



THE

Archdiocese of Indianapolis

CRITERION

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Knights to cooperate with those seeking human life amendment

SAN DIEGO—The abortion issue and devotion to Mary highlighted the 97th annual convention of the Supreme Council of the Knights of Columbus, Aug. 21-23, in San Diego.

The three-day meeting of the top legislative and policy body of the 1.3 million-member Catholic fraternal society concluded with the 408 official delegates from the United States, Canada, Mexico, Puerto Rico, the Philippines and Guatemala approving a lengthy resolution that dealt with many aspects of the abortion issue.

The Knights resolved to "give whole-hearted cooperation" to organizations seeking a human life amendment to the

Constitution because of the U.S. Supreme Court's "blind and adamant" adherence to its abortion philosophy.

The resolution noted the high court's recent ruling striking down parental consent laws for unmarried minors to have an abortion, and a recently passed law forcing employers to pay for abortions by employees.

It supported the U.S. bishops in their lawsuit, which the Knights of Columbus will help fund, to challenge the constitutionality of that law.

The resolution also expressed concern over the Internal Revenue Service ruling threatening the revocation of tax-exempt

status for religious and other publications which report politician's views and voting records on moral issues, such as abortion.

THE KNIGHTS PASSED other resolutions that:

—Called for new efforts to safeguard the continued existence of religiously oriented schools;

—Proposed a new program to combat pornography;

—Offered suggestions for controlling the displaying of excessive sex and violence on television;

—Reaffirmed the Knights of Columbus' commitment to fostering family stability;

—Warned of the dangers of legalizing marijuana;

—Expressed reservations regarding the Equal Rights Amendment;

—Voiced the hope that new steps would be taken to assure justice for the peoples in developing countries.

Faith: school's top priority, says bishop

SYLVANIA, Ohio—Catholic schools must teach service, academic excellence and faith, with faith the top priority, according to Auxiliary Bishop Daniel Pilarczyk of Cincinnati, director of the archdiocese's Educational Services Department.

He spoke to principals of Catholic schools in the Toledo diocese at Lourdes College in Sylvania, Ohio.

"Our schools have to be schools where people learn to serve," he said. "They have to be schools of outstanding academic excellence."

"But, above all, they have to be Catholic schools. If we settle for some kind of unclassified altruism and great test results, we are being unfaithful to just about everything for which we exist."

Catholic schools "do other things," Bishop Pilarczyk said, "but their prime purpose for being is to offer the opportunity for our students to grow in the acceptance and knowledge of the Catholic faith."

"This means," he said, "that our religion programs have to be first class, uniting the best aspects of spiritual growth with good academic content."

"Whatever goes on in our schools has to be imbued with faith because faith is what our schools are for," he said. "That's nothing to be ashamed of, nothing to play down. Either we are proudly and loudly Catholic, or we have no right to be in business at all."

In practice, he said, this may well mean that "our main responsibility as principals is to be of profound and active Catholicity."

"The Catholic school has made the Catholic church in the United States what it is today, and it may well be that its finest hours are still ahead," Bishop Pilarczyk said.

"We have a renewed church and a world that needs what we have to offer," he said.

NCCW announces convention plans

Members of the National Council of Catholic Women recently announced finalized plans for their national meeting to be held in October in Pittsburgh, Pa. Theme of the meeting is "God's Family, His Love Revealed."

In cooperation with the Respect Life Program of the National Conference of Catholic Bishops, NCCW will assist in a voter's registration program for hard to reach non-voters. Archdiocesan and Diocesan CCW's and affiliated groups will help to register the elderly, handicapped, and shut-ins to enable them to exercise their right to vote.

To implement the ongoing NCCW program to promote better understanding of family farm and land use problems, the Executive Committee encourages a study of these issues as presented by the Bishops of Region VII, VIII and IX in the recently published **Strangers and Guests: Toward Community in the Heartland**. It encourages participation in planned diocesan gathering to discuss agricultural concerns and will continue to promote farm-city activities to foster better rural and urban women.

In other news, an NCCW sponsored survey indicated the preferences of 500 Catholic women from a cross section of urban, suburban and rural areas on facilities, sponsorship, and financing of Child Care.

Sixty-two percent of women responding with children under five were working at least part time and these preferred care for their children by relatives, friends and neighbors, but would use a well-operated neighborhood day care center, if available.

In a second part of the survey, a majority of respondents were not in support of the expansion of Federally financed child care programs but did favor the development of child care facilities by business and industry for their employees, private child care centers and programs operated by church and other non-profit community groups. The respondents also favored fostering close parent involvement by recommending parent participation in child care programs and encouraging a national policy that would make it possible for at least one parent of pre-school aged children to provide personal care in the home.

THE EXECUTIVE Committee concurs with the position of the USCC Department of Education in opposition to a proposed Cabinet level Federal Department of Education. It encouraged A/DCCW's to examine the statements of USCC which include a concern that such a department will further increase the interference in both public and private education in areas that belong to parents and local communities and that it could also lead to the development of a philosophy of education that would run

counter to the traditional acceptance of pluralism.

The NCCW will plan Leadership/Legislative workshops in 1980 in response to the successful institute held in Washington, D.C., in April. These programs, held throughout the country, will be geared to helping A/DCCW members to develop leadership skills and acquire more knowledge of the legislative process.

The NCCW Executive Committee evaluating programs sponsored by Councils throughout the nation is confident that A/DCCW's and affiliated groups are stimulated to act effectively on a wide range of issues concerning Catholic women today. It confirms the sense of reality in the words of Pope John Paul II in **Redemptor Hominis**: "The Church, uniting herself with all the riches of the mystery of Redemption, becomes the Church of living people, living because life from within by the working of the 'Spirit of Truth' and visited by the love of the Holy Spirit has poured into our hearts."

Liturgical ceremony opens New Albany school year

The gospel reading proclaimed for all those gathered to "go forth and teach all nations." The reading was appropriately selected to encourage all of the teachers of the schools in the New Albany Deanery gathered for the event.

The occasion was a liturgical celebration held at St. Mary's parish in New Albany on August 20 to gather those professionally involved in the Catholic schools in the area to commemorate the beginning of a new school year. A few hundred teachers, principals and members of Boards of Education joined in the service. The Mass was celebrated by the pastors of the New Albany Deanery.

"The mission of the teacher in the Catholic school is to model Christ," explained Father Stanley Herber, pastor of St. Mary's in New Albany, during his homily at the liturgical celebration. He encouraged the teachers to "call upon each other to give the very best you have" in the spirit of teamwork and cooperation.

The group of southern Indiana Catholic educators were led in song by the choir that included Paula Bourne, Dan Atkins and Providence Sister Lisa Stallings, all teachers at Providence High School.

After the Mass, all of the educators and pastors enjoyed coffee and donuts in the St. Mary's school cafeteria to share some fellowship.

The highlight of the special Mass was the performing of a beautiful liturgical dance by Sister of Charity Susan Gatz, a former teacher at Providence High School in Clarksville. The dance was performed as part of the Communion meditation to the music of "The Spirit of God."

The purpose of the event was aptly described by Benedictine Sister Joann Hunt, principal of St. Anthony's School in Clarksville, who said it was a way "to build community in the New Albany Deanery and to help us get to know one another."



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MASS IN CHINA—A Chinese woman attends Sunday Mass at the Church of the Immaculate Conception of the Blessed Mary in Beijing (Peking) with tourists and members of the diplomatic community stationed there. For more than 20 years the Chinese church has "elected" its own bishops in violation of Vatican norms. (NC photo)

Vatican hopes for new ties with Chinese government

by Nancy Frazier
and Agostino Bono

China's opening to the West is spurring Vatican hopes that relations can be normalized with Chinese Catholics. Pope John Paul II recently praised "a new respect for religion" by China's communist government.

The pope hoped this could lead to direct contact with Chinese Catholics. In what may be an important effort to open dialogue with Chinese Catholics, two priests from Rome are currently on an extended visit to China. Although they are not officially representing the Vatican, they have had contact with Chinese Catholic leaders.

Besides contacts with Chinese Catholics, any normalization would need approval of the communist government. Direct contact between the Vatican and Chinese Catholics was interrupted after the communist takeover of 1949 and

relations became antagonistic in 1958 when Pope Pius XII condemned the National Association of Patriotic Catholics, a group fomented by the Chinese government which had chosen bishops in violation of church regulations.

Several priests who had lived in China and were interviewed after the pope's talk said they hoped normalization would materialize.

Normalization would be "great," said Father Louis Zee, a native Chinese living in the United States since 1951. He is a pastor in Parkersburg, Iowa, and was in China visiting relatives last January and February.

He sees no major problem for the Vatican if the Chinese government is willing for relations to be restored.

The normalization could also include some form of diplomatic relations between China and the Vatican, he added.

AN IMMEDIATE advantage to China would be that it would enhance its international reputation, especially regarding human rights, said Father Fredrick McGuire who visited China in 1976 and was a missionary in China from 1932 to 1950.

"China is trying to create a decent human rights image. There are few places where human rights are less observed than in China," said Father McGuire. He is development director of the Center for Applied Research in the Apostolate in Washington.

"It's interesting that the holy father came out with a statement now. It will be welcomed by the government," he added. The pope's statement was made Aug. 19 during his regular Sunday Angelus talk.

Another advantage of normalization for the government could be the entry of church people who are trained in professions badly needed in China.

China needs educators and modern technology, said Father Zee. "The cultural revolution ruined the professions. Politics was put ahead of everything. The country retrogressed."

PRIOR TO THE communist
(See VATICAN on page 24)

Abortion legislation battled in Congress

By Jim Lackey

WASHINGTON—When Congress ends its summer recess on Sept. 5, House-Senate conference committees will be asked to reach compromises on at least three separate abortion-related pieces of legislation.

This won't be the first time that Congress has battled over use of federal funds for Medicaid abortions, but conference committees this year also must resolve House-Senate differences over abortions funded by the District of Columbia government and over abortion language in the bill creating the proposed Department of Education.

This year's Medicaid abortion funding debate has a couple of new wrinkles. When the issue was first voted on, the House stuck to its traditionally tough language limiting Medicaid abortions only to cases where the life of the mother is endangered.

But the Senate, in an unexpected move, backed off from its past position seeking Medicaid abortions whenever physicians deem them "medically necessary" and voted instead for the compromise reached by House-Senate conferees last year.

That version bans Medicaid abortions except when the mother's life is endangered, when she is a rape or incest victim, or when two physicians determine that "severe and long-lasting physical health damage to the mother would result if the pregnancy were carried to term."

The House later by voice vote resisted a move to have it agree to the compromise again this year. Observers say the vote was significant because it marked the first time no roll call was needed on the Medicaid abortion question and reflected the strength and the number of votes the House has to defeat further efforts at compromise.

THE SENATE, meanwhile, has indicated it considers its vote an early

compromise and that it too does not plan to compromise further.

There's also a debate in Washington this year over how many abortions are at stake in the current House-Senate squabble. Frequently cited are statistics compiled by the Department of Health, Education and Welfare that 99 percent of all Medicaid abortions have been eliminated by the Senate-backed abortion funding language and that the difference between the House and Senate bills amounts to only about 500 abortions annually.

Rep. Henry J. Hyde (R-Ill.), the leader in the House of the effort to limit federal abortion funding, has claimed though that HEW statistics are suspect because they don't include "the big abortion states" such as New York and California.

The Medicaid abortion funding debate is part of the appropriation process for the Departments of HEW and Labor.

The House and Senate also differ on whether the District of Columbia government ought to fund abortions. Another conference committee will take a look at that issue when Congress returns.

Congress has oversight of the district's budget even though most of the district government's money comes from local tax sources.

The debate over district-funded abortions has centered on the question of home rule. The House voted to ban district-financed abortions on a vote of 217-200, but the Senate later voted to reject that position, saying district officials and not Congress should be allowed to determine Washington's abortion-funding policy.

A THIRD conference committee, this one formed to iron out differences in the bill establishing the Department of Education, also will be dealing with abortion. Two anti-abortion amendments that are not in the Senate version were

attached to the House version this summer.

One would prohibit the new department from paying for services or supplies to perform abortions "except where the life of the mother would be endangered if the fetus were carried to term." The second would prohibit institutions of higher education with mandatory student fees from paying for abortion except to save a mother's life.

The U.S. Catholic Conference, while opposing the new department, supports the two abortion amendments, according to James Robinson, director of the USCC Office of Government Liaison.

Congress also will wrestle with the funding of abortion by the Defense Department. An appropriations subcommittee passed shortly before Congress' early August recess an amendment limiting abortion funding by the department to cases where the life of the mother is endangered.

Education convocation planned

"Sharing the Light of Faith" is the title of the first Educational Planning Convocation to be held Sunday, Sept. 16 at 2:30 p.m. at St. John Church, Indianapolis. Wrapping up the first three year planning process initiated by the Archdiocesan Board of Education, the convocation will bring together representatives from throughout the Archdiocese. A paralyturgical service will occur which involves the commitment of each participating parish and district to the completed three year plans developed by them.

"This convocation truly affirms the collaboration of the laity and the clergy," said Providence Sister Judith Shanahan, Director of Planning for the Office of Catholic Education. The convocation is

being organized by the OCE with the assistance of the Office of Worship.

The theme of the convocation is taken from the title of the National Catechetical Directory published recently by the National Conference of Catholic Bishops.

The convocation comes at the end of the 1976-1979 planning process and represents the implementation of plans for Total Catholic Education throughout the Archdiocese. The process was initiated by former Archbishop George J. Bishop at the request of the Archdiocesan Board of Education in January, 1977. The board's request resulted from the 1972 challenge in the American bishops pastoral letter "To Teach As Jesus Did." In that letter the bishops asked each parish and diocese to plan for the future of educational ministry.

Editorial

Bye, Bye, Andy

The saga of Andrew Young is over for the time being. Until the next Andrew Young. Or until Andrew Young himself returns. Not having an Andrew Young is a little like a sadomasochist not having anything with which to inflict himself with pain. Even though it feels better, it hurts.

Andrew Young is the sort of embarrassment who reminds us of our embarrassments. In his farewell speech at the United Nations he said it was ridiculous for the U.S. not to speak to the PLO. He also said the policy of isolating the PLO has failed.

Andrew Young is a maverick, the sort of expert who does the administration's dirty work, an achiever who can be protected only until he loses his own perspective. For an achiever is an individualist, a player who is allowed to carry the ball according to his own design in order to accomplish the team's goal. In his "negative" way Andrew Young was probably carrying out the team's goals.

It has been noted this past week that the major accomplishment of Andrew Young was the good will he generated for the United States in Africa and other

poorer parts of the world, a good will not in evidence since the presidency of John F. Kennedy. For world politics that legacy is great indeed. It is perhaps unfortunate that in this period of American history, however, world politics are of minor interest compared to current economic interests. Most Americans probably don't care what African nations think of them.

Andrew Young's tragic flaw is probably his naivete. In a sense he displays the same kind of naivete that the late Pope Paul VI displayed. Andrew Young acts on the presumption of the moral rightness of his position. So did Pope Paul VI. It is naive to believe that most people in the world are influenced by such a belief.

One might hope that Andrew Young would not become so discouraged by the ultimate lack of support he received from his superiors that he would leave the world community. Such a leave taking would mean that once again the forces of moral wrongness have taken charge. —TCW

Washington Newsletter

Slow August blew Young affair out of proportion

By Jim Castelli

WASHINGTON—The "Andy Young Affair" might not have been as explosive as it was if it had not occurred during a typically slow Washington August.

But the incident did bring together a number of separate and delicate issues which can be broken down into three general categories: Andrew Young's performance as ambassador to the United Nations and his resignation; U.S. policy toward the Palestine Liberation Organization and black-Jewish relations in the United States.

First, a recap of events: Young met with the PLO's U.N. observer to arrange a delay in a vote on a new resolution about Palestinian rights. That meeting violated explicit U.S. policy to refuse to recognize or negotiate with the PLO until it recognizes Israel's right to exist, although Young says he discussed only procedural, not substantive matters.

Young, in his own words, gave the State Department an "official version" of the meeting that did not include full details. Israel protested the meeting and one American Jewish organization, the American Zionist Federation, said Young should be fired. Israel and American Jews expressed concern that Young's action

signaled a shift in U.S. policy toward a softer attitude toward the PLO.

Young resigned, claiming he did not want to distract attention from the real issue of peace in the Middle East. He also criticized the U.S. policy toward the PLO and accused Israel of stubbornness.

AMERICAN BLACK leaders defended Young and criticized Israel and American Jews for "arrogance" and charged they dictated U.S. foreign policy. Several black leaders expressed support for the Palestinians and the leaders of the Southern Christian Leadership Conference met with the PLO.

American Jewish leaders criticized the black defense of the PLO. Black leaders complained that Jews were trying to tell them when they could and when they could not speak on U.S. foreign policy.

Now, to sort out some of the issues:

Father Rollins Lambert, U.S. Catholic Conference adviser on African affairs, notes that most editorials reacting to Young's resignation, even those which criticized some of his actions, praised his performance in office. Father Lambert said Young did an excellent job of convincing Third World nations, particularly in Africa, of American support.

He adds that since Young was implementing President Carter's policies, convincing African nations of continued U.S. support is probably the easiest problem to solve in the wake of Young's resignation.

Marist Brother Cyprian Rowe, executive director of the National Office for Black Catholics, believes Young should have stayed on the job, but he also believes Young's resignation was not racially motivated.

THE CONSENSUS among political observers seems to be that Young might have weathered the storm if he were not perceived as having lied to the State Department. But Carter's political situation—including an emphasis on taking charge of his administration and not tolerating lying—plus Young's history of controversy made it almost inevitable that Young would have to leave.

Many observers, including the USCC, believe the Middle East peace process cannot move forward without Palestinian involvement, but there is wide

disagreement over whether the PLO should be brought in.

The PLO claims to represent Palestinians and some people, such as Young, argue basically that it is self-defeating to refuse to talk to any party in a dispute. But others, particularly in the Jewish community, believe talking to the PLO gives it a respectability it does not deserve. Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee, says the PLO has shown no signs of moving away from its charter which calls for the use of terrorism and the destruction of Israel.

Rabbi Tanenbaum also argues that the majority of Palestinians on the West Bank are moderate and do not support the PLO and are in fact intimidated by PLO violence.

He also argues that the PLO is now weak militarily because of attacks by Israel and Lebanese Christians in Lebanon and is trying to win with propaganda what it cannot win on the battlefield.

DESPITE A LONG history of political alliances between blacks and Jews, there is also hostility between those

groups. A Harris poll conducted for the National Conference of Christians and Jews released last February noted that blacks are more anti-Jewish than any other group and that Jewish attitudes toward blacks are hardening. The report urged both sides to get together to promote cooperation and understanding.

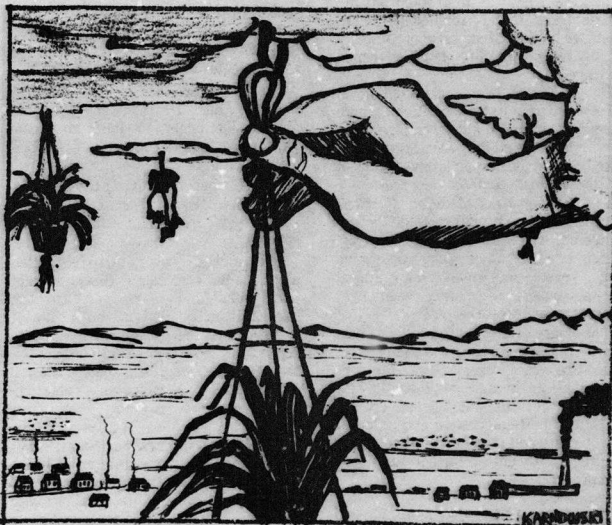
The Young affair has brought this latent hostility to the surface. Some blacks blame Jews for Young's resignation; Rabbi Tanenbaum says that if blacks want to understand how Jews feel about black-PLO contacts, they should imagine the way blacks would feel if Jews had friendly meetings with the Ku Klux Klan.

Msgr. George Higgins, a long-time social activist with strong ties to both black and Jewish communities, warns that the two groups must work together because neither can be successful without the other.

He argues that only the enemies of both groups benefit from a black-Jewish split.

And it's also worth noting that urban Catholics often find themselves allied with Jews and blacks; a serious weakening of the black-Jewish alliance threatens Catholics as well.

The Hand of God



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Living the Questions

It is only the heart which sees wrongly

by Father Thomas C. Widner

Do human beings ever experience any challenge as monumental as enduring the evil within their own human hearts? Do we ever set out to conquer anything more mountainous? Is climbing Mount Everest or walking on the moon nearly as overwhelming a task as learning to have faith, trust, and ultimately, love, in another person?

There is a scene toward the end of the Thornton Wilder play "Our Town" in which the character Emily, speaking from the grave, asks the narrator, "Do any human beings ever realize life while they live it—every, every minute?"

The narrator's response is, "No. The saints and poets, maybe—they do some."

And in another work of contemporary American literature two youths give expression to our awareness of something we can't quite describe. The two boys, Gene and Phineas, in John Knowles' novel "A Separate Peace" teach us something else about human relationships. Having been injured in a fall from a high tree limb, Phineas learns that it was his best friend Gene who was responsible for his fall.



Why did he do it? Phineas asks Gene, "It was just some kind of blind impulse you had in the tree there, you didn't know what you were doing. Was that it? Something just seized you. It wasn't anything you really felt against me, it wasn't some kind of hate you've felt all along."

"No," answers Gene, "I don't know how to show you, how can I show you? It was just some ignorance inside me, some crazy thing inside me, something blind, that's all it was."

What is this ignorance? It is not just something found in these two works of literature. Though this ignorance worked itself out in different ways in these stories, it is basically the same. In religion we call it original sin. It is an evil, a darkness in our hearts which permits us to hurt others. It is not something we understand ourselves. It is known as the human condition.

How then do human beings ever relate to each other? How can man and woman fall in love and become one? How can friends remain friends? How do partners continue working together? Original sin is constantly interrupting the relationship.

Original sin is the misunderstanding between husband and wife which can be allowed to grow and

end in divorce. It is the anger between friends when one's selfish interest has dominated the other. It is the competition between partners when one fails to pay attention to the needs of the other.

Original sin is the lack of confidence a person has in himself/herself to make a relationship work. People must believe in themselves in order to believe in others, to trust others, to love others. People must first know themselves in order to then know God.

It is not likely that those who have difficulty believing in God have an easy time of accepting it themselves, understanding themselves, forgiving themselves. Such people often cannot see their own goodness.

The only hope for original sin is love. The only answer is grace. God's grace heals. And grace works through men and women unselfishly giving themselves to others in marriage, in friendship, in partnership. Grace heals. A person who refuses to love himself/herself can be healed by the unselfish love of others. And when a relationship is torn apart by strife, it is only the grace of willingness to struggle again to reconcile which allows the relationship not only to recover, but to deepen in ways it never could have had original sin not been experienced in the first place.

To the editor . . .

Reflections on permanent deacons

I have been reading with interest the first two parts of your series on the Permanent Diaconate. Many questions are raised in the series, and it is certainly not my intent to comment on all the views. I should, rather, like to make only a verbal reflection about Diaconate as a permanent order in the Church.

Every person is called to share in the diaconal or servant ministry of the Servant Church by virtue of Baptism (a still rather under-rated, under-played, under-celebrated sacrament). Baptism calls each Christian into participation in the priesthood of Jesus. We are, after all, a "priestly people." Within the church each person participates in that priesthood of Jesus according to his own status.

There is only one priestly order. Beyond baptism—confirmation St. Thomas Aquinas observes that episcopacy, presbyterate and diaconate are stages of greater involvement in that priestly order. (cf. Summa Theol., Part three-Supl., Q. 37, art. 3)

I would observe from this that there is as great a "need" for permanent deacons as there is for presbyters. After all the bishop has the fullness of holy order; he has the greatest involvement in the priestly order. He is the culmination of both the sacerdotal and diaconal functions of the Church. Men and women religious and laity alike can and should be doing any and almost everything that priests and deacons do; and in fact they are. With all of this participation why do we "need" deacons or for that matter priests?

I can wholeheartedly agree with the one observer who asks the question about

women and the diaconate. Women are called to serve in baptism, too. Perhaps the Church at large will soon open the order of deacon to women so that they, too, might enter a state of greater involvement in the priesthood of Jesus.

Having married men, men in a life-style so different from that of priests and bishops is certainly a step in the right direction. Men in a different life-style are ordained today, people of a different sex tomorrow.

The headline of The Criterion editorial for 8/24/79 asks, "Does the local church fear the media?"

One member of the local church and local clergy wishes to answer.

After reading this editorial I would have definite reservations about any statement, at least in a telephone interview with reporter Feuerherd, except a, "No comment."

Apparently Father Joe McNally had reservations about telephone interviews, or he would not have asked for a chance to double check his quotes and his observations about some of the things that occurred while he was pastor of Sacred Heart parish, Jeffersonville.

I very much doubt that his intention was to impugn anyone's "journalistic integrity." His concern was simply that questions of fact and opinion be presented fairly and accurately.

I know that his letter to the editor was written primarily as a response to letters

Finally, the Permanent Diacon is a sign. Sign plays such an important part in the life of the church founded by Jesus who in His Incarnation is sign. The deacon is a sign to the people of his parish. Even though he lives as most of the other parishioners and works as most of them, and lives in their neighborhood, he nonetheless has declared his willingness to permanently share in the work of the Servant Church.

Such a sign is a challenge to those who see, that they too are called to somehow share in the work of the Church. The deacon is catalyst; he reminds baptised people of their baptismal call to service.

He is also a special sign to others. To

the people at the factory, the office, on the route he is a special presence of the Church, a presence hitherto not part of their experience. The deacon brings a special presence of the church to fringe people. He brings the word and love of Jesus to the imprisoned, the divorced, the otherwise disenfranchised people who are all in need of the healing reassuring touch of Jesus.

This is a special presence. This is a phenomenon that is being experienced daily and shared over and over by deacons throughout the country.

If there is need for the presence of a Servant Church, there is need for the Permanent Diacon.

Rev. William J. Deering
Director, Permanent Diacon Office
Diocese of Evansville

Evansville

Father Hoffman says, 'No comment'

from his former parishioners to try to set the record straight. Even parishioners have difficulty in sorting out the facts in a complex situation and, possibly, in even choosing between Father McNally's criticisms and reporter Feuerherd's article. It would seem to me that the mere fact that the article appeared and has since been editorially defended weighs the issue in The Criterion's favor.

I read Father McNally's letter as, in the main, constructive criticism. And that, surely, is not the sole province of the professional journalist.

Reporter Feuerherd's claim, for the record, that his notes dealing with his interview with McNally square precisely with the text of the article that appeared June 20 proves only that he transcribed his notes accurately, not that they were complete and accurate in the first place.

Surely The Criterion does not claim for its staff an infallibility greater than it would for a pope?

Instead of admitting to a difference of opinion between the person quoted and the person who used and interpreted the quotations and letting the matter rest there it seems to me that your editorial journalistically measures Father McNally for the bad guy's black hat for some sort of covert hankering for a return to the days of prior censorship. You made his letter a springboard for the kind of generalizing, moralizing, patronizing editorial that appears all too often in the pages of The Criterion these days.

In my judgment both reporter Feuerherd and editor Widner simply overreacted. And did an injustice to Father McNally in the process. An injustice which merits an apology.

A member of the local church and the local clergy,

Indianapolis

Fr. Jim Hoffman

Church must recognize employee rights

WASHINGTON—Msgr. George G. Higgins has used his annual Labor Day statement this year to remind church leaders that they must "unequivocally recognize" the right of their employees to organize for the purpose of collective bargaining.

Msgr. Higgins, U.S. Catholic Conference secretary for special concerns, also called for establishment of a

The long-time labor activist, who has been issuing Labor Day statements for a number of years, started out his 1979 statement by noting that when the church speaks of justice, it must be sure that it practices justice itself.

Noting the right to organize, Msgr. Higgins said that "recent events in the United States have led some observers to question whether or not church-related institutions are prepared to honor this right in practice as well as in theory."

While those observations may not be accurate, "they reflect a growing sense of uneasiness" about the church's commitment to justice for workers that cannot be ignored, he said.

"ANY DIRECT or indirect attempt to circumvent or to interfere with the free exercise of this right will predictably lead to serious trouble—the kind of trouble that could divide the Catholic community for many years to come and neutralize the effectiveness of on-going church-related programs for social justice both at home and abroad," Msgr. Higgins said.

Msgr. Higgins remarked that the March 21 Supreme Court decision on the NLRB was widely misinterpreted to mean that teachers in church-operated schools had no right to organize. The court merely ruled that the National Labor Relations

Act did not cover lay teachers employed by church-operated schools.

"The immediate challenge facing school administrators in the wake of the Supreme Court's decision is to establish, in cooperation with Catholic teachers' unions and with the professional assistance of outside experts, a voluntary substitute for the National Labor Relations Board," he said.

He said that without such a board, Catholic school teachers would be deprived of a right which "the church is called upon to defend and honor."

Msgr. Higgins also indicated that teachers who want to organize must be given the right to do so through a union or association of their own choice.

"Any attempt on the part of administrators to second guess their teachers on this matter is doomed to failure," he said.

And he noted that while teachers' unions or associations must take into account doctrinal and financial elements

that make church-related schools different from public schools, "these differences should not be exaggerated and cannot be used as an argument against the organization of teachers' unions in church-related schools."

MSGR. HIGGINS said that while his Labor Day statement focused on the Catholic school system, the principles apply to other Catholic institutions as well, such as Catholic hospitals which still are covered by the labor relations law.

He said it is unfortunate that in some cases "hospital administrators are resorting to legalistic technicalities, fashioned by sophisticated anti-union consulting firms, to interfere with their workers' right to organize."

Catholic institutions "for ethical as well as practical or pragmatic reasons" should not make the same mistake American industry made 50 years ago in underestimating the intelligence, determination, skill and drive of workers trying to exercise their right to organize, "a right which the Second Vatican Council . . . described as being 'among the basic rights of the human person,'" Msgr. Higgins said.

The second annual city-wide Indianapolis Labor Day Mass will be held at St. Joan of Arc Church at 10 a.m., September 3. Father Donald Schmidlin, pastor, will be principal celebrant with Msgr. Raymond T. Bosler offering the homily.

"voluntary substitute for the National Labor Relations Board" to oversee labor disputes between teachers' unions and church-operated schools.

The U.S. Supreme Court ruled earlier this year that the NLRB had no jurisdiction in such cases, leaving no agency, as Msgr. Higgins put it, to defend teachers' unions against arbitrary decisions affecting their collective bargaining rights.

Labor board orders Stevens to reimburse clothing union

WASHINGTON—The National Labor Relations Board has issued an unprecedented order to the J.P. Stevens Co. to reimburse with interest the Amalgamated Clothing and Textile Workers Union for the cost of a union organizing campaign.

A three-member panel of the NLRB unanimously held that Stevens conducted a campaign of seriously unfair labor practices to thwart the union's efforts to organize 1,000 employees at the company's Wallace, N.C., plant. The board agreed with the findings of Administrative Law Judge Joel A. Harmatz that there was a link between the union's extraordinary organizing costs and Stevens' unlawful acts which warranted the reimbursement.

The labor board ordered the nation's second largest textile manufacturer to recognize and bargain with the union as representative of Steven's Wallace employees.

The company is appealing the govern-

ment decision to the 4th U.S. Circuit Court of Appeals in Richmond, Va. J.P. Stevens has been cited for 20 violations through unfair labor practices since 1966. The board was reversed by an appeals court in one decision.

A number of Southern bishops and national Catholic organizations have supported the union's efforts to organize. Archbishop Thomas Donnellan of Atlanta and Bishops Michael Begley of Charlotte, N.C.; Walter Sullivan of Richmond; Ernest Unterkoefler of Charleston, S.C.; Raymond Lessard of Savannah, Ga., and Joseph Gossman of Raleigh, N.C., issued a statement in 1978 accusing the textile firm of interfering with its employees' right to unionize.

The bishops, along with Auxiliary Bishop George Lynch of Raleigh, offered to act as mediators in the dispute, an offer accepted by the company and the union. The bishops met separately with Stevens representatives and union officials in December 1977 and January 1978.

Akron abortion ordinance hit

AKRON, Ohio—Four provisions of an Akron city ordinance restricting abortion were struck down Aug. 22 by a federal judge, but more than 15 others were upheld in a decision which pro-lifers termed a major victory.

The Akron ordinance, enacted in February 1978, became the model for similar laws in 11 states.

Provisions struck down by U.S. District Judge Leroy Contie Jr. included one requiring minors to obtain permission for an abortion and a portion of another requiring a doctor to inform a woman

prior to the abortion of the procedures to be used and the possible physical and emotional consequences.

But the judge upheld sections on fetal viability, on a 24-hour waiting period, on a conscience clause for doctors and nurses and on prohibitions on fetal experimentation.

And he upheld the principle that a woman must give informed consent for abortion even though he struck down the specifics of the informed consent section of the Akron law.

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Eccles. 6:7.



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PREACHING—Keeping the theme of "Experiencing God's Presence," Father Harold L. Knueven, Pastor of St. Gabriel's, emphasizes our experience of God through the body and the senses. The greatest expression, he stated, is through the experience of love that we feel and share with one another. (Photo courtesy of Connersville News-Examiner)



SINGING—Music and dance are rich expressions of praise and gifts of God to His people. Jennifer Oaks, David Geise, Doug Garriott and Julie Oaks share their talents in song, accompanied by the girls' mother, Rita Oaks, St. Gabriel's secretary. (Photo courtesy of Connersville News-Examiner)

Vesper service hosted

St. Gabriel Church, Connersville, and its Ecumenical Committee sponsored an evening vesper service. Trinity Episcopal Church and Peace Lutheran Church, who hosted the service. The program, designed to be held outdoors, included psalms, readings, special musical numbers and interpretive liturgical dance.

St. Gabriel Church is actively involved in promoting ecumenism in Connersville through the work of the committee. Besides the vesper service, the Ecumenical Committee has sponsored two Unity Services during Christian Unity Week in January and holds a Seder supper each year during Holy Week. Representatives of area churches are invited to work with St. Gabriel in planning these affairs. Members from seven local churches participated and attended the Vesper Service.

The Ecumenical Committee and St. Gabriel Church seeks to promote an understanding of an appreciation for all faiths recognizing their differences and celebrating a commonality through work and worship. The members of St. Gabriel's Ecumenical Committee are: Linda Fitzgerald, Tom Hreno and Evelyn Thralls.



ENJOYING—Marla Hreno, Margaret Moran, Lib Neal and Helen Rudd prepare to enjoy the ice cream social following the vespers service. 135 persons attended the evening service, which was moved indoors due to rain. (Photo courtesy of Connersville News-Examiner)

Cardinal John J. Wright

Cardinal John J. Wright, highest ranking American in the Vatican and head of the diocese of Pittsburgh, Pa., from 1959-1969 was buried in his family plot at Brookline, Mass., following his death at Cambridge on Aug. 10.

Prefect of the Vatican's Congregation for the Clergy since 1969, Cardinal Wright died as a result of persistent pneumonia aggravated by a muscular disorder in his legs that had afflicted him for several years.

Because of his illness, Cardinal Wright had missed the papal conclave that elected Pope John Paul I in August, 1978. He attended the October conclave, however, while confined to a wheelchair.

His death reduces to 131 the number of cardinals in the Church and to 119 those who are under 80 and thus eligible to vote for a new pope. It reduces the number of U.S. cardinals to 10 of whom eight are under 80.

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Question Box

Where's the power to change our lives?

by Msgr. R. T. Bosler

Q. Where in God's word do we find the answer of how to receive the power to change our lives?

A. You will find it in many places in the Bible, but you may be especially impressed by what you read in the Epistles to the Romans and Ephesians. To the Romans, St. Paul explained the meaning of justification and salvation through faith in Jesus Christ. Just as Abraham, who was almost dead from old age and whose wife Sarah was in the same condition, received the gift of faith to believe he would have a son and become the father of a great nation—and this not as a reward for any good deeds done by him but only because of God's gracious choice—so we, Paul argues, through the gift of faith in Jesus as savior, are raised from the depth of sin to a new life, and given hope of eternal life to come.

This faith, and what follows from it, is not the reward of our good deeds but is given to us in spite of our sins, which are

forgiven by the redeeming death of Jesus, the new Adam who has more than made up for the sin of the first Adam and the sins of all mankind (Romans 5).

Then Paul answers (Romans 6) an obvious objection. If uprightness or justification comes from faith, not good deeds, why should not Christians go on sinning? "How can we who have died to sin go on living in it? Are you not aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism into his death we were buried with him so that just as Christ was raised from the dead by the glory of the father, we too might live a new life (Romans 6:2-4).

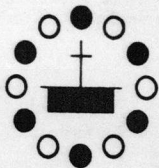
Paul is saying that through baptism man's very being, or self, is transformed. He has a power that gives him freedom from sin. In Ephesians Paul, or a devoted follower, writes of "the immeasurable scope of his (God's) power in us to believe. It is like the strength he showed in raising Christ from the dead..." (Ephesians 1:19-20). And he gives praise "to him whose power now at work in us can be immeasurably more than we ask or imagine."

Those who claim to be born again and say they choose Christ as their personal savior mean that they have experienced the reality of all this. Catholic charismatics who already profess belief in this have a unique and almost impossible-to-describe experience of the reality of this which changes their lives. I know whereof I write, for thanks to the prayers

of the charismatic readers of this column I have had the experience.

But I am very much aware of Paul's warning in the same Epistle to the Romans: "Do not be haughty on that account, but fearful... Consider the kindness and the severity of God: severity toward those who fell, kindness toward you, provided you remain in his kindness: If you do not, you too will be cut off" (Romans 11:20-22).

And I remember Ronald Knox's encouraging words for those who persevere in faith and prayer and without any experience of God's presence—a paraphrase of the words of Jesus to the doubting Thomas: "Blest are they who have not experienced devotion and yet have believed and continued to pray."



LITURGY

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

SEPTEMBER 2, 1979
TWENTY-SECOND ANNUAL
OF THE YEAR (B)

Deuteronomy 4:1-2, 6-8
James 1:17-18, 21-22, 27
Mark 7:1-8, 14-15, 21-23

by Rev. Richard J. Butler

To some the arguments of the Pharisees in the gospel would seem a bit outdated. Indeed to argue that the value of one person or another is determined by ritual purifications or observance of dietary laws does seem a bit far-fetched.

Yet the resolution of this confusion is not very clear. And experts or amateurs gathered on the topic, "What makes a person clean, good, etc.," more often than not end up in as much of an argument as did the people in Jesus' time.

For while the academics have resolved questions about free will and grace and good works, the solution in the real world is never that clear. Even the three readings of the liturgy today present various approaches to the question. Moses states we are to obey the commands which he enjoins on us. James calls us to look after widows and orphans. Jesus notes the wicked designs around us and says all these—theft, murder, adultery, etc.—come from within. What does justify us? An external code, an inner discipline, good works of charity and justice?

The answer involves a bit of all of this and more. It is a process described by James as the word that has taken root

with its power to save. The Word of God is Jesus Christ. Moses had told generations earlier to "hear the statutes and decrees" that they may live. This was the force of the law of old; it gave life. And thus was the law held up to symbolize its author, the God who had called the people together and given them life.

BUT THE LIFE was more than the law and Jesus saw in his hour how the law had manipulated the very people it was designed to save. Thus he perfected the law, thus he revealed the inner law, thus he gave Himself—source of the law—to save those enslaved by the law.

In our day as in earlier days the question of justification can mislead us. We are called to obey but obedience is not the bottom line. We are called to good works but the measure of our salvation is not the quantity of our works. The setting of our salvation is the environment of our life but the answer to our salvation is never bound or limited to the circumstances of our life. The source, the measure, the bottom line of our salvation is the person of Jesus Christ.

This is what we celebrate week in and week out in the liturgical action of eucharist. We gather as sinners and it is as sinners that we are saved. In baptism we become one with Jesus and through baptism the Word which is Jesus Christ takes root in our lives. This becomes then the rationale of our call to obedience, the impetus of our call to good works, the strength of our inner lives that rise above the weakness of sin and environment.

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How do divorced deal with attitudes of other Catholics?

by Joanna Dunn
and
Anton Braun, O.F.M.

"How do I deal with the attitudes of others toward me, a divorced Catholic?" This question is one of the many most asked by persons facing the trauma of separation and divorce. It is not an easy question to answer. Before we can deal with these attitudes we must first understand the reasons behind them.

Divorce in itself is a very painful experience, but for a Catholic the pain is compounded by the traditional teachings of the Church. As a Catholic we are taught the indissolubility of marriage—divorce is not allowed. A divorced person is seen as a failure—one who cannot keep a commitment.

As a separated and then divorced Catholic, I was faced with all the struggles

to remain an accepted part of my Church. Facing these obstacles made me aware of the variety of attitudes among both lay persons and religious leaders. No two priests gave me the same information to my questions.

I FOUND among my peers a tremendous lack of knowledge regarding my position. To some I was a "sinner," to others I was a victim, by all I was feared. I was made to feel uncomfortable when entering a Church, as if I wore a scarlet letter. My guilt became a heavy burden to carry. During this time I was not only separated as a wife, but also separated from what had been my lifestyle.

It is not uncommon for a Catholic thrust in this situation searching desperately for acceptance to lay the blame upon the Church. By doing this we relieve ourselves of the responsibility of the guilt.

"Others have done this to me. After all, I was a good Catholic. I did nothing wrong. Why have I been cast aside?" This attitude allows us a scapegoat, consequently we refuse to deal with ourselves.

The transitions in the Church have brought to surface the need for involvement. What is the Church? It is not the structure or symbols as represented in the past, but the people who incorporate it. The needs are great and can only be met through involvement of individuals.

DURING A recent visit to friends out of town I became aware of the responsibility to educate. More importantly, one must have the desire to learn. While attending Mass with my friends I received the Eucharist. After Mass I was asked why I went to Communion, after all "you are divorced." They did not know that

divorce itself did not deny me the right to receive the sacraments.

In January, 1978 it was announced that the Bishops Council in the United States voted to drop the penalty of automatic excommunication for those Catholics divorced and remarried. This news brought out many Catholics divorced but not remarried who had denied themselves the right of receiving the sacraments because of misinterpretation and lack of education on the subject.

How do we change the attitudes of many generations of teaching? We remember we are educators and students at the same time. We agree to search for knowledge rather than expect it to automatically come to us. It is necessary to open the doors to understanding by agreeing to be involved. As a divorced person, I am still a Catholic!

("Paths of Promise" is the title of a book written by Franciscan Father Anton Braun, and Joanna Dunn as a guideline in ministering to the divorced. Father Anton is a Catholic priest who has been involved in the ministry for over three years. Joanna Dunn is a divorced Catholic, mother of four children. Together, as a team, they represent both sides of the issue—that of the religious leader and the divorced lay person. They have successfully developed many programs which provide opportunities for healing and growth in the lives of divorced persons and the children of these families.)

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Federal Child Nutrition Program rules outlined for Catholic schools for 1979-80

Government regulations require that announcement be made in local news media concerning schools participating in the Federal Child Nutrition Program.

Since space limitations prevent The Criterion from publishing detailed announcements from every school, the Archdiocesan Office of Catholic Education—after consultation with proper officials—has determined that publication of one general story on the Lunch Program satisfies these requirements.

A large number of Catholic schools in the Indianapolis Archdiocese are participating in the Federal Child Nutrition Program.

This announcement is made by the Archdiocesan Office of Catholic Education, representing the elementary and secondary schools in the 39-county Archdiocese.

THE SCHOOLS recognize the importance of meeting nutritional needs of the students, it was pointed out, and under this program are now serving well-balanced lunches every school day.

Since families often find it difficult to pay the full price, the school will provide these lunches free of charge or at a reduced price to those children determined by the principal to be unable to pay the full price.

Families who feel that their children may be eligible for free or reduced price lunches are urged to apply. They should check with the principal of their children's school to find out if the program is in operation there—and if so—what the eligibility requirements are.

Participating schools will be sending home copies of the application form in letters to parents. Additional copies may be obtained at principals' offices.

The completed application, signed by an adult member of the family, should be returned to the principal. Such applications will be promptly reviewed and the family notified in writing as to the decision made.

ALL INFORMATION provided on the application will be held in the "strictest confidence." Decision for approval will be based on income charts which will be sent home.

Any unusual circumstances or hardships which affect the family's ability to pay for school lunches—such as prolonged illness in the family, unexpected expenses due to fire, flood and other disaster of this nature, seasonal employment and similar emergency situations—will also be considered.

If a family is not satisfied with the decision made on their application, they may request a hearing to appeal the decision. This request may be made orally or in writing. Every school will designate to whom appeals may be made. This person will then review the application and see if more satisfactory arrangements can be made.

Every school's formal fee and reduced price policy statement, and the procedure that will be followed when

a decision is appealed, are on file in the principal's office and may be reviewed by any interested person.

The superintendent's office is convinced of the merits of the Federal Child Nutrition Program and urges all eligible parents to take advantage of the benefits.

In the operation of child feeding programs, no child will be discriminated against because of race, sex, color or national origin.

Family Income Scale for Determining Eligibility for Free Meals and Free Milk and for Reduced Price Meals for 1979-1980 is as follows:

Family (Household) Size	For Free Meals and Free Milk Must Be At or Below Figure Listed	For Reduced Price Meals Must Be At or Below Figure Listed
1	\$ 4,590	\$ 7,160
2	6,040	9,420
3	7,490	11,680
4	8,940	13,940
5	10,390	16,200
6	11,840	18,460
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CFM resolutions seek to strengthen family

The Christian Family Movement (CFM) took a giant step towards reasserting itself as the foremost advocate for the Christian Family in America by passing a number of resolutions calling for action by the government and institutions of the country to strengthen and enhance the family at its International Convention at St. Mary's last weekend Aug. 9-12 which also marked the 30th anniversary of its founding.

This is the first time that CFM has come out for specific proposals as a national policy since it was founded in 1949. Even during its days of phenomenal growth and influence in the Catholic Church and upon Vatican II during the fifties and sixties, it has always acted through local groups. However, prompted by an invitation to participate in the coming White House Conference on the Family next year, and by the decline in

membership in the past 10 years, it was decided to take positions on social and political questions affecting the family. The resolutions came out of intensive committee work and national surveys that started last winter and were only adopted after heavy debate at the convention.

This taking a stand on vital issues that effect the family today marks a resurgence of CFM that will make it again the foremost lobbyist for the family in America and perhaps the world, according to Burnie Bauer who with his wife Helene and Patty Crowley was honored as the co-founder of the Movement at the convention.

AMONG THE resolutions passed at the convention were those opposing abortion, euthanasia and the ERA, as destructive of family life. It called upon corporations to consider the effect upon family life in their transfer work and wage policies, but turned down a call for all levels of employee representation on board of directors.

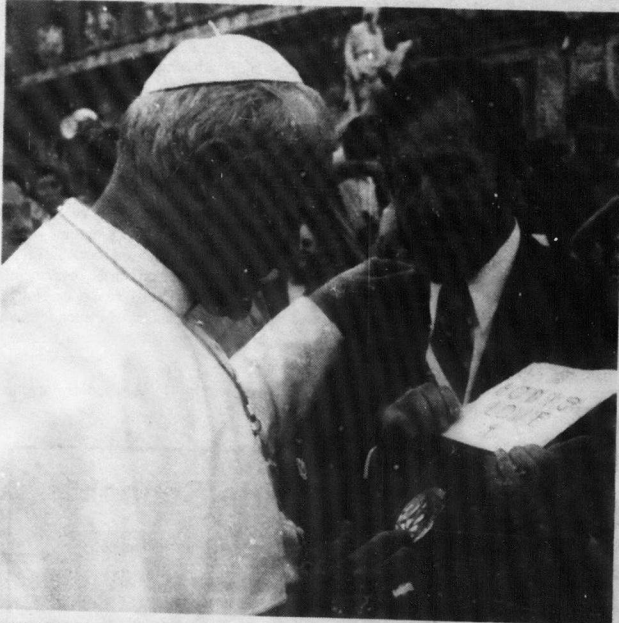
They urged the development of critical evaluations of television programs based on Christian values. Day care centers, the abolition of mandatory retirement and

adequate support so that the elderly can remain in their homes were also called for. While encouraging parents to take the primary responsibility of teaching their children about sex and sexuality, it urged church, school and government to support parents in this task, and asked that mandatory classes in effective parenting be made a part of every high school curriculum. They also called for massive pre-marriage and family life education programs, and more studies of why families succeed.

They favored support centers for troubled families and the establishment of "Family" corps similar to the Peace corps or Vista to serve other families.

THAT CFM intends to continue to speak out on family matters in the future was indicated by a final resolution to look into the possibility of establishing a family lobby at the federal level, Bauer said.

Bauer has long advocated more positive action in politics by CFM members, and the taking of a position on moral issues by the organization. Bauer himself was a member of the Indiana Legislature for 10 years and as a State Senator authored Indiana's resolution calling for a Human Life amendment. He wrote the first CFM pamphlet called "Blueprint for Catholic Family Action," and is now National President of Democrats for Life.



POPE JOHN PAUL AND THE JEWELER—Lazer L. Shiroka, Yugoslavian-born Indianapolis jeweler presents a 14 kt. and 18 kt. white gold medallion to Pope John Paul II during an audience in St. Peter's Square. Shiroka has made and presented similar medallions to Mother Teresa, Bishop Fulton J. Sheen, and Dr. Robert H. Schuller, founder of the Hour of Power television program.

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Permanent deacons will add to problems

by Peter Feuerherd
(fourth of a series)

Msgr. Joseph D. Brokhage is the Director for Personnel for the priests of the Indianapolis archdiocese. His job is to see that the ministry needs of the archdiocese are met. At this point the monsignor believes that a permanent diaconate is not necessary to meet those needs.

"My lack of interest in it for this archdiocese stems from a couple of things. We often suffer from the fact that some priests are not updated liturgically and theologically. Often the deacon is not properly trained in the way the church sees itself today. It (the permanent diaconate) will only hold the church back and add to the problem we already have," explained the priest.

Msgr. Brokhage stated that the training for permanent deacons is often not adequate. "The theological training is often very deficient. They'll only hold the church back," continued the monsignor.

The Personnel Director explained that there are some positive aspects to the permanent diaconate. "I appreciate the diaconate from its scriptural basis and the place it has played. The Vatican Council in reviving it has done a great service,

especially for minority groups," stated Msgr. Brokhage.

THE PRIEST asserted that the lack of vocations to the priesthood from minority groups has enhanced the value of the permanent diaconate. Yet he believes that the role of sisters in parish ministry has alleviated the need for a permanent diaconate for the Indianapolis archdiocese.

"The pastoral ministry of sisters is doing most of the things that the deacon can do anyway. They help the church grow better than a deacon might be able to do," said the priest.

Msgr. Brokhage stated that one major problem with a permanent diaconate is the problem of placing deacons in a working situation. "It is a distressing problem for deacons at times. Before you ordain deacons you have to be sure that they would be wanted and used . . . I'm not sure where they could be placed. I wouldn't know where to place them," he commented.

The priest explained that the role of lay ministry might be diminished by ordaining permanent deacons. He cited St. Maurice in Napoleon, where he is a pastor, as a place where lay people have been exercising their role in ministry.

"In places like Napoleon we are having laymen exercise their ministry. It is a healthier thing for that community," the monsignor said.

HE ASKED rhetorically, "Why do they have to be ordained to do that? . . . We all have the same Christian responsibilities."

Msgr. Ernest J. Fiedler is the executive director of the bishops committee on the permanent diaconate for the United States Catholic Conference in Washington, D.C.

"It drives you back to the question of what ordination is," he explained, in answer to the question that Msgr. Brokhage raised. Msgr. Fiedler cited the sacramental graces that come from ordination as one benefit that deacons receive as a result of holy orders.

He continued, "The lived experience of deacons does give clear evidence that ordination makes a difference." The priest asserted that ordination gives permanent deacons "an official" position in the church.

"We are on the threshold of the recognition of a variety of ministries in the church (both ordained and non-ordained)," explained Msgr. Fiedler.

THE USCC official stated that

"everything is pretty up-beat at this stage" as far as permanent diaconate programs throughout the country are concerned. He characterized difficulties with programs as "concerns" but he stated that "a lot of early weaknesses have been ironed out."

The first of Msgr. Fiedler's three major "concerns" for permanent diaconate programs is "that we not drift into another clerical caste system." Secondly, the priest emphasized that "the deacon not become merely a liturgical functionary." He asserted that the deacon should see himself in the role of "servant" to the needs of the community.

Thirdly, the monsignor voiced concern about the relationship between priests and deacons. "Priests may be a bit threatened," he stated. The USCC official emphasized that clergy should be educated to the need for permanent deacons.

Msgr. Fiedler believes that training programs for deacons are continually improving. "The first few programs were not as well done as they are now," he said. The priest explained that permanent deacon programs need to be carefully developed with constant education for lay people and clergy if they are to be successful.

Next week . . . A summary of our findings.

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Benefits of discipleship outweigh any of its costs

By Mitchel B. Finely

"Jesus said to all: 'Whoever wishes to be my follower must deny his very self, take up his cross each day, and follow in my steps, whoever would save his life will lose it, and whoever loses his life for my sake will save it'" (Luke 9:23-24).

We have heard these words so many times that often they fail to move us in the least. Father Henri Nouwen has called this phenomenon "the redundancy" of the message. But "redundant" may be an understatement.

So often when we hear the Gospel reading during Mass it is almost as if a little recorded message plays quietly in the back of our minds: "I have heard this so many times before (yawn)." And so we fail to be challenged in the ways the Gospel is meant to challenge us. In the end, we are the losers.

WHEN JESUS describes the cost of discipleship in terms of the cross and denying one's "very self," he gives us what is perhaps the best clue to understanding real love that the world has ever known. To say that authentic love means following the path of Jesus, living as he lived and believing what he believed, is not a popular message in our time or any other time. In spite of the increasing popularity of the "born again" brand of Christianity, Jesus' words speak for themselves: the Christian is the one who imitates the sacrificial love of Jesus for others, and lives out Jesus' concern for the kingdom of God above all.

Instead of living a life of sacrificial love according to the model and spirit of Jesus, frequently we live in fear and anxiety. Even though we have attained levels of comfort and affluence never before known in the history of the world, still we are afraid. We are fearful of other people's opinions of us, and we are fearful of what the future may bring. Especially we are afraid a time will come when we will not have enough money.

We tend to resent anyone who makes what seem to be inordinate demands on our time and resources. More frequently today young married couples agonize over whether or not to have children. They say: "Perhaps the sacrifices we will have to make if we have children would be too great; perhaps we would become less comfortable than we want to be and less financially secure. And who knows what personal or global disasters the future may bring?"

YET QUIETLY, insistently, Jesus speaks his word, calling us to lose ourselves daily though sacrificial love for one another as the only path to happiness in this world. "I have created you good," God says, "so that you may give that good gift away in serving one another."

One of the most powerful themes that runs through the Gospels like a golden thread is Jesus' constant admonition to stop being afraid and to trust in him and in our Father in heaven. "Fear is useless. What is needed is trust," say Jesus (Mark 5:36). The question we must ask ourselves is, "Do we really believe our God is worthy of such total trust?"

Sacrifice is necessary in our daily lives not because God wants us to be miserable, rather our Father desires our joy. And the only source of true joy is through forgetting ourselves and our fears of one another and of the future. Then we can be free enough to serve one another in love.

The sacrifice we are called to daily, then, is the sacrifice of our fears and anxieties. We are challenged by Jesus to give these up, to throw them on the fire of our loving service of others that they may be consumed and destroyed to be replaced by God's peace, a peace that all the financial security in the world can never give.

It is often a painful struggle to give up our fears of others' opinions of us and our fears about what the future may bring. That is why the daily effort to do this amounts to carrying a cross. But Jesus promises us that to do so will bring — even now — the experience of resurrection.

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KYF synopsis

SACRIFICE IS an inevitable part of human life. Sometimes we have no choice; other times we choose to sacrifice.

Sacrifice may come in the form of doing without a material thing so that someone else may have something they want or need. And sacrifice can be in the form of giving time and personal attention to another — giving of oneself. When we sacrifice for another, we are saying, "I love you." And love is what Christianity is all about.

The Son of God made the supreme sacrifice for us. His love knew no boundaries. But if we are to share in his eternal kingdom, we must listen intently to his words and pattern our lives accordingly: "Whoever wishes to be my follower must deny his very self, take up his cross each day, and follow in my steps, whoever would save his life will lose it, and whoever loses his life for my sake will save it." These words were addressed to those who lived in Jesus' lifetime and all the generations of people who were and are to follow.

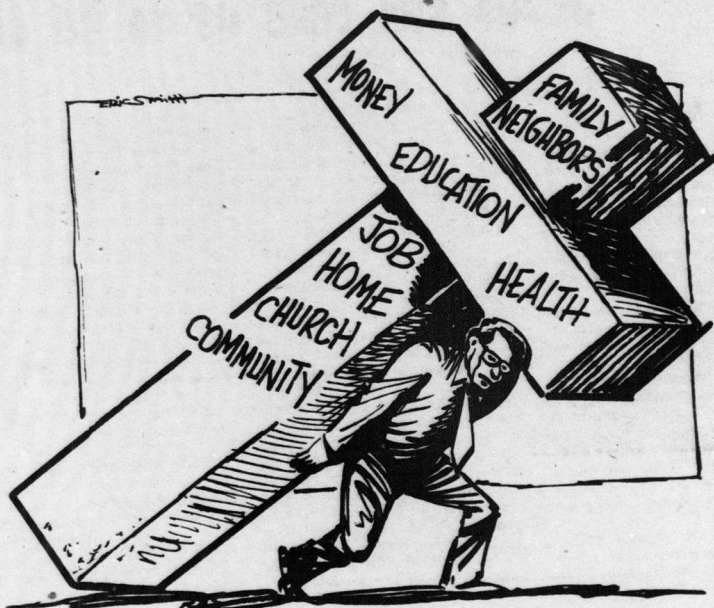
FOLLOWING IN Jesus' footsteps is a demanding way of life. It can demand hardship and suffering. This is not demanded of all of us. But we are all obliged to

love as he loved, no matter the cost.

Father John J. Castelot points out, "It (love) is also...the key to true discipleship: 'I give you a new commandment: Love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: by your love for one another'" (John 13, 34-35).

The spiritual master we cite this week, Jesuit Father Pierre Teilhard de Chardin, is a controversial figure. Whether or not we agree with this priest-scientist's philosophy, he is deserving of respect for he avidly searched for truth. And he loved God. During his lifetime, he lived quietly, pursued his studies and wrote. He sought no recognition and was a fully obedient priest.

Father Christopher F. Mooney tells us that Father Teilhard "was preoccupied throughout his life with the larger question of the role of the human person in the universe. This he felt to be a question not for philosophy and theology alone but for science as well, and his own understanding of evolution was an attempt to enlarge the traditional boundaries of science so as to include a study of the human person in relationship to the material world."





'Follow in my steps...'

Jesus still calls us to be disciples

By Father John J. Castelot

Most of the people in Jesus' life were either actual or potential disciples, or, to put it another way, discipleship is the criterion by which we classify them. He came proclaiming God's reign and, in his own person, inaugurating it.

His preaching was a constant invitation to people to open their hearts to that reign. Some declined the invitation without further ado and many reacted with positive, even violent, hostility. Others were strongly attracted, but found his call to a radical change of outlook unacceptable or found the ideals he proposed too much of a challenge.

Even those who were open-minded and receptive were puzzled; to his closest associates he remained an enigma up to the end. Only with the resurrection experience did light begin to dawn. Even then acceptance called for faith without seeing, at least without "seeing" in the ordinary sense of the term.

IN A WAY, this general lack of understanding was providential, for in his attempts to clarify, Jesus gave

instructions on discipleship which throw a great deal of light on what it means really to be a Christian. It is important to recognize that, even in situations in which he was talking to his intimates, what he said was meant for all. He called everyone to follow him and, consequently, to pay the price of discipleship.

In the first half of the Gospel of Mark Jesus teaches very little, as far as formal instruction goes. But in the second half, beginning with Peter's "confession" at Caesarea Philippi (8, 27-30), Jesus is intent on enlightening his followers about the real nature of his messianic mission and about just what "coming after" him entails. Peter's confession is followed immediately by the first of three predictions of Jesus' impending death. Each of these is followed, in its turn, by an expression of serious misunderstanding on their part, a misunderstanding which prompts further, and insistent, instruction.

Thus, after the first prediction, Peter, who had just acknowledged that Jesus was the Messiah, voiced objection to this unsettling talk of suffering and death. Obviously he hadn't known what he was

talking about, since he was ready to see in Jesus the realization of only his own personal messianic hopes, in the light of which Jesus' prediction was unintelligible. His protest won him a shattering reprimand: "Get out of my sight, you satan! You are not judging by God's standards but by man's" (Mark 8,33).

Then Jesus "summoned the crowd with his disciples and said to them, 'If a man wishes to come after me, he must deny his very self, take up his cross, and follow in my steps, whoever would preserve his life will lose it, but whoever loses his life for my sake and the Gospel's will preserve it.'" Significantly, he summoned "the crowd." This was a challenge addressed not to an inner circle, an elite, but to all who would aspire to discipleship.

THIS MESSAGE is repeated again and again throughout this section of the Gospel, a section which ends with the story of the cure of the blind Bartimaeus, who "received his sight and started to follow him up the road" (Mark 10, 52). The road was the road to Jerusalem and the cross.

This is just one example of Jesus' call to "the people in his life," but it is typical. However, to stop at the literal externals of the message would be misleading — and could be discouraging. It could make the call to discipleship sound like a call to a life of misery.

But what made Jesus' cross uniquely meaningful was not the physical pain; many others have endured as much. It was rather his supreme love, his complete self-giving that made the difference. And it is this to which we are challenged when we are called to follow after him.

Answering the call has indeed entailed hardship and suffering for thousands, but by no means for all. Everyone, however, is challenged to love as he loved, no matter the cost. And this is the key, not to misery, but to the only real happiness a human being can experience.

It is also, of course, the key to true discipleship: "I give you a new commandment: Love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: by your love for one another" (John 13, 34-35).

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Mankind's role in the universe

'Take me as I am,' said Father Teilhard de Chardin

By Father Christopher F. Mooney, S.J.

Within a generation after his death, Jesuit Father Pierre Teilhard de Chardin has gained a notoriety and renown that would have altogether amazed him during his life.

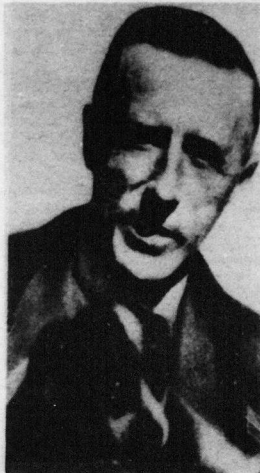
He has succeeded in disturbing scientists as well as philosophers and theologians, and finds both strong support and violent opposition among Christian and non-Christian alike. He has been called a genius, a harbinger of a new and strong Christianity, and also a dangerous innovator saved from ecclesiastical condemnation by his good faith alone.

For some he is a daring thinker of great depth and originality, for others simply a scientist who has wandered away from his exacting professional discipline to speak in poetic language of a personal religious experience.

ALL OF THESE contradictory reactions to the thought of Father Teilhard are in some measure justified. They spring ultimately from the paradox in the man himself and depend in large measure on the extent to which a given individual shares Father Teilhard's own intellectual and spiritual experience.

"Above all," he once wrote his Jesuit superior general, "I feel you must resign yourself to taking me as I am, that is, with the congenial quality (or weakness) whichever since my childhood has

caused my spiritual life to be completely dominated by a sort of profound 'feeling' for the organic realities of the world. At first it was an ill-defined feeling in my mind and heart, but as the years have gone by it has gradually become a precise, compelling sense of the general convergence of the universe upon itself."



Later in the same letter he says that the immediate effect of this interior attitude "is to rivet me ever more firmly to three convictions which are the very marrow of Christianity. The unique significance of man as the spearhead of life; the position of Catholicism as the central axis in the converging bundle of human activities; and finally the essential function assumed by the risen Christ at the center and peak of creation to bring all things to their fulfillment."

THOUGH BY profession a geologist and paleontologist, Father Teilhard was preoccupied throughout his life with the larger question of the role of the human person in the universe. This he felt to be a question not for philosophy and theology alone but for science as well, and his own understanding of evolution was an attempt to enlarge the traditional boundaries of science so as to include a study of the human person in relationship to the material world.

One cannot, however, fully understand his thought if one believes that his analysis of the human phenomenon constitutes his total intellectual achievement. For as a Christian, a Catholic priest and a Jesuit he was led to undertake a much more ambitious project: to rethink within his own distinctive evolutionary system the data of Christian revelation concerning the person of Christ.

This he tried to do primarily because he believed that Christ, as God incarnate, revealed in himself not only the mystery of God but also the meaning of the human, and therefore the ultimate meaning of that evolutionary process of which God is the cause and humanity the culmination.

Yet in addition to this he believed that the discovery of evolution was in itself of immense theological importance, since it threw a totally new light upon a theological problem as old as the Epistles of St. Paul, namely the relationship of the cosmos to Christ. A satisfactory answer to this problem in terms of evolution, Father Teilhard felt, could do much to bridge the chasm that exists today be-

tween Christians and non-Christians on the question of building the earth.

FOR MANY a good Christian, he once noted, the universe is transparent; it stands between himself and God but he does not see it at all. For the unbeliever, on the other hand, the universe is opaque, and he can see nothing else.

The Christian who feels himself secure in a certain avenue of escape to the next world frequently sees no ultimate value to the progress that we make in the present. The results of human effort precisely as human tend to have little interest for him. The unbeliever is quick to sense this ambivalence. In his eyes the planning and shaping of the modern world are of supreme importance, and he reproaches the Christian, sometimes bitterly, for his apparent lack of interest in grappling with the grimy machinery of society and identifying himself with the earthly city. "How is it possible that, nine times out of 10, a believing Christian is, as regards man, a 'skeptic'?" That is the great stumbling-block for the gentiles."

Hence Father Teilhard directs the following questions to both Christian and non-Christian: "How can the man who believes in heaven, and the cross continue to believe seriously in the value of worldly occupations? How can the believer, in the name of everything that is most Christian in him, carry out his duty as man to the fullest extent and as wholeheartedly and freely as if he were on the direct road to God? That is what is not altogether clear at first sight; and in fact disturbs more minds than one thinks."

An answer to these questions will show to believer and unbeliever alike how "the most traditional Christianity, expressed in baptism, the cross and the Eucharist, can be interpreted so as to embrace all that is best in the aspirations which are characteristic of our age."

The itinerary taken by Father Teilhard to find such an answer was a long and difficult one, and constitutes his intellectual and religious legacy to the world.

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Children's Story Hour: Jesus is crucified

By Janaan Manternach

It was a hot Friday morning. Just outside the Jerusalem walls, at a hill called Golgotha, people were milling all about. The chief priests were there. Many men and women were there who used to listen to Jesus teach. Some of those he cured were there too. Afraid, but wanting to be with Jesus, were some of his disciples and friends.

In the center of the crowd were the armed Roman soldiers. They surrounded Jesus, who carried a large wooden cross on his shoulders. He was weak and covered with blood and dust. But he stood there with quiet dignity.

The soldiers went to work efficiently. They threw the cross on the ground. They pushed Jesus onto it, stretched out his arms and legs on the wood beams. Then they nailed him to the cross. They lifted the cross up and let it drop into the hole prepared for it.

JESUS HUNG there in agony for three hours. Love for his Father and for all his human brothers and sisters led him to the cross. How did people he loved so much feel as they looked at his bleeding, broken body?

The Roman soldiers played dice, gambling for Jesus' clothes. He meant little to them. They were just carrying out orders.

The chief priests and many religious leaders mocked Jesus. "He saved others,

but he can't save himself," they laughed. "Come down from the cross and we will believe you," they shouted at Jesus. Others walked by and insulted him, laughing, "come down from the cross."

Mary, Jesus' mother, stood there beside her suffering son. She shared his pain. She loved him very much. John was there too. So was Mary Magdalene and many of the women who followed Jesus from the beginning. They loved Jesus and stood by him right up to the end.

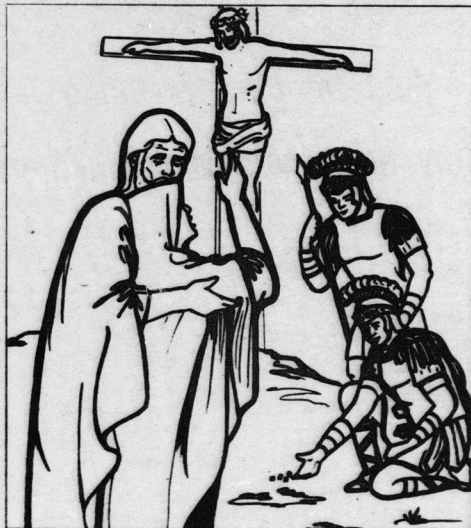
SOMEWHERE IN the crowd were Jesus' other disciples. They had run away when Jesus was captured. Peter was there too. He had denied he even knew Jesus. But now they were there, suffering with Jesus. They loved him, but were afraid to be known as his friends.

Jesus died there that Friday afternoon. The people who watched him die reacted in many ways. Some mocked Jesus, while others stood by him in his pain. Many wondered what it all meant. Some could not have cared less.

The Roman officer in charge, a centurion, watched thoughtfully as Jesus died. Amazed at Jesus, he told the crowd, "Clearly this man was the Son of God."

Who is he to you? How do you feel about him?

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Vatican II:

The church

prepares for the 1980s

By Father Joseph M. Champlin

This column began 10 years ago at a time we were just beginning to experience in the United States the initial fruits of Vatican II's "Constitution on the Sacred Liturgy."

A new Order of Mass, replacing one four centuries old, had been approved by

Pope Paul VI, translated into English and introduced in this country. With it the role of the priest-celebrant in particular changed quite drastically.

He was formerly the important person who performed certain sacred actions and said certain sacred words which produced grace for us. Now in addition the priest was asked to be the leader of wor-

ship, one who presides over the liturgy, who inspires, facilitates, brings people together and involves them actively in the celebrations.

Soon after, American Catholics began to witness baptisms, weddings and funerals according to revised rituals, texts which stressed as an essential element the full participation of the congregation, including and especially those about whom the liturgy centered, parents, bride and groom, family of the bereaved.

IN PREVIOUS days the godparents seemed to fulfill the major function at a baptism, with the mother often even remaining at home to prepare the party which followed. Now the mother was to hold the child with the father by her side; both were asked to accept responsibility for the education of the infant in the faith, sign the child and receive a light-of-Christ candle in its name.

Weddings prior to the Second Vatican Council adhered to a fairly precise pattern, with identical readings, prayers and exhortation. Bride and groom left the ceremony to the clergy and spent their energies preparing for the reception.

Now almost every couple married before a priest makes at least some decisions about their nuptial liturgy, with most going into considerable detail and spending many hours in the process.

Funerals of the 1950s were in black, with a Latin "Dies irae," and the same texts for every person.

THE MASS of Christian Burial today normally is celebrated in resurrection white, with music of the same motif and biblical texts or prayers selected to fit the circumstances.

In a decade we have also seen introduced, or more accurately,

reintroduced such practices as Mass facing the people, a sign of peace, Communion in the hand and from the cup.

The liturgical changes, of which these are but a few samples, proved painful to a majority of Catholics at the outset. However, explanations and time and personal experience with them generally won over most, although a significant, articulate minority continue to find those developments distressing.

For example, the practice of lay ministers for Communion today engenders the same reaction which the sign of peace and guitar Masses did a decade ago. Very likely in 1989, 75 percent of Roman Catholics will then approve of their neighbor distributing the Eucharist, as surveys show that same percentage now in 1979 endorse the vernacular, the sign of peace and contemporary liturgical music.

What can we anticipate or desire in the 1980s?

CERTAINLY A few additional, if minor official modifications, but nothing so substantial or radical as the reform of the ritual books accomplished in the 1970s. Some added eucharistic prayers would help on Sundays and especially during the week.

Our greater hope, however, is that the rich variety of texts and options already available will be used more widely by celebrants and liturgy-planning groups.

Moreover, we see care and creativity as the most needed elements for a fuller realization of the worship goals sketched at the Second Vatican Council. Both of these require considerable time and hard work. But they produce results. Careful, creative liturgies will touch hearts, move people and renew the church.

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Discussion questions

1. Describe the kind of person who is truly a Christian. Do you know someone who fits this description?

2. In what ways have you been called upon to sacrifice in your own life?

3. What kinds of things do you consider sacrifices? Discuss.

4. Why is sacrifice in daily life necessary for the Christian? Discuss.

5. What is discipleship?

6. In what ways did the apostles and followers of Jesus sacrifice?

7. Reflect upon Jesus' words: "If a man wishes to come after me, he must deny his very self, take up his cross, and follow in my steps, whoever would preserve his life will lose it, but whoever loses his life for my sake and the Gospel's will preserve it."

8. Why is Father Pierre Teilhard de Chardin a controversial figure?

9. What did Father Teilhard believe?

10. How does this spiritual master fit into our theme of sacrifice this week? Discuss.

And for parents using 'story hour' with their children

1. After reading the story, "Jesus Crucified," talk together about it. Questions like the following may guide your conversation:

— What was it like on Golgotha the Friday morning of Jesus' death?

— Who was with Jesus as he was about to die?

— How did Jesus seem to feel about what was happening to him?

— How did the soldiers carry out their assignment?

— How long did Jesus hang on the cross?

— How did the crucifixion of Jesus affect the Roman soldiers, the chief priests and many religious leaders, Mary, John, Mary Magdalene and the other

women, the other disciples?

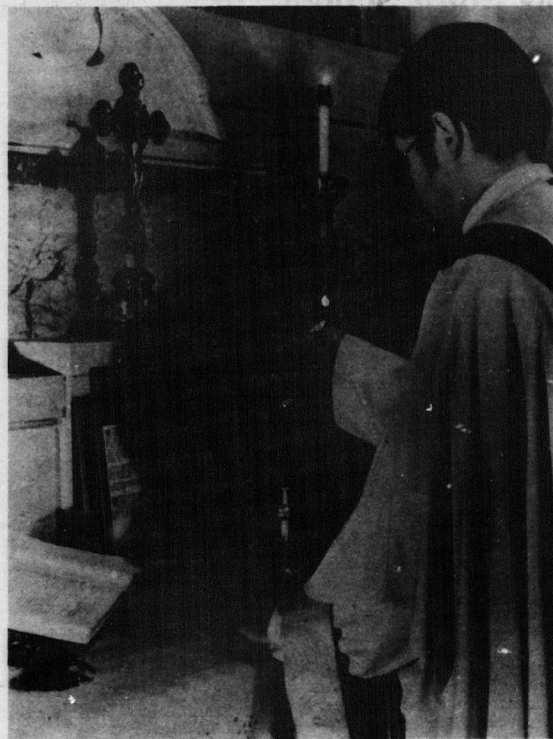
— How was the Roman officer in charge affected by Jesus' death?

— How are you affected by what happened that painful Friday afternoon on the hill of Golgotha?

2. Find a crucifix or cross. Hold it in your hand. Retell the story of "Jesus Crucified" using only the crucifix or cross as your guide.

3. Using a missal or missalette, study and talk about Good Friday services. Share memories that you have of Good Friday celebrations.

4. Draw a picture of Jesus' crucifixion as you feel it pictured in your mind and heart. Hang it in your room or another place where you and others can see it.



*'The role of the priest-celebrant
changed quite drastically.'*

St. Christopher: Official '500' parish

by Peter Feuerherd

Each year during the late spring we are barraged with commercials proclaiming that a particular motor oil is the "official" brand of the Indianapolis 500 or some particular make of automobile is the "official" pace car of the giant extravaganza. In the same vein, it could be said that St. Christopher's church in Speedway is the "official" Catholic church of the "500."

For years St. Christopher's parish has contributed its own special flavor to the famous race. When Father James Bonke was an associate pastor at the parish (he is now pastor of Nativity parish in Indianapolis), he achieved fame for the early morning liturgies he would celebrate at the track. Father Leo Lindemann, the founder and long-time pastor of St. Christopher's (1936-1973), often stayed in the hospital area of the track to minister to any accident victims.

Msgr. Francis Reine, the current pastor of St. Christopher's, said of Father Lindemann's work at the racetrack, "He never missed a race but he never saw one."

The Speedway parish, however, does a lot more than service the thousands of drivers and fans that come to the little community each May. St. Christopher's is a thriving and active parish that currently

numbers approximately 3,500 parishioners year round.

In 1935, Archbishop Joseph Ritter established St. Christopher's as the 24th Catholic church in Indianapolis. Father Lindemann quickly worked on building a new church which was completed in 1937. The parish, because it is located in the "racing capital of the world," was named for the patron saint of travelers.

The original parish had 35 families; the present parish has a supporting congregation of over 900 families. In 1949, St. Christopher's elementary school was established with the help of three Oldenburg Franciscan sisters. The continual growth of the parish necessitated the building of a larger church which was dedicated by Archbishop Schulte in May, 1958.

St. Christopher's is famous for its annual summer festival. The event, which is held to defray the costs of operating the parish, features games, rides and other attractions, and food cooked by the ladies of the parish. This year's festival was a success despite the torrential downpours that flooded much of Indiana during the weekend that it was held.

Msgr. Reine has been pastor of the parish since 1973. His affiliation with the parish began in 1946 when he would celebrate Mass on weekends after fulfilling his duties at Marian College. He

served as a chaplain and professor and eventually became president of Marian in 1954.

Msgr. Reine said of the annual St. Christopher's summer festival, "It is a huge activity. There are about 500 people who work on it . . . even if we didn't need the money we would have it for its social benefits."

The pastor attributed much of the continual success of the festival to his predecessor. "We have to be grateful to Father Lindemann for the solid planning he put into it," stated the priest.

Education is one of the major ministries of St. Christopher parish. The parish school educates 300 children in grades 1-8. The school currently has the services of three Franciscan sisters. "The visibility of the religious is very important for a parochial school," Msgr. Reine explained.

The adult education program at St. Christopher's is a part of the CCD program, which is referred to at the parish as "Continuing Christian Development." Religious education at St. Christopher's does not stop at confirmation but continues throughout a parishioner's lifetime.

Last year, as part of the adult religious education program, the renowned "Genesis 2" program was offered to the parish. About 35 parishioners took advantage of the series of films, tapes and lectures on the development of the

spiritual life. "People that got involved in it came out new people," said Msgr. Reine of the program.

Another innovative aspect of adult education at St. Christopher's is the "Coffee and Ideas" program held after 9 o'clock Mass on Sunday mornings. Don Marcotte is the coordinator for the series of films and speakers on the spiritual life.

"It's a rather informal type of series," said Marcotte. He stated that the coffee and doughnuts served at the sessions "give the whole thing an air of sociability." The topics, gathered from materials in the Office of Catholic Education, are on diverse areas like Biblical studies, social issues and the changes in the church after Vatican II.

The sessions, which are attended by sometimes as many as 30 parishioners are held at the same time that CCD classes for young people are being held. The idea, according to Marcotte, is to keep both parents and children learning together about their faith.

St. Christopher's does not have a parish council. Despite this, parishioners still get involved in making and carrying out decisions for their parish. The parish does have active committees that work on education, liturgy and youth programs. The renovation projects on the church and the expansion of the rectory building were accomplished through the help of ad-hoc committees composed of interested parishioners.

"If something needs to be done we just call together an ad-hoc council," explained Msgr. Reine.

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The Hoosier Scene

How about affordable retirement villages?

by David Gerard Dolan

I had an interesting but brief conversation with a very fine gentleman from near Martinsville recently. I had stopped at the Criterion office to pick up mail and drop off my recent column when I met Isaac Coy who wanted to vent some hostilities to someone and I was it. Mr. Coy wanted to know what the Church was doing for retired people. I told him I really didn't know because I wasn't aware that the Church was doing anything.

Anyway, Mr. Coy would like to see the Church or some group in the Church build retirement villages for people of ordinary means. He said that many Protestant groups build affordable retirement homes but he didn't think the Catholic Church did this at all.

Mr. Coy decided he would speak to someone at the Knights of Columbus. It seems to me that he is going in the right direction. I would think that a very respected organization like the Knights should get into something like helping the Church take care of retired people. Not just the rich, like Mr. Coy says.

Mr. Coy wanted to know if there were others who were interested in such a venture. He'd like to talk with them. He left us his phone number—812-597-4181.

Mr. Coy had many suggestions for homes in Texas or Florida and seemed to think the Church was doing plenty for younger people but not very much for older and retired people.

► **Charles P. Keefe**, who lives in Morgantown, is trying to contact members of the 1954 Holy Cross, Indianapolis, parish school class. Anyone not contacted about the upcoming class reunion should contact him at 317-812-8347.

► **The Editors Blew It Once Again Department**—**W. R. Paterbaugh**, of St. Columba parish in Columbus, pointed out to our staff recently that the "Saints" cartoon about St. Pius X claimed that the venerable saint was ordained to the priesthood at 5 years old. It seems the cartoon gave St. Pius' birth as 1853 and his ordination as 1858. I looked it up in my Lives of the Saints but I don't find any dates given. That cartoon is a service the Criterion receives from NC News Service. Maybe someone who knows more about the life of St. Pius X could let us know the correct dates.

► My comments about nuns' attire is bringing more comments. There's a letter

to the editor this week and I received the following from **Phyllis Schreiber** of Brookville who asks, "Is it any wonder they complain the kids have no respect for them? Priests are remiss also. There isn't any wonder the kids of today are confused. Senior citizens are too. I am, but maybe we've been around too long, do you think?" Well, I think the longer Phyllis is around, the more wisdom we'll keep in our Church. It seems to me there's enough bickering between the old and the young there. I just wish some of the younger Catholics would at least learn that things haven't always been the way they imagine!

► As you can see, we have several pictures of several wedding anniversaries this week. One we didn't get a picture of is **Mr. and Mrs. Bernard Joyce** of Rushville. The Joyces are celebrating their 50th wedding anniversary on September 3. They have three children and eight grandchildren and two great-grandchildren. A thanksgiving Mass will be offered at St. Mary Church in Rushville at 11 a.m. on Sunday, Sept. 2. A reception will be held at the American Legion Post in Rushville from 1 p.m. to 3 p.m. Friends and relatives are invited.

And I'd like to point out a special

congratulations to **Alice Dailey** and her husband on their anniversary. Alice is one of the fine parishioners at Little Flower who has given herself to many parish activities over the years. For years she was Msgr. Joseph Brokhage's secretary at the Latin School and now she's a fine humorist if you know her "Cornucopia" column in the Criterion. Congratulations to a fine lady and her special husband!



TO CELEBRATE GOLDEN ANNIVERSARY—**Irvin and Aleen Brackney** will celebrate their golden wedding anniversary on Sunday, Sept. 2, with a Mass of Thanksgiving at Holy Guardian Angels Church, Cedar Grove, at 12:30 p.m. A reception will follow in the school hall. Relatives and friends are invited to attend. Irvin and Aleen (nee Noel), who reside on rural route 3, Harrison, Ohio, were married Aug. 27, 1929 in the Cedar Grove church by Father Charles Clever. They have one daughter, Mrs. Marvin (Janet) Lang of Harrison, and two grandchildren.

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Local teens help West Virginians

"Some of the people were pretty poor. I was kind of glad that I wasn't in their situation. What little they had they valued very much," stated Reggie Williams, a member of the Holy Angel's youth group, describing that organization's early July trip to Osage, West Virginia.

The group, composed of teenagers and their adult leaders, lived an experience of Christian community. The fourteen people gave up a week of their summer vacation, praying together and giving a helping hand to the impoverished inhabitants of the West Virginia town.

The group lived at the Good Counsel Friary in Morgantown, West Virginia, and journeyed to Osage to help out through physical work. Reggie Williams, for example, helped to renovate the house of an elderly couple. Pamela Johnson, another member of the youth group, worked to paint an old lady's house.

Franciscan Brother Mike Perry explained that there was a strong sense of Christian community developed through working for a common goal. "Everyone had a neat chance to work together," he said.

The group nurtured this sense of community by celebrating a daily early morning liturgy and by enjoying the beautiful scenery of the Appalachian hills through picnics, hiking and recreational activities. Despite the "fun" aspect of their stay in West Virginia, both Reggie Williams and Pamela Johnson emphasized that the group worked hard and prayed together as a community.

A van that helped to carry the young people and their adult leaders was donated by the South Side Knights of Columbus; Nora Cummings, a parishioner of Holy Angels who made the trip, donated her automobile and

Glidden paints donated some of the working materials for the group.

The Holy Angels parishioners who made the trip also included Bettye Jo Johnson, Diane Laster, Randall Hill, Laverne Thompson, Debbie Williams, Vincent Johnson, Alan Williams, Karen Reineger, Nona Dailey, and Franciscan Brother John Dumbrowski.



WE'VE GOT HARD WORK!—These students from Holy Angels parish, Indianapolis, spent several weeks assisting in the building of a church in Osage, West Virginia. From left to right they are: Nona Dailey, Vincent Johnson, Randall Hill, (unidentified), Brother Mike Perry, Reggie Wallace, and Alan Williams.



DAILEYS ARE ANNIVERSARY COUPLE—Mr. and Mrs. Fred J. Dailey will celebrate their 50th wedding anniversary Sunday, Sept. 9, at the twelve o'clock Mass, Little Flower Church, Indianapolis. Fred and Alice Dailey were married on Sept. 11 at St. Patrick Church, Indianapolis. The Daileys have three daughters, a son and five grandchildren. Their daughter, Therese, is pictured with them.

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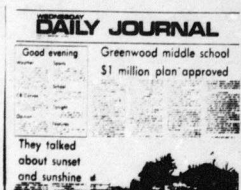
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DOSCH, Jamesina J., 59, St. Benedict, Terre Haute, Aug. 21.

FANGMAN, Sonia D., 41, Holy Spirit, Indianapolis, Aug. 26.

FESSEL, Joseph, 64, St. Michael, Bradford, Aug. 25.

GREVER, Augusta, 89, of Terre Haute; services St. Augustine, Covington, Ky., Aug. 27.

HAMMER, Clara Hurst, 86, Our Lady of Perpetual Help, New Albany, Aug. 23.

JAMES, Herbert A., 71, Holy Cross, St. Croix, Aug. 25.

KAROL, Peter B., 62, St. Simon, Indianapolis, Aug. 24.

KESSANS, Ruth, 63, St. Paul, Tell City, Aug. 20.

KOHN, Harry T., 83, St. Augustine Chapel, Indianapolis, Aug. 25.

MACY, Eileen, 67, St. Joseph, Indianapolis, Aug. 25.

MAHONEY, Elma, SS, Peter and Paul, Indianapolis, Aug. 22.

MEAGHER, Margaret, 59, American Martyrs, Scottsburg, Aug. 25.

MURRAY, Margaret J., Godecker, 84, St. Mary, New Albany, Aug. 21.

† OBERGFELL, Norman J., 61, Holy Spirit, Indianapolis, Aug. 29.

† ORR, Joyce L., 46, St. Mary, Richmond, Aug. 25.

† OZIER, Donald D., 69, St. Patrick, Indianapolis, Aug. 15. (Correction)

† PARKS, Harold L., St. Mary, Richmond, Aug. 23.

† PURICCHIA, Nicholas A., 37, St. Michael, Indianapolis, Aug. 29.

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† SLAUGHTER, Dr. Owen R., 59, Christ the King, Indianapolis, Aug. 25.

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Vatican hopes for ties (from 3)

takeover of 1949, many foreign religious orders ran educational centers in China, such as medical schools, said Father McGuire, and the government may want some of these reopened.

Advantages to the church would be eased restrictions on administration of the sacraments, including the opening of more churches, said Father Zee.

"There are a limited number of churches in China. There is only one in Beijing (Peking). I looked for it but could not find it when I was there," he said.

"In my hometown, the church where I was baptized had been turned into a warehouse," he added.

A major obstacle to normalization is the atheistic philosophy of the government which has succeeded in nearly eliminating

interest in religion, said several of the priests interviewed.

"I could not discuss religion publicly," said Father Zee.

Another priest who visited China last year said he found little awareness of the concept of religion.

"In 30 years they have destroyed Christianity completely. There is an absolute historical ignorance about religion," said Father Anatole Baillargeon, director of information in Rome for the Oblates of Mary Immaculate.

AT ONE Catholic cathedral he tried to enter, the custodian "brusquely gave with his hand what must be the oriental equivalent of 'get lost,'" said the Oblate.

At a teacher-training college in Beijing, Father Baillargeon went to the library and found an American Revised Standard Bible, 1901 edition. Its takeout card showed the last entry to be March 17, 1963.

The priests interviewed, however, say this elimination was done under Mao and are hopeful that the new leaders will change their policy toward religion.

Signs of a new openness to religion include government decisions to allow some teaching and research into religious topics at Chinese universities and to allow delegations of Chinese religious leaders to travel abroad to attend international meetings.

But the priests interviewed do not see this openness producing any massive entry of missionaries or exiled native priests if normalization occurs.

"There will be no opening to missionaries as we know them in the sense of evangelizers preaching Christianity," said Father McGuire. "But they might be let in as educators" or in other fields where trained people are needed.

"Native Chinese priests might be let in if they meet the requirements of the government," as people with talents making a "valid contribution" to national life, he added.

THE DIFFICULTIES with the National Association of Patriotic Catholics are not considered a major obstacle to normalizing relations. Father McGuire noted that the consecrations of bishops chosen by the association are illicit, but not invalid.

"The pope can regulate this with the stroke of a pen," said Father McGuire.

"There is no difference in belief and practices in China. The pope would most likely accept the existence of the patriotic association as an accomplished fact," said Father Zee, allowing the clergy and Religious of the association to continue serving the people.

The government forced Catholics to join the patriotic association after the communist takeover and in 1957 told the association to elect bishops. At least 51 bishops were elected by 1960 and 36 of them accepted ordination as bishops. Additional illicit bishops were ordained in subsequent years. The most recent case occurred in July when Father Michael Fu Tieshan was elected bishop of Beijing.

The ordinations as bishops are illicit in that they lack papal approval. However, they are valid because they were performed by validly ordained bishops.

Although the patriotic association sharply criticized a statement issued by the Vatican Aug. 10 saying that the

election of Father Tieshan was illicit, the group has not closed the door to normalizing relations with the Holy See.

IN BEIJING, Father Tieshan said he would welcome normalization as long as the Vatican recognizes the independence of the church in China.

In his Aug. 19 talk, the pope expressed a strong desire to renew the broken ties with Chinese Catholics.

IN 1949, the church in China was "a living church, which maintained perfect union with the Holy See," he said.

At the time, there were more than three million Catholics, about 100 bishops and some 5,800 priests (2,700 of them native Chinese), said the pope.

"After 30 years, the news about these our brothers is little and uncertain, but we do not cease to nurture the hope that we can renew the links of that direct contact which was never spiritually interrupted," said Pope John Paul.



HAPPY DAYS—Mr. and Mrs. William J. Etter will observe their golden wedding anniversary September 10. They have three children, thirteen grandchildren, and three great-grandchildren. They were married in St. Catherine's church Sept. 10. She is the former Mary Faires. Due to health there will be a private Mass celebrated in their home, Sept. 1, with their family, and a dinner to follow. The Etters have been members of St. Roch parish over 45 years.

Regional meetings set for liturgists

The Office of Worship will conduct a series of regional meetings for Church Musicians during the Fall of 1979 and the Spring of 1980. Their purpose is to help musicians become better acquainted with each other, to share ideas and resources, and to provide mutual support and encouragement in the performance of their ministry.

Each parish is encouraged to send at least one music representative to one of the sessions.

The first three sessions will be held in the following locations: Indianapolis, Monday, Sept. 10, Little Flower Church; Terre Haute, Monday, Sept. 24, St. Patrick Church; New Albany, Monday, Oct. 1, Our Lady of Perpetual Help Church.

Meetings during the Spring of 1980 will be held in the Connorsville and North Vernon areas as well as in Indianapolis. For further information, contact the Office of Worship (317-635-2579) or the music director, Mr. Charles Gardner (317-247-8352).

Commitment Mass 'a support to many'

The annual Mass of Commitment for Religious and priests of the Archdiocese of Indianapolis will take place on Wednesday, Sept. 12 at Immaculate Heart Church, Indianapolis, at 7:30 p.m. The event is sponsored by the Association of Religious in the Indianapolis Archdiocese (ARIA).

Msgr. Francis Tuohy, Archdiocesan administrator, will be the main celebrant of the Mass with Fr. Patrick Kelly, Cathedral High School chaplain, giving the homily. Refreshments will follow the Mass in the parish hall.

The annual Mass draws a large number of Archdiocesan Religious who re-commit themselves to their vocations much as is done during the annual Mass of Priestly Commitment held Holy Week.

"The Mass has a witness value and supports many of our Religious," said Franciscan Sister Marjorie English, ARIA Spiritual Life Committee member.

INFORMATION REPORT TO CONSUMERS from the INDIANA RETAIL COUNCIL

Q. With all the concern about the gas crisis, and car mileage a lot of people have said that you can save gas by keeping your car tuned. But tune-ups are expensive. Are they really worth it?

A. Tune-ups are definitely worth the cost—especially since gasoline is and will continue to be in short supply. If your engine is badly out of tune, it could waste 5% of its gasoline—for example, after a ten-gallon fill-up, you'd waste one-half gallon. If you do a normal amount of driving, it would all add up to 35 gallons a year. With gas now around \$1 per gallon, that single tune-up would nearly pay for itself in one year. And, it would also save some very valuable energy.

Q. I've also heard a lot of talk on how radial tires will save gas. Is that true also?

A. Yes. Even though radial tires are more expensive than most bias-

plies, radials might just be a good investment. First of all, radial tires will probably wear much longer than bias-plies under equal conditions... and a radial tire that lasts twice as long may actually have a "better" price. In addition, the radial construction will give you better gas mileage... perhaps on usage of up to 7%. And that will save you money every mile.

Consider investing in radial tires for your car. They might actually cost you less than bias-plies in the long run. Your tire retailer can help you select

the make and size that's best for you.

Q. A friend of mine purchased radials for his car, and he said his mileage didn't increase. What might be the problem?

A. Well, there could be any number of problems... anything from his driving habits, to an engine out-of-tune... because there are dozens of factors which influence mileage. It is important to remember, however, that underinflated radial tires will not help mileage like those inflated to their proper level. Underinflated tires waste gasoline. And, a tire that is only 25% low... hardly enough to see... can lose 1/5 of its useful life. Radial tires do "bulge"... but often times that bulge can disguise a tire that really is underinflated. Don't rely on looks... use a gauge and be sure.

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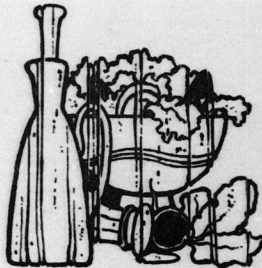
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What's Cookin'?

What the well-dressed salad wears

by Cynthia Dewes



What the well-dressed salad is wearing won't affect haute couture, but it does matter to summer eating. When it's too hot to cook or eat, salads become important as main dishes at dinner as well as lunchtime. They incorporate the use of leftovers and summer foods currently available in the stores. And how they're dressed can make the difference between eating to live or living to eat.

Our favorite salad, either for summer dinner or a ladies' lunch, is Chef's Salad.

Chef's Salad

- 1 head lettuce
- 2 cups other greens (spinach, leaf lettuce, endive, romaine)
- 2 bunches green onions, including most of stems
- 2 medium stalks celery, including leaves
- 6 radishes
- 1 c. sliced cucumber
- 2 medium tomatoes, cut in wedges
- 6 or 8 oz. ham
- 8 oz. Swiss cheese
- 3 cooked chicken breasts, skin & bones removed
- 4-6 hard-cooked eggs, sliced

Tear greens into bite-size pieces and slice onions, celery and radishes. Cut cheese and meats into julienne strips. Toss all ingredients, garnishing some cheese and meat strips for garnish.

Serve the salad with homemade bread, rolls or muffins, and a choice of dressings. Homemade salad dressing is usually superior in flavor to commercial brands. A super good dressing for Chef's Salad is:

Blue Cheese Dressing

- Mix in blender:
- 6 oz. package blue cheese
- 1 c. buttermilk (or sour cream)
- 1 tbsp. mayonnaise
- 1/8 tsp. garlic powder
- 1/4 tsp. freshly ground black pepper

Another suitable Chef's Salad dressing is this one.

Herb Dressing

- 1/4 c. olive oil
- 1/4 c. wine vinegar
- 1 tbsp. water
- 1 tsp. garlic salt
- 1 tsp. dried parsley flakes
- 1/8 tsp. each: basil, thyme, oregano
- Sprinkling of freshly ground black pepper

Whirl ingredients in blender.

French dressings are as stylish as their name implies, ranging from basic vinegar and oil to vinaigrettes to sweet, tomato-based types. Here's a sweet French dressing which, just to be versatile, can double as a shrimp sauce.

Sweet French Dressing

- 1 c. oil
- 1/4 c. ketchup
- 2 tbsp. lemon juice
- 1 tsp. salt
- 1/4 c. sugar
- 1/4 c. herb vinegar
- 1 small onion, quartered
- 1 tsp. paprika

Mix in blender.

If time is short, make an easy Thousand Island Dressing by adding 2 or 3 spoons of chili sauce to a cup of mayonnaise.

When it's 100° in the shade, leftovers can find a home in a cold Beef Salad as

they sometimes do in Chef's Salad. Cube leftover roast beef and combine it with sliced onions, quartered tomatoes and hard-cooked egg slices. Salt to taste and toss with oil and vinegar.

The ideal time for fresh fruit salad meals is summer, when fruit is cheaper, more varied and plentiful. Almost any combination of fruits is possible as long as you balance textures and flavors. Make the bulk of your salad with the cheaper fruits and accent them with the luxurious ones. For instance, mix bananas, nectarines, peaches, green grapes and cantaloupe cubes with a sprinkling of red raspberries and blueberries. Of course, fruits must also be well-dressed.

Fruit Dressing

- 2 eggs, well beaten
- 1 scant c. sugar
- 3 tbsp. flour
- 1/4 tsp. dry mustard
- 1/4 c. lime (or lemon) juice
- 1/2 c. water
- 1/2 c. whipping cream, whipped

Cook all ingredients except cream in double boiler, until thick. Cool. Blend in whipped cream and chill. Makes 2 cups. Plain lime juice squeezed over tossed fruit is also delicious, as is a dollop of sour cream sprinkled with brown sugar.

Other main dish salads—macaroni salad with cheese cubes or hot dog slices, tuna or salmon salads—may also be prepared early in the day or evening before to beat the heat, as long as they're kept refrigerated.

Enjoy these last days of summer by thinking cool and eating light. Take a salad to dinner.

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August 31

A Catholic Charities Benefit Dance will be held at Foley Hall on the campus of St. Mary-of-the-Woods College. The dancing will start at 9:30 p.m.

The Active List

and will go to 12:30 a.m. Music will be performed by the Mourning Missed band. For ticket information call Cookie Dooley at 812-232-7948 or Catholic Charities, 812-232-1447.

September 1

A flea market with over 20 different booths will be held from 8 a.m. to 5 p.m. at the St. Joan of Arc School Hall, 42nd Street and Ruckle (between College and Central) in Indianapolis. Antiques, stereo equipment, books, household goods, clothing, toys, dolls, plants and all sorts of odds and ends will be sold. Food will be available. The proceeds will be used to outfit the St. Joan of Arc football team.

September 1-3

Single Christian Adults will sponsor a weekend outing to beautiful Lake Freeman. The group expects to visit Indiana

Beach, the mountain water slide and do a lot of water skiing and swimming. The organization will meet at Lafayette Square parking lot early September 1. For more information call Chris Werner at 784-4743 or Larry Lampert at 899-4682.

September 2

St. John's parish in Enochsburg will sponsor a parish picnic featuring chicken dinners with turtle soup and sandwiches. The event will be held on parish grounds from 11 a.m. to 2 p.m. Call for reservations 812-934-2880.

September 3

A Labor Day picnic will be held at St. Anthony parish, Morris, Ind. Good food and a variety of entertainment will be features of the event.

St. Peter's in Franklin County, Indiana, will sponsor a

Labor Day picnic at the church. The picnic will feature refreshments, amusements and a country style chicken dinner. The event will begin at 10:15 a.m. and run to 2:00 p.m.

September 5

The regularly scheduled monthly card party at St. Philip Neri parish, Indianapolis, will be held in the parish hall at 1:30 p.m. The public is invited.

The Adult Education Committee of St. Barnabas parish, 8300 Rahke Road, Indianapolis, will sponsor a program at 7:30 p.m. featuring Arthur L. Jordan, who will speak on the topic of "Implementing Peaceful Integration in the Schools: A Christian Responsibility." The program will be held in the school cafeteria and is open to the public.

September 7

The monthly Charismatic Mass will be held at St. Mark parish, 6040 S. East Street, Indianapolis starting at 8 p.m. A soup and bread supper will be held at 6 p.m. to begin the activities.

All interested persons are invited to participate in the nocturnal adoration on the first Friday of September at Holy Spirit parish, Indianapolis. The hours are from 9 p.m. on Friday to 6 a.m. on Saturday.

An Ultreya will be held at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m. The event is under

the direction of the Indianapolis Cursillo Movement.

September 7-8

The annual Oktoberfest at German Park on South Meridian St. (S.R. 135) near County Line Road, Indianapolis, will feature continuous entertainment by nationally known German entertainers and local talent, German music, dancing and games for all ages as well as German food. At 10 p.m. on Saturday, two Delta Air Lines tickets will be awarded from Indianapolis to Frankfurt, Germany. The Oktoberfest is sponsored by the German-American Klub of Indianapolis, Inc.

September 7-9

A synthesis workshop will be held at Alverna Center

beginning on Friday evening. Franciscan Father Maur Smith will facilitate the workshop which is the result of nine years of research and practice in the area of humanistic psychology and spiritual theology. The fee is \$65. Call 257-7338 for further information.

September 8

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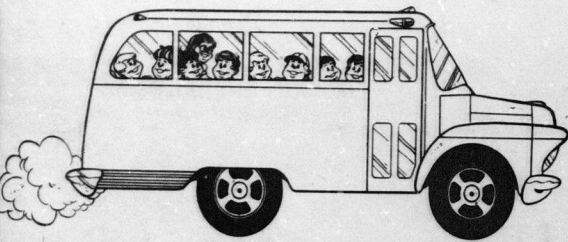
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Terry Osburn, will have a cookout at their new home 8421 Chippewa Court on Indianapolis' southside for the Single Christian Adult group. Guests are asked to bring their own drinks, frisbee and volleyball equipment. For

further information call Marilyn at 888-5728 or Terry at 784-6210.

September 9

A fall festival will be held at St. Mary parish, Rushville, beginning at 11 a.m. when chicken and ham dinners will

be served. Other festival attractions will be featured.

The first in a two-series on Natural Family Planning will be held at the following parishes in the Archdiocese:

►2-5 p.m.: St. Luke parish, Indianapolis. Call Suzanne Sperback, 317-547-5847 for pre-registration.

St. John Academy

The 20th annual St. John Academy alumnae members will meet at St. John Church for an 11 a.m. Mass on Sunday, Sept. 16. Father William Stineman, pastor, will officiate. A brunch will

follow at 12:15 p.m. in the Atkinson Hotel.

Former students, teachers and friends are invited. Pat Burkhard Trout and Sister Dorothy Ellen Wolisfer are co-chairmen, assisted by members of the class of 1949.

For further information and reservations contact: Barbara McVey Mc-Clanahan, 317-888-4886 or Delores Langer Challis, 317-784-9795.

Reservations should be made by September 4. No tickets will be sold at the door.



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Ballet I, Teens & Adults	Thursday, 7:00 — 8:00 p.m.
Tap I, Children	Thursday, 3:30 — 4:15 p.m.
Tap I, Teens & Adults	Saturday, 4:30 — 5:15 p.m.
Jazz I, Teens & Adults	Thursday, 1:30 — 2:30 p.m.
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►7:30-9:30 p.m.: St. Joseph parish, St. Leon. Contact Julie Wilhelm, RR 5, Box 57, Brookville, IN 47012, phone 812-576-4534 for pre-registration.

►12:30-5 p.m.: St. Columba parish, Columbus. Call the rectory, 812-372-1509 for pre-registration.

The fee for the seminar is \$10. Coordinated by Archdiocesan Social Ministries, the sympto-therman method is taught by members of the Couple to Couple League.

Sister Mary Theresa will direct a women's serenity retreat at Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. For complete information and/or reservations call the retreat house, 317-545-7681.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.
TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St.

Bernadette school auditorium, 6:30 p.m.; Little Flower hall, 6:30 p.m.
WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.
THURSDAY: St. Catherine parish hall, 6:30 p.m.
FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m.
SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m.
SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

September 11

St. Francis Hospital Center, Beech Grove, will host a refresher interest day for registered nurses in the hospital auditorium from 10 a.m. to 2:30 p.m. Opportunity to register for the refresher nurse program is available by calling 783-8151 for a reservation by Aug. 31. Attendance at the interest day does not constitute a commitment for classes which begin Oct. 2 nor for employment.

Sept. 14-16

A spiritual retreat for separated, divorced and remarried persons will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis, beginning with registration on Friday evening. Father Anton Braun will conduct the retreat. A donation of \$40 per person is asked to cover expenses.

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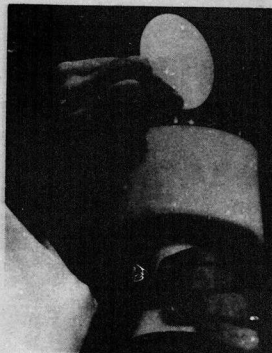
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Date	Celebrant
Sept. 2	Fr. Sam Curry
Sept. 9	Fr. Donald Buchanan
Sept. 16	Fr. Jack Porter
Sept. 23	Fr. Bernard Strange
Sept. 30	Fr. John Elford
Oct. 7	Fr. John Schultz
Oct. 14	Fr. Michael Ketron
Oct. 21	Fr. Mark Svarczkopf
Oct. 28	Fr. Paul Landwerlen

Congregation

St. Jude the Apostle Parish, Spencer
Indiana Boys School, Plainfield
St. John Parish, Indianapolis
4th Degree Knights of St. Peter Claver
St. Joseph Parish, Indianapolis
St. Lawrence Parish, Muncie
Our Lady of Mt. Carmel, Carmel
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Television Highlights

Misery loves company, or so it seems in the case of six men separated from their wives during the course of "Breaking Up Is Hard to Do," a four-hour TV movie airing Wednesday, Sept. 5, and Friday, Sept. 7, at 9-11 p.m. on ABC.

Suggested by an actual event, the script tells of the pain and trauma caused by divorce from a husband's point of view—different from that of a wife, but no less hurtful for all that.

With their marriages in various stages of dissolution, six buddies—fellow workers in movieland—share a Malibu beach house for a summer while trying to sort out their lives. Each has a different game-plan ranging from promiscuity to reconciliation, from blind activity to self-examination.

It does not take much imagination to fill in each of

the scenarios—they are the reverse side of the coin to those found on the daytime soap operas. The emotions are surface-level and the environment is slickly glamorous. But beneath all the TV tinsel the feelings are genuine.

The acting is particularly good with Robert Conrad as the macho heel, Billy Crystal as the weak but decent nice guy, and Tony Musante who gives some depth to what might otherwise have been only another stereotype of the Italian lover.

Best realized are the characters portrayed by David Ogden Stiers—whose wife has left him because she found him "boring"—and Bonnie Franklin, the nonsense divorcee attracted by his stolid character.

Divorce is a tragic common place of today's society, a familiar subject

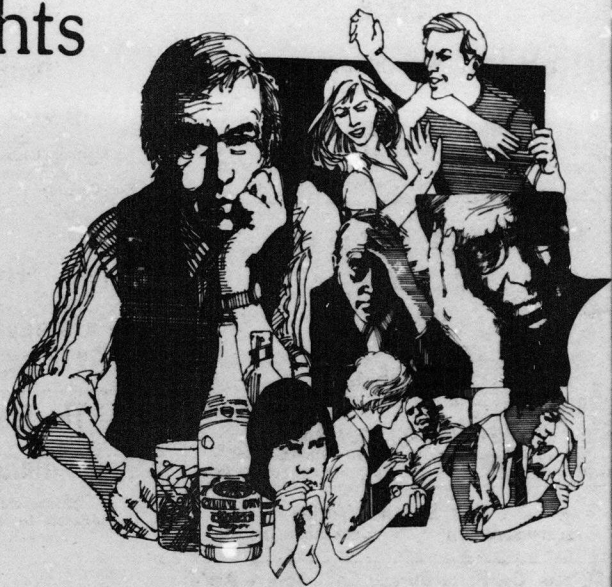
for the media and one that is usually presented from the woman's perspective. "Breaking Up Is Hard to Do" is perhaps singular in that it concentrates on the male experience in the divorce situation.

When confronted with the problems of adulthood the response of this group of men is to retreat back into adolescence. Instead of accepting responsibility as individuals they act as overgrown boys who need to feel part of "the gang."

In the program's epilogue, when we are told what happened to each of the six at the end of the summer, the point stressed is that the experience of supporting each other through emotional crisis had resulted in self-discovery. What women will be the first to recognize is that the essential problem shared by these characters is neither divorce nor an identity crisis but immaturity.

Marriage as an indissoluble bond in which the partners work through their problems together is dismissed today as impossible for most people. The consequence of such an attitude is shown here in the hurt of breaking up. The need for growing up is an evident conclusion.

Needless to say, this view of the walking wounded of marital warfare and of the games some adults play with each other is not a program for the young and impressionable.



Media Notebook

TV squanders talent dollars

In the ulcer-ridden race to be the nation's number one time-killer, the television networks squander lavish amounts of increasingly inflated dollars on hiring the best talent money can buy.

The results hardly justify the effort. The fun and games of most prime time TV banalities give new teeth to the old saw about the mountain laboring to bring forth a mouse.

Wasting the time of

people who turn on their sets in the expectation of seeing something worth their attention is bad enough. But consistently failing to fulfill the promise of the medium—to inform and enlighten as well as to entertain—is the far worse charge that must be leveled at American commercial television.

But there is more. What is one to make of the fact that during this week of mostly forgettable reruns, two new medical documentaries in different, highly praised series are slated to air on the same day and at the same hour. They are "The Magic Sense" on CBS and "Operation: Lifeline" on NBC, both airing on Thursday, Sept. 6, at 8-9 p.m.

The audience interested in such works is not as large as it should be, but that is all the more reason for making the programs available for viewing on different days. Not only does this scheduling make a mockery

of the idea that people should have a diversity of choice in selecting TV programs, but it also insures that these programs will have low ratings, hence limiting the chance for other such programs in the future.

The final irony is that the same company—MedCom—produced both these shows and now finds itself put in the ridiculous, no-win situation of competing against itself.

This is not a choice—it is a waste. Whether by accident or design, whether by chance or counter-programming against a competitor, the result not only limits viewing options but it also damages the potential diversity of the medium.

Editor's note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

Television Film Fare

That's Entertainment (1974) (CBS, Saturday, Sept. 1): MGM's expert, sentimental tribute to the golden age of the movie musical, a compilation of highlights from 70 films made between 1930 and 1958, with some recent reminiscences by the old stars. Nearly everybody is here, but the great ones are Astaire, Garland and Kelly. Highly recommended for

all, but especially nostalgia fans.

The Sea Gypsies (1978) (NBC, Sunday, Sept. 2): An around-the-world sailing trip runs aground near Alaska, and a widower, a woman photographer and three children struggle with adventure as castaways on a primitive island. The cast is little known, but the story is effectively told. Satisfactory entertainment for the family.

True Grit (1969) (ABC, Sunday, Sept. 2): The film that made John Wayne immortal, both because he won his only Oscar and because his role as a grizzled lawman is prototype of all the parts he has ever played. Otherwise, a rare western that combines action and character, realism and wit, the expected and unexpected, with its violence mellowed by humanity and truth. Kim Darby is excellent as liberated frontier woman Mattie Ross. Highly recommended for all but very young children.

The High and the Mighty (1954) (CBS, Wednesday, Sept. 5): William Wellman's classic airplane disaster film, based on the Ernest K. Gann novel, in which John Wayne attempts to pilot a crippled airliner from Hawaii while cast and crew relive and reevaluate their lives in flashback and traumatic dialog. Somewhat dated, but satisfactory entertainment for adults and mature youth.

Tuesday, Sept. 4, 9-11 p.m. (NBC) "Oil and American Power." Focusing on the strategic importance of the Middle East and its oil reserves, this news documentary examines the changing nature of American foreign policy since the Vietnam War.

Thursday, Sept. 6, 8-9 p.m. (CBS) "The Magic Sense." Using a variety of photographic techniques, this program explores the mystery of the human eye and the progress of medical science in correcting defects of vision. It is the fifth in the award-winning series, "The Body Human."

Thursday, Sept. 6, 8-9 p.m. (NBC) "Operation: Lifeline." Neurosurgeon Charles Wilson of California's Moffitt Hospital is the subject of this documentary in a series

showing real doctors and their care of patients. It is unfortunately scheduled at the same time as the CBS medical documentary, "The Magic Sense."

Saturday, Sept. 8, 9:56-10:00 a.m. (CBS) "In the Future." This special group of "In the News" mini-documentaries—scheduled at 9:56 every Saturday morning through Oct. 20—takes a fanciful look at how existing scientific possibilities could change daily life in the future, beginning with automobiles.

Saturday, Sept. 8, 11:55 a.m.-12 noon (ABC) "Dear Alex and Annie." Questions asked by young viewers are answered by child psychologist Eda LeShan as interpreted through songs by Lynn Ahrens in three-and-a-half minute segments combining live action and animation.

Religious Broadcasting Highlights

RADIO: Sunday, Sept. 2 (NBC)—"Guideline" presents the first of a two-part series on the Southeast Asia refugees. The discussion is moderated by NBC correspondent Jack Reynolds who has been covering the tragic story of the boat people for NBC News. Participating in the discussion are Ambassador-at-large Dick Clark, President Carter's coordinator for refugee affairs; Jesuit Father Robert Drinan, Democratic representative from Massachusetts; and John McCarthy, Director of Migration and Refugee Services for the U.S. Catholic Conference. All three panelists have recently returned from visits to the refugee camps.

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Viewing with Arnold

'North Dallas Forty'

by James W. Arnold

The road to the Super Bowl is paved with bad intentions.
Probable Truth

"North Dallas Forty" is essentially a moral attack on the uncontrolled achievement-dominance drive in American institutions. It concentrates on professional football, the Capitalist Owner and the Tough Coach, but its implications are broader.

During the Vietnam and Nixon years, the link between coaches and generals—the Lombardi-Patton connection?—was often argued, with equal force, by hawks and doves.

Aren't wars won on the playing fields? Isn't winning the only thing? Don't we need discipline and dedication and team play? Don't we have to follow the game plan? To that sort of question, hawks tended to answer yes. The doves saw Vietnam as a machismo extension of the mythology of football. An insane sports philosophy leads to an equally nutty foreign policy. Instead of football, let's play frisbee.



Peter Gent's 1973 novel, presumably based on his experiences as a player with the Dallas Cowboys, came out of that era. It demythologized the football hero, depicting him variously as stupid, pampered, drug-addicted, violent, drunken, lecherous and greedy. It also attacked the win-at-all costs mentality, which had taken all the joy and humanity out of the game, and the fat-cat owners who treated players like pawns and used the sport as an ego trip. Dallas, of course, seemed a perfect symbolic target, with its methodical coach, consistent success, sexy cheerleaders, and mixture of

Bible Belt fervor and oil-based wealth, extravagance and arrogance.

THE MOVIE, then, hardly comes as a surprise. The image of the Jock-asser and the Tough Coach as martinet-madman no longer shocks (cf. such films as "Semi-Tough" and "One on One"). But we live with an intriguing split in our cultural psyche. Our fiction and much of our non-fiction keep telling us sports have become vicious, impersonal, totally cynical and dollar-oriented. But more than ever, we retain our passion for games, charismatic athletes and victory for the home team. It's as if our brain is telling us what our heart doesn't want to know.

"North Dallas," made (like "Semi-Tough") without NFL cooperation, is about a team very much like the swaggering Cowboys. The hero (Nick Nolte) is a veteran wide receiver trying to survive, and win his old starting job back, by prodding his aching body with needles and pills. The story covers the week before the division championship game, and in brash expose style we are shown all the dirty laundry:

Sex and booze parties punctuated by drunken brawls. Drugs washed down with beer, like peanuts. Hostility between players, some of it racial, encouraged by coaches to keep their athletes mean and aggressive. Cold, driving criticism by ulcerous coaches who are satisfied only by computer-like perfection and who rule by fear. Players who scorn and mock the coaches behind their backs. Paternalistic owners who play God and bestow manna on their favorites. All in an atmosphere of manic tension deliberately maintained to produce victory on the field.

THE CENTRAL irony: in the context of all this brutality and amorality, Nolte is busted by league security agents for smoking pot and spending the night with a female camp-follower. Since these seem to be common offenses, his real crime is apparently his feisty independence and refusal to cooperate with the system.

Moral: the pro football mystique has become too important. The game's basic pleasures and values have

been corrupted by hypocrisy, worship of success, and a pitiful fascist ideal of manhood.

No well-informed sports fan can doubt that these are partial truths, though they seem somewhat overstated here. (The team in the movie seems to have been recruited at the San Diego Zoo.) The dilemma exists at all levels of modern business and professional life. How do you compete, in an increasingly skilled and competitive world, without turning yourself into a machine? without losing all that you hoped to win? Dropping out seems an unlikely solution: the fate of nations is not decided by frisbee players (though they do keep us all loose).

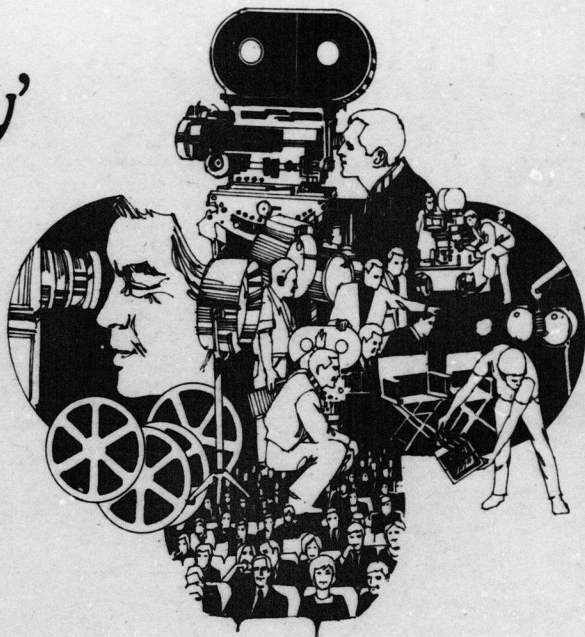
PERHAPS the truth is: Blessed are the losers, because they didn't want to win badly enough.

While "North Dallas" raises such ethical ambiguities, its own moral tone is less than olympian. Its approach to locker room humor and language makes "Serpico" seem like "The Sound of Music." Most of its characters are either rotten or incredible or both. The football scenes are barely believable—Mac Davis as a legendary pro quarterback? And there are cheap shots, especially at a Bible-toting "good guy" rookie and an oily monsignor who compares the bravery of the jocks with "the magnificent missionaries of history." British director Ted Kotcheff ("Fun With Dick and

Jane") has a dim and unreliable sense of the real moral quagmire in America.

Those of us who are sports addicts know it well, because we are stuck in it.

(Sex, cynicism, vulgarity, but some redeeming moral anger. Not for the young or squeamish). (NCOMP rating: B—morally objectionable for all.)



Film 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.)

Alien A-3

Americathon C

(Objectionable language and graphic depiction of sexual misconduct)

The Amityville Horror A-3

Apocalypse Now A-4

The Apple Dumpling

Gang Rides Again A-1

Breaking Away A-2

The Concorde—

Airport '79 B

(Crude, profane language, illicit love affairs, murder and suicide)

Dracula B
(Contains large amounts of violence and bloodshed, an indiscriminate use of religious symbolism and sacred objects.)

Hot Stuff A-3

The In-Laws A-2

Life of Brian C

The Main Event A-3

Moonraker A-3

More American Graffiti A-3

The Muppet Movie A-1

North Dallas Forty B

(Overemphasis on foul and profane language; serious violence; promiscuous attitude toward sex.)

Rocky II A-3

The Seduction of

Joe Tynan A-3

Suaburn A-2

The Unidentified

Flying Oddball A-1

The Villain A-3

The Wanderers B

(Violence and foul language)

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Today's Music

by Charlie Martin

"When You're in Love with a Beautiful Woman" has an excellent beat for disco dancing. And its musical composition is pleasing. But it is difficult to know if Dr. Hook is the master of facetiousness or if the songs of that group are as shallow as they appear to be. Most of its hits have been centered around sexual themes. None of these songs is particularly insightful, but most are mildly promiscuous. The group's latest single switches themes to focus on jealousy in a relationship. While there is little positive that can be said about the song, this common feeling deserves comment.



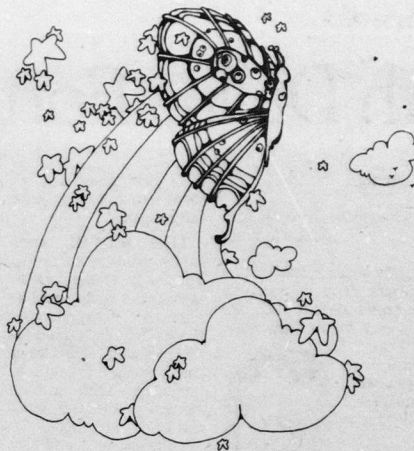
The lyrics leave one with the feeling that physical beauty alone is what makes the woman beautiful to everyone she meets. Physical beauty, of course, is a special gift, but it is only one aspect of what makes us attractive. Kindness, sensitivity, a willingness to affirm others and a sense of humor are others of equal value. No one quality defines our worth as a person, but rather our real beauty flows from the power of life within us. Consequently, the song's opening statement concerning how hard it is to love a "beautiful woman" makes no sense. The concept that worth can be equated with physical characteristics is shallow and devoid of real goodness.

The song encourages us to "watch our friends" and "look for lies" if we want to preserve our love relationships. While jealousy is not always openly admitted, most of us sometimes experience jealousy. It flows from our feeling that we are not good enough to be loved. Dr. Hook's advice puts love into some sort of game category, where at any moment we could lose what we have temporarily gained. But love does not fit into this category at all.

OUR JEALOUS feelings need to be dealt with constructively and openly. The first step is to reflect on the real cause of our jealousy. Are we possessive of our loved one's attention. Are we afraid we will slip from our "number one" position in the other's life. Do we need to control the other person so that we can be the center of that person's existence. Whatever the cause of our jealousy, we need not fear it or bind up ourselves in guilt. None of our feelings is bad

in itself, including jealousy. What is much more important is how these feelings influence our actions.

After we know why we are jealous, the next step is to talk about these feelings openly with the person we love. This takes a lot of courage. Often we are afraid of being laughed at or perhaps, even worse, responded to with indifference. But for those seeking to build a lasting, mutually sensitive relationship, jealous feelings must be faced. Jealousy may seem like the problem of one of the people in the relationship, but sensitive partners will realize that jealousy concerns both



people. How those two people deal with it determines either the growth or death of the relationship.

WHILE IT is unlikely

that anyone would take this song seriously, its attitude is still unhealthy. Mistrustful suspicion and watching the actions of your friends seems more like a recipe for advancing paranoia than a way to deal successfully with jealousy. Jealousy that is openly talked about and sensitively responded to leads to a dialogue that will strengthen the relationship. But jealousy can destroy a relationship, especially when we let jealous feelings lead us into manipulating or possessing the other.

Love is always a gift. It is also work and a decision to act toward the unconditional well-being of the other. We need to free ourselves from our jealous feelings. The worry and anxiety they cause us can be significantly lessened if we are honest with ourselves and with the person we love.

CRITERION READERS:

A Big

THANK YOU



WHEN YOU'RE IN LOVE WITH A
BEAUTIFUL WOMAN

When you're in love with a beautiful woman it's hard/ When you're in love with a beautiful woman you know it's hard/ Everybody wants her/Everybody loves her/Everybody wants to take your baby home/When you're in love with a beautiful woman/You watch your friends/When you're in love with a beautiful woman/It never ends/You know that it's crazy/And you wanna trust her/Then somebody hangs up when you answer the phone/When you're in love with a beautiful woman/You go it alone/Maybe it's just an ego problem/Problem is that I've been fooled before/By fair-weather friends and faint-hearted lovers/And every time it happens/It just convinces me more/When you're in love with a beautiful woman/You watch her eyes/When you're in love with a beautiful woman/You look for lies/Cause everybody tempts her/Everybody tells her/she's the most beautiful woman they know/When you're in love with a beautiful woman/You go it alone/When you're in love with a beautiful woman/You watch your friends/When you're in love with a beautiful woman/it never ends/When you're in love with a beautiful woman/You watch her eyes/When you're in love with a beautiful woman/You're lookin' for lies

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