from both the mind and the heart. Our integrated, whole self leads us in appreciating more of the world, more of the depths of being in others, and more of the treasure within ourselves.

QUESTIONS HAVE always been important in the development of culture, but in today's world, they are most important. Christians must ask questions that governments, institutions, and even churches would prefer not to hear. In a world where people die of hunger, where death and violence spring forth from differences



in race and belief, and in a world which can value political power more than human life, Christians must dare to ask "why?"

To do so is not to expect simple answers, but rather to assume responsibility toward building a world where these questions are no longer relevant—a world where hunger, hatred and devaluation of human life has been healed.

The song is also a statement of vision and goals. It tells of a person wanting "to share all he has given, giving all to everyone." This line becomes a goal for the Christian lifestyle.

Patience, courage and honest evaluation can lead us past the fear we feel in this question, and once past it, we unfold a world of love that can touch, heal and give new life to others. Sometimes the "pearl of great price" that Jesus speaks about in Matthew's Gospel is first of all ourselves. To assist another in discovering this "pearl" within themselves is to enrich the world as a whole.

The idea of "letting go," surrendering, also appears in the song. Denver speaks of people living in "desperation," striving with all their efforts to fill up their lives with personal wants and needs. The trap in this type of lifestyle is the failure to realize that life is greater than we are.

WE CANNOT control all of life's unfoldings, and we have no absolute assurance of what will happen tomorrow. Indeed, we must assume the responsibility for our own happiness, wants and needs. But also,

we must see that part of our life experience is a flow of events beyond our own planning. Life becomes richer when we live with a certain detachment and trust.

We realize that our happiness is not dependent on any one situation, and we place our confidence and trust in a God who knows the depths of our hearts. We discover we can "let go"; we can "share all that we have been given, giving all to everyone."

Christians are very privileged in receiving a "symbol" that is alive and personal, and reveals new insights into life's meaning. God's gift is Jesus himself. He is the symbol and the real presence of what each of us is called to be: one in unity with God and one in unity with each other. Before such a calling, before the gift of the world around us, and before the gift of ourselves, we humbly respond, "It amazes me!"

"IT AMAZES ME"

He came looking for the answers to some questions on his mind
Seeking truth and understanding in the hope that he would find

A way to better serve his brothers and sisters in the sun
Sharing all that he has given, giving all to everyone
Come and listen to the story of a journey once begun
Of a people and a plenty and season in the sun
And how they gave themselves a symbol and things they could not hold
Living lives in desperation in the fear of letting go

CHORUS

It amazes me, and I know the wind will someday blow it all away
It amazes me, and I'm so very grateful that you made the world this way

For do our paths come together now, where do we go from here
Will our differences divide us, must we always live in fear
For there are things we must move through, some things to cast aside
But as the Father watches over us, our Mother will provide

REPEAT CHORUS

Written by: John Denver
Sung by: John Denver
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remember them

- | | |
|--|--|
| † BESSLER, Lucille, 74, St. Lawrence, Lawrenceburg, April 11. | Heart, Terre Haute, May 15. |
| † BONGEN, Betty J., 57, St. Christopher, Indianapolis, May 16. | † MAIER, Victor, 68, Little Flower, Indianapolis, May 13. |
| † CONNER, Thomas C., Holy Name, Beech Grove, May 10. | † MILLER, Henry J., 73, St. Andrew, Richmond, May 11. |
| † DOLAN, John W., Sr., 86, St. Augustline, Jeffersonville, May 9. | † NORRIS, Margaret L., 77, St. Roch, Indianapolis, May 13. |
| † DOYLE, Rosalee A., Holy Name, Beech Grove, May 15. | † O'NEILL, Rachel Cora, 94, St. Philip Neri, Indianapolis, May 11. |
| † EAVEY, Henry J., Holy Family, Richmond, May 10. | † PULLIAM, Mary Jane, 61, St. John, Indianapolis, May 10. |
| † ENNEKING, Robert, 34, St. Mary-of-the-Rock, Batesville, April 12. | † RICKE, Louise, 61, St. Mary, New Albany, May 9. |
| † GILLES, Lawrence A., 66, St. Mary, Shadyside, Ohio, May 13. Member of St. Anthony parish, Clarksville. | † ROELL, Ronald C., 25, St. Mary-of-the-Rock, Batesville, May 5. |
| † GRISLEY, William C., 59, St. Bernadette, Indianapolis, May 15. | † SAUTER, Hubert [Hoot], Sr., 88, St. Jude, Indianapolis, May 16. |
| † KELLEHER, Mary L., 76, Our Lady of Lourdes, Indianapolis, May 16. | † THIRY, Frances, 89, St. Michael, Cannelton, May 5. |
| † KERNEN, Paul M., Sr., 46, Sacred Heart, Jeffersonville, April 11. | † TRINDEITMAR, Albert L., 61, St. John, Starlight, May 10. |
| † KIRBY, Rosemary, 40, Sacred | † WRIGHT, Rose E., 75, St. Anthony, Indianapolis, May 13. |
| | † YATSKO, John V., 87, St. Patrick, Terre Haute, May 13. |

College Festival helps retarded

PHILADELPHIA — More than 1,100 students from St. Joseph's College turned out to help at the second annual Hand-In-Hand Festival for Retarded Citizens, held on the Philadelphia school's campus.

The Hand-In-Hand program accepts retarded people from age five to 80 years and all levels of retardation—including those who are non-ambulatory and non-verbal. Organized and run totally by St. Joseph's

students, Hand-In-Hand takes more than 1,100 retarded people from their institutions to the college for a day of fun, learning and relaxation.

According to George Carasiti, a St. Joseph's senior who originated and directs the festival, "The aim of Hand-In-Hand is to introduce retarded citizens to the community—and to introduce the community to retarded citizens."

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—tv programs—

Was TV to blame for this crime?

BY T. FABRE

NEW YORK—This TV murder trial is not a docudrama recreation or a Perry Mason fiction. It is the real thing, taped as it happened and broadcast to help the public better understand how television affects their lives. If you are concerned about this issue, watch "TV on Trial," airing Tuesday, May 23, at 9-11 p.m. on PBS.

On June 4, 1977, Elinor Haggart, an 82-year-old widow, was shot and killed during a robbery of her apartment for which acts Ronny Zamora, a 15-year-old neighbor, was arrested. At his trial, Zamora's lawyer did not contest that the youngster had committed the crime but pleaded insanity. He based his defense

of momentary insanity on the influence of television—Zamora was conditioned to pull the trigger because of the excessive amount of TV violence he had been exposed to. The jury was unconvinced, and the court sentenced him to life imprisonment.

Because the public has become increasingly sensitive to the issue of violence on television, this trial attracted national attention. The defense, by promising to show "the creation and destruction of a television addict" and by subpoenaing personalities such as Telly Savalas, the star of "Kojak," to built up the public's expectations, which were never met, however, because the judge ruled the issue irrelevant.

THE REASON WHY TV was not on trial in this murder case becomes quite clear to the viewer of this streamlined version of the nine-day trial. Political journalist Richard Reeves explains how the videotapes of the actual trial were made and cautions that what the viewer will see is a "journalistic representation" of the original 38 hours of testimony.

The highly edited condensation seems in no way a distortion of the proceedings, but a clear and careful delineation of its essential elements: prosecution and defense, judge and jury, evidence and witnesses.

The crucial hinge upon which the defense constructed its case was that of "television intoxication." Out of hearing of the jury but before the TV camera, the court determined that the present state of psychological knowledge was unable to establish a cause-and-effect relationship between TV viewing and actions.

Though television's influence was ruled out, the jury heard a number of psychologists who had tested the youth speak to the point of whether Zamora, who had been watching TV six to eight hours a day from the age of five, was legally responsible, i.e., knew right

from wrong, when he shot his victim. The jury decided that he did, and most viewers are likely to agree.

But the jury is still out on the larger question of the more subtle effects of televised violence.

This program offers an exceptional experience to its viewers. It provides an overview of the entire process of American justice in a case of significant public interest. Unlike the hearing rooms of congressional committees, cameras have been excluded from courtrooms in order to protect the rights of all participants. This broadcast is possible only because Florida has allowed TV to cover whatever court cases it wants for a one-year trial period, to be assessed and reconsidered this June.

AT THE END of the program, George Gerbner, a leading authority on television's influence, explains why he is totally opposed to television trials such as this, a position which is echoed for other reasons by Reeves who has done an admirable job in guiding us through the intricacies of the Zamora trial.

The question of the openness of our institutions with TV as the public's surrogate is being raised everywhere, including Congress. "TV on Trial" is a good example of how the public may gain from such accessibility.

If you like the circus but find the traditional three rings frustrating to watch, television is the answer to your problem. Providing everything but the cotton candy is "Sweden's Royal Command Circus," airing Sunday, May 21, at 8-9 p.m. on ABC.

Hal Linden steps out of character as the star of ABC's "Barney Miller" series to be the host at this command performance for the king and queen of Sweden. An added attraction is a short walking tour of Stockholm, a beautiful city

which warrants a program of its own.

The circus itself is nicely balanced between the thrills of the high wire, the skill of the jugglers and tumblers, the precision of the trained animal acts and the foolishness of the clowns. There is something special here to fit everyone's taste.

...

The multi-award-winning "Once Upon a Classic" family entertainment series has till now depended upon the entirely agreeable productions of our English cousins. It was inevitable, however, that American talent and capital would eventually find a way to do one of our own. The result is a delightful dramatization of Mark Twain's "A Connecticut Yankee in King Arthur's Court," airing Tuesday, May 23, at 8-9 p.m. on PBS.

The case is a pleasure to watch: Paul Rudd as the New England "go-getter and champion of free enterprise" who is knocked unconscious in 1879 and awakes in sixteenth-century Camelot; Richard Basehart as the good-natured monarch; Roscoe Lee Browne as the resourceful Merlin; and Tovah Feldshuh as the lovely Lady Alisande.

The production is equal to the quality of the cast and has created a mythical court of fancy and imagination. Stephen Dick's script is in keeping with the playfulness of the original's parable on "progress." Sir Boss wants "to make Camelot look like Chicago and light up the Dark Ages," but along the way he fashions a revolver with fatal consequences.

This production of WQED-Pittsburgh was made possible by a grant from McDonald's Local Restaurant Association. Its success should encourage McDonald's to do more next season.

...

Dashiell Hammett wrote tough, lean prose about such characters as Sam Spade and Nick Charles—private eyes whose territory was the No Man's Land between the forces of law and disorder. Hammett's first novel, "The Dain Curse," has been turned into a six-hour mini-series airing on three consecutive nights, Monday, May 22, Tuesday, May 23, and Wednesday, May 24 at 9-11 p.m. each evening on CBS.

Originally running as a serial in Black Mask magazine, the work is well suited for TV's long-form treatment. The plot begins with some stolen diamonds,

but this is only one strand of a complex web spun by a master storyteller who interweaves murder, kidnapping, a cult of pseudo-religious fanatics and, overshadowing all, the ultimate mystery of a family curse.

THE ORIGINAL ingredients are all there, but Robert Lenski's adaptation miscalculates the manner of translating them from the printed page to the screen. Instead of plot complications, the result is a confused tangle of events that don't quite jibe. The original is anything but neat, but it at least had more coherence than the TV version.

If you forget about the plot, the movie offers many rewards. One is the fine acting of the cast, which includes Hector Elizondo as a hick cop, Jason Miller as an effete writer, Jean Simmons as the cool operator of a sham cult, Beatrice Straight as a woman on the edge, and Paul Stuart as branch manager of the Dickerson National Detective Agency.

James Coburn stars as Hamilton Nash, the private investigator through whose eyes we see events. In the original, he was simply known as the Continental Op, a plodding, nondescript, middle-aged detective who did his job without making judgments. Coburn has a lot more flair and style—not what Hammett intended, but interesting in its own right.

THE SETTING is 1928, and the film is a flawless rendering of the period, plush and ornate in keeping with a budget that spared no expenses. Even if you have given up trying to figure out where the plot is going, there is always something interesting to watch on the screen. It is a visually splendid effort.

Hammett, who worked for a detective agency before turning to writing, was not interested in the tradition of the gentleman detective exemplified by Sherlock Holmes and Peter Wimsey. He wrote of the world he knew—of the hard-boiled men and women on both sides of the law. It is a crime fiction not for everyone, especially the younger members of the family. But if you like Hammett's tough-minded humanism, there is more than enough evidence of it in this flawed TV production to make it worth your while.

TV Programs of Note
Monday, May 22, 8:30-9

p.m. (PBS) "What's Happening to Dick and Jane?" A girl soccer player and a boy ballet dancer are shown as examples of how schools are dealing with the problem of sexual stereotyping.

Tuesday, May 23, 8-9 p.m. (CBS) "Family Film Classics." Beginning with "The Yearling," the 1946 movie about an orphaned fawn, this series will continue through the summer showing family movies in two parts (which is better than not showing them at all).

Wednesday, May 24, 9:10-10:30 p.m. (PBS) "Uncommon Women and Others." Seven years after graduating from an exclusive women's college, former classmates evaluate how their high expectations in school compare with their present lives.

Thursday, May 25, 8-9 p.m. (PBS) "The Insect Alternative." Insects are

destructive, but chemical pesticides may be even more dangerous. This "Nova" program examines possible alternative solutions.

Religious Broadcasting Highlights

Radio: Sunday, May 21, "Guideline" (NBC) presents Rosemary Haughton, a prominent English Catholic lecturer and author of numerous theological works reflective of the post-Vatican Council spirit of Catholicism, which was addressed as much to those outside the Church as to her fellow Catholics. A mother of 10, whose achievements include writing fiction and poetry and maintaining a broad and active interest in the sociological, ecological and economic issues of our time, Mrs. Haughton presents the third in a four-part series of conversation-talks on the theme, "Dare We Think of Mary?" Her subject today is "The Open Family." (Check local listings for exact time.)

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—viewing with arnold— 'Pretty Baby' is not for the immature

BY JAMES W. ARNOLD

I know it'd be good if I could say how awful it was and like crime don't pay—but to me it seems just like anything else—like a kid whose father owns a grocery store. He helps in the store. Well, my mother didn't sell groceries.

—"Violet," to historian Al Rose

Louis Malle's new film, "Pretty Baby," is, as everybody must know by now, about a subject that is either outrageous or heartbreakingly tragic, depending on your perspective. It's about children living in Storyville, the notorious New Orleans red light district that flourished for 20 years before being closed in 1917, and adapting to their environment.

It stars 12-year-old Brooke Shields as Violet, the child who went unquestioningly into her mother's business.

Red flags are waving all over the landscape on this one: it lands in the wake of fierce and justifiable consciousness-raising about the exploitation of children in the current porn market. It's also timed nicely with one of those massive media hypes, this one about the beauty and star quality of young Ms. Shields. The gaudier media, always anxious to catch a trend early, are already making comparisons to Liz Taylor at a similar age. Sex symbols don't even get a chance to grow up anymore. Soon they'll be doing screen tests in kindergartens (the Junior Junior Miss Pageant).

BUT LET'S BE COOL. Whatever is happening outside the theatres, nothing terrible is happening inside



them, at least not in "Pretty Baby."

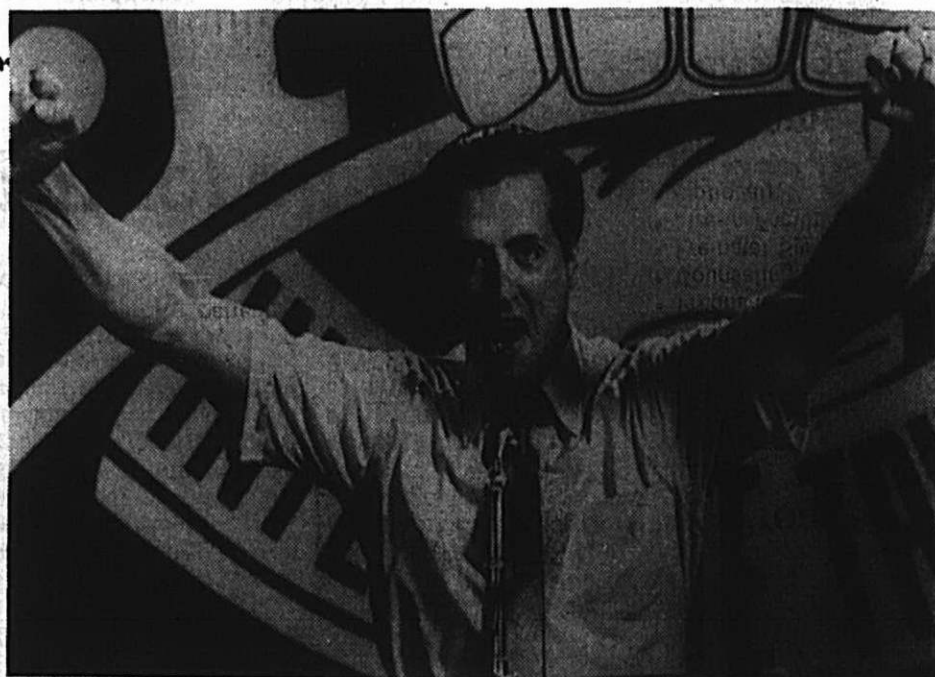
Director Malle's film is not pornographic—that is, it doesn't try to arouse us with sensational highlights from the New Orleans bordellos, nor does it have a prurient

interest in occasionally exposing the flesh of most of its actresses. It's much more a detached, basically humanist exploration of a strange episode and situation in our own recent past. If Malle and writer Polly Platt make a mistake, it's that they're not angry enough. They disapprove mildly, like social scientists lecturing on aborigine fertility rites in New Guinea.

The C-rating by the Catholic Division for Film and Broadcasting needs, as usual, to be put in perspective.

The DFB is still dead set against nudity of any kind, a position which is defensible politically, but not morally or aesthetically. (It's obvious that an artist can portray the naked body beautifully and inoffensively). The DFB also insists that Storyville is not a suitable subject for a mass medium. But movies are not like television. Nobody has to see "Pretty Baby." Why is the human life of Storyville not a suitable subject for a film as it might be for a painter or poet?

Also complicated is the question of compromising a child (Ms. Shields) by casting her so that she must credibly enact a prostitute. Well, what about your kid crooks ("Paper Moon") or kid murderers and devils ("The Omen")? I wouldn't want my child to play any of these parts, but should we make a rule against it? There are elements here we can't know: how the part is explained to the child, how well she understands, the quality of her professional detachment, etc. But a clue is the film itself: If it doesn't exploit the material, the director has probably been sensitive enough not to exploit the actress.



CLENCHED F.I.S.T.S.—Brandishing clenched fists, the symbol of the Federation of Interstate Truckers [F.I.S.T.], labor leader Johnny Kovak [Sylvester Stallone] delivers a pep talk to his men in a scene from "F.I.S.T.," a United Artists release. The depression-era story deals with labor problems in the trucking industry. [NC photo]

"PRETTY BABY" is probably not a great work of art, but Malle is certainly serious. He doesn't fail because the film is too sexy, but because it's dull, passionless, disjointed, vague, badly acted in spots. Other elements are exceptional: e.g., the social realism of mood, sets and images (by Bergman's cameraman Sven Nykvist), the subtly integrated use of blues and jazz music.

The picture is historically sound, based substantially on Rose's scholarly "Storyville," which tells it like-it-was. Children were, indeed, commonly born and raised in this odd ghetto, whose establishments ranged from the ramshackle to the palatial, and others were imported for the trade. Violet, who story is partially fictionalized, was a prostitute's daughter who began apprenticing in a brothel at the age of 10.

Also true are many other ingredients in the film, some shocking—e.g., Violet's eager participation in an auction of her virginity—and some simply social-historical: the strict white-black racial lines, the music provided by black musicians who were in the process of

inventing jazz (the film represents Jelly Roll Morton), and the existence of a photographer (E. J. Bellocq) who took artful portraits of the district's people.

If anything, the movie portrait of Storyville errs on the pretty and sentimental side. Typical is the use of Bellocq (Keith Carradine) as the kind handsome outsider who loves Violet, rescues and even marries her briefly, before her reformed mother takes her away to a life of

respectability. In reality, Bellocq was a grotesque hydrocephalic, which explains his odd situation better than anything in the film does, but is not the sort of romance it's looking for.

In sum, "Pretty Baby" is a slow, quiet, somewhat over-pretty study of a depressing subject. It's a film for those interested in social history, and not for slummers, thrill-seekers or the immature. [Rating C—condemned]

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—tv films this week—

HANNIE CAULDER (1972) (CBS, Saturday, May 20): An improbable switch on the revenge-theme western, with Raquel Welch searching out a gang of bandits who murdered her husband. This is directed by Burt Kennedy ("Support Your Local Sheriff"), who has made almost as many cowboy movies as John Ford, but not as well. **Not recommended.**

ROOSTER COGBURN (1975) (NBC, Wednesday, May 24): This is Son of True,

Grit, a routine western with an extracurricular appeal in the first meeting of two legends (John Wayne, Katharine Hepburn), both well past their prime, who generate electricity even with worn-down batteries. It's a matter not of art but of symbolism and sentiment as they clash and eventually respect each other. Hepburn, with endless opportunities to quote Scripture, does it with pizzazz. **Satisfactory, especially for movie fans who are long in the tooth.**

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