

second row, left to right: Julie O'Haver, Monica Tarpey and Rita Carr, Our Lady of Lourdes; Betty Jane Miles, Ann Papeash, Angie McHugh, Kevin Hayes and Kelly Kayse, 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, Sellersburg; Pam McDaniels, St. Ann; Jim McHugh and Mark Catheron, 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 with technically and creatively inferior programming. Testifying Aug. 18 at the House communications subcommittee 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.

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 Ohio, 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 Sundry, 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 Mongiardo, 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 . . .

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 Aldo Papiloni, 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 Moslems.

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

Twenty years ago Trappist Father Herman Joseph, formerly Thomas Davis of Columbus, Ind., pronounced his final vows at Our Lady of Clairvaux Monastery, Vina, 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 charismatics 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 undergoing exorcism. On July 1 the woman, Anneliese Michel, a 23-year-old epileptic, died of undernourishment 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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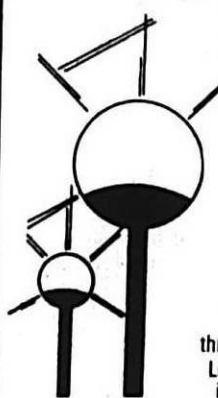
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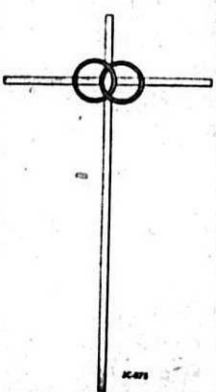
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THE TACKER

Worth cogitating

BY FRED W. FRIES

How many members of the "Tate family" 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. Lincoln 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 tries to change everything. And sister Agi Tate sits up trouble whenever possible. Her brother Irt Tate helps her do so, too. And whenever new projects are suggested, brother Hes Tate and Sister Vege Tate pour cold water on the proposals.

"Then there is sister Iml Tate who tries to have the church mimic everybody else. When the church budget is announced, everybody tends to quake if brother Davas 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 Cogi Tate and his twin brother Medi Tate."

DID YOU NOTICE?—The September issue of 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 Jaguar?) 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 Avenue.

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, neighbors 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.

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 conferences: Tuesday, Sept. 14, Father John Minto; Tuesday, Oct. 12, Father Thomas Carey; Tuesday, Nov. 9, Father Edwin Boergel; 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 Matt Hickey, son of Mrs. Kay Hickey of St. Lawrence parish, Indianapolis, 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 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.

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 Ecuadorian officials recently and urged that this country suspend military aid to Ecuador in retaliation.

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

The four—Archbishop Robert Sanchez of Santa Fe, N.M., and Bishops Patrick Flores, auxiliary of San Antonio, Tex., Juan Arzube, auxiliary of Los Angeles, and Gilbert Chavez, auxiliary of San Diego, Calif.—were 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 telegram 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, 8:30 p.m.
TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 8:30 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, 8:30 p.m.
THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena 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, 8 p.m.; St. Francis de Sales, 8 p.m.
SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Unsung heroes aid fellowman

BY RUTH ANN HANLEY

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 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. Blaskup 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 Archdiocese, 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 term 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 for profit.

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 monies for a city government.

Still time to register
for Genesis II program

Principals, Directors and Coordinators of Religious Education, and Priests and 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

and Religious.

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 offered at the Aquinas Center in Clarksville and in Terre Haute through the District Center for Religious Education.

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Unit I: THE SPIRITUAL JOURNEY (Sept. 26, 3-9 p.m.) (Oct. 3, 7-9 p.m.)
Unit II: SPIRITUAL GROWTH AND SELF-CONCEPT (Oct. 17, 7-9 p.m.) (Nov. 7, 7-9 p.m.) (Nov. 21, 7-9 p.m.)
Unit III: THE RISK OF BEING MYSELF (Dec. 5, 7-9 p.m.) (Dec. 12, 7-9 p.m.) (Jan. 9, 7-9 p.m.)
Unit IV: THE ADVENTURE OF SELF-DISCOVERY (Jan. 23, 3-9 p.m.) (Feb. 6, 7-9 p.m.)
Unit V: THE MANY PATHS TO PRAYER (Feb. 20, 7-9 p.m.) (March 6, 7-9 p.m.) (March 13, 7-9 p.m.)
Unit VI: SPIRITUAL MATURITY AND PLAY (March 20, 7-9 p.m.) (March 27, 7-9 p.m.) (April 3, 7-9 p.m.)

All of the above sessions will be held at:

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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."

—Pope Paul VI

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 well-organized. Judging from the efforts of its alumni and friends and board of trustees, Cathedral High School may likely be in existence long after the inter-parochial 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 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 a 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 view.

Although one author estimates that income from 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 support. —T.W.

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 now seem bent on accomplishing what their men have been unable to do. The brutal death of children has evoked strong maternal protest. The senseless massacre, however, is obviously not over. And women may not be able to bring any more peace than men have. Though William Congreve said "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.

LETTERS TO THE EDITOR

'I remember Alice,' says daughter

To the Editor:

With a snap of the fingers and a quick flashback of memories, I seem to "Remember Alice" (Criterion, 8/13/78).

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 ailment, and, as if that continuous ordeal wasn't enough, she had a little boy with her who was at the tender age when little girls ought to be outside playing instead of being stuck in a hospital with a sister who

had a bum back.

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. Needless 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.

M. T. Dalley

Indianapolis

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

Out of the mouths of babes . . .

To the Editor:

Many articles have been written about Vatican II, both pro and con. We would like to share the following experience with your readers.

Recently while in the vicinity of an eastside Catholic Church, the family decided to stop for confession. We genuflected, knelt and after saying a few prayers, looked for the Tabernacle. 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 confessional, we entered this room to rectify our penance. This room contained the Tabernacle. 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, "Isn't it mean what they did to Jesus? They put Him in that small back room in His own house."

M. Boyle

Indianapolis

LIVING THE QUESTIONS

Lay participation: a hope for Latin America

BY FR. THOMAS WIDNER

nature of the Church."

Bernie Survil, 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 them remarked to me that they felt Bernie lived a better Franciscan 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 "nuisance" 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 following:

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



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 78-year-old 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 quickie 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 people.

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 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 pious 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 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 Communion) 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 people.

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 United California Mexican-American Association and chairman of the San Diego County Immigration Council, spoke to this issue at a recent press briefing on U.S. policy on illegal aliens 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 Mass; 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" and "overtly anti-Hispanic," but on the basis of a recent personal experience I can readily understand why Garcia and many other Mexican-Americans think they are.

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 Angolos were automatically waved 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.

Their resentment against this kind of treatment at the hands of INS also 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 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 Alien," 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 Americans," he concludes, nevertheless, 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 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.

That shows a profound misunderstanding of the meaning of consultation. 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 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 an outcome on the question which the 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 consultations should not be just consultations, but that those who are consulted should make majority decisions.

But 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 Catechetical 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-roads have been given an equal opportunity to express their views.

THIS REALLY HAS BEEN a consultation with all the people. It is probably unique in the Church—certainly 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 document.

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? Because it is important to know what the people are thinking, to know where they may be drifting 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 teach.

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 consensus—and that would be disastrous.

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 good."

"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 pursue it."

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

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



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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 aims 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 allied 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 confusion 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 interpreted) and on conventional imagery borrowed from apocalyptic

sections of the prophets and apocryphal Jewish writings.

AS FOR THE APPARENT DELAY, he makes this important observation: "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 elements 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 temporal urgency.

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

of denials that it would ever 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 Parousia 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 early Church was faced with severe temptations. Not only were there many false teachers, "watering springs" (2 Pet. 2:17), men who displayed authority (2 Pet. 2:10) and deceitfully sought to lead the faithful to a 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 temptation 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" (2 Pet. 3:9).

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 (Ap. 19:20 ff.; 2:1-3:22), the living unity of Christ with His Church (Ap. 1:10-13; 1:1-3:22; 8:1-8:11), 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 win (Ap. 2:7, 11, 17, 26-28; 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 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 own?

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 humanity.

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 kingdom.

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BIBLICAL PROFILES

Joseph's wonderful tale offers a prototype of saving Christ

BY FR. ALFRED MCBRIDE, O. Praem.

Few stories in the Old Testament match the wonderful tale of Joseph. It shows there is nothing like jealousy to ruin a family. Allied to this is the observation that spoiling children is 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



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 Pharaoh. 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 free.

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

and seven lean ears of corn eating seven plump ones. It was then the butler recalled Joseph's skill in dream interpretation and brought him to court.

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 as Joseph 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 needed grain and so they came to 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 ahead of you" (Gen. 45, 4-8).

Thus Joseph provided the key to the message of his story—to save life. The Church has always connected 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 Canaan, 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 Wise men.

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Parish, school can provide programs for all

BY FR. JOSEPH M. CHAMPLIN

The new pastor or group of parish leaders 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:

The Declaration on Christian Education states:

"Acknowledging its grave obligation to see to the moral and 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 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 tensions.

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 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 painful 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 instruction center across from the local high school.

Affirmative action programs like these can irk those who previously seemed to enjoy favored 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, 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 640).

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 liturgies; e.g. the children's monthly celebration, graduation Mass, First Communion, is perhaps the most effective means of showing we, like Jesus, love and teach equally all our boys and girls.

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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 concerned 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 be—freeing. 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?

K of C parley studies ways to preserve traditional values

CYO NOTES

BY C. M. BUCKLEY

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

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 inevitably drew comparisons between "America the

beautiful" and "America the real."

The deliberations also 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 women.

SPEAKERS AT THE three-day sessions excoriated what they called the "immorality and distortion of

American principles that have damaged the image of 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 Amendment by establishing a national religion: an irreligion of secular humanism.

Cardinal Humberto Medeiros 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. Jeremiah 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," added, "now, in this bicentennial year of the nation, we, who are favored with the Christian faith should be literally obsessed with trying

to reestablish in our land the fundamental principles of ethics and moral values which come to us from Jesus and His Gospel." He condemned particularly divorce, abortion and 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 warned Catholics to beware of "those who wear Catholicism on their sleeves without firm convictions."

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 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.'"

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

A 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 reaffirmed 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 young children.

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 football players are selling award tickets 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 weigh-in dates Wednesday and Thursday, September 8 and 9.

Entries for the 1978 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

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 governors.

The opening procession crowd 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. Kennedy Stadium. Participation in all liturgical events numbered 960,000.

ABOUT 215,000 persons participated in the 27 ethnic groups Masses and eucharistic devotions on Saturday, Aug. 7.

Conferences and exhibits at

Philadelphia's Civic Center-Convention Hall drew 112,000 persons who paid admission, and 105,000 attended the various performing arts programs. Some 57,000 attended paid events, while 48,000 attended free programs.

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 area.

OTHER STATISTICS released by the board showed that:

—More than 68,000 out-of-town

visitors obtained accommodations through the Congress housing bureau.

—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 and seminary dorms.

—Some 62,500 guests were housed in Philadelphia and suburbs, more than 5,000 were housed in New Jersey, and almost 1,000 were accommodated in New York.

—Pilgrims from 33 countries and every state in the country attended the Congress.

—A total of 461 bishops, including 44 cardinals, attended the Congress, with 159 residing in area rectories, and 84 at the archdiocesan major seminary.

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Child Center Orientation set

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

Mrs. William Brown is Guild president. Other officers include Mrs. David Kemp, Jr., vice-president; Mrs. Donald Stuhldreher,

secretary; Mrs. Harry Fox, treasurer; Mrs. William Epaves, president-elect; and Mrs. Elmer Spleker, chairman of volunteers.

Orientation Day activities will begin at 9 a.m.

The pre-school staff is headed by Mrs. David Klinskose.

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Dole backs abortion amendment; opposes social programs

JIM CASTELLI

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 others lobbying on social justice issues last June.

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

One advantage that Dole brings to the Ford ticket is that he was untouched 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, come-from-behind victory in a Senate race against Dr. William Roy, a Topeka congressman and physician who was a major figure in liberalizing Kansas' abortion laws before the 1973 Supreme Court decisions striking 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 filibuster in Senate debate.

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 group.

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

—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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† RAYMOND L. SMITH, 50, St. Joseph, Aug. 17. Father of Louis W. Smith of Greenville; Paul Steven Smith of Lanesville and Elizabeth Blanton of Crandall; son of Flora Smith of Corydon.

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

† FRANK J. ENDERS, 81, St. Joan of Arc, Aug. 20. Brother of Cecelia Darrah, Lillian McGowan and John Enders.

† 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.

† MARY ELIZABETH BUCKLEY, 86, Assumption, Aug. 23. Mother of Rosemary Plummer, Joan McAllister, William F. Jr. and Neil Buckley.

† CLARA TRAGESER, 84, St. Augustine Home, Aug. 23. Miss Trageser, before her retirement, spent more than 50 years as a priest's housekeeper in the Indianapolis Archdiocese and the Evansville Diocese.

NAVILTON

† FRANCIS (Frank) J. JACOBI, 73, St. Mary, Aug. 17. Husband of Beulah; father of Jude and Anthony

of Andrew Gramelapacher, Margaret Brinkmeader and Kathryn Keesana, all of Tell City; and Isabelle Ernst of Troy.

TERRE HAUTE

† FELICIA HEAZELTINE, 74, St. Benedict, Aug. 19. Mother of Thomas of Terre Haute; William M. of Lafayette; and Harold F. Heazeltine of Phoenix, Ariz.; sister of Collette Manion and Ethel O'Herron, both of Terre Haute; and Frank O'Herron of New York.

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

† DENA McMILLAN, 72, St. Ann, Aug. 20. Mother of Margaret Williams and Jack McMillan, both of Terre Haute; sister of Wayne McDonald of Griffith.

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

Jacobi, both of Floyd Knobs; Jerome, James, Carol, Barbara, and Ruth Jacobi, all of Floyd Knobs, Rt. 2; and Marcella Lanfert of Bradford.

NEW CASTLE

† DR. FRANCIS E. DONAHUE, 58, St. Anne, Aug. 21. Husband of Norma; father of Karen Donahue; Sean, Francis and Dion Donahue, all at home; brother of Mame Wheeler, Gertrude Hill, Michael, Harry and Leo Donahue, all of Indianapolis.

TELL CITY

† FRANCES KUNTZ, 80, St. Paul, Aug. 20. Wife of Albert; mother of Ella Mae Mann of Evansville, Ind.; Bernice Carter and Clara Harris, both of Cannelton; Verna Fugitt of Indianapolis; Alberta Harpe and Louis Kuntz, both of Tell City; Charles Kuntz of Grandview; sister

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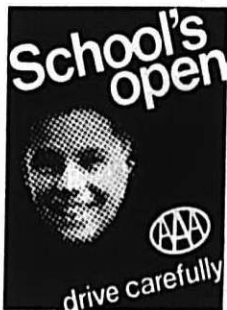
Richard Harris at his best

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 Horse."

The genial and talented British actor seems to have a thing for suffering 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 successes. Despite their masochistic elements, however, these movies have been generally interesting, anthropologically authentic, and made with care and skill. "Return" is probably the best so far.

THE ORIGINAL 1970 film



was adapted from an old Collier's magazine story by Dorothy Johnson, which was apparently based on both fact and legend. It was about an English Lord, captured and casually enslaved by Indians, who eventually came to accept the Sioux lifestyle as superior, both physically and morally, to the sweet life in England. 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 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 (conveniently, there are no women and children) is zinged by an arrow, it's cause for applause.

DIRECTOR Irwin Kershner, who has long been 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 exaltation 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 community 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 1978.

KERSHNER'S lively action passages, and his frequent use of the faces of Indian children and old people for 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 State 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 eyes. (Rating not yet available)



CELEBRATING LIFE—This group of musicians from St. Thomas Aquinas parish, Indianapolis, provided the melodies for a gala Celebration of Life Concert held last Saturday evening in Holy Cross Hall. An enthusiastic crowd of 200 persons attended the interparochial 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 simper 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 piano background score by Harvey Schmidt ("The Fantasticks"). Overall, intelligent but depressingly downbeat. Satisfactory for mature viewers.

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 at its best and worst.

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

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 dwell not only next door but deep within. A slick horror story, with interesting theological implications, for mature viewers only.

RAGE (1972) (ABC, Tuesday, August 31): George C. Scott carries out spectacularly violent revenge against an Arizona army base where nerve gas experiments 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 considerably with "Farewell, My Lovely." Strictly for diehard Grimes or western fans.

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