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SEPTEMBER

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JOHN PAUL I

'We have a pope'



New church
dedicated in
Crawford Co.



Fr. Andrew Diezeman, [top photo] pastor of Holy Cross parish in St. Croix and St. Joseph parish, Crawford County, stands proudly near the new St. Joseph Church, which was dedicated in ceremonies this past Sunday. The former church was destroyed in a tornado in 1974 and has been replaced with a brick structure designed by Okey Associates, Inc. In the photo at right Fr. Francis Tuohy, vicar general, reads the prayers of dedication as Fr. Diezeman holds the book for him. Priests from the area concelebrated the dedication Mass and the Knights of Columbus served as honor guard for the occasion. A standing room only crowd attended.

A word from the Archbishop

My dear Family in Christ:

"Habemus papam." "We have a pope." These words resounded throughout the world to announce the election of our pope, Pope John Paul I.

We have every reason to rejoice that the cardinals, meeting in solemn conclave and under the guidance of the Holy Spirit, have chosen for the Church a distinguished cardinal to be our leader.

There was and is much speculation about the man: what will be his position on this or that; how he will react to a given situation. Amidst all this speculation, it must be remembered that he is no longer Cardinal Luciani, but he is now Pope John Paul I. As the vicar of Christ on earth he becomes heir to all that Our Lord promised Peter and his successors—the presence and protection of



Christ Himself in the Church for all time.

With his new title, Pope John Paul gains a superabundance of the gifts of the Holy Spirit to give him strength, courage, and wisdom to lead the Church through both difficult and good times. Therefore, let our complete loyalty be his as with faith and confidence we give greater acceptance and acknowledgement to his leadership.

In the realization of the grave responsibility that is now his, let us give renewed fervor to our prayers for him during Mass, and let his intentions be part of our daily prayers. May God bless the pontificate of Pope John Paul I.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

August 29, 1978

New Pope third Patriarch of Venice to be elected

VATICAN CITY—Pope John Paul I, the former Cardinal Albino Luciani, is the third patriarch of Venice to become pope during the 20th century.

Like the other two, Pope St. Pius X and Pope John XXIII—who had also gone into conclave as patriarch of Venice and not considered the top candidate—Cardinal Luciani, too, emerged from the conclave with a new name and gave his first papal blessing to the crowds below in St. Peter's Square.

Although he was relatively unknown outside Italy, many who do know him describe him as witty and intellectual but humble and unassuming. He is considered a theological moderate, strongly anti-Marxist, who is chiefly pastoral in his orientation.

THE SON OF a northern Italian worker who was forced to migrate to Switzerland in search of seasonal work, the new pope has never hidden his sympathy for workers. But he did not follow in his Socialist father's footsteps. He has been as explicit in his condemnations of the doctrine of class struggle as he has been in his support for labor and the underprivileged.

He has also shown absolute loyalty to the popes under whom he has served and to the Second Vatican Council.

One expert observer of the Italian church scene has said that the new pope understood the council better than any Italian bishop.

"Vatican I," he said, when he was made a cardinal by Pope Paul VI in 1973, "has many followers, and so has (an imaginary)

Vatican III, but Vatican II has too few." (Vatican I, in the 19th century, was the last ecumenical council before Vatican II.)

Last year at an Italian eucharistic congress in Pescara he summarized his view of the papacy when he said in a sermon: "It (the papacy) requires three things especially: continuous and involved teaching, a dialogue unknown in previous times, and loyalty to the council."

He is described as possessing a natural prudence, which, united with his pastoral experience, has helped him to interpret correctly the mind of the council.

BORN IN Canale d'Agordo (then known as Forno di Canale) in the Dolomite Alps of northern Italy Oct. 17, 1912, Albino Luciani entered the seminary to study for the priesthood without opposition from his father Giovanni, although Giovanni was a Socialist organizer.

Giovanni Luciani, after his years as a migrant laborer, found steady work in the glass industry of Murano, just north of Venice.

The young Albino was ordained at the age of 22 on July 7, 1935, after studies at the seminary in his native Diocese of Belluno and at Rome's Pontifical Gregorian University.

He first worked in parishes of his home diocese—the start of a career that has been mostly in pastoral posts—but in 1937 became vice-rector and professor of dogmatic theology of the Belluno seminary. He was later named vicar general of Belluno.

He was named and ordained Bishop of Vittorio Veneto in northern Italy by Pope (See NEW POPE, Page 7)

Pontiff outlines program in speech before cardinals

VATICAN CITY—In a 10-page Latin speech to the College of Cardinals one day after his election, Pope John Paul I laid out the general program he wants to follow during his pontificate.

Sitting beneath Michelangelo's "Last Judgment" in the Sistine Chapel, Pope John Paul said that he wants to:

—Continue in the true spirit of Vatican Council II, without yielding to those who push too hard or others who drag their feet.

—Promote ecumenism "without giving in on doctrine and without hesitation."

—Continue the revision of Church law to "conserve intact the Church's great discipline" and maintain each Christian's liberty through "solid and sound juridical structures."

—Stimulate the preaching of the Gospel to all men and promote "serene and constructive dialogue" even with non-Catholics.

—Give greater weight to the concept of shared decision-making both through the world synods of bishops and through participation of the world's bishops in the work of the Roman Curia, the Church's central administrative offices.

—Work for peace and social progress and against hunger and illiteracy as well as

for a more just international economic system.

THE POPE GAVE THE speech, which was addressed to his "dear sons and daughters in the entire Catholic world," at the end of a Mass he concelebrated with the College of Cardinals in the Sistine Chapel.

Besides revealing the main points of his program, the pope also extended special wishes to various groups, including youth, men and women involved in evangelization, persecuted Catholics, the sick, prisoners and residents of Lebanon, the Holy Land, the drought-stricken Sahel zone of Africa, and India.

Plan unity service

The Church Federation of Indianapolis will sponsor a city-wide ecumenical worship service Sunday, Nov. 5, at 3 p.m. at Market Square Arena. A large choir composed of members of participating churches will sing for the service entitled "A Festival of Faith."

Persons interested in joining the choir for this program are asked to contact Charles Gardner at 357-8352 before Friday, Sept. 15.



WITH PREDECESSOR—Cardinal Albino Luciani, patriarch of Venice, is greeted by Pope Paul VI at the world synod of bishops in Rome last October. In 1972 Pope Paul and the man who would succeed him smile at the crowd gathered in St. Mark's Basilica during Paul's visit to Venice. [NC photos by Arturo Mari and Giancarlo Giullani]

USCC statement supports Labor Law Reform measure

WASHINGTON—Catholic support for the Labor Law Reform Bill is both historically and morally appropriate, said

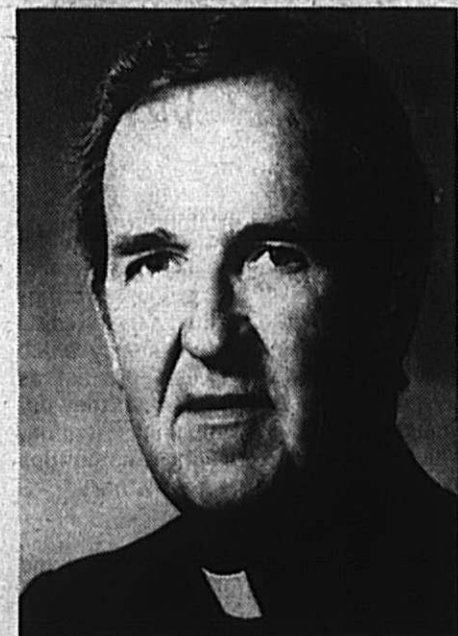
Labor Day Mass plans announced

Father Daniel E. Pell, president of the Indiana Interreligious Commission on Human Equality, will be the speaker at a special Labor Day Mass to be offered at 10 a.m. Monday in St. Joan of Arc Church, Indianapolis.

Father Pell, who is pastor of Holy Family Church, South Bend, is former chairman of the Social Action Committee of the Indiana Catholic Conference.

Civic and labor leaders of all faiths and the general public are invited to attend the St. Joan of Arc observance. Father Donald Schmidlin will be the celebrant of the liturgy.

Charles E. Stimming, France Stone Co. executive and general chairman for the Labor Day observance, will serve as lector for the Mass, and Carl Henn, Indiana State Chamber of Commerce official, will be the cantor and direct the singing.



REV. DANIEL E. PELL

Msgr. George G. Higgins, secretary for research in the U.S. Catholic Conference, in his 1978 Labor Day statement.

Emphasizing that the bill will benefit both employers and workers, Msgr. Higgins said he was restating the USCC's strong support for the bill on the occasion of labor's national holiday because the proposed legislation "has encountered so much opposition and has stirred up so much bitterness."

Technically, the bill can be brought back to the Senate floor for a vote at any time, but most observers agree that the bill is dead for this session of Congress.

Catholics interested in social justice issues were very active in labor-management relations during the 1930s and 1940s, Msgr. Higgins said, but that activity decreased in later years because of "the mistaken notion that . . . the basic right of workers to organize is no longer in dispute."

As a result of recent events in the farm and textile industries, however, Catholic interest in labor issues has been on the upswing again, he said, and the USCC and other Catholic organizations have backed the Labor Law Reform Bill. That support, he added, is a natural consequence of the conference's backing of the National Labor Relations Act during congressional testimony in 1935.

VERY SPECIAL

INSIDE this week's Criterion you will find a special supplement on 'CATHOLIC EDUCATION TODAY.' Produced through National Catholic News Service, this supplement features articles on various aspects of Catholic education by a variety of religious educators. It begins on page 9 and includes the first issue of the 1978-79 Know Your Faith supplement "THE PUBLIC MINISTRY OF JESUS." The 1978-79 Know Your Faith series will focus on the Gospel message of our Lord proclaimed during his public life.

Also beginning this week on p. 34 readers will find "Family Talk," a question and answer column dealing with marriage and family life.

Disdains coronation

Pope John Paul I to open ministry with Mass Sunday

BY JOHN MUTHIG

VATICAN CITY—By his own wishes, Pope John Paul I will begin his ministry as pope without either the traditional coronation with the papal tiara or a ceremony of episcopal installation.

Pope John Paul, instead, has decided to formally inaugurate his papacy Sunday, Sept. 3 with what the Vatican is calling "a Mass at the beginning of his ministry as supreme pastor."

The Vatican has also said that, in addition to the new pope's decision not to be crowned with the centuries-old tiara, Pope John Paul is also retiring the papal sedia gestatoria (portable throne).

An episcopal installation is not exactly the kind of ceremony which will be held. An installation involves taking jurisdiction of a diocese. In the case of the pope he had jurisdiction from the moment he accepted office.

THE NEW POPE, said the Vatican, will begin the Mass for inaugurating his pontificate with a procession from the Altar of the Confession before the tomb of St. Peter's where an outdoor Mass will be celebrated at 6 p.m. Pope Paul VI, although he was crowned with a tiara donated by the people of his former Milan Archdiocese, symbolically offered the triple crown for the poor of the world during Vatican II.

The late pontiff also did away with the sedia gestatoria. But in later years

when he was unable to walk long distances because of arthritis, Pope Paul resumed use of the portable throne.

Nations and non-Catholic churches will send special delegations to the inaugural Mass.

The U.S. will be represented by a special mission headed by Vice President Walter Mondale, and his wife Joan.

King Juan Carlos I of Spain also announced that he will attend.

AMONG THE MANY high-ranking non-Catholic churchmen at the Mass will be Metropolitan Nikodim of Leningrad, representing the Moscow patriarchate and Metropolitan Meliton for the patriarchate of Constantinople.

Among Anglican communion representatives will be Episcopalian Bishop Arthur Vogel, bishop of Western Missouri.

Vatican ceremonies officials have been studying what can be salvaged from the old rite of coronation.

Among more picturesque elements being considered for inclusion are the admonitions made to the new pope by the black-clad Conventual Franciscans who hear confessions in St. Peter's.

Traditionally the confessors bearing torches warned the new pope as he was borne in solemn procession: "Sic transit gloria mundi" (thus passes the glory of the world).

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Date	Celebrant
September 3	Fr. Basil Hrin, O.S.B.
September 10	Fr. Martin Peter
September 17	Fr. David Lawler
September 24	Fr. Martin Wolter, O.F.M.
October 1	Msgr. Charles Koster
October 8	Fr. Joseph Beechem
October 15	Fr. Mike Bradley
October 22	Msgr. Charles Ross
October 29	Fr. Paul Utz

Congregation
Catholic Chapel, Fort Benjamin Harrison
St. Thomas Aquinas Parish, Indpls.
Immaculate Heart of Mary Parish, Indpls.
Third Order of St. Francis
Mission Breakfast Club of Indpls.
Indpls. Chapter, K. of C.
St. Patrick Parish, Indpls.
St. Plux X Parish, Indpls.
St. Thomas Parish Fortville

— living the questions —

Speculation and hope: the Church will continue on

BY FR. THOMAS C. WIDNER

Speculation about the new pontiff makes good copy. It is the duty of the press to feed the imaginations of millions with possibilities. It serves no idle purpose.

Speculation raises hopes. Hopes spur people into action. Action produces results, and the world comes a little closer to the kingdom of God. Speculation about the new pope simply suggests that the Church is more alive than ever.

For all the pain and misfortune, the Church has a nature like the seasons. There is a constant cyclical movement, not just of one year into the next, but of one new age into another. Change is truly slow, for example, as the new pontiff has observed about social movements. One could hardly deem this age anything like the Middle Ages. In some respects, however, it is not much different from the nineteenth century.

I recall attending one of the papal audiences last fall in the mammoth Roman hall with more than 5,000 other tourists. I wasn't particularly excited about being there until the pope entered.

I remembered a classmate of mine a few years ago who had witnessed such an audience remarking that when the pope had been carried in on his chair he wasn't at all sure

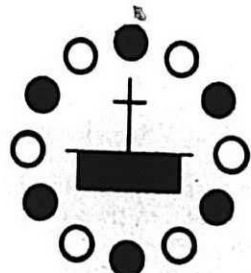


that it was a real person. For the figure seemed to him to be almost a puppet.

And that's the way it looked to me for a second. Then suddenly the hall was ablaze with the cheers of the crowd, the flashes of a myriad of cameras, and the applause. Mothers raised their babies high in the air for the pope to touch. As he was carried forward, I too became part of the cheering. And I realized that no matter what anyone had against the man, nor whatever one had criticized him for, to millions he is "the pope," the "holy man"—and that means something to people.

Many of those people would lie down in the street just to be run over by the car which carries him. We still believe that someone can symbolize goodness and holiness and strength and all those things even if we don't always think they are possible in ourselves.

John Paul is different only in that more people seem to be noticing his smile. He seems genuinely happy. Whereas Paul always looked burdened, John Paul seems almost too good to be true, like a comic opera character. His smile is needed and welcomed. And so, I think, will be his surprises. He will surprise us, I believe, and happily so. I don't mean that I think he will necessarily turn the Church upside down and back over again. I mean that he will make us happy to be in the Church. As the Church is obviously a joy to him, so also, I think, will he help us to realize what a joy it is.



LITURGY

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

TWENTY-SECOND SUNDAY OF THE YEAR

Jeremiah 20:7-9
Romans 12:1-2
Matthew 16:21-27

BY REV. RICHARD J. BUTLER

The reading from Jeremiah this Sunday reveals a low point in the life of this prophet. Reproached for having preached, he says to himself he will not mention the Lord again. But then he is consumed by the word as his heart burns and he cannot hold in the word of God.

In the Gospel we have a similar scene. Jesus, approaching the climax of his ministry, shares with Peter the urgency of his mission. But Peter is concerned and prays that Jesus be spared. Jesus, however, reminds Peter that he "must go to Jerusalem to suffer greatly."

Each of us in life, confronted with the journey to Jerusalem, can be torn between hesitancy to embrace the cross and urgency to take hold of it.

And in the liturgy we announce and accept that journey to Jerusalem: the earthly Jerusalem to embrace the cross of Jesus and the heavenly Jerusalem to share at the banquet table which the Lord has prepared for us.

AT THE CORE OF THE LITURGY is the cross of Jesus. It is a cross very much rooted in the world. It includes the sufferings and burdens of daily life. It is the

cross that awaited Jesus on his journey to Jerusalem. But it is now a victorious cross for Jesus has conquered death and is risen.

At Mass in the memorial of Christ's death and resurrection, we bring that cross into the present of our lives. This memorial—which scholars call the anamnesis—not only calls the past event to our mind but more to the point it brings the event present.

Thus in truth at each liturgy the journey to Jerusalem confronts us. It is a journey that includes the suffering and the victory.

Often we can be tempted—as was Jeremiah—to say we have had all we can take. It becomes overwhelming. Perhaps it is illness or the economy or family feuds. Perhaps like Jeremiah we have taken up the cross and all our neighbors reproach us.

The solution for us as with Jeremiah is to let the word of God take hold of us and consume us.

THE OTHER TEMPTATION that can

often challenge us is to take the route of Peter. It is to think that somehow we can get to Jerusalem without the suffering. It is the route suggested by lives and liturgy which only announce joy and hesitate to root the cross in the real sufferings of this world.

The solution here also is to be found in the word of God. Jesus said to Peter, "Whoever would save his life will lose it." We cannot chart a route to Jerusalem apart from the cross.

Such a solution need not be pessimistic. For the cross which we carry has already been carried by Jesus. His was a cross to death and he has conquered death. Ours likewise must be a cross of death. But we too have conquered death in the rebirth of baptism.

As we journey to the earthly Jerusalem with its cross, so also in every liturgy, we journey to the heavenly Jerusalem with its banquet.

© 1978

— question box —

Do soldiers commit sin when they kill in war?

BY MSGR. R. T. BOSLER

Q. Our men in the armed forces may have to kill the enemy, as they have done in the past. God commanded: "Thou shalt not kill." Does this mean that soldiers sin when they kill the enemy? How is what they do different from murder?

A. Murder is killing without serious reason and just cause. Not all killing is murder. It is quite generally accepted that to kill in order to defend one's own life and especially the lives of others threatened by an unjust aggressor is legitimate and not sinful. This type of killing, therefore, is not murder.

In the individual case, this is quite easy to understand. In the mass killing of modern warfare, where thousands of non-combatants, women and children, are destroyed, the application of our principle is not so easy to apply. Is war the only solution to a problem? Was the decision of our leaders correct that we are right and



the enemy is wrong? Would it be better to let the enemy take us over rather than see maybe millions of humans exterminated? These are the problems, and many others, that face the individual. Our church allows for the possibility of the conscientious objector, who may decide that to kill in war today is not justified.

As a Catholic you are asked to make your own decision. Whatever it is, you must respect the decision of others who disagree with you.

Q. My daughter has served as altar girl for Mass. I have been informed that the Vatican has not given permission for women to be around the altar.

A. The Vatican has not given permission

for women to act as servers at Mass, but the Vatican has given permission for women to be appointed lay ministers of the Eucharist, which obviously brings them closer to the altar than servers could possibly be. It is this inconsistency which tempts some priests to let girls act as servers. I do not agree with what they do, though I sympathize with their intention, which is to call attention of the authorities of the Church to this inconsistency.

I think that obedience to rules is necessary for right order in the Church and that the only successful way to bring out change and improvements is by urging our bishops to recommend them to Rome. They have done this in regulations con-

(See DO SOLDIERS, Page 5)

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SMILES FOR THE CROWD—Pope John Paul I smiles broadly as he greets the 100,000 people who had quickly filled St. Peter's Square after hearing the surprising news of his election. (NC photo by Arturo Mari)



CHARISMATICS CONVENE—Charismatics raise their hands in praise at an evening session of the National Conference on the Charismatic Renewal at the Notre Dame University football stadium. At the closing Mass (below), some of several hundred priests join in a celebration with the 22,000 persons attending. (NC photos by Karl Ritchie)

letters

Retiree laments heavy tax burden

To the Editor:

Re: Castelli's "Washington Newsletter" (Aug. 18) concerning the problems of an aging society as legislators weigh a new tax bill.

Government retirees (civil service employees) who served our nation between 1935 and 1955 are being hardest hit with federal income taxes. We served when wages were low, worked very hard especially during World War II and were encouraged to buy Government Bonds, paying about 3% interest under the payroll deduction plan. Salaries being low, our deductions had to be low, but we would eventually get one paid for. These we kept to supplement our annuity when retirement came.

We are taxed for our monthly annuity checks with an allowance of \$2,000 a year tax exempt. Everything we receive over

\$2,000 a year we must pay about 20% tax on the balance.

Now back to the U.S. Government Bonds we purchased during 1935 and 1955 or beyond on which we've been paid 3% interest—if we cash them now, or have cashed them in the last 10 or 15 years, we must pay 20% federal tax.

The same is true on an investment in Certificates of Deposit or savings accounts in any bank where the interest rate is from 5% to 7% per annum. We pay 20% federal tax. We should be exempt at least a portion of this tax, or the tax on interest on our tax form should be from 5% to 7% instead of 20%.

Can't something be done about this problem of aging society? I am writing to some of our legislators to urge them to do something about this.

Mrs. Lena Orme

Shelbyville, Ind.

'Compassion' column is applauded

To the Editor:

Thank you deeply for your column "Compassion was needed, not a lecture."

From experience in working with Birthright in Washington, D.C. and the beginning of Matrix-Lifeline here in Bloomington, I know what great work can be done. And I'm also aware of those of us who lay guilt trips on troubled, suffering

souls. So I'm personally grateful for your article, but most of all thank you for the people who may not realize how complex the questions and issues are in being truly helpful to those facing an unwanted pregnancy.

Keep on writing the hard things, and help us keep the faith!

Catherine E. Siffin

Bloomington, Ind.

Parish picnic beer photo criticized

To the Editor:

I think a parish picnic is good for many things. It provides a chance for people to renew old friendships and make new ones, as well as generate revenue for parish needs.

However, I want to take issue with your glorification of drinking beer in the Aug. 18 issue of the Criterion (St. Paul, New Alsace, parish picnic). Beer is not a necessity to having a good time, but it seems we can't get together for anything without our beer.

The use of alcohol is one of the major areas that non-Catholics use to degrade

us, and I must agree with them. Beer can have positive qualities when properly used, but when it is necessary for one to drink in public, or sell beer at a picnic in the name of the "almighty dollar," I find this "Catholic" custom abhorring. It is contrary to what I have learned about Christ or the teachings of the Catholic Church.

Removing alcoholic beverages from all Catholic functions (excluding the Mass) would be a positive step in bringing us closer to God and improving relations with our non-Catholic friends.

Steven C. Lecher

Greensburg, Ind.

Do soldiers commit (from 4)

cerning mixed marriages and matrimonial courts and other issues. They are as sensitive to letters from the people as politicians. They keep saying that they are anxious to know what the people think. It's up to us to let them know.

Q. I have a friend who told me that she had been baptized a Catholic but reared a Protestant from the time she was about two years old because her small farm community had no Catholic church when she was a child. I feel that I have the obligation to inform this lady that because she was baptized Catholic she is still Catholic. How can I do this in a manner that would not offend her feelings? She is

in her 60's, yet I don't feel it is too late to try to bring her back to the fold.

A. If your friend is happy and satisfied in the Christian faith she now practices, she is "in the fold," though she may not enjoy all the benefits that she might have in the fullness of Catholicism. If you think she is searching and wants to know more about the Catholic Church, encourage her to talk to a priest, or better yet, introduce her to one. Otherwise encourage her to be a faithful member of the church she now belongs to. Since she never knew anything about the Catholic Church, she never left it. She is like any baptized Protestant, part of the church through her baptism.

—the tacker—

'No Excuse Sunday' gets them back in the pews

BY FRED W. FRIES

A Protestant pastor down in Fulton, Ky., got tired of hearing the excuses some of his congregation gave for missing Sunday services.

To prove his point, Rev. David Clapp, minister of the First Baptist Church, launched a ten-week effort (starting on "No Excuse Sunday") to bolster attendance by knocking the props out from under all the well-known reasons people gave for skipping church.



THOSE WHO HAD "spring fever" were given tiny trees and flowers. For those who stayed up too late on Saturday night, eyedrops were provided. A television set was available for those who didn't want to miss their favorite program. Cots were provided for persons who said Sunday was their only chance to sleep late. (One man demonstrated this by "sleeping" through the whole service.)

Those who said the church was too cold got blankets, while those who were too hot got fans. Complaints of not being able to go to church and cook the same day were met with TV dinners.

And those who said that the roof might cave in if they showed up were given steel helmets.

Hearing aids were provided for those who thought the pastor spoke too softly and cotton for those who felt that he spoke too loudly.

A putting green was placed near the altar for those who didn't go to church "because Sunday is my day for golfing."

Finally, the sanctuary was decorated with Christmas poinsettias and Easter

lilies to take care of those "who have never seen the church without them."

"NO EXCUSE SUNDAY" attracted a record attendance of almost 600, and the average has been around 400 since—an increase of about 100 from what it had been.

Despite the success of "No Excuse Sunday," Pastor Clapp does not plan to repeat that particular effort to get more people out. The impact wouldn't be the same a second time, he said. "If you feed ice cream by the barrel, you get sick of it."

HERE AND THERE—Joseph Buegler, a member of Our Lady of the Greenwood parish, is the new president of the St. Francis Hospital Center Advisory Board. . . Sister Amadeus Rolinger, S.P., was honored recently at a special celebration at St. Vincent's Home, Freeport, Ill., marking her Golden Jubilee as a Religious. She is a member of the St. Mary-of-the-Woods community.

KINDS OF CHRISTIANS

A lot of Christians are like wheelbarrows; not good unless pushed.
Some are like canoes: need to be paddled.
Some are like kites: if you don't keep a string on them, they fly away.
Some are like kittens: contented when petted.
Some are like footballs: you can't tell which way they will bounce next.
Some are like balloons: full of air and ready to blow up.
Some are like trailers: they have to be pulled.
Some are like neon lights: keep going on and off.
But some are like a good watch: open of face, pure gold, quietly busy, and full of good works!

—Reprinted from the Sunday bulletin of St. Joseph parish, Terre Haute

NEW PRINCIPALS—Florence L. Fries is the new principal of St. Joan of Arc School, Indianapolis, succeeding Sister Joseph Fillenwarth, S.P., who held the post for 11 years. . . Sister Louise Hoeling, O.S.B., former principal of Our Lady of Grace Academy has been appointed assistant principal of Chatard High School, where she has been a member of the faculty for three years.

ST. MEINRAD REPORT—St. Meinrad Seminary College has initiated a new video-cassette set-up which will permit the taping of telecasts for later viewing. Officials are planning to establish a permanent video-cassette section as part of a larger audio-visual library. Three video-cassettes are being purchased which are compatible with video tape equipment already in use. In addition to television programs, the video-cassettes will be used to record talks by visiting speakers and other special events on campus. Eventually, officials hope to establish an audio-visual exchange with other colleges and universities.

CHAPLAIN COMPLETES ACTIVE DUTY TRAINING—Father Kenneth J. Murphy, pastor of St. Rose parish, Knightstown, and a U.S. Navy Reserve Chaplain, recently returned from two weeks' active duty training as battalion chaplain to the 2/6 and 3/8 battalions of the 2nd Marine Division (REIN), Fleet Marine Corps, Camp LeJeune, N.C.

MUSEUM OPEN LABOR DAY—The Indianapolis Museum of Art will be open on Labor Day. Although it is usually closed on Mondays, officials decided to open to afford another day for public visitation before the end of the summer. Both the Krannert and Clowes Pavilions will be open from 11 a.m. to 5 p.m. Luncheon will be available in the Garden on the Green Restaurant.

NEW NAME—The St. Matthew Singles Club has been renamed "The Catholic 'Ones.'" Regular meetings are held at 7:30 p.m. on the first Tuesday of the month in the parish hall.

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New Pope (from 2)

John XXIII in 1958, where he remained until he was named archbishop and patriarch of Venice by Pope Paul VI in 1969. In 1973 Pope Paul made him a cardinal.

The new pope, therefore, does not share the background of most recent popes, since he has no diplomatic or curial experience.

He has carved his reputation mainly as a pastoral figure, a man profoundly interested in the well-being of his flock.

He once ordered gold from Venice's churches sold to provide funds for handicapped children—"the real treasures of the Church are the poor," he explained—and he has repeatedly spoken out against social injustice.

But he is no radical, and he has made clear that he does not believe that Marxism is compatible with Christianity. Writing for the Vatican daily, *L'Osservatore Romano*, in February, 1977, Cardinal Luciani criticized

members of Catholic Action who attempt to curry favor with communists and radicals.

Some Catholic social activists, he said, were trying to use the Second Vatican Council to justify their attempts to reach an accommodation with Marxists.

HE QUOTED THE words of the French Dominican theologian, Father Yves Congar: "The greater part of the ideas which have been attributed to the council were never set forth by the council. For many the council meant nothing more than change."

Catholics who have misinterpreted the council, said Cardinal Luciani, rely on a false notion of pluralism, thinking it "is a magic light that dispels all the shadows that arise from the teaching authority of the Church or from the experts on Marxism."

He criticized those who demand immediate reform, saying that "means revolution."

"The Church proposes reforms for grave social problems," he wrote, "but these take time."

By taking up the double name John Paul—he is the first successor of Peter to do so—he gave the world a clear signal that he intends to continue the work of his last two predecessors, John XXIII who began the Second Vatican Council and Paul VI who saw the council to its conclusion and began carrying out its program of reform.

While he did not have a long career in the Roman Curia or as a Vatican diplomat, as did most recent popes, Pope John Paul has a reputation as being both a popular, pastoral figure and an intellectual.

He has written two books: "Catechism Crumbs" on his pastoral and teaching experiences, and "Illustrissimi" ("Illustrious Men"), a series of essays written as letters to famous thinkers of the past and present.

Although he was not

widely known outside northern Italy, the former patriarch of Venice—the title is largely honorary—comes from a See that has now contributed to the Church three of the seven popes elected in this century.

Pope Pius X, who was canonized a saint in 1954, was pope from 1903 to 1914. According to reports considered reliable, he was elected pope only after a cardinal who was considered a far more likely candidate

was ruled out by the veto power held by Austria. (One of his first acts as pope was to end the right to veto one candidate that was held by some Catholic nations.)

Pope John XXIII, who dramatically changed the course of church history by beginning the Second Vatican Council and a broad program of updating the Church during his short reign (1958-63), was widely judged at the time of his election to have been chosen as a compromise candidate and an interim pope. In 1958 the person who went into the conclave as the most likely candidate was Archbishop Giovanni Battista Montini, the man who in 1963 became Pope Paul VI.

Motto is 'Humilitas'

VATICAN CITY—A man of humble beginnings, Pope John Paul I has chosen as his papal motto the same brief theme that he used as patriarch of Venice: "Humilitas."

That word, "humility," which was also the motto of St. Charles Borromeo, still characterizes the life of the new pope, who was born into a migrant laborer's family 65 years ago.

On the brief vacations (seven days each year) that he allowed himself during his years as head of the Venice Patriarchate, the future pope was known to enjoy spending his time on

the bocce courts (bowling greens) and in a small trattoria (an unpretentious restaurant) engaging in conversations with the patrons.

Although he has been labeled a conservative in much of the media, the new pope has enthusiastically implemented changes stemming from Vatican Council II. He insists on exercising his episcopal authority together with his priests, and once said to a journalist, "I believe that a bishop cannot go against a decision taken by the priests' council."

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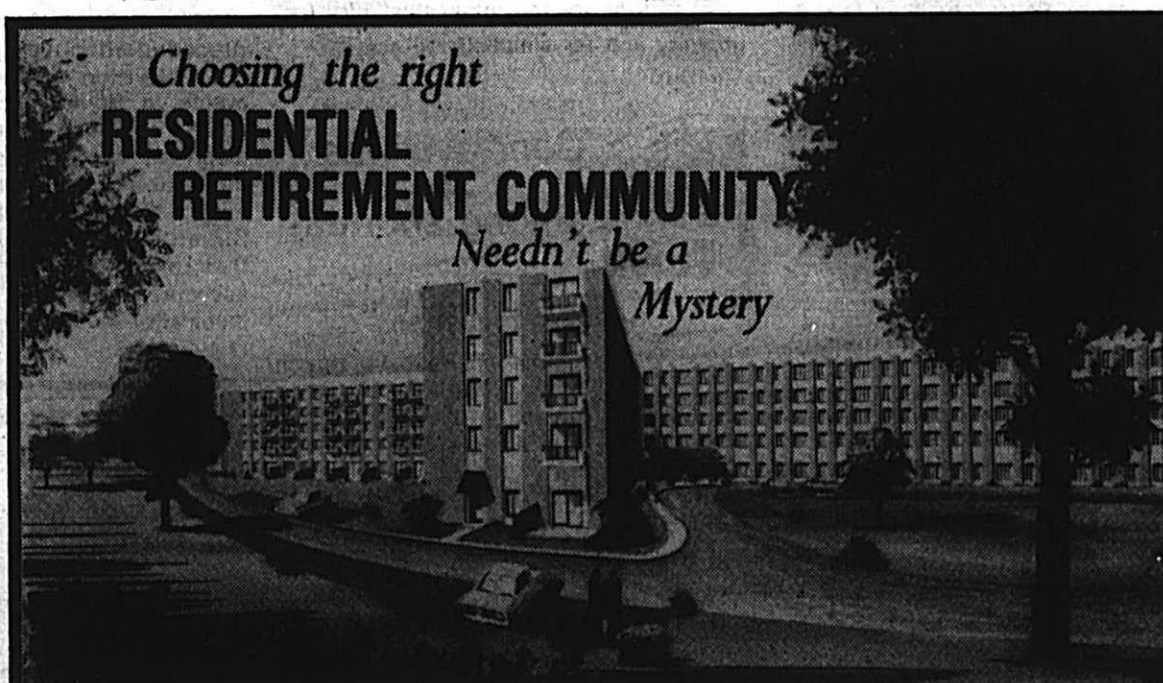
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capsule news

Advocacy groups hope for papal support

Representatives of advocacy groups expressed hopes that Pope John Paul I would support them and leaders of church institutions praised his selection. Comments included praise for John Paul's scholarly background from the president of the Catholic University of America; a

request that the new pope attend a conference on women's ordination; and an expression of hope that he will emphasize family life, ecumenism and lay ministry—key concerns of the National Council of Catholic Women.

U.S. Church leaders stress qualities of Pope

Words like compassionate, witty, gentle and scholarly were mentioned often as Catholic Church leaders in the United States reacted to the election of Cardinal Albino Luciani as Pope John Paul I, and pledged their support and prayers. Car-

dinal John Wright, the only eligible U.S. cardinal who did not participate in the conclave, called the election "a stroke of good fortune for the intellectual life, for urbanity and for simplicity of soul."

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Conclave was among shortest

VATICAN CITY—The conclave that elected Pope John Paul I Aug. 26 was one of the shortest in church history. The last pope to be elected in a day was Pope Pius XII in 1939.

Smoke signal bombs out

VATICAN CITY—The quaint smoke signal system that is supposed to tell the world when there is a new pope was a flop again despite the use of special chemicals in an effort to avoid past confusion. For nearly an hour in St. Peter's Square the crowd was kept guessing whether the smoke coming from the chimney of the Sistine Chapel was white or black.

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Pope is something of a linguist

VATICAN CITY — Italian, German, some French and a little English.

It is said that in the last year he has been learning English.

These seem to be the modern languages which Pope John Paul I speaks.

The new pope comes from the northern Italian region near the border with Austria, and his German is reportedly quite good.

Papal coverage refutes charges of TV 'bias'

NEW YORK—The unprecedented coverage by U.S. television networks of events in Rome since the death of Pope Paul VI disproves accusations that the networks have an anti-religious bias, according to Robert Buesse, U.S. Catholic Conference secretary for communication.

President Carter sends greetings

WASHINGTON — President Jimmy Carter has told Pope John Paul I that he can be an inspiration to all those who struggle for "peace, justice, equity and the opportunity for life with dignity."

Man of flexibility and fidelity

SAN FRANCISCO—Pope John Paul I combines two qualities essential to the papacy—flexibility and fidelity to basic church traditions, said Archbishop John R. Quinn, president of the National Conference of Catholic Bishops.

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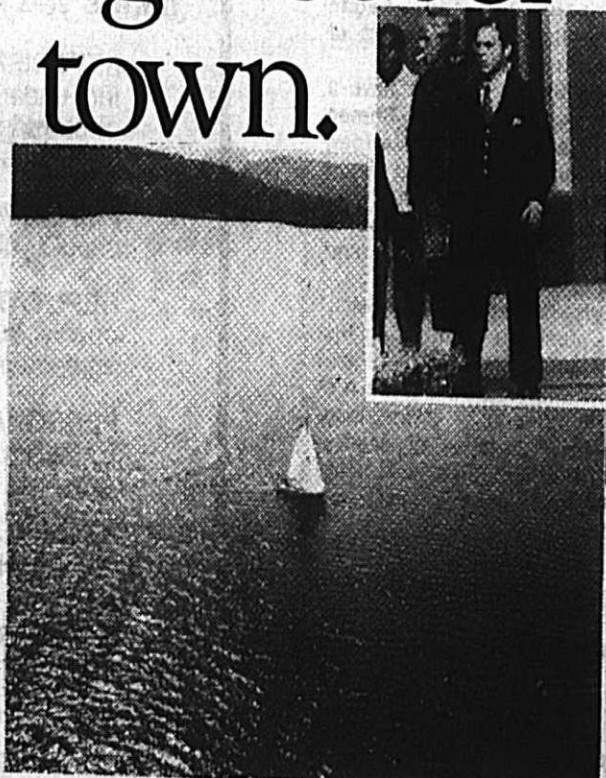
Chicago, Ill.—A free offer of special interest to Catholics over age fifty has been announced by the Catholic Extension Society.

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A Special Supplement

catholic education today

Takes years for the study of religion

BY MARY MAHER

A curious but outmoded view of Christian education used to be that if children were educated enough and soon enough in the principles of religion they would never "lose" it. The problem turned out to be, too often, that they never really "found" it later in life—in any significant depth. But the view was curious because sometimes it did work, albeit not exactly leaving adults with more than a child's awareness about religion.

This view is outmoded because we know that religious experience is lived throughout our lives; our need for strong, nourishing education never goes away no matter how many principles we think we understand. We have discovered that education goes on for a lifetime, that each stage in the human cycle of development needs reinterpreted understanding.

Of course, it is always easier to be an adult Christian with a child's consciousness than not. It involves less energy; it costs less insight. Social and spiritual naivete is considered charming in some circles—a sign of ultimate untaintedness by world, flesh or devil. And it often happens that people get this message by a reading of the Gospel. They interpret "becoming like children," as setting up mental stopgaps to further adult religious understanding.

For others, spiritual naivete is not a sweet thing but a poisonous disorder. It breeds a kind of simplicity about one's nature and the mystery of good and evil. Of course, when this happens someone in society gets made scapegoat—divorced, emotionally disturbed, woman, Jew. The ultimate horror of an uneducated religious understanding can be well-documented in Germany, 1933-1945.

Adulthood is marked by the ongoing acceptance that each person is ultimately responsible for the misery or joy of one's existence.

Not one of us "gets" adulthood along with the legal age to drink or a graduation diploma. It is hard to be fully adult. It may even be so hard that many choose against it.

For Christians, adulthood means full responsibility for one's faith life. It means that the worship in one's parish is not a religious gift parishioners get Sunday after Sunday in a passive, dependent fashion. Worship is the responsibility of every person in every parish. It is not, nor never

(See RELIGION, Page 30)



BETTER THINGS TO DO—Grown-ups talking about the Bible aren't nearly as interesting as toys on wheels for this little girl who came with her mother to a weekday Scripture discussion at St. John's parish in South Milwaukee, Wis. Mary Maher writes, "religious experience is lived throughout our lives; our need for strong, nourishing education never goes away no matter how many principles we think we understand. We have discovered that education goes on for a lifetime, that each stage in the human cycle of development needs reinterpreted understanding." (NC photo by Anne Bingham)

Catechesis: what does term mean?

BY MARIANNE SAWICKI

A Catholic who experiences growth in the knowledge of his faith is one who keeps up with the progress of religious scholarship and its dialogue with secular studies. But the world Synod of Bishops which met in Rome last fall, had something more in mind when it stated that every Catholic has the duty—and the right—to conversion of life and growth in faith. For these ends, religious facts that are learned and known in a merely intellectual way are useless.

Intellectual knowledge is, of course, one prerequisite of conversion. But truths of faith are to be learned and known in a special way. Catechesis has two other components which bring out the meaning of its factual content: Christian companionship and Christian service.

Christian companionship grows up among members of any group who see themselves as children of God redeemed by Christ. People in a catechizing community foster their conversion of heart by teaching one another the real truth of the truths of faith. This can happen in the family, in neighborhood or parish groups, among people who work together or see one another socially, even among classmates.

Christian companionship is a gift that benefits members of Christian communities, but that gift is meant for other people as well.

Catechizing communities experience the eucharistic significance of Jesus Christ in everyday life as they reach out to serve the needs of others. In addition to the traditional spiritual and corporal works of mercy, their apostolate also addresses a variety of local, national and global needs. Their service, in turn, is a catechizing message to those whom they serve.

Catechesis doesn't work unless all three elements are there: the message of salvation, Christian companionship and (See TERM, Page 30)

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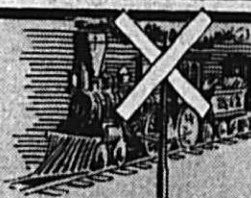
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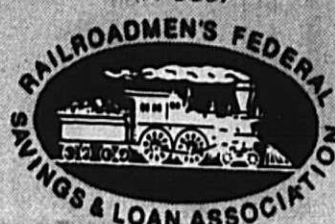
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Backlash from the 1960's?

Discipline is back in Catholic education

BY CARL BALCERAK

What's new in Catholic education today is something old.

It's not that discipline was ever a dirty word in Catholic schools, but for a while in the 1960s discipline gave ground to freedom.

Freedom from what and for what reason? From the rigidity of a structured schedule so that a student could study on his own in a relaxed atmosphere. On the secondary level, many Catholic educators favored resource centers, student lounges, modular scheduling and team teaching, and frowned on required study halls and static classroom arrangements. On the elementary level, learning centers, headsets, study corners with rocking chairs, and reading skills games were in.

Generally, then, with a few exceptions, the 1960s in Catholic education was an era of freedom and experimentation.

In the early 1970s the backlash began to some extent. It was not that the innovations of the 1960s had been tried and found wanting because in some cases they are still with us, but there was a definite return (some might say regression) to stressing the basics, discipline and moral values.

Both the religious and secular press noted the reversal of emphasis by writing stories about elementary schools such as Holy Angels in Chicago, where Father George Clements is the pastor. Father Clements, who has 1,300 pupils attending the school (and 500 potential pupils on the waiting list), believes that the key to a school's success lies in an old-fashioned approach to classroom teaching and in measurable achievement of students.

Holy Angels School is located in Chicago's lowest income slum area, Kenwood-Oakland, yet it attracts students from several public school districts, and the students rate above average on national education tests. The pupils attend

school 11 months a year and do not advance a grade until they are capable of handling the subject matter. They do not take their report cards home; the parents come to get the cards and at the same time have conferences with their children's teachers.

ANOTHER SUCH "strict" elementary school, which is pleasing both to pupils

and parents, is Our Lady of Perpetual Help in Anacostia, a neighborhood on the outskirts of Washington, D.C. The students, over 40% Protestant, must wear uniforms and recite prayers. Students are required to do about two hours of homework each week night. Several parents have stated that they want their children to go to the school because they "get discipline" there.

It's true that these two schools are in the inner city, that almost all the pupils are black, and that perhaps more organization and structure are needed in inner city schools. But as Jesse Jackson, head of People United to Save Humanity (PUSH), said recently, "Teachers in Catholic schools are by and large perceived as having moral authority," and because of (See DISCIPLINE IS BACK, Page 30)



WEALTH AMID POVERTY—Holy Angels School with an enrollment of 1,300 pupils and 500 more children on the waiting list is located in Chicago's lowest income slum area and yet the students consistently rate above average on national education tests. The pupils attend school eleven months a year and do not advance a grade until they are

capable of handling the subject matter. Father George Clements, Holy Angels pastor, attributes the school's accomplishments to old-fashioned approach to classroom teaching and measurable achievement of students. [NC photo by Robert W. Cottrol]

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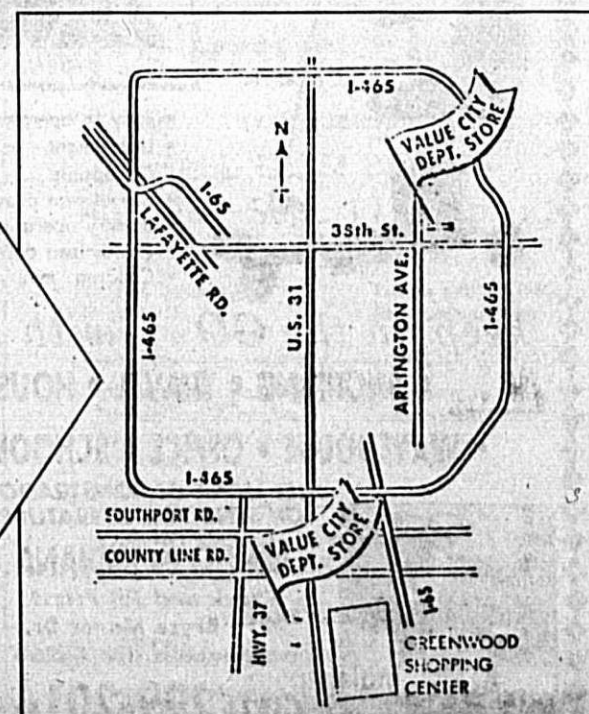
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Renewed vigor cited

What about future of Catholic schools?

BY FR. PATRICK FARRELL

Exciting things are happening in the Catholic school system: New schools are being built; Catholics are enthusiastically supporting our schools; the "doom-to-the-Catholic-school-system-in-the-United States" syndrome is a thing of the past.

We have been through a period of trial. For a while we were caught in a tunnel. But we persevered and we are walking out of that tunnel. Some time in the 1960s, we started through the tunnel. The beginning of our journey was marked with the decline of Religious teachers staffing our schools, rising expenses caused by having to pay salaries to lay teachers, decline in the numbers of children (the size of Catholic families has dwindled), and the demands on families for higher tuitions.

Some schools closed. Parents found it difficult to believe that a predominantly lay staff of teachers could do for their children what the nuns could do. CCDs took on greater importance in parish life.

YET AS WE NEAR the end of this decade, our Catholic schools system has found new vigor. The circumstances that started us on our journey have not changed. In fact, they have grown. At first glance, this does not seem reasonable. But a close look reveals that at least some of the difficulties we encountered have had within them hidden blessings.

In 1963, the majority of Catholic school teachers were nuns; in 1978, there are approximately 150,000 teachers in our schools and 100,000 of them are lay teachers. While the staffing seems to have changed, the philosophy of Catholic education has not changed. We believe that education has two important components: academics and religious training. When they are added together, they equal what is called value education.

The school's role is to try to create an environment that fosters faith. It is not enough to be successful in our chosen life work. We have to have

values to live by and work by as well. There is no substitute for the combination.

On the academics side, no Catholic school hires a non-degreed teacher. In fact, a large percentage of our teachers hold masters' degrees. There are, of course, a few teachers without degrees. But there are teachers who have been in the system a long time. There is no disparity between teachers in public schools and those in Catholic schools.

IN ADDITION TO the academic requirements, teachers in Catholic schools must have sound religious education backgrounds. Actually, many of those teaching nuns in the 1960s have continued as lay teachers. To teach in a Catholic school, commitment to and the background for the philosophy of our school system is a requirement.

Parents have seen for themselves that their children are thriving under the staffing changes. Just as important, this experience is helping teach all of us a deeper respect for the value and the talents and the deep commitment present in the laity.

UNFORTUNATELY, our teachers still receive less pay than those in the public school sector. Some of the large dioceses stay at about 85%—15% short of the public school salaries. And some of the smaller dioceses find a much greater difference.

Qualified teachers continue to teach in our schools not only because of their dedication but also because they have more control in the classroom and over curriculum. They do not have to cope with the bureaucracy. Teaching in a well disciplined classroom is a more pleasant way to accomplish the task of imparting knowledge to students.

With regard to finances, the federal government is realizing that private schools take on great responsibility for the education of youth.

Whether or not there is legislation soon, we know that the government is becoming sensitive to the people's needs. This means that help is in sight.

Father Andrew Greeley's study, "Catholic Schools in a Declining Church," revealed that 89% of the Catholic population are in favor of Catholic schools. Why? Because our schools provide an excellent academic curriculum which is proven by our youngsters' scores on national tests, and because parents

know that their children's value formation is just as important as their academic achievement. And they feel that the values they want their children to grow up with are more easily imparted with the assistance of total Catholic education. More and more parents are saying, "I will do without. My children are worth the investment I will make in their future."

All of these things taken collectively point to a greater sense of Christian community and a harmonious blend of clergy and laity working together as they go about God's work.

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BY MITCHEL B. FINLEY

A couple of years ago, John H. Westerhoff III published a book entitled, "Will Our Children Have Faith?" This title reflects a question that aches in the hearts of many Catholic parents. Our Catholic faith is precious to us and fills a place in our lives that makes them happier and more meaningful. We naturally wish to pass on the richness of this faith to our children.

Yet many parents do not realize that it is they who are of utmost importance in determining whether or not their children will become deeply-committed adult Christians.

Recently important studies tell us that the father is the strongest determining factor in children's acceptance or eventual rejection of religious faith. The mother's influence is generally secondary. Of course, the ideal is for children to witness both parents living their faith in a natural everyday manner.

Many parents think they fulfill their obligation by sending their children to CCD classes or Catholic schools. But unless learning experiences in religion classes reflect and reinforce a child's experience in the home, then the long-range effects of formal religion classes will be minimal, at best.

The fact is that parents pass on a

Power of example stressed

Will children keep their faith as adults? Parental training seen a major factor

faith of one kind or another to their children by the ways life is lived in the home.

Children, almost by breathing in and out, absorb the values and anxieties and attitudes towards life and the world that are evident in everything their parents say and do.

If parents spend much time in money-oriented pursuits in order to accumulate more possessions, children will receive the unmistakable message that money and possessions are the most important realities in life. But the Gospel says: "Do not lay up for yourselves an earthly treasure" (Mt. 6,19). If children regularly hear their parents express anxiety about the future, they will believe that God really cannot be trusted—whereas Jesus tells us: "Enough then, of worrying about tomorrow" (Mt. 6,34).

CHILDREN DO RECEIVE a faith from parents, either the faith that the world believes in, that trusts in money and possessions above all, or the Christian faith that puts total trust in God our loving Father; the secular faith that is protective of self above all, or the Christian faith that finds happiness in loving other people as oneself.

Children will be more likely to accept Christian faith as a natural part of life if they experience it as such in the home. Too many never hear religion mentioned except when it is time to go to Mass on Sunday.

FAITH AND RELIGION come across as natural if they are celebrated in the home as related to God's presence in everyday events, from meals to Junior's new tooth. Did Dad get a raise in salary? Light a

special candle at dinner and thank God our loving Father for this gift. Maybe brother and sister had an argument and reconciled happily. Encourage them to hug, and thank the Lord for each other in a brief informal prayer.

Birthdays, anniversaries, an "A" on a report card, finding a lost pet, guests for dinner, family crises: The million-and-one events of everyday can be discussed and celebrated in concrete ways in the light of Christian faith.

It is up to parents to decide which faith they will pass on to their children, and whether CCD classes or Catholic school will make any lasting impression on their lives. By making a commitment to their own religious education, and by striving to make religious faith a natural part of family life, parents can greatly increase the odds that their children will, indeed, have Christian faith.

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'Important learning times'

Parish CCD training can exert a deep and abiding influence

BY JANAAN MANTERNACH

One evening after a workshop with parents of children enrolled in a parish CCD program a couple talked with me about their child.

She had been in first grade CCD the year before. The parents admitted that they often wondered if she were learning anything substantial in the once-a-week program, so one day they asked her what she was learning. Kim answered "I learned that Jesus is alive and he's right here in Woodbridge." They felt that was pretty substantial.

At another evening with parents, one of them told the group a story about her son. Something he said convinced her of the value of what was happening in their CCD program.

A new boy had moved into the neigh-

borhood and he had come to play with her son and his best friend. The children were in the playroom, which was within earshot of where she was working. Her son's friend did not want to let the new boy play with them. After much arguing between the two boys she heard her son say to his friend, "We have to let him play with us. Jesus want us to be friends with everyone. That's what Mrs. Brown told us yesterday. Remember?"

These two stories are typical of those I hear repeatedly from CCD parents and teachers.

They indicate that CCD classes, in spite of their huge limitations, are important learning times for children. They give us evidence that children in CCD are put into meaningful touch with the basics of their religious

tradition as Catholics in direct relationship with daily living.

Over the years I have also realized that it is not only the children who learn in CCD situations. I was recently working with fifth grade teachers.

A painful question

One of them told this story on herself. She carefully planned for creative moments of prayer during her sessions. After one of these moments—one in which she felt most of them had really prayed—one of the boys looked at her and asked, "How come you want us to pray so badly but you don't really pray?" His question made her painfully aware that her concern for their praying did not include her own

personal prayer development and this was showing.

IN EVERY PARISH that has CCD there are many such and better stories. And this in spite of the fact that so much about CCD is anything but ideal. Not the least of which is the fact that as many children "hate" going to CCD as are those who "love" it.

Often what is happening is not easily measurable because catechesis is mainly concerned with developing the powers of the heart and spirit—a "putting on of the Lord Jesus Christ." It's an amazing task which requires a continual act of faith that something worthwhile is happening and that the children are indeed being touched, reached, catechized.

A close look at textbooks used in most CCD programs reveals a teaching strategy that relates the basics of Catholic belief to the daily lives of the learners.

AS A RESULT perhaps the main benefit to children from going to CCD is the insight they can get into the presence and activity of God in their daily lives. "Jesus is alive and he's right here with us in Woodbridge." "We have to let him play with us. Jesus wants us to be friends with everyone."

Other benefits

There are other benefits, too, that make CCD programs worth all that is invested in them. Some of these are:

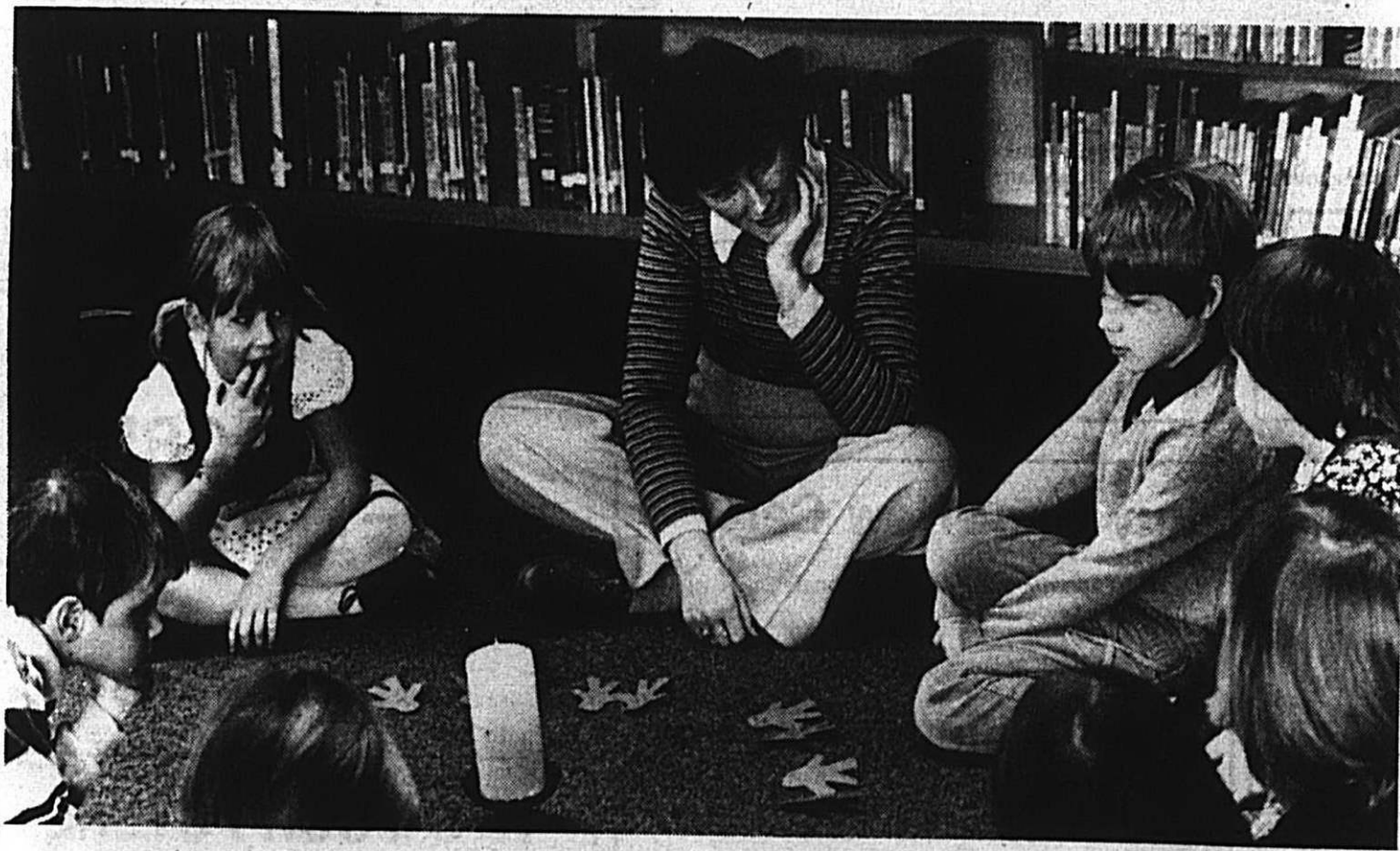
—They provide opportunities for children to relate with adults other than their parents who value their Catholic faith so much they want to share it.

—They provide a systematic way for introducing children to their Catholic Christian roots and of educating them in the rituals that can help celebrate and make sense of the most basic human experiences—birth, death, sickness, love, forgiveness, service to others, marriage.

—They provide a context in which the children of a parish are reminded again and again that they are part of a people who have a religious tradition that is unique and important.

FINALLY, the whole parish community may learn from the very real inadequacies, as well as the positive aspects, of their local CCD program. The obvious limitations of time and often of other resources can help the community realize that their children's growth in Catholic faith cannot depend solely on this type of formal religious education. It must be supported by the faith life of the families in the parish and by the vitality and commitment of the whole adult community.

CCD can be and has been in many parishes a catalyst for increased community commitment to the religious education of the entire parish, adults as well as children.



TEACHING ON THEIR LEVEL—The library floor is as good a place as any for a discussion during a pre-school CCD class at St. Joseph parish in Wauwatosa, Wis. "CCD classes, in spite of their huge limitations, are important learning times for children," Janaan Matternach writes. "They give us

evidence that children in CCD are put into meaningful touch with the basics of their religious tradition as Catholics in direct relationship with daily living." (NC photo by Anne Bingham)

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New educational concept

CU program teaches tots how to think

BY HARRY WACHS

Six-year-old Jennifer worked intently with the pattern on the piece of paper in front of her—blue, yellow, and red dots in an intricate design—trying to repeat it on the pegboard. A wisp of brown hair fell over her forehead as she worked. Finally, she smiled happily and called her teacher to see what she had done.

Mrs. Kalb asked Jennifer, "Are you satisfied with it?"

"I like it," said Jennifer emphatically. "I thought about how it should look hard and it's just right."

Another little girl, Holly, had her hands inside a curtained box. Directly in front of her were blocks of various geometrical shapes. The concentration on Holly's face was unmistakable. Finally, she began to build the blocks in front of her into an orderly pattern. Miss Kalb walked over and watched silently. Holly placed her hands inside the curtained box again, took another look at the design she had made with the blocks and said, "They're just alike, I know they are. Thinking about it makes it easy."

Yvonne, a blonde child with an oriental look, stood at an easel working with paints. She was attempting horizontal wavy lines. "Come see what I've done," she requested. "How do you feel about it, Yvonne?" her teacher asked. Yvonne studied her effort for a moment and replied, "I like it."

"Did you think about it, Yvonne?" Miss Kalb asked.

"Yes, but here mine is different from the other one." Then she hesitated, "I think I should try again."

THERE WAS a key word in all of these children's remarks—think. And to teach youngsters how to think is what our program is all about. This past year (we just opened on the Catholic University of America campus in February 1978), we took only three students. It happened that they were all girls. Their ages were five, six and nine.

The five- and six-year old children were very bright youngsters. But they nevertheless had not got along well in the public school system. One child needed to gain confidence; the other was busy about too many things. The nine-year-old was a child with Downs syndrome (mongoloid).

Our school is based on the developmental theories of psychologist Jean Piaget. And we call it the School for Thinking. It is a part of the clinical development curriculum at the university.

From the age of four through age 10 a child's intellect is being developed to think. After that ability is developed, there remains the task of learning content.

Special interest

The nature of our school requires the special interest of the teacher and the full cooperation of the parents. The initial step is an interview with the parents. Since the idea of a curriculum without cumulative objectives requires a new approach to the roles of teachers and parents, the goal is to place emphasis on activities as the source of knowledge and not on the instructor. The teacher's role is to provide

opportunities for a child to develop his intelligence and to construct knowledge on his own.

This is, for the most part, a new concept in education. There are other programs based on Piaget, but this is a program developed on the theoretical work of Piaget and the practical work application which I began in 1952 at the Pennsylvania Vision Institute. Its success has been

proven in the Beaver School District in Pittsburgh, Potomac School in McLean, Va., St. Peters School in Philadelphia, and Polk Center, an institution for the adult mentally impaired, in Polk, Pa. Programs are now being set up at Penncrest School in Meadville, Pa., and St. Peters Developmental Center, a community sponsored series of centers for mentally impaired children, in Polk, Pa.

IN ORDER TO understand the concept fully, the parents are given a copy of "Thinking Goes to School" which I co-authored with Dr. Hans Gum Furth. After having read it, if they agree that this represents the kind of education they want for their child, we are ready to place the child in the program.

The interview with the parents and not (See CU PROGRAM, Page 27)





COLLEGE MINISTRY—Father Paul Dinter, chaplain for the University Apostolate at Columbia University in New York City, leads a discussion with students. "Almost every secular university in the United States has a campus ministry program which has as its foundation a Newman Club," Louise Shanahan writes. "This organization provides for every conceivable need of the Catholic student provided he avails himself of this opportunity." [NC photo by Chris Sheridan]

No parental guidance

Secular college presents a special moral challenge

BY LOUISE SHANAHAN

Here you are clutching that welcome envelope of admission to your favorite college or university, which happens to be secular. At last, you think, "No one will tell when to go to Mass. I'm my own boss."

Parents, however, may feel uncertain. What is ahead in the next four years for my son or daughter on a secular campus? Is "free sex" rampant? What about drugs? Will my son or daughter forget about all they have learned in a Catholic elementary and secondary school? Or will they keep the faith? What sort of facilities are available to strengthen the religious beliefs of young people today?

Almost every secular university in the United States has a campus ministry program which has as its foundation a Newman Club. This organization provides

for every conceivable need of the Catholic student provided he avails himself of this opportunity.


As a student it is time to realize that no one [parents or teachers] will be around to remind you to participate in the life of faith through attendance at Mass and reception of the sacraments.

It's up to you. Now that everyone considers you an adult, you have heady choices, and the freedom can be intoxicating at times. What if you are out late on a Saturday night date and you don't feel like getting up for Mass? It's your decision.

Today, though, your beliefs will be challenged in the classrooms of secular universities, sometimes in subtle ways. Almost always, as women students



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quickly learn, health services provide for "alternatives" to pregnancy, and, of course, contraceptives are available. Newly found campus friends may challenge your most profound conviction with respect to marriage and family life. Why bother to marry? Why burden yourself unnecessarily with children? These confrontations may be direct or oblique. One thing is certain. They are inescapable.

IT IS IMPORTANT to remember that every Newman Club offers an experienced staff: a combination of clergy and laity who are responsive and eager to provide spiritual counseling and direction.

Moreover, Newman Clubs offer daily Mass, retreats, preparation for marriage classes, community days, Bible study, prayer group training, recreational activities, movies, trips to the beaches or mountains, and social justice activities on

a local level. There is something for everyone.

This is an extremely important learning period in your life. You are eager to increase your knowledge, you are discovering that life and its meaning is complex, you will want to know answers to questions that are not classroom questions. While you will expand your knowledge, your basic ideas about life have already been formed. You enter college with values that are a part of you. You bring with you your Christian heritage.

You anticipate continued learning in the field of your choice. Just as important is your spiritual development. You cannot afford to leave religious study behind in your high school classroom. It is a lifelong pursuit—a pursuit that will help you understand who you are and what path you should take—a pursuit that will lead you to the fullness of life.

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'Our Father... thy will be done...'

By Father Edward J. Farrell

There is a presence of God which can be experienced only in silence, solitude and tranquility. Tranquility, for people today, is difficult. We are not sure of what it is, what it means. Sometimes even the capacity for the experience has become dimmed or lost. Every day of experience we become so saturated with both wonder and horror that our senses can barely respond to the "sound of a gentle breeze, a fire burning in my heart."

But over our trackless waste and emptiness God's Spirit hovers.

TRANQUILITY demands reverence: It means to discover reverence toward one another and a deeper reverence toward oneself. In tranquility we discover more fully the mystery of what we are, and experience a sense of reverence and mystery toward one another.

What is it to experience tranquility, to be carried away by God, to be carried away by nature, to be carried away by another person? Tranquility has something to do with holiness and wholeness; it is the mystery of God giving. He gives so much; he gives so much of himself when he loves. Tranquility is the virtue of discovering the newness outside of us and the universe within us — the infinite capacity we have for receiving God.

Tranquility is close to hope. Hope knows that time is essential. Hope can believe in time because it knows that everything that is, is an excess, more than could have been expected, more than is deserved. There is hope that what is will mysteriously continue to be. One does not have to worry nor be afraid even when we are aware that there is a dark side within ourselves and that our words, thoughts and dreams are so far ahead of our actions. We are in the springtime of tranquility; we must constantly plan and weed. We need one another's light, hope and healing as we slowly grow into tranquility.

"OUR FATHER...thy will be done" is the daily prayer of tranquility. There is in all of us an unresolved dread of God. Basically and fundamentally this dread of God indicates that the word of Jesus has not penetrated into, has not taken root in our heart of hearts. The work of tranquility is to take the word of the mind into the heart and spirit until there is within us an underground nuclear explosion and

we know the Father and experience the freedom of the children of God which casts out all fear.

Much of our emptiness and poverty of feeling accentuates our need of that tranquility which comes from the promise of Jesus: "I have come to bring you life; life more abundant." Adoration and abandonment before the gift of God are the stance most constitutive of tranquility. Adoration both supplies our link to tranquility and is born of the experience of tranquility.

Adoration of God is a long, slow life process of interpenetrating manifestation and discovery, a cumulative exploration experience toward an ever expanding horizon. Each of us is a pilgrim of tranquility on an immense and limitless journey.

IT IS ONLY because God is with us as we travel that we can find him. Tranquility is a gift; it is apprehended only if we act and respond. It demands time and patience, and waiting for God. It is not a moment but a cumulative process. Every day we must come to him and wait, allowing him slowly to deposit his presence in us. When we hear his call, "Come and see" and enter his presence day after day, finally we see in the darkness what few others can see and are able to cry out with Paul, in adoration and tranquility, "I know him in whom I have believed." We carry about in ourselves the reality of the sufferings of Christ, but even suffering and the unmitigated tragedy is part of our tranquility.

Tranquility creates a fresh consciousness of the Holy Spirit. The Spirit stirs up, prods, lifts up, never sleeps, is persistent, wears us down, ever returns. He has his own way of revealing himself. He is always a surprise. When we least expect it, he is breathing in us. He awakens us, recreates a forgotten appetite, stirs up a lost hunger and thirst, gifts us with energy, a facility, a freedom and "unites us to the Lord to make with him one Spirit" (1 Cor. 6, 17). The Holy Spirit is inclusive, all-embracing, community creating.

THE SPIRIT comes to help us in our weakness. He comes upon us not for our private tranquility but to enable us to be tranquility for others, to build up the body. The Spirit builds tranquility between us, breaks down the strangeness,

removes the barriers, bridges the estrangement created by the cumulative sin of people. Tranquility enables us to perceive and discern the truth and light in each person. The beatitudes and the gifts of the Holy Spirit and works of mercy enter our lives by the tranquility of the Holy Spirit.

The work of the Holy Spirit is multi-splendored and no prism of word or symbol can capture the manifold expression of

his presence and works and gifts. We can only be filled with amazement that we belong to the Father, that Christ has loved us and calls us and that the work he has begun the Spirit will bring to completion. Taught by the Spirit we can discern the things of the spirit and recognize the ongoing work of his gifts in us and then, in peace, astonishment and tranquility bear fruit that will endure. (Jn. 15, 16)

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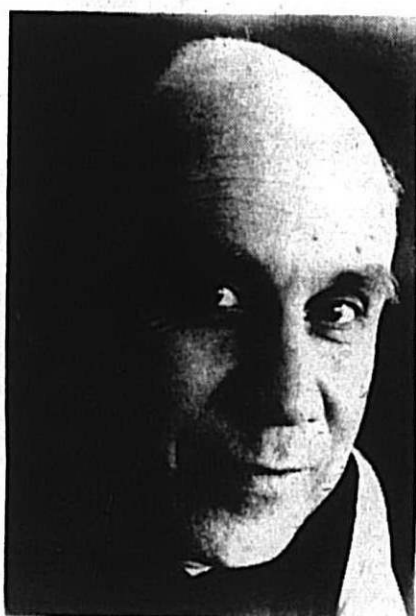
Father Thomas Merton:

Spiritual writer of the 20th century

By Father John J. Castelot

Father Thomas Merton was the most influential popular spiritual writer of the 20th century. There were many reasons for this. First, he was an extraordinary man, an almost bewilderingly complex, fascinating personality.

Second, his was not simply a studied spirituality; it was an intensely lived experience. He was honest to the core, and everything he wrote had the ring of authenticity. He abhorred phoniness; respectful of tradition, particularly the Cistercian tradition which he came to



Father Thomas Merton

embrace, he was impatient with the accretions which had cluttered the original tradition. Retaining the solid basics, he built on them and went beyond them with rich, imaginative originality.

Again, he wrote for an age which was turning its back more and more on materialistic, bourgeois values and lifestyles and was groping frantically, sometimes frenetically, for the spiritual. This generation found in him a truly kindred spirit, a soul-brother in the finest sense of the term.

THOMAS MERTON was a child of many cultures. He was born in Prades, France, in 1915. His father was an artist from New Zealand, who had gone there with his American wife to paint and browse. With America's entrance into the war, he took his wife and son back to the United States, where Thomas grew up on Long Island.

He was only seven when his mother died, and he and his younger brother were cared for by her parents. In 1925 his father returned from a successful artistic career in France and Africa and took Thomas back with him. The young boy spent his most formative years in the impressive, still medieval beauty of France and in the demanding educational system of its private schools. Seeds of contemplation were planted deep in his sensitive nature to ripen in later years.

In 1928 his father took him to England and upon his death in 1929 left him a small legacy. After five more years, including one at Cambridge, he returned to the United States and, now 19, enrolled in Columbia University.

IT WAS THERE that his spiritual odyssey began in earnest. During the years between the Depression and World War II he grew increasingly sensitive to human misery, a situation which angered and frustrated him.

The only voices that seemed to be raised at all articulately in favor of social reform were those of the communists, and for a while he entered into serious dialogue with them. But his critical sense was too fine to allow him to be deceived for long, and he looked elsewhere for a solution.

He was fortunate to study literature under Mark Van Doren and became busily involved in literary activities. Ironically, a Hindu monk got him to read the *Imitation of Christ*, and gradually his reading became more and more theological. Gilson's *The Spirit of Medieval Philosophy* influenced him greatly and before long he had read widely from Augustine to Ignatius of Loyola to Hopkins, Eliot, and Blake.

He was baptized at Corpus Christi Church in New York and knew a surpassing joy and a profound anguish, for "God, that center who is everywhere, and whose circumference is nowhere . . . called out to me from his own immense depths."

THE ANGUISH came from the effort to define and answer that call. The search and eventual discovery are described in most moving fashion in his early (1947) autobiography, *Seven Story Mountain*, a magnificent work of literature which took the world by storm.

The search ended with his becoming a Cistercian at the Abby of Gethsemani in Kentucky. His keen intellect and vibrant

personality brought new life to an order which had to a great extent become stagnated in an ingrown 17th-century pietistic devotionalism. He refused to view the life as a flight from the world (although in his early works he takes a rather dim view of the world), but rather as a means of stepping back from the world to view it in proper perspective and aid it in its struggles.

He was knowledgeable about world affairs and took an active interest in them, effecting a fine synthesis of contemplation and action. Social problems, war and peace, ecumenism — all these areas felt his influence.

He became profoundly interested in Oriental spirituality and developed an amazing expertise in it, not just theoretically, but practically. In fact, on a trip to the Orient, he met his tragic, untimely death in 1968. While at a monastic conference in Bangkok, Thailand, (his only trip as a monk) he was electrocuted in a bizarre accident involving a faulty electrical fixture in his room. The words which he wrote in the preface of the Japanese edition of the *Seven Story Mountain* furnish a key to his final years and find strange fulfillment in his death:

"MY monastery is not a home. It is not a place where I am rooted and established on the earth. It is not an environment in which I become aware of myself as an individual, but rather a place where I disappear from the world as an object of interest in order to be everywhere in it by hiddenness and compassion. To exist everywhere I have to be a no-one."

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Spirituality: cloister and world

By Father Alfred McBride, O.Praem.

American Catholics have drawn their spiritual nourishment from a wide variety of sources as diverse as French and Italian pietism, German liturgical sensibility, Spanish fervor, Franciscan humanism, Dominican and Jesuit transcendentalism and the Benedictine-Trappist-Carmelite sensitivity to contemplation.

The early part of the 20th century witnessed a Catholicism that reveled in the spiritual warmth provided by devotionism characterized by novenas, eucharistic events like 40 Hours, Marian practices of the rosary and other similar practices. The impact and popularity of these religious expressions sustained the faith and love of millions of Catholics.

THE GROWTH of an increasingly educated and wealthier class of Catholics, along with the secularistic trend of society, especially at mid-20th century, caused many Catholics to seek other forms of spiritual self-fulfillment. Many found themselves drawn to the riches of the liturgy, so much so that Catholic farm communes (inspired by places such as the Grail at Loveland, Ohio) clustered around

liturgical-minded abbeys, where they adapted their lives to the hours of the divine office and the community celebration of the Eucharist. Such Catholics joined enthusiastically in the moves for liturgical reform.

Urban-minded Catholics, anxious to move well beyond the catechetical training of their early school days, espoused an adult education movement that sought from a study of theology the inspiration needed for spiritual growth. They discovered the riches of Aquinas in the Dominican tradition and were immensely helped by a sophisticated popularizer like Frank Sheed and the mesmerizing prose of G. K. Chesterton.

Other Catholics felt their adult Christian maturity was essentially wedded to the quest for social reform. In great numbers they enrolled in Jesuit summer schools of Catholic Action and practiced adapted forms of the Ignatian exercises — often made an integral part of the Jesuit-sponsored sodality movement. One may characterize the Dominican and Jesuit apostolates as transcendental in the sense that a strong emphasis was placed on the training of the Catholic mind even though practical fulfillment

was demanded in spirituality and practical apostolic work.

FOR AN INTENSELY active American people, nothing was more surprising or paradoxical than the phenomenal popularity of the Trappist monk, Thomas Merton. From the end of World War II until his death (and even now), he was a dominant spiritual presence appealing to a vast audience and leading them to see the value of contemplative prayer, while never forgetting the Christian responsibility to improve the social order.

Now in the last quarter of this century, the devotionism of the early period has returned, reincarnated and reshaped by movements such as Cursillo, the charismatic renewal and Marriage Encounter. While popular devotion never died completely, it suffered a decline in the middle years of this century. Now the fervent gatherings of the new groups, their large rallies, their intense weekends, their obvious religious commitment illustrate that large numbers of American Catholics do want to nourish their spirits in a manner such as this.

The dreams of adult education fostered in the 1940s also are experiencing a widespread renewal. Diocesan offices and

religious educators across the land speak constantly and convincingly of the need to make adult education a priority in the church. The embarrassment of riches due to the outpouring of fresh studies after the Second Vatican Council in Scripture, morality and systematic theology, demand that an adult education provide the Catholic people with an informed, intelligent grasp of their religion that would lead to a spiritual growth based on solid foundations.

The contemplative mood persists as well. Houses of prayer have become a standard feature of the Catholic landscape. The spiritual exercises of St. Ignatius are finding a whole host of new adherents. Directed retreats and spiritual journal writing witness the healthy survival of the contemplative instinct.

New growths. New shapes. New forms. Yet always the one Spirit and the one Christ. Thus does the bark of Peter sail through heavy waves and light, weaving its way toward the final fulfillment in God.

If church history, a record of the past, tells us nothing else, it reminds us joyously, "We have a future."

1979 by NC News Service

Father Adrian van Kaam: his words and work

By Susan Muto

Many have heard of Father Adrian van Kaam. That is not so surprising because he is a much in demand lecturer, the author of 21 books and innumerable articles. When not travelling to lecture or research, he resides at Duquesne University where he directs the Institute of Man and teaches the main courses in its developing discipline of formative spirituality.

The story of how Father van Kaam developed this interest stretches over his whole life. Born in The Hague, Netherlands, he attended the preparatory academy of the Spiritans. Attracted by the spiritual writings of their founder, Venerable Francis Libermann, and their orientation toward higher education, he joined this order in 1940.

Theological and philosophical studies were his main preoccupation for the following six years, with a side interest in the study of psychology and spirituality. A year before his ordination, during summer vacation in the west of Holland, the southern part of the country, where his seminary was located, was liberated by Allied troops. He and many fellow seminarians were stranded in the west, which was heavily occupied by German troops.

HIDING IN a small town, he published an underground journal, *Cor Unum et Anima Una*. Directing this operation from an attic in a house on a farm, he became involved with underground work. He also wrote and directed a resistance drama around the Christian mystery that was played repeatedly in the small village where he and fellow seminarians were hiding. When western Holland was liberated, Father van Kaam returned to the seminary and was ordained in 1947.

Soon after ordination, he taught courses in Thomistic philosophy and empirical psychology to seminarians. He also became involved in a unique educational experiment for young adults working in factories, offices, stores and farms. The *Matter Amabilis* schools or Life-Schools attracted thousands of workers to centers spread throughout Holland.

During three years of weekend courses

these people learned to integrate the spiritual inspiration of their religion with the main dimensions of their daily life, ranging from cooking to interior decorating, from family life to factory and other work. His special contribution involved teaching the spirituality courses in the town where his seminary was.

ON THE BASIS of this experience the founder of the program invited him to work out a lecture series and address himself to teachers and pupils at various centers in the country. He published a well received series of articles on the spiritual formation of this population in

Verbum, Holland's leading journal in religious education.

In 1950, Father van Kaam began his study of the psychology of personality and education at the Hoogveld Institute. His study was interrupted the following year by his superior general's invitation to review the hundreds of letters of their founder, Libermann, son of a rabbi, who suffered from neurosis epilepsy and suicidal tendencies.

This study resulted in a Dutch biography entitled *The Jew of Saverne*. A shorter English version, *A Light to the Gentiles*, was published in the United States.

In 1952 he continued his work in psychology and formation at the Dutch Study Center in Gulemborg, Holland. Upon completing his degree work, he served as a counselor in the Dutch Governmental Psychological Observation Center for Juvenile Delinquents. He was also a psychological consultant for the publication of a series of readers and liturgical audio-visual aids used for religious formation in the Dutch elementary schools.

THEN AN event occurred which was to shape the rest of his life. The president of Duquesne University invited him to join its staff, to obtain his doctorate in psychology at Western Reserve University in Cleveland, and then to initiate a program in phenomenological psychology.

By 1956 his course work was finished and the following year he was trained in psychotherapy under Carl Rogers at the University of Chicago and Dr. Rudolph Dreikurs at the Alfred Adler Institute. In 1958 he was granted a doctorate in psychology at Western Reserve after acceptance of his now famous dissertation, "The Experience of Really Feeling Understood by a Person."

Many honors came his way during the next several years, among the finest being the invitation by Brandeis University to take over the courses of Dr.

Abraham Maslow, his personal friend, during Maslow's sabbatical year.

All these studies, experiences and events seemed to be leading up providentially to the year 1963. Even in the midst of his obligations to the psychology department, he had maintained his chief interest in the study of spirituality and formation. From 1963 onward he was able to dedicate himself again to writing, teaching and researching in this field due to his founding a separate institute devoted to the preparation of directors of spiritual formation.

Together with a dedicated faculty and student body, he is laying the foundations for the new religious discipline of formative spirituality. Today thousands of people the world over benefit from his words and work. He has truly helped them know their faith and find, with God's grace, their unique life form each is called to in Christ.

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'Today thousands of people the world over benefit from his words and work...'

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. 1978.

"All of us seek happiness: life, peace, joy, a wholeness and wholeness of being. The happiness we seek and for which we are fashioned is given to us in Jesus, God's supreme gift of love. He comes in the Father's name to bring the fulfillment promised to the Hebrew people and, through them, to all people everywhere. He is himself our happiness and peace, our joy and beatitude.

"Of old the divine pattern for human existence was set forth in the decalogue. And Jesus said: 'He who obeys the commandments he

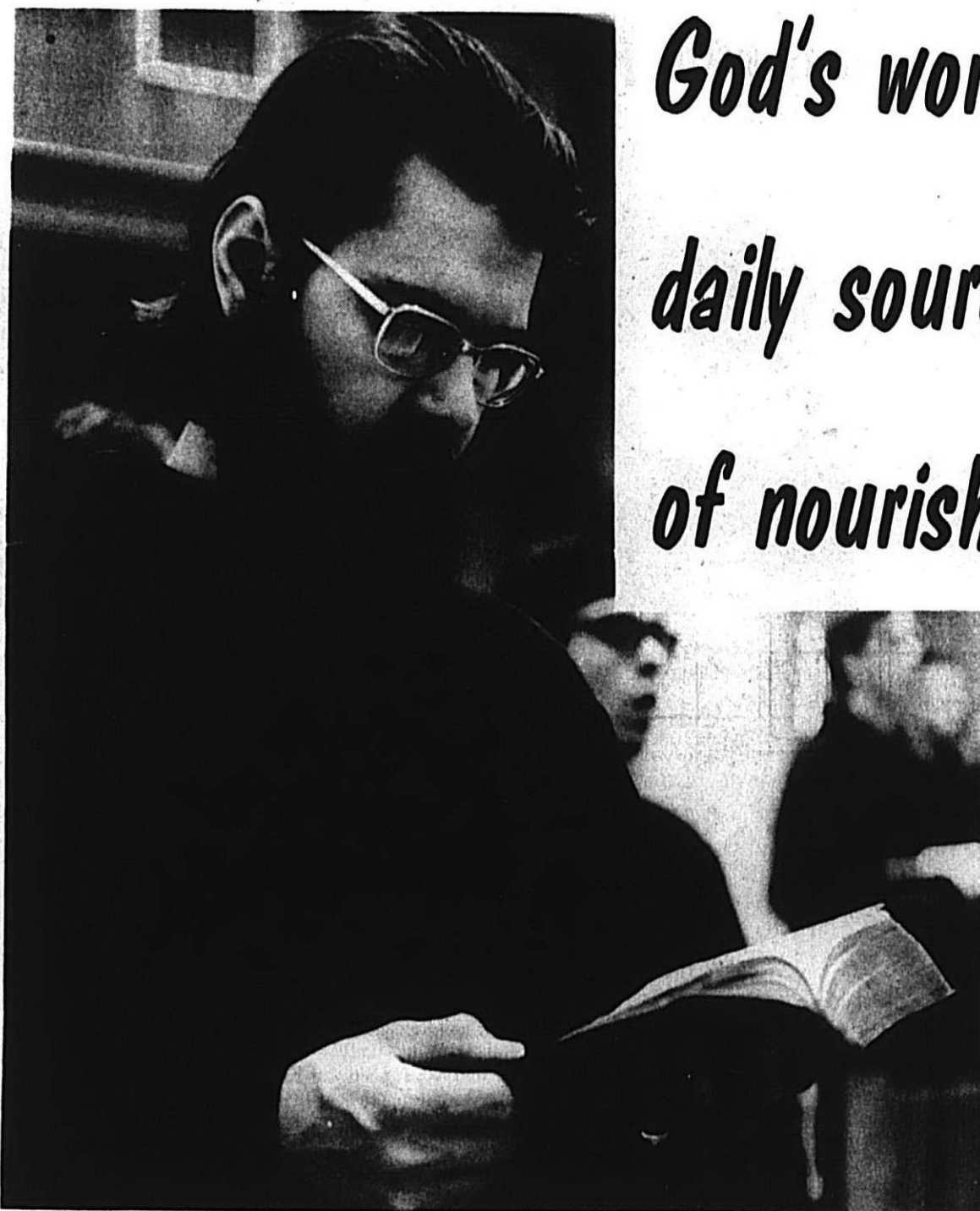
has from me is the man who loves me; and he who loves me will be loved by my Father.'

In the beatitudes Jesus, our brother, promises us the dignity of life as sons and daughters of God, the eternal enjoyment of a destiny which we now grasp imperfectly and which has yet to appear in its glorious fullness. Through these beatitudes, Jesus also teaches us values we must cherish and qualities we must cultivate if we are to follow him.

"Living these values by the grace of Christ, we possess in some measure even now the fulfillment promised to us. As God's reign takes root within us we become 'gentle and humble of heart' like Jesus through deeds done in holiness, and thus 'a kingdom of justice, love and peace is furthered in this world.'"



Father Adrian van Kaam



God's word- daily source of nourishment

By Father Joseph M. Champlin

St. Paul the Apostle Church as a parish serves people in the pleasant, affluent Westwood section of Los Angeles. As an inquiry center staffed by the Paulist Fathers, however, it touches many persons throughout the sprawling California city.

Teaching and preaching Jesus' message have the highest priority in that religious community, understandably so since they look to the Apostle of the Gentiles for their inspiration and direction. They provide nightly instruction classes and offer frequent adult education lectures.

FATHER JOHN Carroll has served as an associate at St. Paul's for nearly 10 years and naturally does his share in proclaiming the Lord's word. How conscientious he is about this task became evident in the carefully prepared, although brief homily preached at a weekday Mass during Eastertide. The congregation totaled about 50 people, a numerically small audience, but an impressive community for a daily Eucharist. Nevertheless, the Paulist priest obviously had worked on his remarks beforehand almost as if he were speaking at all the Sunday liturgies and to capacity crowds.

Complimented afterwards and asked how much time he normally allocates for preparation of these weekday homilies, Father Carroll replied: "I try to read over the scriptural readings assigned for the entire week on Sunday — that takes about two hours — and then each day reflect prayerfully on the two passages for approximately 45 minutes."

Care-filled, biblical preaching like this perfectly fulfills one of Pope Paul's hopes expressed in his promulgation of the revised Roman Missal. Referring to the more extensive lectionary of scriptural texts, he noted:

"All this has been planned to develop among the faithful a greater hunger for the word of God... We are fully confident that both priests and faithful will prepare their minds and hearts more devoutly for the Lord's Supper, meditating over Scriptures, nourished day-by-day with the words of the Lord."

"NOURISHED day-by-day with the words of the Lord." In every parish of any size at all, there are clusters of devout daily Mass goers similar to the several dozen for that morning Eucharist at St. Paul's. They seek nourishment, the bread of Christ's word and body, day-by-day from the table of the Lord. Through this food they discover and deepen a tranquility in the midst of life's turmoil which God supplies to those who search for it.

Most of these people come regularly, recognize prepared homilies and greatly appreciate the interest, concern and respect they signify.

Because of a weekday congregation's size and stability, the celebrant and parish liturgy planners also enjoy the option of adopting certain beneficial practices not feasible at the larger Sunday services.

— Communion under both kinds. Approved for daily Masses by the American bishops, the procedure of drinking from the cup is easy to introduce and gratefully accepted by those who come

daily to Mass. We have had seven years of experience in our parish to prove this.

— Congregational singing. Even without organist or guitarist, the small community normally has one or two members with musical talent, at least enough to carry a tune. The others seem to feel less self-conscious than on Sundays and ordinarily will join in the song.

— SPONTANEOUS general intercessions. At the larger weekend liturgies such petitions seldom are heard by the entire congregation and thus lose their effectiveness; during smaller daily

Masses, they insure a freshness and personal character for the Eucharist.

— Variety of lectors. Those who hesitate to serve in this capacity before great crowds of people will often accept the invitation to read the Scriptures at a weekday liturgy.

— Liturgy of the Hours. A few copies of "Christian Prayer" will enable the weekday worshipers to integrate the church's official morning and evening prayer with daily Mass, at least on occasion. That injects an added depth and variety to the weekday Eucharists.

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Discussion questions

1. Reflect upon the meaning of tranquility. Can you define what it means to you? Can you recall moments in your life when you experienced tranquility? Why were these moments tranquil?

2. In order to experience tranquility, why must we discover reverence toward one another and toward ourselves?

3. Discuss this statement: "We need one another's light, hope and healing as we slowly grow into tranquility."

4. In a quiet moment when you are alone, say the Lord's Prayer and reflect upon its meaning. Repeat this practice daily.

5. Reflect upon this statement: "I have come to bring you life; life more abundant."

6. Discuss this statement: "The Spirit builds tranquility between us, breaks down the strangeness, removes the barriers, bridges and estrangement created by the cumulative sin of people."

7. In this age of technology, the search for spirituality seems to have gained momentum. What does this tell us? Discuss.

8. Why is the study of religion necessary throughout our lives? Discuss.

9. Discuss this statement by Father Thomas Merton: "To exist everywhere I have to be a no-one."

10. Reflect upon the dimensions of your daily life. Then search for ways in which you can integrate the spiritual inspiration of your religion with them.

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Vocational schools fill an important function

BY RITA BANSBACH

Perhaps at no other time have so many people in the United States gone on from high school to seek college and university degrees.

Yet, what about those who simply do not wish to go on to institutions of higher learning? What about those who are not suited to college and university study? How can they prepare for their careers in high school?

The nation needs automobile mechanics, construction workers, secretaries, electricians, seamstresses, plumbers and skilled workers of all kinds—people who render services that do not require college degrees.

Mercy Sister Kathleen Duffy, principal of Mercy Vocational School in Philadelphia says, "Vocational training is an area that has been ignored too long." She feels that with the college boom, vocational schools have taken second place on the priorities scale, often to the detriment of a public that constantly demands skilled workers to maintain its technological lifestyle.

She thinks, however, that as the pendulum swings away from an emphasis on college, and as jobs for the college educated become more and more scarce, vocational schools will demonstrate their value.

"A key to the success of vocational training," says Sister Duffy, "is teaching the students responsibility and self-discipline."

One of her vocational students said his desire was to "learn a trade—learn to work with my hands and head to accomplish something where I can see the product."

Vocational schools, Sister Duffy explains, are not limited to only teaching skills that will be used on the job. Students also study reading, English, biology, mathematics and history.

PRESENTLY there are very few vocational-technical schools in the United States, either public or private. Mercy Vocational School is one of the few private schools and Philadelphia, on the public

school front, is pioneering an effort in this direction with the Philip Randall Skill Center. Mercy students train in the five shops at Mercy and at the Philip Randall Skill Center where more than 60 skills are taught.

Sister Duffy emphasizes that in addition to learning skills for a career, Mercy students also learn responsibility. She explains, "We put students out on jobs in their senior year and employers seem satisfied both with the work our students do—and with their acceptance of responsibility."

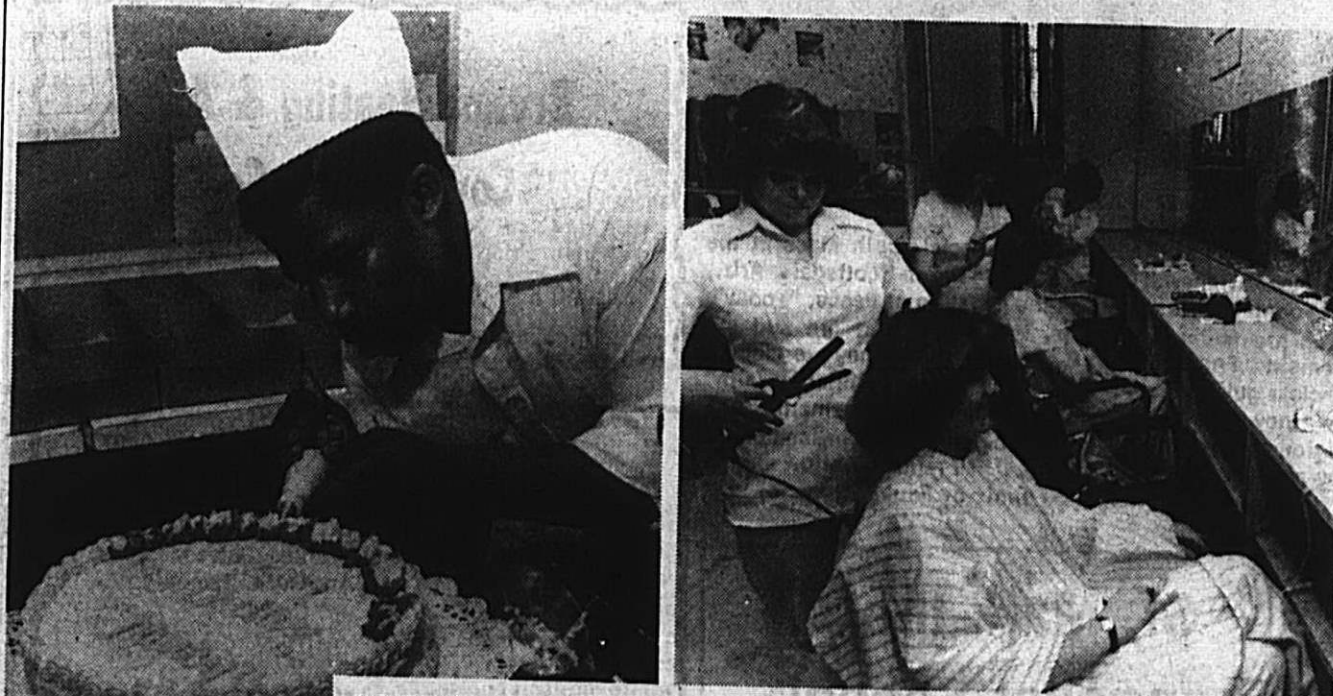
TO REINFORCE personal responsibility in the education of Mercy students, Sister Duffy set up a Saturday school for makeup classes when students are absent. On Saturdays, sessions are also held for students who have violated the code of conduct. These students are required to spend an assigned amount of time cleaning up the school, or in some other productive occupation. Requirements for acceptance to Mercy Vocational school are diligence, a genuine desire to learn and good attendance.

Students who cannot afford tuition are provided with jobs that pay \$2 an hour. Tuition is \$600 a year and "will remain that for as long as possible, even though that amount only covers about half the costs," says Sister Duffy.

"We are a non-diocesan school," Sister Duffy explains. "The archdiocesan school system really can't take on anything else because of its own financial bind. But they gave us this building when our first one was condemned, then helped to renovate the building and helped financially for a couple of years."

"Many parents are involved in fund raising projects. And we couldn't exist without the help of the Building and Construction Council. We still must rely on fund raising for much of our operational costs."

Catholic educators have a long history of educational excellence and exploring innovations in educational techniques and offerings. Mercy Vocational School may well be the forerunner of that area of education which needs attention in the United States today.



LEARNING A TRADE—In the bake shop at Mercy Vocational High School in Philadelphia Willie Wise decorates a birthday cake. The beautician course offers students like Penny Petaccio, left, an opportunity to practice on other students like Pat Milewski. "A key to the success of vocational training," says Sister Kathleen Duffy, principal of the school, "is teaching the students responsibility and self-discipline." [NC photos by Robert S. Halvey]

Religious aspects stressed

Parish youth programs need the support of adults

BY FR. ROBERT G. AMEY

It is a real challenge to convince young people of high school age that they should spend some leisure time in a worthwhile program sponsored by the parish youth ministry.

The teen-age years are impressionable ones especially regarding value formation and value clarification. Thus, it would seem mandatory for every parish to help the young appreciate and experience their Christian faith.

Many parishes have included the idea of a junior high level youth group. This age category needs just as much attention as the senior high level. Both programs can easily coexist, although each would have to be distinct to meet needs of the different age levels.

Dioceses have tended to promote "carbon copy" programs for all the parishes, but no two sets of people are alike. This is especially so with youth.

Availability of youth can drastically differ. For example, the higher income families of one parish will more likely have children who do not need employment after school hours. Youth from smaller income families are often working when not going to school.

As harsh as it may sound, many youth programs have failed simply because the volunteer adults are not effective. Not every adult has true ability for youth ministry. This ministry requires talent, time and patience as well as dedication.

Not only is adult presence required for the entire group, but also for the one-on-one situation. The teen-ager's problem is immediate and seldom can wait for an appointment.

Discovery of needs, creativity and flexibility are all important in any youth program. Those who make up the youth

planning board should do as much research as possible. Young people themselves can provide many useful suggestions but adult advisers often need to make up for teen-agers' lack of experience.

TODAY'S YOUTH are really looking for more than just fun and excitement. They are also looking for clear guidance and solid identity in the Christian faith. They want to belong to an organized group which is recognized for its leadership and growth.

In addition to the social, cultural and recreational activities, they need actual religious experience and involvement. Such religious events should never be disguised and passed off as a by-product of another activity. The religious effort should be definitive and positive.

One suburban Washington parish has made the religious aspect of its youth organizations the focal point. Experience

has shown that the religious activities enjoy the greater turnouts and the real success. Much has been done in the development of youth retreat programs where there is a combination of spiritual, social and recreational weekends. This parish has created a Christian Life Weekend which attracts 50% of the young people of the entire parish.

ONE EXTREMELY EFFECTIVE element in youth ministry is the distinction of adult roles. Often the adult adviser or adult minister is saddled with the additional role of chaperone. If a one-to-one situation should arise, that adult would not be able to supervise or else have to put off the teen-ager. It is far better to have additional chaperones so that the adult ministers can be available to the teen-agers.

Finally, the youth must have a substantial role in directing the program. If it does not belong to them it will not be accepted as well by their peers.



SEARCH FOR MEANING—At a special youth Mass at the Franciscan Renewal Center Casa De Paz in Scottsdale, Ariz., two young people exchange the Greeting of Peace. "Today's youth are really looking for more than just fun and excitement," Father Robert G. Amey writes. "They are looking for clear guidance and solid identity in the Christian faith" and "they need religious experience and involvement. Such religious events should never be disguised and passed off as a by-product of another activity. Their religious effort should be definite and positive." (NC photo by Paul DeGrucchio)

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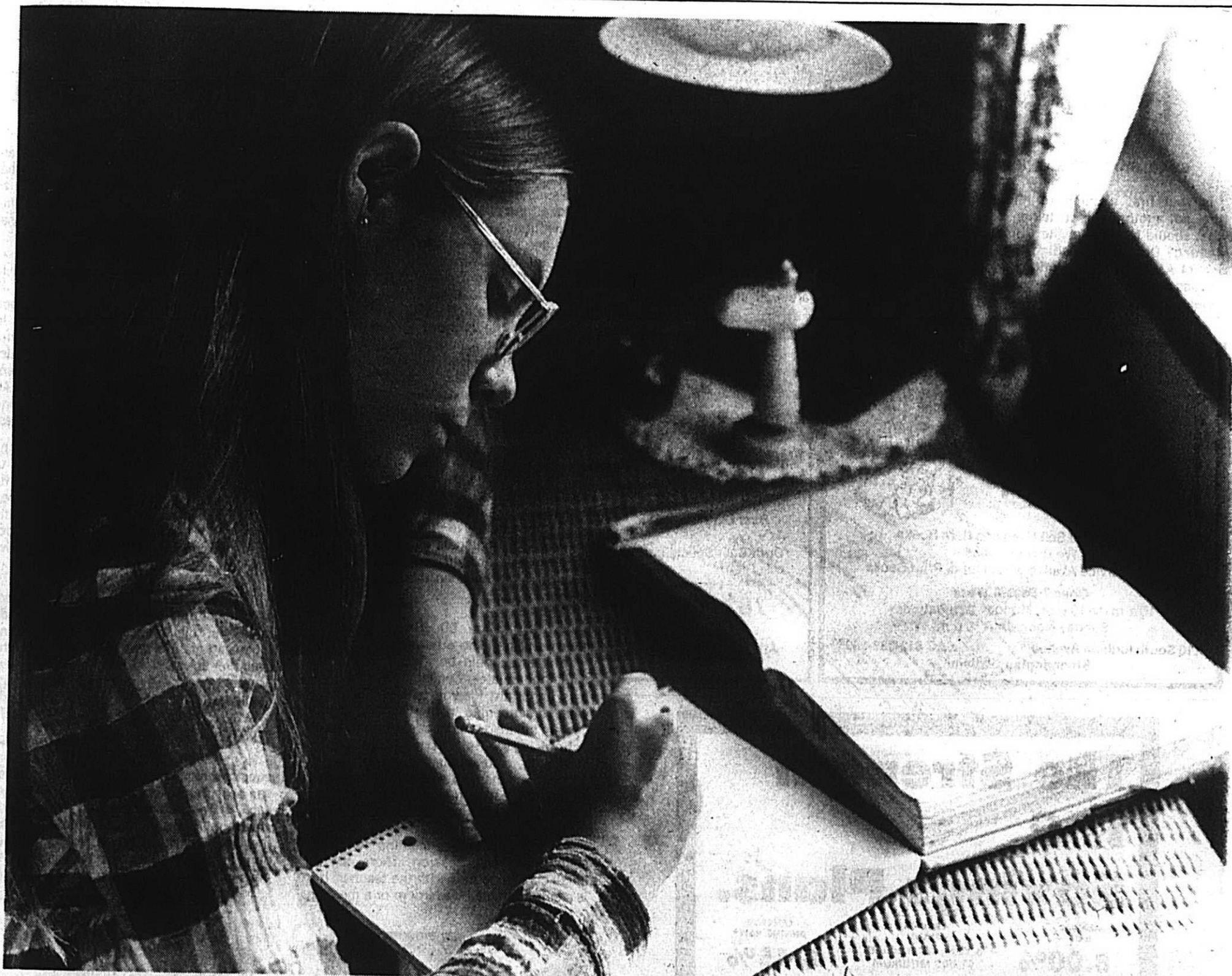


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CU program teaches (from 15)

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Since this school is geared to encourage children to develop at their own level, according to the way they think individually and not in conformity with a set of standards, any child can be accepted, from the gifted to the retarded.

AT THE END of this

school year, each of the parents noted areas in which the children had advanced so markedly that it was clearly evident at home. Jennifer had become very sure of herself; Holly had settled down and was more often than not going at a normal pace; Yvonne was picking up simple books at home and reading them on her own even though this was not really part of her curriculum. All of the children had become more thoughtful about their actions.

Eventually our school will accommodate 20 children. Its concept, while fairly new, is not untried. The opening of such a school on a Catholic University campus is another indication of the awareness of Catholic educators to bring educational methods with merit to the American public.

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How to liven up sessions

Home-School Association meetings needn't be dull

BY SR. BARBARA KAY BOWIE

Is your first reaction to this article's title, not another person telling us about what should be done at the Home-School meeting? Don't stop reading. The Home-School Association is a difficult topic to discuss since there are different types and styles throughout the country. My ex-

perience with Home-School meetings is as a teacher and principal and not as a parent. But I believe the following comments will apply to parents, teachers and administrators.

Home-School meetings seem to creep up no matter how frequently or infrequently they are held. There are a few meetings that are well attended because

either the children are performing or the attendance is mandatory to receive the child's report card. What are some ways to attract all the people (well, maybe 60%) to the meetings?

Besides placing a ban on fund-raising, there are other ways to liven up the meeting. The first Home-School meeting of the year could be a social affair for teachers, parents and children (perhaps a picnic on the school grounds)—no business meeting, no agenda, just a time to be together. Hopefully at the next meeting, you will recognize some parents and talk with them rather than looking straight ahead at an empty stage until the meeting starts.

Mini-series on the subjects that the children are studying could be conducted. No, I don't mean talk-down to you sessions by teaching you in the manner that the children are taught. These sessions should give you the opportunity to handle the materials and the books the children use each day so that there can truly be a link between the home and the school.

IN ADDITION TO the mini-series, educators from the other school systems in your area could be invited to discuss with you the latest concepts in education. It is important for you to know not only what is happening in the Catholic school system but also the concerns of other area school systems. Terms like mainstreaming, competency-based curriculum and learning disabilities are universal to all children. These terms appear often in the media but not at the Home-School meeting.

Every Home-School meeting need not be a large group session. There can be small class meetings with the teacher, if it is a self-contained classroom or a meeting

with teachers of the subjects that are departmental. I am not suggesting that this be a report card night or a time to discuss problems with the teachers; this meeting should be a give and take on what is happening at home and at school.

THE WEALTH OF background that is found in the parent population is phenomenal, but we seldom draw upon this resource for planning of meetings. In a quiet moment ponder the idea of parents and their contributions to the Home-School. Specifically think of the parent who says, "I can't do anything." All parents have an extensive background from which to draw useful experiences.

The Home-School meeting is the coming together of individuals able to provide for each other a sense of security through supportive ideas. It is only when each parent sees himself as a part of this resource that the Home-School organization can become an effective agent of the community.

ALTHOUGH I neglected to suggest ways of supplementing the school funds in dollars, it is a necessity for running any organization. Fund raising is vital to the Catholic school's survival as each year progresses. I have no suggestion for its omission at meetings unless only one activity a year is held with all the parents supporting it. Idealistic?

Home-School Associations can be supports to the school and home or they can be ineffective organizations. It is up to each school community to look at its meetings and evaluate them for improvements. If they are not improved, don't stop attending but be as vocal as possible at the meetings.

You have ideas, too.

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Religion (from 9)

has been, a religious delicatessen served us by the clergy. Priest, preachers, liturgical ministers bring to celebration the insights of their people; it is unfair to ask more of them.

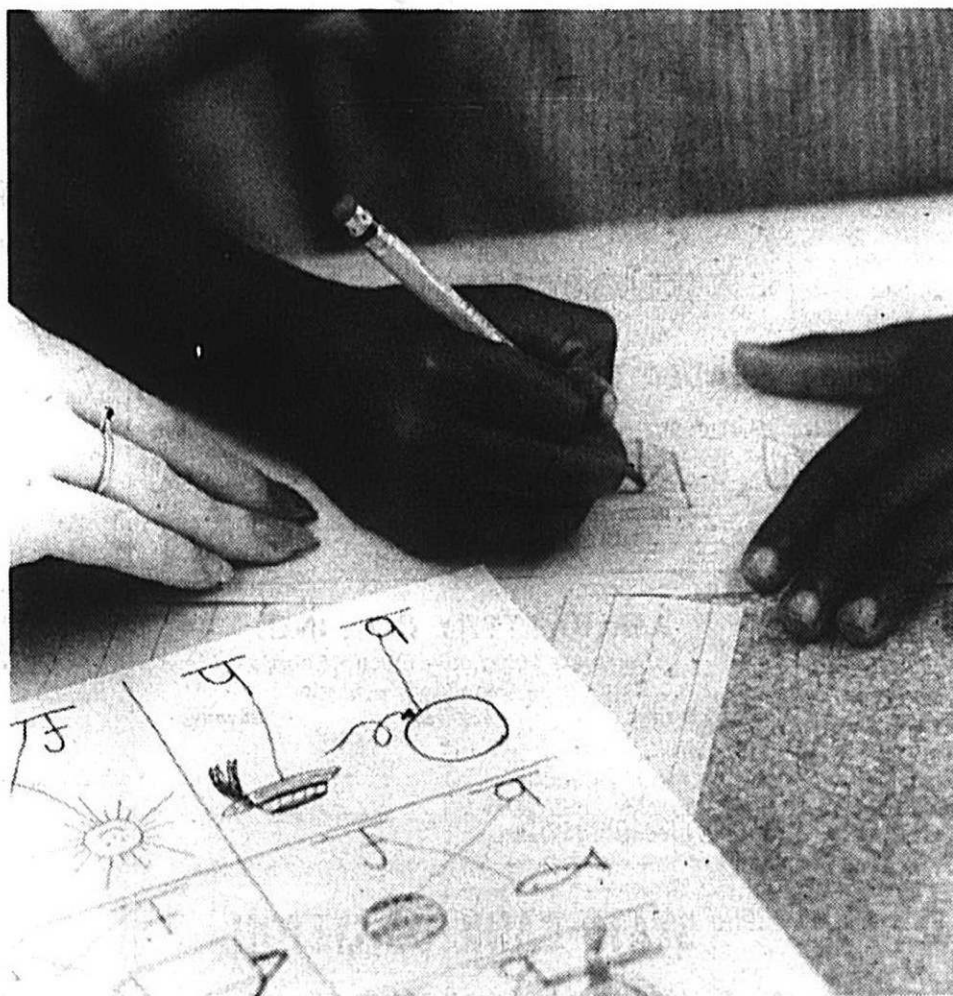
RECENTLY we have received an enormous support gift in the new invitation to the catechumenate. This intends to invite new members into a Christian community which understands itself. It asks more of the Christian community perhaps than it does of the person being initiated. It asks a self-reflective, socially alert Christian community, served by priests as celebrants of this vital sort of life.

For some, this new invitation (actually an old reality—operative in the early church) is very threatening. It asks an arduous struggle and study about what it means to live a Christian life in 1978. It promises the initiate that he or she will find vital faith in the community to which one is invited. That promise dare not be ephemeral.

IT SOUNDS LIKE round logic after seeing the catechumenate as a vital possibility in our parishes to say that adults need further education. It is so ultimately evident in every sector of American Christian life today. The Church needs as many people aware of the implications of their faith posture as can be found.

Adult religious education today is not characterized by the attitude: Look at all the material our adult Christians need to learn. What adult religious education intends to do today—and to do so modestly—is invite the rich knowledge in the human sciences found in its people and the wealth of human, religious experience of its people to the activity of self-reflection and affirmation.

The next era of adult Christian religious education will look like a picnic—a table spread with the rich bounty already present at each turn in the Church itself. But indeed waiting both to serve and to be served.



Discipline is back (from 11)

this the students look upon discipline as therapy, not punishment.

EVEN IN SCHOOLS not in the inner city, there is a back-to-the-basics trend, according to Sister Carleen Reck, executive director of the elementary department, National Catholic Educational Association.

"But I hope the pendulum doesn't swing completely to the other side," she said, "with reading, writing and arithmetic and the teacher-presentation type of approach only. I think that the teachers are better at perceiving the needs of their students in

the 1970s. They are using diagnostic testing to determine a student's problem areas, then prescribing the proper program for the student. In other words, the choices are channeled to meet the needs of the children."

Thus it appears that Catholic Education in the 1970s has become better by incorporating the best new ideas in education while retaining the best of traditional values.

But this is what Catholic education is supposed to do—to accent religious values, academic excellence, and discipline in that order.

Term (from 9)

service. The message won't stick unless its importance is experienced in community relationships and apostolic action.

This explains why young people with many years of Catholic education can be illiterate in their faith. The Gospel message with its theological elaboration neither matters nor makes sense to them until it comes alive in experiences of community and of service. The task of catechesis cannot be completed in the classroom.

Theology courses, the Catholic press, parish adult education programs, Catholic schools, CCD programs all put the message across, but they cannot guarantee its success.

People also need to enjoy Christian companionship and to engage in Christian service if, by God's grace, they are to come to a full understanding of the truths they learn through the more formal educational media.

September 1978 marks another beginning as students from kindergarten through the university prepare to start a new school year. Happily, many adults prepare to enter discussion groups in parishes or adult religious education classes in parishes and universities. Many of these new beginnings have been going on year after year, but the era we are living in has something new: a growing awareness of the need for continuing our religious development throughout our lives and a growing understanding of what it means to be truly Christian.

We are realizing that we must consciously strive to work as a community of Christians. We are finding out that one Christian family or individual cannot work independently and pass on the rich Christian heritage to great numbers of people who are the future generation. Successful catechesis for the multitude requires a huge team effort that involves the whole Christian family.

The future for all of us promises to grow brighter as God continues his marvelous revelation.

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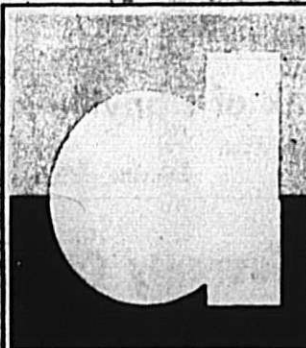
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For variety of reasons

Some families must choose public school education

BY ANGELA M. SCHREIBER

For the fifth time my husband and I have had a difficult decision to make. Where will our eighth-grade graduate go to school this September? Will it be a public or Catholic high school?

Even before we began our discussions, we knew what we wanted our answer to be. We wanted to choose a Catholic high school. Having lived in this area for 12 years, we knew which one. But it just didn't depend on our wanting Catholic schooling for Angela. Finances had to be considered. We went over everything and finally determined that if we pinched tighter here and there, we could make it. We both felt relief and so did Angela.

Just when we thought we had reached a solution, we hit a big stumbling block. No transportation. There is the public system, but it would take about two hours each way. Even more disconcerting than that, this is a metropolitan area and we would not have peace of mind about her safety. In the final analysis, we felt that we really did not have a choice after all.

CERTAINLY we are not alone. Other parents have had to take their child out of Catholic school education for the same reason or various other reasons. Two of

our children have received Catholic schooling and two have not. At least we have experience with both situations.

But five years have passed since we sent our other eighth grader to public high school. During that period of time, I believe some positive things have happened and some negative things as well.

Positive things are improved CCD classes, better teen clubs, more varied and interesting activities in parishes for teen-agers. On the negative side, our society in general has become more violent, the emphasis on self and self-fulfillment seems full blown, media is both excellent and dreadful. It is impossible to shield our youngsters from these things whether or not we send them to Catholic schools.

Experience has taught us that even in less difficult years, it was easier to instill our Christian values in children when they were in a religious atmosphere for a greater part of the day during the school year.

Our concern for Angela's education really has nothing to do with academics. She will receive an excellent education academically in the public school she will

attend. What we are concerned about are these important years of value formation. We already know that we will have to make an extra effort at home to see that we are meeting her needs.

WE WILL HAVE to be especially careful to give her religious training in many ways each day. This training is equally as important as scholastics to her reaching her full potential as a human being. We know, too, that we cannot be tedious or preachy about it or we will turn her off. We don't have to do the whole thing by ourselves. Indeed, we could not.

The CCD in our parish has a fine program. And our teen club is one of the best in the area. Activities run by our

parish are many. And a few blocks from our apartment is a convalescent home where Angela spends many hours with old people. When she lost her beloved grandmother seven years ago, Angela found a great deal of joy with the elderly. Perhaps she has found a ministry early in her life.

From time to time, we will have to ask her why she has made certain choices, whether they have been good or bad, and we will have to lead her to answering the question because it is a meaningful one. She will have to examine our choices, too. We will have to be open. We will have to allow ourselves to be vulnerable. With God's grace, we will do most of it right and we will all grow.

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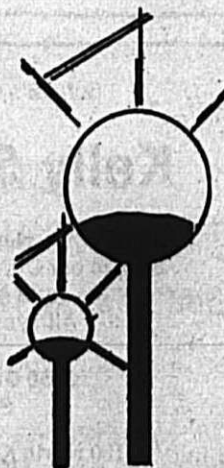
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American Labor is faced with serious problems as Labor Day 1978 nears

BY JIM CASTELLI

WASHINGTON—Labor Day 1978 is not a very happy time for much of American labor, which has come under stronger attacks than it has seen in decades.

And bad news for labor is often bad news for the Catholic Church, which has been perhaps the strongest supporter of the labor movement in the United States in the past century.

Millions of Catholics, shaped by church teaching, have joined and influenced unions, from steel-workers in the Northeast to farm workers in the Southwest. On another level, labor and the Church have been allies in many battles over social justice, on issues from civil rights to full employment to labor law reform.

Labor's complaints this year were summed up in July by Douglas Fraser, president of the United Auto Workers Union, the nation's largest union.

FRASER RESIGNED from a labor-management group formed by the Carter administration to help control inflation. He said he had the greatest respect for the individual members of the group, but could not continue in the "facade" that labor and management had anything in common.

He accused business of discarding the "fragile, unwritten compact" between business and labor and of waging "a one-sided class war . . . against working people, the unemployed, the poor, the minorities, the very young and the very old and even many in the middle class of our society."

"At virtually every level," Fraser said, "I discern a demand by business for docile government and unrestrained corporate individualism. Where industry once yearned for subservient unions, it now wants no unions at all."

Fraser's biggest complaint—one shared by most labor leaders—is business' opposition to labor law reform. The administration's labor law reform bill would have streamlined union election procedures and eliminated many delays used by business to block union elections.

'A HEALTHY VICTORY'

The bill passed the House by a wide margin and had 58 votes in the Senate, normally enough for a healthy victory, but two short of the number needed to block a filibuster led by conservatives. The bill was returned to committee and is now generally seen as dead for this session of Congress.

Fraser called the business campaign

against the bill "the most vicious, unfair attack upon the labor movement in more than 30 years."

"Corporate leaders knew it was not the 'power grab by Big Labor' they portrayed it to be. Instead, it became an extremely moderate, fair piece of legislation that only corporate outlaws would have need to fear."

THE U.S. CATHOLIC Conference supported the labor law reform bill and Francis Butler, USCC associate secretary for domestic social development, said business blocked the bill in the Senate with the same kind of delaying tactics the bill was designed to stop in industry.

Msgr. George Higgins, USCC secretary for research and a longtime labor supporter, says that he cannot understand why big business has opted for confrontation with labor. He cites a commentary in Business Week magazine which said it's now up to business to try to patch things up.

UNSUCCESSFUL YEAR

Vic Kamber, who led the labor law reform effort for the AFL-CIO, agrees that 1978 has been an unsuccessful year for labor. But, he argues, "the labor movement hasn't lost anything but its expectations. That's important, but we haven't regressed."

Kamber said that part of the problem is that the labor movement has become an institution and has the same problems as other bureaucracies.

Another problem, he said, is that the times have changed and labor has not changed well enough with them. For example, he said, labor is often attacked along with "big government" and "big business" when it doesn't have as much power as either.

Kamber also said labor underestimated its opposition this year. He said business leaders were moved to act by the threat of a Democratic president and a Democratic Congress and the New Right has developed effective grassroots lobbying techniques.

BUT KAMBER IS NOT pessimistic. He said business and the New Right can frustrate labor, but not destroy it. He points to several major union victories in affiliation elections in the steel and retail industries and to developments such as the growth of a large nurses' association that is not a union in the traditional sense, but still represents workers collectively.

Fraser talks of forming new coalitions and reviving old ones: "We in the UAW intend to reforge the links with those who believe in struggles: the kind of people who sat down in the factories in the 1930s and who marched in Selma in the 1960s."

American Catholics were amply represented at Selma and those factories.

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— family talk —

Do grandparents make good disciplinarians?

BY DR. JIM and MARY KENNY

Dear Mary:

When my parents visit us, they correct our children as though they were the parents. The problem is the grandparents stop the children from doing things we permit (climbing trees, for example) and they don't stop things we would like them to stop. How can I change the grandparents without being rude? What should I tell my children?

A. It is doubtful that the discipline given by a visitor, even grandparents, is going to have much effect on your children, good or bad. The directives are short-lived because the grandparents are not around for any length of time. Usually, since grandparents are not charged with the task of rearing the children, their discipline is inconsistent. They forbid something one time and ignore it the next. Inconsistent discipline is ineffective discipline.

Secondly, the actions of the grandparents probably bother you much more than your children. The way grandparents discipline reminds us of the way they treated us as children. We cannot help but relive the parent-child role with ourselves in the role of the child. The emotions involved in such a role upset us.

THE CHILDREN, on the other hand, are apt to take the directives from grandparents in stride. Adults tell children what to do all the time.

Teachers, store clerks, scout leaders, even lifeguards at the swimming pool discipline children. Grandparents are no exception. Generally children know how to deal with directives from adults. They

know which adults mean business, and they brush off the rest.

If the orders given by the grandparents do not seem to distress your children, I would ignore the situation. It is doing little or no harm to the children. To make an issue would upset the grandparents, probably hurt them, and probably not effect any great change. What can be accomplished by making an issue?

If the orders from grandparents seem to confuse or distress your children, then speak up in a pleasant, direct, firm way. "Grandpa, we let the children climb that tree. It's all right."

If the grandparents are good disciplinarians, that is, if they consistently kindly and firmly tell the children what to do, then use them. Point out one or two situations which need disciplining and tell them how you would like them to handle it. For example, "Grandma, Allen sometimes runs into the street, and it is very dangerous. Would you watch him and not let him?"

REMEMBER, it is mostly your own feelings which make you concerned about the whole situation. Try to understand why you are upset.

As you understand yourself better, try to give the grandparents a fair hearing. Perhaps they will point out something which really does need discipline. Learn from them if you can. When they can be helpful, suggest how they can help you. If they distress your child, speak up. If no harm is being done, ignore the situation.

[Reader questions on family living and child care are invited. Address questions to: The Kennys; Box 67; Rensselaer, IN 47978.]



CCD TEACHERS ATTEND BRIEFING—CCD teachers at St. John the Evangelist parish, Bloomington, have a reason to feel especially prepared for the resumption of fall classes following training sessions held in mid-August. Individual workshops were held for teachers in three age groups: pre-school through Grade 5; Grades 6 through 8; and high school. The workshops were conducted by Mary Flaten, Director of Religious Education, and Sharon Fisko, CCD Liturgy Coordinator. [Photo by Catherine Siffin]

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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.

september 1

Catholic Charities of Terre Haute will sponsor a benefit dance from 9 p.m. to midnight at the K of C Hall, 9th and Poplar Streets.

september 2

The Fifth Wheel Club will meet at Patternmakers Hall, 1520 E. Riverside Dr., Indianapolis, at 8 p.m. All members are invited to attend, and any widow or widower is welcome to join the group. For information call 787-1174.

september 3

The annual church picnic at St. John parish, Enochsburg, will be held throughout the afternoon and evening. Chicken dinners will be served from 11 a.m. to 2 p.m. The picnic features a variety of entertainment, and mock turtle soup and sandwiches will also be served.

september 4

A Labor Day picnic will be held at St. Anthony parish, Morris. Chicken and roast beef dinners will be served from 11 a.m. to 3 p.m. (EST). Quilts, hand-crafted items and entertainment for all ages will be provided. Take I-74 to Batesville exit, then S.R. 46 east three miles.

september 5

The Singles Club of St. Matthew parish, Indianapolis, will meet at the school at 7:30 p.m. All singles aged 35 to 65 years old, are invited.

september 6

All persons interested in

assisting with plans for the October Rosary March are invited to attend a planning meeting at the Cathedral Nutrition Site, Indianapolis, at 7:30 p.m. For further information call 925-5911.

september 7

An introductory session of the Genesis 2 program will begin at St. Plus X parish, 7200 Sarto Dr., Indianapolis, at 7:30 p.m. The program will be held on Thursday evenings from September 7 through December.

september 9

St. Ann parish, 2850 S. Holt Rd., Indianapolis, is sponsoring a Monte Carlo Night at the school hall from 8 p.m. to 1 a.m. The event is for adults only. Admission is \$1 per person.

The Men's Club of St. Gabriel parish, Indianapolis, will sponsor a public euchre party in the school cafeteria beginning at 7 p.m. Food and soft drinks will be available. Admission is \$1.

september 10

St. Mary parish, Rushville, will hold its annual fall festival at the parish. As a special attraction, three quilts made by women of the parish will be given away.

The annual fall festival, featuring turtle soup and chicken dinners, will be held at St. Plus parish, Troy, beginning at 11 a.m.

september 12

The monthly meeting of separated, divorced and remarried Catholics will be held at 7:30 p.m.

at Alverno Retreat Center, 8140 Spring Mill Rd., Indianapolis. Parish priests are invited to attend this meeting.

september 13

The regular monthly luncheon and card party at St. Mark parish, Indianapolis, will begin at 11:30 a.m. with luncheon. The card games will commence at 12:30 p.m.

september 14

The Women's Club at St. Phil Neri parish, Indianapolis, will host its monthly card party at 1 p.m. in the parish hall. A crystal sandwich service will be given away at the party.

The quarterly meeting of the Indianapolis North Deanery Council of Catholic Women will be held at St. Michael parish hall, Greenfield. Registration will begin at 9:30 a.m. and the meeting at 10 a.m. Mrs. Barbara Stader, president of St. Michael's Council, and women of the parish are hostesses for the meeting.

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MARK SILVER ANNIVERSARY—Mr. and Mrs. Sam Ajamie will celebrate their 25th wedding anniversary with a Mass of Thanksgiving at Our Lady of Lourdes Church, Indianapolis, on Sunday, Sept. 10, at 5 p.m. Priest friends of the couple are invited to concelebrate the liturgy with a cousin, Father Albert Ajamie. A reception for relatives and friends will be held at the I.B.E.W. Union Hall, 6501 Massachusetts Ave., from 6:30 until 11 p.m. The Ajamies are the parents of eight children including John, Stephen, William, James, Mary Catherine, Anne, David and Rose.

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Leadership session for youth officers set next weekend

Indianapolis Deanery Youth Council President, Andy Mohr, has announced plans for a leadership workshop for parish youth council officers next Saturday and Sunday, September 9 and 10, at the Vocations Center (formerly the Latin School).

Mohr said the program will address administrative problems, recruitment, fund-raising, and activities to promote an effective parish junior CYO unit.

Mike Monfreda, a parish officer from St. Ann parish, Indianapolis, is chairman of the leadership weekend.

According to Monfreda,

the participants will convene at the Vocations Center at 5:30 p.m. September 9, to register. They will stay in the dormitories at the Vocations Center. The program will end with a Sunday Mass beginning at 10:30 a.m. The price for the weekend will be \$7.50, and this includes Saturday dinner, a snack and Sunday breakfast.

Father Mark Svarczkopf, CYO Moderator, indicated that this program will help the parish CYO unit and may be repeated for other deaneries outside the Indianapolis area in the future. All parish officers and adult advisers are encouraged to attend.



TALENT SHOW WINNERS—Pictured above are the winners from the 1978 CYO Talent Show. Pictured in the front row, third from the left is Tony Lee with his check and trophy for the Best Act of the Show.

Urge pick-up of lost items

Items lost at CYO Camp Rancho Framasa and Camp Christina can be claimed at the CYO Office, 1502 West 16th Street, Indianapolis. Unclaimed items will be picked up by Catholic Salvage and will not be available after September 6.

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Teachers to preview filmstrips

"Media Montage," an opportunity for teachers to preview films and filmstrips suitable to their particular grade level, will be held in four sessions from 10 a.m. to 3 p.m. at Our Lady of Grace Convent, Beech Grove.

The sessions are set for Saturday, Sept. 16, (primary grades: K through 3); Saturday, Sept. 30, (intermediate grades 4 through 6); Saturday, Oct. 21, (junior high grades 6 through 8);

and Saturday, Nov. 4, (high school).

According to Sister Mary Jeanne Pies, O.S.B., director of the Archdiocesan Resource Center and coordinator for the Montages, the sessions give teachers a "fast-moving, visual introduction to the films and filmstrips available from the Resource Center with special emphasis on the latest additions to the collection."

The deadline for pre-

registration is Wednesday, Sept. 13. The fee is \$2. Montages having fewer than 20 pre-registrants will be canceled. Send registrations to Sister Mary Jeanne, Office of Catholic Education, 131 S. Capitol, Indianapolis 46225.

Ex-teacher dies at age of 81

ST. MARY-OF-THE-WOODS, Ind. — The Liturgy of the Resurrection was held for Sister Alexis Henry, S.P., 81, on Thursday, Aug. 24, in the Church of the Immaculate Conception. She died on Tuesday, Aug. 22.

Sister Alexis entered the Sisters of Providence novitiate in 1913 and pronounced her first vows in 1915. She was a junior high school teacher during a long teaching career.

She is survived by two sisters, Miss Genevieve Henry and Mrs. Cleophas Martin, both of Fort Wayne.

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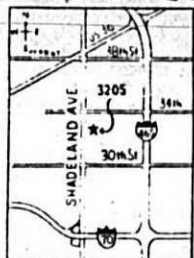
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† CLARK, John E., Jr., 54, St. Philip Neri, Indianapolis, Aug. 28.

† CLAS, Frances M., 62, St. Simon, Indianapolis, Aug. 28.

† CRIDLAND, William J., Sr., 60, St. Plus X, Indianapolis, Aug. 30.

† DICKMEYER, Russell A., St. Andrew, Indianapolis, Aug. 23.

† ELMER, Mary Brockman, 100, St. Mary, Lanesville, Aug. 26.

† GINDER, Helena E., 77, St. Roch, Indianapolis, Aug. 28.

† HUGHES, Thomas M., 80, St. Paul Hermitage Chapel, Beech Grove, Aug. 29.

† JACKSON, Kelly Marie, Infant, Sacred Heart, Terre Haute, Aug. 28.

† KILLINGER, George L., 60, St. Michael, Indianapolis, Aug. 24.

† KIRCHDORFER, Earl E., 80, St. Anthony, Clarksburg, Aug. 26.

† LEADBETTER, Irene, 89, St. Paul, St. Paul, Ind., Aug. 22.

† LEPPERT, Joseph G., 78, St. Barnabas, Indianapolis, Aug. 26.

† LOMAN, Harold, 58, St. Mary, New Albany, Aug. 22.

† LONG, John F., 57, St. Joseph, Indianapolis, Aug. 23.

† PHILLIPS, James W., 50, St. Bernadette, Indianapolis, Aug. 29.

† PURCELL, Minnie C., 94, St. Francis de Sales, Indianapolis, Aug. 26.

† STANIFORD, Bertha, 60, Our Lady of Perpetual Help, New Albany, Aug. 26.

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I'M NOT GOING TO LET IT BOTHER ME TONIGHT

I picked up the paper this morning, and read all the daily blues

The world is one big tragedy, I wonder what I can do
About all the pain and injustice, about all the sorrow
Living in a danger zone, the world could end tomorrow
But I'm not going to let it bother me tonight
Tomorrow I might go as far as suicide
But I'm not going to let it bother me tonight

Life on the streets is a jungle, a struggle to keep up the pace
I just can't beat that old dog eat dog,
The rats keep winning the rat race
But I'm not going to let it bother me tonight
I'm not going to let it bother me tonight
The world is in an uproar and I see no end in sight
But I'm not going to let it bother me tonight
I'm not going to let it bother me tonight
Tomorrow I might go as far as suicide
But I will not let it bother me tonight

Lord, Lord, Lord, we got nothing but trouble
I've done all I can today
But I'm not going to let it bother me tonight
The world is in an uproar and I see no end in sight
But I will not let it bother me tonight

Written by: Blueie - Nix - Daughtry
Sung by: Atlanta Rhythm Section
© 1978, Polydor, Inc.

The haunting sound of the Atlanta Rhythm Section has grown in popularity throughout this year. They have had several songs on the top 40 charts. ARS blends distinctive vocal qualities with a variety of guitar leads to create their smooth, rhythmic style.

Their latest single, "I'm Not Going to Let It Bother Me Tonight," framed in their familiar sound, reflects on the world's troubles and injustices. It asks, "What can I do about all the painfulness in the world?" Unfortunately, the song's answer leads nowhere. In fact, it undermines the question's importance.

The first response is a mere echo of the title: For the time being, there is no need to do anything and it is best to forget these problems.

The secondary response suggests suicide as a way out of world dilemmas, but the attitude conveyed is hardly serious. One feels this idea was chosen because the words fit rhythmically.

WHILE THE ANSWERS in the song show little imagination or serious concern, it's a question Christians need to face. Reading the morning paper can be depressing. The world community does have

serious problems. And we are not independent of what happens to others. Although we may attempt to live our lives privately, we soon discover that we cannot.

Technology and advanced communication systems bring us face-to-face with worldwide needs and problems. It is possible to turn away, but even this requires a conscious decision—TV sets do not turn themselves off.

So the question re-emerges, "How can I respond to pain and injustice in the world today?" Few situations are solved by simple answers.

World problems are beyond a personal scope of approach. We face frustration and rapidly diminished energies if we fail to see this fact. Any modern-day Don Quixote will soon discover that the windmills of 1978 social problems are rarely conquered alone.

Consequently, practicality is a necessity. It is better to be committed to one area of interest than to dabble in many problem areas.

Further, one's sense of vision must never overlook the world found immediately within one's sphere of existence. Brokenness, pain and loneliness are not limited to faraway countries. There may be people in one's own family who feel unappreciated, lonely or fearful.

Our discipleship implies that we are first visible signs of God's justice and healing presence to those around us.

Indeed we also need a larger view, for Christ's message speaks truth for the whole world. Our calling

asks for both—a sensitivity towards the lives of the people with whom we live plus a vision of hope for a world caught in its own selfishness and injustice.

THE GREATEST temptation and perhaps the most killing to the Christian spirit is the choice to do nothing. The "not going to let it bother me tonight" grows to include "tomorrow," the "next day" and so on.

Christ's example is one of action and our response must follow this example. Hope and promise do remain and the world need not be "one big tragedy."

Living faith is never compatible with pessimism or fatalism. We can continue to reach out to those around us. We can affirm the importance of everyone's gifts and talents, of how necessary each person's contribution to the causes of worldwide justice becomes. The choice is personal and a world community seeking new hope awaits your decision.

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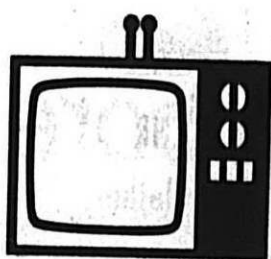


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tv news and reviews

NBC doctor series has authentic ring

NEW YORK—A welcome departure from the routine phoniness of TV's medical melodramas is "Lifeline," a new non-fiction series about the daily lives of real doctors that begins its regular run on the NBC schedule later in September. A special preview of the show—and it is well worth seeing—is being broadcast this week, airing Thursday, Sept. 7, at 10-11 p.m. on NBC.

The subject of this first program is Dr. Judson Graves Randolph, surgeon-in-chief of the Children's Hospital at the National Medical Center in Washington. His patients include an infant born with an obstructed swallowing tube, a young girl with a suspected cancerous tumor and a child with 75 burns on her body.

The production crew for "Lifeline" is the same team that is responsible for the exceptional "The Body Human" series of medical

documentaries on CBS. Special recognition must go to Robert Elfstrom for his always sensitive, responsive camera work.

...

Another new show being given a preview screening this week is "The Paper Chase," a TV spin-off from the 1973 movie of the same title about the pressures of law school. The preview presentation airs Saturday, Sept. 9, at 8-9 p.m. on CBS.

This first show is basically a reworking of the movie's opening sequences in which the young hero (James Stephens) gets in trouble with the teacher of contract law on the first day of class. In the course of the program we are introduced to the study group of students Stephens joins and his machinations to get back into the good graces of the teacher he thinks he has offended.

The writing in the first show is above average, and the plot moves smartly. If the basic premise is followed and doesn't get mired in the quest for bizarre twists, "The Paper Chase" has every chance of succeeding with the young adults whom the networks consider the key audience.

...

The season premiere of



NEW SERIES—Butterfly McQueen, [left photo] plays a fairy godmother who teaches 12-year-old Joanna [played by Star-Shamah] some lessons about the joy of helping others in "The Seven Wishes of Joanna Peabody," the season premiere of the "ABC Weekend Specials" on Saturday, Sept. 9. Dr. Judson Graves Randolph, [right photo] Surgeon-in-



Chief at Children's Hospital in Washington, examines Frederico Vargas who was born with a swallowing-tube abnormality. The scene is from the first program of the new NBC series, "Lifeline," a non-fiction series about the lives of real doctors which begins Thursday, Sept. 7. [NC photos]

the "ABC Weekend Specials" is a delightful fantasy about a fairy godmother and a downtrodden little girl living in a Harlem tenement. It's called "The Seven Wishes of Joanna Peabody" and airs Saturday, Sept. 9, at 12-12:30 p.m. on ABC.

IT'S THE KIND of "what if" fantasy that children love to play around with in their imagination, and it does build to a convincing moral. The production is simple but intelligent, with a sure sense of place and people—the worn but not shabby tenement apartment, the hard-working, "old-timey" mother and the sassy exchanges ("common little monkey trash") one expects between siblings.

tv programs of note

Sunday, Sept. 3, 9-10 p.m. (PBS) "The Mayor of Casterbridge." Alan Bates stars in the title role of this "Masterpiece Theatre" adaptation of Thomas Hardy's gloomy tale of a man haunted all his life and ultimately destroyed by his own tragic misdeed.

Tuesday, Sept. 5, 9-10 p.m. (ABC) "Roots." The beginning of the week-long rebroadcast of Alex Haley's saga of a black family from slavery to freedom; the series concludes Sunday, Sept. 10, 8-11 p.m.

Friday, Sept. 8, 9-11 p.m. (CBS) "Something for Joey." A drama special starring Geraldine Page, Gerald S. O'Loughlin, Marc Singer and

Jeff Lynas. The memorable and touching true-life story of the close and loving relationship between Holsman Trophy-winner John Cappelletti and Joey, his younger brother stricken with leukemia. (Repeat)

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religious broadcasting highlights

TELEVISION: Sunday, Sept. 3, CBS religious special, 10-11 a.m. EDT. "A Ground of Faith." A profile of the Rev. Andrew J. Young, one of the most controversial figures of our time, which will look beyond the controversies and headlines to examine what motivates the man.

RADIO: Sunday, Sept. 3. "Guideline" (NBC) continues our current series of interviews with nuns in ministry today. The series will explore some of the many occupations both

inside and outside traditional church structures in which nuns are involved and how the continuity of their religious lifestyle informs that work. Guest today is Sister Helen McTaggart, a Sister of Charity who was recently admitted to the New York Bar Association and is currently employed as a law assistant in Bronx Family Court. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

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going to the movies

Woody Allen's 'Interiors' labeled a bore

BY T. FABRE

NEW YORK—On Monday nights, chic New Yorkers queue up at Michael's Pub where they pay \$5 a drink or more to hear Woody Allen and his New Orleans Funeral Band play some very mediocre jazz.

It's not that Woody Allen doesn't huff and puff and take his music seriously; he actually skipped last year's gala Academy Awards ceremony at which his feature "Annie Hall" was proclaimed best picture so he could play jazz at Michael's Pub. It's just that Woody Allen is an extraordinary comedian and at best an average clarinetist.

Woody Allen's latest opus, "Interiors" (United Artists), also huffs and puffs a lot, but the music it makes is equally strained, imitative and mediocre.

"Interiors," a bleak film devoid of humor and wit, a plodding self-consciously artistic film without one punch line or one joke, clearly demonstrates that, try as he may, Woody Allen cannot be the Ingmar Bergman or the

Michelangelo Antonioni of America. Allen had better content himself with being the court jester of the '70s, for he makes a dull and pretentious philosopher king.

"Interiors" is almost unbearably claustrophobic, pessimistic, despairing—and boring. Woody Allen seems intent on bringing back all the existential angst of the late '50s, the enervated characters, the pregnant pauses and the studied, alienating decors.

His film seems shot entirely under the dark cloud of nihilism and ennui. Most of his characters are so introspective, guilt-ridden and self-centered that communication among them is almost totally impossible as is any audience empathy with them.

In "Interiors," it's not so much that everything is presented through a glass darkly, but that the little there is to be seen is so fragile, so evanescent and so unimportant. Woody Allen's much ado about nothing is indulgently scripted with what must be the most literary and unbelievable

dialogue ever written and is filmed in deliberately mannered style by Gordon Willis with constantly intruding objects obscuring the little action there is to be seen.

The plot of "Interiors" involves three sisters, their demented mother, their father and his new wife. At the center of everything is the cold, willful, demanding mother Eve, played by Geraldine Page.

Eve marches through the film snapping out crisp orders mercilessly to her three daughters: the poet

Renata (Diane Keaton), who seems haunted by her own aging; the drifter Joey (Marybeth Hurt), who can't get hold of her life; and the movie star Flyn (Kristin Griffith), who is trying to escape all the rigidities of her family in a devil-may-care lifestyle. Eve can't stand being rejected by her successful lawyer husband Arthur (E.G. Marshall), and her suffering and instability pyramids through the film, as the daughters work out a facet of her grief and their own guilt.

When Arthur finally finds a vital, vivacious new mate,

Pearl—marvelously portrayed by Maureen Stapleton in the best performance in the film—Eve comes unhinged, and the daughters act out their own tragedies, scarring each other and their mates. Eve's precision, her desire for absolute perfection, for exquisite interiors and for precious vases, obviously doesn't suit a finite world, and her inability to adjust to reality marks her daughters' emotional and intellectual lives, crippling development and locking them in narcissistic prisons.

"Interiors" strives mightily to explore these prisons, but the dense theme often leaves Woody Allen staring in space rather than focusing on the profound. "Interiors" lacks the emotional and intellectual core that distinguishes great art; it provides only trappings without substance.

"Interiors" is filled with pale shades, beige clothes and ghostly characters, but it lacks haunting insights. Allen should return to the more oblique commentary of

his comedies; "Interiors" is just the kind of film he could lead us in laughing at, deflating its pretensions, and telling us more about ourselves.

This is a world without God, without absolutes, without meaning, without hope. Pearl, the only vital figure in the film, accepts whatever happens without feeling the need to question why or for what purpose. In a universe without roads or guideposts, she is content to live off the land. The world of "Interiors," unredeemed and perhaps unredeemable, and the film's approach to the themes and treatment of this subject matter is, while not exploitative, accessible only to mature viewers. [R]

A-4—Morally unobjectionable for adults, with reservations.

movie ratings

[The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting: A-1, morally unobjectionable for general patronage; A-2, morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults; A-4, morally unobjectionable for adults, with reservations [an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions]; B, morally objectionable in part for all; C, condemned.]

The Buddy Holly Story	A-3	Go Tell the Spartans	A-4
Eyes of Laura Mars	C	Grease	B
Foul Play	A-3	Heaven Can Wait	A-2
		Hooper	B
		Hot Lead and Cold Feet	A-1
		Jaws 2	A-3
		The Magic of Lassie	A-1
		National Lampoon's Animal House	C
		Sgt. Pepper's Lonely Hearts Club Band	A-3
		Who'll Stop the Rain?	A-3

tv film fare

Monday, Sept. 4, 9 p.m. (NBC) "With Six You Get Egg Roll" (1968) Doris Day plays a widow in coveralls with three sons and Brian Keith is a widower with one daughter. The result is a "clean" joke of the sly, nudging variety based on the problems of keeping the courtship "secret" to avoid the accusing eyes of the children, and of bringing harmony to the new marriage. In case four children are not cute enough for popular appeal, director Howard Morris (of Sid Caesar TV fame) also features a shaggy dog, hippies and model homes. Slapstick rounds out the formula. This is the sort of entertainment film that gives "family" pictures a bad name. A-1—Morally unobjectionable for adults and adolescents.

Saturday, Sept. 9, 9 p.m. (CBS) "Magnum Force" (1973) Clint Eastwood plays a brutal detective who has no concern for legal niceties. Visually and thematically a thoroughly irresponsible and violent movie. C—Condemned.

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