

THE

CRITERION

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Thousands to march in abortion protest

by Stephenie Overman

"A nation with the resolve to have a man set foot on the moon must not be afraid to let a child set foot on the earth," Cardinal Terence Cooke of New York said in defense of the unborn child.

The cardinal's statement on the "national scandal" of legalized abortion was one of a number of comments made in observance of the seventh anniversary of the Supreme Court abortion decision, Jan. 22. Other religious leaders around the country joined in condemning abortion and religious and educational pro-life activities were planned to be in step with the annual March for Life.

A three-day Respect Life Leadership Conference, an all-night Eucharistic vigil and a short prayer vigil will be held before the seventh annual march in Washington. Other cities also will hold marches.

Pro-abortionists plan to counter the pro-life activities with news conferences and speakers and the National Abortion Rights Action League will release a "pro-choice voter attitudes" poll.

The march, on the anniversary of the Supreme Court decision which eliminated most restrictions against abortion, is sponsored by March for Life, Inc. The organization also sponsors a short vigil March 21. Other activities are not part of March for Life, Inc., according to the organization's president Nellie J. Gray.

Miss Gray said the march will begin at noon at the Elipse jr, Washington and proceed to the Capitol. The opening address will be given by Bishop Thomas Welsh of Arlington and the key speaker will be an Evangelical minister, the Rev. James Robison of Fort Worth, Texas.

Sen. Jesse Helms (R-N.C.) and Rep. Robert Dornan (R-Calif.) will be the principal political speakers.

Miss Gray said that she had no solid estimate of the number expected for the 1980 march. March for Life leaders had said that more than 100,000 attended in 1979. The police estimated 60,000.

ACCORDING TO Miss Gray, busloads of marchers were being lined up

in areas as far away as St. Louis. She said many people from Ohio and Indiana ride for 12 hours or longer to join the march and people from Texas and California fly in to Washington to take part.

The Respect Life Leadership Conference is scheduled for Jan. 19-21 in Washington. The LAPAC Fund (Let's All Protect a Child Fund), a Washington-based division of Christian Family Renewal, is the main sponsor and co-sponsors include the Human Life Center of Collegeville, Minn.; National Pro-Life PAC; National Youth Pro-Life Coalition; Right to Life Crusade, and American Life Lobby.

The program will include a full day of lectures on genetic manipulation, medical-legal ethics, international corruption, politics of abortion, Human Life Amendment, the family and the Christian churches; nine caucus meetings on the various subjects introduced; a plenary report and an address on "The Importance of Unity—We Are Closing the Ranks."

An all-night vigil of Eucharistic adoration at the National Shrine of the Immaculate Conception in Washington is planned for Jan. 21 by the Maryknoll Fatima Project of Maryknoll, N.Y.

"We need more prayer to support us in this important work," said project coordinator Jack Pelikan.

The March for Life, Inc. vigil will be "a
(See MARCH on page 2)

Notice

WTHR-Channel 13, Indianapolis, will televise portions of the Installation Mass of Archbishop Edward O'Meara on Sunday, Jan. 20 from 12:30 p.m. to 1:30 p.m. (EST). Newscaster Ross Becker will be assisted by Father Kenny Sweeney in providing commentary for the occasion.

Looking Inside

A photo essay on the installation of Archbishop O'Meara appears beginning on page 11.

Archbishop O'Meara has become our new archbishop. The homily he gave at his installation as well as the opening remarks of the Apostolic Delegate, Archbishop Jean Jadot, are printed in their entirety on page 4.

What do religious groups who have been working for the SALT treaty think about the Soviet invasion of Afghanistan? See page 5.



JUBILANT SMILE—Archbishop O'Meara literally glows with excitement following the ceremony Jan. 10 which saw him installed as the fourth archbishop of the archdiocese of Indianapolis. During this week and next Archbishop O'Meara is touring the archdiocese and offering Mass in each deanery as an introduction to the people he now serves. (Photo by H.J. Mathauer)

Teenage pregnancy bills introduced; ICC and pro-lifers voice reservations

by Peter Feuerherd

One million teenagers in the United States become pregnant each year, accounting for one out of every ten women between the ages of 15-19 years of age. Of these pregnancies, 27% result in abortions, 14% in miscarriage and 21% in out-of-wedlock births.

Legislation to deal with this staggering problem (20% of all births in Indiana in 1977 were attributed to teenagers) has been introduced in the statehouse this session. According to Senator John Larson (R-Valparaiso), the sponsor of one of these measures, there are 3 times as many pregnant teenagers in Indiana today than there were only 5 years ago.

Senator Michael Kendall (D-Jasper), has introduced a "life-support" bill (S.B. 394), which would provide grants to public and private agencies to meet the needs of pregnant adolescents. The grants would aid local groups that conduct pregnancy testing, family planning, pre and post natal care, nutrition information, pediatric information, educational and vocational services, and adoption counseling for pregnant teenagers.

S.B. 394 would allow local organizations to apply to the state Department of Education for funds. The state would provide \$1 million to finance the program. "The idea is to involve church groups who want to help with the problem," said Kendall.

The Jasper Democrat asserted that his proposals would reduce welfare costs by providing job referral services for pregnant teenagers, eliminate duplication of services, and allow for local control over programs.

KENDALL, WHO explained that he supports the drive for a Constitutional Amendment to overturn the 1973 Supreme Court decision that legalized abortion, added that his proposals are designed to "deal with the root causes of abortion." He stated that even if abortion were outlawed, over 500,000 illegal abortions would be performed in this country annually.

"You have an obligation to do everything you can do to provide positive alternatives (to abortion). Otherwise, you'll just drive abortion underground."

The Indiana Catholic Conference (ICC) supports Senator Kendall's bill, but has strong reservations about some aspects of it. An ICC release stated that although the organization supports that part of the legislation that encourages aid to teenagers with problem pregnancies, it is against the bill's provisions that would aid agencies that administer contraceptives to minors. ICC fears that the bill could also provide support for organizations that make abortion referrals.

An ICC position paper explained "this

bill also could fund family planning services and abortion referral. Such services presume that sexual activity is inevitable among most teens, and that a pragmatic solution (contraception and abortion) will solve the problem."

To support its position, the ICC position paper quoted Dr. Kingley Davis, a population expert, who stated, "the current belief that illegitimacy will be reduced if teenage girls are given an effective contraceptive is an extension of the same reasoning that created the problem in the first place. It reflects an unwillingness to face problems of social control and social discipline."

MICHELE McRAE, president of Indiana Right-to-Life, said that her organization supports the concept of Senator Kendall's "life-support" proposals, but also objects to some of the language contained in the bills.

"We want to be sure that it is used as a deterrent for abortion," she stated. Mrs. McRae asserted that her organization is afraid that the bill may allow agencies to refer pregnant teenagers to have abortions.

"We don't support it right now... We hope to support it in the future if changes are made."

Senator John R. Larson's bill (S.B. 77) has also drawn criticism in some pro-life quarters. The proposal would, the

Valparaiso Republican said, "allow for reproductive health care for a minor without parental consent."

The bill is designed, according to Larson, to help unwed pregnant teenagers to approach doctors and obtain medical care. Senator Larson asserted that a clause in the bill would exempt abortion from its provisions.

But some pro-lifers fear that the definition of "reproductive health" is too broad; others, including the Indiana Catholic Conference, are also expected to object to allowing teenagers the right to obtain contraceptive devices and undergo surgical sterilization without the consent of parents.

Although recent Supreme Court decisions have declared that minors can legally obtain abortions without parental consent, pro-lifers fear that S.B. 77 would lock this practice into state law.

Senator Kendall, commenting on S.B. 77, added that a major problem in amending the bill "is to word it so that it won't be ruled unconstitutional."

Delbert Culp, the executive director for Planned Parenthood of Indianapolis, an organization that supports the bill, said that S.B. 77 would "allow any person to give consent for reproductive health care." He stated that "reproductive health care" includes contraception, abortion and treatment of venereal disease.

Asked if the bill would allow minors to undergo sterilization procedures without parental consent, Senator Larson replied that it would. The legislator added, however, that the language of the law may be changed before it comes up for a vote.

"I'm not really happy with the broad language. I'm not sure that it was the intention of the study committee to go that far," explained Larson.

March (from 1)



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simple, prayerful meeting," Miss Gray said. Prayers will be said and talks given at the vigil, to be held in a Washington gymnasium.

IN OTHER PARTS of the country, pro-lifers will also be active. Californians will march in Sacramento Jan. 22 in a "Rally for Life." Pro-life speakers will address topics of abortion, euthanasia, a Human Life Amendment, women's rights and ethnic minority views.

A pro-life march through downtown Pittsburgh coupled with a prayer breakfast and rally will highlight the area's second annual March for Life Jan. 19. Buses from southwestern Pennsylvania will take pro-lifers to Washington Jan. 22. Pro-lifers in Harrisburg, Pa. will sponsor a rally at the state capital Jan. 20, a first for the district's pro-life legislative group.

Bishop Joseph Daley of Harrisburg will celebrate a Mass in honor of life and along with the gifts of bread and wine, participants will carry red roses and lighted candles, symbols of the pro-life movement.

Bishop Daley, in a statement to be delivered at the Mass, said "We cannot let this anniversary pass without recalling to mind its shock nature, its utter disregard for the life and humanity in the mother's womb, and the frightening results which have been caused by it in this country."

Bishop Daley and Cardinal Cooke both recalled the words of Pope John Paul II, "When the sacredness of life before birth

is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life."

Cardinal Cooke, chairman of the U.S. bishops' Committee on Pro-Life Activities, added, "Because we share these values, we once again take the occasion... to call upon the members of the government and all our brothers and sisters to reverse the tide of tragedy and to protect the God-given dignity of the unborn child."

MSGR. JOHN FOLEY, editor of the Catholic Standard and Times of Philadelphia, said in an editorial, "Jesus said that whatever we do to one of the least of his brethren, we do to him. Unborn children are the weakest and, thus, the least of Christ's brothers and sisters; if we remain silent while they are destroyed, it is equivalent to standing in silent approbation at the crucifixion of Jesus, who although innocent, was also unjustly condemned to death; if we attempt to intervene to preserve and protect unborn life, we serve the person of Christ."

Florida bishops issued a pastoral letter calling for a Human Life Amendment.

The letter was signed by Archbishop Edward McCarthy of Miami; Bishop Thomas Grady of Orlando; Bishop Rene Gracida of Pensacola-Tallahassee; Bishop W. Thomas Larkin of St. Petersburg; Bishop John Snyder of St. Augustine; and Miami's auxiliary bishops John Nevins and Augustin Roman.

"When there is an openness to God's grace we are bountiful in bringing forth new wine from the branches. The new

wine of loving service is a continuation of the work of the kingdom. When the branch is cut off, however, it withers and dies.

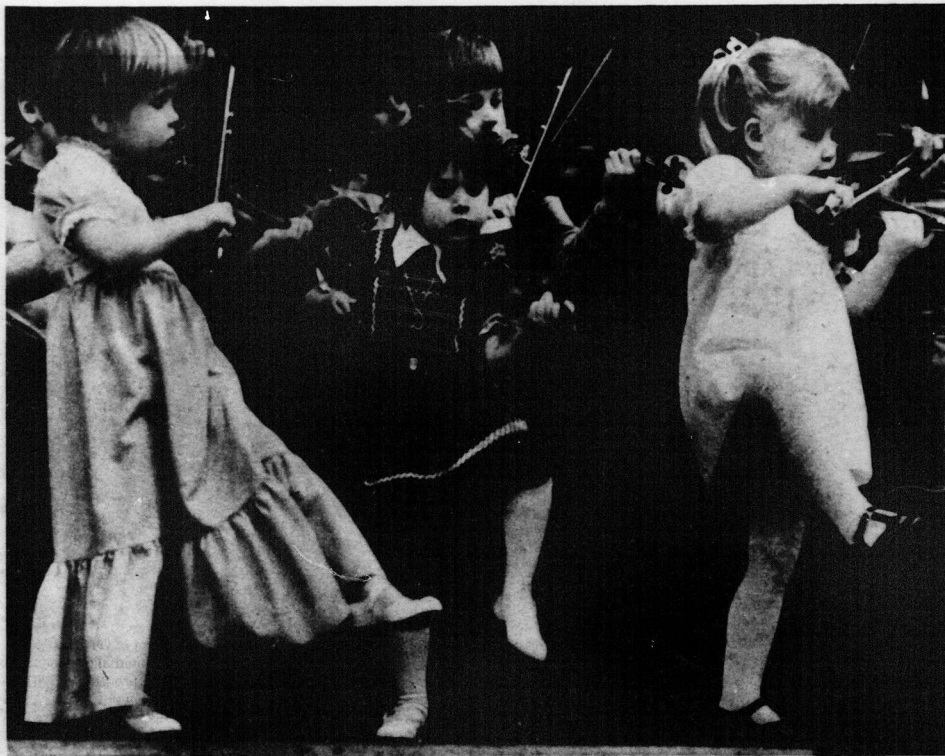
"We live in a time of dryness," the bishops said. The Supreme Court "declared unconstitutional all laws protecting the life of the unborn child. The court was reflecting a mood in this country, in this world, that we do not need the vine."

A flyer published by the U.S. bishops' Office for Pro-Life Activities features a cover photograph of Pope John Paul II embracing a handicapped youngster and includes excerpts from his homily on the Mall in Washington Oct. 7.

NARAL plans to release a "pro-choice vote behavior poll" Jan. 18. A news conference with Karen Mulhauser, executive director, will be held Jan. 22 in Boston.

A STUDY WHICH appeared in Family Planning Perspectives estimated that there were 1,374,000 legal abortions in 1978, up about 54,000 over 1977. The study showed that nearly 30% of all pregnancies in the United States interrupted by natural causes were ended by legal abortions.

The Supreme Court ruled Jan. 22 against the constitutionality of restrictive state laws on abortion, citing a woman's "right to privacy" in choosing an abortion. The court said that a state may not prevent abortions during the first trimester of pregnancy but during the second and third trimester the individual state may prohibit abortions. During the first three months the state may not interfere with a decision between a woman and her doctor, the court ruled.



STEP CHILDREN—Amy Laken, and Amy Spankenburg, members of a Suzuki violin class in Racine, Wis., have little trouble playing and keeping in time with a dance step but

Debbie Shafer, center, seems to have a problem putting it all together during a recent recital. (NC photo by William J. Lizdas)

Cardinal Baum named to Vatican post

VATICAN CITY—Cardinal William Wakefield Baum of Washington has been named prefect of the Vatican's Congregation for Catholic Education.

The appointment, announced Jan. 15 by Pope John Paul II, makes Cardinal Baum, 53, the highest-ranking U.S. churchman in the Vatican.

The post puts him in charge of the department that handles church policy on the world's Catholic educational institutions, particularly Catholic colleges, universities and seminaries.

The announcement ended months of speculation by Vatican insiders, who long ago focused on Cardinal Baum as the leading candidate for the job. He replaces French Cardinal Gabriel-Marie Garrone, 78, whose resignation the pope accepted Jan. 15 for reasons of age.

Cardinal Baum, a native of Dallas, has been archbishop of Washington since 1973 and a cardinal since 1976. A soft-spoken, scholarly intellectual, he is the youngest U.S. cardinal.

Cardinal Baum grew up in Missouri and studied philosophy and theology at Kenrick Seminary in St. Louis before his priestly ordination for the Diocese of Kansas City-St. Joseph, Mo., in 1951. He also has a doctorate in theology from the Pontifical University of St. Thomas Aquinas in Rome.

He became first executive secretary of the newly formed U.S. bishops' Committee for Ecumenical and Interreligious Affairs in 1965.

Because of his ecumenical expertise, there were rumors in 1975 that he would be called to Rome as head of the Vatican's Christian unity secretariat to replace Cardinal Jan Willebrands, who had just been named archbishop of Utrecht, Netherlands. Pope Paul VI kept Cardinal Willebrands in the Christian unity post, however.

Cardinal Baum has held numerous committee assignments with the U.S. National Conference of Catholic Bishops (NCCB). But as a result of his Vatican assignment, he automatically loses NCCB membership.

He is also a member of the Vatican's Congregation for the Doctrine of the Faith and the Christian unity secretariat.

He was a member of the Catholic education congregation that he will now head.

Pontiff opens historic Dutch synod

by Jerry Filteau

VATICAN CITY—"To be a pastor and bishop of souls means to protect the word (of God), to watch over the truth," Pope John Paul II told the Dutch bishops Jan. 14 at a concelebrated Mass solemnly opening the Particular Synod of the Dutch Bishops at the Vatican.

The synod was scheduled for Jan. 14-26 to try to resolve the divisions that, in the words of the synod's working paper, "threaten to paralyze ecclesiastical life" in the Netherlands.

The pope's homily did not spell out any of the problems the Dutch church faces or offer concrete solutions. It was a kind of religious pep-talk encouraging the bishops to assume their obligations with a trust in the Holy Spirit.

The day before, in a letter to Dutch Catholics asking them to pray for the synod's success, the pope emphasized that the bishops were chosen to be leaders of their people, not just spokesmen for the people's views.

In his homily to the bishops, the pope urged them to place themselves under the guidance of the Gospel, the Holy Spirit and the teachings of the Second Vatican Council.

"In our difficult age, in our 20th century, the church has given, in the teaching of the Second Vatican Council, a particularly full expression of the truth about itself," the pope said.

"This teaching ought to be the measure of thought and action for all those who make up the church of Christ. In par-

ticular it ought to be the measure of our own thought and our own action for us, who are the teachers and pastors of the church," he said.

"It ought to be the measure of our thought and our action," he added.

The pope noted the unusual nature of the synod, calling it "an event without precedent."

There have been periodic general synods of representatives of the world's bishops since synodal structures were set up after Vatican II. But the Dutch synod marks the first time a special or particular synod, composed of the bishops of a single country and devoted to their particular problems, has been called.

A VATICAN HISTORIAN told NC

News Service that he could think of no other instance in church history in which a nation's hierarchy was asked to meet with the pope to resolve its problems.

"The principle of the interpenetration of the universal church and the local church is expressed in a special way by this synod," the pope said.

"The church of Jesus Christ, thanks to the Spirit who is the soul of the whole body and of all its members, is realized in these two dimensions. It is universal and at the same time composed of different parts. It is universal and local," he said.

"The purpose of our meeting is to manifest the coherence of these two dimensions completely and consolidate (See PONTIFF on page 17)

NCEA to sponsor funding seminars

WASHINGTON—Technical assistance institutes sponsored by the National Catholic Educational Association (NCEA) to inform representatives of private school children about available federal program benefits will be held in various parts of the country.

A series of 13 institutes are being funded by a \$240,000 grant to NCEA from the Office of Non-public Education, U.S. Office of Education. Bruno Manno, who is on leave from the University of Dayton, is project director for the institutes.

Manno said that 800 representatives of

non-public school children will be invited to the one-day institutes through the NCEA or the Council for American Private Education.

The institutes are open also to others interested in government programs that affect non-public school children, but these will have to pay a nominal conference fee.

"The importance of this project is that it marks the first time such a program is being directed to the grassroots level—principals and parents," Manno said. He

said he believes those attending the institutes will gain "a practical knowledge of how to work with public school representatives in obtaining funds for non-public school children."

The sites and dates of the institutes are: Washington, Feb. 21; Chattanooga, Tenn., Feb. 27; Orlando, Fla., Feb. 29; Dallas, March 17; Kansas City, Mo., March 18; Boston, March 24; Newark, N.J., April 21; Los Angeles, April 28; Seattle, April 30; Denver, May 1; Toledo, Ohio, May 8; Milwaukee, May 9; San Juan, Puerto Rico, May 15.

Documentation

Archbishop Jadot

(The following remarks were given by Archbishop Jean Jadot, Apostolic Delegate in the United States, at the installation of Archbishop O'Meara.)

Pope John Paul II, bishop of Rome and universal pastor of the Church, greets his brothers and sisters in Christ within the Archdiocese of Indianapolis on this day of great joy.

It is a pastoral duty of the representative of the pope to install a new metropolitan archbishop. However, I am especially pleased to be here today. I welcome the opportunity to manifest the esteem in which I have held Archbishop O'Meara ever since we worked together as fellow national directors of the Society for the Propagation of the Faith.

Today the members of the local Church give witness to the unity which binds them together in Jesus Christ. The bishop, as head of the diocese, is the visible source and foundation of that unity.

The bishop succeeds to the office given by Christ to the Apostles. Acting in communion with the pope, successor to Peter, the bishop exercises his own proper authority as a service for the good of his faithful, indeed even for the good of the whole Church.

This aspect of our faith is given concrete expression through the rite we now celebrate. For, with the appointment of Archbishop O'Meara to the See of Indianapolis, Pope John Paul II confirms the important role which each particular Church plays in contributing to the well-being of the Church Universal.

Archbishop O'Meara

(The following homily was given by Archbishop Edward O'Meara at his installation as archbishop of Indianapolis at SS. Peter and Paul Cathedral on January 10.)

Two hundred and fifty miles to the west of Indianapolis flows the Mississippi River. Should you travel Highway 70 you will cross the river at St. Louis at a point where the Gateway Arch stands. Under it you will find the historic Old Cathedral, where on Tuesday, October 28th, 1834, as part of the week of ceremonies dedicating the new structure to the worship of God, Simon Gabriel Brute was consecrated a Bishop of the Church. It is my blessing and my burden to stand before you this afternoon as the tenth to continue a succession unbroken since that day.

How do I come to be here? In simple words, because the call of the Church to me sends me to you. Ever since March 20, when Our Holy Father heeded the plea of Archbishop Biskup—we all have him in our minds and hearts today in kind memory and with loving gratitude—the Chair of this Cathedral has been vacant. On

Your Archbishop has experienced first-hand the solid faith and the pastoral needs of millions of our brothers and sisters throughout the world, mostly in countries suffering from lack of education, health facilities and financial investment. Rather than leaving this field of ministry, he now is called to exercise his missionary efforts in another way.

This was made clear by the Second Vatican Council. The bishop, "by arousing, fostering and directing missionary work in his own diocese, . . . makes present and visible the missionary spirit and zeal of the people of God, so that the whole diocese becomes missionary," *ad intra* and *ad extra*, inside and outside.

Pope Paul VI was more specific in his challenging apostolic exhortation on evangelization when he added: "We pastors are invited to take note of this duty more than any other members of the Church. What identifies our priestly service, gives a profound unity to the thousand and one tasks which claim our attention day by day and throughout our lives and confers a distinct character on our activities is this aim, ever present in all our action: to proclaim the Gospel of God."

While we mourn the passing of Archbishop George Biskup, we also give thanks to God for his many years of exceptional service to the Church in imitation of the Good Shepherd. He followed his Divine Master to the cross. May we continue to remember him in our prayers.

Pope John Paul II wishes me to express special gratitude to Monsignor Francis Tuohy and all those who helped him administer the Archdiocese so well during the period of transition.

On this day of new beginning, the Holy Father commends the Archbishop, his priests, Religious and faithful laity to the loving intercession of the mother of God. In this spirit, he extends to all his Apostolic Blessing.

Adding my own prayerful good wishes, I bring the Apostolic Letter enabling the most Reverend Edward O'Meara to assume his responsibilities as the tenth bishop and fourth archbishop of Indianapolis.



FAN CLUB—Archbishop Edward O'Meara is surrounded by well-wishers following his installation at SS. Peter and Paul Cathedral on Jan. 10. (Photo by H.J. Mathauer)

in impressive numbers; they will always be a precious memory to me.

And now we look forward!

Toward the future

The welcome I have received from clergy, Religious and laity of the Catholic community, from civic leaders and the media, from those of the great tradition of Judaism and from the various Protestant communions of Christians, has simply overwhelmed me. It is a warm and friendly feeling to be welcomed, and I am grateful to you for it.

I have been asked many questions in the past few weeks, but two stand out because asked so often, and because they look to the future: What is your idea of the function of a Bishop, and what are your plans and priorities?

Role of the bishop

Two things to me stand out in the role of the Bishop, and I really cannot make up my mind which has precedence. The Bishop is the living sign of Christ present in the Church. The Church is unique, it is different from all other societies of humans because it is not made up merely from the agency and activity of its own members, but from its intimate union with Christ Who is its life and power.

The Bishop is the sign of the Christ-centered unity within the Church, so that in my unworthy person the whole of the Church of Indianapolis is summed up in a recognizable way. During the first days of December, three of your priests—my priests too—came to New York to begin plans for this moment and at day's end we celebrated the Eucharistic Liturgy together. Truly I was not emotionally prepared to hear for the first time one of the concelebrants utter the words: "together with John Paul, our Pope, and Edward, our Archbishop." The unity of this Archdiocese in and through its Bishop, will be expressed every time the Eucharist will be celebrated.

This unity is not only an inward unity; it looks outward as well, and embraces all the other particular Churches of the universal Church in communion with each other, with the Holy Father, Pope John Paul, the first in the College of Bishops, as the visible sign of the unity of us all. Let us treasure this unity within and without, and please God let us never break it! You have my solemn pledge today that

(See DOCUMENTATION on page 5)

November 28, Archbishop Jadot made the telephone call that brings us together today, and I would like to tell you exactly what he said to me. "Our Holy Father asks me to invite you to accept his appointment of yourself as Archbishop of Indianapolis." To me, this call of the Holy Father was the authentic call of the Church and the call of the Church is the call of Christ! Incidentally, this element was the only element lacking when a few days ago, a Bishop was ordained in mainland China, but what a tragic emptiness when the ceremony called for the question: "Do you have the Apostolic Mandate?"

It is only fitting that on this first meeting of ours, you should expect your new Archbishop to reveal his person to you as best he can. And so this afternoon, I would like to reflect backwards for a few moments, and then, with you, look to the future.

Love for his apostolate

For the past twenty-three years, I have been occupied almost exclusively in a very specialized apostolate within the Church. The necessity to leave it in order to come to you has made me aware, as never before, how much I love it. My association with the Society for the Propagation of the Faith has taken me to over sixty countries of this globe, has placed me in touch with the Church in every land, has acquainted me with every dimension of its pastoral life, has filled me with total enthusiasm for its mission to humanity, has made me feel very close to the person of Our Holy Father and the See of Rome, and has been an experience satisfying beyond compare. And in joyful faith and total loyalty, I stand before you this day and testify that there is nothing like the Church in all human experience. In that part of the world where the human family is poor and the Church young, its witness to Christ and service to men are simply beautiful to behold.

And I cannot stop looking back until I recognize, with undying thankfulness, those who were my particular associates during these years; my brother-bishops who were always so supportive of my efforts, my colleagues on the staff of the National Office who are so truly my friends, and the priest Directors of the Society in the Dioceses of the United States, without whom nothing would have been accomplished. They are all here today

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Washington Newsletter

Peace groups' efforts blunted by Soviet invasion

by Jim Lackey

WASHINGTON—Many religious groups have long wanted to translate the concepts of peace and disarmament into components of U.S. policy. But the impact of those efforts has been blunted by the Soviet invasion of Afghanistan.

President Carter has said the Soviet military move is the greatest threat to world peace since the Second World War. Most agree that it has revived the Cold War and has put in doubt the future of the second Strategic Arms Limitation Treaty (SALT II).

Religious groups who had worked hard for approval of the SALT II treaty say they're not quite sure yet just exactly how they'll respond to the renewed Soviet-American tensions. They say that the Afghanistan issue has raised a whole new set of questions they'll have to address.

But some also contend, contrary to the conventional political wisdom these days in Washington, that SALT II is not dead.

"The Soviet move into Afghanistan should not erode our will for peace and slow our desire for nuclear disarmament," said Franciscan Sister Dorothy Kinsella, a member of the staff of Network, a Catholic social justice lobby, and a leader of the Religious Committee on SALT, a coalition of 27 denominations.

Sister Kinsella objected to the linkage that has been made between the SALT treaty and the Afghanistan issue, saying the issues of nuclear armaments and the Soviet invasion are not related.

She also said it is important now for SALT supporters to let their senators know that they still want a SALT treaty.

"I don't think that the SALT process is dead," she said. "We can let it die, though, if our voices are not heard."

But as for the broader issues of world peace, Sister Kinsella said peace advocates have to take the time to learn the facts about the Afghanistan situation and

study its actual implications for the future of southern Asia and for Soviet-American relations.

ANOTHER RELIGIOUS leader who objected to linking SALT with Afghanistan was Rabbi David Saperstein, a co-chairman of the Religious Coalition on SALT. Citing Soviet actions after World War II, he contended there has been no connection in the past between Soviet expansionism and nuclear power, and said there thus should be no link between the need for SALT II and the Afghan crisis.

He also claimed President Carter made a "grievous blunder" by asking for a delay in Senate consideration of SALT II. He noted that if and when the treaty is brought up for consideration, there probably still will be Soviet troops in Afghanistan, so many will wonder what was accomplished by the delay.

He also said advocates of peace and disarmament may have to rethink some of their positions in light of the new tensions. But despite that he maintained SALT II still would be in the best interests of the United States, Afghanistan or no Afghanistan.

One group which plans to explore the new questions raised by the Afghanistan issue is Pax Christi USA, the American branch of the international Catholic peace movement.

Notre Dame Sister Mary Evelyn Jegen of Chicago, national Pax Christi coordinator, said the leadership of the peace group plans to discuss a response to the

new tensions created by Afghanistan and Iran at a meeting in late January in New York.

PRIOR TO THE Afghanistan developments, Sister Jegen said, Pax Christi's immediate plans were to discuss the implications of Senate approval or disapproval of the SALT pact. Pax Christi is opposed to SALT II because, it says, the treaty would not result in a cutback of nuclear arms but would merely make the arms race legitimate.

She also said the new international tensions might force peace groups to raise again the concept of conscientious objection to serving in the military.

"I have a hunch there will be a strong move to bring back the draft," she said.

Whether the Cold War-style tensions will grow in the coming months remains to be seen. But no matter what, church groups desiring international peace will find themselves in the thick of a new battle.

Commentary on Rural Issues

Farmers feel economic crunch

by S. E. Durcholz

The federal government has been pushing interest rates higher and higher in its continuing battle against inflation. These higher rates are supposed to discourage purchasing, thereby intercepting the demand-pull side of prices.

For those in our economy who are not part of that large group of workers that regularly receive big increases in wages and benefits, or who have small businesses that can't pass on increases in costs enough to offset the higher interest rates, the latest assault on inflation will be as bad as inflation itself.

Our economic system is referred to as the free enterprise system. If we take "free" as the key word, we will begin to see how people's attitudes affect the way the system will actually function.

Most people, especially those who abhor government interference, behold the system with some reverence. Therefore it would seem that the system

would work best if its participants employed a great deal of honesty, fair play, and self-restraint. This would be done in the name of respect for others so they, too, might enjoy its benefits.

While there is no doubt that those virtues were much in vogue at one time, there is little evidence to show that they are now even being considered.

Where a certain amount of profit was once satisfactory, maximizing profits now is the goal. Profit levels that some critics label as "obscene" are being defended daily as "normal" and those making them aspire for even more.

On the other hand, workers want more for doing less. A pessimist of the highest rank might even be inclined to wonder how long it will be until paid holidays outnumber workdays. Industrial productivity is improving in some areas but on the national average it has stagnated.

Although agriculture is the nation's

largest single industry, it is still unable to pass on production costs. Higher interest rates will have a dramatic effect on the cost of putting out next year's crop.

Farmers will feel the effects of the higher rates directly when they go to town to borrow money or pay interest on money already out. Since farmers buy most of their inputs from industries large enough to pass on a major part of whatever increased interest costs these companies may have incurred, they will get the double-whammy effect in the prices they will have to pay.

Farmers are going to get caught in the cross fire in this new interest-rate-as-ammunition method of fighting inflation. At the same time prices of what they have to sell are not subject to inflation caused by the seller jacking up prices to offset increased costs. That is an old part of the free market that stands out against the economic skyline as a silent reminder of another day.

Documentation (from 4)

I will ever regard the breaking of unity with you of every rank and station, as persons or as groups, as the tragedy to be avoided at all costs. May the Lord Jesus preserve us in the togetherness of this moment.

The other first role of the Bishop is as teacher of the message of Jesus Christ and steward of the faith of the Church. Not an easy or simple role in a post-Conciliar age within a world in turmoil, a world of questioning and changing values. But it is both a possible and a necessary one. The Church itself urges the Bishop to be a keen student of God's word and of its own Magisterium, and begs him to discharge this prophetic duty of his by learning to pay attention to, and interpret the signs of the times. From that combination, the Spirit will be able to accomplish what flesh alone could never do. As we longed for unity, let us yearn also for truth, for everyone who is of the truth will be ready to hear the voice of the Lord.

Having said this, I can only tell you how grateful I am to Our Holy Father for the salutary reminder he gave all the Bishops of the United States, and of which I am particularly mindful today: "Our leadership will be effective only to the extent that our own discipleship is genuine—to the extent that the Beatitudes have become

the inspiration of our lives, to the extent that our people really find in us the kindness, simplicity of life and universal charity that they expect."

And now the plans and the priorities.

Plans and priorities

I have only one plan and one priority to offer you this day, and that is to let you know me and to come to know you, as persons, as families, as parishes, as communities, as you are in your daily lives, in your own cities and towns, in areas urban and rural, in your joys and sorrows, in your anxieties and in your hopes. Of course this self-revelation carries risk for both of us, for we will surely discover limitations and imperfections; we will even get to know a bit of each other's sinfulness. But we will also find goodness and have hope, for the Spirit will always be there to guide, to correct, to encourage, to strengthen.

Recognition and gratitude

Before I finish, permit me these words of recognition and gratitude. My thanks to Our Holy Father, for His confidence in me, and to whom I pledge undying affection and loyalty today. To his representative, Archbishop Jadot, for the courtesy of his presence, and the pleasure of his friendship. To my brother-bishops for their fraternal presence, to my friends from New York and St. Louis, to all who helped today's celebration happen.

And now for the first time we celebrate together the Eucharist of the Lord. When the ancient rite of consecration was restored to the worship life of the contemporary Church, it was for a far more profound set of reasons than the convenience of a large number of clergy at a gathering such as this. The Council Fathers hoped that consecration—priests celebrating together—would help make it easier for all to recognize the unity of the Priesthood of Christ, the unity of His Saving Passion, Death and Resurrection, and the unity of the whole people of God. May this be our vision as we offer all that is ahead to the Father of us all.

We go now to the altar of the Lord to do again the Eucharist 'til He comes. Each of us brings his or her own gift; one a dedication for the betterment of society, another efforts to console those who suffer, another the desire to give witness for justice, another the resolve to work for peace and brotherhood. Some of us have only our pains, poverty and suffering to give.

Now they will be united in the one great gift of Christ's love for His Father and for us. May God keep us in this love, even unto Life Everlasting.

Most Reverend
Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

To the editor . . .

Parish priests need our support

Quite by accident in a public place I heard a lady say, "He's asked to be transferred. Now maybe we'll get a priest we like."

As a new Catholic convert of only one year and four months, with much to learn, and trying to learn fast, no doubt I've missed many things. I can only think—I didn't know there was a rule that said you had to like your parish priest. Only honor (as in "Honor your mother and father"), respect, and love (as in "Love thy neighbor").

It's too bad God doesn't put down a few new "rules" for priests. All should be great speakers. All should be impeccably dressed. All should be young and handsome, etc., so as to please us all. None should ever be tired, overworked, shy, cross, or have anything near to human feelings in any way. Perhaps, if God put down a few new rules to live by or changed a small commandment here or there to suit some of us better, we'd be more satisfied, too.

Alas, only God is perfect in all ways,

and even He isn't accepted and loved by all peoples.

In the Jan. 4, 1980 *Criterion*, page 2 featured "No-priest land U.S.A.—1979." I'm sure any one of these counties with no priest would welcome with open hearts and homes any one of these human priests I speak of. Perhaps if these human priests were welcomed with open hearts and homes, they would become more perfect priests.

In 1980 "The Year of the Family" and a start of a new year and decade, pray God we all renew one of the commandments of the Church. To strengthen and support the church, one's own parish community and parish priests, the worldwide Church and the Pope.

Let's all start at home in our own family, with our own parish priest. Make your priest a beloved member of your family, with all the support, help, and love you should our Lord if He knocked on your door.

Sarah Lucas

Cambridge City

'Fortress America' and Nicaragua

"Decade of Sorrow and Glory" reads the headline of an article here which reviews the 1970's that it was.

The first four years of the 1970's I spent in Central Indiana banned together with a relatively small group bent on bringing a bit of reality to the Nation. We were trying to expose the horrible lie that had been imposed on the American people: the Vietnam war. By 1976 the Nation faced up to the truth.

But today the nation is still paying for the economic decisions it made to pursue that deceitful war. Inflation is perhaps the Vietnam war's principal off-spring. Inflation, after all, results when an economy is geared to turning out non-productive war hardware and paying the salaries of those who contribute nothing to the Gross National Product.

Nor have we learned the lesson, because today central Indiana has four Congressmen and one Senator in Washington who continue to make similar

decisions, without apparently, upsetting their constituents.

For example, on Sept. 6, 1979 Masters Myers, Evans, Jacobs, Jr. and Hillis all voted to ban aid to the new government of Nicaragua. Barely 12 weeks earlier Nicaragua's Bishops had made an international plea for aid. These same Bishops took note (on Nov. 17, 1979) of "the joy of our impoverished people who for the first time in a long time feel they are owners of their country . . . who are working with revolutionary creativity to open the way for profound commitment to create the 'new person.'"

And while Andy Jacobs, Dave Evans, Bud Hillis and John Myers act to build a higher fence around Fortress America, Cuba sends Nicaragua 1,200 volunteer teachers, nine of whom are now located in our parish. Nice people. They're giving two years service.

One had to leave a young husband behind in Cuba, but he corresponds faithfully. Another comes from a strong Catholic family and attends Mass here. Another is openly critical of the injustices which still exist in Cuba. Another asks me to help continue his study of English. Two others are proudly agnostic. But all of them are here, lodging with host families and generously giving of themselves.

So while the image of Cuba ascends, that of the USA plummets. And that's the truth. Speaking of the truth, this afternoon the parishioners of St. Mary of Guadalupe parish will be part of the traditional New Year's Eucharistic procession which ends up in the Plaza of the Revolution with a concelebrated Mass by Archbishop Olando. We've prepared a number of large banners with the Holy Father's Peace Day Theme: "The Truth, Force of Peace."

The Congressional Record should prove a valuable research source for those who truthfully want to write, one day, a history of the Decline and Fall of the United States of America.

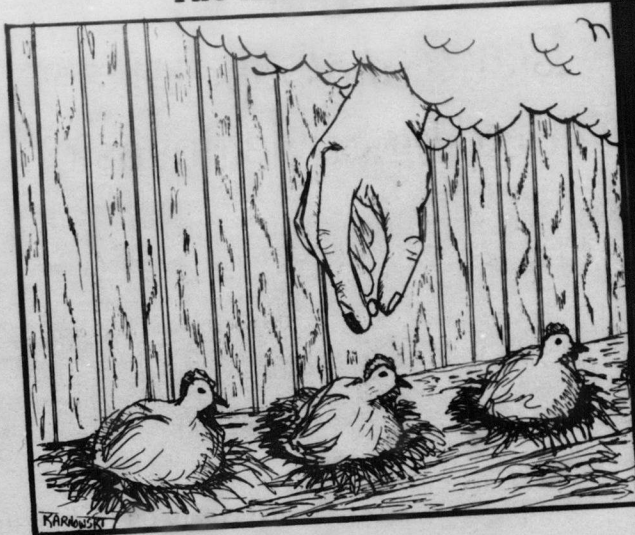
Fr. Bernard Survil

Casa Cural
Tipitapa, Nicaragua

Bernard Frye

Terre Haute

The Hand of God



Spirit alive in Terre Haute

In this time of discontent, and clerical and religious upheaval, proof that the Holy Spirit is alive and well and working, can be found in St. Ann's of Terre Haute.

After many painful experiences, God-inspired the chancery to send us a young pastor. Fr. Conrad Cambron came to us in July. He was faced with hurt feelings, misgivings about the priesthood, dwindling attendance and empty buildings. Because he is such a gentle, warm, loving man, God works through him to an astounding degree. The love of the Father and His only Son radiate through Fr. Conrad's homilies touching many and drawing all of us closer to the reality of our common vocation—to love and serve God through our support of each other.

It is as though a balm has been applied and the pain is gone. Our eyes are opened and our hearts softened. The Spirit sent

Fr. Conrad to us, the Chancery listened and sent him also. To all the powers that be . . . Thank you. A man of his priestly devotion is a treasure. Prayers are answered. God hears His people.

Marie Secrest

Terre Haute

'Blessed are the gas savers'

In light of the current situation we might, in humble jest, add the following beatitude to the Sermon on the Mount: Blessed are they who drive a new, small car, not very fast, and not very far. They shall be considered savers.

Harry Schuck

North Vernon

CRITERION READERS:

We have already published, with our thanks, the gifts to the missions from the parishes, the elementary schools, and the parish schools of religion during 1979. Here below we acknowledge with thanks the gifts made during the past year by all other donor institutions, organizations, and secondary schools.

Sisters of St. Benedict, Beech Grove	\$ 75.00
Carmel of the Resurrection, Indianapolis	300.00
Carmelite Monastery, Terre Haute	25.00
Sisters of St. Francis, Oldenburg	705.00
Sisters of Providence, St. Mary-of-the-Woods	105.00
Immaculate Conception Academy, Oldenburg	350.00
St. Augustine Home for the Aged, Indianapolis	730.00
St. Paul Hermitage, Beech Grove	461.00
Ancient Order of Hibernians, Kevin Barry Division	100.00
Our Lady of Fatima Retreat House, Indianapolis	47.00
St. Maur Priory, Indianapolis	100.00
Tell City Deanery, N.C.C.W.	239.31
St. Joseph Church, Shelbyville—	1,070.27
Mission Sunday Collection received January 7, 1980	

We also wish to thank the sewing groups of Nativity Parish, Our Lady of Hope Hospital Guild, Our Lady of Lourdes Parish, St. Mark Parish, and St. Therese Parish for the clothes and quilts they made for the missions. Thanks, also, to everyone who for the clothes and quilts as well as those who donated clothes, liturgical vestments, and medicine to the missions.

A special thank you to Fred W. Fries for his counsel and assistance in implementing the Mission Office publicity program.

CATHOLIC HOME AND FOREIGN MISSIONS
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Question Box

Is another Copernican revolution going on?

by Msgr. R. T. Bosler

Q. I have read that the church is going through a Copernican revolution. What does that mean? It doesn't sound good.

A. Copernicus was the 16th-century genius who first demonstrated that the earth was not the center of the universe around which the sun revolved, but rather was itself revolving on its own axis every 24 hours and with other planets was revolving around the sun. This brought about a revolutionary development in science and philosophy—a new way of looking at humans and the world in which they lived.



There are respected Catholic theologians, such as Karl Rahner, who think that something comparable to this is happening in our attitude toward the church. Traditionally, Catholic thought has looked upon the church as the center around which all true civilization was to revolve. This is an idea that took root from the Emperor Constantine's decision in the fourth century to make Christianity the religion of the Roman Empire. Church and state were united and were to support each other.

As the Roman Empire disappeared in Europe, the church became the one organization around which not only the religious but also the cultural, social and political life of Christendom centered. The church was in charge of all education, all charitable and what we would call social work; and even the guilds, or craft unions, were under ecclesiastical authority. Popes and kings may have differed, but they differed over the centrality of the church, not over who was to control it.

The breakup of Christendom with the Reformation and the subsequent bitter religious wars led to secular states, created by those who decided that human enlightenment and advancement were only possible where the influence of religion was minimized, if not destroyed altogether.

As the evils of modern society grew, Catholic thought, represented in the writings of popes, leading bishops and prominent lay scholars, looked upon the breakup of Christendom as the source of

all modern problems and offered as the ideal solution the return to the acceptance of the one true church as the only institution that had from revelation the answers to social, cultural and political issues.

This type of thinking placed enormous emphasis upon preserving the institutional church at all costs, and accounts for the fact that the church far too often has sided with the wealthy who supported the institutional church rather than defend the rights of the poor.

This thinking quite possibly kept Pope Pius XII from denouncing the evils of Hitler's government, the killing of the Jews and other innocent persons, the denial of human rights, etc.—all of which he was well aware.

Keep the institutional church in Germany intact so that if Hitler wins and controls a great part of the world, the church will be there to influence the future. Was that the way Pius thought? Some who knew him think so. Some who knew the German bishops who kept silent think they were influenced by the same convictions.

One who thought differently was Pope John XXIII. Here is part of a message to the Catholic world he dictated on his deathbed to his secretary of state, Cardinal Cicognani: "Now more than ever, certainly more than in past centuries, our purpose is to serve man as such, and not only Catholics. To defend above all and everywhere the rights of the human person and not only those of the Catholic church. Present-day circumstances, the needs of the last 50 years, and deeper doctrinal knowledge have placed before us new realities, as I said in my speech at the opening of the Council. It is not the Gospel that changes, but rather we who begin to understand it better."

Pope John was thinking of the church not as the end for which everything must be sacrificed, not the Kingdom of God, with which traditional thought identified it, but as the means to promoting God's justice among men.

Theologians who speak of a Copernican revolution think of the church not as a majority that must dominate the world, but as a minority, a servant people taking great risks if necessary to demonstrate how to live as Jesus did, who brought healing and good news to the poor—a church more like the persecuted church before Constantine made his fateful decision.

School and CCD Mission Gifts—1979

	Number of Pupils	Holy Childhood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS					
Holy Angels	170				
Holy Cross	181				
Holy Name	356				
Holy Spirit	371				268 57
Immaculate Heart of Mary	335				356 35
Nativity of Our Lord Jesus Christ	209		250 00		300 00
Our Lady of Lourdes	294				185 00
Our Lord Jesus Christ, King	368				
St. Andrew	346				
St. Ann	94		100 00		45 43
All Saints Consolidated	283				50 00
St. Barnabas	405				
St. Bernadette	185			15 00	63 00
Central Catholic Middle	320		165 00	85 00	
St. Christopher	295		25 00		300 00
St. Francis de Sales	50				
St. Gabriel	315		421 00		194 46
Central Catholic Elementary				45 00	2 95
St. Joan of Arc	210		278 79		260 00
St. Joseph C.C.D.					43 55
St. Jude	505		1,835 00	10 00	51 22
St. Lawrence	436				443 56
St. Luke	337	115 80	692 00		250 55
St. Mark	242		37 71	135 00	
St. Matthew	226				328 09
St. Michael, Archangel	280		598 70	75 00	225 26
St. Monica	210				
St. Philip Neri	213				111 25
St. Pius X	297				120 75
St. Rita	269				
St. Roch	250		346 68		669 70
St. Simon	550				
St. Therese of the Infant Jesus	534		564 20	10 00	285 84
St. Thomas Equinas	213				69 54
Aurora	168		165 00		288 00
Batesville	530				165 00
Bedford	124		218 00	90 00	432 26
BLOOMINGTON					
St. Charles	192				78 18
St. John C.C.D.					33 17
St. Paul Catholic Center C.C.D.					28 25
Bradford C.C.D.					64 50
Brazil	42		123 00		50 00
Brookville	300		445 00		
Brownsburg	402				
Brownstown					58 84
Cannelton C.C.D.					118 00
Charlestown	80				282 28
Clarksville	458	25 00	377 19	15 00	215 00
Clinton	84		200 00	45 00	180 01
Columbus	410				108 25
Connersville	275	57 25	219 00		
Corydon	161				3 25
Danville C.C.D.					50 00
Enochsburg C.C.D.					
Greenfield	215		336 00		262 96
Greensburg	271	82 50			662 33
Greenwood	367	212 00	713 00	120 00	20 00
Henryville C.C.D.					
JEFFERSONVILLE					
Sacred Heart	300	77 10	514 10	250 00	410 00
St. Augustine C.C.D.			30 50		
Lanesville		30 00	280 00	395 00	
Lawrenceburg	151		209 50		20 00
MADISON					
Pope John XXIII	277				155 98
Mooresville C.C.D.					10 00
Morris C.C.D.					361 00
Navilleton C.C.D.			97 00		12 64
NEW ALBANY					
Holy Family	306				566 55
Our Lady of Perpetual Help	316				
St. Mary	190		327 66		
New Alsace	102		140 00		203 75
New Castle	94	29 10			251 10
North Vernon	210	46 25	431 00		300 00
Plainfield	114				27 70
RICHMOND					
Holy Family	121		130 00		336 83
St. Elizabeth Ann Seton	262		249 00		272 53
Rushville	127		254 91		171 39
St. Leon C.C.D.					45 14
St. Mark (Perry Co.) C.C.D.					87 00
St. Mary-of-the-Knobs C.C.D.					87 00
St. Meinrad					187 09
St. Nicholas (Ripley Co.)	125		150 00	60 00	26 06
Salem C.C.D.					15 00
Sellersburg	126		141 19	30 00	2 19
Seymour	155				
Shelbyville	165		244 00		
Starlight			121 25		189 60
Tell City			25 00		370 71
TERRE HAUTE					
Sacred Heart of Jesus	160		444 00	85 00	29 25
St. Patrick	246		395 50		212 27
Troy C.C.D.					17 42

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Reporter's View

Is spiritual bond of parenthood enough?

by Peter Feuerherd

There is a scene in the new movie "Kramer vs. Kramer," in which the hero-father, who is fighting a custody battle with his ex-wife over their seven-year-old son, writes out a list of the "pros" and "cons" entailed in keeping his son.

He discovers that there are no "pros" and a long list of "cons"—but still he decides to battle to keep the child, illustrating that the bond of parenthood surpasses any practical considerations.

"Kramer vs. Kramer" appropriately illustrates what some of the problems are with families, and particularly children, as we enter what the American bishops have declared as a "Year of the Family."

Our country has "developed" to the point where children are really not



"practical" anymore. When most of us lived on farms, another child meant another person to help with the work. Now, most of us live in cities or in suburbs, and like the hero of "Kramer," what unites us to our children is not economic considerations but the spiritual bond of parenthood. And apparently, for many today, that just isn't enough.

1980 will be a year that I will always remember as a "Year of the Family." This year, my wife and I expect to start our own family with a child that, God willing, will be born sometime in August.

HEARING THE NEWS that we were going to have a baby has probably been one of the most joyful, and yet shattering experiences of our lives. Joyful, because we look forward to raising our child and yet shattering because it is an awesome feeling realizing that we have complete responsibility for another human being.

We are starting a family while we are still in our early twenties—which makes us different than many of our generation. The trend, of course, is to delay having families, until junior's college education is already paid and until there has been enough time to fully "experience life."

This trend is not really a healthy one, in my view, because it is just another manifestation of the "Me attitude" that is so disappointing in our generation.

Many of our generation fear having families. We grew up weaned on the television set, where every week we looked at "Father Knows Best" and watched Robert Young solve a "typical" family's problems, all within a half-hour. Saturated with this ideal of family life, we would look at our own families, and those of our friends, and we were bound to be disappointed.

This generation of Americans is, for the most part, the most affluent group of

people ever to walk the face of the earth. Still, there is great fear that economic considerations will make it nearly impossible to raise a family in the 1980's.

IRONICALLY, THE POORE countries of the world, and the poor people in our own country, are the one who are producing bigger families. The poor should have the most to fear from raising families, but they don't. It's those of us who have been trapped in our own affluence who have the greatest fear of raising children.

Why? Maybe it's due to something my father said once, commenting on the difference between his generation, that came of age during and after World War II, and the generation that has come of age during and after the Vietnam War.

"Young people today don't have the confidence in the future that we had."

That is true. Raising and loving a child is a statement that the future is something to look forward to; that the love of husband and wife will endure despite hardships; the confidence that life is worth living enough to want to pass it on to future generations.

Unfortunately, many of our generation lack that confidence.

'Seminary Day' celebrated by Pope John Paul

by Nancy Frazier

VATICAN CITY—Pope John Paul II observed Seminary Day in the Diocese of Rome by beginning and ending his public day among young men preparing for the priesthood.

Seminary Day was observed on Sunday, Jan. 13. In between the 7 a.m. Mass with Italian students from the regional seminary at Molitetta and an early evening celebration at the Pontifical Irish College in Rome, the pope spoke to thousands of people in St. Peter's Square about the importance of Seminary Day.

"As bishop of Rome I feel all the gravity of the situation deriving from the continued expansion of the city and from the urgent need to prepare future ministers of God in adequate number and with a formation corresponding to the particular

demands of the moment," he said in his Sunday noon Angelus talk.

Pope John Paul asked parents to "sustain and encourage the fundamental choices of their children" who choose the priesthood or religious life. He asked young people to "follow with total generosity the voice of Christ."

The pope asked everyone to pray for "the education and sustenance of candidates for the priesthood."

SEMINARY DAY began early for Pope John Paul, who celebrated the 7 a.m. Mass in the Pauline Chapel with students and faculty from the Molitetta seminary.

"You are the ones who are called," he told the students. "You are the ones whom the church and society awaits with anxiety, given the extreme need for ministers of God who are enlightened and

upright, balanced and wise, convinced and courageous priests."

Noting that the church observes the feast of the baptism of Jesus by St. John the Baptist on Jan. 13, the pope told the seminarians to take a lesson from the "total and absolute confidence in Jesus" which St. John had.

"Everything passes, but the truth remains; the things of this world pass, but the church remains," Pope John Paul added.

Pope John Paul spent the evening with students and faculty of the Pontifical Irish College, the community of St. Isidore's Franciscan College and St. Patrick's Augustinian College.

"Today, once again, in a very special way, the pope belongs to Ireland," he told the group, which included Cardinal Tomas O'Fiaich of Armagh, primate of all Ireland.

DISCUSSING THE practical requirements of the call to conversion, Pope John Paul said, "To walk in the truth of our vocation means . . . a lifestyle that corresponds to the reality of our role in the church today, a lifestyle that takes into account the needs of our brethren and the ministry that we shall exercise tomorrow."

He recalled his Sept. 29-Oct. 1 visit to Ireland.

"The youth of Ireland have understood and responded very well to my call, the call to come to Christ who is 'the way and the truth and the life,'" said the pope.

"But they need a special gift, your help, your ministry, your priesthood, so that they can succeed in living the truth of their Christian vocation," Pope John Paul told the seminarians. "Do not let them down."

Test-tube baby project protested

by Stephenie Overman

Virginia pro-lifers have protested the approval of the nation's first test-tube baby project and said they will seek to stop it through the courts or the legislature.

Virginia Health Commissioner Dr. James Kenley Jan. 8 sanctioned an application from the Eastern Virginia Medical School to set up the laboratory at Norfolk General Hospital. His approval was necessary under Virginia's Certificate of Need Law before the laboratory could be put into operation.

The clinic plans to conduct "in vitro fertilization"—surgically removing an egg from a woman's ovary, fertilizing it with sperm in a test tube and later implanting the fetus in the woman's uterus.

The president of the Tidewater Chapter

of the Virginia Society for Human Life, Charles Dean, said the decision would be fought in court and in the federal and Virginia legislature. He did not specify on what grounds the society would bring the case to court.

The society and other groups believe the project raises ethical and moral questions.

"We hope to prevent them from putting up the first two by four," he said of the clinic. "We'll seek an injunction if necessary."

"We won the first round, we defeated the first application, but we lost the second round. Now we hope to win the war after losing a battle."

Dean said he views in vitro fertilization as "destruction of human life and a lessening of respect for human life."

He called it the selection and manipulation of human embryos that could lead the way to experimentation like the Nazi attempts to produce a master race.

Dean cited Sen. Orrin Hatch's (R-Utah) opposition to the Norfolk clinic and said there is speculation that Hatch will follow through with legislation on the clinic.

Hatch had asked for a delay pending "a thorough congressional investigation of all religious, ethical, moral and legal questions surrounding such a sensitive controversial laboratory."

Hatch is a member of the Health Subcommittee of the Senate's Human Resources Committee.

Bishop Walter Sullivan of Richmond had voiced "grave concerns" when the

Eastern Virginia Medical School announced plans in 1978 to set up a laboratory. He took a strong stand against the laboratory in October, 1979 when hearings were scheduled on the project.

In a letter to Virginia Catholics he asked for support in opposing the lab. "The procedure . . . has both moral and public policy implications. In passing judgment, one must consider not only individual benefits, but social implications," he said.

The procedure was developed by Dr. Patrick Steptoe and Dr. Robert Edwards, a Cambridge University specialist in reproductive physiology. They had collaborated for more than a dozen years in research and experimentation.

The first baby created by in vitro fertilization, Louise Brown, was born July 25, 1978, in Lancashire, England to Lesley and John Brown.

Since then thousands of infertile couples from around the world, especially in the United States, have applied for the procedure.

KNOW YOUR FAITH

Trouble with teens

By Steve Landregan

"How could this have happened? Where did we go wrong?" Paula and Eddie ask the question as they wait apprehensively and disbelievingly outside the intensive care unit where their 15-year-old daughter is being treated for an accidental overdose.

John and Martha ask it as they search for the reason their 14-year-old son ran away from home.

Louise asks it while trying to understand how her college freshman daughter could have flunked out of the university because drinking was more important than studying.

"WHERE DID we go wrong?"

Parents of teen-agers and young adults ask the question so often today that it has almost become a cliché. Many things can trigger the agonized cry. Drugs. A pregnancy out of wedlock. Alcoholism. A child whose total lifestyle is a rebellion against the values parents have struggled to teach.

Few families are spared some brush with youthful rebellion or rejection. It is never easy. It is always traumatic. It is often tragic.

HOW DO you handle such situations? When parenting really becomes difficult... how should we respond as Christian parents?

There is no one answer. There is no right answer. There are some answers. As a parent who has survived five teenagers, I have had some practical first-hand experience in dealing with difficult times.

As a deacon who ministers to others, I have shared in the suffering of parents and children attempting to work their way through the maze of hurt and embarrassment that can surround such incidents.

THE FIRST thing is to avoid overreacting. Dramatic condemnations, hysterics, hand wringing and blind accusations of self and others, accomplish nothing and leave bitter memories.

Try to look beyond your personal hurt and embarrassment and understand how your child is feeling. By reacting with "how could you do this to us," we are likely to open new wounds in our child instead of reaching out to heal the existing ones. Self-centeredness never healed a hurt.

Don't take on a load of personal guilt. Parents need only look around them to realize that pressures outside of the home are great enough today to counteract even the strongest family influence. Self-

pity is a convenient way of hiding from reality by doing nothing. Where the blame lies is of secondary importance.

FINALLY, NEVER stop loving your child. Never stop letting your child know that your disapproval of his actions or her lifestyle is not a rejection of the child or a withdrawal of your love.

The bottom line when parenting is difficult is not to be found in psychology books or manuals for parents. It is to be found in the Gospel message of healing and reconciliation based on unconditional love.

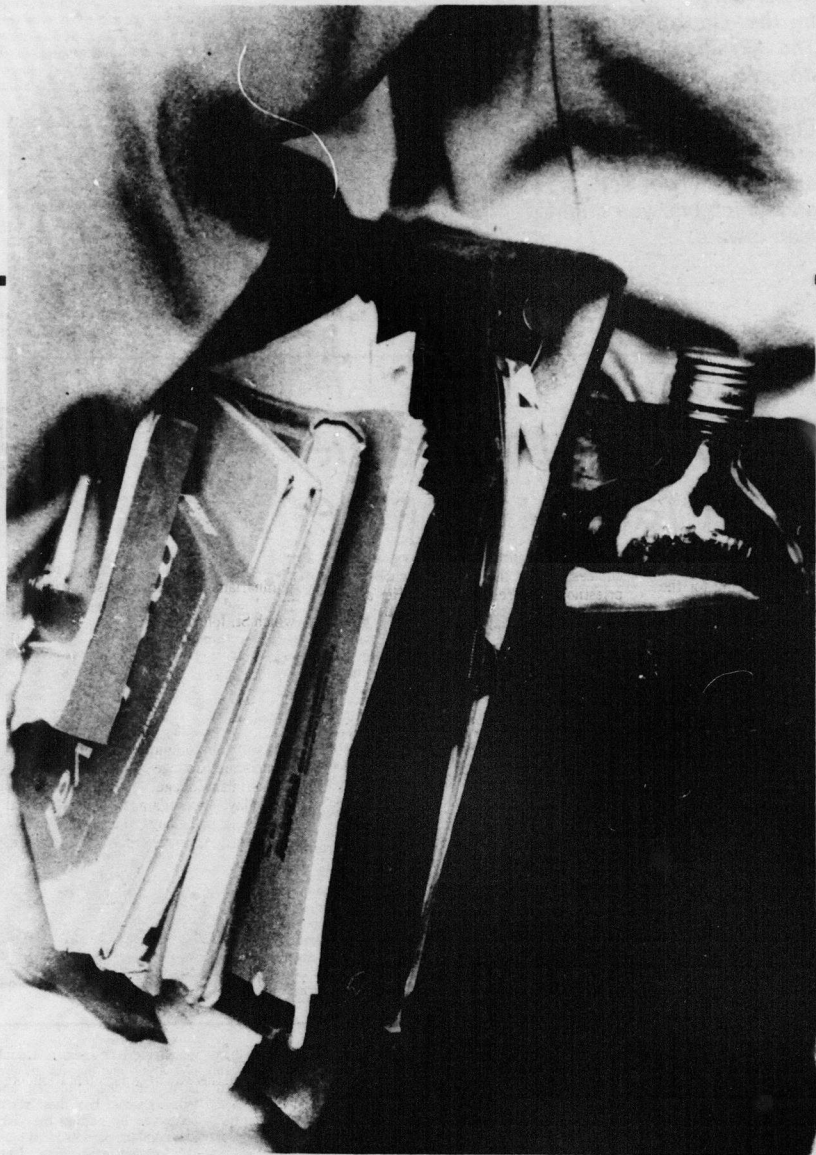
Parents are not God. They cannot control their older children's lives as if they were puppets. They cannot take away from their children their God-given free will. They cannot prevent a young adult from living his or her own life.

PARENTS ARE not God. But they can and should imitate Him in one important way. They can love unconditionally, without demanding or expecting anything in return. They can hope and they can forgive. A loving response to a difficult situation will do more to heal, to reconcile and to change attitudes than all

the tantrums and recriminations in the world.

During his visit to the United States, Pope John Paul said in Chicago: "Let love for each other and love for the truth be the answer to polarization... let no one in the ecclesial community ever feel alienated or unloved, even when tensions arise..."

What he said of the Church is double true of the family. When parenting gets difficult... let no one in the family ever feel alienated or unloved.



The Bible and fathers, sons and

By Father John J. Castellet

We owe St. Luke a debt of immense gratitude for having preserved the parable of the Prodigal Son. It tells us so much about God, ourselves, and our relationship to Him and to each other.

The title conventionally attached to the story is somewhat misleading, since it focuses attention on just one of the actors in the drama. The spendthrift and prodigal son is important, certainly, but even more important is the prodigal father, who spends his mercy lavishly on the humiliated, humbled boy. The story reveals not just God's mercy, but His eager mercy.

When the father sees the boy approaching — and the implication is that he has been watching anxiously for his son — he doesn't wait for him to crawl to him and grovel at his feet. On the contrary, "while he was still a long way off, his father caught sight of him and was deeply moved. He ran out to meet him, threw his arms around his neck and kissed him" (Luke 15:20).

THEN, APPARENTLY paying no attention to the son's confession of guilt and unworthiness, he gives orders to his servants to prepare a royal homecoming party. He certainly is the prodigal father.

The third family member is important to the story, too, and to its overall message. That is the elder son, who comes in from work in the fields and asks the reason for the noisy revelry. His reaction to the explanation, which is understandable, is neither pleasant nor attractive. He is furious.

The bum of a brother takes off with his share of the estate, leaves him with a double workload, and — to judge from the stories he's heard — has been carousing and whoring all over town. And they're throwing a party for him? Let him go back to feeding the pigs; he'll be in good company. When his father tries to reason with him, he refers contemptuously to his brother as "this son of yours" (Luke 15:30).

IF THE PICTURE of the father tells us a good deal about God, the portrayal of the

sons tells us perhaps more than to know about ourselves. Most people identify in varying degrees with who accepts the father's gifts and not only to ignore them as such, but abuse them — and in a way diametrically opposed to God's will for us, which is well-being and total happiness.

But one does not notice the readiness to identify with the egocentric, unforgiving, vindictive brother. This reflects a failure to recognize a very common and dangerous temptation to "play God" — according to the image of God.

That image is often called blasphemous, a denial of all that revealed about Himself. It is the image of an infinitely self-righteous, unpunishing God, a sort of eternal Law Executioner. And when this caricature of God is a bit slow to judge and they feel constrained to take over from "play God" — there's nothing good about it to boost one's ego.

THEY SIT in judgment, pass sentence

Remember the father in the Gospel story of The Prodigal Son? It doesn't take a vivid imagination to see God the Father in him. The story makes you think about the two sons... and which one you might lean toward.

Drug abuse

Fighting the battle as a family member

By Jerry Bartram

The accusation, "You're ruining my life," coming from her son, John, shocked Margie. After her husband's death, life had been quiet for the family. There were just three of them, mother, son and daughter.

Then suddenly John changed. He became sloppy and indifferent. "I was worried," Margie recalls. "He had changed so radically that the thought of drugs occurred to me."

At first she thought he was just going through a phase. Finally she mentioned her concern about John to her daughter, Laura. Laura said, "Mom, it's just him."

"THEN ONE day, his eyes appeared glazed. It was then that I knew there had to be a real problem. So I confronted him. He admitted he was on drugs. He would not tell me which drugs. I cried for hours. It was a nightmare," Margie says.

"Finally I pulled myself together. I told him he had to see a doctor. But he made light of the situation. Nevertheless, we sought medical help. I remained in the

waiting room as John insisted on seeing the doctor alone. On the way home, he informed me that he had watched many movies and knew everything that was dangerous. 'You have to let me live my own life, Mom. I know what I'm doing. And, like I told you, I like the stuff.' It was obvious that our visit to the doctor was unsuccessful.

"John grew worse in the following weeks. I came to the point where I wished he would say, 'It's your fault, Mom. You are too domineering' or 'You didn't give me enough freedom' — something that would help me know why. For if I knew why, then I could take some constructive action that would help him. But his only explanation continued to be, 'I really like the stuff.'

"LAURA, TOO, tried to reach him. She was as unsuccessful as I. And we shared frustration. But the frustration and pain we felt was doing nothing to solve the problem. My whole life seemed such a failure that I wished it would end.

"Just as my thoughts were the darkest, I



Discussion questions for 'Know Your Faith'

1. When parents are facing rebellion from their children, Steve Landregan states: "try to look beyond your personal hurt and embarrassment and understand how you child is feeling." How do you feel about that? Discuss this with a group of parents.

2. What are some forms of self-pity? What does self-pity accomplish? How can one pull oneself away from self-pity? Discuss.

3. Landregan advises: "Never stop letting your child know that your disapproval of his actions or her lifestyle is not a rejection of the child or a withdrawal of your love." How can parents accomplish this? Discuss.

4. If you are a parent, have you ever faced any problems? If so, how did you handle the situation and what results did you have? From your own experience, what additional advice do you have? Discuss.

5. Bring teen-agers and adults together in a group and discuss the problems that exist with drugs, alcohol and lifestyles today. Discuss how these problems might be solved by putting the young people's ideas and the parents' ideas together.

6. In what ways do you feel the parish should be involved in problems parents face with their children? Discuss.

7. Read the Gospel story of the Prodigal Son. What does this story teach us as parents about handling a wayward son or daughter? Discuss.

8. Author Jerry Bartram tells us about a widow who faced a drug problem with her son. She finally decided to put the problem in God's hands. But what did she do herself that finally brought a solution? Discuss.

9. We know that some parents and children do not win the battle with drugs and alcohol. When parents are faced with tragedy, how can others help? Discuss.

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETIC MOMENT WITH YOUNGSTERS:

1. After reading the story, "Forgiving Father," talk together about it. Questions like the following guide your conversation:

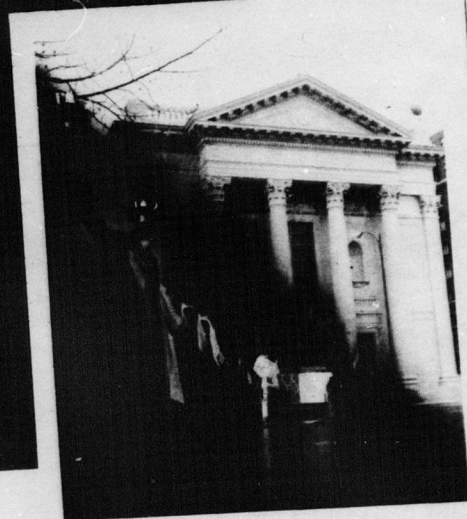
- Why did one of the rich men's sons leave home?

- Why, do you feel, did this son go to his father and tell him what he wanted to do; why didn't he leave?

- How did the father respond to young son's plan?

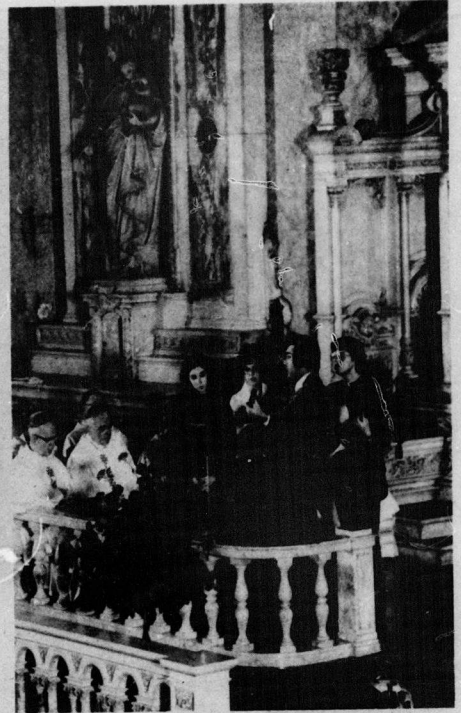
- Why were the young son's days away from home so much fun?
- How did the famine in

The Installation of an Archbishop



A Photo Essay by H.J. Mathauer

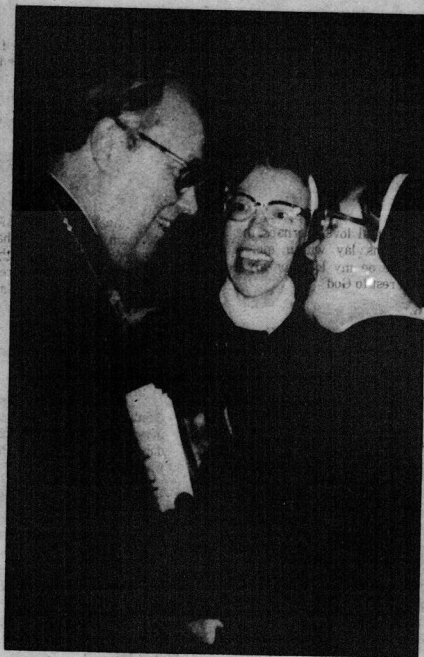




The installation Mass of Archbishop O'Meara was attended by four cardinals, 61 bishops, 350 priests and hundreds of laity, some of whom could not get into the cathedral on Jan. 10. On these pages are scenes of the ceremony including Archbishop O'Meara distributing communion to his mother, Mary Fogarty O'Meara. Among the guests were Indianapolis mayor William Hudnut, U.S. Senator Birch Bayh, Federal judge William Steckler, and Cardinals William Baum, John Carberry, John Cody, and Terence Cooke. Father Richard Mueller, pastor of Our Lady of Lourdes Parish, Indianapolis, led the congregation in the singing. Leaders of other religious faiths present included Bishop Edward Jones of the Episcopal diocese of Indianapolis, Dr. Ralph T. Alton, Bishop of the United Methodist Church, Indiana area, Rabbi Jonathan Stein of the Indianapolis Hebrew Congregation, and Rev. Father James Rousakis, pastor of Holy Trinity Greek Orthodox Church, Indianapolis.



Following the Archbishop's installation a reception was held in the former Cathedral High School gymnasium. Among the hundreds who greeted the archbishop were Carole Leonard, Marian College art student, who painted the coat-of-arms which decorated the gym; Father Leo Lindemann, retired pastor of St. Christopher Parish, Speedway; Benedictine Sisters Mary Philip Seib and Mary Cecile Deken; Franciscan Sisters Miriam Clare Heskamp, Mary Carol Schroeder, and Norma Rocklage.



Brothers

and, if the opportunity presents itself, execute the sentence, sometimes violently, sometimes subtly. The expression "to play God" is quite accurate: This type of person casts God in a role of his own devising, writes a scenario of his inventive imagining, and proceeds to play a part utterly divorced from reality.

The reality is the God revealed to us by Jesus in His own person and life and in His insistent teaching. The God of Jesus is the father who runs to meet his errant son and tells the elder brother: "but we had to celebrate and rejoice! This brother of yours was dead, and has come back to life. He was lost, and is found" (Luke 15,32).

It seems safe to infer that this was a good family, with an upright, devoted father. In spite of this, one son went wrong, ended up in the gutter. Black, or at least spotted sheep are almost as common as the good families from which they come, for children are subject to powerful influences outside the family circle — influences for evil, of all sorts.

ONE CAN ONLY hope the family influence will outweigh the other. When it doesn't, there is bewilderment, consternation, heartbreak, and often bitter recrimination: "How could you do this to us? The boy or girl can't answer that any more than can his or her loved ones. And it does little good to ask it.

What can do good is to go on loving, hoping, helping in every way possible, waiting at the crossroads for the prodigal's return; waiting with arms ready to embrace, lips ready to kiss, voices ready to sing and not to sting, for the child was dead and has come back to life. It was lost and is found.

St. Paul reminds us: "All this has been done by God, who has reconciled us to Himself through Christ and has given us the ministry of reconciliation. I mean that God, in Christ, was reconciling the world to Himself, not counting men's transgressions against them, and that he has entrusted the message of reconciliation to us (2 Corinthians 5,18-19).



'The father happily took his son back into the house. Just then the older son came in from the fields. When he found out that the celebration was for his brother who had come back home, he became very angry. He would not even go in.'

The prodigal son

By Janaan Manternach

Once upon a time there lived a rich man. He had two sons. The younger son grew tired of living at home. He wanted to go out and see the world. He wanted to be on his own.

One day the younger son asked his father for money. "Father," he said, "I know I have a lot of money coming to me. Let me have it now."

The father was sad. He knew his son wanted to leave home. He suspected, too, how the young man might spend the money. But he respected his son and trusted him. So he gave him all the money that was coming to him.

A FEW DAYS later the younger son packed his clothes and left home. He traveled to a distant land. At first he felt great. He did whatever he wanted to do. He spent his money on every possible pleasure. But soon all the money was gone. What he did not spend, he lost gambling. Now he had nothing.

About the same time there was a terrible famine in that country. People were starving. The younger son found a job on a farm, taking care of the pigs. He felt all alone. He was so hungry he wanted to eat the corn husks that he fed to the pigs.

After a while he thought to himself, "Back home at my father's house even the servants have plenty to eat. Here I am starving. The best thing I can do is go back home." He even worked out in his mind exactly what he would say to his father when he came home.

ONE DAY he slipped away from the pig farm and began the long journey home. As he walked along, he wondered how his father would react. He was afraid his father might not take him back.

Actually his father was waiting for him. Each day his father came out to a hill overlooking the road. He kept watch for his son, hoping he would come back.

One afternoon the father saw his younger son coming down the road. He was so excited he ran down the hill toward

the young man. He was so happy to see his son again. He ran to him, threw his arms around him and hugged him.

THE YOUNG man blurted out, "Father, I know I have hurt you. I have sinned against God and against you. I don't deserve to be called your son." He was about to beg his father to take him back as one of the household servants. But his father interrupted him with instructions to the servants.

"Hurry. Bring out the best robe and put it on my son. Put a fine ring on his finger. Get him some good shoes. Prepare a

The Story Hour

(Read me to a child)

special meal. Let's eat and celebrate. This son of mine was dead and has come back to life. He was lost and is found."

The father happily took his son back into the house. The servants quickly prepared the feast.

JUST THEN the older son came in from the fields. He was puzzled at all the excitement. When he found out that the celebration for his brother who had just come back home, he became very angry. He would not even go in.

His father came out to see what was wrong. "Father," the older son said angrily, "I've stayed home and worked with you all these years. I've always done everything you wanted. I've caused you no problems. But you've never even had a small party for me. Now my brother comes home after running away and wasting all your money, and you have a big feast."

"My son," the father answered, "I appreciate everything you are doing. I love you very much. All I own is yours. But we had to celebrate and be happy. Your brother was dead and has come back to life. He was lost and now is found."

suddenly thought of Jesus. I recalled His suffering on the cross — His actual physical pain and worse than that, His mental anguish. Yet it was His great love for us that enabled Him to endure this suffering. I realized He understood my pain.

"And He understood how much I love my son. He loved humanity so much that He forgave us unspeakable transgressions. So of course He understood and approved of my parental love. Perhaps the key to our problems lay within me. I would concentrate on my love for my boy and leave the rest to God.

"I HAD to let go and love John as he was. In effect, he had left me. But when Mary watched her beloved Son die, she, too, was alone for a while. Even though my pain was almost overwhelming, at the same time a certain peace enveloped me as I told God, 'He is yours.'

"Shortly after that, I heard about a family retreat. One evening I suggested to the children that we go. John was obviously not enthusiastic but agreed. The trip was terrible (it was a two-day drive). John nearly blasted me out with the radio at top volume. Laura got car sick. We were a sad bunch when we arrived.

"The next morning, a friend of mine called and told me that someone had broken into our home and robbed us. I jumped to the conclusion that it must have been one of John's friends. He was terribly hurt at my suggestion. And I wished I had

kept my thoughts to myself. We considered going back home immediately. Then I remembered my promise to leave things in God's hands. So we stayed.

"THAT EVENING, I saw John walking alone towards the woods. I caught up to him and asked him what he was thinking. 'I'm thinking about revenge,' he said and kept walking.

"I watched for him to return. A few hours later, I saw him walk slowly with an uncertain air into the chapel. We talked together little during the rest of the retreat. But shortly before we were ready to leave, he came to me and said that the aloneness had helped him put things into perspective. 'Do you remember when I went into the woods and told you I was concentrating on revenge? Well, it didn't quite work out that way.'

"I could have used some stuff but I didn't have any. I wound up thinking about myself. And it wasn't pleasant. I broke down and asked God to help me. I asked Him for a sign. When I came back and walked into the chapel, I saw the words, love your enemies, on a banner. It hit me. I knew I needed to love. But I don't even love myself. I can't begin to think about loving someone who has hurt me. Do you think I can make it, Mom?"

"I held my son for a long time. I don't remember what we said. Time has passed since then. Our battle wasn't easy and it wasn't short, but we all fought it together and we won."

country where he lived affect the younger son?

• Why did the younger son decide to go back to his father?

• Why was the younger son fearful as he approached his father's house?

• What was the father doing in the absence of his younger son?

• How did the father feel when he saw his son returning?

• How did he greet his father?

• How did the father respond to his son's expression of regret?

• How did the older son feel about his father's behavior toward the younger son?

• How did the older son explain his feelings to his father?

• Why did the father feel he had to

celebrate the return of his younger son?

• How do you feel about the younger son? The older brother? The father? Explain.

2. If the record, "Show Me Your Smile" by Joe Wise (Pastoral Arts Associates of North America, 4744 W. Country Cables Dr., Glendale, Ariz. 85306) is available, listen to his sung version of "The Prodigal Son."

3. Do you know or have you heard of children who ran away from home? Why, do you feel, did they choose to do that? Do you feel it's a wise choice to make? Why? Why not? Discuss what "running away" means with an adult relative or friend.

Our Church Family

A child is introduced to death

by Fr. Joseph Champlin

Within three or four years, several incredible tragedies have struck Don LaBarre, saddening his wife and confused their four-year-old daughter Kristen.

"An ugly industrial accident claimed a friend's life who was a brother to brother-less Don.

"A hunting partner died with two other acquaintances in the crash of their private airplane.

"His sister and husband with two others likewise perished in a small plane disaster. Don had to identify the bodies, a traumatic experience which still haunts his memory.

"A doctor's examination revealed that Kristen, whose recent unusual behavior troubled her parents, possessed the symptoms of epilepsy.

Bombardment with such heavy burdens in so short a time understandably muddled Don's concept of a loving Father above who cares for us. The obvious sadness around the house plus the absence of her favorite aunt and uncle also impacted Kristen.

AROUND The occasion of the last two events, this writer left their parish for a new assignment. He had received Don into the Church prior to his marriage, witnessed their



nuptial vows, baptized the first child, Kristen, blessed their home and each Sunday greeted this family at the church door.

For some reason, Kristen combined the going away to heaven of her aunt and uncle with my going away to another parish. All of us had died. Often in the middle of a television program, she would turn to her mother, discuss how she was thinking about and missed the three of us, then cry.

The mother contacted me about this phenomenon and wondered if I might stop at the house when passing through the area so Kristen could actually see her priest friend who had not died, but merely moved to another city.

On Thanksgiving night the opportunity came for such a visit. When I entered their country home, the little girl heard my voice, ran to the door and jumped into my arms. She held on tightly, very tightly for a long time, then kissed me and ran off.

In the four years previous to this, Kristen never once gave me a child's customary kiss or a hug, but would always resist the invitation, even though she frequently spoke about her priest friend at church. That made Thanksgiving's display all the more remarkable.

WHEN I DEPARTED an hour later, she was playing excitedly with her cousins in the basement, offered me a perfunctory kiss good-bye and said, "Oh, you are going back to that other church where you work."

In the midst of writing this column, I called

Kristen's mother and inquired about the little girl. Neither has she cried nor talked since Thanksgiving in the same way about the absence of her aunt, uncle or priest friend.

What transpired in that child's mind, heart and feelings before and after my visit, what continues to go on within Kristen is a secret only God knows. Nor do we have neat rules or guidelines for introducing young people like her to the reality and mystery of death.

But this much seems clear.

It is best to be truthful about the situation and not resort to euphemistic, concealing

descriptions in an attempt to shield children from the pain of loss. That approach may cause more fears and anxiety about the unknown both now and later.

Children are familiar with the experience of death through animals. This may well be the common ground starting point for their understanding of death, loss, sorrow and resurrection.

From Every Evil

The spoken prayer after the Our Father and before the doxology "For the kingdom, the power and the glory..." is known as the embolism. An ancient expansion of the Lord's Prayer, it develops the last petition and begs in the name of the community deliverance from the power of evil. The text also points to the coming of the kingdom, a coming anticipated in the Eucharist about to be received.

the Saints

ST. FRANCIS DE SALES



ST. FRANCIS DE SALES WAS BORN OF NOBEL PARENTS, NEAR ANNECY, FRANCE, IN 1566. HIS FATHER HAD A CAREER IN LAW MAPPED OUT FOR HIM, BUT FRANCIS BECAME A PRIEST. HE WAS ELECTED PROVOST OF THE DIOCESE OF GENEVA, THEN A CENTER OF THE CALVINISTS.

FRANCIS SET OUT TO CONVERT THEM. HE PREACHED AND DISTRIBUTED PAMPHLETS WHICH HE WROTE TO EXPLAIN CATHOLIC DOCTRINE. HE HAD REMARKABLE SUCCESS, FOR MANY WERE CONVERTED. AT 35, HE WAS APPOINTED BISHOP OF GENEVA. HE RECEIVED HERETICS AND SINNERS WITH GREAT GENTLENESS AND UNDERSTANDING. FRANCIS SAID IT TOOK HIM 20 YEARS TO CONQUER HIS TEMPER, BUT NO ONE EVER SUSPECTED HE HAD SUCH A PROBLEM. HIS MEEKNESS AND SUNNY DISPOSITION EARNED HIM THE TITLE OF "GENTLEMAN SAINT."

BESIDES HIS TWO BOOKS, "INTRODUCTION TO THE DEVOUT LIFE" AND "A TREATISE ON THE LOVE OF GOD," HE CARRIED ON A VAST CORRESPONDENCE AND WROTE MANY PAMPHLETS. FOR THIS, HE HAS BEEN NAMED PATRON OF THE CATHOLIC PRESS.

IN UNION WITH ST. JANE FRANCES OF CHANTAL, HE FOUNDED "THE ORDER OF THE VISITATION," WHICH SOON SPREAD ACROSS EUROPE. HE DIED AT AVIGNON, FRANCE, IN 1622. THE FEAST OF ST. FRANCIS DE SALES, BISHOP AND DOCTOR OF THE CHURCH, IS JAN. 24.



LITURGY

Isaiah 62:1-5
I Corinthians 12:4-11
John 2:1-12

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

JANUARY 20, 1980
SECOND SUNDAY OF
THE YEAR (C)

by Barbara O'Dea, D.W.

The episode of the wedding feast of Cana is as intricately patterned as a fine tapestry. Many themes are closely interwoven, each of which reveals another dimension of the story. Or, to speak in parabolic style, the wedding at Cana is like a finely cut diamond. From whatever angle light strikes it, it reflects different facets of its breathtaking beauty.

The wedding, the evangelist tells us, is the context in which Jesus worked the first of his signs. There are seven of these signs in John's Gospel. They reveal who Jesus is with an ever increasing clarity. The first describes him as the beginner of a new creation and points to the hour when he will overcome all that stands in the way of that new creation on the cross.

It also tells us something of the way in which that salvation event will be remembered and celebrated in the community of his disciples.

The picture is familiar. There is a wedding complete with a couple, a wine steward, the six stone jars of water required for the Jewish rites of purification. The guests include Jesus, his mother and his newly chosen disciples. While the setting is readily understood, the meaning of the event is clear only to the eyes of faith.

WHAT WE ARE witnessing is the beginning of a new creation. In the Genesis story of the first creation, God created the world in six days and on the seventh day, when the creation was completed, God rested. John is careful to note that the wedding at Cana also took place on the seventh day, the final day of the first week of Jesus' public ministry.

A new creation has been begun with Jesus

as its source. But Cana is not only the final day of the new creation story, it is the beginning of the story of the new covenant. Cana and the cross form the parameters of the story of the new relationship between God and his people. Jesus who begins his signs at Cana will finish them only when his hour has come on the cross.

Jesus is not the only person highlighted in this story of new beginnings. The evangelist has also reserved a special place for Mary who is called not "mother," but "woman." There is only one other time in the Gospel when Mary is referred to as "woman." It is hardly an accident that John used this title again when the hour of Jesus had finally come.

The scene is Calvary, Mary with John and a faithful few stand at the foot of the cross. Jesus turns his head towards her and says: "Woman, behold your son" and to the disciple he says: "This is your mother."

THE NEW covenant, sealed in the water and blood flowing from the side of Jesus, has been accomplished. Mary, the new Eve, mother of the faithful, accepts a new relationship to all who will share in the life and mission of Jesus, his church. The pattern begun at the wedding feast has reached its climax on Calvary.

The sign of Cana is then far more than one more miracle in the life of Jesus. It is a sign which points ahead not only to his death and glorification, but to his abiding presence in the true wedding feast, the eucharistic meal celebrated by his disciples until his final coming. His disciples, present at the sign Jesus gave at Cana, believed in him.

So today, Christians recognize in the same sign, in the eucharistic meal, his abiding presence in the life of the church.

Christian authority crisis

by Fr. John Catoir

The authority crisis in Christendom has produced some amazing results. Theologian Paul Tillich said that Protestantism was "shaken to its roots" by the 19th-century rationalists, who sought to explain every biblical event in rational terms. By the beginning of the 20th century many marginal Christians were embarrassed by supernatural truths, such as Christ's divinity. Confidence in the supernatural was subordinated to human reason.

Adolf Harnack (1851-1930), a German Protestant historian and theologian, called the apostolic times an age of miraculous fiction, claiming the whole language of the New Testament to be "mythical in character." His leading disciple, Rudolph Bultmann, called this "mythical" view of the world incredible to modern man and therefore obsolete. Reactions were inevitable.

Rome, while permitting biblical scholarship to develop, rejected the conclusions of Harnack and Bultmann. And in 1966 the Protestant World Congress on Evangelism issued this statement: "The

necessity for a return to biblical authority is the reason for our gathering... otherwise only two alternatives exist... left-wing rationalism where the human mind is the supreme authority, or... return to Rome." Unwilling to accept the rationalists or Rome, they chose the authority of biblical literalism.

In the mid-60s Catholics themselves were shaken by the Second Vatican Council. At the end of the decade Pope Paul VI issued his encyclical on human life. An authority crisis resulted and many Catholics became upset or confused. More people appeared to rely on the authority of the Holy Spirit guiding private conscience.

These historical factors can in no way explain the mystery of grace involved in countless cases of men and women and children being attracted to Charismatic prayer groups, nor can they shed light on the mysterious action of the Holy Spirit in calling the church to holiness. But they are part of the background of the 70s which produced amazing statistical increases among Charismatics of every denomination.

In the light of these events Pope John Paul II's triumphant journeys are even more remarkable. The need for an "unfolding center" in the Church was anticipated by Jesus. In spite of hard teachings, down deep in their hearts the people of God know it and are grateful. Next week: An interview with Cardinal Suenens.



Meany's career recalled by Catholics

WASHINGTON—The United States was greatly enriched by the life and career of labor leader George Meany, and it is poorer as the result of his death Jan. 10, the general secretary of the National Conference of Catholic Bishops said in a message to Meany's successor as head of the AFL-CIO.

Bishop Thomas C. Kelly, in a telegram to Lane Kirkland, president of the 14 million-member labor organization, said Meany's services to the nation "reached beyond the labor movement itself and positively touched many sectors of national life."

Meany, 85, died at George Washington University Hospital in Washington barely two months after deteriorating health forced his retirement as the only president in the AFL-CIO's 24-year existence. He had been hospitalized Jan. 6.

Msgr. George Higgins, U.S. Catholic Conference secretary for special concerns and a friend of Meany's, said he would preach at the funeral Mass Jan. 15 at St. Matthew's Cathedral in Washington.

Msgr. Higgins has long been active in the American labor movement which Meany dominated for three decades. In November 1979 Msgr. Higgins donated his labor library to the George Meany Center for Labor Studies, saying, "I owe him a great personal debt of gratitude for

many favors over the past 40 years. But I would find it difficult to express my gratitude in words" and in lieu of words offered his library in Meany's honor.

Cardinal William Baum of Washington said Meany "has been a clear and powerful voice for the dignity and rights of the worker. His influence has extended even beyond the labor movement to touch the consciences of his fellow citizens. His deep concern for human rights made him a benefactor of the whole human family."

THE CATHOLIC labor leader "was inspired throughout his life by his faith and by his deep understanding of the social implication of the Gospel of Christ," Cardinal Baum said.

Meany, a former Bronx plumber, became one of the nation's most influential private citizens during his 57-year labor career and leaders in politics and government, labor and civil rights paid tribute to the self-appointed advisor to eight presidents and key broker of Democratic Party politics.

President Carter called Meany "an American institution" and "a patriot."

"He changed the shape of our nation for the better in hundreds of ways, great and small, through the force of his character

and the integrity of his beliefs," Carter said.

Sen. Edward Kennedy (D-Mass.), a long-time political ally of the labor leader, said Meany "was a great American and all of us will miss him."

"A giant has fallen," Labor Secretary Ray Marshall said. "He leaves a legacy to all of us of a better, more decent and equitable society. I have lost a dear and wise adviser and we have all lost a great American, a man of deep compassion, conviction and strength."

The son of an Irish Catholic union

leader, Meany was born in New York in 1894. Although he never finished high school, he rose to prominence and united a divided labor movement and held most of it together for a quarter century.

AFTER PUTTING down his plumber's wrench in 1922 to become business agent for his Bronx local, Meany was chosen 12 years later as president of the New York State Federation of Labor.

A vigorous advocate of the American worker, he also firmly endorsed the American capitalist system.

Meany's three daughters were with him when he died. His wife, Eugenie, died in March 1979. Friends and aides said the labor leader was despondent following his wife's death and lost the drive to regain his strength. The Meany's had been married 59 years.

Pope stresses poverty to nuns

VATICAN CITY—Pope John Paul II reminded nuns to remain faithful to their vows, especially that of poverty, during an audience Jan. 11 with members of the Daughters of Charity of St. Vincent de Paul.

"Have eyes and hearts only for the poor, as your founders did . . . never ceasing to stimulate them to contemplate our Lord Jesus Christ, sent to announce a joyous message to the poor, to proclaim

freedom to prisoners and sight to the blind," the pope said in his French-language address.

He praised the Daughters of Charity's tradition of renewing the vows of poverty, chastity and obedience on March 25 of each year, and said the vow of chastity does not negate "the capacity and the need for motherhood in every woman."

"You are mothers," Pope John Paul told the nuns. "You collaborate in the protection, the orientation, the development, the healing, the serene end of so many human lives on the physical, moral and religious level."

On the third vow, the pope said that "religious obedience is the most piercing of the three golden nails which link his imitators to the will of Jesus Christ."

"Is it possible to look up at the cross of Jesus Christ without conforming to his mystery of obedience to the Father?" Pope John Paul asked.

Church leaders honor King anniversary

"Greater love has no man than this, that a man lay down his life for his friends."

With this reading from the fifteenth chapter of the Gospel of John, Divine Word Father John LaBauve, pastor of St. Rita's in Indianapolis, began his homily at a January 14 ecumenical prayer service

dedicated to honoring the memory of Dr. Martin Luther King, Jr., whose fifty-first birthday was celebrated on January 15.

The service was sponsored by the Indianapolis Inter-religious Commission on Human Equality (IICHE) and was held at the Inter-church center in Indianapolis.

Franciscan Brother Steve Suding, a parish assistant at St. Rita's, set the mood for the service with a recitation of Dr. King's "I Have a Dream" speech.

Father LaBauve characterized the late civil rights leader as a true "martyr." The priest asserted that the most pertinent words of Dr. King for the 1980's are his preachings on the meaning of martyrdom.

"Unless we have discovered something to which we are ready to die, we are not worthy of life."

Father LaBauve explained that Dr. King was prepared to embark on the comfortable life of a respected preacher until the confrontation that led to the famous Montgomery, Alabama bus boycott in the early 1950's. From then on, his life was an example of complete dedication to his cause.

Dr. King's life, the priest explained, is an example to Americans of "needing martyrs to wake all of us up." Dr. King's dream of a harmonious pluralistic society can work, said Father LaBauve, as long as there is "good will."

The priest stated "We've gone a long way in twenty years" but he characterized prevailing attitudes as "wanting to hold things together—we don't want to rock the boat."

The St. Rita's pastor stated that this country needs more people who will live out the ideals of martyrdom exhibited in Dr. King's life—not necessarily the martyrdom of dying for a cause but the martyrdom of dedicating oneself fully to principles of justice in daily living.

"Unless you find a cause for which you are willing to die, the quality of your life will suffer," Father LaBauve paraphrased Dr. King's statement.

Pontiff (from 3)

them," the pontiff said.

The seven Dutch bishops, headed by Cardinal Jan Willebrands of Utrecht, and other synod officials including five cardinals from other nations who are participating in the synod, concelebrated the Mass with the pope in the Apostolic Palace. Attending the Mass was the Dutch ambassador to the Holy See, Joseph Ceulen.

The Mass was the only activity on the morning synod agenda of Jan. 14. The afternoon session was scheduled to begin with an opening address by Cardinal Willebrands, a pro-president of the synod.

THE TOTAL NUMBER of participants in the particular synod is 19, including the pope. Previously, Polish Cardinal Ladislaw Rubin was also listed as a participant because he was involved in the early planning when he was general secretary of the Synod of Bishops. However, Cardinal Rubin will not be participating as he no longer is synod general secretary.

Cardinal Willebrands, as first president-delegate, opened the synod's first business session at 5 p.m. with an address describing the nature and role of the synod and its place in church life.

Pope John Paul attended the session. As pontiff he is automatically president of

any synod called under the 1965 rules, but he has turned the chair over to two presidents-delegate.

"In convoking the bishops of a single country and a single bishops' conference, you have, most Holy Father, instituted a new form of the bishops' synod," Cardinal Willebrands said.

He described the synod as an exercise of "sacramental collegiality."

The cardinal also focused on the purpose of the synod as reviving the "communion" of the people of God in the Netherlands.

THE JOB OF THE synod, he said, is:

- "To revive our communion with the universal church and especially with the bishop of Rome, starting from our conviction that a diocese 'is a portion of the people of God . . . in which the one, holy, catholic and apostolic church is made present and realized' (Christus Dominus n. 11).
- "To share our information regarding the situation and problems of the church in the Netherlands.
- "To reach agreement in our conceptions and pastoral action."

The cardinal's 1,400-word French speech was the only information immediately released from the two-hour session.

Church Unity service scheduled

A broad representation of Protestant, Catholic and Orthodox church leaders will help lead the annual "Week of Prayer for Christian Unity" worship service, January 20th, 7:30 p.m., at Holy Trinity Greek Orthodox Church in Indianapolis. Among the worship leaders will be Archbishop Edward O'Meara.

The speaker at the worship service will be the Reverend Doctor Paul A. Crow, Jr., president of the Council on Christian Unity of the Christian Church (Disciples of Christ).

Also participating are: Reverend Father James Rousakis, pastor of Holy Trinity Greek Orthodox Church; Reverend Henry Williamson, pastor of Phillips Temple Christian Methodist Episcopal Church; Bishop Edward Jones, bishop of the Episcopal Diocese of Indianapolis; Mrs. Margaret Robbins, president of the Church Federation of Greater Indianapolis; Reverend Waldo Savage, pastor of the First Congregational United Church of Christ; Reverend Doctor Ray Marquette, Associate Executive Presbyter of the Whitewater Valley Presbytery of the United Presbyterian Church; Reverend Stacy R. Shields, pastor of the Pilgrim Baptist Church, and Reverend Ralph A. Kempis, president of the Indiana-Kentucky Synod of the Lutheran Church in America.



January 20

The Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will sponsor a card party beginning at 2 p.m. Admission is \$1. Grocery items will be given as prizes along with door prizes and refreshments.

The Irish Performing Arts Society will have a concert of music and dance of the British Isles at St. Michael parish, 3354 W. 30th St., Indianapolis, from 2 to 4 p.m. For more information call 293-1982.

The senior art exhibit of Penny Pace will open with a

public reception at 2 p.m. in the Marian College library, 3200 Cold Spring Road, Indianapolis. The exhibit extends through Feb. 8 and includes items of pencil, acrylic, tempera, ink, sculptural pieces in plaster and terra cotta and a loan of nine clothing items from the Indiana State Museum. Exhibit hours are Monday through Thursday, 8:15 a.m. to 10:30 p.m.; Friday and Saturday, 8:15 a.m. to 4:30 p.m. and Sunday, 1:30 to 10:30 p.m.

Jan. 20, 22, 25

A number of activities are scheduled at the Terre Haute Religious Education Center,

2931 Ohio Blvd. The following programs are on the agenda:

►Jan. 20: The monthly youth Mass at 7 p.m. St. Benedict parish is in charge of the planning and the celebrant will be Franciscan Father Louis Manna. All high school students are invited.

►Jan. 22: A meeting for all who minister to high school age youth will begin at 7:30 p.m. For information call Lorrie Scheidler, 812-232-8400.

►Jan. 25: A Time-Management Seminar for parish personnel will be presented from 9:30 to 11:30 a.m. Registration is required. Call Diane Carver for information, 812-232-8400.

Also on Jan. 25 the Catholic Youth Council is sponsoring a popcorn and movie night at 8 o'clock. All high school students are welcome.

January 21

The Adult Education Division at Manual High School, 2405 S. Madison Ave., Indianapolis, will offer a complete comprehensive program of classes for the spring semester. The classes include one in law for laymen, hobby, personal improvement and skill courses, business education courses and vocational shop courses. Registration for all courses begins on Jan. 21 and continues through Feb. 5, Monday through Thursday from 5:30 to 8:30 p.m. in the school cafeteria. Further information is available from Manual's Evening School Office, 317-787-8318.

The January meeting of Our Lady of Everyday Circle of the Daughters of Isabella will be held at St. Elizabeth Home, 2500 Churchman, Indianapolis,

at 7:30 p.m. Hostesses for the meeting are Renalda Sahm and Cecilia Eschenbach.

January 21-25

A workshop at Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, will focus on developing effective strategies for dealing with the economic problems of older people from 9 a.m. to 4:30 p.m. each of the five days. Complete details may be secured from the CTS office for Advanced Professional Studies.

January 22

Father Jeffrey Godecker will direct a father-daughter evening at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 5:30 to 9:30 p.m. For information call Fatima, 317-545-7681.

January 23

A city-wide meeting of separated, divorced and remarried Catholics (SDRC) will meet at St. Luke parish, Indianapolis, at 7:30 p.m. Franciscan Father Martin Wolter will speak on Charismatic renewal. For information contact Nick Synko, city-wide coordinator at 844-9084.

Family planning classes set

Seven new classes in Natural Family Planning will be held throughout the Archdiocese according to an announcement from Archdiocesan Social Ministries this week.

Steve Kramer, ASM Family Life convenor, said that the classes are part of an effort which trained 500 couples in 1979. "We hope to achieve the same level of attendance in the coming year," Kramer added.

Natural Family Planning is sponsored cooperatively with teaching couples from the Couple-to-Couple League and the Archdiocesan Council of Catholic Women. The classes teach the Sympto-Thermal Method of family planning. This is not to be confused with the old rhythm method. The classes are offered to both engaged and married couples.

Couples are asked to pre-register by calling the locations at which the classes will take place.

BEDFORD

St. Vincent de Paul Parish, Saturday, Jan. 19 (12:30 p.m.-5:15 p.m.); Saturday, March 1 (12:30 p.m.-5:15 p.m.) (812-275-6539)

January 25-27

Fatima Retreat House, 5353 E. 56th St., Indianapolis, has scheduled a weekend retreat for young adults. Benedictine Father Jeremy King will lead the weekend. Details are available by writing or calling the Retreat House, 317-545-7681.

A Serenity weekend for those involved with Alcoholics Anonymous is being held at Mount St. Francis Center in southern Indiana west of New Albany. Complete information may be obtained by calling 812-923-8810.

A Beginning Experience weekend sponsored by separated, divorced and remarried Catholics will be held at Alvorna Center, 8140 Spring Mill Road, Indianapolis. The weekend is designed to provide an opportunity for self-examination and personal growth. Reservations are limited. Contact Jane King at 317-844-5034 for information.

January 27

Members of separated, divorced and remarried Catholic groups in southern Indiana will meet at 7:30 p.m.

at St. Mary parish, New Albany, and Providence High School, Clarksville.

February 1-3

A women's weekend retreat based on the topic of spiritual self-awareness will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Benedictine Father Hilary Ottensmeyer, archdiocesan director of priestly formation, will direct the retreat. Write or call Fatima 317-545-7681 for complete details.

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.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 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.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. 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.

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NEW ALBANY

St. Mary-of-the-Knobs Parish, Floyds Knobs, Sunday, Jan. 20 (12:30 p.m.-5:15 p.m.); Sunday, March 2 (12:30 p.m.-5:15 p.m.) (812-923-3011)

INDIANAPOLIS

St. Jude Parish, Monday, Feb. 11 (7 p.m.-9 p.m.); Monday, March 10 (7 p.m.-9 p.m.); Monday, March 24 (7 p.m.-9 p.m.); Monday, April 14 (7 p.m.-9 p.m.) (317-547-9987)

TELL CITY

St. Paul Parish, Sunday, Feb. 3 (12:30 p.m.-5:15 p.m.); Sunday, March 16 (12:30 p.m.-5:15 p.m.) (812-547-2840)

GREENSBURG

St. Mary Parish, Sunday, Feb. 17 (7 p.m.-9 p.m.); Sunday, March 23 (7 p.m.-9 p.m.); Sunday, April 20 (7 p.m.-9 p.m.) (812-663-8427)

TERRE HAUTE

St. Joseph Parish, Saturday, Feb. 9 (12:30 p.m.-5:15 p.m.); Saturday, March 16 (12:30 p.m.-5:15 p.m.) (812-232-7011)

MADISON

St. Mary Parish, Sunday, Feb. 24 (2 p.m.-4 p.m.); Sunday, March 30 (2 p.m.-4 p.m.); Sunday, April 27 (2 p.m.-5 p.m.) (812-265-4166)

Placement exam

The annual placement exam for boys and girls entering high school in the 1980-81 school term is scheduled for Saturday, Feb. 2, according to Stephen Noone, director of education in the Office of Catholic Education.

All Catholic high schools in Indianapolis administering the exam include Brebeuf, Cathedral, Chatard, Ritter, Roncalli and Secunia. Immaculate

Conception Academy at Olenburg will also hold the test on that date.

Each school sets the hours for the test as well as the regulations for the registration fee. Information about a particular school's schedule and other requirements is available through that school's office.

Providence High School at Clarksville will delay its testing date until Saturday, Feb. 23.

Sister Sponsaria Doerger

A memorial service for Franciscan Sister Sponsaria Doerger, 82, was held in the chapel of St. Francis Hospital Center, Beech Grove, on Friday, Jan. 11. She was a former administrator and executive director of the hospital.

She died Sunday, Jan. 6, at the Franciscan motherhouse in Mishawaka, Ind., where the funeral liturgy was held on Jan. 9.

Sister Sponsaria was assigned to the staff at St. Francis Hospital in Sept., 1966, where she served for 11 years until her retirement at the motherhouse in 1977.

After entering the Religious order in 1918, she received her degree from St.

Francis College in Fort Wayne and was a Fellow of the American College of Hospital Administrators and a member of the Hospital Financial Managers' Association.

Before coming to St. Francis Hospital, Sister Sponsaria taught in elementary schools for 10 years and served for 35 years in various hospitals operated by her Religious community including St. Elizabeth Hospital, Lafayette; St. Francis Hospital, Evanston, Ill.; St. James Hospital, Chicago Heights, Ill.; St. Joseph Hospital, Memphis; and St. Alexis Hospital, Cleveland.

During her tenure at St.



Sister Sponsaria

Francis, she was instrumental in the planning and construction of the hospital's most recent addition. She named the structure Bonzel Towers, after the foundress of the Order of the Sisters of St. Francis, Mother Theresia Bonzel.

Memorial contributions may be made to the St. Francis Hospital Center Development Fund by contacting the Community Relations Office, 1600 Albany Street, Beech Grove, IN 46107.

Providence Sister Angelita Morgan

ST. MARY-OF-THE-WOODS, Ind.—Providence Sister Angelita Morgan, formerly Marcella Morgan, died Friday, Jan. 4. The Mass of Christian Burial was celebrated Monday, Jan. 7, in the Church of the Immaculate Conception here.

Born in Chicago on June 16, 1903, she entered the community of the Sisters of Providence on Aug. 16, 1928, pronounced her first

profession of vows in 1931, and her final vows in 1936.

Sister Angelita taught music in elementary and high schools staffed by the Sisters of Providence in Indianapolis at St. Joan of Arc, St. John Academy and St. Agnes Academy. She also taught in Peru, Jasper, Chicago, Evanston, Ill., and Washington, D.C. Her last assignment was at Mother Theodore Guerin High School, River Grove, Ill.

Remember them

† AARON, George, 73, Sacred Heart, Terre Haute, Jan. 10. Husband of Juanita; father of Norma Jean Sturgeon; brother of Margaret Brown.

† BELL, Esther M., 74, St. Andrew, Indianapolis, Dec. 14. Mother of Hal R. Jackson; sister of Gladys M. Grove.

† BAZZANI, Carolina B., 81, Sacred Heart, Clinton, Jan. 10. Mother of Alice Certain and Fred Bazzani; sister of Anna Poldi and Medardo Berti.

† COTTER, Helen I., 79, St. Barnabas, Indianapolis, Jan. 11. Wife of Patrick R.; mother of Delia Hoereth, Patrick and Helen Cotter.

† DOUGLAS, James W., 50, St. Anthony, Clarksville, Jan. 10. Husband of Helen; father of Betty Douglas; son of Mr. and Mrs. James A. Douglas; brother of Helen Anderson.

† EASTES, William R., St. Gabriel, Indianapolis, Jan. 12. Husband of Jean; father of Julie, William, Tim and Michael Eastes; son of Blanche Terrell; brother of Betty Knox.

† KOLENTUS, John J., 66, St. Mary, Richmond, Jan. 9.

Husband of Tillie; brother of Father Robert Kolenatus, St. Francis Hospital Center, Beech Grove, Mary Komlo, Anna Dudas and Ethel Williams.

† LEUTHART, Frank, 86, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 9. Husband of Anna J.; brother of Bernard and John Leuthart, Anna Mae Coffman and Erma Rake.

† LUX, Mary A. Gordon, 84, St. Vincent dePaul, Shelby County, Jan. 2. Mother of Robert Lux, Sr.; sister of Pearl Fitch.

† MADDEN, Marguerite, 72, St. Matthew, Indianapolis, Jan. 14. Cousin of Margaret Grannan, Dorothy Kungel and Thomas Meeha.

† MELLON, John, 65, Sacred Heart, Terre Haute, Jan. 11. Husband of Pauline; father of Peggy Brown, Marilyn, Patrick, Robert and Thomas Mellon; brother of Ann Offer, Sarah Davenport and Pete Mellon.

† MORGAN, John T., 85, Annunciation, Brazil, Jan. 10. Father of Blanche Cunningham; brother of Mathilda Nugent.

† OSTER, Elmer J. (Whitey), 67, Holy Family, New Albany, Jan. 7. Husband of Martha; father of Gary; brother of Ferd W. and Bud Oster.

† POWERS, Edith, 68, St. Benedict, Terre Haute, Jan. 8.

† RAVER, Walter F., 77, Holy Family, Oldenburg, Jan. 7. Husband of Eleanor Harmer Raver; father of Mary Jane Klene, Charlene Reidenbach and Elmer Raver; brother of Clem Raver.

† ROBERTS, Albert (Bob), 87. Body donated to the state anatomical board with Feeney-Hornak Shadeland Mortuary, Indianapolis, handling arrangements. Father of William and James Roberts.

† ROECKEL, Albert J., 71, St. Thomas Aquinas, Indianapolis, Jan. 12. Brother of Edna Mannix.

† SEUFERT, Cletus S., 70, St. Michael, Brookville, Jan. 7. Husband of Clara; father of Cletus E., Tom, Shirley and Seufert; brother of Hilda Fohl, Irma Knecht and Robert Seufert.

† STEINERT, Michael A., 88, St. Mary, new Albany, Jan. 8. Father of Aileen Steinert, Joyce Appleby and Wilma Zintz; brother of Joseph J. Steinert, Ehren Beacond, Agnes Hubler and Mary Smith.

† TALBOT, Richard C., 63, St. Pius X, Indianapolis, Jan. 24. Husband of Jimmie M.; father of Tanni Ready, John and Terry Talbot; brother of Margaret LaFimme.

† WEIGEL, Agnes M., 90, St. Louis, Batesville, Jan. 5. Mother of Agnes Dietz, Robert and Anthony Weigel; sister of Ann Becker and Hildegard Hammerle.

ACCW meeting

The third quarterly board meeting of the Archdiocesan Council of Catholic Women will be held Tuesday, Feb. 12, at the Essex House, 421 N. Pennsylvania, in downtown Indianapolis.

Registration begins at 10 a.m. with the business meeting starting promptly at 10:30 a.m.

Luncheon reservations at \$5 per person must be made with Mrs. John W. Thompson, 1808 E. 64th St., S. Dr., Indianapolis 46220, phone 317-251-7920, or with Mrs. Charles Ouellette, 2007 Jasmine Dr., Indianapolis 46219, phone 317-897-9627.

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Answers to last week's puzzle



The Hoosier Scene

Busy sisters are to be admired; but what are they talking about?

by David Gerard Dolan

It seems as though the sisters are busy about many things anymore.

There are three orders which have motherhouses in the archdiocese here and they've decided to "collaborate on a service to the Church in the Archdiocese of Indianapolis in Summer Ministries 1980." At least that's what their news release said.

It seems the Beech Grove Benedictines, the Oldenburg Franciscans and the St. Gabriel Province of the Sisters of Providence began sending sisters out to parishes last year to teach in summer Bible schools in parishes. They want to extend that to other things like visiting homes, parish census work, visiting the sick and the elderly, youth ministry and outreach to needy people.

(By the way, in case you didn't know it or even cared, the St. Gabriel Province of the Sisters of Providence means the state of Indiana except for the Terre Haute area which is the Sacred Heart Province.)

Anyhow, the sisters are going to be polling pastors as to the need for and extent of involvement in ministry to the parishes. The Franciscans have a project called "Summer In the City" which will be held June 15-July 18. Holy Angels and St. Rita Parishes in Indianapolis are involved in this project which the sisters say "aims at service, learning and growth."

That's the information they wanted us to convey. Now for the editorial comment. I have to say I admire the sisters for getting into work like they're doing. We had a sister at our parish last year and everybody thought she did tremendous work. She really got to know a lot of the people in our rural parish. Unfortunately, she took sick and had to go back to the motherhouse.

There's only one thing that bothers me, however. I wish these sisters would use language I can understand. They say their project aims at service, learning and growth. Service to what and for whom? Who learns? And who learns what? And what do they mean by growth? Who's growing up?

Some of these sisters are as bad as some of the priests I used to know. Everytime they'd get up in the pulpit to speak they'd lose you.

Oh, and something else. I hope those sisters can work together because I've known a few in my life who didn't just because they belonged to different orders. The same holds for a few priests I know who think they're better by being in a diocese and not an order and vice-versa. What are you all arguing about? Aren't all of you doing the same work?

► More about sisters. The Sacred Heart Province of the Sisters of Providence (all these long names!) held a Provincial chapter (what is that?) on Jan. 4, 5, and 6. They re-elected Sister Ann Casper as provincial and Sister Luke Crawford as Councilor for Christian Development. They elected Sister Ann Jeanette Gootee

as Provincial Councilor for Ministries. The Sacred Heart Province, according to their news release, includes the motherhouse at St. Mary-of-the-Woods and Vigo and Vermillion counties. And a chapter is "the highest governing body of the religious organization usually convoked at triennial or quadrennial periods." That means every three or four years.



Sr. Rose Lauren Earl

► The Maryknoll Sisters let us know recently that **Sister Rose Lauren Earl**, the former Wilma Earl of New Albany, has been visiting her family and friends before taking up a new mission in Hawaii. Sister has held assignments in Hawaii, and in the Marshall Islands. She has been a teacher and administrator of a grade school, active in "pastoral planning for the vicariate" and in the natural family planning program.

Sister will be setting up a Diocesan Family Planning program for the diocese of Honolulu when she returns. She will train married couples as teachers and set up programs on the island of Oahu and the outlying islands as well as introducing family planning into the diocesan high school curriculum.

Sister Rose Lauren's brother is **Joseph E. Earl** of New Albany. She has a sister **Mrs. Mary Blocker** of Elizabeth.

I really do like the work these Maryknoll Sisters do. It's tremendous the vocations they have to carry on work in the missions. It's dangerous too. Anybody who can adapt to other cultures like they do has to be somebody special.

I must admit I was a little concerned about this family planning business but Father Widner assured me that the Natural Family Planning program is something highly approved by the Church. The Indianapolis Diocese has programs set up all over.

► That's all about sisters. St. Vincent Hospital and Health Care Center wants us

to know it's establishing the Joseph C. Finneran, M.D., Surgical Educational Endowment Fund to honor **Dr. Joseph C. Finneran** who is retiring as full-time chief of the Surgical Department at St. Vincent's.

Doctor Finneran must be highly thought of. At least the St. Vincent people think so. They feel he's made contributions "to surgical service, efforts in teaching, training and admissions programs at Indiana University, community medicine and to the American College of Surgeons as one of its governors and president of the state chapter." Contributions can be made to St. Vincent Hospital Foundation, 2001 West 86th St., P.O. Box 40970, Indianapolis, Ind. 46260, Attn: Finneran Endowment.

► This one meant something to me. If you're over 65 (like me) you may be entitled to a refundable utilities credit on your 1979 Indiana tax return. You have to be 65 by the end of 1979, be an Indiana resident at least six months and have an Indiana adjusted gross income of less than \$15,000. The credit is \$25 for a single taxpayer over 65 or \$50 for a married couple with each taxpayer over 65.

You have to file a form though. And if you have less than \$1,000 taxable income you are not required to file an Indiana tax return. You can still get the refund, however, by filing form EC-40. Call the Indiana Department of Revenue.

Editorial comment: You can bet I'm going after mine. *The Criterion* certainly doesn't help me get rich with the fee they pay me!

► Somebody at the *Criterion* office said recently that **Father Joe Beechem** thinks St. Lawrence parish ought to get more publicity. Well, Father Joe, I've never met you but I think a lot of other parishes ought to get it too. I've got your parish bulletin this week and I'm looking it over to see what would be of general interest to readers in the whole diocese. Well, you've got a new Sunday Mass schedule (7:30, 9, 10:30 a.m. and 12 noon). And it looks like you've got a new inquiry class started. I see you're talking about The Mass, Sacraments, Commandments, and Virtues. It started Jan. 14 but that's past our deadline to get the news in. Besides, I don't know anybody down my way who's going to drive to St. Lawrence and besides, I don't know any non-Catholics or fallen away Catholics who get the paper. Our pastor doesn't send the *Criterion* except to those who pay for it. I always thought it was supposed to go to everybody in the parish. Well, I guess some pastors just don't appreciate it. Anyway, Father Joe, I know you've supported the *Criterion* from what Father Widner tells me so I guess we can support you. Good luck and I hope you get lots of new converts.

► **Carolyn Boehnlein**, a senior journalism major at St. Mary-of-the-Woods College, has not only been reporting news but also making news in the Wabash Valley. The daughter of Mr. and Mrs. John Boehnlein, Sr., of Michigan City, Carolyn has combined an interest in the field of communication with a penchant for running and a desire for working with people.

During a recent American Heart Association project of running, walking and jogging to raise pledged funds, Carolyn was the top money raiser in a field of more than 135 participants. In this semester at the Woods, she will intern in the Terre Haute office of the American Heart Association which covers 11 counties. This will be in addition to her duties on the campus newspaper.

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'\$5.20 an Hour Dream' to air January 26

Mirroring the instability of family life today, television scripts about single parents have become something of a Hollywood subindustry. One such scenario, with a bit more depth than most, is "The \$5.20 an Hour Dream," airing Saturday, Jan. 26, at 9-11 p.m. (EST) on CBS.

Where this particular drama excels is in dealing with the economic pressures on a woman whose shiftless ex-husband can't pay child support. She herself, in turn, can't quite make ends meet on what she earns from a menial factory job. Instead of following the advice of friends to "get another guy," she figures out that she can pay her bills by working on the all-male assembly line for an extra 90 cents an hour.

She is discouraged from applying—"It's hard, dirty work . . . That's why they pay men more." When she is hired on a provisional

basis, she faces guerrilla warfare from management, the union and the men on the line. It is an impossible situation until the foreman insists that she be given the same chance as any other newcomer.

What is depicted here is not only the insecurity of the male ego but also the fear workers may have of losing jobs to "outsiders," something few blacks on the line are the first to recognize. Also made explicit is the assembly line's physically hard and spiritually deadening kind of work that people do only because they need the money.

Linda Lavin, star of the "Alice" comedy series, plays the blue collar mother with a quiet dignity that

wins our respect—though some viewers might not be in sympathy with what she is trying to do—for her stubborn determination to earn a man's paycheck. Veteran actor Richard Jaeckel contributes another strong performance as the tough line foreman who does her no favors but sees that she gets a fair shot at the job.

With the interest focused on the question of equal opportunity of employment, the problems of a working mother in raising a 12-year-old daughter are suggested but not examined too deeply. Aside from this reservation, the program treats well a subject likely to engender some interesting discussion between parents and their teen-age offspring.



LOVE OF LABOR—Linda Lavin stars as a divorcee seeking a job on an all-male assembly line and Richard Jaeckel plays the foreman determined that she get no special privileges in "The \$5.20 An Hour Dream," a new movie airing Jan. 26 on CBS. (NC photo)

Today's Music

by Charlie Martin

Kansas' "Reason to Be" reminds me of their 1978 hit, "Dust in the Wind." Both songs examine the presence of meaning in life and find the meaning lacking. "Dust in the Wind" reflected on life's constant change and passing value, while "Reason to Be" doubts if meaning is ever present in life.

Obviously such a view offers pessimistic alternatives. Life becomes like a stage play and we are only actors. Consequently, nothing in life has real depth or purpose. Life is a comedy and even our roles should not be taken seriously. Ultimately we will discover that "our reason to be," those concerns that are most important to us, are also devoid of meaning. Life is like a series of dots in a child's picture puzzle, numerically moving on from one dot to the other, but never creating a recognizable picture.

An inherent conclusion within such a view is that God is playing a great joke on us by giving us life. Christians find such an outlook unacceptable, both by the way they try to live and by way of what they believe.

We believe that God himself chose this same life condition that we live today. God chose to be human just like us in every way in the person of Jesus. And Jesus opened himself to the full range of the human experience, including his own culture's ultimate sign of brokenness, death on a cross.

Yet God reaffirmed the totality of meaning given in life by revealing life's destiny. The life of Jesus shows clearly that every human life possesses a wealth of potential, including the power to endure forever.

BELIEF IS only one way of knowing. We also learn by experience and these learnings are even more difficult to invalidate. Much depends on how we view the direction of life.

Living completely for self-fulfillment will lead to a sense of disillusionment. Our health, achievements, passion, almost every part of our lives, will eventually pass, and we are powerless to change this ongoing process.

Finding meaning in life depends on our interactions with others. We do not live in our own private encapsulated environment.

Around us are individuals who possess much the same questions, fears, feelings and hopes that we experience.

Life presents many choices. The decision of how we will respond to others is ours to make.

To respond with love means that we must value our own life and others' lives.

Love itself costs, and at times pains us. But love holds life's richest treasure—a pathway to real meaning and an assurance of discovering purpose. Loving cannot stop the way life changes or even how our very reason for existence may change.

BUT A life spent in loving is always a life holding promise. Love is the world's strongest power and even death cannot break its bond.

We are called to know and live a real solidarity with others. Within such caring is our most lasting reason for being, a reason why life always holds dignity and

REASON TO BE

So long/Someone is waiting/I got places to go/I got things to see/No more procrastinating/For this is the moment that was meant for me/And I'm moving like a wave on the ocean/Drifting to the opposite side/Trav'lin' with no destination/Just riding the tide/People they say that I'm foolish/They say that I'm living in a fantasy/Well I say ev'rything's easy/It's better than living in a futility/So I'm standing here in back of the curtain/Waiting, for the start of the show/Acting like an actor is easy/If you can let go/Aah, aah, aah, aah/Some day something will find you/A magical feeling you could not foresee/A feeling so devastating/From that moment on your life's comedy/And suddenly you're light as a feather/You're falling like a leaf from a tree/The things you thought you needed are fading/Your reason to be/Your reason to be/Your reason to be/Reason, reason to be/Reason, reason to be.

Recorded by: Kansas—Kerry Livgren
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purpose. Each of us Today we must decide possesses this power for once more how we will use meaning. our reason to be.

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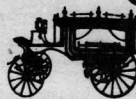
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Media Notebook

BBC to gain stronger foothold in US

The British may have lost the American Revolution but thanks to the marvels of electronics and the high standards of the British Broadcasting Corporation, their cultural influence in what were once the Colonies has never been stronger.

During the past decade the single most creative force in American television has been British programming concepts as adapted to the American scene. This includes not only the ambitious strivings of network miniseries but also the topical comedy of insult that Norman Lear first cribbed from a BBC series.

Public television has relied heavily upon British cultural series, dramas and documentaries, not to mention the outrageous antics of the Monty Python goon gang. British series are being showcased by special national networks of commercial stations as well as through syndication to individual stations.

Nor is that all. Starting in April the BBC will have its own network in America, broadcasting three hours of all-new, prime-time programming seven nights a week to cable TV viewers. The Time-Life brochure describing the new service asserts that the BBC is the "world's largest and most prestigious network television company with an annual budget of over \$400,000,000, turning out some 5,000 program hours a year."

What makes these programs attractive to American broadcasters is that they get top quality shows for a fraction of the

cost of production. What makes them appealing to American viewers is that they respect the intelligence and maturity of the audience, a refreshing change-of-pace from the elemental levels of most U.S. network series.

The consistently high level of achievement by BBC productions is extraordinary. Admittedly, what we see here represents the best of BBC, but we have seen enough to be impressed by the creativity and talent of those responsible for such productions.

Stopping in New York on his way back from a recent tribute to BBC television held in Washington by the American Film Institute was Christopher Ralling, who has contributed much over the years to the prestige of BBC's international reputation.

Known principally to American viewers for his docu-dramas, "The Search for the Nile"—one of the few BBC series broadcast by a commercial American network (NBC)—and "The Fight Against Slavery"—still being aired in syndication—Ralling has just assumed responsibility for all BBC documentaries.

In our conversation with him in New York, Ralling was concerned with the fact that BBC production funds were not keeping pace with inflation. The BBC is financed by license fees on television sets from which, Ralling said, "the gross revenue kept going up each year until now it has reached a virtual saturation point."

Even if the government were to increase the license

fee or impose an alternate source of increased funding, both highly unlikely, the BBC still faces a talent drain to ITV, the independent television channel that makes a good profit by selling advertisers commercial time.

ITV pays creative talent more than twice as much as the BBC can afford and the disparity in wages is growing. "There is no great loss yet," Ralling said, "because we still attract the creative people by offering them more interesting work."

"Under these circumstances," Ralling said, "the BBC must rely upon the co-financing of productions with television organizations in other countries." In return for this, the co-producing group receives distribution rights in its own country. The biggest co-producer of BBC programming is the United States through Time-Life, with West Germany being the second largest.

Ralling felt that the BBC documentary was in something of a crisis. "There have been too many of them," he observed, "and they are not attracting viewers like they once did." Ralling had started with the BBC as a documentary filmmaker in the early 1960s, but he soon became associated with the docu-drama, a form that continues to be popular around the globe.

He prefers to speak of docu-dramas as historical novels because he fears that the public may misunderstand their relationship to historical reality. These programs "must not be considered as history in hard cover with footnotes and indices," he emphasized, "but as our speculations today about past events rendered in dramatic terms."

Ralling saw television's unique contribution to historical dramatization residing in its ability to photograph re-created events in the precise location in which they occurred. He also insisted that television dramatizations should never invent a major scene and that dialogue should come from the documents of the period.

As chance would have it, Ralling's latest production to reach our shores is "The Voyage of Charles Darwin," a seven-episode series premiering Jan. 27 on PBS, which fits the above

requirements exactly: it is based entirely on Darwin's own words in his journal and other writings, and was shot in the exotic locales that led ultimately to his theory of natural selection.

Ralling said that the series had done extremely well in Great Britain and that he hopes it will do equally well here. He especially wanted prospective viewers to know that "it is about a young man's wonderment at nature's diversity and not an old man having deep thoughts in his study."

Whether you watch "The Voyage of Charles Darwin" or not, the point is that British programs are now a part of American television. Two hundred years after Yorktown, the British are back, giving every indication that this time they are here to stay.

(This column was written by consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.)



GOT HER MAN—Paula Marie Elston of Boise, Idaho, snapped this winning photo of friend and former co-worker Valarie Purdy Williams and "her man"—Ron—on their big day. The photo was a \$500 winner in the Kodak International Snapshot Awards. (NC photo)

TV Programs of Note

Monday, Jan. 21, 8-11 p.m. (EST) (PBS) "Joan Robinson: One Woman's Story." This documentary study of an individual's struggle with terminal cancer is followed by a discussion of the advancements in cancer research since Joan Robinson's death.

Tuesday, Jan. 22, 8-9 p.m. (EST) (PBS) "A Is for Atom, B Is for Bomb." Edward Teller, the controversial scientist often called "the father of the H-Bomb," is interviewed in this "NOVA" program concerned with the continuing debate over his work and ideas.

Wednesday, Jan. 23, 9-11 p.m. (EST) (CBS) "Once Upon a Family." A father faces the difficulties of single

parenthood when his wife leaves him and their two children in this "GE Theater" drama.

Thursday, Jan. 24, 9:30-10 p.m. (EST) (PBS) "Erwin Piscator." The innovative theatrical director and producer who fled Germany in 1939 and became a seminal figure in the American experimental theater is profiled in this new "Camera Three" production.

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TV Films

The Late Show (1977) (NBC, Friday, Jan. 18): A stylish and affectionate spoof of the 1940's private eye film, with Art Carney as an aging investigator who clings to the old values and Lily Tomlin as a wackily hip modern woman who helps him solve a complicated case. Funny and

tasteful, written and directed by Robert Benton ("Kramer vs. Kramer"). Satisfactory for adults and mature youth.

Fun With Dick and Jane (1977) (ABC, Sunday, Jan. 20): George Segal and Jane Fonda play affluent suburbanites in economic doldrums who first go on welfare, then take up crime ineptly but successfully. Listless, very broad, slapdash satire of American greed, which is ultimately unfunny, cynical and anti-people. Not recommended.

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Viewing with Arnold

'The Electric Horseman'

by James W. Arnold

It's the Marlboro Man meets Barbara Walters.

—director Sydney Pollack, on
"The Electric Horseman"

Look out, Bruce Jenner and O. J. Simpson. "The Electric Horseman" is a movie about an ex-champion who sells his soul to a corporate conglomerate and goes around plugging breakfast cereal.

It also reunites, after 12 years, Jane Fonda and Robert Redford, who were perhaps prettier but much less famous and politically involved when they starred in Neil Simon's "Barefoot in the Park." In "Horseman," they create some good romantic chemistry. Maybe not like Hepburn and Tracy, but close enough to make you recall the good old days.

The script of "Horseman" was doctored, at one time or another, by nearly every writer in Los Angeles, and its credibility is open to some skepticism. Its hero (Redford), a former five-time world champion rodeo cowboy, is slipping slowly into boozy oblivion as a salesman on the shopping mall circuit—he also does the TV ads and has his picture on the cereal box—when he recognizes a kindred spirit. That is Rising Star, a champion racehorse who has been purchased by the same giant company to represent its corporate logo—kind of like that Wall Street stockbroker's bull.

Actually, the part about the horse is not too likely. People would never tolerate the commercialization of a champion thoroughbred. But as for humans—cowboys and ex-jocks, among others—it happens all the time.

Anyway, both cowboy and horse are decked out in electric lights for an industrial show at Caesar's Palace in Las Vegas, when Redford decides to take off for the wilderness.

Thus, early on, we have



the movie's delightful key scene: lighted horse-and-ride moving out of the theater and casino and down Vegas' garishly lit main strip as the visiting hedonists gape and gawk, and Willie Nelson sings some touching cowboy lament on the soundtrack.

The conglomerate doesn't take this assertion of freedom passively, and the rest of the film is a man-and-horsehunt (complete with a stirring chase by police cars and motorcycles) into the boonies of Utah, where Redford plans to release the stallion for a happy middle-age of chasing wild mares.

OF COURSE, it's all wonderfully symbolic. Las Vegas, greed capital of the world, vs. the natural splendor of the West. In freeing the horse from slavery into its natural habitat, the cowboy also frees himself. Big Business, once again, is exposed and defeated. It's pure fantasy, but uplifting, in the tradition of passing-of-the-cowboy westerns like "Monte Walsh," "Junior Bonner," "Lonely Are the Brave."

Ms. Fonda is aboard as a sophisticated New York TV reporter who pursues the fugitive to get his story, and ends up falling in love with both the man and his cause. Their trek together covers the last third of the film, and it's filled with an easygoing combination of a romance of opposites, tenderfoot humor and the visual splendor of the locales.

It has some of the feeling of "African Queen" (the principals even take to calling each other by their "square" real names, Norman and Alice). It doesn't really matter that the movie lacks a "big" or totally satisfying conclusion.

"Horseman" is put together with almost casual expertise by director Sydney Pollack, who has made a career of entertainment films with messages, including "Jeremiah Johnson" with

Redford in the same Utah locations. (He also did Fonda's first serious film, "They Shoot Horses," which also used a lot of horse symbolism).

THIS MAY NOT be a Ten Best type film, but it's loaded with adult class in the acting, editing and visuals, and in a dozen or more almost throwaway scenes, e.g., the cocky Fonda trying to extract information from a somewhat mentally disconnected old hermit cowboy playing a fiddle, or from a little girl in a roadside cafe who's intent on playing solitaire.

Once, on the trail at dusk, Redford and Fonda take up singing "America the Beautiful" as a kind of

thoughtless time-passer, and as the camera sweeps the gorgeous Rockies scenery, the "purple mountain majesty" lyric achieves a special, impressive meaning.

There are finely etched, subtle supporting roles deeply into the cast, including Valerie Perrine as Redford's ex-wife, Willie Nelson as his buddy, and John Saxon as the mean conglomerate boss. The touch in "Horseman" is light, but it represents tasteful commercial moviemaking near the top of its effortless polish and congeniality.

(Gentle entertainment on several levels, satisfactory for audiences of nearly all ages). NCOMP Rating: A-3—morally unobjectionable for adults.



VOLTAGE ON HORSEBACK—Ex-rodeo star Robert Redford gives TV newscaster Jane Fonda her first riding lesson aboard a stolen million-dollar stallion in Columbia Pictures' "The Electric Horseman." Reduced to the humiliation of hyping breakfast cereal while decked out in lights like a Christmas tree, the former rodeo champ disappears with the former triple-crown winning race horse and the newscaster sets out to find them. (NC photo)

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to
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Archbishop
Edward T.
O'Meara



Harry Feeney



Mike Hornak



Mike Feeney

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.)

And Justice For All B

All That Jazz C

(The exuberant celebration of the hero's moral failings, the nihilistic mood, and some grossly lewd dance sequences are extremely offensive.)

Apocalypse Now A-4

Being There A-3

The Black Hole A-2

Chapter Two A-3

The Electric Horseman A-3

Going In Style A-3

The Jerk B

(The sexual nature of some of the jokes is offensive.)

Kramer vs. Kramer A-4

Life of Brian C

(A nihilistic, anything-for-a-laugh thrust deliberately exploits much that is sacred to Christian traditions.)

1941 B

(Includes a heavy-handed exploitation of sexual material.)

The Rose A-4

Scavenger Hunt A-2

Star Trek A-1

10 B

(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)

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