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FRANCIS P CLARK

INDIANAPOLIS, INDIANA, AUGUST 13, 1978

## 'Celery and carrots'

PHILADELPHIA—It was an unusual meal.

Bishops attending the 41st International Eucharistic Congress had been invited out to dinner Aug. 9 by Cardinal John Krol of Philadelphia, the host prelate of the congress. It was held at St. Charles Seminary in a fashionable part of the city. But the menu was by no means fashionable. It consisted of raw celery and carrots, some cheese, a losf of bread and flah stew. It was labeled "a poor man's supper" and was held in a tent on the seminary grounds. To add to the bleakness of the meal, it also rained.

Still, the bishops did not go away empty-handed. They each received from Cardinal Krol a leather-bound Bible of a limited edition, signed by the cardinal; a one-volume Catholic encyclopedia, and a history of the Philadelphia arch-diocese which had just come off the presses.

The unusual meal and the gifts symbolized the congressional themes of man's hunger for epiritual and material betterment. One Third World bishop commented that to most of his people, "the menu would have been a rare feast."

But for most of the prelates from the Western world it was a reminder of the tasks that its sheed—the urgency of the follow-up of the congress and the work needed in satisfying all the hungers of man.

### Did fear for his life keep Chavez away?

BY GERARD E. SHERRY

FRANCISCO-Severa thousand persons who turned out for the world hunger symposium during the 41st international Eucharistic

the 41st International Eucharistic Congress were expecting to hear Ceser Chavez address them.
Instead, it was announced that he could not come for compelling "personal business" ressons.
The decision-by Chavez, president of the United Ferm Workers of America (AFL-CIO), drew criticism

### Senate defeats tax deduction plan for tuition

WASHINGTON—The Senate has defeated 52-37 a proposal to allow tax deductions for private and parochial school tuition.

However, a proposal to allow tax deductions for college tuition passed

deductions for college tuition passed by a voice vote.

The deduction plans were part of a major tax reform bill which is expected to be sent back to the Senate Finance Committee for more work.

A major sponsor of the proposal to allow deductions for elementary and secondary school tuition, Sen. James Buckley (Cons.—R-N.Y.), called the vote evidence of "continuing discrimination against those millions of our countrymen who are struggling to support alternatives to the public education monopoly."

BUCKLEY SAID that he supported

BUCKLEY SAID that he supported the college fullion deduction proposal but would vote against it in "sympathetic protest" against the vote on his proposal.

Buckley and other backers of the proposal argued that it was "obviously constitutional." Buckley said the Supreme Court, which has ruled tax credits for parochial and private school fullion unconstitutional, has never ruled on the question of tax deductions for such fullion.

A Buckley aide, Bill Gribbin, said he was "encouraged" by the vote.

THE CONSTITUTIONAL issue was not raised in the short floor debate, he said. Much of the vote against the Buckley proposal, Gribbin said, centered on the additional cost of the amendment, about a half billion dollars.

dollars.

Gribbin said the vote was "not divided on either party or ideological lines."

lines."
Neither the Democratic vice-presidential nominee, Sen. Waiter Mondale of Minnesota, or Sen. Richard Schweicker of Pennsylvania, running mate of Republican presidential challenger Ronald Reagan, voted on the proposal.

#### Cemetery Mass

The monthly Mass for the faithful departed will be offered at 2 p.m. Wednesdey, Aug. 18, in St. Joseph Chapel in St. Joseph Cometery, in St. Joseph Chapel in St. Joseph Cometery, in Charles Cheschrough will be the calebrant. The public is invited to participate.

from some congress organizers and many in the audience. "HE LOST A GREAT deal of credibility," one of the participants said. "How can business reasons be more important than attending this symposium and congress? Why, his

ago."
However, NC News has learned from an unimposchable source that there were far more compelling reasons than personal business.
In recent weeks, there has been a growing number of threats against the life of Chavez, and these have concerned law enforcement officials and security seconds.

cerned law enforcement officials and security agencies.
It is known that ever since Chavez started to organize farm workers in California, threats have been made on his life from time to time. But the recent threats to his personal safety have triggered mounting concern and are being taken seriously by law enforcement agencies. ent agencies.

CHAVEZ IS ALWAYS accompanied by a bodyquard at his headquarters, and security around him is always beefed up when he makes public appearances. It was appearantly decided that travelling to Philadelphia for the congress symposium was too delay.

risky.

It is also known that a Philadelphia city workers' union official had telegraphed Chavez to notify him that pickets were outside the civic center where the hunger symposium was held. While the workers were not on strike, they were in dispute with the city administration. Nevertheless, Chavez would probably not have crossed even an informational picket line.

NC sources however stress that the threats on Chavez were the overriding consideration in cancelling his ap-

### Alumni to meet at St. Meinrad

ST. MEINRAD, Ind.—The St. Meinrad Alumni Association will hold its annual reunion here on Tuesday and Wednesday, August 17 and 18. Some 200 alumni—priests and laymen—are expected to attend. Magr. John F. Murphy; executive secretary of the College and University Department of the National Catholic Education Association and a St. Meinrad alumnus, will be the featured speaker at the closing banquet to be Knueven held at noon on Wednesday. Another alumnus, Father John Bendik, Chaplain and Director of Campus Ministry at East Stroudsburg, Pa., will be the homilist at the reunion include a seminar on "Marriage Preparation"; a board of directors' breakfast; a golf tournament; and organization meeting at which Father Harold Knueven, newly-elected Alumni Association president, will preside.

### 100,000 hear President speak at closing Mass

BY JOHN MUTHIG

PHILADELPHIA—About 100,000
people—including the President, scores of cardinals, non-Gatholics, and Catholic laity from all over the world—crowded this city's John F. Kennedy Stadium Aug. 8 for the solemn closing Mass of an international Eucharistic Congress "made in the IJ SA."

"made in the U.S.A."

The Mass, elihough celebrated under a drab sky, colorfully closed eight days of prayer, debate, and spectacle which was at the same time distinctly Catholic and thoroughly American

American.

President Gerald Ford was the highest ranking civil dignitary at the gala closing. He received a standing prolonged ovation from the crowd for declaring: "I share your apprehension about the increased irreversi

THE 41ST INTERNATIONAL Eucharlatic Congress had been opened a week earlier with an invitation-only solemn Mass at Philadelphia's 111-year-old SS. Peter and Paul Cathedral. Princess Grace—a Philadelphia native—and the royal family of Monaco sat in the first pew at the televised service.

The crowds—nearly a million people were said to have traveled to Philadelphia for at least part of the Congress—clearly appreciated the presence of the President and the royal family.

But the real "sters" of the congress were Mother Teress of Calcutta, the frail nun who ministers to the dying, Brazillan Archbishop Helder Camera of Olinda and Recite, a noted social activist, and Archbishop Fulton J. Sheen, TV and radio prescher.

Television crews, Sisters, and just plain people stalked Mother Teress, who was constantly protected by security guards. Her appeals to "recognize Jesus in the disturbing disguise of the poor" left men and women in tears.

Archbistrop Camara brought the crowd to its feet in Philadelphia's convention Hall as he interrupted his talk to kiss the hands of Mother Teresa, foundress of the Missionaries of Charity.

Archbishop Sheen, at a Mass in honor of Mary, rekindled memories for 50,000 Catholics with his theatrical homiletics.

THE THREE PERSONIFIED for

THE THREE PERSONIFIED for many a growing sense of what it means to be Catholic in America after the Second Vatican Council;

—The willingness to do something concrete to help the materially and spiritually impoverished, as Mothey Teresa does.

—The realization, expressed by Archbishop Camara, that true satisfaction of the hungers of the human family cannot be, achieved unless justice is done.

—The desire, personified by Arch-

—The desire, personified by Arch-blahop Sheen, to regain the pride which once came from being Catholic

The congress' varied programs which included Marian devotions, an (Continued on Page 5)

### **ACCW Board sets** meeting in Batesville

The Board of Directors of the Arch-diocesan Council of Catholic Women will meet at 10:30 a.m. Tuesday, August 17, at the Sherman House, Batesville, it was announced this week by Mrs. Leo Kesterman, ACCW president.

Mrs. John Thompson, community affairs chairman, will present a report on the meeting of Church Women United held in May.

Mrs. David Warner, community affairs vice-chairman, will speak on the Pro-Life Committee, and Mrs. Kesterman will report on the NCCW General Assembly meeting held in Philadelphia.

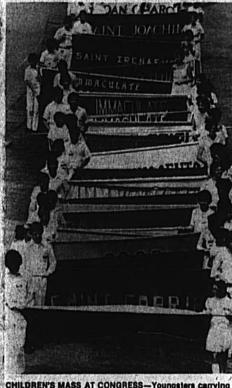
### Hello, computer!

The Criterion is putting its selling list on computer.

This move will allow us greater flexibility and efficiency in our circulation department. So please bear with us. Computer changeovers always bring initial minor problems.

minor problems.

The process will take approximately a month. Thereafter, any changes of address, new subscriptions, or cancellations will require a two week minimum wait. Thank you for your patience so that we can improve our service for you.



CHILDREN'S MASS AT CONGRESS—Youngsters carrying banners with names of their parishes enter Veterans Stadium in procession before a special Mass for Children



at the 41st Eucharistic Congress. At right costumed girls carry replica of the Ten Commandments and a scroll. [NC

A RELIGIOUS PRESS FIRST

# Carter discusses religion and the 1976 campaign

BY NC NEWS SERVICE

The following interview with the The following interview with the Democratic presidential nomines, former Georgia Gov. Jimmy Carter, was conducted by NC News Service federal reporter Jim Castelli on Aug. 9. It was Carter's linst interview with the religious, press since he won his party's nomination. The interview was conducted in Carter's suits at the livati. Recency. Hotel during a Hyatt Regency Hotel during a Washington visit.

Q, You've indicated recently that your so-called "religious problem" was about over in terms of people being concerned about your religious beliefs, and so on. Can you explain why you feel that way?

A. Well, in the first place, I believe that the so-called prejudice against me because I'm a Southerner and because I'm a Baptist was overestimated to begin with, Most people in this country, I think, have a remarkable absence of prejudice because of one's own religion.

We have seen this demonstrated very vividly in the South. Georgia, for instance, voted for Al Smith in 1928 and in 1980 there was a great deal of prediction that John Kennedy could not carry Georgia, but we gave him a bigger margin of victory in our state that he got even in Massachusetts. There were a lot of similar predictions that I couldn't carry states outside the South. I had problems, but remarkable success there.

So that's one reason, that the innate prejudice of people against me because of my religion was overestimated to begin with.

Secondly, because of my success in the primaries, people began to study the beliefs of Southern Baptists and they detected a very strong inclination to separate church and state on my part, as was expressed very clearly by John Kennedy when he met with Protestant ministers in Houston in 1960. I think as they've learned what our religious beliefs were, their concerns were alleviated. The awareness that President Truman was a Baptist also tends to give people a sense that there's no conflict between our own beliefs and a proper per-formance as a possible president.

The third thing, and the last point I'd make, is that our public opinion polls have shown, since the convention, on a nationwide basis, that I have strong support among all religious groups and that there is no prejudice against me because of my religion.

Q. A lot of the concern has been not about prejudice, but about "What does Jimmy Carler as a Southern Baptist know about life in the Inner city of New York or Boston," and that sort of thing. So to lurn the question around, what have you done in the primaries and recently to educate yourself about religious groups and cultural areas that you would not have been as familiar with as you were with the South?

South?

A. Well, to an almost unprecedented degree, I've campaigned throughout the country and have tried to present myself among groups in overy part of the nation, not only as a candidate but in a learning process, to answer questions that are put to me in an open forum and express my views to people who are different in background and experience from myself.

The also lived all over the country.

I've also lived all over the country. I've lived in San Francisco, I've lived in San Diego, I've lived in Maryland, I've lived in Virginia, I've been to achool in New York, I've lived in Connecticutavice. I was raised in Georgia, so I've

had a background of experience among different kinds of people and different kinds of communities that has stood me in good stead as well. We've deliberately tried to involve in

our campaign knowledgeable people who represent aspects of American life that have not been part of my own

G. One of your aides said you just met with Sen. Thomas Eagleton [D-Mc.]. He would come into that category. Were you attempting to learn about life in St. Louis, for example, from Sen. Eagleton?

A. Yes, that was one of the things we discussed. As you probably know, there was a referendum in Missouri about support for perceital schools. This is a matter that I've had to address as governor of Georgia. We've

dress as governor of Georgia. We've had a lot of parochial schools in our own state; the most heavy con-centration of them is in the Savannah region. I visited there often. As a matter of fact, all four years that I was governor, I went over and spent all day at a St. Patrick's Day celebration. I always went to Mass every morning, and so forth.

I'm familiar with the tremendous contribution that has been made in the contribution that has been made in the educational processes of our country by people, particularly Catholics, who send their kids to private parochial schools because they want to combine religious education with secular-education. We have ticed this question as a state in Georgia. We passed a constitutional amendment and a law, which was passed during my own term of office, allotting financial support for the first time to individual students who go to private colleges in Georgia. This was readily acceptable. So this is the kind of issue that i've had to face as a governor and, of course, as a candidate and now as a nominee. Sen. Eagleton was very helpful in explaining to me the attitudes of his own people in St. Louis.

Q. One of the concerns is that the Supreme Court has several times backed state aid to students in private colleges but not to students in private elementary and according achieves ntary and The Democratic platform talks about seeking constitutionally acceptable ways to do that. Do you favor that?

A. Yes, I would have no objection to that. Obviously, I would have taken an

oath, before God, to honor the laws of my country and I certainly would do it. But the indication of my own, not just acceptance, but active pursuit of aid to students who go to private colleges

would be an indication of my willingness—as long as the public money is not used for religious instruction, then I see no in-compatability there.

Q. You would approve of secular funding for secular subjects?

A. Yes, obviously, if the laws and the interpretation of the Constitution would permit.

Q. Since we're talking about the Supreme Court and the Constitution, one of the concerns of a number of people, Catholics and otherwise, about the abortion plank in the Democratic platform opposing an amendment to overturn the courf's decisions is that many people feel that it is an effort to deny them their constitutional right to seek redress, to attempt to amend the Constitution.

A. Well, the wording of the Democratic party plank was, I think, inappropriate and was not in accordance with my own desires. I didn't

cordance with my own desires. I didn't know what the wording was. My statement on the abortion issue has been expressed often . . .

I do not favor a constitutional amendment which would prohibit all abortions or which would give states local option. But I think abortion is wrong and that government ought not ever do anything to encourage abortion.

abortion.

Georgia had a very strict law on abortion, prior to the Supreme Court ruling in 1973, which I favored. The Supreme Court struck down the Georgia law, that was the test case, which only permitted abortions when the mother's life was considered to be in danger, her health in danger or if the pregnancy was a result of rape and pregnancy was a result of rape, and the rape had to be proven in court, it only permitted abortion in that cir-cumstance in the first trimester of pregnancy. That was my preference.

After the Supreme Court ruled that the Georgia law could no longer be effective, then we passed the most strict interpretation of the Supreme Court ruling as the present law in

think that the governmentwill under my administration—should do everything possible to minimize abortions under whatever ruling the court might have in effect at that particular time. We need a comperiodical time. We need a com-prehensive, nationwide program for sex education, for better adoptive procedures, for family planning. This is something that I have pledged (Continued on Page 6)

### Ford speech 'stands by itself,' says Nessen

WASHINGTON—White House Press Secretary Ron Nessen said that a speech by President Gerald Ford at the closing Mass of the Eucharistic Congress in Philadelphia stands by itself and will not be further interpreted by the White House.

Ford received a standing ovation from 100,000 people at the ceremony when he said, "I share your deep apprehension about the increased irreverence for life."

MOST OBSERVERS Interpreted the remark as an anti-abortion statement and Nessen said the crowd knew what the President meant.

Ford has supported a constitutional amendment which would allow each state to develop its own abortion laws.

Meanwhile, a spokesman for Cardinal John Kroi of Philadelphis

acknowledged that Democratic presidential nominee Jimmy Carfer had sent the cardinal a personal message concerning the Eucharistic Congress.

But, the spokesman said, the text of Carter's message would not be released.

"THE CARDINAL has received many personal messages from all over the world," according to the spokesman, Father Leo McKenzie, and is treating them as personal messages.

A spokesman for Carter in Washington said Carter would not release the text of the message because it was a personal message to Cardinal Krol who had "complete discretion" about what to do with the letter.

### **Marital Milestones**



DIAMOND WEDDING-Mr. and Mrs. Albert G. Weintraut will celebrate their 60th wedding anniversary, Saturday, Aug. 21, with a Mass of Thanksglving at 11 a.m. at St. Vincent Church near Shelbyville. An open house for relatives and friends will be held in the church hall from 2 p.m. to 4 p.m. The couple requests that gifts be omitted.



MARK GOLDEN ANNIVERSARY—Mr. and Mrs. Clarence Gettellinger of St. Bernard's parish, Frenchtown, observed their 50th wedding anniversary on August 7. Mrs. Get-telfinger is the former Lucille Simon of DePauw. They are the parents of five children: Mrs. William [Mary Ann] Seng of Jasper; Mrs. Harry [Ruth Helen] Filehman of New Paris, O.; Mrs. Kenneth [Madelyn] Hulsman of Jasper; Rex Gettelfinger of Jeffersonville; and Keith Gettelfinger of Ireland, Ind.



TO NOTE GOLDEN ANNIVERSARY—Mr. and Mrs. Leonard J. Combs, Sr., of New Middletown will celebrate their 50th wedding anniversary Saturday, Aug. 14, with a Mass at 11 a.m. at Most Precious Blood Church. The couple will receive relatives and friends at a reception from 2 p.m. to 5 p.m. at St. Mary School, Lanesville. Mrs. Combs is the former Etta Mae McPhillips. The couple has four children Including Helen M. Backherms, Leonard J. Jr., Thomas P.



THIES TO CELEBRATE ANNIVERSARY-Mr. and Mrs. Joseph A. Thie will celebrate their fiftleth wedding anniversary Sunday, Aug. 15, with a Mass of Thanksgiving at Little Flower Church, Indianapolis, at 2 p.m. An open house will follow in the school cateteria. They are the parents of seven children: Dr. Joseph Thie of Barrington, III.; Cecella Twiner of Shreveport, La.; Theresa Jonas, Mary Ann Seufert and Martha Thie, all of Indianapolis. Two sons, Julius and John, are deceased.



GOLDEN JUBILEE—Mr. and Mrs. Glenn D. Cartwright, will observe their golden wedding anniversary Sunday, Aug. 22, with a Mass at St. John's Church, indianapolis at 1 p.m. Relatives and friends are invited to a reception at the Atkinson Hotel following the Mass. The Cartwrights have one son, G. Robert Cartwright of Indianapolis.

### WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

#### Rome to have Red mayor

ROME-For the first time in its history, Rome, the city of the Popes, is to have a Communist mayor. He is art historian Giulio Carlo Argan, who was elected in the June municipal elections as an independent running on the Communist party ticket. Argan will head a city government composed of Communists, Socialists and Social Democrats working in a coalition which controls 39 of the 80 seats on the city council. The small Republican party, which has three seats, will abstain, thus enabling the minority coalition to rule. The Communist accession to power in Rome completes a sweep during the last two years that has brought them to power, either alone or in coalition, in all the major cities of the Italian mainland.

### Names . . .

The 550-year-old Catholic Pope Paul VI has trans- The 550-year-old Catholic ferred Bishop Walsh of University of Louvain in Yakima, Wash., to be auxiliary of Seattle. Arch-bishop Jean Jadot, apostolic delegate in the United States, said the transfer was made at Bishop Walsh's "own request and for reasons of health."

University of Louvain in Beigium has conferred an honorary doctorate on Sulpician Father Raymond E. Brown, professor of biblical studies at Union Theological Seminary in New York City.

#### Form Diaconate Institute

COLLEGEVILLE, Minn.—A new support group for U.S. deacons, the Permanent Diaconate Institute, was formed at the National Conference of Deacons held here, Nearly 40 permanent deacons and deacon candidates from all over the country, many accompanied by their wives and families, attended the week-end meeting. The meeting was organized by the deacons themselves and approved by Msgr. Ernest Fiedler, executive director of the National Conference of Catholic Bishops' (NCCB) Committee on Permanent Diaconate.

#### Deny Pope endorses TM

WASHINGTON—Pope Paul VI has neither approved nor encouraged the use of Transcendental Meditation (TM), according to Archbishop Jean Jadot, apostolic delegate in the United States. Archbishop Jadot said both his office and the Vatican have recently been asked to clarify reports that the Pope endorsed the movement.

### Canonization approved by Pope?

ROME-NC News has learned that Pope Paul VI has informally approved the cause for sainthood of Bishop John Nepomucene Neumann of Philadelphia. His canonization next year will crown half a century of efforts by Americans who succeeded in having Bishop Neumann declared venerable in 1921 and blessed in 1963.

### In capsule form . . .

House-Senate conferences attempting to hammer out a compromise appropriations bill for the Departments of Labor and Health, Education and Welfare (HEW) became deadlocked over a provision which would have ended taxpayer funding of abortions, thus forcing the Issue back to both chambers for another vote . The Vatican delignewapaper has entered a controversy aurrounding proposed abortions for northern Italian women who were exposed accidentally to a chemical known to cause fetal malformation and genetic mutation. An article in L'Osservatore Romano, the Vatican paper, rejected on scientific, professional, juridical and moral grounds any abortions for pregnant women living in the area hit by Italy's worse ecological disaster ever . Five weeks after a Jesuit priest testified in Washington on campesino (farmworker) oppression in Nicaragua, agents of the Somoza government in Managua banned publication of the Jesuit-sponsored information and Documentation Service (SiD) . The Vatican post office has announced a special cancellation of stamps to mark the journey of Pope Paul VI to Bolsena, Italy, Aug. 8 to celebrate Mass conjointly with the closing of the 41st international Eucharistic Congress in Philadelphia . The Kerale state Supreme Court in Cochin, India has declared unconstitutional key clauses in a Kerala law which the state's Catholic bishops have been lighting on grounds that it is illegal government interference in private schools. The decision was viewed as a fighting on grounds that it is illegal government in-terference in private schools. The decision was viewed as a victory for Catholics over the Communist-dominated government that enacted the law to curtail the power of Catholic colleges in the state . . . The Christian family received a royal endorsement from the first family of Monaco as Princess Grace and Prince Rainier Joined Cardinal John Krol of Philadelphia and others at a family life conference in Philadelphia Aug. 2. The conference was a feature of the second day of the 41st International Eucharistic Congress.

## DINING FARE



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ECUMENICAL CEREMONY—In an ecumenical setting, the

ECUMENICAL CEREMONY—In an ecumenical setting, the Rev. John Shelby Spong is ordained as Bishop Coadjutor of the Episcopal Diocese of Newark, N.J. At top, Presiding Bishop John Maury Allin [center] of the Episcopal Church lays hands on the new bishop during the ceremony in Newark's Sacrad Heart Catholic Cathedral. Bishop Allin is flanked by Bishops Robert Bruce Hall of Virginia [left], where Bishop Spong served as a rector before being named to the Newark diocese, and Bishop George Edward Rath of Newark. Below, Bishop Spong is congratulated by Catholic Archbishop Peter Gerety of Newark [left] and Bishop Rath after the consecration. Bishop Rath sought the use of the Catholic cathedral because Trinity Episcopal Cathedral could not accommodate the more than 1,800 who attended. Archbishop Gerety clied the event as evidence of growing

Archbishop Gerety clied the event as evidence of growing unity between the two denominations. [RNS photo]

Annual pilgrimage set

at St. Mary-of-the-Rock

MARY-OF-THE- people of the parish and ind. — The 53rd reighboring communities. pligrimage to the Father Joseph Kies is the

pastor.



THE TACKER

### 'Dear Holy Father'

BY FRED W. FRIES

Eight-year-old Karen Curran of Swart-swood, N.J., earlier this year addressed the following letter to His Hollness, Pope Paul VI.

"Dear Holy Father:

"My name is Karen Curran. I am 8 years old. Why can't ladies be priests?

"I want to be a priest when I grow up. I think that if ladys (sic) were good enough to be the mother of God, they shud (sic) be aloud (sic) to be priests. Don't forget to write back. Love, Karen Curran."

SHE MAILED THE letter to the Holy Father in Vatican City, but following normal Vatican procedure in such cases, the letter was remailed to Magr. Frank J. Rodimer, chancellor of the Patterson Diocese, where Swartswood is located.

In a reply to Karen, Magr. Rodimer ex-plained that "the Holy Father's secretary has asked me to answer your letter and to thank you for sending your love."

His letter went on to say that she did have a good argument why women should be ordained priests.

"Mary, as the Mother of God," the letter read, "was even greater than a priest in most ways."

AS TO WHY ONLY MEN have been or-dained in the past, Magr. Rodimer sup-posed that "because Jesus, our great high priest rain model for all priests, was Himself a man, most everybody in the Church took it for granted that only men should be allowed to become priests."

However, he hastened to add that many people are thinking differently now, many learned men are studying the matter "and some think that maybe things will change."

He closed by asking Karen to remember

"I am sure," he concluded, "that someone like you, who loves the priesthood so much, will be able to help priests by your prayers to God for them."

APPOINTED TO POST—Sister Carmela Whitton, O.S.F., member of the Sisters of St. Francis of Oldenburg and former principal of St. Mark School, indianapolis, was recently named Delegate for Religious in the Saginaw, Mich., diocese. She has been a member of the Pastoral Team of Midland Bissaed Sacrament since 1973.

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ERRATA—In last week's column we printed an item about two indianapolis players who will be in the line-up when the St. Joseph College [Rensselser] football team opens its fall campaign. Working from a press release which was somewhat ambiguous, we identified Jeff Taylor and Frank Sergi as 1976 graduating seniors from Roncalli and Cathedrai, respectively. Actually the lads are 1973 graduates and are entering their senior year at St. Joseph's. Sorry about the error, men, and good luck during the coming season.

HERE AND THERE—Contributions to St. Meinrad Archabbey and Seminary during the past fiscal year came to \$767,000, of which \$150,000 was given by alumni.

Father Joseph Hart, who studied at St. Meinrad Seminary from 1950 through 1956, was recently appointed Auxiliary Bishop of Cheyenne, Wyoming. He is a priest of the Kansas City-St. Joseph, Mo., diccess.

St. Gabriel parish, Connersville, will open a free kindergarien during the coming school term. . Michelle Corlies of St. Michael parish, Indianapolis, and Maribeth Riedeman of St. Mary parish, Greensburg, were among five young women who

were among five young women who received the white vell as Franciscan novices in a private ceremony at Oldenburg on August 11.... Cindy Niehus of St. Gabriel perish, Connerville, was recently invested as a Carmelte novice in Buffalo,

HARRISON ANNIVERSARY—The 143rd anniversary of the birth date of former President Benjamin Harrison will be held on Friday, August 20, at the Harrison Memorial Home at 1230 N. Delaware St., Indianapolis. Proceedings will open with an old-fashioned ice cream social at 11 a.m. Other highlights will reclude a flagrationed for the processing of the processing of the control of the co fashioned ice cream social at 11 a.m. Other highlights will include a flag-raising ceremony, the rendition of one of the former Chief Executive's speeches, and a pageant tracing 200 years of America's history through the evolution of her flags. The pageant will be enacted by Boy Scouts, who will serve as Governor Otle Bowen's honor guard, Deputy Mayor Michael Carroll will represent Mayor Hudnut. The public is cordially invited.

HOOSIER CONTRIBUTION—An In-dianapolis firm, the Jack K. Eirod Company, designed and constructed the prefabricated main platform and altar which were used in Philadelphia's Veterans Stadium for the Eucharistic Congress, which closed last

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ROCK, Ind. — The 53rd annual pligrimage to the Grotto of St. Mary-of-the-Rock will be held Sunday

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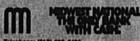
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### † Remember them in your prayers

Flower, Aug. 11. Son of Bridget O'Gars; brother of Mrs. F. A. Wilhelm, Mrs. Fred Strutner, Mrs. John Sullivan, Catherine and James O'Gars.

† MINNIE ENGLE, 86, St. Mary, Aug. 3, Mother of Robert G. Engle of New Albany.

TERRE HAUTE

TERRE HAUTE

T WILLIAM F. CHAMBERLAIN, St.
Vincent DePaul, Aug. 8. Huaband
of Betty; father of Darrell Cham-berjain and Mrs. Richard Riley of Hymera; William Chamberlain of Bedford; brother of Earl Cham-berlain and Mrs. Elmer Harrison of Vincennes; and George Cham-berlain of Haubstadt.

† CORNELIUS J. McAULIFFE, 79, St. Ann, Aug. 11, Husband of Margaret; father of Kathleen Carpenter of Ferre Heute; Mary Orlando of Cleveland; Margaret Bedroslan of Silver Springs, Md., Mrs. Bridget Caberocchi of Pontlac, Md.; Frank McAuliffe of Ventura, Callif.; Cornells McAuliffe of San Diego; and Martin McCauliffe of Oxnard, Callf.

† JOSEPH JOE WALKER, 65,

INDIANAPOLIS

1 KEVIN M. COLLINS, 15, Our Lady
of Greenwood, Aug. 4. Son of Mr.
and Mrs. Martin E. Hanley; brother
of Michael D., Matthew S. and
Kathleen M. Collins.

NEW ALBANY
† GEORGE R. HARBISON, 62, Holy
Family, Aug. 2. Brother of Louie
J. and Andrew E. Harbison,
Catherine Williams, Mary Kahl,
Geraldine Wilson, and Martha
Carler, all of New Albany. † ZOLA L. McGRATH, 61, Holy Spirit, Aug. 6. Wile of Marion 8.; mother of Jack 8. and Richard McGrath; Sister of Kathryn Porter, Evelyn Feeney and Janet Sommers.

† JOHN P. QWYN, 67, Holy Cross, Aug. 7. No Immediate survivors.

† EMMA J. CARROLL, 67, St. Andrew, Aug. 10. Wife of Norman J.; mother of Petricia A. Elkin, Mary J. Ray, Carolyn S. Anderson and John J. Carroll; sister of Eleie Lentz, Frances Males, Marie Richardson, Henry J. and Albert Blaschke.

† JOSEPH H. ADOLAY, 89, St. Paul Hermitage Chapel, Aug. 10. Uncle of Mary Telpen.

† JOHN J. O'GARA, 64, Little

### Fish fry set at Assumption

INDIANAPOLIS Assumption parish will hold its annual Fish Fry and Festival on Friday and Saturday, Aug. 20 and 21.

EAD WEM

There will be en-tertainment for young and old, and door prizes will be

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Festival activities will begin on both days at 4 p.m. The public is invited.

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### Named to assist Rome pilgrims

VATICAN CITY-Pope Paul VI has appointed Magr. Harold P. D'Arcy, rector of the North American College in Rome, to be one of 10 members of a newly formed pastoral committee to assist pligrims coming to Rome to visit, the tomb of the

The group, which is the outgrowth of the Central Committee for the Holy Year, will be responsible for the spiritual care of the visitors to Rome. Magr. D'Arcy is the only American member of the new committee.

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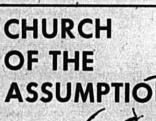






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THERE'S SOMETHING



#### **Criterion Comment**

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the

### Rhodesia

It is the constant teaching of the Church that sin, personal or public, has consequences which in some way affect the whole of human salvation. Sin as evidenced in the oppression of human beings in various parts of our world surely suggests that the world is, indeed, in need of much forgiveness. Among the areas of the world in which people live oppressed lives is Rhodesia.

Recently a televised news feature pointed out that the bulk of the world's chrome is mined in Rhodesia. The United States is a major buyer (if not the major buyer) of this chrome. Rhodesia, with a black population of 6,000,000, is controlled by a white population of 280,000. Blacks have no voice and no vote in its government. Much as slaves in the United States did more than 100 years ago, blacks in Rhodesia exist principally to serve the white population.

Rhodesla's sin involves more than Rhodesia. Among others it Involves a United States of America which deliberately or indirectly, least, economically supports a

government by buying from it and, in effect, assures its continued existence. At the core of the problem is the way human beings relate to one another. At the core of the sin is how human beings take ad-

States to cast an accusing finger at Rhodesia if this nation is unwilling to sever its economic connection. That is difficult, for items such as chrome are a profitable commodity for this country. The collective sin in this issue, as it has been in so many other instances in world history, is the deliberate decision nations make in determining that economic prosperity is more important than human freedom and dignity.

How Rhodesia solves its internal problems is of importance to all men. How other countries solve their problems relating to Rhodesia is likewise of equal importance. The United States cannot suggest that others be morally upright unless it too is willing to behave in a morally upright manner.

vantage of one another. It is ridiculous for the United

#### LIVING THE QUESTIONS

## What happened to the Listening Sessions?

BY FR. THOMAS C. WIDNER

What happened to the Listening Sessions? You remember the Listening Sessions. Those meetings eld in the fall of 1975 in parlahea the ones asking everyone to "Speak

Up!" They converged at the University of Notre Dame in February, 1976, in a state-wide Delegate Assembly. There were recom-mendations made at that assembly. What happened to them?

A progress report was issued this past month through Father Larry Voelker diocesan coordinator for the Indiana Catholic Conference. Sent to all priests as well as participants in the Listening Sessions, and board of education presidents, the memorandum from Father Voelker Indicated that "the immediate followup. . will focus on continuing education needs of the clergy, educational programs about social and moral issues and how to effectively communicate the positions already taken by the bishops on social and moral questions of our day.

FATHER VOELKER STATED that many participants in the sessions wanted to know "where does the Church stand?" on issues. Thus, the effort to communicate the positions of the state's Bishops. Moreover, many needs which surfaced in the sessions will be met through existing Arch-diocesan efforts, e.g., long range planning in education, the work of the Priests' Senate on parish councils, and the work of Archdiocesan agencies such as Catholic Charities.

In Father Voelker's report, a sum-nary was made by Father Dan Pell,

chairperson of the Summer Priorities Sub-committee. The sub-committee was formed by the Indiana Catholic Conference Advisory Council to work through the Information gained at the Delegate Assembly to select items which could be initiated soon. This report dated June 8, precedes a final report to be made in September. I quote from Father Pell's statement: "The majority of people who spoke out in the Listening Sessions called for better guidance from Church leaders on all areas of their life. They felt frustrated because the leadership was too divergent in their expressions, and the people felt that Church leaders should be re-educated on the Catholic Church's contemporary positions in social and moral issues.

the first effort of the Conference should be to communicate the official positions of the Bishops through the delegates and parish councils so that parishioners who care to know where their Church stands can learn without relying

on parish priests alone. The most immediate way this can be done is to utilize the Delegate linking system set up through the Delegate Assembly. Once this has begun, the Conference should develop a contemporary social and moral issues booklet that can be tied to continuing education and training sessions for Church leaders in the fall.

"There is a strong feeling among committee members that the development of booklets and position papers are futile unless they are immediately linked with local communication—discussion processes on an ongoing basis. Therefore, it is imperative that the Education to Justice task forces be strongly en-couraged to plan and implement educational programs in their dioceses. The Listening Process technique should be utilized wherever possible as one means for discussing at the small group level the positions of the Catholic Church on contemporary social issues.

"There is also a strong feeling among committee members that attitudinal change efforts are doomed unless cierical leadership in parishes is improved. The group feels that priests must be made aware of the high level of frustration among parishioners due to inconsistencies in interpretation and understanding of contemporary Church positions. Immediate efforts, must be made to reduce the inconsistencies and this can best be done if priests are brought into the planning and implementation of leadership training sessions."

THOUGH THE WORK IS alow, it does indicate that the Listening Sessions are not forgotten nor has the

The real task now remains with the The real task now remains with the 20 delegates from the Archdiocese who are actively working in their own deaneries to communicate the information received at the state level back to the parishes. We will continue to report the progress of the sub-committee in the coming weeks.

#### THE YARDSTICK

## Thoughts on criminal justice

BY MSGR. GEORGE Q. HIGGINS

"Criminal Executed in the United States Today" may be a headline in your newspaper before Christmas. We haven't seen one like it in this country one Supreme Court

ruling declaring that capital punishment, under certain conditions, is still constitutional makes such a headline a strong possibility. In 14 states with capital punish-ment laws much like those the court ap-

proved, 310 prisoners are under death

In some states attorneys general may wish to carry out the death sentence. Should they have this attitude, it would not be difficult to understand, since public opinion is clearly on the side of those who advocate capital punishment. Violent crime stalks our society and most Americans feel powerless to do anything to stop it. We're all familiar with promises of court reforms, more modern prisons, social programs and various legislative initiatives that, if put into effect across the nation, might stem the lawless tide. But it hasn't happened, so a great many citizens feel that capital punishment promises to help the country act definitively with lawbreakers. They see it as a "symbol" of a move toward strengthening the criminal justice

IF EVEN ONE of the 310 criminals is

executed, I believe it will prove a glant step backward for American society. Admittedly the issues are complex and highly emotional, And the Church has, in the past, held that the state has a natural right to use capital punishment. Nevertheless, out of a pastoral concern for the growing disregard for human life, its teachers urge governments not to exercise that right. The 1974 U.S. Catholic bishops to the death penalty. Last October, pastoral concern over the brutalizing effect of state-sanctioned executions prompted Pope Paul VI to intervene for the 12 convicted terrorists who faced cution before the Franco regime in

Arguments against the death penalty advanced on religious and humanitarian grounds have consistently sought to foster important values for our society: God's authority over human life:

recognition of human rights and personal dignity; the duty to help the criminal rather than just punishing him; the need for reconciliation; recognition of reconciliation; recognition of human fallibility; increased awareness of the complex moral, psychological, cultural and sociological nature of criminal acts—all values with need to be dramatically enhanced in our troubled country.

While I would not advocate catering to ruthless felons, for I firmly believe that crime must be dealt with, I am not convinced that we are as bankrupt for answers to the crime problem as our actions seem to indicate. We are all aware of the nightmarish situation of our courts where the swift carrying out of justice is virtually impossible. And we are doing little to improve the situation if the inactions of Congress on revising the criminal code are any

Have we really tried to improve the judicial system? Have we tested stricter sentencing procedures? Have

THINGS PERKED up even more in my teen-age era. At dances, the most popular boy would come straight at

me with open arms. "Doll! Let's struggle." When I'd respond with a

thousand-watt smile, he would shy away. "Not you, twirp; the blond babe in back." Teen-age boys can get SO

self-conscious. Even though it may have been gliding the illy, I sometimes indulged

we really looked at communities that deal effectively with crime? Over four decades we tried the death penalty some 3,800 times. That, too, proved ineffective and no probative argument has ever proven that the death penalty is a deterrent to crime.

A CRIMINAL JUSTICE that is fair in A CRIMINAL JUSTICE that is fair in its processes and ready to punish crimes immediately would do much toward achieving the objectives sought both by the proponents and opponents of the death penalty. We are simply capable of much more than this final, definite, irrevocable, brutal

If the switch is thrown on only one If the switch is thrown on only one of those 310 prisoners on death row, where will we be? Will we feel more secure? Will we comfort ourselves with the thought that justice has been vindicated? Or will we, perhaps, be haunted by the thought that fear and vindictiveness in our society have been given a reprieve?

I, for one, will feel great sadness.

e 1976, NC News Service

# Letters-to-the-Editor

#### Sr. Mary Cecile weighs advantages of schools and CCD

To the Editor:

Re: Father Widner's article attempting to clarify the role of the DRE in the parish. I disagree with Father Greeley's statement "CCD programs are a waste of time and personnel." It seems to me that this is an opinion statement that shows a lack of awareness of some of the "by-

### Fr. Kirkhoff defends priest teachers

To the Editor:

I would like to comment, briefly, on George DeKalb's statements in the July 30th Issue of the Criterion.

De Kalb comments that "most

appointment of priests to full-time teaching positions." This may be the case, some Catholics in our Archdiocese might do just that. But let me defend these "full-time" priest-

De Kalb seems to argue that what ve need are more full-time "priests that is ones who are engaged all the

time in the parish ministry.

Most full-time teachers I know, including this writer, seem to have plenty of parish work to do "on the side." Most of our priest-teachers reside in parishes where they are expected and willingly do, much arish work.

I dare say some of us also do our week-ends, celebrating and preparing couples for marriage, Masses in

nursing homes, etc. etc.

Maybe I'm blowing "our" own hom,
but I'm a bit tired of people saying,
"What do you do in the summer

Most priests I know who are teachers feel that teaching is only a part of their priestly ministry. I agree. But there is more, too.

[Rev.] Gerald Kirkhoff Chaplain, Scecina High School Indianapolis

### The CRITERION

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products" of the existing CCD programs in the Archdiocese as well as the good accomplished by the CCD

rograms themselves.
I teach religion in both CCD and at Our Lady of Grace Academy. I know that a one-hour class each week cannot be an equal alternative to the Catholic School. It takes time to teach doctrine to form community, and to give service. No CCD budget, no matter how generous, can buy this commodity—time.

The Catholic school with its total all-day program can and does do an excellent job in these three areas. The conviction of the Catholic people, the lives and witness of the products of Catholic schools, and now Father Greeley's sociological study point to the fact that the Catholic school is the best way to teach Catholic elementary and secondary students what it means to believe and live as a Catholic. We strongly support the Catholic school.

On the other hand, I feel equally convinced that the hundreds of CCD programs in our Archdiocese are not a waste of time and personnel. A good, well-prepared one-hour class in religion each week is certainly better than no formal religious instruction. Granted, a greater responsibility is placed on the parents of the children in CCD. They must teach the meaning of community by creating a loving family community and by participation in the parish community. The parents, too, through the prayer and religious atmosphere of the home must give the student contact with religion in a lived

Secondly, there is the adult education which is a "by-product" of any good elementary CCD program. Parents now are participating in adult classes on the sacrament of penance, the sacrament of the Eucharist, and the sacrament of the Eucharist, and the sacrament of confirmation at the same time that their children are being prepared for these sacraments in the CCD classes. Because this is a "teachable moment" in the experience of the family, I have found these adult sacramental classes the most ef-fective adult education to reach young

Parenta will become involved in those things which affect the lives of their children. In some parishes it is taken for granted that at least one parent participate in the adult program if they wish their child to receive this

Thirdly, most CCD staffers I know are generous parishioners of deep faith eager to pass this faith on to the young. They spend hours in planning programs and lessons. Many par-ticipate in the Archdiocesan Religious

ticipate in the Archdiocesan Religious Studies Programs to be certified as religion teachers. Again, as a "by-product" of the CCD, hundreds of adults are re-studying their faith in the best way to learn—by attempting to teach it to others.

Fourthly, in our small elementary religious education program at Assumption parish, we have had the opportunity to encourage those in the CCD program to move into the full Catholic education at All Saints school. It makes me wonder if other CCD programs are not doing the same thing—serving as the stepping stone to create interest in the importance of

Catholic education and then, after a year or more in the CCD program, encouraging the parents who can to enroll the children in the Catholic

Ten years ago the prophets of doom were saying many negative things about the Catholic schools. Many people with the wisdom of the "little ones" spoken of in the Gospels never were saying. Today the value of the Catholic school is strongly reaffirmed. I feel the same optimism about our present CCD programs. CCD teachers are trying "to teach as Jesus did." Not as effectively, surely, as the Catholic school, but because of the faith and witness and sacrifice of time of so many CCD teachers, more is being plished than Father Greeley will give credit for.

We need Catholic schools: we need We need Catholic schools; we need CCD programs. Some young people will not or cannot attend Catholic schools. And in our spare time we need to find ways to reach out and touch the 6½ million elementary and secondary students who we are told are receiving no formal religious

are not wasting your time or yourself.
You are one important part of that big
ideal we are all working toward in the
Archdiocese—Total Catholic Education. We do appreciate you and your efforts.

ter Mary Cecile Deken, O.S. Beech Grove

### 'Some parishes are like families'

To the Editor:
I read the letter from the lady who signed herself. "A Fallen Away Catholic" in the July 9 issue. Also the one in the July 23rd issue from "A

Parishes are like families; some are very warm and friendly; others are less friendly. When I moved to Indianapolis three years ago, I scarcely knew a soul in town. I began attending Sunday Mass at a nearby parish. After Mass that first Sunday, I introduced myself to the priest and told him that I wanted to join the parish. Father handed me a printed form and told me to give the form to an usher when I had finished filling it out. The form asked for my name, address, etc. This was my "welcome" to the parish. I continued attending this parish for several weeks. No one made any attempt to introduce himself or to welcome me further, but then, no one knew that I was a new parishioner. Parishes are like families; some are

was a new parishioner.

Then one day I happened to drive past St. Michael's Church on 30th Street and admired the beautiful building and the grounds. I stopped in for 5:30 Mass that evening, and after Mass I went to the sacristy and met Msgr. Kavanaugh and talked with him. Fr. was so warm and friendly that I decided Immediately to join this parish. When I told him of my desirs, he took a pencil and a small pad of paper and jotted down my name, address, etc. He told me how glad he

was to have me in the parish. A few days later I was delighted to receive a small hand-written note from the corresponding secretary of the St. Michael's Women's Club, welcoming me into the parish and inviting me to attend the monthly club meetings. I felt that someone knew about me and cared.

Club meetings as my time allowed and at each meeting I am greeted with smiles and friendly welcomes. If I miss a few meetings, the ladies notice my absence. The smallest thing I do, as for example, making some cookles for the bake sale, is appreciated by them. One of the ladies went out of her way to introduce me to a young girl my own age. I was urged to join the choir, and the choir members have always been warm and friendly to me, I wish other parishes could welcome new members and converts in this way, It has meant the world to me to know that I "belong" at St. Michael's, Could I suggest to the persons who signed themselves "A Fallen Away Catholic" and "A Convert," that perhaps they might wish to form welcoming committees in their parishes for new members. If their parishes have a Women's Club, this group could take up the task, or the GYO might wish to become responsible for the welcoming of new members.

"A Member of St. Michael's" indianapolis I have attended as many Women's

CORNUCOPIA TO THE HOT HELD A 'Remember Alice?' that even my brother-in-law was driven to comment: "Amazing! I've got better BY ALICE DAILEY skin on my elbows." All my life I've had this problem of overwhelming people with my looks.
Of course, they try to keep their admiration hidden; too much open lattery is gauche, you know.
I first noticed this in childhood. At THERE COMES A TIME in life when

THERE COMES A TIME in life when you've reached the zenith of self-confidence; when you look your best and feel that others know it too. One of these times, at a zillionth reunion, my aunt was telling this funny story of her vacation and I was enjoying it hugely. She glanced into my mouth and said, "Oh, I forgot. We saw the Grand Canyon, too."

Another relative—home from an extended stay in Hollywood—was greeting all his kinswomen, continental style. I knew he'd have a special message for me since we graw up together. He did. Taking both my hands in his, he glanced at them lingeringly and murmured, "Still using the same brand of sandpaper?"

Well, that's all water over the "darn" now. But in spite of everything I do to fend them off, the compliments still come. Just at last club meeting my brand new dress was noticed immediately by a club sister. "Oh, a new outfit? Don't those fall colors play murder on a sallow skin!" family reunions my mother would ask, "You remember Alice?" and the an-swer would come warmly and imswer would come warmly and im-mediately, "Who could forget those squinty eyes and freckles?" My cousin, Tom, helped instill this feeling of self-appreciation within me, too. No matter how crowded the room, he'd always call, reassuringly, "Hi, Watermelon Mouth."

In facial mud packs with such results murder on a sallow skin!"



"HIS CATNAPS ARE DRIVING ME CRAZY."

QAQAQAQAQAQAQAQ QUESTION BOX

# Does the Bible forbid women to teach or preach?

BY MSGR. R. T. BOSLER

Q. In the Holy Bible has it ever been aid that women should not preach or sech?

said that women should not preach or teach?

A. Yes and no. In 1 Timothy we read: "I do not permit women to act as teacher, or in any way have authority over a man; she must be quet" (ch. 2:11). In 1 Cor. 14:33-34, St. Paul writes: "According to the rule observed in all the assemblies of bellevers, women should keep silent in such gatherings. They may not speak." However, in ch. 11 of 1 Cor. Paul, in the passage where he orders women to keep their head veiled, admits that women were among the prophets of the early Church, when he writes: "Similarly, any woman who prays or prophesies

Church, when he writes: "Similarly, any woman who prays or prophesies with her head uncovered brings shame upon her head." The prophets, next to the Apostles, were considered the most important leaders of the Church by St. Paul. Obviously, there is a serious Biblical problem here. Our Biblical scholars in Rome have recently declared that there is nothing in Scripture, that would forbid the. In Scripture that would forbid the

THE AMERICAN CHURCH'S

concern over abortion was in evidence. Archbishop Sheen urged married couples at a Mass in honor of

Mary to make a daily holy hour before the Eucharist in reparation for "one abortion every 30 seconds."

Some exhibitors working in congress hall booths and some pro-

life demonstrators openly backed the candidacy of Republican Ronald

Resgan.
Political partisans, however, were in a minority. Most participants viewed abortion as an important facet of a larger struggle to defend the right to

A CONSULTOR TO THE Vatican's

ordination of women to the priesthood. This would mean that they find nothing in Scripture that forbids women to teach or preach publicly.

O. What are your views on Noafradamus—the 16th century French Catholic prophet? His prophecies have all come true for the past 400 years and continue up to 3793 A.D. There have been and are true and false prophets. Do you think the predictions of Nostradamus should be known and heeded by all Christians, similar to the Bible prophets, Daniel, Isalah, Jeremiah and John's Revelation?

A. It is a mistake to think of the prophets of the Old Testament and the author of Revelations as foretellers. They were primarily teachers and preachers warning people or en-couraging them in times of trial. It is a mistake to say that the prophecies of Nostradamus have been fulfilled. I have read them. They are so vague that they can be construed to mean anything you want. In 1781 these prophecies were placed on the index by the Roman Catholic Church. Though the index of Forbidden Books has been abolished, for which I am most grateful, the fact that his

writings were condemned is a clear indication that the Church did not take the prophecies of Nostradamus seriously and considered them a danger to the faith of uneducated people who were apt to take them seriously. We can presume today that Catholics are mature and educated enough to laugh at such nonsense as the writings of Nostradamus.

Q. is self-stimulation for the woman after the sex act between husband and wife sinful if advised by a doctor?

A. Catholic moral theologians have traditionally allowed this for women. No, it is not sinful.

Q, in your answer to the question concerning cremation, you use the words: "Ordo Exsequiarum." What do these words mean? I found the meaning of the word "Ordo" in the dictionary, but my dictionary does not contain the word "Exsequiarum." Maybe I need a new dictionary.

A. Maybe what you need is a better answer-man. I usually manage to be careful about making this mistake of using Latin words or church language. The expression means "Direction for Funerals," My dictionary has the word, "exsequy," with the explanation more commonly used, meaning funeral ceremonles or rites.

Q. Where in our diocese may a total abstainer receive daily Communion under one species?

A. You must live in a small com-

munity. Even so, no one is obliged to receive from the challee or cup. And if intinction is the custom where you are, you have the right to say: "Please, Father, just the host."

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AT FLAG CEREMONY—Representatives of the Bishop Chatard General Assembly, Knights of Columbus, are shown above participating in a flag presentation ceremony held last Tuesday at the new Children's Museum, now nearing completion in Indianapolis. In addition to the American flag, partially hoisted at the left, the Assembly gift included the State of Indiana flag, center, and the Bicentennial flag as well as the flag poles. Faithful Navigator John V. Kroda and Faithful Admiral Dr. Niles Hansen spoke for the Assembly.

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TEMPORARY WORK

Eucharistic Congress - 'Made in the U.S.A.' (Continued from Page 1)
exuberant charismatic Mass, indian
and European ethnic liturgles, Masses
for youth and children and even an
outdoor Mass by the Catholic
homosexual organization, Dignity. Congregation for Religious was

religious life in America.

Theologians from 25 Christian

politely but firmly criticized for taking a "European" view of religious life.

Father Mark Sald had asserted that Religious orders were in "alarming" condition. But three leaders of American men and women Religious unanimously said that the rough road of change had had a positive effect on

The topic of women and the Eucharist was discussed for a day at the congress. But the hot topic of women's ordination took second place to appeals that women promote a "theology of peace" in America to counteract a "theology of just war" attributed by one speaker to a male version of Catholicism.

The 41st congress was in many ways like none of its 40 predecessors.

denominations, participating in a congress symposium on Eucharist, said that they had read an "unprecedented consensus" what the Eucharist means.

American Indians made their debut t a Eucharistic Congress. They performed dances from four tribes as a prelude to the closing Mass.

An American archbishop swayed along with other prelates at a lively Mass for 40,000 members of the Marriage Encounter movement.

A Vatican bishop sang a solo from the pulpit at another Marriage Enthe pupit at another marriage En-counter celebration, and thousands— black and white—joined in a "soul Mass" so spirited that some par-ticipants kept singing, clapping and "praising the Lord" until 1 a.m.

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in debates, at prayer, in song, and in procession, all facets of the 41st international Eucharistic Congress were stamped with the same brand—"Made in the U.S.A."

Indianapolis

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NEW TESTAMENT

# PRESERVATION OF SOUND TEACHING AND MORALITY

BY FR. JOHN J. CASTELOT

Many people have expressed alarm at the changes in the Church since Vatican II. Part of the problem is that changes came so suddenly and so sweepingly. For a few hundred years

before the Council, the Church had become static, monolithic, and the impression was given that it was immutable and that any change was tan-tamount to heresy.

Actually the trouble lies not in the fact that

it instituted changes but rather that it has resisted change for so long. The whole Church history has been one of change, growth, and

development from its beginnings to from the struggling little communities of the first century.
It is important to realize that this

dynamic growth process, sometimes painful, is reflected in the New

Testament itself. The Church did not come down from heaven completely assembled, gift-wrapped and beribboned. Jesus left His little flock the essentials of belief and conduct and a very basic, almost skeletal structure. Then He sent His Spirit to guide the community in working out the details, in adapting to historical and cultural situations. If one reads the books of the New Testament in chronological order, one can trace this pattern of growth.

One development stage is reflected in the so-called Pastoral Episties: I Timothy, Titus, 2 Timothy. They are addressed to Individual "pastors" and deal predominantly with pastoral rather than doctrinal matters.

Although most scholars, both Catholic and Protestant, are con-vinced that they are not the work of Paul, they are written in his name, and they undoubtedly preserve some precious Pauline traditions—perhaps

even passages from some of his early, unedited letters. We of a later age and mentality may

find this rather disconcerting, but in those days to write something in the name of an authoritative figure of the past seems to have been an accepted and widely practiced technique. There are several examples of it in the Old Testament: Moses did not write the Law of Moses, the Pentateuch, and Solomon certainly did not write the Wisdom of Solomon!

THE STYLE AND VOCABULARY of these letters are strikingly different from those of the authentic letters of Paul, and the differences can hardly be accounted for by his use of a secretary. But there are more serious

Unlike Paul's letters, the Pastorals propose almost no fresh doctrine, and if Paul wrote them, even from a pastoral point of view, this would be most unusual.

They lack the dynamic creativity of

They lack the dynamic creativity of the apostie's letters; on the contrary, they are conservative, preservative, defensive. They look back on the formative apostolic period and give the impression that there is now a fairly fixed deposit of faith to which the communities must adhere. There are ominous warnings against heresies of a type which burgeoned in the late first and early second centuries:

The Spirit distinctly says that in from the faith and will heed deceitful spirits and things taught by demons through plausible liars—men with seared connars—men win seared con-sciences who forbid marriage and require abstinence from foods which God created to be received with thanksgiving by believers who know the truth [1 Tim. 4, 1-3].

A large part of all three letters has to do with what we might call community housekeeping. There are detailed instructions for the selection of overseers (misleadingly translated "bishops"), presbyters, deacons (deaconesses?), widows. These passages reflect a growth in com-munity structure not discernible in Paul's letters. The latter suggest communities which are largely charlematic, with only minimal structure. There is just one, rather offhand, reference to overseers and

deacons in Phil. 1,1, and not one mention of presbyters.

mention of presbyters.

Here in the Pastorals we find a later situation, with a structured hierarchy taking shape. The communities are governed by groups of oversecrapresbyters (the two terms are used interchangeably to indicate the same group) assisted by deacons and others. Only later, in the early second century, would there be further precision with the emergence of the residential, monarchial episcopate: one bishop in charge of one community assisted by a presbyterate and one bishop in charge of one com-munity assisted by a presbyterate and diaconate. (Timothy was not the "bishop" of Ephesus, nor was Titus the "bishop" of Crete; they were more like apoatolic legates). The Pastorals give us a picture of an intermediate stage in the evolution of the hierarchy. The process of change, of growth, is at work.

IT IS RATHER STRANGE that the virtues required of an aspiring over-seer have nothing Christian about them. They are what we might call "bourgeols," middle-class, "safe."

He must be irreproachable, married only once, of even temper, self-controlled, modest, and hospitable. He should be a good teacher. He ought not to be contentious but, rather, gentle, a man of peace. . . He must be a good manager of his own household, keeping his children under control without sacrificing his dignity . . (1 Tim 3, 1-4).

Scattered throughout the letters are urgent moral exhortations, all designed to guarantee the smooth working of the communities. One should read in this connection the letter of James also.

At any rate, we get the impression of Christian communities in which charismatic enthusiasm has waned, communities holding on for dear life to the past, defending themselves against heresies which would adulterate the received apostolic traditions—in short, communities grown in upon themselves. This, of course, was just one phase; it did not mean that all communities had lost the missionary fervor of Paul. Far from it—as history has more than amply

0 1976, NC News Service

# Folk Mass participants join actively in the liturgy at Grsymoor, N.Y., a contrast with what Father Joseph Chemplin describes in a church he visited where the congregation only acted as "mute spectators." He says that with some effort, a sucharistic service with a large choir and organ music can also involve the people in the pews. [NC photo by Mimi Forsyth] Planning program key to good liturgy

BY FR. JOSEPH M. CHAMPI IN

In another city recently I par-ticipated in a solemn Mass for a commemorative occasion.

commemorative occasion.

The music was superlative—a large choir, a talented, energetic director, a fine pipe organ, an assortment of other instrumentalists. But I am not sure the people worshiped superlatively.

Their speaking and singing parts seemed m i n i m a I; the distractions and activity around the altar were frequent and pronounced. The

were frequent and pronounced. The congregation watched, listened, enjoyed and perhaps drew considerable inspiration from the liturgy. For the most part, nevertheless, they were mute spectators, a role rejected years ago by several papal documents.

With minimal direction, that Eucharistic celebration could easily have fused this marvelous choral music and the people's proper parts. The congregation's share would then be enhanced without any diminution of the choir's important function.

Careful, informed advance planning Careful, informed advance planning remains the key to such a delicate fusion, just as similar early preparation is essential for effective regular Sunday worship. This presumed, of course, that parish leaders establish weekend liturgles on the highest rung of their priority ladder. Such a value judgment will have practical consequences with regard to time, money, personnel, and energy expenditures. energy expenditures.

WE BEGIN SUNDAY liturgy planning a month or two earlier at special staff meetings. We develop themes for the next four to eight weekend collections and all of the second collections and all of the second collections and all of the second collections are second collections. Advent, Lent, Eastertime or a section of the ordinary time throughout the year. Those sessions are hard working, painful, yet creative and crucial for the development of

that involve questions that are con-sidered to be important to the members of the Church.

This is something that I think is a legitimate part of our electoral process and I would expect to pay very close attention to views expressed by religious denominations in this country.

G. Can you give me one example in which your religious convictions have shaped your political actions and an example in which you set aside your own personal religious convictions?

A. Well, my own religious convictions on the abortion issue are in conflict with the laws that our nation must observe and, as I said, I favored the very strict abortion law that Georgia had originally. But after the Supreme Court ruled, as governor of the state, it was mandatory that I comply with the ruling. That's one (Continued on Page 7)

celebrations which can touch the hearts of parishioners.
Having studied the scriptural texts for those Sundays, reflected on the current needs of the community and discussed possible Ideas, we finally agree on subjects and preachers for each weekend.
That list then goes to two groups: musicians and artists.
An ever-changing committee of the choir takes the themes and selects music—some familiar, some new—which will undersoors aspects of those various topics. Each artist receives the subject for a given Sunday and prepares a cover for that Sunday and prepares a cover for that weekend's song leaflet.

Since the theme for the coming homily and liturgy is known, the previous week's bulletin indicates what is on the sgenda; e.g.,
"Next Sunday, Father Baehr will
preach on God's power and desire
to heal us."

The preacher, aware early of the date and topic, can read around the subject and prayerfully reflect over a period of days or weeks on the theme. He may also enlist the aid of a committee, a few individuals, or a family for ideas and suggestions.

On the day or two before his preaching date, the priest or deacon completes the homily in detail, prepares the general intercessions and introductory scriptural comments, selects the most appropriate options from the sacramentary, and writes a few remarks for the celebrant, particularly a mini-homily after Com-

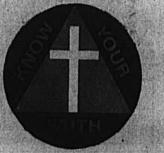
THIS PROCESS takes approximately five hours. That effort has been rewarded many times over by the obvious impact which some of our better liturgles exert on worshipers.

Weekend Masses are the occasions when the greatest number of

Weekend Masses are the occasions when the greatest number of parishioners come together for listening and prayer. The major moments of life—birth, growth, guilt, sickness, love, death and crises—are those events when these same people are most disposed to listen and pray. Parish leaders, conscious of this, should free priests of administrative labors so they can spend the time-needed with persons experiencing such situations. The clergy naturally need to recognize the sensitivity of those occasions and give themselves in the service of those particularly happy or hurting.

For example, accompanying a terminally ill person and his or her family through dying and death requires, ideally, more than one visit to the hospital for the sacrament of Anointing the Sick. More may not be demanded, but more really is expected. And more will never be forgotten.

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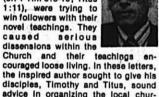


# Pastoral concern of local churches shown in epistles

BY WILLIAM E. MAY

Paul's epistles to Timothy and Titus are called the "pastoral" epistles, because their preoccupation is the pastoral care of the local churches. When these letters were written, the

early Christian com-munities were threatened by false teachers who, eager for popularity and money (cf. 1 Tim 6:5-10; Titus 1:11), were trying to win followers with their



advice in organizing the local churches through the choice of worthy ministers and a practical program of leading the Christian people to a way of life based on the Gospel. These letters teach us that Christian

people's lives can be deeply affected by the kind of leadership they are given. Only men who are temperate, discreet and courteous, hospitable, kind, and peace loving can be worthy ministers of the Gospel.

But these letters are not mere plous homilies mouthing platitudes. Rather in them one finds a passionate love of God and a burning desire that the truth about God and our salvation through Christ Jesus be communicated convincingly and faithfully to the

THE MINISTERS of the Gospel are above all to be men who help the Christian people realize that God wills

### THE WORD THIS SUNDAY

By Father Donn Raabe

"Feast of the Assumption"

Revelations 11:19; 12:1-6, 10. This is a mystic presentation of God's Son being given birth to by humanity.

L Corinthians 15:20-26. As humanity muffed up God's gifts and plan, as seen in Adam's death passed on to us, so they are renewed and set straight in Christ the second Adam who conquered death in His Resurrection.

Luke 1:39-56. In Mary's "Magnificat" we see her sum up all of Salvation History by proclaiming how God's goodness to her is just a sign of His immense goodness to His

Mary is the perfect Christian. She represents each one of us.
As her whole person was freed from all forms of corruption including its final attack death-so shall it be for us who strive to follow her Son and put off our sinful ways.

He is a God who became visible in Christ, who is in truth the very manifestation of God (1 Tim. 3:16), and that the life of the Christian is a response to the graciousness of God

that has been revealed in Christ. offering salvation to all men. It trains us to reject godless ways and worldly desires, and live temperately, justly, and devoutly in this age as we awalt our blessed hope, the appearing in glory of the great God and of our Savior Christ Jesus . . . (Titus 2:11-

Both letters emphasize teaching sound doctrine ( I Tim. 1:10; 6:3; 2 Tim. 1:13, 4:3; Titus 1:9; 2:1, 8) and guarding the deposit of faith (1 Tim. 6:20; 2 Tim. 1:14).

This concern for sound teaching and for faithfully handing on the deposit of the faith is not to be understood as forbidding intelligent inquiry into the meaning of the mystery of our salvation. But it does give the Christian people, the church, a criterion for testing these inquiries, a rule of faith.

No one who denies the reality of the incarnation—God's epiphany in the person of Jesus Christ—or who teaches that the Christian life does not demand sacrifice and self denial is a worthy minister of the Word. Whatever our state in life, one thing is ultimately important: The loving God has redeemed us through Christ, and we are to live

The Epistle of James is in the same spirit. This letter, too, was written when the early Church was being threatened. Like us, the early Christians lived in a secularized world. Many of them had been disappointed that Jesus had not as yet come again that Jesus had not as yet come again in glory; they were tempted to despair and abandon their way of life; they began mimicking their secularized neighbors and living as they did, blokering among themselves, out to get their share of the "good life" good food, fun, and pleasure.

For this reason the Epistle of James is encouraging and important for us.
Written in the spirit of the Sermon on the Mount, the letter stresses that we have been made in the image of God (3:9), that we have obscured this image in us by our own ains (3:2), and that God, in His infinite and loving mercy and surpassing desire to giv us His life (1:5, 5:11; 5:15), has com to visit us personally in Jesus and to rescue us from sin. We are to have a lively faith in God and in Christ, but unless we express our faith through Christlike deeds it will be an empty

BASICALLY THE message of both the pastoral epistics and the Letter of James is the same, a message that we need to hear today just as our forebears in the faith needed to hear it toward the end of the spoetolic age. Jesus has revealed to us both who God is and who we are. God is a being who loves us and wills to share His life with us. He is the friend who will never betray us. And we are capable of a life of friendship with God. He invites us to choose His life and friendship. We accept this invitation when we live our faith, take up our cross daily, and refuse to inflict injustice on others.

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### Carter discusses

(Continued from Page 1)
myself, ever since becoming a can-

didate, to pursue.
It would be inappropriate for any citizen to be deprived of a right to seek citizen to be deprived of a right to seek an amendment to the Constitution and I think it's inappropriate for the Democratic party to seek to obstruct a change in the Constitution. As you undoubtedly understand, the president has no role to play in the constitutional amendment process. If an amendment is proposed in the House and Senate and passed, it goes directly to the state legislatures for ratification. So my own position on abortion is much more conservative than the opinion expressed in the

Q. Would it be fair to say that you're rejecting the platform plank?

A. I just don't agree with the wording of the plank. The insinuation of the plank's opposition to citizen effort

or to legislative effort to amend the Constitution as inappropriate is what i object to.

Q. You said just now that you were not involved with the abortion plank. You said at the press conference at which you named Sen. Mondale as your running mate that neither yourself nor your stiff, "so fer as I know," were involved with it. But one thing that both sides of the issue agree on is that Stu Eizenstat and Joe Duffy (Carter's issues coordinators) drafted that isinguage as a compromise between those who wanted allence and those who wanted a stronger pro-abortion position.

A. I did not know that, and Joe Duffy, who happens to be a Catholic, I'm not sure...

I'm not sure . . .

Q. I don't believe so.
A. He's not? Well, I didn't know. But I was not familiar with that, and as you know if you read my statements on the Issue, I have never opposed the right of people to seek an amendment to the Constitution.

Q. In terms of "minimizing the need for abortion," two points: There has been some criticism that emphasis on family planning is a negative approach and that there should be more emphasis on the "life support center" approach and other strong social programs in support of women with problem pregnancies. Would this be a route that you would follow also?

A. Yes it is, i would do everything i could, through moral persuasion, through my own actions as president, under the laws which I would be sworn

to enforce, to minimize the need for

abortion.
It's obvious to me that human life should be protected. It's obvious to me also that abortions are evidence of a fallure to prevent unwanted pregnancies. Whatever one's own religious beliers might be, that, I think, would be the case. I don't think anyone would deliberately have sexual intercourse knowing It was going to result in an unwanted pregnancy and uitimately, as a last resort, result in an abortion. So, whatever I could do as president, I would do. I have come out openly in opposition, throughout the campaign, against the use of federal money to finance abortions.

Q. Under what circumstances, if any, would you approve of the use of Medicaid funds, for example, to pay for abortion?

A. I would not approve of it at all. If the court should rule that it must be

done, obviously I would have to comply, and carry out the laws of our country, but I don't favor the use of federal money for abortions.

Q. And you oppose payment abortion in programs like nation health insurance?

Q. One of the groups concerned about the abortion issue has been the Catholic hierarchy. Have you had any contacts with the hierarchy or any plans for meetings?

A. Yes, I've had contacts with them, both directly and indirectly. I hope to continue those discussions, not only on abortion, but other issues as well. It's part of the campaign effort itself and it's certainty part of the instruction, or the learning process, that's an important prerequisite to being a good president.

Q. Can you be specific about any of those contacts?

A. I think it would be better for the leaders within the Church to reveal those conversations. I don't think it's up to me to do it.

Q. In general, what is your attitude toward churches lobbying on Issues like abortion, hunger and civil rights, and would you as president look to churches to support your policies?

A. The Baptist Church is very vocal in its stand on matters that we think involve a moral question. I know that the Catholic Church has been, as well, insistent on preserving its right to express its views publicly on matters of importance that involve morality or

Q. One church-state issue in some people's minds is prayer in the public schools. Do you have a position?

A. Yes, I don't think that any person

ahould be forced to pray at a certain time or pray in a certain fashion in the public schools. I think private prayer ought to be permitted but to require prayer, I don't approve. I think the court rulings on that subject are proper.



BOYS' SOFTBALL KINGS—This is the team from St. Lawrence, Indianapolis, which defeated St. Simon, 14-6, on August 3 at Metropolitan Stadium to capture the 1976

CYO Boys' Softball championship. At the far left in the back row is Coach Mark Lubbers.



GIRLS' SOFTBALL CHAMPIONS—This team from Holy Spirit, Indianapolis, won the 1976 CYO Girls' Softball championship by taking the measure of St. Jude, 8 to 5, in the title game on August 3 at Metropolitan Stadium. In the back row at the far left is Coach Phil Johnson and at the far right Coach Jim Rikke.

### St. Lawrence, Holy Spirit snag softball honors

BY DENNY SOUTHERLAND

close the evening of Aug. 3 at Metropolitan Stadium. The 1976 Junior CYO Softball season drew to a

Coach Mark Lubbers' Lawrence team defeated St. Simon, 14-6, in the final tournament game for the BECKER

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Jude defeated Holy Name, and Holy Spirit eliminated St. Lawre The softball division champions in the season

vere as follows: Boys' Division #1—St. Michael and Holy Name. Boys' Division #2—St.

Boys' Junior Championship.

semi-final round in a tight 9

They defeated St. Jude, 8-

5, in the final game to break St. Jude's winning streak. In the semi-final round St.

to 7 contest.

In the semi-final round St.

Girls' Division #1—Holy Spirit.

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St. Michael's team had its three-year winning streak broken by St. Simon in the

### CYO NOTES

Girls' Division #2—St. Jude, Holy Name and St. Catherine.

to 7 contest.

The Junior Girls'
Championship Tournament
game had Coaches Phil
Johnson's and Jim Rikke's
Holy Spirit team coming out Talent Show Contestants auditioned last Wednesday, Aug. 4, at St. Michael for the Aug. 15 Contest to be held at the Garfield Park Am-phitheatre. We encourage all to attend the Contest on Aug. 15.

> Items left at Rancho Framasa and Camp Christina may be claimed at the CYO Office, 1502 W. 16th St., only until Friday, Sept. 17.

> football officials Interested in refereeing CYO games please call the CYO Office, 632-9311, as soon as possible.



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New York, and others, I think would testify that there's no inclination on my part to discard people once their instance where my own beliefs were in violation of, rather in conflict with the usefulness, has been ter-

laws of our country.

I try to utilize my own minated. religious beliefs as a constant guide in making my decisions as a private or public citizen. We've had court reform, better equity in the court; we've initiated complete prison reform to more compassionate attention to the needs of the Georgia people; we've in-stituted treatment programs for alcoholics and drug addicts, for our mentally retarded children.

(Continued from Page 6)

All those I consider to be compatible with my own religious beliefs that those who are poor or who are unfortunate or liliterate or afflicted or belong to a group against which there is discrimination ought to be the prime responsibility of me as a powerful or in-fluential public servant or a governor

I try to ascribe that completely to religious conviction, that would probably be inappropriate. But my life has been shaped in the church. My deep commitment as a Christian and my knowledge of the example and life of Christ and the observations of my own religious learning, the attitude of Christ toward other human beings is obviously an example that I

Rockefeller has said that one thing you're going to have to do in the campaign is show how you reconcile talk of love and compassion with your image as a kind of "ruthless," or "hardball" politician. How do you reconcile those things?

A. Well, I don't acknowledge the "ruthless, hardball" characteristic.

have been victorious in some hard-fought campaigns and I guess it would have been a lot more thoughtful had I let my opponents win, but I don't recall any evidence of ruthlessness that's even been claimed by Mr. Rockefeller.

Q. There have been other, more general charges, for example, that when people have worn out their usefulness, that you dispose

of them, or that you've been known to hold a grudge.

A. I'm not perfect, and like all human beings, I'm sinful, and I've certainly made mistakes. But I think that If anyone would analyze the permanent status of my staff permanent status of my staff members, for instance, as contrasted with any other campaign that I observed this year, we would compare favorably. Most of the people who are now working with me have been with me as people. long time. The new people with my campaign, like Pat Caddell more recently, or say, Bill vanden Heuvel in

> Brookville Peps



But if someone did show

Carter discusses religion and 1976 campaign

me an incapability of proper performance in an assigned position, or if someone should show me an inability to serve the public well or have some discovered moral defect that I thought would destroy confidence of people in my campaign or in government. I would not hesitate to dispose of their

Q. Concerning foreign nations, you've spoken out several times about American aid and support for the developing nations. Sen. Mansfield said today in effect, "Jimmy Carter is furning to some of the same old faces and may not really be able to give us a new foreign policy." Do you anticipate a strong push toward helping the developing nations as a new push in foreign policy?

A. That would not be the only thing I would want to discuss. The first hope is that I might recement the strong and continuing relationships that have in the past existed between our-selves and our natural ailles and friends, including the European nations, Japan and nations in this hemisphere. Second, I think we might

Vice-President continue to pursue a better understanding with the pure going to have to and the Soviet Union. And as a corollary to those that we might have a more in-dividualized relationship with mutual respect and you searching for common in-terest with individual don't developing nations of the

In the past, almost by default, we have permitted, even encouraged, those nations to turn to the Soviet Union, for instance, or to Cuba for their friendship simply because we've not paid adequate attention to their needs. The cumulative change that I would make in foreign policy would be encompassed in those three principles and I've made speeches on that subject

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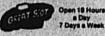
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and I'm going to make two or three additional speeches between now and the general election: one on world food supplies and how they might maintained

distributed in a more equitable way; one on the relationship that ought to exist between ourselves and our potential enemies in the Soviet Union and China, and the third, which I've already begun to prepare, is to spell out in more definitive terms our relationship with the nations of the Southern Hemisphere who will be primarily the developing ations. No other candidate so far

as I know has made com-prehensive speeches on foreign affairs, and so far I've completed four of them: one of a general nature; one on nuclear weapons, nuclear power, the testing of nuclear

control of atomic wastes; one on the Middle East, and also one on the relationship with our allies and friends in Europe and Japan, 1 think this series of seven or eight or perhaps more speeches on foreign affairs collectively will express my views very

Q. One last question. There's a poster which you may or may not have seen, it's a likeness of yourself, a sort of "Jimmy Carter as Jesus" and the slogan at the bottom says, "J.C. Can Save America." How do you react

to something like that?

A. With abhorrence. I was embarrassed—the first time I saw the thing was in Time or Newsweek magazine and I deplored it very much. I think borders sacrilegious.

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# Elementary, my dear Watson



BY JAMES W. ARNOLD

"Murder by Death" Is more like murder by being elbowed in the ribs 500 times. But there are worse things happening this summer than this all-out assault on the murder mystery genre by non-stop comedy writer Nell Simon.

"Death" is one of the few playwright Simon's scripts written specifically for the screen. (The others "After the Fox" and were "After the Fox" and "The Out-of-Towners"). But the only thing really Falk); cinematic about it is that it spoofs five classic detec-

WITH NAMES slightly changed, there are hard-boiled Sam Spade (played as a Bogart Impression by Peter

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Loogootee; and two nephews, Clarence Hagerty

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retired several years

#### Sister Marie Josetta dies at age 86

ST. MARY-OF-THE-WOODS, Ind. — Sister Marie
Josetta Carrico, S.P., 86, died Monday, Aug. 9, at of the Sisters of Providence
Terre Haute Regional Hospital. Hospital.

The Funeral Mass was held Wednesday at the Church of the Immaculate Conception.

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tives of varying styles who made it into the movies at one time or another. It is. Clouseau movie expanded geometrically, with each sleuth making a donkey of himself in his own delightful

metaphorical philosopher Charlie Chan (the brilliant Peter Sellers In bucktooth); the ultra-sophisticaled Thin Man and wife (David Niven, Maggle Smith); the greasy Belgian gourmet Hercule Poirot (James Coco), and the energetically dotty old maid Miss Marple (Elsa Lan-They are gathered together

the

in a typical fog in a suitable old mansion by a rich eccentric (typecasting, surely, for Truman Capote), who hopes to outwit them in a daring challenge to solve a murder that has not yet been committed. The house comes equipped with, among an infinity of comic devices, a blind butler (Alec Guinness) and a deaf-anddumb cook (Nancy Walker) who can't read English, as well as the usual portraits with moving eyes and an animal head with a flapping tongue. You can't complain about cardboard characters: that's obviously the point, since they are introduced as pop-up figures drawn by the New Yorker's master of the nacabre, Charles Addams.

The movie is clearly almed beyond the regular youthful audience, at adults experienced enough to know not only the peculiarities of each detective but the conventions of a cobwebby genre of melodrama that departed the cinema about the time Harry Truman was president. The film's whole president. The film's whole point is parody and, unlike the slapsticky Clouseau for example, it will seem much less hilarious to those

unfamiliar with the originals.

BOGART-AS-SPADE has an advantage as the most recognizable type, and emerges as star of the show. Simon, through Falls, kids his earthy bluntness (he introduces blonde companion Files Brenans as his panion Elleen Brennan as his panion Elieen Brennan as his secretary-mistress), his world-weary cynicism, and macho superiority. Perhaps predictably, he has a hard time explaining his presence in a gay bar. The others get less attention.

and inscrutable. (Capote continually rants at him for his faulty, abbreviated English). Nick and Nora are

endlessly constantly sipping champhilosopher pagne and calling things (the brilliant "tacky." Poirot is always n bucktooth); excitable and hungry. And issicaled Thin Miss Marple's best moment. is when she enters— wheeling her aged nurse (93-year-old Estelle Winwood) instead of the other way

> But Simon builds utterly simple things into gags with the skill of an engineer. Starting with names: the butler's is not Benson, but Bensonmum, leading to a line like "Bensonmum, mum." Capote's is Lionel Twain.

Typically, Simon arranges ordinarily routine entrances and exits into moments of chaos, working endless merriment off the novelty of the butler's blindness (once he closes the door the wrong way) and the fact that the doorchime is the sound of a woman screaming. The butler and the mute cook have obvious trouble communicating, and when Miss Walker comes in to scream bloody murder, she does it in hilarious silence. The dignified Guinness

coolly serves soup out of an empty bowl, and briskly slaps postage stamps on a table, missing the en-velopes.

THESE BITS, however, are only decoration for the main business, which is to have each of the mastermind sleuths a) discover ingenious motives for the crime (e.g., the victim had once jilled poor old Miss Marple—he wanted, she says, to fool around before the wedding); b) evade ingenious attempts to murder them, including a descending ceiling that threatens to turn Poirot into goose liver pate; and c) sleuths a) discover goose liver pate; and c) solutions, one of which is that the murderer is really

his own twin sister.

It's more than enough for about 90 minutes of chuckles and cackles for anyone who has felt like a dimwit when fictional detectives turn on their razzle-dazzle powers of deduction. It's elementary, my dear dumb Watson. But with Nell Simon, that me

### The week's TV network films

HARD CONTRACT (1969) (ABC, Friday, August 13): A trying and pretentious moral treatise on violence cast in the form of a touch thriller, as a cold and utterly in-sensitive assassin (James Coburn) falls in love and loses his taste for blood. A sincere, provocative, but strangely unsatisfying film. Not recomme

CONFESSIONS OF A POLICE CAPTAIN (1972) (CBS, Friday, August 13): Martin Balsam turns up in this routine Italian melodrama as a ruthless police captain awash in a corrupt political system. Franco Nero is also on board as an ineffectual prosecutor.

PAINT YOUR WAGON (1969) (ABC, Sunday, August 15): A gently charming Lerner & Lowe stage musical show-bizzed into a vulgar \$17 million raunchy movie

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about the California gold rush. Good songs were cut, poor ones added, some of them more or less sung by Lee Marvin. Clint Eastwood and Jean Seberg stand about giving powerful non-expression to their emotions, and director Josh Logan's inept record with movie musicals remains unblemished. Not recom

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TELL CITY WOMEN MAKE FLOAT—Joint efforts of members of St. Paul Council of Catholic Women and the Daughters of Isabella at Tell City produced an attractive float, entitled "We've Come A Long Way." It appeared in a recent Tell City bicentennial parade. Aboard the float are, front row from left, Gall Rissler and Sharon Butterfield; second row, Natashia Scott and Loita Kessans; third row, Eunice Collins, Alice Devillez and Gall

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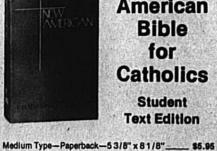
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