

THE CRITERION

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KISS FOR A BABY—Pope John Paul II kisses a Masai woman's baby during the offertory of a Mass celebrated by

the pope for more than half a million people in Nairobi. (NC photo)

Looking Inside

The Church and Religious Cults: Part four examines the reactions of parents whose children have joined "The Way" on page 2

An editorial regarding the order which denied Father Robert Drinan permission to run for public office again and a survey of the church's recent history of priests in politics. See page 4

Is the Church preaching the Gospel or building a corporation? Read Father Jeff Godecker on page 5

The American bishops are considering whether or not to drop four of the present six holidays of obligation. See page 10

Africans urged to reject materialism

by Jerry Filteau

An NC News round-up and analysis

Pope John Paul II called it a religious pilgrimage, but the outstanding theme of his 11-day trip to Africa was a political and social one: African development.

In place after place on his six-nation visit, the pontiff told Africans to develop at their own pace and not lose their traditional values in the process.

He issued sharp warnings not to be seduced by "materialism, ideological or practical," in the search for progress.

"The temptation is great, in fact, to destroy instead of building up, to procure, at great price, arms for peoples who need bread, to want to grab power," he said May 12 in his final speech before leaving Africa. He also criticized succumbing "to the intoxication of profit, to the benefit of a privileged class."

"You do not have to imitate certain foreign models, based on contempt for man or on selfishness," the pope added.

"You do not have to chase after artifi-

cial needs that will give you illusory freedom or reduce you to individualism, when communitarian aspiration is so firmly anchored in you," he said.

ALTHOUGH HE appealed for foreign development aid, especially during his visit to Upper Volta in Africa's arid Sahel region, the pope insisted that such aid must be "disinterested" and not a tool for foreign domination or influence.

Time and again he warned against foreign domination on the African continent, against internecine rivalries among African states, against corruption and abuse of power.

He warned against excessive urbanization and the uprooting of traditionally close family ties that results.

In Zaire he called agricultural development a top priority in African development plans. Zaire is one of several African countries in which emphasis on export development for foreign income has turned the country into a net importer of food.

Despite the numerous papal speeches on a social, political and economic philosophy in keeping with "the African soul," the pope's journey was also strong in more strictly spiritual aspects.

In Zaire he ordained eight bishops. In Ghana he baptized and confirmed 10 persons and awarded the Pope John XXIII peace prize to six African catechists. And in the Ivory Coast he confirmed 10 youths at a Mass for young people.

EVERYWHERE HE went he said Mass, sometimes twice in one day, and talked about vocations, family life, the ministry of bishops, priests and Religious, and the role of the laity in church and society.

He met with other Christian leaders on several occasions, including an hour-long first meeting with Anglican Archbishop Robert Runcie of Canterbury, England. Twice he met with Moslem leaders as well, and once—in Kenya—with Hindu representatives.

The critical issue in his talks with bishops, especially, was the direction of Africanization of the church.

In Zaire on the second day of his trip (May 3), the pope tackled two of the major issues facing African Christianity: polygamy and priestly celibacy and chastity.

On polygamy, he insisted that monogamous marriage was God's own design and that the church could not change its principles on the issue.

Against the African cultural tendency to place little value on celibacy—in some places priests openly have mistresses—the pope stated that priests and Religious "must have solid convictions about the positive and essential values of chastity in celibacy."

HE HAD ALSO anticipated such issues during his flight from Rome to Africa, telling NC News Service that, despite many values in African culture, (See AFRICANS on page 17)

The Church and Religious Cults

Parents concerned over children's ties to 'The Way'

by Peter Feuerherd
(Fourth in a series)

Many parents of young people who have been caught up in "The Way" say they know what's going on—and they don't like it one bit. Some are visibly shaken when they discuss the subject.

Doug's parents stated that they found little support from anywhere, and were particularly distraught when they discovered that few priests or Catholic organizations were aware of the group.

"There was a lack of information available to everybody. The church did not have anything for people caught up in the cults... there wasn't anything to help," said Doug's father.

"It was hell for us," Doug's mother angrily stated.

A southern Indiana man, Mr. Jones, whose 20-year-old son has been in "The Way" for almost two years, did not want his real name to be revealed for fear that "Way" members could use his printed remarks to alienate his son from the family even more. Mr. Jones' voice bristled with anger when he described his feelings towards Dr. Wierwille.

"There are millions of dollars that this guy is collecting off people. He expects all of his followers to live like dogs... They don't give to charity... This man is using God and the Bible to fatten his pocket-book."

The young man's personality has completely changed in the two years that he has been a part of the group, the father claimed.

"He's very dogmatic—he's right, everybody else is wrong—everybody else is an outsider... He's become very nervous... He has trouble completing a thought and staying on a subject."

The son first became involved with "The Way" while working with a member who asked him to attend some Bible study classes.

Mr. Jones did not know anything about "The Way" at the time, and so he had no objections to his son taking Bible classes every night.

"As a parent, how do you tell your son not to go to Bible study classes?" he asked.

AN INDIANAPOLIS woman, whose son has been involved with the group for nine years, echoed Mr. Jones' bitter feelings towards "The Way".

"Our son has lost all contact with the past. We (the family) do not mean anything... It destroyed a portion of our family."

The woman wanted anonymity because knowledge of her feelings towards "The Way", as she described it, would break "the thin thread that connects us to our child."

Another Indianapolis woman, whose daughter has been in "The Way" for six years, did not want her name revealed because if she talked on the record—"my daughter and I would never see each other again."

The woman, a Catholic, is angry at the lack of knowledge on the part of priests when she confronted them with her problem. Concerning groups like "The Way", she contended, "the Catholic clergy have their heads in the sand."

What kind of people get involved in "The Way?" George (not his real name), a student at Indiana University in Bloomington, was in "The Way" for six years, progressing to the level of "twig leader." His account of the beginnings of his involvement with the group illustrates one kind of attraction that "The Way" holds.

"I was just out of high school. My Dad had just died; I was depressed a lot. I was



doing a lot of drugs and looking for someone to help me.

"They kept me in twig meetings every night. Someone always came around to make sure that I would go. It seemed nice—they were being my friends... I wanted attention and recognition."

George, who has been out of the group for seven months, acknowledged that one of the major difficulties in leaving the group for someone who was as involved as he was in "The Way" has been "withdrawal symptoms."

"I thought too much of what 'The

Way" taught me to think. A lot of people who leave have to go back to the group or get psychiatric counseling."

HE DESCRIBED SOME examples of Dr. Wierwille's unusual view of the world, which is heavily laced with doomsday warnings that the United States will soon fall into the grips of atheistic Communism.

George stated that Dr. Wierwille had predicted that a Communist takeover of the United States was to occur on July 4, 1976, which was supposedly designed to destroy "The Way." When the predicted catastrophe did not occur, "Way" members believed that it was their prayers alone which saved the country.

George stated that the mass suicide in Jonestown was, according to Wierwille, created by the United States government to discredit "The Way" so that the government could then abolish the cult's tax-exempt status.

Wierwille's philosophy, according to George, is tinged with heavy doses of anti-Semitism; including believing that the Jews are the devil's workers on earth. Some of Wierwille's books boldly proclaim that the murder of six million Jews by Hitler is a giant hoax.

Despite holding to such bizarre beliefs, Wierwille still maintains a tremendous amount of credibility.

"Dr. Wierwille is a very intelligent man and is a dynamic speaker who knows how to control an audience... He can get everybody on their feet, screaming and clapping," George explained.

Gary Figg, a 28-year-old Indianapolis man, was involved in "The Way" for four years and is also a former "twig" leader. In contrast to George, he has a positive view of his experience with the group, having left only because working two jobs forced him to curtail his involvement.

"I made lots of friendships that came out of my experience with 'The Way'... My father and I had a relationship which wasn't always too good. 'The Way' exhorted me to spend more time

(See THE WAY on page 8)



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NCC concludes Indianapolis meeting

At its semi-annual meeting held May 7-9, the governing board of the National Council of Churches, an ecumenical group that represents 32 Protestant and Orthodox denominations, completed the "first reading" of a controversial new policy statement on the Israeli-Palestinian conflict, asked for an end to American military aid to the government of El Salvador, and called upon the United States Congress to save the food stamp program.

A hotly debated statement on the Iran crisis was withheld until further study could be made on the issue.

The proposed Middle East policy statement called on all parties to cease acts of violence; on the Palestinians and Arab states to recognize Israel as a Jewish state with secure, defined and recognized borders; and on Israel to withdraw from occupied territories and recognize Palestinian rights to "national self-determination" and a "Palestinian entity, including a sovereign state."

In its resolution on El Salvador, the NCC board not only urged the US to halt military assistance but "to reallocate the recently approved military aid of \$5.7 million to medical, economic and social assistance programs, the benefit of which should be distributed in El Salvador by civilian and international agencies."

The board also urged its member churches to provide emergency help and medical supplies to El Salvador, which has been racked by civil disturbances in recent months, and to support the post-humous nomination of recently assassinated Catholic Archbishop Oscar Romero for the Nobel Peace Prize.

In its resolution on the food stamp program, the council noted that unless Congress acts by May 15 to appropriate an additional \$2.5 billion, food stamp distribution will cease on June 1. Congress' failure to act by now "says something very clearly about the way the

leaders of this country are willing to treat poor people," Thomas Russell, chairman of the council's Domestic Hunger and Poverty Working Group, told the board.

NCC president Rev. William Howard, who last Christmas visited the hostages in Iran with two other American clergymen, explained that the group did not make a recommendation on the Iran crisis because "The board has decided that we are in need of further study... (There is) a tremendous lack of information on the facts of the case... We are compelled to act in a context... We don't want to be accused of acting recklessly."

He added, however, that the American public "are victims of a narrow, truncated interpretation of the events in Iran, past and present."

Rev. Howard condemned both the hostage taking and the history of American involvement with the deposed Shah.



FREEDOM MASS—Cuban refugees at Fort Walton Beach, Fla., embrace Father Todd Hevia during the greeting of peace at the Cuban's first Mass in the United States. (NC photo)

Catholic agency works to resettle Cuban refugees

by Marjorie L. Donohue

MIAMI—Some 300 Cuban refugees are now being resettled daily by the U.S. Catholic Conference's Migration and Refugee Services (MRS), which expects to process 70% of the exiles continuing to arrive in south Florida by boat.

According to John McCarthy, a 30-year veteran of resettlement work and MRS director, more than half the exiles will be resettled outside Florida. "We have had offers of jobs and housing from all over the nation," McCarthy said. "In the Miami area, we are not resettling any refugee who has no relatives here."

Eugene Edenberg, administrative assistant to President Carter, said that "humane and prompt processing of the re-

fugees is a principal concern of the federal government now. "Our first priority is to reunite families, not only in Florida but throughout the country," he said.

Expense of resettling the latest wave of exiles from communist Cuba is being borne primarily by the federal government, McCarthy said.

More than 70% of the refugees are men. Many of those are single and were employed in Cuba as laborers and construction workers. The 36,000 Cubans who have come to south Florida in small boats since late April represent about half the Cubans who sought refuge in the Peruvian Embassy in Havana, a source said.

The USCC office in Coral Gables has a list of 150 cities and dioceses across the nation who will welcome the refugees, officials said. Some refugees have been sent already to Newark and Paterson, N.J.; San Antonio, Dallas, and Houston, Texas; and Alaska.

The agency also has resettlement teams at Eglin Air Force Base at Fort Walton Beach, Fla., in the Diocese of Pensacola-Tallahassee, where thousands of refugees are being housed in a tent city. And, the USCC was expected to be working with refugees at Fort Chaffee, Ark.

FORMER REFUGEES traveling to Cuba by boat to bring out relatives frequently are being forced by the Castro regime to substitute for their family members persons of the government's choosing, reports say. Among these are convicts, identified by other refugees as criminals. They are being interrogated and sent to a federal prison in Alabama.

Reports coming out of Cuba say food costs have skyrocketed. One Cuban-born resident of Miami said a can of 10 frankfurters was \$10; a 16-ounce bottle of water \$8; a small box of crackers \$10; one dozen eggs \$25; and a can of processed meat \$5. In order to bathe, those who can afford it must travel to a local hotel and pay \$15 for a shower, he said.

Meanwhile, Miami Archbishop Edward A. McCarthy traveled to Key West May 7 to welcome refugees and to celebrate a Mass for them in a hangar utilized as a reception center.

ARCHBISHOP MCCARTHY, who already had welcomed exiles in Miami, told the thousands of refugees awaiting resettlement: "I realize that these first days will be quite difficult for you. You are now in a new country, you must make new friends, find new homes and new jobs."

"While many people will be anxious to assist you, we all know that under the circumstances everything will not be perfect. There will be times when you will feel discouraged and frustrated, but look about you. You will meet many Cuban people and others who at one time were in the same circumstances. They are now happy," he said.

The Miami archdiocesan chancery also has received numerous offers of assistance, including employment offers from various areas of the country. Clergy have offered to serve among the refugees this summer. Archdiocesan Spanish-speaking priests and nuns are ministering to the refugees in Key West and at reception centers in Broward and Dade counties.

Pope urges parents to monitor media

by Nancy Frazier

VATICAN CITY—Parents and teachers must work to "neutralize any harmful aspects" of the mass media and to help children benefit from its "many valuable aspects," Pope John Paul II said in his 1980 World Communications Day message.

The message, dated May 1 and issued May 8 at the Vatican, centered on the relationship between the family and mass media, in connection with the October World Synod of Bishops on the duties of the Christian family.

World Communications Day is celebrated May 18 this year.

The pope emphasized the vital role of parents in the formation of their children and asked parents to "make more active use of their critical faculty."

"It is the duty of parents to educate themselves, and to educate their children, to appreciate the value of communication, to make an intelligent choice between the programs available to them, and then, having made that choice, to make a reasonable and conscious judgment as to whether the message coming from the program merits to be accepted or rejected," Pope John Paul said.

"In families where this kind of control is exercised, the media will be less a danger to the well-being and proper functioning of the home, but will, on the contrary, be a valuable aid in preparing the gradually maturing young members to take their place in society," he added.

The pope also urged media professionals "to deepen their consciousness of the tremendous opportunity which is theirs to serve mankind and shape the world towards good."

He had high praise for the "talented and highly trained people" who work in the print and broadcast media.

"There are few vocations which make such demands on the energy, the dedication, the integrity and the conscience of a man or woman as are made by a profession in the media," he said.

"At the same time, and let this not be forgotten, the truly dedicated professional

communicator of today can be a force for good in the world which has few parallels," the pope added.

Pope John Paul said he hoped media professionals would remember that their audience was composed primarily of "families like their own, with overworked parents often too tired to be alert, and with children who are trusting, impressionable, vulnerable, easily led."

Development drive begun for Chatard High School

The Indianapolis North District Board of Catholic Education, pastors of 10 north-side Catholic parishes and over one-hundred friends of Bishop Chatard High School have initiated a major development drive to raise \$177,000 to up-grade the high school's physical plant and to establish an endowment fund to provide financial aid to needy students. An initial mailing has been sent to nearly 9,000 members of the 10 North District parishes.

Begun in 1964, Chatard has been serving the Indianapolis community since that time. According to principal Lawrence Bowman, each year 90% of its graduates continue their education and are accepted in the colleges of their first choice. Chatard graduates include many of Indianapolis' professional and business men and women and active members of the capital city's citizenry. Many of the school's graduates are just now beginning to exercise their leadership in Central Indiana as they reach their middle years of productivity.

In announcing the development drive, the co-chairpersons of the Friends of Chatard, Mrs. Joseph VanCamp and Mrs. Richard Deitchman, pointed out that this is the first time in the 16 years of the school's existence that a direct appeal has been made to the Indianapolis community. The immediate needs of the school include the updating of the science laboratories and library, the replacement of the roof, converting the heating system from oil to gas, improved ventilation in the gymnasium, and the all-important estab-

lishment of an endowment fund for financial aid.

"The 10 parishes of the North District have contributed generously each year toward the operation of the school under a plan to keep the tuition rates at a reasonable level," Bowman said. "Careful management has kept cost per student low while maintaining the quality of education at a high level. However, the need for major funds to undertake necessary changes and additions is now evident."

"The development program is a direct appeal to the citizens of Indianapolis and Central Indiana to help insure that Bishop Chatard High School can continue to serve the community and the church by educating the young men and women who will be our future Christian leaders."

Donations, bequests, or pledges to the Chatard High School Development Fund Drive are tax deductible. Donations and pledges should be sent directly to: Bishop Chatard High School, 5885 Crittenden Avenue, Indianapolis, Indiana 46220. Request information should be sought by attorneys from the business administrator of the Archdiocese of Indianapolis, 1350 N. Pennsylvania Street, Indianapolis, Indiana 46202, (317) 635-2579.

Many companies in the Central Indiana area have matching fund policies for gifts given to educational fund drives. Donors should consult their personnel departments to see if such matching fund policies are in effect in their place of employment.

Editorials

Papal decision a good one

Last week's news concerning Father Robert Drinan tempts us to make a point about what may ultimately be one of the year's top non-issues. The papal decision ordering him not to run for public office seems a good one. And even though the likes of Madalyn Murray O'Hair agrees, the reasoning makes sense. There is a conflict of interest between Church and State.

Saying this is not to deny Father Drinan's qualifications or achievements as a member of Congress. Like all legislators, his record of performance is good or bad depending upon your political viewpoint. His conscientiousness carried out within his own convictions certainly deserves commendation.

Father Drinan maintained a consistency about his priesthood. He never denied and usually emphasized that he is a priest elected to Congress. His political convictions sometimes caused confusion, however, and, in particular, his legal approval of certain aspects of Federal funding for abortion, if not actually conflicting with his personal moral disapproval of abortion itself, raised questions which need clarifying.

It is important to note that Father Drinan had the permission of his superiors to run for office. In our own archdiocese, Father Lawrence Voelker who served two years in the Indiana state legislature, had a similar permission.

Both men ran for public office in the belief they had something to offer the State which no one else could offer. The possibility always existed that competent religious authority would some day refuse permission to continue in office. The possibility also exists that competent authority will some day once again grant permission for Father Drinan to run for office. Such permissions are always exceptions to church law, however, which specifically forbids a priest to take part in politics. Jim Lackey's "Washington Newsletter" below points out some of the church's recent arguments in that respect.

The question of church approval is cut and dried. As a priest Father Drinan and other priests who serve in political office are always subject to the authority of their local bishop. They know this when they choose to run.

The crucial question to us is the involvement of a religious leader in the running of government. And it extends to the involvement of clerics who serve in the military. The question is simply knowing which authority a priest serves—the Church or the State?

In political office or as military chaplains, clerics must, by the very offices they hold, stand as representatives of the government. One who holds political office must uphold its laws and policies even though he may be working to change them. Military chaplains are officers and as such must uphold the policies of a standing army.

It should be obvious that there are policies of our own government and our own military which are not acceptable to the Christian. Is it possible for the cleric to take part in the functioning of these systems if he stands in direct conflict to these policies? Such policies would include the continuation of the arms race and the American policy on abortion.

We see that a politician would not necessarily approve such policies and might use his office to try to change them. But isn't it better for the cleric to teach and encourage the laity to become involved in the political process rather than himself confuse his identity?

In commenting on the Gospel accounts of the third temptation of Christ, the one in which Satan offered Christ a promise of supreme political power, John McKenzie, noted Scripture scholar, says, "The New Testament writers never suggested that Satan promised something that was not his to bestow. Jesus simply refused the offer. It should be legitimate to conclude that the possession of the power Satan offered would not advance the mission of Jesus. Since Constantine became a Christian few officers of the church have resisted this temptation. It has long been manifest that this power does not advance the mission of Jesus. When Jesus encountered the political powers of this world, they encompassed his death, and thus created the event which accomplished his mission. Think of how much more Jesus would have accomplished if he had joined the powers instead of resisting them." (*The New Testament Without Illusion*, page 86)

The religious precedent would seem to be Christ's response to coins. What is Caesar's is Caesar's. What is God's is God's. Is the priest so totally God's that he has no responsibility to Caesar? Or does his human nature necessitate keeping one foot in the world of politics? It is not the priest's skill in the secular subject that is questioned. It is the difference in the nature and purpose of the specific skill, i.e., politics vs. priesthood, which makes the political arena an unhealthy one for the priest.

Washington Newsletter

Misgivings about the role of priests in politics have a long history

by Jim Lackey

WASHINGTON—When Jesuit Father Robert F. Drinan and Norbertine Father Robert J. Cornell announced their decisions to end their respective candidacies for Congress, some of the resulting publicity made it seem as if separating priests from partisan politics is a relatively new idea in the post-Vatican II church.

But even before the election of Pope John Paul II, there was plenty of resistance among the hierarchy to priests in politics. The resistance has been seen both in individual cases in which priests have wanted to run for office and in broader statements of policy by the

bishops of the United States and of the world.

While Father Drinan apparently had little problem gaining permission to run for Congress in the past 10 years, Father Cornell himself once was the subject of a bishop's misgivings about priests in politics.

Bishop Aloysius Wycislo of Green Bay, Wis., the same bishop who advised Father Cornell May 5 that he should drop his candidacy, said 10 years ago that he tried to do "everything possible to discourage Father Cornell from becoming a candidate" when the priest first set eyes on Congress in 1970.

Father Cornell ran in 1970 with the support of his abbot, Norbertine Father Jerome Tremel. But he lost twice before finally winning the first of his two terms in 1974.

Also in 1970, Bishop Russell J. McVinney of Providence, R.I., announced that he had not given permission to Jesuit Father John McLaughlin to run for the Senate from Rhode Island. But Father McLaughlin, who lost the race and later joined the Nixon administration as a speech writer, said he had the permission of his Jesuit superiors.

THE NEXT YEAR, Archbishop John F. Whealon of Hartford, Conn., said he was denying permission to Father Charles W. Cobb to run for mayor of Meriden, Conn. Also that year, Bishop Joseph B. Brunini of Natchez-Jackson, Miss., said he had "deep misgivings" about giving Josephite Father William Morrissey permission to run for the Mississippi Senate.

And in 1974, a San Francisco priest, Father Eugene J. Boyle, announced his candidacy for the state legislature in California despite being denied permission by Archbishop Joseph T. McGucken of San Francisco. Archbishop McGucken, fearing the effect of a priest's speaking on partisan, secular issues, withdrew Father Boyle's faculty to preach from pulpits of the archdiocese.

The Code of Canon Law often has been cited as the source for the church's prohibition on priests in politics. Canon 139, though not perfectly clear, generally prohibits priests from seeking elective office unless granted permission by their bishop or religious superior. It is unclear on whether it extends to priests in appointive offices, such as Msgr. Geno Baroni, currently an assistant secretary in the federal Department of Housing and Urban Development.

But in addition to canon law, church officials have been citing several other church documents which point toward a general prohibition of priests in politics.

In 1971 the world Synod of Bishops approved by a 143-1 vote a prohibition on the clergy's taking active part in politics unless special approval is granted in extraordinary circumstances.

The synod said priests, like all citizens, have the right to choose between various political options. "But since political options are by nature contingent and never in an entirely adequate and perennial way interpret the Gospel, the priest, who is the witness of things to come, must keep a certain distance from any political office or involvement."



Father Robert Drinan

THE U.S. BISHOPS took a similar view earlier in 1971 in a discussion designed to guide their four synod delegates. They approved a paper noting the difference between the role of a professional politician and the role of priest as teacher and reconciler.

Also cited has been the Vatican II "Decree on the Laity," which reserves to the laity the task of renewing the "temporal order," while calling on pastors to provide moral and spiritual help for the laity's work.

"There's always a problem with partisan political activity," says Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops. "A priest in politics sometimes cannot stand back and criticize his own party."

For all those reasons there always have been misgivings in the church about priests in politics. The only apparent difference is that Pope John Paul's misgivings are stronger than those of his predecessors.

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Generally Speaking

"It's hard to say 'NO!' to our children"

by Dennis R. Jones
Associate General Manager

A letter I received this past week from Charles J. Schisla, director of the Catholic Communications Center in Indianapolis, referred to previous column concerning the quality of films shown at motion picture theatres.

In the letter Schisla said, "There are literally thousands of parents whose concern is equally great. They are constantly faced with the problem of advising their children on what films might be suitable."

"In addition, many adults are frequently in need of information on what might be the most appropriate for their own viewing."

"This need for information and guidance in movie-going is certainly not new. The Catholic Communications Center realized the need for a motion picture rating and review service for the people in Central Indiana 17 years ago. At that time, the Center began the operation of a 24-hour-a-day movie rating service in Indianapolis called DIAL-A-MOVIE."

"Using information supplied by the National Catholic Office for Film and Broadcasting in New York City, the Center updates the ratings on current films showing in the Indianapolis area each Friday. The ratings are placed on an automatic answering device in the office of the Catholic Communications Center and are available by calling 634-3800."

"May we take this opportunity to invite you, and all in the Indianapolis area, to use DIAL-A-MOVIE as a guide to the motion pictures showing at any given time."

I AM AWARE of DIAL-A-MOVIE, but last week's column was geared to the quality of the movies themselves and not directed toward any system of rating specific movies. Many of these systems are inadequate and biased and in some cases the producers themselves influence the rating of their own creations.

Nevertheless, I took Chuck's advice and called the DIAL-A-MOVIE service.

According to the recorded information given, there are 41 movies currently showing in and around Marion county, and "one motion picture is rated as suitable entertainment for the entire family

... it is 'Black Stallion.' Movies listed as suitable for teenage viewing are 'When Time Ran Out,' 'Coal Miner's Daughter' and 'Hero-At-Large' ... that's **three** more.

The remaining list of 37 movies is not suitable for your kids and at least 14 of those, in one way or another, aren't fit for anyone.

DIAL-A-MOVIE is a good and necessary service in my opinion. Because of "questionable" ratings given to many movies in the secular media, it should be used more now than ever since its inception 17 years ago.

WHY THEN, according to Schisla, is the number of calls to DIAL-A-MOVIE down from a high of 100,000 calls per year to its present 25,000?

Could it be that we give our children everything they ask for and let them do whatever they want ... without question? Are we, in fact, raising our children or do we just let them grow?

My wife and I are in the same situation that many parents are in ... it's hard to say "NO!" to our children. We've always tried to give them the things we didn't have, but in doing so, maybe we've taken from them the discipline they need to mature properly.

Could it be that our parents were depriving us of many of these "luxuries" for our own good?

Maybe we should remember that people don't change, they just get a little older; i.e., "From the day your baby is born, you must teach him to do without things. Children today love luxury too much. They have terrible manners, flaunt authority, and have no respect for their elders. They no longer rise when their parents or teachers enter the room. What kind of awful creatures will they be when they grow older?" — *Written in 399 B.C. by Socrates*

If you think I'm living in the past, why don't you join me ... the next time your kids want five bucks apiece for a movie, give them a quarter for the movie and 20 cents for a bag of popcorn and a coke ... that could solve the whole problem.

Check it out . . .

✓ **Father Joe Wade**, pastor at St. Patrick Church, Terre Haute, was guest of honor at a surprise party and "roast" recently. The event celebrated the 15th anniversary of his ordination.

Longtime friend and former Notre Dame classmate, Mike Dalzell of Indianapolis, served as MC and "roaster." Other "roasters" were friends and close associates of Father Wade including Msgr. James Galvin, Providence Sister Kathleen Desautels, Paul Roby and Father Joe McCrisaken.

Special guests from Indianapolis who attended the surprise event were his parents, Mr. and Mrs. James Wade, his sister, Providence Sister Rita Wade and his brother, Jim Wade.

✓ The food pantry at **St. Bernadette parish**, 4838 Fletcher Ave., Indianapolis, is beginning to look like Mother Hubbard's cupboard—bare. If you have food to help restock the pantry, you can leave it in the church sacristy.

✓ **Jesuit Father Bernard Knott** has been appointed academic assistant principal of **Brebeuf Preparatory School** in Indianapolis. The appointment was announced by Father James P. Gschwend, president of the school.

Father Knott, a 1966 graduate of Brebeuf, has served his Jesuit community as administrator, teacher, and counselor. He is a doctoral candidate and is presently working on his doctoral dissertation at the University of Chicago.

He is the first of six sons of **Mrs. Bernard H. Knott** and the late Mr. Knott of Indianapolis to have been graduated from Brebeuf. The other Knott alumni include Daniel, class of '69; James, '71; David, '74; Richard, '76; and George of this year's graduating class.

✓ The **Cathedral High School** graduating class of 1955 will have its **25th reunion** at LaScala Restaurant in Indianapolis on June 28. "Boys" of the class and their wives can make reservations by contacting Mike Boyle, 317-897-6206.

✓ **Benedictine Father Brendan Keane** of Watertown, S.D., will celebrate a Mass of Thanksgiving with some of his classmates at **Our Lady of Lourdes Church**, Indianapolis, on Saturday, May 17, at 6:30 p.m. The Mass marks his 40th anniversary of ordination. A reception will follow the Mass at the home of his sister, Mrs. Ann Cannaday, 223 S. Butler.

A native of Indianapolis, Father Brendan attended St. Philip Neri School and celebrated his first Mass at that parish following his ordination at St. Meinrad Archabbey.

In 1950 he was one of 12 Benedictines who went from St. Meinrad to found Blue Cloud Abbey in Marvin, S.D. He has spent most of his priestly life working in the Indian missions of North and South Dakota. He is now serving as chaplain at St. Ann's Hospital in Watertown.

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WEEK 1—\$25

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✓ Three young men from the Archdiocese of Indianapolis were among 27 theologians from **St. Meinrad School of Theology** who made public their declaration of candidacy for the priesthood in ceremonies in the St. Meinrad Archabbey Church in late April. Presiding was Archbishop Edward T. O'Meara.

The three include **Joseph Bozelli** of Indianapolis, **David Coons, Jr.** of Jeffersonville and **John Meyer** of Aurora.

✓ **Ms. Maria Jones**, a 10-year veteran language teacher at **Providence High School**, Clarksville, has been awarded a scholarship from the National Association of Teachers of French and the Canadian government. Ms. Jones, who was selected from among dozens of American applicants for the award, will further her study of the French language for six weeks at Laval University in Quebec. Laval is recognized as probably the most prestigious academic institution for the study of French on this continent.

✓ **Sister Jane Elizabeth Buche** will celebrate 50 years as a member of the Sisters of Providence of St. Mary-of-the-Woods when family and friends will be with her at Holy Cross parish, Indianapolis, on Sunday, May 18. Sister Jane Elizabeth resides at Holy Cross and serves as a receptionist for visitors in the intensive care unit at Methodist Hospital.

Before taking on her work at the hospital, Sister taught instrumental music for 43 years in Washington, D.C., Illinois, North Carolina and California. But most of these years have been spent in Indiana. She is a Richmond native.

✓ **Rick Bowman** of **Cathedral High School** and **Lourdes parish**, Indianapolis, has merited a \$4,000 scholarship from the **Indianapolis Star**. He has been a *Star* carrier for many years. Rick has been accepted for study at Purdue University.

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Question Box

Isn't Communion cannibalistic?

by Msgr. R. T. Bosler

Q. For more than 60 years and much of my youth I have been bothered by what has seemed to me to be a cannibalistic aspect of the Catholic faith. As a child I didn't want to eat Jesus. The prospect of eating the flesh of a person, and drinking blood, was, and is, I have to say it, repulsive. I've often wondered what the apostles understood Jesus to be saying when he pronounced these words: "This is my body, eat it." Will you comment?



A. Your question reminds me of the story about the college professor who, after a long argument with a priest, said: "I'll tell you how you can convert me and the rest of the world overnight. Submit the wine to a chemical analysis after the consecration and then see if you've gotten any hemoglobin out of the grape juice."

You seem to be laboring under a misunderstanding similar to that of the professor, who obviously was mistaking our use of the word transubstantiation. In scientific thought, a substance is something physical, chemical. A change (trans) of the substance of wine into the substance of Christ's blood would, therefore, in this meaning of the word imply that the physical substance of the wine would be changed into the physical substance of the blood of Christ. But that is not what we Catholics believe at all.

There was a time in Christendom, as the dark ages were ending, when many Christians held too realistic a notion of eating the flesh and drinking the blood of Jesus. The medieval theologians counteracted this by teaching with St. Augustine, whose fourth-century writings were being rediscovered, that the Eucharist is a sacrament in which under the sign or symbols of bread and wine Christ becomes present as spiritual food for the Christian.

To express the uniqueness of this presence, and how by eating and drinking what appeared to be only bread and wine the communicant received Christ himself intimately into his or her body, they used the concepts of reality they had learned from ancient Greek philosophy. A substance, according to this thinking, was that which made a thing what it is and which supports the accidentals or appearance of things, meaning that which can be seen, touched, heard, etc., about an object. That which made a human being a human being was something more than flesh and bones and blood which humans had in common with beasts.

So the medieval theologians taught that in the Mass the substances of the bread and wine were replaced by the substance of the resurrected Christ, while the accidentals or species of the bread and wine remained. Thus, as we would say today, the physical substances of the bread and wine remain and would reveal the same

chemical compounds before or after consecration at Mass.

This was the best language the medieval theologians could find to express the traditional belief that the words of scripture, "My flesh is meat indeed; my blood is drink indeed," expressed the reality of a change, while at the same time that the communicants were not eating and drinking physical flesh and blood but what to the senses was bread and wine. The church expressed her belief in this language. Theologians today are struggling for new words that will keep folks like you from making your mistake.

What the apostles understood the words of Jesus to mean is best explained in John 6. This Gospel gives us an insight into some of the problems of the church toward the end of the first century. Evidently the apostles and disciples of Jesus took his words to mean that something really did happen to the bread and wine, for some early Christians had difficulties, perhaps similar to yours: "This sort of talk is hard to endure. How can anyone take it seriously?" John appeals to faith. His chapter 6 is worth your re-reading.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama St., Indianapolis, Ind. 46204.)

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'The Way' (from 2)

with my father, to try to improve our relationship. And I did this.

"Sometimes, I've seen conflict between parents and kids, and the group gets the blame. Sometimes kids get overenthused when they first become involved . . . They go overboard and push their beliefs at their parents."

JOHN LYNN, AN Indianapolis businessman and a former director of Lilly Endowment, is an enthusiastic supporter of "The Way." While at Lilly Endowment during the early 1970s, he recommended the authorization of two grants totaling close to \$80,000 to "The Way," designed to pay for the group's prison ministry.

Lynn denies that the Lilly grant and his family's involvement in "The Way" (his son John has been an active "Way" preacher for over ten years) was evidence of a conflict of interest.

"I knew more about 'The Way' than anything else," Lynn asserted. The prison ministry grant, he claimed, resulted in transforming the lives of hardened criminals who have come out of jail and stayed out.

"The Way," Lynn said, "is darn good stuff." To charges that "The Way" has made a fortune "ripping off" its believers, he responded, "The Way" spends a great deal of money to spread the word of God. The money doesn't go into buildings. That's what's different from the Catholic Church.

"The Power for Abundant Living course gets their lives straight. It gets kids out of drugs and alcohol.

"The cost (for the course) is a matter between 'The Way' and the people who take the course. \$200 is very small for what you get."

LYNN ASSERTED that the charges against "The Way" are "manufactured by people who don't know anything about it." He added that "The Way's" encouraging its members to take gun training courses is nothing to be alarmed about.

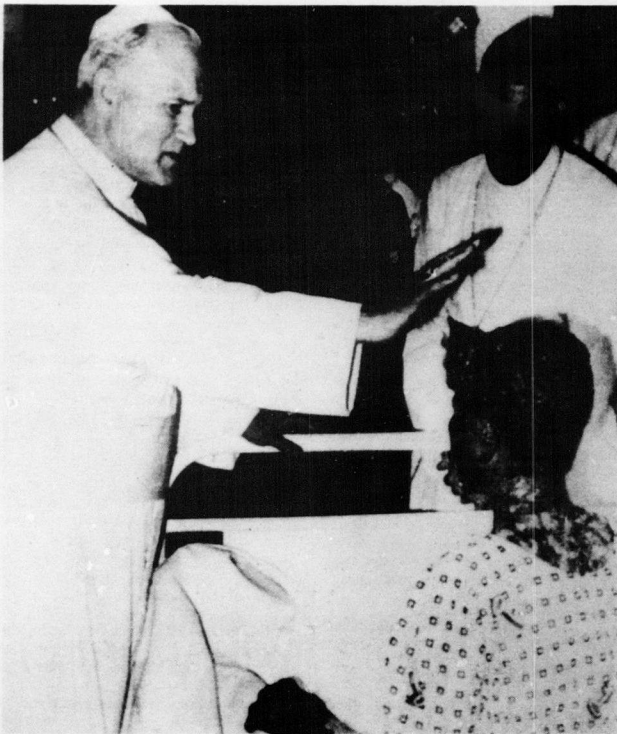
"To blow that up to anything would be absurd. . . . there's no ulterior motive. . . . It's nothing to worry about."

Lynn added, however, citing the world situation surrounding the Iran crisis, "The time will come when you and I will have to protect ourselves. One day Christians will have to protect themselves from the adversary (the devil)."

He stated that families that complain about "The Way" do not understand the group and represent a small minority of families that have come in contact with "The Way."

"Some parents think it's terrific—they see a great change in their (children's) lives. . . . We were thrilled with what our son did."

(Next week: A look at the Unification Church of Rev. Sun Myung Moon)



AMONG THE LEPERS—Pope John Paul II reaches out for a leper woman during a visit to the Kinshasa River Hospital on the second day of his African tour. (NC photo)

Ecumenism Institute set

The Board of Trustees and president of Christian Theological Seminary have announced the formation of an Institute on Ecumenical Leadership at CTS. The first session of the institute will be held July 21 to August 1, 1980, at the seminary, 1000 W. 42nd Street, Indianapolis.

Dr. Thomas J. Liggett, CTS president, said that the new program is designed to provide training for persons interested in becoming executives of ecumenical agencies, present staff desiring in-service education, officers of cooperative Christian organizations and students of ecumenics.

Dr. Grover L. Hartman, former executive secretary of the Indiana Council of Churches, will direct the institute.

Three courses will be offered by the institute for the 1980 summer session, taught by Dr. Hartman, Dr. Paul A. Crow, Jr., president of the Council on Christian Unity of the Christian Church (Disciples of Christ), and Monsignor Raymond T. Bosler, priest of the Roman Catholic Archdiocese of Indianapolis and former editor of *The Criterion*.

Courses for the two week institute may be taken with or without academic credit. Several full scholarships are available to offset the \$150 program enrollment fee and will be awarded upon application to those who require financial assistance.

"THE 1980 SUMMER courses will provide historical background of the ecumenical movement, specific insights regarding current issues in faith and order discussions, surveys of past and present ecumenical enterprises, basic administrative skills related to the executive direc-

tion of ecumenical agencies and introduction to evolving themes in the worldwide ecumenical movement," Dr. Hartman added.

Dr. Crow this summer will teach the course on "The Ecumenical Movement: History and Contemporary Issues." Before coming to the Disciples ecumenical office he was chief executive of the Consultation on Church Union and earlier was a professor of church history. He edits the ecumenical journal, "Mid-Stream." He now heads the panel on Ecumenical Commitment and Purposes of the National Council of Churches.

Msrgr. Bosler, who was one of the "periti" (experts) assisting the council fathers during the Vatican Council, conducts the "Question Box," carried in more than 30 Catholic newspapers. He will lead the course on "Roman Catholic Ecumenism" this summer.

"ECUMENICAL LEADERSHIP" will be taught this summer by Dr. Hartman. For 22 years he has been a member of the Governing Board of the National Council of Churches. He is a past president of the National Association of Ecumenical Staff and is consultant to the Commission on Regional and Local Ecumenism of the National Council.

Housing during the two week institute is available at Butler University, adjacent to Christian Theological Seminary.

Persons wishing to register or seeking further information should communicate with Dr. Grover L. Hartman, Institute on Ecumenical Leadership, 1000 W. 42nd Street, Indianapolis, Indiana 46208. Telephone (317) 924-1331.

FCC expected to hold hearings on radio deregulation issue

NEW YORK—The Federal Communications Commission (FCC) will probably hold public hearings over its proposals to deregulate radio broadcasting, Richard H. Hirsch, secretary of communication of the U.S. Catholic Conference (USCC), said.

Hirsch made the comment during a debate with Daniel K. Griffin, vice president and general manager of WYNY-FM, the National Broadcasting Company station in New York.

The exchange highlighted a day-long regional meeting of UNDA-USA in the St. James' Cathedral Center, Brooklyn. UNDA-USA is U.S. branch of the international Catholic association for broadcasters and allied communicators.

The FCC deregulation proposals would eliminate the rule that radio stations ascertain and address community needs and would eliminate limits on the amount of time stations may devote to commercials. They would end minimum requirements for news, public affairs and other programs, such as religious broadcasts.

Hirsch said that the FCC has had 80,000 comments about the deregulation proposals. A spectrum of organizations ranging from the USCC to the American Civil Liberties Union is calling for hearings on the question.

"This is an indication of broad local concern on this public interest question," Hirsch said. "We are calling for field hearings, outside of Washington."

Griffin and Hirsch clashed on the question of who is the "consumer" in radio broadcasting, the number of commercials actually broadcast and whether, by operating in a "freely competitive marketplace" the broadcasters would have flexibility enough to respond to authentic community interests.

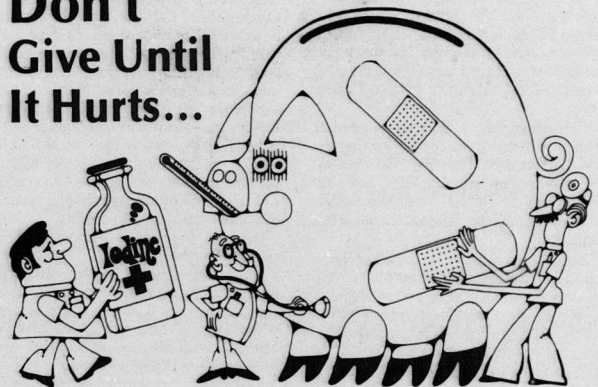
THE CORE OF THE question is defining the public interest as satisfaction of the consumer's well being, Hirsch said, adding that this kind of constriction has never been accepted in 50 years of broadcast regulation.

"What in effect is going on is a redefinition of public interests which could be subject to a challenge within the courts and we might well be a party to this," Hirsch said.

"Are the preferred options in the public interest?" he asked. "If so we will have no criteria by which the public can hold the broadcaster responsible. Will a freely competitive marketplace operate in the public interest? My reply to this is can we assume that business will operate in the public interest?"

"We are convinced that in the identification of the public with the consumer, many groups—the poor, the elderly—are non-consumers. Will these groups have any right to expect any kind of service from the broadcasters?" Hirsch asked.

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Britain's Pastoral Congress adopts radical stance

by Robert Nowell

An NC News Round-up and Analysis

LIVERPOOL, England—The National Pastoral Congress representing the Catholics of England and Wales adopted a radical stance but expressed it in polite and deferential terms.

The congress brought together in Liverpool May 2-6 about 2,000 delegates representing about 5 million Catholics.

There were calls for a re-examination of the church's teaching on contraception, for the admission of non-Catholic partners in mixed marriages to Communion at least on special occasions, for consideration to be given to the ordination of married men to the priesthood and to the ordination of women to the priesthood, for a stronger, more explicit commitment on social issues, and for the bishops to consider applying for membership in the British Council of Churches.

These recommendations came in reports from seven groups, each of about 300 delegates and each discussing a specific group of questions. The reports were presented to a final plenary session but not voted on.

"The church's teaching on marriage is at an impasse because of confusion, uncer-

tainty and disagreement over contraception, which affects the whole sacramental life of many Catholics," the group dealing with marriage and the family reported almost unanimously. The group called for a fundamental re-examination of the church's teaching on marriage, sexuality and contraception and a strong majority of the group recommended openness to the possibility of change and development.

CONCERNING DIVORCE, this group wanted the bishops both to reaffirm the church's teaching on the indissolubility of marriage and to look compassionately at the desire of those who had divorced and remarried to be readmitted to the sacraments, possibly by considering the Eastern Orthodox practice of allowing divorcees to remarry in church.

On worship and Christian unity, the group recommended that the bishops consider the possibility of admitting to Communion non-Catholic partners in inter-church marriages on such occasions as the nuptial Mass itself, family baptisms and confirmations, and other special family occasions, as well as admitting non-Catholic relatives to Communion at weddings and funerals.

It also called for a review of the conditions under which general absolution is allowed. Penance services with general absolution were very popular when introduced in many dioceses a few years ago and led to an increase in individual confessions, but have been discontinued in many areas.

The group considering the ministry called for much smaller dioceses so that the bishop can be a real father to his people.

While unanimously recognizing the value of celibacy, the group asked for careful consideration of whether it is God's will that married men should be called to the priesthood at this time. It also called for serious exploration of the eventual possibility of ordaining women priests.

THE GROUP DEALING with Christian witness called on the church not just to speak out clearly on the grave social injustice of unemployment, but to use its resources at the diocesan and parish level to sponsor and back local programs to provide employment.

It called not only for Catholic membership in the British Council of Churches but

also for membership in the council's conference for world mission.

The group studying justice and peace called on the church to condemn the National Front and similar racist organizations and said membership in them was incompatible with being a Christian.

It called on Catholics to lead the way in adopting a simpler lifestyle more in keeping with the demands of justice in a world where so many live in poverty. "There is no possibility that we, the rich nations, can maintain our present standard of living for much longer," the group said. "As Christians we must be prepared to deny ourselves many of the luxuries we now take for granted."

The group asked the church to work for a new international economic order more satisfactory than the present economy based on profit.

The group said nuclear war was totally impossible to justify. A majority held that even the possession of nuclear weapons was wrong in itself. The group asked the bishops to oppose the stationing of U.S. nuclear cruise missiles in Great Britain.

ON NORTHERN Ireland, opinion in the group ranged from those who wanted an immediate withdrawal of British troops to those who wanted them to stay until a solution was found. But the group agreed in calling on the bishops to join with the bishops of Scotland and Ireland as well as the leaders of other British and Irish churches in convening a major conference on Northern Ireland.

The bishops of England and Wales, all of whom participated in the congress, will meet in July to consider their response to the recommendations. On specific questions of marriage and the family, the bishops will take the congress's recommendations into account in preparing their presentations to the synod of bishops to be held in Rome this fall.

The congress has already been a success in generating enthusiasm among the participants and in helping to bring home to English Catholics the implications of the Second Vatican Council with regard to the emergence of a mature and responsible laity.

Proposal would drop four holy days

by Jim Lackey

WASHINGTON—Four of the six holy days of obligation currently being observed in the United States would be dropped under a proposal being studied by the U.S. bishops.

The proposal, developed by the bishops' Committee on the Liturgy (BCL) and mailed to the U.S. bishops in mid-May, calls for retention of only Christmas and the feast of the Immaculate Conception as holy days of obligation in the United States.

The other four U.S. holy days—the solemnity of Mary the Mother of God on Jan. 1, Ascension Thursday, the feast of the Assumption on Aug. 15, and All Saints' Day on Nov. 1—would no longer be days of obligatory Mass attendance for Catholics.

The BCL, headed by Archbishop Rembert G. Weakland of Milwaukee, developed its proposal at a committee meeting during the April 29-May 1 general meeting in Chicago of the U.S. bishops. The proposal was released May 13.

Over the past several years, a number of bishops and priests have complained about the lack of observance of U.S. holy days and about the confusion that develops when a holy day falls on a Saturday or a Monday. The bishops' National Advisory Council, a 60-member body of laymen, Religious, priests and bishops, also has recommended a change.

Conferences of bishops in the various countries of the world have the option of establishing their own list of holy days with the approval of the Vatican.

Canada currently observes holy days of obligation only on Christmas and the feast of the Immaculate Conception. Mexico observes only Christmas, Jan. 1, and the feast of Our Lady of Guadalupe.

The proposal currently is in the form of a survey of the U.S. bishops' opinions on

each of the current six holy days. The bishops are being asked to return their comments by June 15.

THE PROPOSAL THEN may be brought for a formal vote at a future bishops' meeting before going to the Vatican for final approval.

According to officials at the National Conference of Catholic Bishops, the proposed revision of the Code of Canon Law calls for the retention in each country of at least two holy days of obligation: Christmas and one feast honoring Mary.

Because Mary, under the title of Our Lady of the Immaculate Conception, is the national patroness of the church in the United States, the committee recommended that the feast of the Immaculate Conception be retained as the Marian holy day of obligation for this country.

But if Immaculate Conception is retained as a holy day, its traditional Dec. 8 observance might be shifted. The bishops are being asked their opinions on the possibility of dropping the obligation when Dec. 8 falls on a Saturday or Monday, or fixing the feast on the first Wednesday of December.

The BCL proposal made the following points about the four holy days of obligation proposed to be dropped:

►The many levels of celebration on Jan. 1 (Mary Mother of God, World Day of Peace, New Year's Day) has resulted in a "confusion of focus." But the committee also recommended that Catholics be encouraged to observe the feast without the dimension of obligation.

►The Solemnity of the Ascension could be moved to the seventh Sunday of the Easter season rather than be celebrated on "Ascension Thursday." Doing so, the committee said, would give it a more proper observance.

►The obligation to attend Mass on the feast of the Assumption, Aug. 15, should be dropped, the committee said, in light of the choice of Immaculate Conception as

the major Marian feast for the United States.

►All Saints' Day has not been greatly significant in the liturgical calendar and thus should no longer be a day of obligatory Mass attendance.

The committee contended that the proposal was not intended to reduce religious devotion or practice but merely to address realistically "the pastoral problem which has emerged in these times."

The committee also urged U.S. dioceses to give greater attention to the celebration of feasts of local significance, and noted that any change in holy days would be accompanied by increased catechesis about the meaning and proper celebration of feasts of national, diocesan and parish significance.

Priests in politics an issue

MANAGUA, Nicaragua—The issue of priests in politics has stirred controversy in Nicaragua over the issue of determining if priests can join the Council of State, a legislative advisory body.

One priest chose to resign from the council but another decided to join pending church approval. Both were elected to the council by priests and Religious.

Archbishop Miguel Obando Bravo of Managua said that to participate in government "we needed permission from the pope, who delegated this matter on the bishops' conference."

But no permission has been given to the two priests yet, because the bishops have been unable to meet as several bishops have been traveling in Europe, said Archbishop Obando Bravo. "But we will study the case when three of our bishops return to the country."

Previously, the bishops gave temporary permission for several priests to join the

revolutionary government after the overthrow of the regime of Anastasio Somoza. These priests still hold the posts and Archbishop Obando Bravo did not indicate that they will be asked to leave. The priests include Maryknoll Father Miguel D'Escoto, foreign minister, and Father Ernesto Cardinal, cultural minister.

Msr. Pietro Sambì, papal charge d'affairs in Nicaragua, said the Vatican has agreed to let the Nicaraguan bishops decide the issue of local priests in public office.

The Nicaraguan Clergy Association (ACLE, after its Spanish initials) announced that it will be represented on the council even before permission is given. It elected Jesuit Father Alvaro Arguello, director of the Historical Institute of the University of Central America.

The 47-member Council was inaugurated May 4 and Archbishop Obando Bravo gave the invocation.

KNOW YOUR FAITH



Young and old alike

By Father Cornelius van der Poel

Picture a young child on the lap of an old person. A sense of happiness radiates from both. The child is playful. The old man reminisces, ponders the beauty of youth.

The picture makes one think about openness to life and dignity beyond youth; about growth and development; about a fortitude beyond physical strength; about the beauty of the inquisitive child and of wisdom beyond knowledge.

The scene depicts the greatness of human life at its beginning and in its maturity. Between these two points, the lives of both figures can intertwine and share in God's creative action.

This intertwining of generations is not always achieved. Researchers indicate that the care of older persons has become a problem in society. Through proposed legislation, some states would even allow courts to decide that adults must assist in the financial needs of their parents. This is a sad commentary on our society.

FEW EXPERIENCES are more painful for parents than being rejected by their own children. Parents have invested much of themselves in the formation and education of their children. They cannot consider this simply past history.

Many parents can only maintain a sense of dignity and full happiness if they

have a successful and loving relationship with their children.

Scripture says something about all this. For example, in the Book of Leviticus we read: "You are to rise up before grey hairs, you are to honor old age."

Some time ago I met an old man in Africa. He was sitting in front of his hut while a two-year-old child played near him. I asked whose child this was and he replied, "mine."

Seeing the puzzled look on my face, he explained that his son was the real father but that the child was still his flesh and blood. The old man and the young child shared a unity in their concern and love.

THE RELATIONSHIP BETWEEN

'Younger people can share their experiences and successes with older persons, at the same time listening to them and showing respect for their present religious values.'

generations is important for the old and for the young. From the viewpoint of personal development, the young child needs parents — and grandparents too if possible. For, the child's personal value

is affirmed more through the experience of love and concern than through classroom teaching. Older people too experience the need for affirmation.

There is a gracefulness in elderly persons who can discuss values and personal progress with their adult children. For the younger generation there is satisfaction and a sense that serious discussions with their elders are important.

In today's world this kind of exchange is very different from earlier times. The rapid development of science and technology makes it more difficult for two generations to be on the same wavelength. Yet mutual exchange is not always a matter of what one knows;

community of the parish. Older people frequently are more attached to the Church and church activities than are younger people. This does not necessarily mean older persons are pietistic or that religion is a characteristic of old age.

YOUNGER PEOPLE CAN be concerned about religious values. They have innumerable reasons to show gratitude to the Giver of all good, but they may express themselves differently.

Healthy and strong, the use of their capacities to achieve success in trades or professions may at times be a form of prayer for them. I do not say that young people need not pray. But the best form of gratitude to God is the proper use of one's gifts.

Older persons experience a shift of emphasis in their lives and needs, so mutual sharing is helpful for both the young and the old. Younger people can share their experiences and successes with older persons, at the same time listening to them and showing respect for their present religious values.

Older people can encourage the success and respect the serious effort of younger persons even where there is failure.

When this mutual appreciation occurs, the seasons of life can blend and contribute to a stronger society. The communications of the young and the old can strengthen and support both groups.

Dottie

Her marriage annulled, she's single and fulfilled

By Father James J. Young, C.S.P.

A crucial anchor in the life of Dottie Harris since her divorce 10 years ago has been the support group for Catholics at a nearby parish. The new friends she met there helped her over many difficult times.

Unlike many Catholics who still drift away from the Church at the time of divorce, Dottie feels that she has become a stronger Catholic because of these challenging, caring people.

Dottie divorced when she was 34 and had four children nine years old and younger. She feels good now about these years because she has grown in ways she never thought possible. Her children, now teenagers, are doing very well. She feels blessed.

DOTTIE HAS SHAPED a stable and rewarding life as a single parent. It has not always been easy. She had to learn to raise children by herself, to cope with the usual single-parent overload and re-enter the workforce under very trying circumstances. She has learned to live on less, has gone back to school at night, and learned to fix a car.

Two years ago her marriage was annulled by the Catholic Church. She hopes that someday she will marry again. However, she has learned that marriage, if it happens at all, will come only after her children are raised.

The main reason Dottie has not remarried is that she has not had any offers. Very few men want to take on a ready-made family of five.

At first Dottie wondered why more men did not come to the support group meetings at the parish. One night a speaker explained to the group some important data which helped explain why.

- In the United States 80% of divorced people eventually remarry, 60% within two years.
- Three out of four women eventually remarry, while five out of six men do so.
- The older a divorced woman is and the more children she has, the less likely she is to remarry.
- 93% of children of divorced parents live with their mothers.
- An American population surplus of baby-boom girls, born between 1947 and 1962, has meant that many divorced men marry women who have never married before.

MANY WOMEN in Dottie's support group were in the same situation. Knowing they might never remarry forced them to rediscover, men and women together, the value of being single.

They began to see that it was important to establish a stable single life first. They saw this was necessary for a stable new marriage, should this occur. The group also talked often about the danger of hasty remarriages on the rebound.

Dottie was deeply impressed by a psychologist who spoke to the group one night on the topic, "You Don't Have To Be Married to Be Somebody." The psychologist spoke about the pressure to marry in American society, and the common assumption that one who is not married is something of a misfit.



SUCH PRESSURES, he insisted, may have forced many people to choose marriage partners poorly the first time and may lead divorced people into disastrous second marriages. He pointed out that more and more single people today are demonstrating that it is all right to be alone.

A weekend retreat in which a priest talked about the single life, solitude, friendship, community involvement and service also had a great impact on Dottie.

Today she still thinks about marrying someday. But she also knows that she will survive and be able to live a fulfilling life even if she does not remarry.

Sharing the mission of the apostles

By Father John J. Castelot

The early Christians had a keen sense of their mission. They felt they were sent to bring the good news to their world. An interesting illustration of this is found in the Gospel of Luke where we hear how Jesus sent out the 72 disciples (Lk. 10, 1-12).

Luke had already spoken of the mission of the 12 apostles (Lk. 9, 1-6). Clearly, his account used another gospel passage as a source or point of reference — namely Mark 6, 7-13.

But Luke had another source, one that scholars today simply call Q, from the German word for source (Quelle). In Q, Luke found a discussion of mission that involved a much more extensive group than the 12 apostles.

IN THE FIRST CENTURY, between the years 80 and 90, Luke's communities were very concerned about mission. As beneficiaries of earlier mission activity, they felt it was their turn to reach out to others.

It was not easy. Coldness, resistance, opposition, and even persecution were encountered. Discouragement was always a danger. So one of Luke's main concerns was to spur the communities on, to furnish them with models for encouragement and imitation.

Quite significantly, we find that the instructions given to the 12 apostles in Luke's 9, 1-6 are practically the same as those given to the 72 disciples in Luke 10, 1-12. This is a clear suggestion that the whole community shares the apostolic mission.

Furthermore, we hear Jesus remind the 12 apostles at the Last Supper: "When I sent you on mission without purse or traveling bag or sandals, were you in need of anything?" (Lk. 22, 35). This is precisely what He had told the 72 (Lk. 10, 4). And His observations to this larger group turn up in Matthew just before the mission of the apostles: "The harvest is rich but the laborers few; therefore ask

Discussion questions for 'Know You'

1. According to Sister Kathleen Kircher, what phases do persons go through while adjusting to a divorce?
2. Why does Sister Kircher think this is hard for older persons who were married for many years?
3. What support, as outlined in Father Young's article, did the parish offer to Dottie?
4. Why would strong parish assistance be important for people going through separation and divorce?

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harvest-master to send workers to his
est" (Mt. 9, 37-38; Lk. 10, 2).

ALL INDICATES that the early
tians were conscious of sharing in the
on of the apostles. The task of going
e Jesus to every town and place He
to visit was now theirs. They were to
re the hearts of people in their own
to receive Christ's peace. It would not
asy. But perseverance would bring
ss.

early Christians were to proclaim
e, cure the sick and announce the
ness of God's reign.

the mission of Luke's communities
that of the 72 and of the 12 apostles
of Jesus, it is ours too. Our
mporaries yearn for the peace which
Jesus can bring, for the realization of
s reign of justice, understanding, truth
ove. We are the instruments of that
— all of us.

for curing the sick — there are
esses and there are sicknesses.
rty, ignorance, loneliness, neglect,
nderstanding are all sicknesses we
elievate through love and concern.

ANY DIFFERENT PEOPLE in many
rent ways carry out the mission of
s. In the context of our series this
s, consider the woman of Samaria. She
Jesus by Jacob's well. She had been
ied five times and was once again
g with a man. Still, Jesus asked for a
drink and when, as a result of their
ersation, she came to appreciate Him,
an off to tell her fellow villagers.

did not stop her from being His
de to the Samaritans, and when He
the villagers approaching, having
ved "on the strength of the woman's
mony" He said to His disciples:

sent you to reap what you had not
ed for. Others have done the labor,
you have come into their gain" (Jn. 4,

neither spurned nor disavowed her
tribution to the mission.

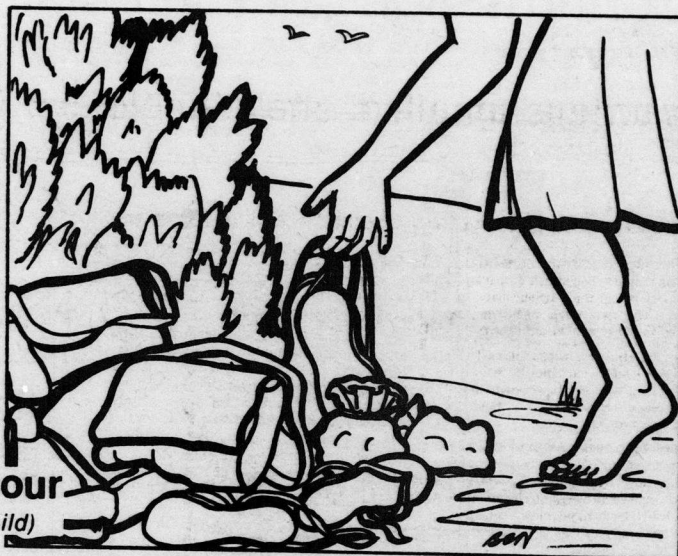
Questions ur Faith'

Father Castellet talks about Jesus
ing His disciples as missionaries.
did Jesus want His disciples to do?
Why was it hard for the disciples and
early Christians to go out on missions?
ou think it is as hard today? Discuss.
Has anyone in your family divorced?
did you and other family members
and to this?

According to several articles, the
ch today is ministering to divorced
e. Why is the Church doing this?

**'Do not
carry
a staff
or bag
and wear
no sandals'**

The Story Hour (Read me to a child)



Lambs among the wolves

By Janaan Manternach

Jesus decided to go to Jerusalem. He
was determined to preach the good news of
God's love in Jerusalem even though His
enemies were there.

On the way to Jerusalem were many
small towns and villages which Jesus
wanted to visit. But time was short. He
decided to send His disciples ahead of
Him.

One day, while in Samaria, Jesus called
together 72 of His disciples. It was a
beautiful day. The fields were golden
yellow. The farmers were getting ready to
harvest their grain.

JESUS USED THE HARVEST theme to
help His disciples understand what He
was asking them to do. Instead of bringing
in grain, they were to harvest people, to
bring them to accept God's love.

"The harvest is rich," Jesus told the
disciples who sat on the ground in front of
Him. "But the workers are few." Jesus
told the disciples they were to go ahead of
Him. They were to be like the field
workers who prepared the fields for the
harvest. They were to prepare the people
for Jesus.

The 72 disciples were inspired by what
Jesus said. As they watched the golden
grain blowing in the breeze, they dreamed
of all the people to whom they would bring
God's message of love.

Jesus jolted them back to reality with
words of warning. He wanted His disciples
to realize that they might meet some
 dangers.

"Be on your way," Jesus said, "but
remember: I am sending you as lambs in
the midst of wolves." The disciples did not
completely understand Jesus' warning, but
they knew some important people were
speaking out more openly against Jesus.

AS THE DISCIPLES prepared for their
journey, Jesus gave them further
instructions. He wanted to impress on
them the importance of their mission.
There was no time to waste. They were to
travel light.

"Do not carry a walking staff or
traveling bag," Jesus told them. "Wear no

sandals. Do not stop along the way to chat
with people."

"When you enter anyone's house," Jesus
continued, "wish the people God's peace.
Say to them, 'Peace to this house.' Stay in
the one house. Do not move from house to
house. Eat and drink whatever the people
have to share with you."

The disciples were eager to set out. They
were excited to be sharing Jesus' own
work. Jesus explained more clearly just
what they were to do.

"Into whatever town you go," Jesus
said, "cure the sick people who are there.
Tell everyone, 'The reign of God is at
hand.'"

THE DISCIPLES REALIZED that was
exactly what Jesus had been doing. He
cured people who were sick and preached
to everyone the good news of God's reign
of love.

"Whoever listens to you," Jesus
concluded, "listens to Me. Whoever rejects
you, rejects Me, and the Father in heaven
who sent Me."

The 72 set out in groups of two to do
what Jesus sent them to do.

SUGGESTIONS FOR PARENTS,
TEACHERS AND YOUTH USING THE
CHILDREN'S STORY HOUR FOR A
CATECHETICAL MOMENT:

PROJECTS

1. The disciples learned that to
walk with Jesus is to walk in love. To
walk with Him is to care about others,
to be compassionate and concerned.
The following is a prayer that you
might memorize and make your own.
You can pray it often as an expression
of your desire and willingness to act
as a disciple of Jesus.

Lord, I walk through life
looking for more. Help me to be
unafraid to walk at times more
slowly, so I may hear in my
searching heart the echo of Your
call. "Come," You say, "walk
with Me, follow Me." Guide my

steps along Your way, a way of
care and compassion. Let Your
Holy Spirit guide me in learning
to give and to share.

(This is a shortened form of a prayer
published by Vocation Builders.)

2. Draw pictures of people you
know who are always doing loving
things for others. Show in your
pictures how these people are doing
exactly what Jesus was doing. Show
your picture to those persons.

3. Pretend that you had to walk all
day in someone's else's shoes, such as
the shoes of your dad or your mom or
your teacher, or someone who is sick
or alone. Draw yourself walking in one
pair of these shoes. Around your
drawing, write sentences that tell how
you could make it easier for that
person to walk in his or her shoes.
Share your drawing and your
sentences with the person.

QUESTIONS

After reading the story, "Lambs
Among the Wolves," talk together
about it. Questions like the following
may guide your conversation.

- Why was it courageous of Jesus
to decide to go to Jerusalem?
- Why did Jesus call together 72 of
His disciples?
- What was the mission of these
disciples of Jesus?
- How did the disciples feel about
their mission?
- What exactly did Jesus tell the
disciples they were to do in each
house they entered?
- How were the disciples doing the
same thing as Jesus?
- What, do you feel, were some of
the hardships that these disciples had
to put up with as they carried out
Jesus' instructions?

Our Church Family

Confirmation done in Pauline style

by Fr. Joseph M. Champlin

"Will the candidates for confirmation from the city of Corinth please come forward."

Father James Lang issued this strange invitation to a group of eight young men and women on a recent Sunday afternoon at St. Augustine's tiny church in Baldwinsville, New York. However, he seemed the logical person to make that summons. After all, this priest from another parish had guided them through a unique live-in retreat which began on Friday night of the eventful weekend and concluded but a few hours before they received the Holy Spirit in confirmation.



There was a reason behind the "city of Corinth" label. This column explains that and describes the highlights of St. Augustine's remarkably rich confirmation program.

It all started two years earlier when the candidates were seventh grade students. Gathered in clusters of eight, they began an every-other-week, year-and-a-half-long preparation session in a specially trained couple's home. During that time they followed the standard curriculum for a confirmation class. These meetings and the companion service projects, nevertheless, kept pointing to the retreat on confirmation weekend.

Each leadership couple knew they would be responsible for one of St. Paul's cities on this weekend and consequently studied their assigned letter(s) for months in advance under direction of the pastor, Father Thomas McLaughlin.

Upon arrival at the renewal center, each cluster received a new leader couple and was given the name of a city addressed by St. Paul in his Epistles—Corinth, Ephesus, Rome, etc. Throughout their three days they examined the main themes of that specific letter. In addition, the "Church at Corinth," to illustrate, ate, prayed, discussed, worked and played together.

AUXILIARY BISHOP Thomas Costello of Syracuse, who was to confirm them that Sunday afternoon opened the retreat on Friday evening, thus developing a closer relationship with these young men and women which would greatly enhance the later celebration of this sacrament.

Father Lang assumed the dynamic leadership role for the rest of the weekend. He employed many techniques common today in such spiritual experiences for youth, but geared them to confirmation. Thus, for example, they learned appropriate songs for the Mass and every "city" also fashioned a banner reflecting their letter's themes.

Parents were asked to write letters to the young people expressing their love and their hopes for them in terms of confirmation.

In response to these received on the weekend, the candidates composed similar notes which were hand delivered just prior to the Sunday ceremony and brought tears to many mothers and fathers.

THE RETREAT concluded at noon, offering them just enough time to return home, change and reassemble for their confirmation Mass.

With that kind of preparation, the candidates displayed unusual excitement, joy and enthusiasm during the liturgy. They came

forward into the sanctuary for the sacrament 8-10 strong, grouped as a "city" and carrying their banner which Father McLaughlin received and hung near the altar. Each individual wore a special garment personally decorated with symbols of the Spirit and after communion received a candle recalling the link between confirmation and baptism.

On Pentecost Sunday, these young people confirmed a few months ago will be hosted by members of last year's class to a 9:00-5:00 renewal day. At that time they will have the opportunity to register for one of several group service programs available; e.g., visi-

tation of a nursing home, assisting with nursery school, or to indicate the type of individualized aid for others they intend to pursue; e.g., helping the neighbor down the street or writing regularly to an ailing grandparent.

Gift and Obligation

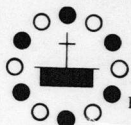
Those who have been baptized continue the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit, who was upon the apostles by the Lord on Pentecost. This giving of the Holy Spirit conforms believers more perfectly to Christ and strengthens them so that they may bear witness to Christ for the building up of his body in faith and love. They are so marked with the character or seal of the Lord that the sacrament of confirmation cannot be repeated.

the Saints by Luke

ANDREW BOBOLA WAS BORN IN 1591 OF AN ARISTOCRATIC POLISH FAMILY IN SANDOMIERZ. IN 1609 HE ENTERED THE JESUIT NOVIATE IN LITHUANIA. AFTER ORINATION, ANDREW WAS APPOINTED PREACHER AT ST. CASIMIR AT VILNA, WHERE HIS APOSTOLIC ZEAL GREATLY IMPRESSED THE PEOPLE. LATER, HE WAS CHOSEN SUPERIOR OF THE JESUIT HOUSE AT BOBRINSK AND DEVOTED HIMSELF TO THE SICK DURING A TERRIBLE EPIDEMIC. WHEN HE WAS RELIEVED OF HIS DUTIES, HE RESUMED MISSIONARY WORK, TRAVELLING THE COUNTRY AND BRINGING SEPARATED CATHOLICS BACK TO THE CHURCH. THE JESUITS WERE DRIVEN FROM THEIR CHURCHES AND COLLEGES BY THE COSSACKS, AND TOOK REFUGE IN AN AREA OF SWAMPS KNOWN AS PODLESIA.

IN 1652, PRINCE RADZIWILL OFFERED ONE OF HIS HOUSES AT PINSK AND ANDREW ACCEPTED. IN MAY OF 1657 HE WAS SEIZED NEAR JANOW AND FORCED TO RUN BEHIND A COSSACK'S HORSE. ON HIS REFUSAL TO RENOUNCE CATHOLICISM, HE WAS BEATEN. HE WAS THEN INTERROGATED, AND HIS FIRM ANSWERS SO INFURIATED THE OFFICER THAT HE SLASHED AT ANDREW WITH A SWORD AND NEARLY SEVERED HIS HANDS. HE WAS TORTURED AND FINALLY BEHEADED, WITH HIS MUTILATED BODY BEING CAST ON A DUNGHEAP. THE FEAST OF ST. ANDREW BOBOLA, MARTYR, IS MAY 21.

ST. ANDREW BOBOLA



LITURGY

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

Acts 7:55-60
Revelation 22:12-14, 16-17, 20
John 17:20-26

MAY 13, 1980
SEVENTH SUNDAY
OF EASTER (C)

by Fr. G. Thomas Ryan

The Roman calendar before 1969, the one most Catholics were taught, ended the Easter season before Pentecost. The word "Pentecost" meant both one Sunday a year and the season from that day until Advent. Most Sundays were named, "The _____ Sunday after Pentecost."

Two changes have occurred in the 1969 calendar reform. First of all, the Sundays from June to November are no longer "after Pentecost." They are now called "Ordinary Time," just like the Sundays from the Christmas season to Lent. This may sound like a meaningless tinkering with names or, worse yet, an attempt to secularize the names. Neither is true.

In modifying the calendar so that the major times (Advent, Christmas, Lent, Easter) had prominence, Rome decided to make a clear statement about the rhythm of time. Some seasons are more central. Others are ordinary. We need variety, a pattern of regularity against which the special times can stand out. Further, to be an "ordinary" Sunday is not all that ordinary. Every Sunday is the Lord's day, the day for Eucharist.

THE OTHER change is that the Easter season ends on Pentecost day itself. The 50 days of Easter can actually be called pentecost (50). In this way, our calendar emphasizes the link between the resurrection and the Holy Spirit. These are not two separate mysteries. The Easter season Scriptures and prayers easily flow from the resurrection appearances to the Spirit ever dwelling with us.

In paragraph 26, the calendar makes a simple statement, "The weekdays after the Ascension to Saturday before Pentecost inclusive are a preparation for the coming of the Holy Spirit."

This means that the Easter season builds in a novena, a nine-day period of special prayer for the Spirit. Before 1969, Catholics thought of Pentecost day and the days thereafter as the time to sing "Come, Holy Ghost," to see red vestments and to focus prayers on the Holy Spirit.

Now the church invites us to enjoy this type of devotion as part of the Easter season. These are the days to blend "Jesus Christ is Risen Today" with "Come, Holy Ghost." For in these hymns, we do not proclaim different realities, but aspects of the same divine gift.

WHILE CATHOLICS might be able to see the reason for this change, not many may be excited by it. In the course of life, it is not earth-shaking or threatening. While the calendar may not provide excitement, the mystery conveyed in Easter/Pentecost should bring enthusiasm.

Even at his execution, Stephen was still excited as he exclaimed, "Look! I see an opening in the sky, and the Son of Man standing at God's right hand" (First Reading). Calendars come and go. Liturgists put one point across, and then another.

These shifts pale in importance beside the key mystery. Through all the years, centuries and changes, we must convey the same enthusiasm as our second reading. Thus we can shout, "Amen! Come, Lord Jesus!"



Simplicity cure for inflation

by Fr. John Catoir

Recently I had lunch with Robert Muller, secretary of the UN Economic and Social Council. I asked him about inflation. The following is taken from my notes during that interview; any mistakes herein are entirely my own.

The whole world faced the same basic crisis in the late 60s. The reality of a growing world population hit with full force. For instance, every three years China increases by the size of France. We are now 4.5 billion people on the planet and it is estimated that we will be nearly 7 billion by the year 2000. More people require more food, more energy, more water, more everything.

Not only are there more people, but the people of our times are conditioned to desire more than people of the past ever did. The world once understood that when there was a smaller pie everyone had to take a smaller piece of it, but now people believe they should receive more, not less, no matter the world situation.

WE LIVE in times where values are rapidly changing. Before 1970 there was a worldwide belief that man was the master of all creation. Development was the goal of all

nations, but we discovered that air and water can be fouled by our own carelessness to such an extent that human life can be threatened. Our production methods needed to be changed. To protect the environment more money had to be spent to overcome abuses.

The spending of wealth on non-productive goods like pollution controls heats up inflation in the same way that the arms race contributes to it.

When goods are produced that are not consumed or do not do anything, it falsifies the system of supply and demand.

ADDED TO all this is the incredible amount of waste in modern life, the throw away items. We are conditioned to need more and more unessential goods. All of this production requires energy which increases the total cost of world production.

Basically, what Muller was saying was that inflation will subside as we consume less and return to the basics, re-directing our consumption toward food, clothing, shelter.

Natural economic forces are at work to help us change our view of reality. The world is being reeducated in the laws of economic reality. We are now searching for a formula which will regulate human habits so that all people can live in harmony, and we are gradually succeeding.

Muller is very hopeful about the future. He believes that in the long run we will be better for the corrections now taking place.



Five Years Ago Left Vietnam

Mike graduates from Marian after long struggle

by Valerie Dillon

One of these days, a Marian College graduation announcement will reach Vietnam. When it does, the joy in one household will be great.

For the parents of Mike Cao Ngugen will know their son's dream of a new life has reached an important milestone. Mike graduated Sunday from Marian with a bachelor's degree in mathematics, and a minor in physics.

How does he feel about it?

"Good, very happy. I was so excited the night before, I could not sleep much at all."

The road to Sunday's ceremony has been long and hardly easy. It started almost five years ago in Saigon when the entire Ngugen family made plans to leave

their wartorn country. One brother could not be located in time, so it was decided that only Mike would go.

Mike contacted 12 Catholics who had earlier escaped from North Vietnam, and they boarded a small boat and set themselves adrift in the South China Sea. None knew how to steer, so they drifted for days until an Italian fishing boat picked them up and brought them to Bangkok, Thailand.

Mike's family, meanwhile, lost their land, their home and car to the government. They moved to a small town in central Vietnam.

Mike finally arrived in Indianapolis, where his greatest advantage was the presence of his sister and her husband, Nhung and Jim Gillespie of Plainfield.

With two years of law school behind

him, Mike hoped to find immediate work, but could not. He enrolled at Marian College, aided at first by his sister and government grants. Then followed a series of full and part-time jobs at Pizza Hut, United Parcel and the Indiana Convention Center.

DESPITE THE WORKLOAD, Mike maintained a B-average in his studies. More difficult was the language problem.

"I studied English as a foreign language in high school, but I could not speak much," Mike says. "I am still learning." But he doesn't have much trouble with American colloquialisms because, as he explains, "I have a 'slang' dictionary."

What are his impressions of Americans? "They are very nice people, friendly just like us."

Mike finds American students "very liberated," adding: "They have much freedom and can do what they want to do. The young people in my country are a little bit more serious, more traditional. They still belong to a family." Mike says

he felt very "comfortable" at Marian. He especially praised "the sisters, who know how to share love with others."

THREE MONTHS ago, one of Mike's younger brothers escaped their homeland, and he now is studying at Ivy Tech in Indianapolis.

With mail taking two to three months, Mike tries to stay in touch with his parents, two brothers and two sisters still in Vietnam. He now has another piece of good news to share with them: a newly-acquired fulltime job with Indianapolis Public Schools translating documents, interviewing incoming Vietnamese children, and helping to set up programs for them.

What of the future? In September, with the five-year waiting period over, Mike will seek U.S. citizenship. Long range, he plans to do graduate work in computer technology and to build a career in computer programming.

If hard work, persistence and courage mean anything, I'd bet that Mike Cao Ngugen will achieve that goal.

Cornucopia

Caution: Driving may be hazardous to your health

by Alice Dailey

Health columns, in this age of anxiety, often give pointers for dodging an untimely demise, but tips for avoiding high blood pressure don't ever mention what should be absolute tops: NEVER DRIVE ON CITY STREETS!

We are advised, sanctimoniously, to "allow plenty of time to arrive at your destination, unhurried and unharried." The guy who penned that must be holed up somewhere in the Land of Nod. A driver who puddles along at a chaste 15 mph may arrive in a state of calm, but he can be sure the long lines behind him are frazzled right down to their medulla oblongatas.

Remember that mime sketch that Red Skelton used to do about the lady driver who signalled right, then turned left? Well, what about the guy in front of me who shot his arm up in the air, then held it straight out, and finally let his hand dangle back and forth in a stopping signal.

Question: which traffic signal was he intending to give? Answer: None of the above; he was merely circulating his blood. This little procedure was repeated at least five times in six blocks and then, when I was teetering on the brink of madness, he suddenly and without warning shot left. Screech!

And there is always some dear soul who will not turn right on red even when not another thing on foot or wheels is moving. And even after the green light is well established, Mrs. Impetuosity will look right, then left, then right, then left, then ditto once more before making the turn.

Hoping for a bit of empathy at home, I

related this to my daughter. She said, "Face it, Mom. You're Dr. Jekyll on the road."

WHO WOULDN'T have the cords in her neck stand out after driving behind a fellow who is steering singlehandedly, using his right hand to either preach the Gospel or give a state of the union address to his seatmate? This character, doing a wild 20 miles, always manages to make it through the yellow light.

Or to be in back of oversized campers, vans, trucks who could be running the red light for all you can see. Or to follow the coke or coffee guzzlers, those who shave enroute, or keep combing their carefully styled hair. Not to mention the driver who straddles two lanes, or the ones in the big black hats who steer erratically.

To compound this, there are other little, inanimate, road perils, i.e., empty soft drink cans upright in your path, or jagged broken bottles. Either you dodge them and plow into the car in the opposite lane, stop cold and chance being hit from the rear, or grit your teeth and run through the mess.

ONE THING you're sure to encounter are the little minds with the big dirty mouths. If you're in your proper lane at a corner and one of them turns wide and nearly hits you, he yells things he should have his mouth washed out for. And if one of them dawdles along, ogling every girl for blocks, and you give him the horn, THAT bruises his very bone marrow. He makes obscene or threatening gestures and then slows down even more.

Yesterday, I vowed to remain cool and let come what may. But how could I, driving sedately along in the middle lane of a one-way street, know that some turkey to the right would sweep in front of me and everyone else to make a far left turn?

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Pass It On

St. Luke's 'Christian Parenting Group' helps parents to cope

by Judy Corbett
(DRE, St. Luke Parish, Indianapolis)

More and more parents are becoming concerned and voicing doubts regarding their responsibilities as parents. Often parents feel unequipped to handle situations and decisions which involve their children.

The doubts and confusion that some parents experience seem to be caused by two main factors: First, the ever increasing instances of apprehension caused by institutions usurping parental rights and authority; second, the vast difference in life style today compared with that of the 40s and 50s when parents were growing up.

Many parents find themselves overwhelmed by so many worldly forces tugging at them. These outside forces color and detract from the clear Christ-centered vision of parenting. Therefore, we find many parents today incapable of acting responsibly because of an overriding pressure produced by today's society.

Parents want to exemplify a solid moral and value system to their children. Some support is needed to help parents interact with their children more effectively.

A group of parents in our parish expressed these same concerns. They were seeking help, support and peer dialogue in this area. To satisfy these needs, a "Christian Parenting Group" was formed last

spring. The group meets weekly on Sunday mornings while their children are attending the Religious Education Program.

THE GROUP BEGAN with an open discussion focused on current concerns of members in the group. Soon they discovered they needed to design a structure so as to avoid making their group a therapy session for individual parents with specific problems. Now, their stated goal is "to help parents develop skills that will enable them to enjoy more meaningful, effective and rewarding parent-child relationships."

They purposely try to avoid mechanical techniques or to attack a particular parent's problems. However, the group does remain a safe place to voice concerns and to acknowledge feelings.

The group discontinued their meetings during the summer months last year. The summer passed quickly and fall emerged with all of its back-to-school enthusiasm, even for the adults in this group. The Christian Parenting Group quickly reorganized itself and held open discussion on a pre-arranged schedule of topics.

Some of these topics were: the influence of TV viewing upon children and families, role models in today's society and peer influence upon children. One parent offered to serve as a discussion leader to assure proper group behavior and adherence to

the schedule and topic. Another parent volunteered to record the main ideas and key words mentioned during the morning's discussion. These notes were copied and given to all participants before the meeting adjourned. Members of the group who had to miss occasionally could request notes from past meetings.

The group is presently listening to parenting tapes obtained from various sources. Participants listen to the tapes at home and give tape reports to the group, reporting on the author's philosophy and content of the tape. Coming this spring will be an eight-weeks' session on the topic of "The Parents' Role as Sex Educators." This sex education session will be advertised in weekly and monthly parish news bulletins for parents who do not normally attend and might want to take advantage of these particular sessions.

SEVERAL MEMBERS of the group are already researching resources and approaches for use during the next school year. They are finding many movies, filmstrips, local speakers and programs which address the subject of parenting.

This is encouraging because it indicates an interest on a national level. Although resources, topics and class formats vary within a year's time, some common elements remain constant and bond the group members together: desire to acquire more effective parenting skills, en-

couragement of members to one another and a Catholic Christian focus.

As coordinator of religious education, I cannot applaud or support this group enough. They have attacked head-on a core component of modern family life. They are resolved to be the best possible parents to their children. They have pledged allegiance to their vocation. They are "The first to communicate the faith to their children and to educate them," as the American bishops said parents should in "To Teach As Jesus Did" p. 52.

When the topic of parenting is discussed, one often hears such comments as "Why didn't someone prepare me for parenting?" "If I'd known parenting was this difficult, I would have taken a few courses on the subject," or "Sometimes I just don't know which way to guide and discipline my children!"

Currently, our church and our society do not formally help young people and young parents to acquire knowledge or skills in this area. It seems that the best way we can prepare youngsters for the future task of parenting is to provide opportunities for their parents to grow in their faith and in their parenting skills.

Parenting skills are still acquired under the system mentioned in the Old Testament, Joel 1:3, "Tell ye your children of it, and let your children tell their children, and their children another generation."

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurre, Director of Religious Education at St. Lawrence parish, Indianapolis. Comments are invited.

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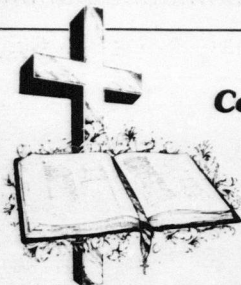
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Commentary

Local Graham crusade inspires thousands 'to commit their lives to Jesus'

by Peter Feuerherd

In an arena usually noted for concerts, basketball and ice hockey, Market Square Arena was filled with the spirit of Christianity last week—at least the brand of Christianity preached by the most famous evangelist in the world, Dr. Billy Graham.

Dr. Graham's Indianapolis crusade attracted people from all over the state, many who came on long trips on church-chartered buses. After the services, thousands streamed down the long aisles of the arena "to commit their lives to Christ."

Why did Billy Graham generate such a response? Much of it has to do with his generally unsoiled reputation, despite some critics who contend that the evangelist has gained enormous wealth from the crusades and that his cozy relationships with recent American presidents helped to sanctify the Vietnam War and Watergate.

HIS REPUTATION still stands strong, however, as the most "respectable" of all the current television evangelists. He attracts a large crowd of people who would not be attracted, for example, to the more crass appeals of Oral Roberts or Reverend Ike.

There are no faith healings, loud shouts of "alleluia" or speaking in tongues at a Dr. Graham crusade. Instead, the audience is treated to a slickly orchestrated show designed to make a smooth television production.

At the Wednesday night service Market

Square Arena was transformed into a giant television studio, with the thousands who attend reacting like any good studio audience would. The huge choir was bathed in hot lights so that the cameras could pan the audience. The entire service was exactly an hour and a half long, fitting in perfectly with any future television schedule.

A local minister opened the festivities praising the Graham crusaders for "the great love they have for the local church," an obvious response to criticism by some church leaders who claim that the Graham crusades are a religious "tent-show" that drains financial and moral support from local congregations.

A PITCH FOR money from the financial administrator for the Graham crusades composed the next presentation. The financial condition of the Graham Indianapolis crusade, he said, was comparable to a football team being behind in the game with the ball on their own 40-yard line with two minutes to go. In other words, for those who don't understand the strained sports metaphor, the situation was critical.

The crowd was assured that "Billy Graham personally receives no remuneration from this crusade." They were implored to "pray to the Lord to help you in your giving" and told "Don't forget to sign your checks."

Before Billy Graham began his sermon, there was time for "witness" from special guests. One, Walter O. Meelon, is the owner of a successful Florida company

that manufactures boats. He noted in his testimony, however, that his company was not always so successful—he was forced to file for bankruptcy six years ago.

But, of course, he prayed more and his business has rebounded considerably. His advice to businessmen is "If you are not a Christian, trust Him. His word is the encouragement for your heart."

THIS IMAGE of a God who, it was strongly implied, salvaged Mr. Meelon's business made me wonder what would have happened if the man's prayers had not been answered the way he wanted them to be.

Would Mr. Meelon have lost faith in a God who allowed him to continue in bankruptcy? What about people who strongly believe and pray continually yet suffer in dire poverty? Where does the Old Testament story of Job fit into this view of Christianity? What about the meaning of the cross?

Dr. Graham then spoke, in his usually impassioned style, about sin and forgiveness. He spoke about these subjects in a rather sophisticated style with much of the "fire and brimstone" considerably toned down.

HE SPOKE OF the New Testament story of the sinful woman who bathed Jesus in perfume and how the Lord forgave her. Dr. Graham described how St. Augustine turned to religion after a life of sin and how the great theologian felt the mercy of God.

The emphasis was on personal salvation with the audience being reminded that they hold "the terrible responsibility of where you are going to spend eternity... Jesus is reading your mind right now."

His speech contained a varied descrip-

tion of a wrathful God who has created "sinners by nature" and who condemns those who "get a vicarious thrill in watching violence and immorality on the screen." This was contrasted with the "God of mercy" whose forgiveness "goes beyond anything you or I know," who welcomed an executed thief on the cross into his kingdom.

The whole focus of the evening was to encourage people, at the end of the sermon, to come down and make their public commitment to Jesus Christ.

"THAT NIGHT changed my whole life... It may never come again in your lifetime," Dr. Graham stated, pleading with his audience, recounting the night that he, while still a teen-ager, made such a commitment.

The thousands that came down the aisle to make a public commitment that evening was certainly an impressive sight. Thousands were genuinely touched that evening and yet questions still remain.

Dr. Graham told those who committed themselves that evening to read Scripture, pray, witness to their reborn faith and attend their church. Yet, I think that those thousands are bound to be disappointed when they come back to their churches.

When they return to their churches, they won't find carefully orchestrated television productions lead by a dynamic, handsome preacher. Instead, they will find ministers and priests who often fail to inspire, and lay people who often don't live up to their professed beliefs.

And when they get disappointed in their churches, who can they turn to for help and guidance? They won't be able to wait another 20 years for the next Graham crusade to come to town.

Africans (from 1)

"there are ethnic traditions that are inconsistent with Christianity."

While he took a hard line on those specific issues, the pope repeatedly called for a thorough, if cautious, Africanization of the Catholic Church in Africa.

"African traditions, used judiciously, can have their place in the building of Christian homes in Africa," the pope told married couples in Zaire.

"We are talking of becoming authentically Christian and authentically African," he told Zairean bishops.

But he warned against moving too quickly, without sufficient study.

"Africanization involves vast and profound areas that are not yet sufficiently explored," he said.

While insisting on the need for native vocations and a native clergy, the pope also stressed the importance of missionaries in building up the still-young African church. At one point he even expressed the hope that in the not-too-distant future Africa would be able to send some of its own priests and Religious as missionaries to other lands.

He gave strong credit to lay catechists, who are a particularly important factor in African church life. But in his Mass for catechists in Kumasi, Ghana, he carefully avoided referring to catechism teaching as a "ministry." He called it "a particular ecclesial role," a "distinctive task," and a

"great apostolate," and a work supporting (priests') ministry."

THE WORDING of the pope's talk indicated that he might resist efforts to recognize catechesis formally as a lay ministry in the same sense as the jobs of lay acolytes, readers and extraordinary ministers of Communion are called lay ministries.

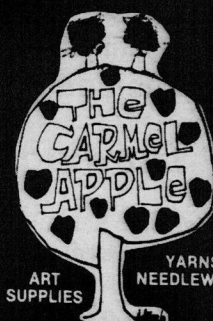
Other religious aspects of the pope's trip included the blessing of cornerstones for a new cathedral and other Catholic buildings and visits to lepro asylums at the beginning and end of his voyage.

The single common theme that linked everything in his trip was his repeated plea for traditional values, for preserving the "African soul," defending it against foreign materialist cultures and at the same time "purifying, strengthening, elevating" it through the Gospel.

Many of the pontiff's remarks on the African soul could be interpreted as a rather romanticized view of primitive cultures, a Rousseau-like idea of the "noble savage."

A more accurate view would probably be that the pope was trying to accentuate the positive, following the philosophy that he expressed to NC News Service on his flight to Africa: "One must always build up without destroying, without rejecting what is good."

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May 17

St. Joseph Council Knights of Columbus Council is sponsoring "Swing Into Spring," a dance from 9 p.m. to 1 a.m. For tickets contact Pete Ryza, 897-

5630, or Mike Douglass, 458-7191.

The Catholic Alumni Club will host a party at Glenbrook

Partyhouse, 65th and Keystone, Indianapolis, at 9 p.m. For further information call Tom at 784-8469.

St. Rita parish, 19th and Martindale Ave., Indianapolis, invites the public to its "Family Day Festival" from noon until 8 p.m. There will be varied enter-

tainment for all ages, food and awards.

May 17, 18

Holy Name School, Beech Grove, will present "Musical '80'" at Our Lady of Grace Center, 1402 Southern Ave., at 8 p.m. The 140-member chorus and band will reflect on the musicals of the past decade from 1970 through 1979. Tickets may be obtained from musical participants or at the door on the evenings of the performance.

May 17, 24

The "Life in the Spirit" seminar will be presented by the Channel of Peace Charismatic Community at Marian College. Registration, 8 a.m., with the seminar beginning at 9 a.m. Call Ed Parada, 357-5701, or Sister Sue Jenkins, 283-2819, for details.

May 18

Information night for Central Indiana Marriage Encounter will be held at eight o'clock at St. Lawrence parish, 4650 N. Shadeland, Indianapolis. The contact couple is Judy and Steve Fehlinger, 253-2564.

A card party will be held at St. Patrick parish, 936 Prospect St., Indianapolis, at 2 p.m. Admission is \$1.

The Indianapolis chapter of the United Ostomy Association will meet at Winona Hospital in conference rooms B and C at 3 p.m. For information call 241-3272 or 291-4344.

May 18-27

The Catholic Charismatic Renewal Communications Center announces Indianapolis area prayer meetings. Unless stated otherwise all meetings begin at 7:30 p.m. For details call 255-6561. May 18: St. Joan of Arc; May 19: St. Malachy, Brownsburg, 8 p.m. and St. Pius X; May 21: Sacred Heart, 8 p.m.; May 22: Marian College; May 23: St. Simon, 8 p.m.; May 25: St. Luke; May 26: St. Andrew; May 27: St. Lawrence.

May 20

The Archdiocesan Board of Education will meet in its regular monthly session at 7:30 p.m. at All Saints School, Columbus.

May 21

The monthly cemetery Mass will be celebrated at 2 p.m. in St. Joseph Chapel at St. Joseph/Holy Cross Cemetery, Indianapolis. Father Charles Chesebrough, pastor of St. Ann parish, will be the celebrant.

May 22 to
June 1

Various types of personal growth opportunities are scheduled at Alverna Center, 8140

Spring Mill Road, Indianapolis. They include:

► May 22-25: Intensive journal workshops with the beginning Life Context workshop followed by the Feedback Meditation sessions.

► May 23-25: The "Togetherness" program for married couples from 7:30 p.m. Friday to 3:30 p.m. Sunday.

► May 23-June 1: Silva Mind Control workshop.

► May 30-June 1: Retreat and fellowship weekend for separated, divorced and remarried Catholics.

May 22-24

A spring festival will be held (rain or shine) at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, beginning at 4 p.m.

May 24

Holy Trinity parish will sponsor a 500 drawing and dinner/dance at Ritter High School, 3360 W. 30th St., Indianapolis, from 6 p.m. to 1 a.m. Dinner reservations may be made by calling 631-2939 or 637-4668.

May 24, 25

The Ladies Auxiliary, Court #191 of St. Peter Claver will sponsor a bake sale at SS. Peter and Paul Cathedral, Indianapolis, after the 5 p.m. Mass on Saturday and the 8:30 and 11 a.m. Masses on Sunday. Proceeds will be added to funds to build a ramp on the southside of the Cathedral to aid the handicapped.

June 1

The alumnae of St. Agnes Academy will hold their annual brunch at the Atkinson Hotel following an 11 a.m. Mass at St. John Church, Indianapolis. Reservations must be made before May 24. Call Cecilia Gasper Klinkose, 317-356-3554, or Margaret Cunningham Buennagel, 317-547-4559. No tickets will be sold at the door.

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, 5:30-11 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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Catholic girls' high school tennis leads the pack

by Valerie Dillon

Look out, Tracy Austin, the girl tennis stars of the Archdiocese may be headed your way!

A check of high school team activity reveals an outstanding record among Catholic schools as sectional play begins this weekend.

In Indianapolis, both City and County play is dominated by Catholic school teams. Girl netters from Providence High School, Clarksville, closed out the regular season with a 13-2 record. And the Academy at Oldenburg, playing in their first varsity season, have won all six matches.

Indianapolis' Ritter is having its first winning season ever, and was a favorite in this week's City tournament. Coach Mindy Welch reports that a 12-1 season record was bolstered by the play of #1 singles player Julie Banks, a freshman who went undefeated, and #2 player CeCe Fuller, 12-1.

Other City powerhouses are Chatard and Cathedral.

Chatard coach Claudia Anderson praised the "great balance" of her squad, heading into post-season play with a 12-1 record and five seeded players.

At Cathedral, Coach Mary Clark believes her 9-3 team's biggest strength is in doubles. Carol Carmody and Shannon Farrell, #1, and Anne Marie Pluckebaum and Ellen Brady, #2, both had 9-0 records.

Nor can Secenia's squad be counted out, closing the season at 8-4-1, and three girls tourney-ranked. Coach Jody Zeph cited the outstanding play of Senior Linda Hood at #1 singles, and Barbara Kulczak, senior, and Karen Swain, sophomore, at #2 doubles.

This was Roncalli's first varsity year, and its 2-7 record included tough losses to strong teams. Coach Don Robinson praised the "attitude and leadership" of senior Cathy Roembke, who compiled a 5-2 record, playing #1 doubles with Rita Stinnett.

BREBEUF'S 14-0 record makes it a sectional favorite.

The Braves, coached by four-year veteran Tom West, is led by #1 player in the state 18 and under, Courtney Lord, and by freshman Heather Clark at the #2 spot. Both were undefeated in season play.

West believes sectionals may decide the state championship as Brebeuf and North Central are expected to clash in their sectional finals.

At Providence, sophomore Janie Block, playing #1 singles, lost only one match. Other standouts were #2 singles player Sue

Crone, and #1 doubles, Sandy Huff and Sundy Bakshi. The team enters sectional competition with the best record in its area, and Providence Sister Lisa Stallings, believes her team can improve on its 13-2 season record.

At the Academy, Francis-Sister Mary Amman,

athletic director, reports that #1 and 2 singles players Staci Heiwig and Lili Belter, both sophomores, went undefeated and were scored on in only one match.

With only two seniors and no juniors on the squad, this team heads into the Connersville sectional and next year with high hopes.

Remember them

† **BEDAN, John E.**, 74, St. Anthony, Clarksville, May 10. Husband of Dorothy; father of James and Jack Bedan; brother of Carl Bedan.

† **BOOK, Lorraine Ann**, infant, St. Joseph graveside services, St. Joseph Hill, May 5. Daughter of Mr. and Mrs. Joe Book; granddaughter of Mr. and Mrs. Louis Buleit and Mr. and Mrs. Raymond Book; great-granddaughter of Mrs. Elizabeth Book and Mrs. Lorraine Buleit.

† **BUTLER, Harold B. Jr.**, 60, Our Lady of Perpetual Help, New Albany, May 9. Husband of Clara M.; father of Suzanne; brother of Allen Butler, Dorothy Greenfield and Margaret Sandlin.

† **CALZIA, Joseph**, 87, Holy Cross, Indianapolis, May 8. Husband of Angelina; father of Yolanda Biggs and Catherine Bandy.

† **CASH, Regina H.**, St. Luke, Indianapolis, May 7. Mother of Frances G. Chicosky; sister of John Holland, Mary Louise Miller, Frances Myers and Genevieve Gedge.

† **CONRAD, Lola**, 68, St. Paul, Greencastle, May 5. Wife of Dr. J. F. Conrad; mother of Fleck Conrad; sister of Elmer and Chester Abrasart.

† **FALK, Joseph A.**, 83, St. Mary, New Albany, May 6. Husband of Irma.

† **FISCHER, Father Fred J.**, CMP, 77, a native of Terre Haute, funeral St. Vincent DePaul, Chicago, May 9. Brother of Mary Veta Fischer.

† **HAEBERLE, William**, 82, St. Roch, Indianapolis, May 3. Husband of Rose M. Haeblerie.

† **HANNA, Della Jane**, 68, St. Ann, Terre Haute, May 9. Sister of

Ruth Ballock; half-sister of Stella Mae Lee, Annabelle Sheperd, Mike and Bill Goddard.

† **HAUKE, Louis C.**, 82, St. Joan of Arc, Indianapolis, May 5. Husband of Anna; father of Waldo Hauke.

† **HENSLEY, William O.**, 65, St. Patrick, Terre Haute, May 7.

† **KUSLER, Sylvia L. (Morrison)**, 77, St. Mary-of-the-Knobs, Floyds Knobs, May 5. Mother of Richard, James and Joseph Foster, Muriel DeMarsh, Ilena Age, Juanita Hall, Norman Smith and Catherine Kessler; sister of Mrs. Jesse Groskurd, Ruth Speck, Ella Frazier and Goldie Gurtz.

† **MANION, Dr. Marlow W.**, St. Joan of Arc, Indianapolis, May 10. Father of William; brother of Mrs. H. C. Springer.

† **McCORMICK, Daisy**, 100, American Martyrs, Scottsburg, May 6. Mother of Margaret Driscoll.

† **MULCAHY, Johanna D.**, 73,

St. Matthew, Indianapolis, May 6. Mother of Patricia Kiergan, Aileen May, Kathleen and Richard Mulcahy.

† **OATES, James M.**, 59, St. Anthony, Indianapolis, May 6. Husband of Bridget; father of Bridget Griffith, Mary Anne, Julia and James Oates; brother of Joseph Oates.

† **PELSOR, Raymond M.**, 63, St. Michael, Brookville, May 8. Husband of Helen; father of Nancy Klein, Marjorie Otto, August and Bayard Pelsor; brother of Mary Stumpf and William Pelsor.

† **STILLER, Colton M.**, 64, Holy Family, New Albany, May 9. Husband of Charlotte; father of Stuart; brother of Lucille Gosney and Earl and Helen Stiller.

† **WHEATLEY, Edna L.**, 53, St. Joseph, Terre Haute, May 1.

† **WILSON, Samuel Patrick**, 83, Holy Trinity, Indianapolis, May 6. Husband of Ruby Louise; step-father of James H. Hahn.



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NC News Analysis

Catholic support termed critical to success of new Nicaragua

by Agostino Bono

(The writer, NC News foreign editor, visited Nicaragua with a one-week press tour arranged by OXFAM-America, a private development agency headquartered in Boston.)

MANAGUA, Nicaragua—Distinguishing between the Catholics and the revolutionaries in Nicaragua is almost impossible. Catholics form the bulk of the population and the backbone of the new institutions being formed since the violent overthrow last July of dictator Anastasio Somoza.

Such heavy Catholic penetration in a leftist revolutionary process is unusual in Latin America. The general tendency in the past has been for the church to become marginal to the process of social change and in some cases to become the symbol of opposition.

But in Nicaragua, Catholics from bishops to parishioners are supporting the government and the Sandinista Liberation Front which led the civil war against Somoza. Catholic and government officials describe church-state relations as cordial and positive.

Catholic support on an individual and institutional level is critical to the success of the Sandinista-led government and can make or break its plans for rebuilding the country as about 90% of the 2.5 million Nicaraguans profess Catholicism.

CONCRETE SIGNS of Catholic support include:

► A pastoral letter issued last November by the seven bishops encouraged Catholics to participate in government programs for reconstructing the country and gave guarded support to the socialist-influenced policies of the government.

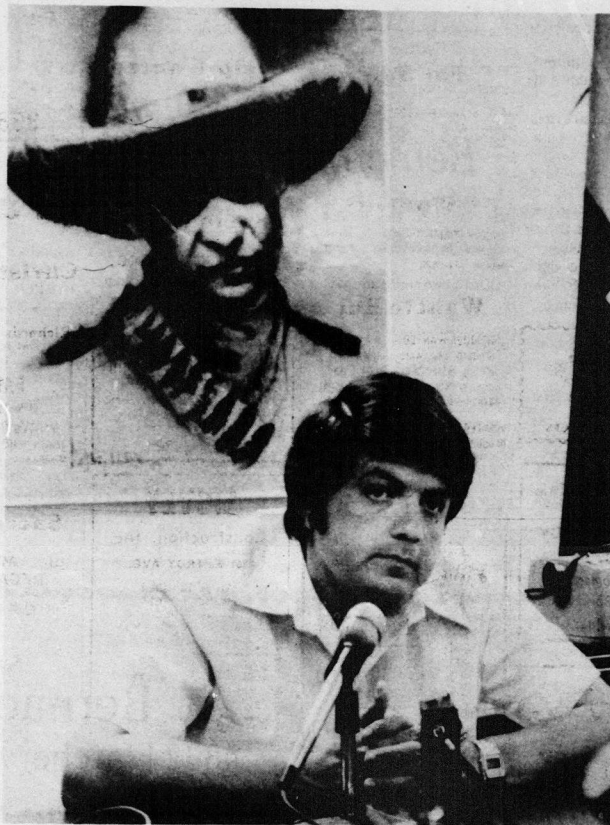
► Two priests are ministers in the cabinet and another two priests hold important high-level posts.

► At the grassroots level, the laity are actively participating with the encouragement of local priests and nuns in the Sandinista Defense Committees, neighborhood organizations formed by the Sandinistas to stimulate popular participation in local problems and to disseminate government and Sandinista information. Many of the defense committees meet in church buildings.

Church and government sources agree that no organized Catholic opposition to the government exists. Dissatisfaction exists at an individual level among some Catholics who are worried that the revolution is on the road to Marxism, they said.

One high level church official gave the following breakdown of the Catholic population: Dissatisfied Catholics represent about 10% of the population; an estimated 80% support the revolution, but with a critical spirit; and the remaining 10% have gone well beyond this position and can be said to have lost their Christian identity. In the latter category, he was alluding to Catholics who sympathize with the Marxist trends influencing some of the Sandinistas.

THE GOVERNMENT is also quick



SANDINO FOLLOWER—Sergio Ramirez, a member of the ruling junta in Nicaragua, sits beneath a portrait of revolutionary Augusto Cesar Sandino during an interview in Managua. "The presence of Cubans (in Nicaragua) is being exaggerated for political reasons in the United States," he said. (NC photo by Agostino Bono)

to emphasize its strong ties to the church and to publicly state that its ideology is a mixture of Christianity, humanism and nationalism. After Archbishop Oscar Romero of San Salvador, El Salvador was killed, the government invited church leaders to have an outdoor Mass commemorating the slain archbishop. The government organized the event which was attended by 30,000 people and government officials spoke alongside church people in praise of the archbishop and the church's role in defending the poor and oppressed in Central America.

At the grassroots level, the overwhelming majority of Catholics supported the fighting against Somoza, seeing this as their Christian duty because of the oppression, injustice and corruption of Somoza. Participation in the new government and in the rebuilding of a new society is seen as a positive Christian activity and a logical extension of the fight against Somoza.

The grassroots participation also includes U.S. missionaries. Maryknoll Sister Peggy Dillon represents Catholic

schools on the literacy campaign committee of the municipality of Mateare, a rural area about 30 miles from Managua. Maryknoll Sister Patricia Murray is a personal counsellor working for the pro-Sandinista Association of Women which is trying to improve the participation of women in national life.

In contrast, the hierarchy, encouraged by the Vatican, sees support and participation as a way of keeping Nicaragua Christian and of preventing the government from moving further to the left.

"THE FUTURE belongs to those who participate more in reconstruction. If Christian participation is sincere, active and intelligent, we can be sure the future will be a Christian Nicaragua. If this is left to the Marxists, Nicaragua will become Marxist," said one high-level church official.

"We can't have a Christian and Marxist Nicaragua," he added. "Look at the past. All Marxist governments have excluded believers from government and participation in political power."

The church official was optimistic the future belongs to the Christians.

"The revolution succeeded through the Sandinistas, but thanks to the massive popular support of Christians wanting to achieve freedom," he said.

A concrete worry of the bishops is the long-range educational plans of the government. The hierarchy fears the state eventually wants to nationalize the schools and they are unsure if this will mean the end of religious education through a school system. Around 40% of the country's schools are Catholic.

In their November pastoral letter, the bishops stressed the need for freedom of religious education and freedom for parents to choose the type of education they want for their children. The same point was mentioned by Pope John Paul several months later when he received a delegation of Nicaraguan government officials at the Vatican.

The worry is a long range one. Church officials say the government has no short or medium range plans to change the education system.

THE GOVERNMENT is aware of the concern. It has drafted a long range plan and presented it to the bishops.

The plan would allow for voluntary religious instruction in nationalized schools and would allow the teaching staff, including priests and nuns, to remain in the nationalized schools, said the church official.

"The bishops haven't fully blessed the revolution. Sometimes it seems as if they want to get out, but then they come back in," said Jesuit Father Alvaro Arguello, director of the Historical Institute of the Jesuit-run University of Central America.

Father Arguello is a supporter of the government and would like to see the bishops adopt a more positive approach. However, he is satisfied with the overall performance of the bishops and says they are encouraged by the Vatican to continue their cooperation with the government.

A sign of Vatican support was the appointment of Msgr. Pietro Sambini as the Vatican charge d'affaire to Nicaragua, he said.

Msgr. Sambini is the highest ranking Vatican diplomat in Nicaragua which has diplomatic relations with the Holy See. He is experienced in Vatican diplomacy with leftist revolutionary governments having held posts in Algeria and Cuba. Msgr. Sambini's predecessor, Archbishop Gabriel Montalvo, was considered pro-Somoza and his removal was requested during the Somoza regime by a broad spectrum of Catholic groups.

Father Arguello does not see a tendency toward communism as a primary issue and said a fear of communism already exists in the people.

"There are some atheists, but most of the revolutionaries believe in God. The immense majority believe in Jesus Christ," he said. Father Arguello said he has no fear that people in power are trying to push the church out.

"The chief issue is fighting injustice. Nicaragua is not divided between Christians and non-Christians. It is divided between oppressed people and oppressors," he said.

"A Christian is no longer a Christian, he sides with the oppressor," he added.

"The real issue now is being a witness to a revolutionary change of society, helping form a new set of values and structures," he said. "Nicaragua today providing an opportunity for Christians to be revolutionaries."

Pontiff comments on Father Drinan

ROME—Pope John Paul II returned to Italy May 12 after a tour of six African countries lasting 11 days.

On the flight to Rome, the pope talked with journalists and made his first direct public comment on the case of Jesuit Father Robert Drinan, a Democratic representative from Massachusetts, who agreed not to seek reelection at the urging of his Jesuit superiors.

"Politics is the responsibility of laymen," said the pope when asked about Father Drinan.

Christian laymen "should be involved in social and political action. That is their apostolate. Priests should assist them," he added.

The church has a social and ethical role, "but politicization is another thing," the pope said.

Pope John Paul did not discuss the technical issues of the case and did not say whether the Vatican will issue a document on priests and politics.

Jesuit officials in Rome had said it was the wish of the pope that Father Drinan not seek reelection. Father Drinan was elected to the House of Representatives five times.

During the African trip which began May 2, Pope John Paul visited Zaire, the Congo, Kenya, Ghana, Upper Volta and the Ivory Coast.

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Catholic Youth Corner

Betty Seprodi wins Sam Newport award

by Peter Feuerherd

Mrs. Betty Seprodi of St. Patrick parish, Terre Haute, was presented the **Sam Newport Memorial Award** on May 5 at the third annual Youth Ministry Recognition Banquet, sponsored by the Terre Haute Religious Education Center.

In presenting the award, Diane Carver, acting director of the Center, cited Mrs. Seprodi's numerous activities with high school youth including teaching in St. Patrick's high school religion program, serving as a member of the senior retreat staff of the Center and countless hours as a volunteer chaperone, driver, discussion leader, cook, etc., for the Center.

"Betty Seprodi is a wise, warm, loving person, full of enthusiasm for life," stated the acting director. "She's a believer—a believer in God and a believer in people—especially young people, so many of whom she has loved into acceptance of themselves."

The annual award honors Sam Newport, a prominent young Catholic layman who was killed in a traffic accident in 1978. He was known for his generosity and concern for young people and was involved in religious education in the area for many years.

The purpose of the award

is to give recognition to a person chosen for having given outstanding volunteer service to the Catholic youth of the Terre Haute area.

More than 100 parents, high school youth, local clergy and religious education personnel attended the banquet. Members of the Youth Council were also commended for their contribution to youth ministry in Terre Haute.

Lorrie Scheidler, youth minister for the Center, presented small tokens of appreciation to this year's council members including Kathy Davis, president;



AWARDS—Betty Seprodi, St. Patrick parishioner, Terre Haute, received the Sam Newport award last week (left photo). Jan Paaue, Sacred Heart parishioner (left), was among members of the Youth Ministry Council recognized for their contributions. Lorrie Scheidler (right), Terre Haute Religious Education Center Youth Minister, makes the presentation. (Photos by Fr. Louis Manna, O.F.M. Conv.)



Mike Church, treasurer; Tim Wittenauer, secretary; and Karen Springman, Editha Sison, Ann Ferrara, Kathy Hanley, Shanna Smith, David Pabst, Shelly Paulin, Dawn Fowler, Jim Roetker, Jan Paaue, Angela Johnson, Suzi Gagnon, Mark Pabst, Cori Grim, John Imperial and Debbie Templeton.

Also honored were the high school and college-age volunteer retreat staffs. The high school staff includes Kathy Davis, Marjie Cota, Dan Scully, Jim Klueh, John Adams, Kathy Hanley and Lisa Shaver. College-age staff members this year were Phil D'Amour, Jim Priestner, Rita Burns, Russ Inserra, Susan Decker, Toni Paulin, Laura Padan and Stephanie Tucker.

Coach John Grimes' highly successful Marian

College basketball team, which posted a 19-6 record last season, hopes to even better that record next year.

The team announced the signing of three local high school players who will play for the Indianapolis school in the 1980-81 season.

The three new players are Todd Deaton, a 6-foot, 7-inch center from Switzerland County; Chris Marshall, a 6-foot guard from Crothersville; and Mark McCarty, a 6-foot guard from Brownstown.

Deaton was named to the South Dearborn All-Sectional team. Marshall made the Seymour All-Sectional, All-Mid-Hoosier Conference and honorable mention All-State. McCarty was Seymour All-Sectional, All-Mid-Southern Conference and honorable mention All-State.

CYO adult volunteers in the Indianapolis area were recognized for their years of service to youth and were

presented with the Msgr. Albert Busald award at a recent ceremony held at St. Philip Neri church.

Those receiving the award were Nathaniel M. Grant, Holy Angels parish; Mrs. Jane Killian, Mrs. Mary Moran and Mrs. Nancy Russell of Holy Name parish; Mrs. Carol Boyle, Charles Compton, Mrs. Helene Farrell, Mrs. Linda Ryan, Nicholas Schmutte, Mrs. Toni Stuhldreher and Stephen Wolkoff of

Immaculate Heart of Mary parish; Mrs. Margie Wittham of Nativity parish; Daniel Harbor, John Hutt and Lawrence Shackelford of Our Lady of Lourdes parish; Robert Delagrange, Mrs. Sandy Scheetz, James Edwards Troy and Bud Witsken of Our Lady of Mount Carmel parish; Leo C. Brandon of St. Andrew parish; Joseph Annee, Louis Annee and Mrs. Diane Music of St. Barnabas; Joseph M. Weber, Gregory Wilde and Edward F. Flidder of St. Catherine parish; William R. Murphy of St. Gabriel parish; John Leahy of St. Joan of Arc parish; Frederick L. Lekse and Robert R. Taetsch of St. Malachy parish; Mrs. Dolores Boyce of St. Mark parish; James J. Michaels and Robert A. Wruble of St. Matthew; Rex A. Keltz and William Pfeifer of St. Monica; Braden Chandler of St. Philip Neri; Mrs. Elaine Shaw of St. Roch; Alex Faenzi, James Mescall and Marlene Speth of St. Simon; and Gerald B. Forsee of St. Thomas.

The Mel Olvey citation sponsored by Little Flower parish to honor adult volunteers for service to CYO teenagers was presented to Mrs. Virginia Neff of St. Lawrence parish.



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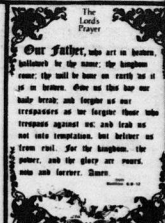
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Television Reviews

Hollywood atmosphere in 'Moviola' exactly on target

So many stories have been told about the old Hollywood and the people who made it the dream factory of the world that it is difficult to separate fact from legend.

Suggesting that the reality behind the movies was never far from the fantasies on the screen is "Moviola," a three-part dramatization of Garson Kanin's novel, airing Sunday, May 18; Monday, May 19; and Tuesday, May 20; at 9-11 (EST) each night on NBC.

A veteran of the old studio system, screenwriter and director Kanin adds his own stories to those already told about an epoch he knew so well. This is fictional history, adapted to the screen with bemused astonishment at how easily the venal coexisted with the idealistic, told with no little affection for the incredible humbug that made the place work.

A moviola is an editing machine that allows film to be moved back and forth at varying speeds. NBC has elected to tell Kanin's stories backward, starting with "The Year of the Blonde" (Sunday), which is less the familiar tale of Marilyn Monroe's early movie career than it is the story of what a hard-working agent (nicely played by Lloyd Bridges) did to make it all happen.

The subject may be the most familiar of the three stories, but it is also the slowest moving. Much more interesting viewing is "The Scarlet O'Hara War" (Monday) which is devoted to David Selznick's search for the actress to play the lead in "Gone With the Wind." This is Hollywood at its best and its worst—mostly the latter—but no less fascinating for that.

"The Silent Lovers"

(Tuesday) concerns the ill-fated romance between Greta Garbo and John Gilbert. There is an intriguing wrinkle in Kanin's account of how sound ruined Gilbert's career but the best thing about the segment is the intelligent performance of John Rubinstein as Irving Thalberg, the sensitive producer who died young and is remembered by an Academy Award in his honor.

Important also is John Erman's direction of the action in each period—changing the style from the florid 1920s to the vulgarity of the 1930s to the grittiness of the 1940s. The Hollywood atmosphere in each of the segments seems exactly on target.

For two weeks, public television has been airing an investigative documentary on the foreign policy role of the CIA since its inception 30 years ago. The concluding segment of "On Company Business" will be broadcast by PBS Friday, May 23, at 9-10 p.m. (EST)

Produced by Howard Dratch and Allan Francovich, the final program documents the part played by the CIA in toppling the Allende government in Chile. Edward Korry, the U.S. ambassador to Chile before the military coup, offers the most damaging evidence—at first denied but later corroborated by a congressional investigation.

While Congress was investigating the Chilean affair, the CIA was mounting an operation in Angola which ended badly in 1976, partly because funding was cut off by Congress. A brief section is also devoted to the American involvement in Iran before the overthrow of the Shah.

The program ends by posing the question of whether the agency was out of control or whether it was in the control of the wrong people. A former agent, Victor Marchetti, questions the "amoral or unethical manner of operation." Earlier, another former official, David Atlee Phillips, insists that "the Oval Office decides" and that personal ethics has nothing to do with it.

This program, presented by WNET-New York in the "Non-fiction Television" series, is concerned with the accountability of this clandestine service to Congress and to the American people. Whatever the viewer's political convictions, the program challenges his or her sense of values in the proper conduct of a democratic government.



JOY RIDE—Native Polynesian children go for a ride on nurse sharks in the lighthearted scene from "Mysteries of the Sea," an exploration of the wonders that lie—or move—under the water on ABC on May 18 from 7-9 p.m. (EST). William Holden is host.

TV Programs of Note

Sunday, May 18, 10-10:30 p.m. (EST) (PBS) "Ben Wattenberg's 1980." The premiere of this 10-part current-affairs series hosted by author-activist Wattenberg examines the Soviet arms build-up in relation to America's military power.

Monday, May 19, 5-5:30 p.m. (EST) (PBS) "Mister Rogers Makes an Opera." The creation and presentation of an original opera for children about a brave hummingbird who saves a fantasy land from a windstorm is the subject this week of all-new programs in the popular kids' series.

Wednesday, May 21, 8-8:30 p.m. (EST) (CBS) "Bugs Bunny's Bustin' Out All Over." Chuck Jones encores some of his famous cartoon characters when Elmer Fudd goes hunting "wabbits." Bugs runs into Marvin the Martian and Wile E. Coyote finally catches up with the Road Runner.

Thursday, May 22, 8-10 p.m. (EST) (CBS) "The Waltons." The members and friends of the Walton family relive a decade of triumph and disaster in this special retro-

spective celebrating the series' 200th hour.

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

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Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned.)

Alien A-3
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.)

American Gigolo	..... C
Apocalypse Now	..... A-4
The Black Stallion	..... A-1
The Changeling	..... A-3
Coal Miner's Daughter	..... A-2
Every Which Way	..... B
But Loose	..... B
"Holmes"	..... A-3
Foxes	..... A-3
Heart Beat	..... B
(Contains a gratuitous use of nudity and a muddled moral outlook)	
Kramer vs. Kramer	..... A-4
Little Miss Marker	..... A-2
Manhattan	..... A-4
Norma Rae	..... A-3
Nothing Personal A-3
The Nude Bomb A-3
The Rose A-4
"10" B
Where the Buffalo Roam A-3

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