VOL. XV, NO. 47

INDIANAPOLIS, IND., AUGUST 27, 1976

Italian bishops plan appeal of Catholic school aid decisions

ROME—Italian bishops are planning to appeal to the Italian high court against decisions by a number of leftwing local administrations to deny state aid to Catholic schools.

In areas of central Italy ruled by coalitions dominated by Communists and Socialists, the bishops say parochial schools have been refused the government subsidies necessary for their survival. Some schools have had to close their doors.

An article in the Vatican newspaner L'Osservatore Romano claimed that about 40 schools had closed in Rome and the surrounding Lazio region, while 35 had closed in Red-ruled Emilia-Romagna, 60 in Lombardy, 27 in Tuscany, 32 in Marche, 28 in Piedmont, 24 in Abruzzo, and 32 in

IN ALL THESE AREAS, Com-munists and Socialists increased their electoral strength in regional elections last year, at the expense of the Church-backed Christian Democrats.

"In Emilia," said Bishop Enrico

REMINDER

Because the Criterion is putting its mailing list on computer, new orders, changes of address and cancellations cannot be processed until October 1.
Please be patient with us, as we change our mailing operation.
Similarly, we cannot provide parishes with their subscription lists until, after the above date. Thank you for helping us serve you better.

Manfredini of Placenza, "there is underway a suffocating slege that is strangling society from every side, thanks to economic resources, a firm grip on local power, and a widespread and extremely efficient organization which aims at precoclous socialization in nursery schools and

"These actions infringe on the right of teaching freedom," said Blahop Roberto Carnellio of Volterra, "in that there is a growing discrimination which denies families who choose private schools for their children those advantages which are abundantly available for pupils at other kindergartens."

ITALY'S 1929 Church-state con-cordat granted the Church various rights, including the right to run private schools, in return for its renunciation of all rights to the territories once ruled by the popes. Successive governments of Catholic Successive governments of Catholic Christian Democrats allowed these schools state subsidies.

In the areas where the Christian Democrats have lost their power, city governments are now trying to end the

Paradoxically, the Communists, who dominate most of these regional governments, are not the main proponents of cutting off state aid to private schools. Secularization of education is much more a policy of smaller parties such as the Socialists, Social Democrats and Republicans. who have a strong secular and anti-ciercal-tradition.

Fr. Peter questions anti-abortion strategy

CHICAGO—An official of the National Federation of Priests' Councils (NFPC) has characterized supporters of defeated pro-life presidential candidate Ellen McCormack as

In an article in In an article in Priests-USA, NFPC publication, Father Martin Peter of indianapolis, vice-president of the NFPC, said the nominating speech at the

Democratic convention on Mrs. McCormack's behalf was "not prolife: It was anti-abortion '

The priest defended Sen. Birch



KEYNOTER—Dr. James McQlinnle, Coordinator of the Peace and Justice institute, St. Louis, Mo., will be among the speakers who will address the Indiana Catholic Education institute to be held October 28 and 29 at the Convention Center in downtown indianapolis. Dr. McQlinnla will treat the Institute's theme "Justice in the Name of God" in a keynote speech. Details about the state-wide institute, which is being held for the second time, can be obtained by calling the Archdiocesan Office of Catholic Education, 634-4453. Sister Sharon Sheridan, O.S.F., is this year's Coordinator.

Bayh (D-Ind.), who has drawn steady criticism from the pro-life movement for his Senate votes on abortion-related issues and his role as chairman of a subcommittee which killed amendment to protect unborn human

"BECAUSE OF THIS," wrote Father Peter, "many statements have come from leaders in the pro-life movement implying or saying directly that Sen.

Bayh has "joined the camp of the abortionists" or that people who are pro-life should not vote for him."

According to the priest, it is necessary to take a broader view and be open to people who hold different

Mrs. McCormack is recovering from pneumonia and could not reply, but her campaign chairman, Frances Watson of Huntington, N.Y., said she was disappointed that Father Peter apparently does not understand the concept of the 'disqualifying issue.'

According to some spokesmen, including Mrs. Watson, while abortion is not the sole issue confronting the electorate, any candidate for office who by his record favors abortion is thereby disqualified from further consideration by any voter who believes abortion morally

IN HIS ARTICLE, Father Peter IN HIS ARTICLE, Father Peter claims there are many people in public office not favoring a constitutional amendment and yet "committed to working to enhance life, while there are some who do favor an amendment but do not have a philosophy or voting record that favors the oppressed and the least of our brothers and sisters."

The same issue of the magazine reveals that the NFPC has asked the U.S. Bishops' Committee for Population and Pro-life Activities to discuss possible collaboration of the priests' group in the bishops' "Pastoral Plan for Pro-life Activities" approves by the hierarchy at their annual meeting last November.

RE Workshop

INDIANAPOLIS — A workshop on the Our Sunday Visitor Series on Religious Education will be held on Saturday, Sept. 18, at St. Gabriel parish, 6000 W. 34th St. RE directors from parishes using the program are invited to participate.



MAP FATIMA ANNIVERSARY PLANS—Discussing plans for the upcoming celebration of the 25th anniversary of the Women's Retreat Movement in the Archdiocese are, left to right: Miss Pat Cronin, General Chairperson; Father Kenny Sweeney, Director of Fatima Retreat House; and Robert Alerding, member of the Arrangements Committee. The observance, to be held on Saturday, Sept. 11, will be highlighted by a Mass at St. John's Church, followed by a Banquet at the Convention Center at which Archbiehop Fulton J. Sheen will be the guest speaker. Banquet tickets, at 315 a person, may be ordered from Fatima Retreat House, 5353 E. 56th St., Indianapolis, Ind., 46226, Telephone 545-7681. [Photo by Dave Skripsky]

Denies nun granted faculties to preach

HARTFORD, Conn.—The Catholic archdiocese here has denied that Archbishop John Whealon of Hartford granted faculties to a nun allowing her

granted faculties to a nun allowing her to preach at Mass.

A statement, issued by Father Edmund Nadolny of the archdiocesan communications office, pointed to "some confusion" over recent news reports that claimed Sister Kathleen Cannon, O.P., the first woman chaplain at Albertus Magnus College, Maru Hauan was riven specific per-

New Haven, was given specific per-mission to preach in the archdiocese. The statement said that Sister Kathleen was appointed chaplain by authorities of the Catholic women's authorities of the Catholic women's college and not by Archbishop Wheelon, and that she had not been given archdlocesan preaching faculties.

ACCORDING TO AN Associated Press report, Sister Cannon was named the first woman "preacher" in the history of the Catholic Church. It said that Archbishop Whealon granted her the "privilege" to preach from the pulpit during Mass.
The archdiocesan statement said:

"There has been some confusion over recent press reports that a woman religious in the Archdiocese of Hartford has been given faculties to

"To clarify the question, we note that the woman Religious in question was appointed chaplain of a Catholic college for women by the college authorities. Her appointment was not made by the archbishop" and "the chaplain (Sister Cannon) has not been given the faculties of the archdiocese

THE STATEMENT went on to observe that the question of "whether a Catholic bishop can issue faculties to preach to an individual not in Holy Orders is an unresolved question still

It added that Vatican II affirmed that

Prayer week theme chosen

GENEVA—"Enduring Together in Hope" is the theme chosen by the World Council of Churches (WCC) and the Vatican Secretariat for Christian Unity for the 1977 Week of Prayer for Christian Unity.

The announcement was made here by the WCC's Commission on Faith and Order and in Rome by the Vatican Secretariat.

This theme is based on Romans 5: 1-5 which reads in the New English Bible:

"Therefore, now that we have been justified through faith, let us continue at peace with God through our Lord Jesus Christ, through whom we have been allowed to enter the aphere of

God's grace, where we now stand.

"Let us exuit in the hope of the divine splendor that is to be ours. More than this: let us even exuit in our present sufferings, because we know that suffering trains us to endure, and endurance brings proof that we have stood the test, and this proof is the ground of hope.

"Such a hope is no mockery, because God's love has flooded our inmost heart through the Holy Spirit he has given us."

deputed by the hierarchy to exercise certain church functions for a spiritual purpose," and along those lines a Religious Sister may carry out her work as a college chaplain. "In this work we wish her God's blessings and

Abortion, ethnic vote cloud main GOP parley issues

KANSAS CITY, Mo.—Abortion and the "ethnic vote"—two major issues at the Democratic convention in Julywere also prominent issues at the Republican National Convention here.

But these and other issues were overshadowed by the closeness and intensity of the contest for the

Related Story, Page 8

presidential nomination between President Gerald Ford and former California Gov. Ronald Reagan, with Ford winning by a narrow margin.

Unlike the Democratic party, which passed a platform plank opposing a constitutional amendment to overturn the Supreme Court's abortion decisions, the Republican platform included a plank supporting "the efforts of those who seek enactment of a constitutional amendment to restore protection of the right to life for upper children." for unborn children."

THE CONVENTION DEFEATED by voice vote an amendment to delete all reference to abortion from the plat-form. Supporters of this amendment tost their argument that abortion was too personal and private a matter to be treated as a political issue.

The Republicans showed a willingness to amend the Constitution on other issues as well: the platform called for amendments to ban busing and to restore prayer to the public

interviews with party leaders and convention speeches made it clear that the Republican party wants to bring Catholic ethnics—as well as blacks and Hispanics—into the Ford camp in November.

The Republican "ethnic strategy" seemed to have two main parts running on the record of the Ford Administration and charging that the Democrats have "snubbed" ethnics. WITH THE EXCEPTION of abortion.

ald to parochial schools and some other issues, the full Republican

platform was at odds with some positions presented by the U.S. Catholic Conference (USCC) in Platform Committee testimony. The platform opposes programs backed by the USCC including national health insurance, a guaranteed annual income, job creation program, hand gun controls and busing. controls and busing.

Ford and Catholic Church leaders have generally had cordial relations. Ford has met with Pope Paul VI in Rome and with a delegation of five bishops discussing issues of concern at the White House. He has also met with Cardinal Terence Cooke of New York, hearing a report on famine in the African nations the cardinal toured in the fall of 1974, and with Cardinal William Baum of Washington, D.C., after the latter was named a cardinal.

Ford received a standing ovation from 100,000 people at the closing ceremonies of the 41st International Eucharistic Congress in Philadelphia Aug. 8 when he said he shared their concern over the "growing irreverence for life."

In general, Ford has received high from Catholics for his personal integrity and plety, his personal opposition to abortion, his support of aid to percohial schools and for some of his foreign policy efforts.

But Church leaders have criticized Ford's policies on the economy, human needs programs and other foreign policy provisions

FORD HAS SUPPORTED a constitutional amendment to restore decision about abortion to the state

On the economy, officials of the USCC have said that some of Ford's policies have placed an undue burden on the poor, the elderly and the

On the issue of world hunger, Ford has been praised for responding to the urging of church groups and raising the amounts of American food aid for the 1975 fiscal year. Catholic church officials, including Bishop James Rausch, USCC general secretary, have accused the Ford Administration of foot dragging" on food aid and

Faith sustains dying magician

FALLS CHURCH, Va.—For years Winton A. J. Carroll, a retired Army major and former Defense Department employee, has spent week-ends putting on magic shows for people in nursing homes, hospitals, mental institutions and orphanages.

He has kept the show going on lespite learning six years ago that cancer had been eating away at his esophagus. He has since had half his stomach and esophagus removed and learned that he has terminal throat

"My faith in God has helped me," sald Carroll, 56, a Catholic.

SINCE LEARNING of his illness, he has joined the Knights of Columbus and now has the task of organizing other members to say the Rosar

The half-hour magic shows are therapy for him, Carroll said. "You have to get up, do something, be active, instead of sittling around feeling sorry for yourself." But he admitted, "They're pretty hard because I get tired so easily."

Because he has become weaker and operations have changed his voice, card and coin tricks, sleight-of-hand and making animal figures out of balloons—instead of stand-up magic that included pulling a rabbit out of a

PATIENTS AT LOCAL nursing

es have expressed appreciation for his skill and the enjoyment it has 'I feel it's very important to be more

charitable to people," Carroll said.

Because of his attitude, people call and talk to him after they have been told they have an incurable

"Don't give up when you get the bad

news." he said he advises them saw men in the hospital who were told they had cancer and just laid in bed until they died. You can't give up." The "hard part," he said, was telling his

wife. They have four grown children. Realization that death is not far away has affected him, he said. "Material things don't mean as much to me anymore. I'm enjoying life. For the first time, I'm stopping to smell

Bishops urged to promote authentic Church teaching

WASHINGTON-The president of the National Conference of Catholic Bishops (NCCB) has urged U.S. bishops "to promote the authentic teaching of the Church" and to maintain unity with the Pope in a letter advising them of the suspension of a European archbishop.

The letter from Archbishop Joseph L. Bernardin of Cincinnati, NCCB president, was an official advisory of the suspension from the exercise of the priestly ministry of French-born Archbishop Marcel Lefebyre, rector of a traditionalist seminary in Switzerland, who opposes the decrees of the Second Vatican Council and recently disobeyed an order from the Pope by Illegally ordaining 13 men to the priesthood.

IN HIS LETTER, sent at the request of Cardinal Jean Villot, papal secretary of state, Archbishop Bernardin said that "this sad affair gives us all an opportunity to reflect on the Church's teaching role and our responsibility as bishops united with the Holy Father."
The archbishop said that "there are

surely areas where further theological study and refinement are needed and the theologians and others are crucial to this task.

But he cautioned that the pursuit of theological truth "should always be carried on in solidarity with the teaching authority of the Church and with a willingness to acknowledge the magisterium (teaching authority) as the final arbiter in matters pertaining to our Catholic faith."



TALENT CONTEST WINNERS—Pictured above are the winners of the 1976 CYO Talent Contest which was held on Aug. 15 at the Garfield Park Amphitheatre, indianapolis. Our Lady of Lourdes parish received the best-act-of-show trophy. Front row, left to right, are Colleen McNully, Pam O'Haver and Ellen Mackell, Our Lady of Lourdes; Mary Diehl, Kathleen Wire, Mary Jane Kelly, Deldre Underwood, Margle McHugh and Karen Noe, all of St. Catherine;

second row, left to right: Julie O'Haver, Monica Tarpey and Rita Carr, Our Lady of Lourdes; Betty Jane Miles, Ann Papesh, Angle McHugh, Kevin Hayes and Kelly Kayes, St. Catherine; third row, left to right: Dawn Clark, Roseline Bullock and Barbara Risch, St. Malachy, Brownsburg, Peggy Carrico, St. Barnabas; Teresa Smith, St. Joe Hill, Selleraburg; Pam McDaniels, St. Ann; Jim McHugh and Mark Cothron, St. Catherine.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Scores quality of TV fare

LOS ANGELES—While applauding television's family viewing plan as a "step in the right direction," a priest-communicator said here that early evening TV is loaded communicator said here that early evening TV is loaded with technically and creatively inferior programming. Testifying Aug. 18 at the House communications sub-committee hearings, Father John C. Urban, chairman of the Los Angeles archdiocesan communications commission, said television programs in the family viewing slot for the most part use inexpensive formats "which are financially rewarding but qualitatively poor."

Share parish life, Pope urges

VATICAN CITY—Pope Paul VI encouraged 7,000 visitors at a general audience to love, support and share in the life of their parish. For each Catholic, the parish is his own distinctive community in the Church at large, the Pope said. The Pope's message continued to develop the theme of building up the Church, which he has followed for several weeks.

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Ask reformatory be closed

COLUMBUS, Ohio—Citing "Inhumane and degrading" conditions, Ohio's 17 Catholic bishops have called for the closing of the 80-year-old state reformatory at Mansfield. In a statement issued in their capacity as the board of directors of the Catholic Conference of Ohlo, the bishops also expressed concern for "the quality of life within the entire state correctional system," and urged the "study of improved methods and programs to deal with criminal offenders."

Nun named to Carter staff

WASHINGTON - Democratic presidential candidate Jimmy Carter has appointed an official of the National Conference of Catholic Bishops (NCCB) to head a newly created "ethnic desk." The former Georgia governor also picked a nun to work in his campaign to attract Catholic support to the Democratic ticket. NCCB administrative assistant, Terry Sundy, will leave the bishops' staff to take up his new post as coordinator of Catholic affairs at the Carter-Mondale campaign headquarters in Atlanta. The nun picked by the Democratic standard bearer is Sister Victoria Monglardo, a native of Brooklyn, who formerly worked at the National Center for Urban Ethnic Affairs here.

Pope cables his sympathy

VATICAN CITY-Pope Paul VI has cabled his sympathy to the Philippines after a disastrous earthquake and tidal wave struck the island of Mindanao Aug. 16. The earthquake, which registered 7.8 on the open-ended Richter scale, took more than 3,000 lives, according to official estimates. Authorities calculate that 30,000 are homeless.

In capsule form \dots

The French-speaking priests' council of the archdiocese of Malines-Brussels has criticized its archbishop, Cardinal Leo Suenens, for failing to consult it and for failing to delegate power effectively to his vicars general in his frequent absences from the archdiocese. During the Second Vatican Council, Cardinal Suenens was one of the principal advocates of greater consultation in the Church . The parents of Karen Quinlan have donated \$10,000 in profits from a magazine article on their 22-year-old comatose daughter's case to Bishop Lawrence B. Casey of Paterson for a living memorial fund to aid an undisclosed health-care facility. Mr. and Mrs. Joseph Quinlan said the \$10,000 was about half of what the Ladies Home Journal paid them for their exclusive story, published in the magazine's September issue . . An Italian priest and one of his former pupils died in Beirut, Aug. 19 when three mortar rounds fell on the Italian Salesian Institute in the Palestinian-controlled zone of the city. The priest, Father mortar rounds fell on the Italian Salesian Institute in the Palestinian-controlled zone of the city. The priest, Father Aldo Papioni, 62, was a native of Tarcento in northern Italy. The other victim of the attack was a Lebanese telephone operator, the father of eight children, who, unable to reach his home because of the shelling, had stayed in the institute for several nights. . . The Legislative Assembly of Maharashtra State, third most populous of india's 21 states, has passed a bill requiring persons with three or more children to be sterilized. Subject to review by the president of India, the law has not yet gone into effect. Opposition to the bill came from Catholic and other Christian members of the legislature, as well as from Hindus and Mosterns.

Names . .

Sister Kathleen Keefe has been elected general coordinator of the Missionary Sisters of the Immaculate Conception. She is the first American in the 66-year history of the congregation to expense the

congregation to serve as the highest ranking superior. The central committee of the World Council of Churches (WCC) has reelected the Rev. Dr. Philip Potter to another five-year term as secretary general.

Twenty years ago Trapplet Frater Horman Joseph, formerly Thomae Davis of Columbus, Ind., pronounced his final yows at Our Lady of Clairveux Monastery, Vins, Calif.

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CARDINAL SUENENS AMONG LUTHERANS-Cardinal Leo Suenens [third from right] of Malines-Brussels, Belgium, Joins hands with leaders at the Fifth International Lutheran Conference on the Holy Spirit in Minneapolis. The

cardinal told the audience of Catholic and Lutheran charlematics that he could "feel the Spirit blowing across the different denominations." [NC photo by Kati Ritchie]

Bishop initiates libel suit

WUERZBURG, Germany—Bishop Joseph Stangl has initiated a libel suit against a Hamburg lawyer who accused him of negligent manslaughter in connection with the death of a young woman who starved herself while dergoing exorcism. On July 1 the woman, Anneliese Michel, a 23-year-old epileptic, died of undernourishment midmen, a 23-year-old spileptic, died of directions and dehydration in the small Bavarian town of Klingenberg, midway between Wuerzburg and Aschaffenburg. She had refused all forms of nourishment and weighed only 70 pounds when she died

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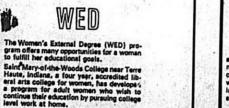
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THE TACKER

Worth cogitating

BY FRED W. FRIES

How many members of the "Tate family" are in your parish?

are in your parish?
There must be a few, whether yours is a congregation of 50 souls or 3,500.
It all started with Rev. Lincoin Eng., rector of St. Bartholomew's Episcopal Church out in Beaverton, Oregon.

Every parish or congregation has a "Tate family," according to Rev. Eng. and here is the way he tells it in his parish bulletin, as reported by Religious News Service:
"There is old man Dic Tate who wants to run everything in the church, Uncle Ro Tate."

run everything in the church. Uncle Ro Tate tries to change everything. And sister Agi Tate stirs up trouble whenever possible. Her brother irri Tate helps her do so, too. And whenever new projects are suggested, brother Hesi Tate and Sister Vege Tate pour

cold water on the proposals.
"Then there is sister imi Tate who tries to have the church mimic everybody else. When the church budget is announced, everybody tends to quake if brother Devas

everybody tends to quake if brother Devas
Tate stands up in the meeting. And brother
Poten Tate wants to be a big shot.
"But not all members of the family are
bad, for brother Facili Tate is quite helpful.
A delightful member of the family is Miss
Felici Tate. And the pastor is always
delighted by brother Cogl Tate and his twin'
brother Medi Tate."

DID YOU NOTICE?—The September Issue of the Saturday Evening Post carries a fullof the Saturday Evening Post carries a full-page ad extolling the state of indiana as an ideal place to visit during the colorful months of autumn. The ad—sponsored by the state's Commerce Department and produced in living color—shows a young couple standing beside a classic Bentley (or is it a Jaquar?) roadster. The catchy legend across the top reads "This fall, fall in love with Indiana." Forming a backdrop, believe it or not, are the friendly towers of St. Meinrad Archabbey. Touche, Madison Avenuel

ALVERNA BENEFIT—Alverna Retreat House will benefit from the annual Garage Sale sponsored by the Sewing Guild and scheduled for Wednesday, Thursday and Friday, September 15, 16 and 17, at 5615 N. Delaware St., Indianapolis. The hours are 8 a.m. to 6 p.m.

PLAN BENEFIT FOR FATHER BASIL MATTINGLY—Former classmates, neigh-bors and friends of Father Basil Mattingly, bors and friends of Father Basil Mattingly, O.S.B. In the St. Catherine's area on Indianapolis' Southside are organizing a special Monte Carlo Night to provide funds to help him replace his Tennessee mission chapel recently destroyed by fire. (Tacker, 8/20/76). The benefit for the Benedictine missionary, who grew up in St. Catherine's parish and whose family has long been identified with the area, will be held on Friday, Sept. 17, at the Magr. Downey, Knights of Columbus, U.S. 31 and Thompson Road. The public is, of course, cordially invited. cordially invited.

SENIOR CITIZENS' DAY—To permit advance planning, here is a list of the Senior, Citizens' Days scheduled at Fatima Retreat House for the remainder of the 1976-77 activities year along with the name of the priest who is scheduled to conduct the priest who is scheduled to conduct the conferences; Tuesday, Sept. 14, Father John Minta; Tuesday, Oct. 12, Father Thomas Carey; Tuesday, Nov. 9, Father Edwin Soergel; Tuesday, March 15, Father Edwin Sahm; Wednesday, April 6, Father Joseph Barry, O.M.I.; and Wednesday, May 4, Father Paul Courtney.

AROUND AND ABOUT-First baseman AROUND AND ABOUT—First baseman Matt Hickey, son of Mrs. Key Hickey of St. Lawrence parish, Indianspoils, recently executed a baseball rarity—an unassisted triple play—during a recent Pee Wee League game . . . Beech Grove Mayor Elton H. Geshwiler is the new president of the St. Francis Hospital Center Advisory Board, and Mary Egan heads up the St. Francis Hospital Auvillary. Hospital Auxiliary.

IRISH POLICE CHOIR COMING TO TERRE HAUTE—The Garda Siochanna, famed 70-voice Police Choir from Ireland is scheduled to appear at Tilson Music Hall, Terre Haute, on Thursday evening, Oct. 7, in a benefit performance for Schulte High School. The choir will be in town for two or three nights and will welcome lodging accommodations. Families in the Terre Haute area who would like to have one or more of the Irish visitors as overnight guests should call 232-8518.

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Urge cutoff of arms aid to Ecuador

CHICAGO — The president of the National Federation of Priests' Councils (NFPC) has cabled his support to the four U.S. bishops briefly held by Ecuadorean officials recently and urged that this country suspend military aid to Ecuador in retailation. to Ecuador in retaliation.

Father James Ratigan, president of the eight-yearold priests' organization told the four bishops: "We applaud your Christlike witness, even while in jall."

The four-Archbishon Robert Sanchez of Santa Fe.
N.M., and Bishops Patrick
Flores, auxiliary of San
Antonio, Tex., Juan Arzube,
auxiliary of Los Angeles, and
Glibert Chavez, auxiliary of
San Diego, Callf.—were
arrested by military arrested by military authorities while attending an inter-American bishops' meeting in Riobamba. They were detained for just over a day, then released. Two officials of the U.S. Catholic Conference, Father Edgar Beltran and Paul Sedillo, were also held. In a telegran to President

Gerald Ford, Father Ratigan said: "This incident gives added testimony that, rather than promote the development of democratic regimes in Latin America, the U.S. government continues to support oppressive regimes with military aid. This nation now has legislation requiring that military aid be withheld from governments not recognizing human rights.

"I demand that this law be applied in this case, and shall await your assurance that it will, so that our national membership of priests may be so informed,' Father Ratigan wrote.

> Indianapolis CALENDAR OF EVENTS

> > SOCIALS

MONDAY: Cathedral High School, 5 p.m.; St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, Lourdes, 6:30 p.m.
TUESDAY: St. Bernadette,
6:30 p.m.; Assumption,
6:30 p.m.; K of C, Plus X
Council #3433, 7 p.m.
WEDNESDAY: St. Francis
de Sales, 1:30 to 11 p.m.;
St. Roch, 7 to 11 p.m.; St.
Anthony, 6:30 p.m.
THURSDAY: St. Catherine's
parish hall at 6:30 p.m.;
Scecina High School
Cafeteria, 6 p.m. FRIDAY:
St. Andrew parish hall, 6:30
p.m.; St. Bernadette school
auditorium, 6:30 p.m. St.
Rita's parish hall at 6:30
p.m.; St. Christopher parish
hall, Speedway, 7 p.m.
SATURDAY: K of C Council
#437, 6 p.m.; St. Francis de
Sales, 6 p.m. SUNDAY:
Cardinal Ritter High School
at 6 p.m.; St. Philip Nerl
parish hall at 5 p.m.

Leaders.

Unsung heroes aid fellowman After months of despair because of an antiquated electrical system in their home, and a lack of funds to

repair it, an elderly couple received help from an expert electrician at minimal cost. At the same time in a North Indianapolis parish a middle-aged man, once owner of his own business, was given enough financial help to meet

given enough financial help to meet his mortgage payment.
Recently a little girl received a school uniform; a nursing home resident, a visitor to write letters and chat; a sick mother, a helper to come in and cook and care for her children.
These good works mirror the adage that "No Work of Charity is foreign to the Society of St. Vincent de Paul," for it was from this source that help came in each case.

"CONFERENCE" is the parish designation for the Society, and in indianapolis there are now 20. The eventual goal is a St. Vincent de Paul conference in every parish in the city.

As one of the largest volunteer organizations in the world, the St. Vincent de Paul Society serves in 66 countries. Currently in the United States there are almost 50,000 regular and auxiliary members who, in more than 4,000 parish conferences, gave 4,337,420 volunteer hours in a year.

Archbishop George J. Biskup constantly affirms his support for the Society here as does the local Catholic Charities Staff and Board which also shares with the Society a common expertise and competencies for the benefit of the needy.

SPECIFIC WAYS IN WHICH Catholic Charities helps in the Arch-diocese, according to Steve Kramer, Program Convener for Catholic Charities, are:

1. a call forward phone which routes calls to warehouse and conferences. 2. an address and supply depot and meeting place.

3. In Extension work (Vincentian for building a new conference.) In this last connection Catholic Charities helps the Society set up new conferences and revitalize old ones, and train volunteers in Ozanam schools such as the one in Terre Haute, where members of four parishes met for four consecutive Tuesday evenings in April and May to

implement the charitable works of the Society in that community.

According to Joseph Smith, President of the Indianapolis Particular Council, as it is called, the present economic climate has added heavily to the need for this type of Christian commitment, and the society here is growing and revitalizing itself. Last year \$200,000 worth of clothing, appliances, and furniture was distributed from the warehouse, which does not operate

In responding to crises today, the Society, which began in St. Louis in 1845, once again shows the flexibility which in the past made it respond to immigrants and industrial workers, and which even in one case earned for it the job of distributing tax monles for a city government.

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HAIRSTYLING

Still time to register for Genesis II program

Principals, Directors and and Religious.
Coordinators of Religious
Education, and Priests and
Friday morning Religious are reminded to register for Genesis II, the comprehensive program in human and spiritual development and leadership formation offered by the Office of Catholic Education this fall and winter.

According to Sister Mary Jeanne Ples, O.S.B., coordinator for the Religious Education Resource Center, the program will be offered on Friday mornings beginning Sept. 10 for school and religious education administrators as well as pastors. A second section of the program will be offered on Sunday evenings beginning Sept. 12 for interested laity, clergy

Persons interested in the Friday morning program are asked to contact Sister Mary Jeanne at the Office of Catholic Education, 634-4453. Registration for the Sunday evening program may be made by using the ad at the bottom of this page

Genesis II is also being Center in Clarksville and in Terre Haute through the District Center for Religious Education.

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p.m.) Unit III: SPIRITUAL GROWTH AND SELF-CONCEPT (Oct. 17, 7-9 p.m.) (Nov. 7, 7-9 p.m.) (Nov. 21, 7-9 p.m.) (Nov. 21, 7-9 p.m.) (Doc. 12, 7-9 p.m.) (Jan. 9, 7-9 p.m.) (Jan. 9, 7-9 p.m.) (Doc. 12, 7-9 p.m.) (Jan. 9, 7-9 p.

Feb. 8, 7-9 p.m.) II V: THE MANY PATHS TO PRAYER (Feb. 20, 7-9 p.m.) (March 8, -9 p.m.) (March 13, 7-9 p.m.) II VI: SPIRITUAL MATURITY AND PLAY (March 20, 7-9 p.m.) March 27, 7-9 p.m.) (April 3, 7-9 p.m.)

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MEMORIAL

of almost 20,000 square miles containing seven towns and 900 villages, you can build a mission chapel for just \$3,000, You'll be doing something needed where it's needed, for Christ-and for people who cannot do for themselves. . . Do something at least, as much as you can (\$100, \$75, \$50, \$25, \$20, \$15, \$10, \$5, \$3, \$1) to help build this chapel! Your gift of any size will be a Godsend! . . Have you been oking for something meaningful to do? Help these poor missioners build a simple but lasting chapel! The Bishop will write to thank you on behalf of his people. We will send you a sketch of the proposed chapel, when we thank y

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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 profession of our Faith."

Financial support

Judging from the press releases, Cathedral High School appears roaring to a new start. How it attempts to solve its financial problems ought to interest supporters of all Catholic schools. Challenge II is ambitious and obviously wellorganized. Judging from the efforts of its alumni and friends and board of trustees, Cathedral High School may likely be in existence long after the interparochial high schools in Indianapolis have disappeared.

An article in the summer issue of Phi Kappa Phi Journal by two members of the faculty of the School of Education at Catholic University, Washington, D.C., briefly summarizes the issues of concern in Catholic schools at

Outrage

A popular poster of the 60's proclaimed that "War destroys children and other living things." Even though the United States seems to be at peace, the rest of the world appears engulfed in conflict. And home peace is deceptive, for there are more ways to wage war than simply with guns. Nevertheless, the words "Northern Ireland" and "Lebanon" and "Korea" and "Israel" jar the senses. Peace there is a dream that is long overdue.

War seems to address itself to those who can least afford it—the poor, the uneducated. And whatever cause a war is being fought for inevitably becomes lost in the sheer evil of battle. Whatever glory war offers is quickly dispelled by the masses of bodies lying dead on a battlefield.

Women in Northern Ireland seem bent on accomplishing what their men have been unable to do. The brutal death of children has evoked strong maternal protest. senseless massacre, however, is obviously not over. And women may not be able to bring any more peace than men have. Though William Congreve sald "Hell hath no fury like a woman scorned," perhaps the newspapers might one day read, "Earth has no peacemaker like a woman outraged."-T.W. this time. Of particular interest. of course, is the fiscal problem.

The article notes that across the country the search for additional funds for Catholic schools has been "rather disorganized and has focused on the income of the Catholic family." The authors note that Catholic educators "seem to have ignored national, state-side, or regional efforts to solve the problems of Catholic school finances." Criticizing the absolute autonomy of parish schools and high schools, one author describes Catholic school financing as being "a model built on a 19th century laissez-faire free enterprise economy in a time when 20th century models of equity and cost-benefits are a necessity."

In the Archdiocese restructuring of financial resources is overdue for the parish school system and the inter-parochial high schools. Cathedral's efforts seem certainly imaginative and sensible from a businessman's point of

Although one author estimates that income from Although industries and fund drives needs to increase the subsidies to Catholic schools to 20 to 25 per cent of present deficits, and believes that such funds only account for a very small portion of the actual funds needed, the approach used by Cathedral indicates a common sense attitude toward fiscal problems. Inter-parochial high schools have shown neither common sense nor imagination in this regard. And parish schools continue to presume that the Sunday giving of parishioners will pay for an autonomous school.

It is the precise refusal of supporters of Catholic Inter-parochial high schools to get together that is destroying an entire system. And the continuing independence of the parish school is only drying up wells that need to connect to the channel's main flow. Parish schools and high schools should look closely at what Cathedral is setting out to do. It is then important to become realistic about financial resources. And it is most important to gather one's sup-port.-T.W.

LIVING THE QUESTIONS

Lay participation: a hope for Latin America

BY FR. THOMAS WIDNER

Bernie Survii, a priest of the Greensburg, Pa., diocese, was chaplain at Cathedral High School a few years ago. For a time he lived with the Franciscans at Alverna Retreat

House. Once one of that they felt Bernle lived a better Fran-ciscan spirit than they did. He had little in the way of money or material possessions and gave away most of what he had.

Very active in social issues in the diocese, Bernie was a "nulsance" to some priests and an example of the true spirit of poverty to others. He is now in Latin America doing mission work. Periodically, he sends communiques full of thoughts about his work. His latest included the

"We recently completed a 'pastoral week,' which brought together some 150 lay people, a number of nuns, and about 150 priests to reflect on the related to evangelization and the nature of the Church."

BERNIE'S WORK is in the tiny country of El Salvador. His bishop there inaugurated the "pastoral week" in order to lay the foundation for active lay participation in building Christian communities. The youthful 76-yearold Archbishop sees this as an absolute necessity for his country. Why?

Bernie's letter describes several instances of Catholics there who have Joined Protestant sects.

The vast majority of people in Latin America are nominally Catholic, but there is only one priest for every 8,000 people in El Salvador alone. The churches there program Masses throughout the day and have long lines for quickle baptisms on Sunday. These are the customs, but they have produced gobs of totally non-committed "Catholics" and so the Protestant denominations work with continued success in converting the

THE LETTER GOES ON: "The majority of the pastors here are fearful of the proposals for lay participation

our bishop is making. The priests have a heavy sacramental burden and can a heavy sacramental burden and can busy themselves with baptisms, solemn Masses and First Communion preparations. They protest they have no time to give parents the mandated pre-baptismal instructions and claim they will drive people away from the Church if they don't accept the Mass requests unless they are too booked

up to take more.
"The problem with this emphasis on sacramentalism is that it chokes spiritual growth because it either convinces the plous few that they've arrived at sanctity or it convinces the vast majority that they aren't worthy to meet Christ in the sacramental mode."

WHY IS THAT SO BAD? As Bernie's letter points out, the emphasis on a clergy that is cultic to the exclusion of the preaching and teaching modes has produced an area of the world which produced an area of the world which has the lowest percentage of sacramentalized marriages in the world. Moreover, the majority of priests there are foreigners. The sacraments of baptism and the Eucharist (at least, First Commu are popular. But the faith life of the

people extends no further. There is little importance attached to the longer lasting life vocations of matrimony and priesthood.

The faith Bernie describes is a magical one. The Church has little meaning for the people except to be a place for baptism and death. The people do not see the need to be married in the Church nor do they see any value in any of their children becoming priests or Religious.

What Bernie describes is not peculiar to El Salvador, but is common to the whole of Central and South America. Religious faith is often related to just a time of day rather than a way of life. No wonder the military regimes there react against the Church when it strives to better the lot of the

Active lay participation is an important key for the future of the Church in Latin America. She cannot be regarded seriously by men without it. The seeds are only now being sown for a Church that not only provides a sacramental event for the people, but also offers a promise of hope for everyday living.

THE YARDSTICK

U.S. policy on illegal aliens criticized

BY MSGR. GEORGE G. HIGGINS

A Mexican-American activist from San Diego, Calif., has charged U.S. authorities with waging a racially motivated campaign against Hispanic people under cover of enforcing immigration laws along

the country's southern borders. Alberto R. Garcia, president of the Garcia, president of the United California Mexican - American Association and chairman of the San Association and chairman of the San Diego County Immigration Council, migration Council, spoke to this issue at a

recent press briefing on U.S. policy on illegal allens held at the National Press Club in Washington, D.C.

"No more breaking into citizens' homes in the middle of the night," he demanded. "No more raids at Sunday no more stopping people for identification just because they happen to look like Mexicans."

I AM NOT CERTAIN that these

objectionable practices on the part of the immigration and Naturalization Service are always "racially motivated "overtly anti-Hispanic," but on the basis of a recent personal experience I can readily understand why Garcia and many other Mexican-Americans think

A few days ago, while driving from San Diego to Los Angeles, I was stopped very briefly at a checkpoint near San Clemente by INS agents who were looking for illegal aliens. All cars occupied by people who looked like so-called Angelos were automatically waived through the checkpoint, but those occupied by people, including U.S. citizens, who looked like Mexicans, were automatically ordered to stop for inspection

This practice, whether racially motivated or not, is a humiliating insult to Hispanic-Americans. No wonder they resent it. They see it not as an isolated practice, but as part of an overall campaign of harassment against Mexican-Americans.

helps to explain why many, if not most, Mexican-American organizations in the Southwest, are opposed to pending federal legislation which would impose sanctions or penalties on those employers who knowingly hire illegal aliens. They feel—and with good reason, in my opinion—that employers, rather than take a chance on breaking the law, would make no distinction between legal and illegal aliens and would hesitate to hire brown-skinned workers, regardless of their status. You and I may think that spokesmen for the Mexican-American community for the Mexican-American community are exaggerating the possibility that this might happen, but, given their uneasy experience with INS and other government agencies over a long period of years, they deserve to be given the benefit of the doubt.

A RECENT CASE STUDY, "The illegal Allen," published by but not necessarily representing the position of the U.S. Department of State, admits that "the concerns of legal aliens of Hispanic origin are not without foundation." Unfortunately, however, that's about as far as the author of this study, John E. Karkashian, is prepared to go in presenting the Hispanic side of the illegal alien controversy. In the end, he takes an extremely hard line.

While admitting that "a harsh policy of enforcement is not in the U.S. image and would be abhorrent to most image and would be abhorrent to most Americans," he concludes, never-theless, that "unfortunately, the economic and population conditions which enabled us to pursue, in fact necessitated, an open immigration policy no longer exists, and we are facing a time of hard decisions."

True enough. But some of the decisions Karkashian is advocating are, in my opinion, not only hard, but heartless. For reasons to be spelled out in a subsequent column, they will be strongly opposed by the Hispanic-American community and by the U.S. Catholic Conference, among other religious and civic organizations.

DALE FRANCIS SAYS

Does consultation mean decision making?

BY DALE FRANCIS

The speaker was unhappy with Pope Paul's encyclical, "Humanae Vitae." The fact that there was consultation with a commission on the question, and the advice of the majority not

taken was recalled. Then the speaker respectively. The speaker expressed the hope that never again in the Church would there be a case in which the majority view in a consultation was not accepted. accepted.

shows a profound misunderstanding of the meaning of consuitation. By dictionary definition,
consultation is the seeking of advice
and information. It is not in any way a
process by which those involved in the
consultation are expected to make. consultation are expected to make a decision by majority vote.

When Pope John named a commission to study the question of contraception—and Pope Paul later continued that commission—there was no thought that the members of the commission were to make the decision on the question.

They were named for the purpose of consultation. Members of the commission were chosen to represent a wide variety of viewpoints. They were not chosen to be representative of the Catholic people, and they were not in any sense representatives for the Catholic people. They were there to give what information and advice they might be able to offer.

SINCE THE MEMBERS were chosen for consultation, it is unfortunate that as members of the commission, a majority decided to state their group conclusion, it is even more unfortunate that this decision was leaked to the public and published by

newspapers that used it to try to force

newspapers wanted. It is unfortunate not just because confidentiality was broken, but, most importantly, because it gave the false impression that something more than consultation had been involved.

Why re-hash this now? Well, first of all, we have a talk in which a Catholic speaker proposes that future con-sultations should not be just con-sultations, but that those who are consulted should make majority

But the most important reason is that the most important reason is that the Church in the United States is presently involved in a couple of consultations, and there are signs that some of those who are carrying on the consultations are not understanding the meaning of consultation.

One has been the consultations for the Catholic observance of the bicentennial. I've discussed this before, and I won't do It again here, for my greater concern is with the consultation for the National Catechetical Directory.

I'm one who has cheered the fact there has been a broad consultation with the people on the part of those preparing the National Cathechetical Directory. It is important that the concerns of a broad spectrum of Catholic people be expressed.

This consultation has been carried on in an open manner. Those preparing for the Directory have really listened to all of the people. No one has been denied a hearing. Conservatives, progressives and middle-of-the-roaders have been given an equal opportunity to express their

THIS REALLY HAS BEEN & CONsultation with all the people. It is probably unique in the Churchcertainly it is unique in the Church in the United States.

Since I believe in listening to the people, and I believe those directing the National Catechetical Directory have done this in an admirable way, what's my problem?

My problem is that there are signs that the National Catechetical Directory may be moving in the direction of becoming a kind of consensus

But Isn't that right? Shouldn't the directory represent the views of a wide spectrum of the people? No, it should not. It must represent only the authentic teaching of the Church. It must not represent the views of the many. That's our problem, that there is a babel of teachings. You can't solve the problem by formalizing it.

Then why consult the people at all? secause it is important to know what the people are thinking, to know where they may be adrift from the authentic teaching of the Church, to know where they are so you can better understand how to bring them where they should be in relation to what the Church must

The National Catechetical Directory must teach what Pope John called the "deposit of the faith." It must do this boldly and decisively.

Maybe I'm wrong—maybe that is exactly what the National Catechetical Directory will do. But there are signs it may be moving in a direction where consultation could be interpreted as requiring a statement of conser and that would be disactrous.

The CRITERION

quick flashback of memories. I see

She is the one who, when I was born, got to come home from the hospital first. I didn't weigh enough.

(But, oh how the mouth made up for everything that wasn't big!)

She's the same Alice that took

numerous trips to the hospital with me

due to a back allment, and, as if that

continuous ordeal wasn't enough, she

had a little boy with her who was at the

tender age when little guys ought to be outside playing instead of being stuck in a hospital with a sister who

"Remember Alice" (Criterion,

To the Editor:

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ored as Second Class Matter at

lahed Weekly Except Last week

colmester: Please return PS Forms 3679 to the Office of Publication.

had a bum back. With a snap of the fingers and a

LETTERS TO THE EDITOR

'I remember Alice,' says daughter

I remember Alice when I was very ill and didn't know or care then if i'd see the light of day again. Alice came through with flying colors, restoring my health. Later on, I had a "bet" with Old Man Winter that my head was harder than the sidewalk. Needleas to say, O.M.W. won—heads down!

The two big things I remember Alice mainly for were: she loves the water no matter how it's pronounced in any language as long as there are "oceans" of it. I remember Alice could always find a place that had water. Get her two things first, though: a map, a quiet room and, yes, a pencil, and as the saying goes, "You're in good hands..." I'm very proud to be one of her children.

Indianapolis

To the Editor:

P.S. To whom it may concern: Mom doesn't know I did this, and it won't

M. T. Dalley

hurt my feelings one bit if you decline to print this. I just thought it would be kind of nice to remember Alice the way I know she is in truth.

Pope comments on role of work

During his audience last week at his summer residence in Castelgandolfo, Pope Paul VI urged people to end their vacations with a renewed resolve to work harder "to overcome evil with

"We all live under the banner of work," the Pontiff said. "We are aware that labor is a duty in life, and that our activity is given value by the ideal that inspires it and the energy with which

We must hold fast to the belief that it is possible to overcome evil with good, and we must pray for that faith. good, and we must pray for that raith.

"We should face the practical problem of divine providence and the economy of the cross, which show that good can come from negative beginnings, and which remind us that the triumph of good over evil will not be complete until the last day.

"We must all work to increase the

"We must all work to increase the power of good, and we must be braver, more active and better. That can be a fitting resolve at the end of a vacation."



Out of the mouths of babes . . . Many articles have been written about Vatican II, both pro and con. We

would like to share the following experience with your readers. experience with your readers.
Recently while in the vicinity of an eastaide Catholic Church, the family decided to stop for confession. We genuffected, knelt and after saying a few prayers, looked for the Tabernacle. It was not in view.

Shothy it was not in view.

Shortly, it was our turn to go to Confession. On our way we passed a smaller room in which a person was

praying. After leaving the con-fessional, we entered this room to recite our penance. This room con-tained the Tabernacie. The room was

very small.

After saying our penance, we left church, each with our own thoughts. The silence was broken by our 11-year old son, who said, "lan't it mean what they did to Jesus? They put Him in that small back room in His own house."

Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q. QUESTION BOX

Reader asks definition of word 'hate'

BY MSGR. R. T. BOSLER

A PROPERTY OF THE PARTY OF THE

Q. This is certainly not to question the word of God, but only to ask for the special meaning of the word "hate" used in Luke 14:26: "If anyone comes to me and does not hate his

father and mother, and wife and children, and wife and children, and brothers and sister, yes, and even his own life, he cannot be my disciple."

these words he was on his way to Jerusalem

and death on the cross.

The crowds that followed him were looking forward to watching a triumphant Messiah set up an empire. In vivid language Jesus made it clear that his followers were not on the way to worldly glory but to a life that might call for them to sacrifice the persons and things they held dearest in life.

The word "hate" is misleading for us; it did not mean the same for those who heard Jesus speak as it means for

us. The Hebrew mind liked to make extreme contrasts—light and darkness, truth and falsehood, love and hate. The Hebrew way of saying, "I prefer this to that," was worded: "I like this and I hate that." Hence to help us understand better the passage, The New American Bible translates your quote as follows: "If anyone comes to me without turning his back on his father and

his back on his father and mother . . . "

It is interesting to compare the parallel passage in Matthew's Gospel. Both Luke and Matthew use the same collections of the sayings of Jesus, but Luke, the more conservative, quotes them literally, whereas Matthew paraphrases them so that they will be properly understood by the Gentile reader. Matthew's version: "Whoever loves father or mother, son or daughter, more than me is not worthy of me" (Mt. 10:37).

Q. For years I have wondered if there ever was any account of what Lazarus went through the four days he what happens after death it seems that he could have after Christ brought him back to life, but I never heard any priest have a word to say about it.

A. There is nothing in the Gospel of John, which alone of the four relates the event, about what Lazarus ex-perienced. Evidently we'are not to know. The important thing we do need to know is the lesson this miracle teaches. John does not content himself with merely recounting the miracles of Jesus; he considers them signs through which he can teach deep and important truths. Lazarus, whom Jesus dearly loved, represents every believer who is loved by Jesus and will be raised up on the last day. Lazarus is a symbol of our own

O. I have read many books on monastic life. It sounds exciting and very inviting. But I am puzzled as to the theory behind it. It seems very selfish not to be of service to anyone. Why would anyone choose a lifestyle like that?

A. Is the life of a research scientist selfish? For every Nobel prize winner there are thousands of unknown plodders who supply the raw data from which scientific break-throughs are made. Monks and cloistered nuns are the plodders who explore the spiritual life and make the St. Theresa, the John of the Cross, the Thomas Merton possible. Monasteries are the centers where the knowledge of God is

preserved and pursued. What is more important, they are the places where special men and women worship and honor God in the names of their fellowmen who are too busy with everyday affairs to have time for ample worship. Every civilized people has sensed the need of dedicated persons who would sacrifice worldly joys to remind them of the importance of God and to pray in their name before Him.

Q. This may seem a silly thing to ask about, but I would like to know if it is against the Catholic religion to have one's ears pierced. My husband claims it is a sin, but I know so many devout Catholics who have it done.

A. No, there is no sin in this at all. It

would be interesting to know why your

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U.S. Women Religious re-affirm support for rights of workers

NAZARETH, Ky.-Resolutions supporting the right of employees in Catholic institutions to unionize, the United Farmworkers of America (UFWA), pro-life efforts and land reform were among those passed by

Seven representatives from the Archdiocese attended the conference of the National Assembly of Women Religious [NAWR] held at Nazareth, RAWN I neid at Nazareth, Ky. They were: Sisters Teresa Bachus, O.S.F., Sue Bradshaw, O.S.F., Ann Werner, O.S.F., Catherine Doherty, S.P., Jane Bodine, S.P., Victoria Pohl, O.S.B., and Mary Walter Goebel, O.S.B.

delegates to the National Assembly of Women Religious (NAWR) conference

More than 200 nuns representing some 3,800 individual NAWR members and Sisters' councils in more than 100 dioceses throughout the country gathered for the four-day meeting:

-The reaffirmation of NAWR support of the UFWA in its efforts to obtain collective bargaining legislation for farm workers;

—The right of employees of Catholic institutions to form their own labor organizations;

-The concept of family homesteads and the prohibition of purchase of farm land by corporations;

-An NAWR lobby group to effect change in Church structures and work for implementation of U.S. Bishops' statementa;

—A pro-life resolution which urges NAWR members to support the Catholic bishops in their efforts to catholic bishops in their efforts to eliminate the death penalty, seek alternatives to abortion, oppose war and militarism "in all its forms," and contribute to a "more Christian un-derstanding of death and dying."

ONE OF THE MOST dramatic events of the conference was what some termed an "unfinished liturgy"—the celebration of a Liturgy of the Word.

Indianapolis

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Many delegates said the liturgy symbolized the Sisters' frustration at wanting to become priests but being prevented from doing so by Church

Two nuns and a lay woman conducted the ceremony which included parts of the Mass and stopped just short of the con-secration.

Delegate's reactions to the

Sister Ellen Huff of Louisville said she was distressed by the sharp reminder of women's inability to complete the eucharistic celebration but that she "wouldn't want to be a part of an effort to go beyond the boundaries of our authorized ministry."

Sister Annette Rafferty of Wor-cester, Mass., said, "It was a powerfuldemonstration of our absence in a place where we should be present.

Though the ordination of women was discussed at the conference, no resolution on the issue was presented to the assembly.

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NEW TESTAMENT

SECOND COMING

BY FR. JOHN J. CASTELOT

In writing about 1 Peter last week, I suggested that the letter was probably written by a distant disciple of St. Peter late in the first century. One of my alms is to keep you informed of trends in modern biblical studies.

However, there are trends and trends, and this week I shall begin by emphasizing the word "probably." For while there are several who subscribe to this

view, the arguments for the latter's being authentically Petrine are by far the stronger. The actual literary style may be Silvanus', as 5:12 states rather clearly, but he would simply have given eloquent expression to Peter's message.

It is a different story in 2 Peter. Biblical scholars practically unanimously agree that this is a late, sub-apostolic work. Dates suggested for composition run from 80 to 150 A.D.; perhaps a date around 110 would be close. The author bends over backward to identify himself with Peter, but his attempts are transparent and self-conscious, and he tips his hand in several passages.

FOR EXAMPLE, in 3:2 he writes: "Recall the teaching delivered long ago by the holy prophets, as well as the new command of the Lord and Savior preached to you by the apostles." And in the same vein, those who are denying the Second Coming ask, "Where is that promised coming of his? Our forefathers have been laid to rest, but everything stays just as it was when the world was created" (3:4). Both passages indicate a time when people are looking back to the first Christian generation.

Many other features of the letter make this conclusion inescapable. However, our Immediate concern is not the authorship of 2 Peter, but the ailled question of the historical and theological situation which it supposes, especially the changing attitudes to Christ's Second Coming.

This issue was of vital concern in the early Church. It involved a basic, general hope and expectation that the risen Lord would soon reappear in glory to establish definitively the Kingdom He came to earth to inaugurate. But apart from this basic expectation, there was much con-fusion on the subject, a confusion reflected in New Testament literature.

In 2 Peter, such a long time has passed without any sign of the Second Coming that even this basic expectation is being called into serious question. The author devotes most of chapter 3 to demonstrating that the Lord will come again. His argumentation is involved, and he draws heavily on the Old Testament (sometimes rather strangely in-terpreted) and on conventional imagery borrowed from apocalyptic

THE WORD THIS SUNDAY

By Father Donn Raabe

TWENTY-SECOND SUNDAY OF THE YEAR

"Thou Shalt Wash Thy Hands"

Deuteronomy 4:1-2, 6-8 Psalms 15:2-5 James 1:17-18, 21-22, 27 Mark 7:1-8, 14-15, 21-23

True worship is putting our closeness to God Into words and actions. If it is something from within, from the heart, then the externals of worship ring true-there is an integrity between inner reality and outer expression (second reading). Jesus takes out after the Pharisees and lawyers because their interpretation of the Law is without heart, merely con-cerned with externals. The Law given through Moses is meant to draw persons close to God. In putting the Law and their own position first, these interpreters of the Law make it oppressive: who can get to God under this burden—so much minutiae?" Jesus reverses it and makes the Law what it is meant to befreeing. He puts persons and their relationship with God first. That way the Law can aid a person come closer to God rather than keep him away.
Sometimes we keep the truth
from coming to life by fearfully
protecting our own positions,
don't we?

sections of the prophets and apocryphal Jewish writings.

AS FOR THE APPARENT DELAY, he makes this important observation:
"This point must not be overlooked "This point must not be overlooked dear friends. In the Lord's eyes, one day is as a thousand years and a thousand years are as a day. The Lord does not delay in keeping his promise—though some consider it 'delay.' The day of the Lord will come like a thief, and on that day the heavens will vanish with a roar; the lements will be destroyed by fire" (3:8-10).

The Apocalypse (Revelation) of John, using the same sort of imagery, speaks of a new heaven and a new earth, and predicts that the Lord will come "soon." But "soon" is a relative term, especially in the context of eternity, where it loses much of its

The author of 2 Peter had one objective: To establish the reality of the Second Coming in the face

happen. In accomplishing that objective, he borrowed imaginative details from past and current literature, references to coming destruction by fire, with the elements melting away in a blaze, etc. It is important to recognize this imagery for what it is: imagery.

A world catastrophe, which the Particular and the judgment are, must indeed elicit images, but they should be understood as such. One may affirm that Jesus not only asserted that the time of the Parousia is unknown, but also that He uttered no concrete and detailed description of its external features.

What we can say with certainty about the Parousia, the Second Coming, seems to be what we say every time we recite the Creed: "He will come again in glory to judge the living and the dead."

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Wait for the Lord and live patiently

BY WILLIAM E. MAY

Toward the close of the first century, after the fall of Jerusalem and Its destruction by the Romans in 70 A.D. and after the majority of the first generation of Christians had "fallen asleep in the Lord," the

asleep in the Lord," the early Church was faced with severe temptations. Not only were there many false teachers, "watering springs" (2 Pet. 2:17), men who despised authority (2 Pet. 2:10) and deceitfully sought to lead the falthful to a false kind of freedom, the

false kind of freedom, there was also the gnawing doubt that the faith proclaimed by the Apostles was a hoax. For, after all, the Lord had not returned in glory, as He had promised, to give His faithful ones power and glory and dominion over all the earth. Could it be that the Apostles had been deceived, that their faith was empty, their hope futile?

It was in this context that the Second Epistle of Peter and the Apocalypse were written. The temp-tation to despair and the appeal of those promising instant salvation put tremendous pressure on the faithful. creating tensions not unlike those we experience today.

AND SO THE MESSAGE of the Second Epistle of Peter was one of encouragement and hope. The point of this letter was that Christ would, Indeed, come in glory; He would be true to His word, faithful to His promise. But of that day no one of us has certain knowledge.
What we do know is that the "delay"

of the Lord in coming is a "delay" only in the eyes of men. For "the Lord does not delay in keeping his promise— rather he shows you generous patience, since he wants none to perish but all to come to repentance

In waiting for the Lord to come—and come He surely will—we are to live as His people. This means that we must be patient and make manifest through our lives that God has indeed come and visited His people. We show this by bearing our burdens patiently, helping one another and seeing in one another the child of God that we really are.

These same themes are struck in the Apocalypse, a work that stresses the certainty of the final divine judgment certainty of the final divine judgment (Ap. 19:20 ff: 2:1-3:22), the living unity of Christ with His Church (Ap. 1:10-13; 1:1-3:22; 6:1-8:1), the absolute transcendence and majesty of God (Ap. 4:1-11), the majestic providence of God (Ap. 5:1-2), the equality of Christ with His Father (Ap. 1:7, 8, 18; 5:13; 7:10; 19:16), and the rewards that a life of faithfulness and perseverance in doing good will and perseverance in doing good will win (Ap. 2:7, 11, 17, 28-28; 3:5, 12, 20-21; 14:13).

in many ways we face the same temptations that troubled the Christian communities to whom these writings of the New Testament were writings of the New Testament were addressed. We, too, live in a world where the power of secular rulers is impressive and awe-inspiring. We, too, are promised instant happiness and salvation if we do this or do that. Our memory, too, of the One who emptied Himself of His divinity, took on the form of a slave, and died Ignominiously and ungloriously on the cross has grown dim. Why believe in a suffering and dying Messiah, a Christ who asks us to take up our cross daily, to turn the other cheek, to seek not our to turn the other cheek, to seek not our

THE SECOND EPISTLE OF PETER and the Apocalypse partially answers these questions. We are to have faith and to live in humble patience because the story about Christ is true. The crucified Christ is indeed the Lord's anointed, the very Son of the Father. In choosing to live as He did, we become one with Him, sharing his divinity just as He shared our

The crucified Jesus, who truly rose from the dead in glory as the first fruits of the redemption, will in truth come again to welcome us into His

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"We live in a world where instant happiness and salvation are promised if we do this or that," William E. May writes. "We too live in a world where the memory of the One who emptied Himself of His divinity, took on the form of a slave and died ignominiously and ungloriously on the cross has grown dim." This painting of the crucifixion is by El Greco. [NC photo]

BIBLICAL PROFILES

Joseph's wonderful tale offers a prototype of saving Christ

BY FR. ALFRED McBRIDE, O. Praem.

Few stories in the Old Testament shows there is nothing like jealousy to ruin a family. Allied to this is the observation that spoiling children is

gel &

Prove early Romans

visited Holy Land

as old as families, and as destructive. Old Jacob favored his youngest boy giving him expensive garments to wear. This enraged his brothers. Moreover, his dreamy ways and superior attitudes (and probable

refusal to help with the work) moved them to an irrational desire to kill him. They settled for selling him as a slave to a passing Egyptian caravan.

Potiphar, an Egyptian officer, purchased the 17-year-old boy. Showing a quick sense of responsibility, Joseph soon became manager of Potiphar's estate. The master's wife fell in love with the handsome young man, but he refused to return her affection. Angry, due to the repudiated love, she framed him, accusing him of having intruded upon her. Potiphar sent the presumed criminal to jail.

IN PRISON, HIS LEADERSHIP

JERUSALEM—Recent excavations here have established that pligrims traveled from far-distant Rome in the third and fourth centuries to pray at the site of Christ's crucifixion.

According to Father Emmanuel esta, writing in Franciscan Biblical

Studies, a memorial plaque dating from the third or fourth century, of-

from the third or fourth century, of-fering thanks for a safe arrival at the Holy Sepulchre, was uncovered in diggings made by the Armenian Orthodox.

THE PLAQUE IS a slab of local stone, about 34 by 16 Inches, fastened to an early wall of Roman construction which dates from the period of Emperor Constantine. His mother, St. Helena, is said to have discovered the true cross in Jerusalem. The plaque depicts a ship printed in red and outlined in charcoal, it bears an inscription in Latin characters of the third and fourth century, "Domine lymus" (O Lord, we have arrived).

This prayer of thesissiples for

This prayer of thanksgiving for a

qualities emerged again. They put him in charge of a cell block. One day two new men arrived who had been butler and baker to the Pharaph. Wild dreams plagued them at night and robbed them of sleep. Joseph asked them about their problems. They confided their dreams to him.

The butler had seen a vine with fat grapes. He squeezed the grapes and filled the wine cup and gave it to Pharaoh. Joseph said that the dream meant that in three days the Pharaoh would forgive him and restore him to his former office. Joseph asked the butler to remember him when he was

The baker dreamed about a platter on his head. Three cakes rested on it and birds came and ate the cakes.

Joseph tried to avoid interpreting the dream, but the baker pressed him.

Sadly, Joseph told him that it meant that the Pharaoh would have him executed in three days.

Joseph's predictions came true, but the butler forgot him.

Two years later the royal bedroom quaked with the shouts and mutterings of a restless Pharaoh as he now was tormented with dreams about seven thin cows eating seven fat ones

safe voyage, says Father Testa, bears witness to the early faith at the site of the crucifixion.

THE EXCAVATIONS Indicate that

some of the stories recounted in various apocryphal writings of the first

various apocrypnal writings of the live, centuries of Christianity have, perhaps, a basis in fact, Some of these writings are explicit about the locale of the place of Christ's death, which is now established by are the past wall of

cheologists as near the east wall of the Basilica of the Holy Sepulchre.

Escavations made by the Greek Orthodox show that the rock of Calvary is about nine yards deep beneath the east wall of the present basilica.

Although these diggings are in-complete, they furnish enough evidence to show that, at the time of Jesus, Golgotha was an insolated area in the center of a centuries-old stone quarry near one of the gates of Jerusalem.

seven plump ones. It was then the butter recalled Joseph's skill in dream interpretation and brought

Joseph told the Pharaoh It meant that Egypt would experience seven years of big harvests and a population explosion among the cattle. This would be followed by seven years of famine in which the fields would dry up and the cattle would die. The best thing to do is to build warehouses to store grain so that there will be no hunger during the bad period, said Joseph. He counseled the Pharaoh to appoint a minister of agriculture to oversee the collection and distribution. Pharaoh agreed and put the bright young Joseph in charge.

EVERYTHING HAPPENED oseph predicted. First the feast and then the famine. Neighboring countries journeyed to Egypt for a pittance of food. Joseph personally interviewed all grain missions from outside the country. Jacob's family Joseph. Age had changed him beyond their recognition. He spoke only Egyptian so they did not know him.

He asked about the family and heard about Benjamin. He demanded to see his younger brother and held Simeon as hostage. This was another sorrowful blow for Jacob who now had his cup full of pain for all the mischief he had caused in his own young days. Imminent starvation demanded cooperation with Joseph. They returned with Benjamin.

Joseph wept when he saw his younger brother. "Come closer to me. I am your brother Joseph, whom you once sold into Egypt. But do not be distressed, and do not reproach yourselves for having sold me here. It was really for the sake of saving lives that God sent me here shead of you" [Gen. 45, 4-5].

Thus Joseph provided the key to the message of his story—to save life. The Church has alway—to save life. The Church has alway—to save life, the Church has alway—to protect him with Christ, crucified by his brothers, but raised up by the Father for the salvation of the world. We see that God has chosen His people out of all nations, Abraham from Mesopotamia, isaac from Cansan, and Joseph from Egypt. Out of the complexities of history, God wove the first beginnings of His plan for salvation. The story of Joseph completes the story of the patriarchs and sets the stage for the subsequent unfolding of God's plan in the Judges, Kings, Prophets and Wisemen.

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Parish, school can provide programs for all

BY FR. JOSEPH M. CHAMPLIN

The new pastor or group of parish aders about to evaluate a church's religious education program and set certain goals for the future must walk a delicate path and try to harmonize two Vatican II norms.

Christian Education

states: "Acknowledging its grave obligation to see to the moral and religious education of all its children, the religious education of all its children, the Church should give special attention and help to the great number of them who are being taught in non-Catholic schools." (Article 7)

"Accordingly, since the Catholic school can be of such service in-developing the mission of the People of God and in promoting dialogue between the Church and the community at large to the advantage of both, it is still of vital importance even in our times." (Article 8)

THE PARISH HAVING ITS OWN parochial school can, of course, implement within that institution a thoroughly religious education a thoroughly religious education program for the young. There is ample time available, a spiritual atmosphere present, and freedom for the teachers to integrate religion into the total

situation.

Moreover, with close cooperation between school and parish staffs, the thrust of the school's activities may strongly reinforce the parish's efforts.
For example, teachers can encourage
and facilitate pupil participation in a
Thanksgiving Day Mass or parish
renewal week.

When the Catholic school is centralized, however, real concern should be given lest a certain competition arise. The school can become isolated and develop an identity of its own apart from the parishes out of which the students come. When this happens, hurt feelings result, duplicated events occur and energies are wasted.

There is no perfect resolution of that problem. Nevertheless, good communication structures between parishes and the school as well as frequent involvement of area clergy in the school's life may reduce those conflicts or

The parish leadership must assign top priority these days to the large number of young people who attend public schools.

For years these pupils have been second-class citizens in many parishes. Often there are overcrowded parishes. Often there are overcrowded religion classes, insufficient budgets, no textbooks, well-intentioned, but inadequately trained instructors and even attitudes or principles which downgrade the public school parishioner. "Only Catholic school students are allowed to be servers." "What do you expect, they don't send the children to our school?"

THIS HAS IMPROVED substantially in the past decade, but it does so only if parish leaders make some hard and ainful decisions which cost time.

money and energy.
In our church, over five years, we have: increased the budget from \$1,000 to \$15,000 for religious education; hired three Sisters as parish helpers with heavy, although not exclusive responsibilities in the catechetical field; tripled the number of CCD teachers; reduced individual class size from 50 to 20; negotiated with the school authorities for a better released time schedule; and built an released time schedule; and built an instruction center across from the

iocal high school.

Affirmative action programs like these can irk those who previously seemed to enjoy ravored positions.

Because you are doing more for public school children than before, parents of Catholic school pupils may feel you are therefore doing less now for them.

We have suffered such criticism, ned to enjoy favored positions. unfair as it is (our Catholic school costs at Holy Family are \$45,000 for 150 students; public school religious instruction figures are \$15,000 for

The parish leaders in those mixed circumstances must be extremely careful to show no partiality. The priests, particularly, are shepherds for all the children.

We have found the clear and publicized integration of both Catholic and public school youngsters into special Sunday liturgles; e.g. the children's monthly celebration, graduation Mass, First Communion, is perhaps the mest effective means of showing we, like Jesus, love and teach equally all our boys and girls.

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K of C parley studies ways to preserve traditional values

BOSTON — Deliberations on the ways and means of of Christian family life and the fundamental ideals of American patriotism dominated the 94th annual meeting of the supreme council of the Knights of

Meeting in a city whose founding fathers described it as a "city on a hill, a beacon of godliness in a darkened world," the deliberations

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Sunday,

Sept. 5

brought about a resolution to establish a \$500,000 "religious liberties fund" to defend the constitutional rights of religious people. Other resolutions include support for a pro-life constitutional amendment and opposition to the Equal Rights Amendment (ERA) for

SPEAKERS AT THE threeday sessions excoriated what they called the "Iminevitably drew comparisons what they called the "Im-between "America the morality" and distortion of

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beautiful" and "America the American principles that real."

The deliberations also an ideal America in its

bicentennial year. Supreme Knight John W. McDevitt told the council members and guests that the U.S. Supreme Court has violated the First Amend-ment by establishing a national religion: an secular

Cardinal Humberto Medelros of Boston reminded the delegates that the freedom of conscience guaranteed by the Constitution could not be interpreted as a freedom of license.

Rear Adm. Jeremlah F. Denton, a former North Vietnamese prisoner, warned the knights that the deterioration of morality in America inevitably would be detrimental to national

security.
Bishop Daniel Cronin of Fall River, Mass., noting that "the moral fiber of our nation is weakening," ad-ded, "now, in this bicen-tennial year of the nation, we, who are favored with the Christian faith should be literally obsessed with trying

RUMMAGE SALE SET

INDIANAPOLIS - Our Lady of Every Day Circle, Daughters of Isabella, are having a Rummage and Bake Sale in St. James School hall, 1153 E. Cameron St., on Saturday, Aug. 28, beginning at 8 a.m. Public

fundamental principles of ethics and moral values which come to us from Jesus and His Gospel." He condemned particularly divorce, abortion euthanasia.

Dr. Mildred F. Jefferson of Boston, president of the National Right to Life Committee, speaking at a ladies luncheon, denounced the U.S. Supreme Court as "an enemy of our republic and a traitor to our country" because its abortion rulings delivered a "deathblow" to family life in America.

The black physician warhed Catholics to beware of "those who wear Catholicism on their sleeves without firm convictions."

PHILADELPHIA-Almost 1,200,000

persons took part in the various events

of the week-long 41st International Eucharistic Congress here, it was

disclosed by the Congress' board of

Aug. 1 set a record for the Congress week as 350,000 were on hand. The largest single Mass attendance, 100,000, was at the closing "Statio Orbis" (Assembly of the World) liturgy

on Sunday, Aug. 8, at John F. Ken-nedy Stadium. Participation in all

liturgical events numbered 960,000.

ABOUT 215,000 persons par-ticipated in the 27 ethnic groups Masses and eucharistic devotions on

Saturday, Aug. 7.
Conferences and exhibits at

The opening procession crowd of

governors.

ARCHBISHOP JEAN Jadot in a message to Supreme Knight McDevitt told the council that the very existence of the American home, "for two centuries the backbone" of the nation, is threatened by "materialism, by loose values, selfishness, lack of genuine sacrifice and superficial love "

The archbishop urged the Knights Knights to make the revitalization of their families "your number one priority." He also urged them to bring their values into the

political process.

"Such action" he said,
"will insure a further
realization of the incomparable ideal of the founding fathers of this country of 'liberty and justice for all."

Philadelphia's

board showed that:

deliberated on some 200 resolutions dealing with the constitutional rights of religious people, public morality and issues involving family

resolution proposing that Congress designate one day each year as "American Family Day," noted that the "first and essential call of society" must be given "every consideration which will strengthen its stability."

Additional resolutions condemned, the use of abortion as a solution for social problems, proposed the sharing of tax funds with parents whose children are

in religiously oriented schools, condemned violence on television and the stereotyping of church figures in TV productions.

The Knights also reaf-rmed their "loyalty and respect for their bishops" and renewed a pledge to adhere to the moral guidance of the bishops.

The Supreme Council's 396 delegates, along with some 1,500 members of their families and guests celebrated the bicentennial in Boston in a variety of social events, including a clambake on historic Boston Common, walks along the city's "Freedom Trail," dances for teen-agers and a magic show and movies for

through the Congress housing bureau.

and seminary dorms.

commodated in New York.

Congress.

-The housing bureau placed 45,000 in hotels or motels, 18,000 in private homes as part of the "Welcome Pilgrim" program, and 4,600 in college

Some 62,500 guests were housed in Philadelphia and suburbs, more than 5,000 were housed in New Jer-sey, and almost 1,000 were ac-

-Pilgrims from 33 countries and

-A total of 461 bishops, including

every state in the country attended the

44 cardinals, attended the Congress, with 159 residing in area rectories, and 84 at the archdiocesan major

The pre-season kickball coaches meeting is scheduled for Tuesday, September 7, at 7:30 p.m. in the CYO Office. Cadet coaches (5th, 6th, 7th and 8th grades) are reminded girls are required to have physicals.

CYO NOTES

CYO football players are selling award tickets for two selling award_lickets for two ten-speed bicycles and five footballs. The drawing will be at the CYO Football Jamboree, Saturday, September 11, at CYO Stadium. Proceeds will benefit the St. John Bosco Guild

All CYO football players must be weighed at their assigned team time on in dates Wednesday and Thursday, September 8

Entries for the 1976 Cadet Hobby Show have been mailed to school principals. They are due September 21.

Junior Touch Football entries are due at the CYO

Office by September 6.

The monthly Youth Mass will be held at 6 p.m. Sunday, August 29, at St. Andrew's parish, Indianapolis. Following the Mass, the movie "Of Mice and Men" will be shown in the parish hall. Refreshments will be available.

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Congress hosted nearly 1,200,000

Convention Hall drew 112,000 persons who pald admission, and 105,000 attended the various performing arts programs. Some 57,000 attended pald

events, while 48,000 attended free

The most popular paid event was the musical, "Godspell," which was presented in two different places to

combined audiences of 12,000 persons. Another 8,000 saw the original musical production of "Francis." A total of 28,000 attended various choir

concerts throughout the Philadelphia

OTHER STATISTICS released by the

-More than 68,000 out-of-town

INDIANAPOLIS - The Pre-school Gulld of St. Mary's Child Center, 311 N. New Jersey St., set Wed-nesday, Sept. 8, for Orientation Day activities. The volunteers of the Gulld, which is starting its tenth year, assist the pre-school staff in its self-discovery

Mrs. William Brown Gulld president. Other of-ficers include Mrs. David Kemp, Jr., vice-president; Mrs. Donald Stuhldreher,

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Dole backs abortion amendment; opposes social programs

KANSAS CITY, Mo.—President Ford's new running mate, Sen. Robert Dole of Kansas, has been a leading Senate supporter of a constitutional amendment to restrict abortion, testifying strongly in favor of an anti-abortion plank at Republican Platform

Committee hearings.

Dole, who calls himself a "strong conservative," has voted against many social programs supported by Catholic leaders.

The main exception has been on the Food Stamp Issue. Dole, a member of the Senate Committee on Nutrition and Human Needs, co-sponsored the most liberal Food Stamp reform bill in the Senate this year with Sen. George McGovern (D-S.D.).

DOLE HAS OPPOSED Ford Administration proposals which attempt to cut the cost of the program by more than \$1 billion. Eliminating "the greedy and not the needy" from the program would save only \$200 million or \$300 million a year, Dole told the annual legislative seminar of Network, an organization of nuns and othersi lobbying on social justice issues last

While Network has supported Dole on Food Stamps, its voting record shows he voted with Network on only six of 24 issues last year.

The Network record shows Dole supported higher military spending and opposed a public works bill and foreign aid provisions supported by the U.S. Catholic Conference.

Bread for the World, a religious citizens' lobby concerned with the hunger issue, gave Dole a "plus" on four of eight issues last year. Dole received "plus" marks for his support of domestic food programs like Food Stamps and "minus" marks for his opposition to increasing food aid for developing nations. He voted against a proposal to require that 80% of U.S.

"Food for Peace" aid go to the world's poorest nations.
Dole has often called on the Republican party to broaden its base of support. The Republican party, he said, has an image of not carring about the property of the recommendation of the property of t people that it must work to overcome.

DOLE HAS A GOOD SENSE of humor and is a caustic campaigner. He sharply attacked Democratic presidential nominee Jimmy Carter as presidential nominee Jimmy Carter as vague and deceptive in a convention speech and is expected to take the offensive during the campaign.

In one line typical of Dole's campaign style he told the convention; "We've had the New Deal, the Fair "We've had now somehody wants to give

Deal and now somebody wants to give us a Fast Deal that would surely end in an ordeal."

One advantage that Dole brings to One advantage that Dole brings to the Ford ticket is that he was un-touched by the Watergate scandals. He was undermined in his position as Republican national chairman by White House aides in 1972 and issued extremely sharp criticism of those

aides.
In 1974, Dole won a narrow, comefrom-behind victory in a Senate race
against Dr. William Roy, a Topeka
congressman and physician who was
a major figure in liberalizing Kaneas'
abortion laws before the 1973
Supreme Court decisions atriking
down most state restrictions on
abortions. Anti-abortion groups
working for Dole were given credit for
helping his victory.

In recent years Dole has voted in favor of the death penalty, a consumer protection agency, open legislative hearings and limiting the fillbuster in Senate

He has voted against busing, no-fault auto insurance, gun control, reduction of U.S. troops abroad, resuming U.S. aid to Turkey, federal campaign subsidies and a ban on U.S. importation of Rhodesian chrome. In 1974, Dole received a 20%

favorable rating from Americans for

Democratic Action, a liberal group, and a favorable rating of 84% from Americans for Constitutional Action, a conservative group.

That same year he received an 18% rating from the AFL-CIO Committee On Political Education.

DOLE'S FAVORABLE ratings from other groups include:

—Sixty percent from the League of Women Voters, a "good government group."

-Forty-three percent from the Ripon Society, a liberal Republican

—Thirty-five percent from the National Farmers' Union, which represents small and middle size

-Forty-two percent from the League of Conservation Voters, an environmental group.

—Eleven percent from the Consumer Federation of America. -Sixty-seven percent from the



SENATOR ROBERT DOLE

National Association of Businessmen. One hundred percent from the National Security Index of the American Security Council, which supports large weapons systems.

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† FRANK J. ENDERS, 81, St. Joan of Arc, Aug. 20. Brother of Cecella Darrah, Lillian McGoran and

† GERTRUDE S. RHODES, 87, Christ the King. Aug. 21, Mother of Jacqueline M. Bounds and Elmer Rhodes, Jr.

† THOMAS M. REEVES, 68, St. Lawrence, Aug. 21, Husband of Virginia H.; brother of J. Robert, Rosemary and Helen Reeves.

† Remember them in your prayers

† NORA M. JEKEL, 74, St. Patrick, Aug. 23. Mother of Mary Martin, Leo and Joseph Jekel; sister of Mrs. Paul Kennedy and Patrick Walsh.

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† EDWARD T. GRANT, 77, Little
Flower, Aug. 18. Husband of
Anna B.; father of Bachars Maitingly; brother of Helen Layton.

Walsh.

† MARY ELIZABETH BUCKLEY, 88,
Assumption, Aug. 23. Mother of
Rocamary Plummer, Jean
McAllister, William F. Jr. and Nell Assumption, Aug. 23. Mother of Rosemary Plummer, Jean McAllister, William F. Jr. and Nell

† CLARA TRAGESSER, 84, 81, Augustine Home, Burial from St. John Church, Tipton, Aug. 23. Mise Tragesser, before her retirement, spent more than 50 years as a priest's housekeeper in the In-dianapolis Archolocese and the Evansville Diocese.

NAVILLETON
† FRANCIS (Frank) J. JACOBI, 73,
St. Mary, Aug. 17. Husband of
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all at home; brother of Mame
Wheeler, Gertrude Hill, Michael,
Harry and Leo Donshue, all of Indianapolis.

TELL CITY
† FRANCES KUNTZ, 80, St. Paul,
Aug. 20. Wife of Albert; mother of Elia Mae Mann of Evanston, Ind.;
Bernice Carler and Clara Harris,
both of Cannelton; Verna Fugitt of
Indianapolie; Alberta Harpe and
Louis Kuntz, both of Tell City;
Charles Kuntz of Grandview; alster

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Thomas of Terre Heute; William M.
of Lafayette; and Harold F.
Heazettine of Phoenix, Afz.; elster
of Collette Manion and Ethel
O'Herron, both of Terre Heute; and
Frank O'Herron of New York.

LEO BAXTER, 83, St. Patrick Aug. 20, Husband of Hazel Lavon

† CAROLINE RASSEL, 84, 8t. Benedict, Aug. 21. Mother of Mrs. John Burget of Terre Haute; and Watter Rassel of Columbia City.

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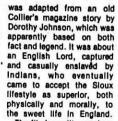
Richard Harris at his best

BY JAMES W. ARNOLD

If you liked Richard Harris' ceremonial self-torture scenes in "A Man Called Horse," you'll love them in the sequel, suitably called "Return of a Man Called

The genial and talented British actor seems to have a cinematically on the early 19th century American frontier—he underwent a similar ordeal in "Man in the Wilderness"-and both previous films have been modest box-office suc-Despite their masochistic elements, however, these movies have been generally interesting, anthropologically authentic and made with care and skill. "Return" is probably the best

THE ORIGINAL 1970 film



The film's quality was less in its rather vague mysticism of nature than in its honest and detailed portrayal of Indian rituals and social and economic life. It was especially welcome after several generations of movie treatment of native Americans as savages whose main function was to get picked off as they whooped in circles around the wagons.

In the sequel, Harris has returned to England, where he is vaguely discontented amid the fox hunts, the tepid formal church as a second and the second amid the fox hunts are less than the second and the second an formal church services, the chilly ladies and the vast palatial rooms hung with paintings of his ancestors. (The sequence resembles an out-take from "Barry Lyndon.") So he goes back to America to search again for

the "power of the Great Spirit" that he has lost. But by this time his old tribe has been decimated and driven from its sacred lands by renegade Indians directed by a cheerfully greedy white trader (Geoffrey

Lewis). So the structure of the film is built around revenge, as Harris regroups the tribe, restores their spirit and leads the outnumbered band against the white man's well-armed fort. There is irony in the climactic battle, since the audience is rooting for the Indians, and when a white man (con-veniently, there are no and children) zinged by an arrow, it's

cause for applause. DIRECTOR Irwin Kershner, who has long been one of the best with offbeat one of the best with offbeat contemporary material ("Loving," "Up the Sandbox"), makes his first foray into the West more memorable than just a good indian action flick. The indians, for example, resist Harris' attempts to rally them because they feel spiritually guilty for their defeat and abandoned by their gods. Immense explation is required through plation is required through

suffering and "rebirth" before they will respond, and most of the movie describes this process of moral reconstruction.

Harris undergoes an unnerving ritual, similar to the one in the first film, but not as a white messiah. He inspires the tribe's other men to join him in a long, harrowing, expertly developed sequence that ends in a wild thunderstorm.
It's grim, but Kershner's
purpose seems not to exploit
the pain, but to show a kind of genuine primitive com-munity religious experience. Another irony is that only in the indian context could a current film try to extol the moral benefits of self-sacrifice and physical suffering.

Harris' tribe gets no help from neighboring indians, who simply laugh in disbelief when he tells them the white man means to strip and own the land. As a

result, his small force uses women as effective warriors in several scenes, an event which may not be historical but is certainly trendy in

KERSHNER'S lively action passages, and his frequent use of the faces of Indian children and old people fo documentary effect, are definite pluses, and the photography in Dakota and Mexican locales by Owen Rolzman ("French Connection") is beautiful and fresh. The score by Laurence Rosenthal ("Rooster Cogburn") is especially big and powerful. Perhaps the most fascinating sequence is a buffalo hunt, shot (Ironically enough) in Custer Park.

Harris, like all of us, is getting older, but his age adds maturity and depth to the character without perceptibly slowing him down. Fans of 1940's horror movies will be delighted by the return of Gale Sondergaard, who plays a sympathetic old Indian woman with those marvelous glowing eye
[Rating not yet available]

CELEBRATING LIFE-This group of musicians from St. Thomas Aquines parish, indianapolis, provided the metodies for a gala Celebration of Life Concert held last Saturday evening in Holy Cross Hall. An enthusiastic crowd of 200 persons attended the interparachial affair, which was organized by Jose Werle. Proceeds will go toward the purchase of new song books for the music ministry at Holy Cross.

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The week's TV network films BAD COMPANY (1972)

(ABC, Friday, August 27): The less than gripping story of the decline of a youth from simpleton to scoundrel in the unheroic, flea-bitten west of 1863. The sardonic script is by David Newman and Robert Benton ("Bonnie and Clyde"), the photography has a valid tintype look, and there is a unique plano background score by Harvey Schmidt ("The Fantasticks"). Overall, intelligent but depressingly downbeat. Satisfactory for

PLANET OF THE APES (1968) (ABC, Friday, August 27): The first and best of the actors-in-ape suits movie series. Pierre Boulle's fascinating satirical novel is diluted into space opera, part-melodrama and part obvious comedy. Despite good moments, it's mostly pulp-magazine action and horror, with the villain intriguingly changed from a scientist to a reactionary religionist. The schlock flick

ROSEMARY'S BABY (1968) (ABC, Sunday, August 29): Roman Polanski's seminal film of Ira Levin's best-seller about a lapsed Catholic girl who is afraid some neighboring Satanists have an abnormal interest in her unborn child. Originally

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condemned by the Catholic Film Office for nudity and "mockery" of Christian traditions. But by taking evil seriously, "Rosemary" also takes the supernatural seriously, and suggests that Wickedness may only next door but deep within. A slick horror story, with interesting theological implications, for mature viewers only.

RAGE (1972) Tuesday, August 31): George C. Scott carries out spectacularly violent revenge against an 'Arizona' army base where nerve gas ex-periments have resulted in the death of his son and his sheep herd. The situation is uncomfortably real, but the characters are cardboard, and the use of weapons as a protest against weapons tends to undermine the message. Scott himself directs. Not recommended.

THE CULPEPPER CATTLE COMPANY (1972) (CBS, Friday, Sept. 3): Gary Grimes as an adolescent coming of age (again) during a rather violent, but occasionally picturesque, cattle drive in the Old West. A first and somewhat confused film by director Dick Richards, who later improved considerable with improved considerably with "Farewell, My Lovely." Strictly for diehard Grimes or

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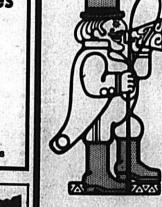


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