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INDIANAPOLIS, INDIANA

MAY 13, 1977

CHICAGO BISHOPS' MEETING INCONCLUSIVE

Communion vote 'all but won'

Lift divorce penalty too

BY THOMAS J. BARBARIE

CHICAGO—While the Catholic bishops' handling of the Call to Action and their vote to lift the automatic excommunication for remarriage after divorce seemed to generate the most interest at their spring meeting, another development now taking place through the U.S. mail may have more impact on Catholics in general.

Communion in the hand has all but won the necessary support to become an option in Catholic churches

*Text of Call to Action response
Pages 4 and 5*

throughout the United States, according to reports from the bishops' conference.

The issue was to have been decided in a vote May 4, the second day of the three-day meeting, and a lively debate was conducted.

But the vote was inconclusive. According to NCCB rules, a two-thirds majority would be necessary before Vatican permission to give Communion in the hand could be sought. Another rule provides that if absent *de jure* members (Ordinaries and auxiliaries) are sufficient to swing the outcome, their votes will be solicited by mail.

Following the ballot, it was announced that the pro-Communion in the hand bishops had missed the 183 votes they needed, but that the margin was close enough that the 28 absent members could push the total over the top. No exact total was given.

One source told NC News that Communion in the hand came up four votes short in the May 4 ballot, while another source indicated that five votes were lacking.

If those figures are accurate, Communion in the hand will be an option in the near future.

Perhaps because of the inconclusive outcome of that issue during the actual meeting, other issues seemed to capture the limelight.

The spring bishops' meeting drew
(Continued on Page 6)



ROSARY, NOT COMMUNION—A viewer might believe Pope Paul VI is shown in this photo giving First Communion in the hand to young Raul Morgan, son of the Panamanian Ambassador to the Holy See. And in fact the photo was originally described in a Vatican newspaper as depicting that. According to Vatican and Panamanian Embassy officials, however, Raul is receiving a Rosary. At

the Pope's Holy Thursday Mass in St. John Lateran Basilica he distributed gifts to all the First Communicants immediately after giving them Communion. Communion in the hand is permitted in some 40 countries and, depending on the outcome of a ballot by mail among some 28 bishops absent from the meeting in Chicago, it may now become permissible in the United States.

NEEDS TOTAL \$255,000

Catholic Charities makes plea for help this Sunday

The Office of Catholic Charities has disclosed financial needs totaling nearly \$255,000 for the fiscal year beginning July 1977.

In releasing the needs, Father Lawrence Voelker, Director of Catholic Charities, commented, "This is not the approved budget for Catholic Charities. Neither is it the formal Appeal goal. It represents needs for

which funds are not available from current budgeted income. A balanced budget will be prepared by a committee working from these needs, the Appeal results and realistic estimates of additional sources of income. They represent continuation of the current program rather than expansion. To the extent they cannot be met, programs will have to be cut."

The needs listed below show 6% for fund raising activity, 8.6% for administration of the Office of Catholic Charities and 78% for support of programs and services.

THE MAJOR PART of the support needed is for Archdiocesan Social Ministries, formerly Catholic Charities. This is for programs such as Birthline (supportive services to pregnant women and girls), Simeon Project (parish based services for the elderly), coordination of St. Vincent de Paul work, resettlement of Indochinese refugees, and family life programs such as pre-Cana, training volunteer married couples to assist priests in the teen-age marriage guidelines, and establishing a network of volunteer marriage counseling on a couple to couple basis.

In addition, Social Ministries provides administration and sup-

portive services for the Campaign for Human Development, Thanksgiving Clothing Drive and Respect Life. Archdiocesan Social Ministries works throughout the 39-county area of the Archdiocese and is totally dependent on funds from the Appeal for financial support.

A new item among the needs is support for the pastoral ministry to Vietnamese refugees. This represents support of the work of Father Mark Tran Huan Thanh, a newly arrived priest from the diocese of Da Lat, South Vietnam, who is working with refugees in the Archdiocese.

SUPPORT FOR Catholic Social Services and St. Mary's Child Center represents a small portion of their budgets (13.7% for St. Mary's and 4% for Catholic Social Services) not financed by United Way, service fees or other sources. The Board of St. Elizabeth's Home, the fourth Catholic Charities Agency, has not at this time requested financial assistance from Catholic Charities.

Michael O. Garvey, Appeal Chairman, commented that the listed needs represent about 23% of the total current operating budgets of Catholic Charities and the four agencies. "We are, in effect, asking an average gift of \$4 from the 59,000 households who received the Appeal mailing in order to match \$13 of support from other sources."

A Word from the Archbishop

My dear Family in Christ:

The Catholic Charities Appeal Sunday brings to my mind these thoughts I wish to share with you today.

Charity is what set the early Christians apart. The truth of their preaching was seen in their love for one another especially those in need. It must be the same with us. We can preach with power and conviction only when we are filled with a deep sense of charity.

A renewed sense of charity calls us, first of all, to a deeper personal spirituality based on prayer and service to others. It calls us to help one another in the effort to live as examples of Christ's love.

In this day of complex pressures and problems it also calls us to provide the special help that is offered through the agencies of Catholic Charities. This help comes in the form of professional services in family life and child welfare. It also comes in the form of training and coordination for thousands of hours of volunteer service. Last year people gave over 45,000 hours of volunteer service through Catholic Charities. This year in addition to financial support, we are asking you to give yourself as a volunteer in works of charity.

It is to support these works that we appeal for your generosity on Pledge Sunday, May 15. Please help us in our efforts to build a renewed sense of charity in the Church.

Be assured of my prayers for all of you.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

Greater numbers mark graduations

A total of 1,376 students will be graduated this spring from the 13 Catholic high schools in the Archdiocese of Indianapolis. The total is 23 more students than were graduated last year.

In the eight interparochial schools, including the Latin School, there are 921 graduates, and 455 attend the five private schools, all but one of which are operated by religious orders. The exception is Cathedral High School, Indianapolis, which is run by an independent board of trustees.

The figures on the number of graduates mark an increase of 13 in the interparochial schools, and an increase of 10 in the private schools.

ARCHBISHOP George J. Biskup will be present for commencement

exercises at Our Lady of Grace Academy, Beech Grove; Schulte High School, Terre Haute; Immaculate Conception Academy, Oldenburg; Latin School, St. Mary Academy and Ritter High School, Indianapolis. The Archbishop rotates visits among the schools each year since it is impossible for him to attend all the graduation ceremonies.

Where the Archbishop will not be present, the Archdiocese will be represented by Father Gerald Gettelinger, Superintendent of Catholic Education, Father Robert Drewes, Archdiocesan Director of Religious Education, Father Francis R. Tuohy, Vicar General, and Stephen Noone, Principal of Chataud High School.

THE COMMENCEMENT exercises at the schools are the following:

Brebeuf Preparatory School, Indianapolis, will graduate 158 seniors at 4 p.m. Sunday, May 15.

Providence High School, Clarksville, will graduate 138 seniors at 8 p.m. Wednesday, May 18.

Roncalli High School, Indianapolis, will graduate 176 seniors at 7 p.m., Friday, May 20.

Our Lady of Grace Academy, Beech Grove, will graduate 53 seniors at 8 p.m., Friday, May 20.

Schulte High School, Terre Haute, will graduate 83 seniors at 7:30 p.m., Saturday, May 21.

Latin School of Indianapolis will graduate 15 seniors at 2 p.m., Sunday, May 22.

Shaw Memorial High School, Madison, will graduate 24 seniors at 2 p.m., Sunday, May 22.

Cathedral High School, Indianapolis, will graduate 140 seniors at 2 p.m. Sunday, May 22.

St. Mary Academy, Indianapolis, will graduate 49 seniors at 8 p.m., Wednesday, May 25.

Immaculate Conception Academy, Oldenburg, will graduate 55 seniors at 10 a.m., Thursday, May 26.

Secena Memorial High School, Indianapolis, will graduate 160 seniors at 8 p.m., Friday, May 27.

Ritter High School, Indianapolis, will graduate 122 seniors at 8 p.m., Friday, May 27.

Chataud High School, Indianapolis, will graduate 203 seniors at 8 p.m., Tuesday, May 31.

Cemetery Mass

The monthly cemetery Mass for the Faithful Departed will be held at 2 p.m. Wednesday, May 18, in St. Joseph Chapel in St. Joseph Cemetery, Indianapolis. Father Athanasius Ballar, O.S.B., of St. Paul Hermitage and Father Ivan Hughes, O.S.B., of St. Maur Seminary will concelebrate the Mass. The public is invited to participate.

Bowman is new Chatard principal

Lawrence M. Bowman has been appointed Principal of Chataud High School by the North District Board of Education. Rev. Joseph Beechem, Board President, announced this week. He succeeds Stephen J. Noone, who has been named Director of the Department of Schools at the Office of Catholic Education. The appointment is effective July 1, 1977.

Bowman, 37, has served as assistant principal at Roncalli High School for three years. Earlier he taught history, speech and sociology for eleven years at Cathedral High School where he also served as Dean of Students.

A NATIVE OF Indianapolis, Bowman attended Secena Memorial High School, graduated from Marian College in 1962, and received degrees in History from the University of Kansas in 1967 and in Education from Butler University in 1976. He also taught at Reitz Memorial High School in Evansville.

A past President of the Board of Education of St. Simon Parish, Mr. Bowman has served on the Indianapolis Bicentennial Commission. He is a member of St. Simon Parish, is married and has one child.



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the word this sunday

By Father Donn Raabe

SIXTH SUNDAY OF EASTER

"Falling Into place"

Acts 15:1-2, 22-29
Psalm 67:2-3, 5-8
Revelations 21:10-14, 22-23
John 4:23-29

Sometimes when someone says something it's hard to understand. But later on it seems to fall into place, and the truth of it dawns on us. Jesus' words in today's Gospel are like that. He seems to say so much. You sense the depth and mystery in it, but it all doesn't sink in until you pry around in it for a while. Jesus says that when the Spirit comes "you'll understand that whoever remains true to me, I and the Father will remain true to them and even dwell therein. So that the peace I bequeath to you is not the world's peace (absence of war) but a peace from within—from your Spirit united with us." And so the work of the Church in the Spirit is to bring about the peace and harmony of living faith (Acts), that the glory of the Lamb might shine through us, thus bringing lasting peace-in-love (God's peace).



SUPPORT FOR FARM LABORERS—About 50 people appeared at Holy Rosary Church, Indianapolis, last week to participate in a service in support of Farm Workers Week. Among those attending were Morris S. Casuto, director of the Indianapolis office of the Anti-Defamation League of B'nai B'rith, and Father Francis Tuohy, vicar-general of the



Archdiocese of Indianapolis and representing Archbishop Biskup. Tom Weber (right), director of the Indiana Inter-religious Committee for Human Equality, pins a button on his son supporting Farm Worker week activities. The group proceeded to nearby Farmers' Market singing songs and hymns in Spanish.

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Confirmation Questionnaire

On March 22, 1977, Archbishop Biskup charged the Ad hoc Committee for the Study of Confirmation to evaluate the adequacy of present procedures in the administration of this sacrament. A lively discussion continues concerning the theological, liturgical and catechetical development surrounding the nature of confirmation and the manner it is conferred.

The Ad hoc Committee seeks a grassroots response in this matter from Catholics of the Archdiocese. Your reply is valuable.

Filing Status (check one)
☐ Priest ☐ Principal ☐ Education Board Member ☐ Candidate
☐ DRE ☐ Catechist ☐ Parent ☐ Other

Present Confirmation Policy for Youth
Current Practice in the Archdiocese of Indianapolis is that young people be confirmed at the fifth grade level where the numbers dictate yearly confirmation. In parishes where the sacrament is administered every two years, the age level is the fifth and sixth grades. Where confirmation is given every three years; fourth, fifth and sixth graders should be presented.

1. Are you satisfied with the present age at which the Sacrament of Confirmation is administered? ☐ Yes ☐ No

2. If you answered "NO," would the following proposed procedure be acceptable to you, namely:

CANDIDATES ARE ELIGIBLE TO REQUEST FULL INITIATION IN THE CHURCH THROUGH THE SACRAMENT OF CONFIRMATION BEGINNING AT AGE 13. ☐ Yes ☐ No

3. From your experience, what would you suggest as an appropriate age for Confirmation? Age _____

4. Comments:

Please return this Questionnaire by May 18 to: Rev. Stephen Jarrell, Chairman Confirmation Study Committee 1350 N. Pennsylvania St. Indianapolis, IN 46202

week's news in brief

by no news service

Scheme nets imprisonment

PHILADELPHIA—A federal grand jury in Philadelphia has indicted two Enclino, Calif., men on 15 counts of mail fraud for a plan to raise funds from Catholic priests throughout the country in connection with the June 19 canonization of Bishop John Neumann. In announcing the indictment, David Marston, U.S. attorney for the Eastern District of Pennsylvania, said the two men, James Anton, 37, and Carl Budde, 27, face a maximum sentence of 75 years imprisonment and a \$15,000 fine.

Schools would be eligible

WASHINGTON—Church-operated schools, colleges and hospitals would be eligible to receive millions of dollars in government aid for conservation projects under President Jimmy Carter's proposed energy legislation. Carter's proposal calls for federal grants of \$300 million a year for three years for "weatherization" and energy conservation in public buildings and nonprofit schools and hospitals. The legislation is designed to provide aid to church-operated schools and hospitals, but not to seminaries or chapels.

Doors closed to segregationists

SPRINGFIELD, Ohio—Catholic schools in Springfield have closed their doors to those wanting to avoid public school desegregation. Parochial school principals, following Cincinnati archdiocesan guidelines, issued a statement pledging that "no staff or program expansion, nor addition of classrooms will be allowed to permit refuge from desegregation."

Abortion supporters meet foes

WASHINGTON—Supporters and foes of abortion marked Mothers' Day with demonstrations near the White House where pro-lifers raised a sign behind one speaker labeling him "The Boston Strangler." Police removed the pro-lifers after they held the sign behind Dr. Kenneth Edelin, the Boston physician who was convicted of manslaughter in the death of a male child he aborted. The jury verdict was later overturned by the Massachusetts Supreme Judicial Court. Dr. Edelin was the featured speaker at the rally sponsored by the National Organization of Women and the National Abortion Rights Action League.

Catholic press must 'form'

VATICAN CITY—Pope Paul VI said the Catholic press must form as well as inform Catholic readers, without trying to sensationalize relatively insignificant news items. In a French speech to bishops of southern France (May 5), the Pope said that "the Catholic press must understand that it does not have only the function of informing, as do other newspapers, but also of forming readers with a real love of the Church, and a loyalty toward the faith, the entire faith."

Pope makes plea for release

VATICAN CITY—In beatification ceremonies for Blessed Maria Rosa Molas (May 8), Pope Paul VI made a surprising plea from the altar for the release of the kidnapped El Salvadorian foreign minister and for a stop to the "despicable sale" of weapons and firearms. Pope Paul, who almost always confines sermons at Mass to strictly religious topics, appealed frankly to the kidnappers of Minister Mauricio Borgonovo for his release. The Pope also lashed out against legalized abortion, the arms race, violence, and other violations of the "sacredness of human life" during the ceremony at St. Peter's Basilica.

names

Father Carl J. Peter, chairman of the theology department of the Catholic University of America, will be dean of CU's School of Religious Studies Sept. 1.

Benedictine Father Colman Barry has been religious studies dean.

Miss Nancy Brewer, administrative assistant to top officers of the National Catholic Educational Association for 25 years, has been awarded the Pro Ecclesia et Pontifice papal medal for service to Catholic education.

Bishop Henry T. Klonowski, 79, who retired as auxiliary of Scranton, Pa., four years ago, died in Scranton Mercy Hospital May 6. He had been a patient there for the past 9 months.

John C. Sciranka, Passaic, N.J., editor of the Slovak Catholic Sokol publications and president of the eastern region of the Slovak Catholic Federation of America, has been awarded the Pro Ecclesia et Pontifice medal.

Cardinal Terence Cooke of New York will receive the John LaFarge Memorial Award for Interracial Justice for 1977 on May 26.

Dr. Paul G. Buchanan of Washington, D.C., has been named president of Annhurst College, a 350-student Catholic co-ed college in Woodstock, Conn.

MAY 13

The Spring Rummage Sale conducted by the Ave Maria Guild for the benefit of St. Paul Hermitage, Beech Grove, will be held at the Hermitage on Friday from 9 a.m. until 3 p.m. and on Saturday from 9 a.m. until noon.

MAY 13 & 15

"Musical '77" will be presented by the junior high school pupils of Holy Name School, Beech Grove, at 8 p.m. at the Student Center of Our Lady of Grace Academy. The show's theme is "Cabaret."

MAY 13-15

A Marriage Encounter Week-end will be held at the Franciscan Retreat Center, Mount St. Francis, Ind., beginning with registration at 7:30 p.m. Friday.

MAY 14-15

The PIC Association (People Interested in Children) will sponsor a Rummage Sale at Holy Cross Community Center, 125 N. Oriental, Indianapolis, from 9 a.m. to 5 p.m.

MAY 15

The Women's Club of St. Patrick parish, Indianapolis, will be in charge of the monthly Card Party in the

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

school hall beginning at 2 p.m. Admission is \$1.

The Third Order of St. Francis, Terre Haute, will host the annual meeting of the Greater Terre Haute Church Federation from 3 to 5 p.m. at the Knights of Columbus Club, 832 Poplar Street.

Dr. Nathan Van der Werf of New York will be the guest speaker. He is affiliated with the National Council of Churches and heads the Committee on Regional and Local Ecumenism.

The Women's Club of Christ the King parish, Indianapolis, will host a reception at Christ the King School to honor Sister Louise Hoeling, O.S.B., who is marking the silver jubilee of her religious profession of vows. The reception will follow the 11:30 a.m. parish Mass at Christ the King Church.

MAY 16

Our Lady of Every Day

remember them

BRADFORD
HENRY RUFF, 88, St. Michael, May 4. Father of Lawrence Ruff and Mary Heuser.

FRENCHTOWN
CORINNE GETTELFINGER, 64, St. Bernard, May 2. Wife of Paul Gettefinger; mother of Larry, Steve, Ronald, David, Richard, Jerry, Louis, Brian and Paula Gettefinger; Marilyn O'Connor and Cathy Sherrod; sister of Armond and Herbert Pate.

INDIANAPOLIS
JAMES J. SULLIVAN, 71, immaculate heart of Mary, May 3. Brother of Margaret S. Hicks.

JOHN A. AUGUSTIN, 79, St. Patrick, May 5. Father of Violet, Irene, Rita, Charlotte and Dolores Augustin; Jean Zukowski, John, Joseph, Louis, Thomas, James, Robert and Richard Augustin; brother of Joseph and Nicholas Augustin.

OTILLIE SCHAEFER, 90, St. Catherine, May 5. Mother of Florina Hendricks and Edna Fyle; sister of Mary Hurt.

MARIE DUNN, 84, St. Augustine Home Chapel, May 6. No immediate survivors.

WILLIAM D. RADY, 87, St. Simon, May 7. Father of Genevieve Trumpey, Richard, Harry, Dale and Walter Rady; brother of Francis and Charles Rady.

GRACE ANDERSON, 88, St. Peter and Paul, May 7. Sister of Dorothy Paul and Emily Treace.

MARY ERNESTINE HILL, 65, Sacred Heart, May 10. Wife of Basil; mother of Carol Krug, Rosemarie Kiel, William and Stephen Hill; sister of William Mattingly.

JEFFERSONVILLE
FOREST V. HUNTER, 66, Sacred Heart, May 5. Husband of Catherine L.; father of Michael, Daniel, and Susan K. Hunter, Therese W. Collins, and Bertha Nett.

ROY C. MILLS, 94, St. Augustine, May 7. No immediate survivors.

NEW ALBANY
DARYL V. JEFFERIES, 71, Holy Family, May 7. Father of Patrick J. Jefferies.

TELL CITY
DEWEY M. BASINGER, 70, St. Paul, April 28. Husband of Daphne; father of Betty K. Howard, Franklin E. and Dewey (Bud) Basinger; brother of James, Joe and Victor Basinger, Marjorie Heister, Nellie Bennett, Ruth Frey, Catherine Heister and Evelyn Huff.

MABEL JAMES, 83, St. Paul, May 2. Mother of Dr. John Mark James; sister of Dr. L. C. Becker, Louise Spencer, Mary Agnes Clemens and Ferd Becker.

TERRE HAUTE
IZETTA H. SEMANICK, 82, Sacred Heart, May 4. Wife of Steve; mother of Don; sister of LaVerna Galbraith.

FRIEDA PREVO, 89, St. Benedict, May 6. No immediate survivors.

TROY
ANTON SCHMIDT, 91, St. Plus, May 6. Husband of Violet; father of Victoria James and Arlene Rudisell.

ST. MARY-OF-THE-WOODS
ANNA REGAN, St. Mary, May 3. Sister of Arthur and Dr. Francis Regan.

No Tacker

Fred W. Fries is on vacation. His Tacker column will be resumed in next week's issue of the Criterion.

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In Your Charity—Pray for these Souls who were buried during the month of April in our Cemeteries

Holy Cross

Cron, Mary Josephine
McManis, David E.
Linville, Frank L.
Stout, Paul L.
Hart, Nellie Florence
Blair, Marie
Hutton, William R.
Fields, Albina A.
Reidy, Agnes T.
Lynch, Camille
Lenihan, Mary Theresa
Grady, Margaret K.
Washburn, Harry
Nelson, Evelyn L.
Windsor, Alice O.
Wilson, James A.
Meunier, Arthur J.
Griffin, R. Donald
Slupecky, Caroline M.

Carroll, Hazel E.

St. Joseph
Brune, Frances
Schmoll, Frances N.
Burleson, Barbara N.
Douglas, Clara
Bracken, Margaret E.
Cranny, Esther
Skomp, Carl C.
Kirschner, Tillie
Brown, Eugene J.
Hren, John
Kear, Harry T.
Kosters, Vincent P.
Huber, Robert J.
Wright, Jean C.
Vollmer, Albert C.
Baumann, Lena
Kiefer, Amelia J.
Smith, C. Patrick

Calvary

Crampton, William J.
Spitzer, Edward A.
Davis, James P.
Mariotto, Janice C.
Litner, Helen
Wilson, George G.
Mahoney, Martha F.
Stiffler, Thomas T.
Carry, Ann
Spencer, Ruth
Pujata, Savers
McMahon, Michael K.

Calvary Mausoleum

Boyle, Robert J.
Williams, Paul E.
Mullis, Richard E.
Hart, George M.
Boehle, Vernon A.

Catholic Cemeteries Assoc. of Indpls.

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784-4439

in the church parking lot during the afternoon and evening.

MAY 22

A Qualification Day Breakfast will be served at the St. Plus X Knights of Columbus Hall, 71st and Keystone, Indianapolis, from 8:30 a.m. to 1:30 p.m.

The Alumnae and friends of St. Mary's Academy, Indianapolis, are invited to attend an Appreciation Day celebration for the Sisters of St. Francis, who have staffed the Academy for the past 93 years. The program will begin with a Mass at 10 a.m. followed by a reception in the school.

The Academy will be closed at the end of this school year.

MAY 26-29

A Men's Cursillo is scheduled at the Franciscan Retreat Center, Mount St. Francis, Ind., for this weekend.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.

WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m.

THURSDAY: St. Catherine's parish hall, 6:30 p.m.

FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.

SATURDAY: St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m.

SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

MAY 18

The North Deanery Council of Catholic Women, Indianapolis, will have its installation of officers at St. Lawrence parish at 10:45 a.m. A consecrated Mass and luncheon will follow the installation meeting. All members are invited.

MAY 21

The annual Spring Festival at St. Ambrose parish, Seymour, will be in progress

CHANGING YOUR ADDRESS?

So that you may continue to receive your Criterion without interruption, and without having to pay postal forwarding cost, please send us the computer label from your paper at least four to six weeks before moving day. Include your new address and the name of your new parish. Mail to: THE CRITERION, P.O. Box 174, Indianapolis, IN 46206.

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documentation

This is the text of a response by the U.S. bishops at their spring meeting in Chicago to the recommendations of last year's Call to Action conference in Detroit. The bishops also approved a schedule assigning particular recommendations to specific committees of the National Conference of Catholic Bishops or U.S. Catholic Conference for further discussion and possible action.

1. For two years, as part of the Catholic contribution to the bicentennial, a committee of our conference sought to involve people across the nation in a reflection on justice. At the national level it conducted seven three-day hearings at which bishops and other Church leaders listened to invited experts and concerned local persons. At the local level dioceses were encouraged to join a parish discussion program and invite Catholics to reflect on their experience and practice of justice.

Many bishops, scholars, and persons active in social ministry reviewed and summarized the results of this consultation. Finally, 1,350 delegates and 1,000 observers gathered last October at a conference entitled A Call to Action to consider the results of the hearings and discussions as reflected in working papers on humankind, personhood, nationhood, ethnicity and race, the Church, neighborhood, the family and work. The convocation met for three days and produced more than 180 recommendations.

WE INVITED this process of structured public discussion in the Church so that we might listen to the needs of our own people and through their voices come to know more specifically and to share more intimately "the joys and the hopes, the griefs and the anxieties" of the people of our age. Admittedly the process of consultation was imperfect and there are some conclusions which are problematical and in some cases untenable. This has been a source of concern.

Yet this two-year process was marked by trust and respect among nearly all who took part. It gave many people a good opportunity to speak directly to Church leaders. It identified issues and a number of constructive suggestions for action. It helped dramatize how the Church and its leadership are perceived by some.

We are grateful to all who shared their insights with us. We reaffirm our commitment to the principle of shared responsibility in the contemporary Church, and we assert our intention to improve consultation with our people in the future.

The bicentennial program must be understood in light of what Vatican Council II has said about the Church. Throughout the universal Church pastors and

people have been engaged in the work of designing methods, structures and processes for bringing the conciliar vision of the Church to fruition at the level of the parish, the diocese, the nation and indeed the world. The conciliar vision is contained in a unique way in the two documents on the Church: Lumen Gentium [The Dogmatic Constitution on the Church] and Gaudium et Spes [The Pastoral Constitution on the Church in the Modern World]. It is in the light of the ecclesiological principles of these documents that the process, results, and future implications of the bicentennial program must be evaluated.

Fundamental to the theological vision of Lumen Gentium is its description of the Church as the people of God. (1) The focus given to this concept by the Council has opened the way for many movements of renewal in the last decade. The image of the Church as the people of God affirms that all of us derive our dignity from the same source: the free love of God who has called us out of darkness into his own wonderful light to share in the life of the risen Lord. Jesus Christ thus giving us a new identity as a people uniquely his own.

At this most fundamental level of

the life of the Church, there are no distinctions among us. Holiness and openness to grace are the most important aspects of the life of the Church, to which everything is ordained.

THE HIERARCHICAL MINISTRY in the Church is ordained entirely to the service of this plan of God, making it possible for those he has called to hear his Word, become his people,

and enjoy the life of the community of Jesus, the Messiah. (2)

Thus the Second Vatican Council teaches that bishops, as successors of the apostles, have received from the Lord the mission of teaching authoritatively all peoples so that all may attain to salvation through faith, baptism and the observance of the commandments. (3) As pastors who are teachers we are called both to listen and learn from our people and also to respond to what we hear by announcing the Good News in all its implications, unfolding its riches and applying to contemporary circumstances.

In any process of dialogue in the Church we listen, as all Christians do, for the voice of the Spirit in the Church (4) and the world; we also exercise the charism of judgments and discernment in the Church in a special way. For bishops are "authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct." (5)

IN RESPONDING to the consultative process we have begun, therefore, we are seeking to judge and discern, to guide and direct a process which we believe can bear much fruit in the Church today. We have to be both pastors who can listen and teachers who can speak. We seek to do this sensitively, intelligently, and compassionately. We are addressing our response especially to those Christians whose faith in Christ is

**"The Christian life
is given to us as an undeserved gift,
a grace;
it does not originate
in our efforts and aspirations
although it requires our full cooperation."**

nurtured within the Roman Catholic Church.

In this community with its specific understanding of authority we are called to live in truth and by love and to free with the liberty Christ has gained for us. One of the greatest tests of the Catholic Christian's interior freedom is to respond to God's word in the Church even when a decision may be contrary to one's own views and to abide by that decision with a profound inner peace and joy.

The particular process of consultation which culminated in the proposals of the Call to Action conference was helpful and important. However, it cannot be the sole factor in determining the pastoral agenda for the Church. It is our task to assess those proposals in the context of God's plan as revealed in and through Christ.

One of the demands of the divine plan is action to support a way of life in conformity with the justice which God has revealed and communicated to us in Christ Jesus. Both Gaudium et Spes and the synodal document Justice in the World affirm direct and intimate connection between the mission of the Church and the ministry of justice. (6) This connection is so strong that the plan of salvation, which the Church is meant to proclaim and serve, is understood by the Bible as one of "justification," that is, as the transformation of human life by the righteousness or justice of God. This has powerful implications for the entire Church.

In communion with our people, we have an obligation to address many issues of individual and social life in the light of this divine justice. [7] The bicentennial program was initiated by us to clarify and specify the implications for the Church in the United States of a social ministry at the service of the justice of God. [8]

Because this is the justice we preach, we also recognize that we may not simply equate earthly progress with the spread of the kingdom of God or confuse the Church's role and competence with respect to each. The principles of revelation do not provide specific solutions to many social problems, nor do they constitute a blueprint for organizing society. In proposing concrete policies in the social order, the Church is aware that often, the more specific a proposal or program, the more room there may be for persons of sincere faith to disagree.

The Church is called to engage in continuing self-examination in order to make its own structures and procedures more effective instruments of and witness to this divine justice. In doing this, we must keep in mind that the Church is a unique reality into which we are graciously incorporated and a society which is essentially designed by Christ.

IN REFLECTING UPON its structures, therefore, we can learn much from human organizations, but we may not draw too heavily upon them. The Christian life is given to us as an undeserved gift, a grace; it does not originate in our efforts and aspirations

'Together we bear witness to Church unity'

although it requires our full cooperation. Reflection upon the roles and rights of members of the Church must take place in light of this fact.

In this preliminary and partial response we can speak to only some of the many recommendations, general and specific, presented to us. All are being referred for study to committees of the National Conference of Catholic Bishops and the United States Catholic Conference. How they will be addressed is described in the final section of this document. Our purpose at this time is

nation," (12) we shall continue to address this abuse in words and actions. In view of the recommendation for a collective pastoral "on the sin of racism in both its personal and social dimensions," (13) we shall seek to develop such a document, either as a pastoral letter or in some other appropriate form.

Inner-city neighborhoods clearly require "priority attention by the Church," (14) yet there is also a great need for its efforts "to improve the quality of life in rural areas." (15) The dilemma with which such recom-

participation in religious vocation programs and by active encouragement of those in seminaries and those training for the religious life." (20)

Moreover, the Catholic community should offer understanding and support to bishops, priests, deacons and religious in their work. While continuing to seek ways to improve the quality of pastoral care available to our people, we urge them also to assume their own responsibilities in this regard.

Some recommendations suggested the possibility of change in the Church's discipline concerning priestly celibacy and the ordination of married men as priests. We concur instead with the longstanding view of the Church, as expressed overwhelmingly by the 1971 Synod of Bishops. Priestly celibacy has great value as an eschatological sign and an instrument for pastoral service, and "the law of priestly celibacy existing in the Latin Church is to be kept in its entirety." Also, "excepting always the right of the Supreme Pontiff, the priestly ordination of married men is not permitted, even in particular cases." [21]

Much attention has been given the several recommendations concerning the ordination of women to the priesthood. We affirm the conclusion of the Holy See's recent Declaration on the Question of the Admission of Women to the Ministerial Priesthood that the Church "does not consider herself authorized to admit women to priestly ordination." (22) We invite theologians to join us in a serious study of the issues to which the document addresses itself. Further study and clarification of these issues may allay some of the anguish felt by many whose love for the Church is unquestioned.

THERE IS A pressing need to "identify, formally authenticate, and expand ministries" performed by women in the Church. (23) Efforts to open up new and greater opportunities for leadership by women are imperative. We shall vigorously pursue this matter, as well as questions of justice for women in society, within our conference and other Church structures.

Other specific recommendations pertaining to pastoral ministry concern the aged, youth and young adults. The needs of the elderly in our

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this suggestion as a possible vehicle for new initiatives in this critically important field.

Recommendations supportive of vocations to the priesthood, diaconate and religious life reflect a commendable appreciation of these forms of service to God and humanity. Beyond question God's people, who have "the right to competent pastoral care," also have "the responsibility to further vocations . . . by prayer, by

parishes and communities are urgent. In our pastoral approach to the elderly we must all recognize "the principle of dynamic growth in every age span and give consideration to the spirituality of the aging as a resource to the Church." (24) As we indicated a year ago in our statement Society and the Aged: Toward Reconciliation, we intend to increase our efforts to insure that their pastoral needs are met, that they are included in all phases of the

editorials

Worried authority

The American Catholic bishops seem worried.

They devoted more than a third of their letter responding to the recommendations of the Call to Action conference to reminding the rest of us about their authority.

The hierarchical authority of the Church has spent most of the past fifteen years reminding us of its authority.

Pope Paul addresses himself to his authority as Supreme Pontiff in nearly every major document (and some minor ones) he issues. The rhetoric of authority is present nearly every time he speaks to Catholics.

We are not quibbling with this authority. But instead of wasting all those words explaining to us how authoritative it is, the hierarchy might expend similar energy following through with that authority.

Often times the hierarchy

overreacts with its authority; or it underreacts. It is rare that authority is exercised with balance. Our Lord was said to have spoken with authority but to anyone who reads the Gospels it appears that the Lord's authority was sensible. That is, he made sense to people when he spoke and there is authority in speaking sensibly.

The American bishops put together a lot of words in their response document but its authority is meaningless without some follow through. Archbishop Gerety of Newark submitted an amendment which called on the bishops to implement the recommendations of the Call to Action plan over the next five years. The document had been revised seven times before the amendment was attached. Without the amendment, the document would look nice as it gathers dust on bookshelves in chancery offices throughout the nation.

The bishops spoke well with their authority in this document. They were direct in identifying recommendations they could work with and those they could not. And some they could not they left open as if to say, "This needs study, it needs work." The Church's experience and tradition does not flip overnight just because someone has a novel idea. The burden of proof for new ideas is on the innovator.

Authority requires temperance with action. And actions, as everyone knows, speak louder than words.

—T.W.

the criterion

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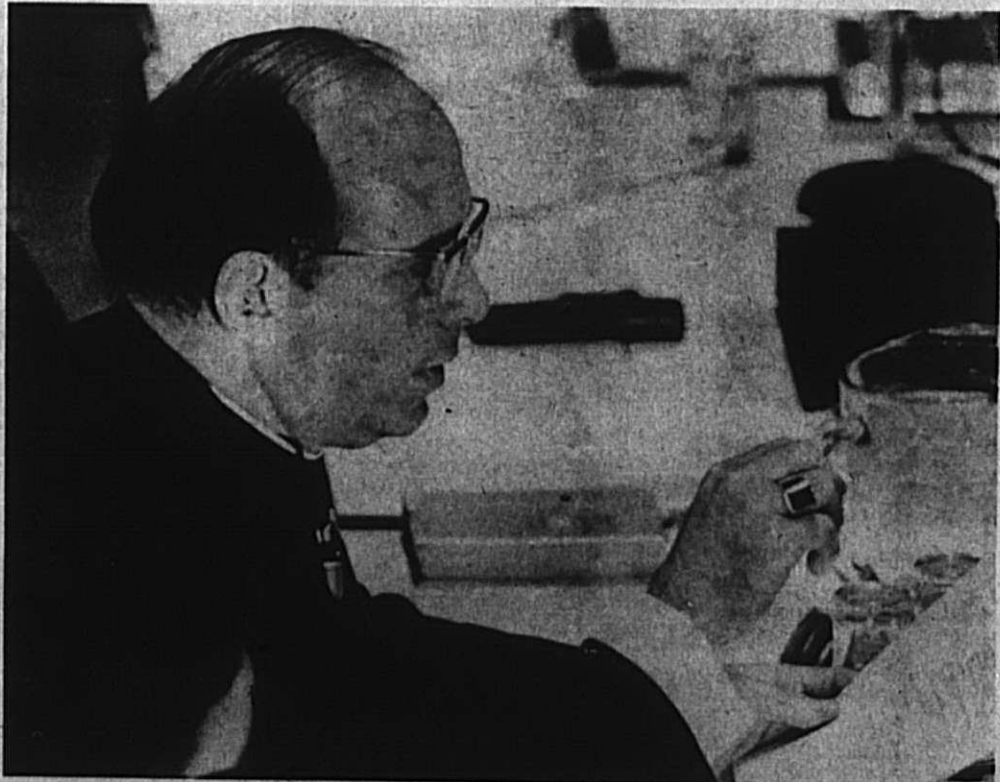
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CONFERENCE PRESIDENT—Archbishop Joseph L. Bernardin of Cincinnati presides at the spring meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference in Chicago. (NC Photo by Bob Strawn)



COVERED BY TELEVISION—A cameraman focuses in on the action during the spring meeting of the nation's bishops at the Palmer House in Chicago. The bishops' actions were televised and sent by satellite to microwave and cable television stations from the Catholic television Network of Chicago. [NC photo by Bob Strawn]

Church's life and that Church agencies and institutions for social service and social action give them high priority.

Youth and young adults need similar attention, including opportunities for greater direct participation in the Church's life and work. (25) We welcome creative, practical proposals by agencies and individuals familiar with youth and young adult ministry. Similarly, recognizing "the unique gifts handicapped persons have to offer the Church," we shall seek ways more effectively to achieve "their integration into full participation in the Christian community." (26)

OTHER ISSUES addressed during

"Efforts to open up new and greater opportunities for leadership by women are imperative"

the consultation concern contraception, ministry to homosexuals and the pastoral care of separated and divorced Catholics.

We have frequently expressed our fidelity to the Church's teaching on birth control. As pastors and teachers we too are concerned over "conflict and anguish" with respect to this issue. (27) In rejecting contraception as a morally legitimate means of limiting births, the Church is proclaiming and defending the value of procreation itself, "a value attacked, though in different ways, by both the ideology of contraception and by contraceptive acts." (28) For this reason, we have urged, and urge again, prayerful reflection concerning the necessity to live according to this teaching, so that the grace of God will give to all couples the power to be faithful to their mission of expressing in their lives the life-giving love of Christ for his people.

In continuing to seek effective means of "safeguarding the holiness of marriage" (29) in our times, we are determined to observe the dual reminder given us by Pope Paul: "To diminish in no way the saving teachings of Christ constitutes an eminent form of charity for souls. But this must ever be accompanied by patience and goodness, such as the Lord himself gave example of." (30)

While we acknowledge the need for sensitive and compassionate ministry to homosexuals and support their basic human rights (31) we also emphasize that "homosexual activity... as distinguished from homosexual orientation, is morally wrong." (32) The moral obligations for such persons which arise from this fact carry a corollary obligation for all of us to respond to their need for pastoral care.

Recommendations concerning separated and divorced Catholics call for a clear but sensitive response in deeds as well as words. (33) In fidelity to Christ, the Church teaches firmly that sacramental marriages are indissoluble. The staggering rate and number of divorces in our country at the present time, many of them involving Catholics, reflect the tragedy of marital failure in a society which shows little appreciation for the sanctity of marriage.

In light of this, the Church has a two-fold responsibility. It must proclaim more strongly, not less, the indissolubility of Christian marriage. It must also extend special pastoral care to separated and divorced Catholics, so that, even as they experience the heartache of marital failure, they may also experience Christ's loving concern and understanding mediated through their Church. This pastoral care must include a strong effort to strengthen, where needed, the personnel and expertise of those exercising ministry in our marriage tribunals. These must

be properly equipped to render justice expeditiously to those who request adjudication of their marriage status by a plea of nullity.

Participants in the consultation spoke forcefully of their concern for many issues of justice and peace in our country and the world. Recognizing that only with sacrifice will this nation be able to provide meaningful jobs, decent housing, quality education, and equal opportunity for all its people, while furthering the cause of peace, development, and human rights internationally, the recommendations express a clear commitment, which we share, to continue to work for these goals. In particular, we encourage our national offices to seek to develop "new models of justice education at all levels" and to encourage research and evaluation projects in this area. (34)

THE CONCERN FOR human life expressed in the consultation and the recognition of the need to restore legal protection to the unborn are praiseworthy. Comprehensive and consistent commitment to the sanctity of life in all contexts and at all stages of its development, before birth as well as after, is demanded of us as followers of Christ. Such commitment requires many practical forms of action, including restoration to the unborn of their legal right to life through an amendment to the Constitution. (35)

The consultation proposed a large agenda for national policy on many issues. There were recommendations on such matters as public action to achieve full employment, income security, decent housing and health care, equal access to quality education, public and private, responsive agricultural and resource policy, sensitive immigration laws, reform of the criminal justice system, respect for human rights in foreign policy, arms control and disarmament and many other issues.

We wish in particular to state our recognition of "the dangers and evils of the arms race and an aggressive military posture" and to acknowledge our responsibility, in collaboration with others, to encourage "peace education programs" which will illuminate the moral dimensions of this urgent issue and foster responsible efforts on behalf of arms control and disarmament. (36)

IN MOST CASES the recommendations on domestic and international issues are not consistent with our own publicly stated positions and provide a welcome impetus for continued efforts. A few, however, involve matters with which we have not dealt up to now; in some cases, the issues appear more complex than the recommendations would suggest.

We strongly encourage our committees and offices to continue to study these questions and develop policy recommendations for our consideration. These efforts should

"We have the responsibility... to clarify the evangelical principles..."

go forward in recognition of the responsibility of the Church "to promote a critical reordering of national priorities and policies to give primary consideration to human rights and human needs" (37) in this country and abroad.

III. As these remarks suggest, the different recommendations of the bicentennial consultation must be approached in several different ways. Some pertain to the teaching or discipline of the universal Church; in regard to them we recall our duty, as members of the college of bishops united with the Holy Father, to respect the principles of collegiality and universality and, in particular, our

fundamental obligation of fidelity to the teaching of Christ entrusted to the Church.

THE CONFLICT between a few of the recommendations and what the Church teaches underlines our responsibility to express this teaching more clearly and effectively. As bishops we cannot compromise Catholic teaching. Yet we have the responsibility to do whatever we can, with God's grace, to clarify the evangelical principles which lie behind these teachings, as we strive to improve our efforts to catechize on these matters.

Other recommendations pertain specifically to dioceses, parishes, other structures and individuals; the final response must come at these levels. Some matters involve existing programs of NCCB-USCC or questions now being studied by it; in such cases the recommendations will be fully considered in planning future initiatives at the national level. Still

others raise new, complex questions; these, too, will be examined very carefully. As part of the evaluation process, the availability of material resources to accomplish what has been suggested must necessarily be given serious and realistic consideration.

Among matters which are beyond the competence of our conference as such to influence directly we note several themes concerning the parish which emerged from the consultation. It is worth doing this in order to indicate our support in principle:

IN SPEAKING OF their parishes, some Catholics tend to measure the health of the Church by the presence of the sense of community. They express a desire to experience community in ways they find more meaningful. Requests for home Masses, parish welcoming and outreach committees, greater liturgical variety, more opportunities for cultural expression and reinforcement, and improved communication between priests and people, all point to the importance of developing the community of faith in families, parishes and informal gatherings of Christians.

Clearly, the parish must become closely involved with the neighborhood and its problems, witness Christian concern for a better life for all, and work for justice at the local level. (38) Parish life should provide challenges and opportunities for the believing community to confront sin, suffering and injustice within and beyond the local community. This theme was articulated in repeated requests for adult education programs, especially those involving formation in Christian responsibility in the political and social realm. (39) Effective utilization of the new sacramental rites and of catechetical instruction for the young was also urged.

OTHER RECOMMENDATIONS, made in relation to social justice, noted the need to involve the parish in the surrounding neighborhood or rural community through prayer, service, and education. This underlines the need for supportive structures and programs at the diocesan level relating to pastoral planning for social justice, increased support for community organization, education for justice, the achievement of equal opportunity and family life.

The Church in the United States is both a community of believers, pledged to fidelity to the gospel, and a body of concerned citizens. Reflecting

this dual role and the obligations arising from it, participants in the consultation expressed a keen interest in the Church's involvement in the formation of public policy and the political ethos. We, too, are intensely interested in the quality of Catholic citizenship; and we agree that "parishes, dioceses, and other groups within the Church... (should) continue or initiate programs of education aimed at greater understanding of: a) the way public policy is made; b) the relationship between public policy and the gospel of Jesus Christ and the traditions and experiences of the Catholic people themselves; and, c) the duties of citizenship." (40)

WE CITE these two areas as representative of those where response must essentially come at the local level and where early positive action is to be encouraged. In doing so, we also note the desirability of continued consultation at various levels in the Church concerning the implementation of such recommendations.

As we have already said, every recommendation from the bicentennial consultation will also be studied by one or more of the committees of NCCB-USCC.

Conscious of the fact that the hearings and the Detroit conference aimed at providing us the material for a five year "Plan of Action," we direct the president of the NCCB to appoint, as soon as possible, an ad hoc committee to be chaired by a bishop, and to be composed of members of the NCCB and of members drawn from the Advisory Council. This committee will have as its charge to develop the five year Plan of Action in consultation with our NCCB and USCC committees. It will establish appropriate deadlines for its work, and once the Plan of Action has been accepted by the NCCB, it will have responsibility for oversight of its implementation. Finally, this committee will submit a written public report on the implementation process at each of our General Meetings in November for the next five years.

We believe these steps will insure effective implementation and responsible accountability, to us and to all others, on the part of our national structures.

The present preliminary and partial response is not intended as a total response to the bicentennial consultation. Such a response must come in carefully planned actions carried out over a period of time. But we do not forget the fact that hundreds of people came to us to describe how

their lives are troubled by social injustice. Others came to describe situations of injustice which they had seen or worked in. All came with hope that the Church can be a sign and source of social justice and peace in the world today. We have been moved by these voices. Perhaps the major result of this extensive consultation is the hope it has given us that together we can bear witness to the unity of the Church of Christ by the justice and peace in which we all live.

Footnotes

1. Lumen Gentium, 9, 10, 11, 12.
2. Ibid., 18.
3. Ibid., 24.
4. Ibid., 4.
5. Ibid., 25.
6. Gaudium et Spes, 40, 43; Justice in the World: Introduction; Part I and II.
7. Lumen Gentium, 25; cf. also Christus Dominus, 12: "Let (bishops) explain also how high a value, according to the doctrine of the Church, should be placed on the human person, on his liberty and bodily life, how highly we should value the family, its unity and stability, the procreation and education of children, human society with its laws and professions, its labor and leisure, its arts and technical inventions, its poverty and abundance. They should expound likewise the principles governing the solution of those very grave problems concerning the possession, increase and just distribution of material goods, concerning peace and war, and the fraternal coexistence of all peoples."
8. Octagesima Adveniens, 4.
9. Call to Action, Church, I, 3.
10. Call to Action, Ethnicity and Race, II, 2.
11. Ibid., II, 3.
12. NCCB, To Live in Christ Jesus.
13. Ethnicity and Race, IV, 8.
14. Call to Action, Neighborhood, II, 7.
15. Ibid., IV.
16. Call to Action, Family, I, 3.
17. Ibid., I, 3.
18. Ibid., I, 3.
19. Ibid., I, 3.
20. Church, I, 5.
21. The Ministerial Priesthood.
22. Sacred Congregation for the Doctrine of the Faith, October 15, 1976.
23. Church, II, 5.
24. Call to Action, Personhood, II, 5.
25. Ibid., II, 5.
26. Ibid., II, 6.
27. Ibid., III, 2.
28. To Live in Christ Jesus.
29. Humanae Vitae, 30. The encyclical adds that this "implies concerted pastoral action in all the fields of human activity, economic, cultural, and social; for, in fact, only a simultaneous improvement in these various sectors will make it possible to render the life of parents and of children within their families not only tolerable, but easier and more joyous."
30. Ibid., 29.
31. Personhood, III, 4.
32. To Live in Christ Jesus.
33. Family, III.
34. Humankind, I, 5.
35. Personhood, III, 2.
36. Humankind, III, 2.
37. Neighborhood, II.
38. Neighborhood, I, 3.
39. E.g., Church, III, 2.
40. Neighborhood, I, 1.

Letters

Speaker was 'sad and disappointing'

To the Editor:

On April 16 at the CYO Convention at Scelcin High School, the keynote speaker was Virginia Dill McCarty, Indianapolis attorney and businesswoman.

It is extremely sad and disappointing that a woman with her anti-family message was the best we have to offer our Catholic youth at their convention. CYO officials stated that the CYO members themselves choose their speaker. It would seem, however, to be the obligation of the CYO adult leadership to guide and direct this choice.

"It is a myth," she stated, "that the family is the basic unit of our societal structure." "It is a fact," she continued, "that a recent study shows only 7% of American women are in the home in the traditional family role."

These initial statements set the stage for her "message," which, though camouflaged with her soft-sell approach was nonetheless there for nearly 300 teen-agers to swallow and digest.

Her "keynote address" was no more

than a slick job of peddling her women's lib philosophy of the sameness of the sexes while she intermittently promoted the Equal Rights Amendment.

It is unfortunate that this hard core message was so smoothly worded and delivered for often young and impressionable minds are the victims of such technique. The address was laced with the benign and acceptable idea that our young women should strive to be all that they can be. We all support the premise that all human beings should endeavor what they feel to be their individual fulfillment. However, Ms. McCarty refused to recognize true womanhood as something unique and separate from manhood. She refused to support the family. Instead, as is her custom, she promoted that women "step up" to jobs and roles traditionally held by men. She never once gave motherhood an encouraging word.

When asked about her views on capital punishment, she said that although she had not taken an official stand, she felt personally it was

probably wrong except in the case of a prisoner committing a crime while still in prison. She expressed personal opinions on the Kirtsis case, conservation, and several other topics. Conversely, when asked about her views on abortion, she stated, "I have never taken a stand on abortion." She did not offer her personal views on abortion.

As a CYO promoter and more importantly as a mother, I am hopeful we can bring the beauty of truth and love to our youth at their next convention. A desirable speaker would be one who, in keeping with the message of Christ, would challenge our youth to "give" rather than to "take."

Flora L. Walker

Indianapolis

McCoy questions Hesburgh's integrity

To the Editor:

It is appalling for me to see you refer to Father Hesburgh as being the "most influential" in the field of education. What kind of integrity does he have?

Writing in the same Notre Dame campus newspaper that reported Father Hesburgh's claim that his Rockefeller Foundation "has nothing to do with abortion," Prof. Charles Rice cited publications of the Rockefeller Foundation itself which list the Foundation's grants to groups working for the spread of abortion. He listed about 10 pro-abortion

organizations supported by the Rockefeller Foundation, citing the exact amounts of some of the grants.

The National Catholic Register of May 8 pictures people representing eight different anti-abortion organizations, picketing Father Hesburgh at the Hyatt Regency Hotel, where he attended a dinner given by the Notre Dame Club of Chicago. Out in the front line a placard reads: Father Hesburgh—Front Man For The Rockefeller Abortionists.

Stella McCoy

Indianapolis

Fr. Widner's approach is 'negative'

To the Editor:

For 15 years I have conscientiously and deliberately served in this Archdiocese. I have come to know my talents and abilities and I have attempted to use them well. I believe that I have made a difference! I cannot identify with that "naïve sense of charity" that supposedly motivates so many of the clergy and Religious of the Archdiocese.

Where was Father Widner (re: editorial "Bill the Spirits," 4/29) when the leadership of women Religious were (and still are) expending great energy and time commitments to inform—educate—the various components of the Archdiocese (priests included) to the financial crisis that would inevitably come upon us without sound fiscal planning?

I must take exception to the stereotype of the naïve Religious whose knowledge of fiscal matters is too inadequate to allow her to function successfully in the business world to the point, he implies, of managing her own affairs.

Not having the experience of living on the clergy budget, I can only speak to the practical, frugal fare freely chosen by every woman Religious. I know the choices, sacrifices, life situations that I find myself in every day because I am attempting to live that simple life that Father Widner is yearning for me to return to once again.

Our common call (clergy, laity, Religious) is one of living in Christian

Community and in openness to one another. I find Father Widner's approach not only negative, but also a deterrent to building the body of Christ, which is the greatest call each of us is privileged and responsible to hear.

Sister Betty Sloan, S.P.

Indianapolis

Kesterman says, 'Give good example'

To the Editor:

In response to the Sister who wrote in the Criterion of April 8, may I say it seems everyone is looking for new ways to serve the Church.

I think we need to give consideration to the things of the past that aided the growth of the Church and use them and possibly add a few new ways.

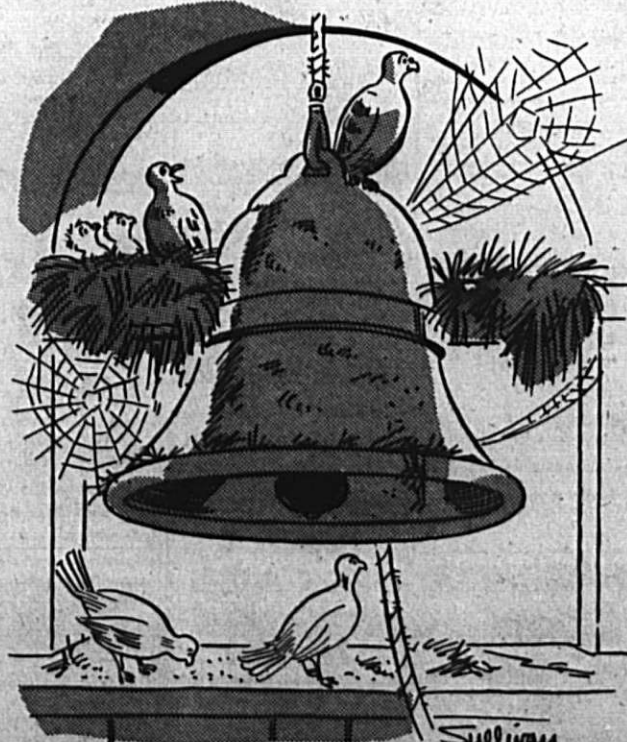
First, nuns should be identifiable—not mixed among lay people unrecognized. Are you ashamed of the vows you took?

Secondly, how many parochial schools have had to close their doors due to no nuns willing to teach for a lesser wage than lay teachers?

You will encourage vocations among our youth by giving a good example of living your commitment to Christ.

Evelyn Kesterman

Brookville, Ind.



"YOUR FATHER LIVED UP HERE LONG BEFORE THEY GOT THE ELECTRONIC CHIMES— BUT LET HIM TELL YOU ABOUT IT! HAROLD... HAROLD... HAROLD...?"

question box

by msgr. r. t. besler

Q. I have been married for over 25 years to a Jew, having exchanged our vows before a Catholic priest. All these years I thought I had received a sacrament and the extra graces that go with it. According to your column, no sacrament was ever involved. How can the Catholic Church consider a marriage valid if it is not also a sacrament? If your answer is that only a Catholic can receive the sacraments, then isn't it possible for me to have received a sacrament and my husband not? Isn't my marriage blessed or is it merely recognized—recognized as legal, that is, just as though it had been performed by a justice of the peace?



A. Where do I begin with an answer? Let me assure you, first of all, that your marriage is blessed by God and is valid. Next, I must distinguish between a valid and a sacramental marriage and say that all sacramental marriages are valid, but not all valid marriages are sacramental. Step by step, I shall spell out what the Church teaches:

1. The Catholic Church considers a marriage between two baptized Christians, free and able to marry, a sacrament. Whether these baptized Christians are Protestants, Orthodox or Roman Catholics makes no difference. Our Church holds all these marriages sacramental and, therefore, indissoluble. All other marriages—namely those between two unbaptized persons or between a baptized person and one not baptized—the Church considers not sacramental.

2. The Church considers valid only those marriages performed in accordance with her own laws. One of

these laws, however, applies only to her own members, and that is the requirement for validity that Catholics be married according to the form of Catholic marriage, that is, before an authorized priest and two witnesses. In the case of a marriage between a Catholic and a non-Catholic this form can be dispensed with by the local bishop of the Catholic party. This law does not apply to Protestant Christians except indirectly in the case where they marry a Catholic. It does not apply in any way to the Orthodox, since now a Catholic may validly marry in an Orthodox ceremony.

Therefore: a) If two Catholics or a Catholic and a baptized non-Catholic marry before a justice of the peace or a Protestant minister, without a dispensation from the bishop of the Catholic party, the marriage is invalid and not sacramental; b) If a Catholic and an unbaptized person marry according to the laws of the Catholic

Church their marriage is valid but not sacramental; c) If two baptized Protestants marry before a Protestant minister or a justice of the peace, the marriage is valid and sacramental, presuming, of course, they were free and able to marry.

3. The Church claims to have no power to dissolve a sacramental marriage that has been consummated. She does, indeed, decide that the marriage between two baptized persons is null and void from the beginning. The Church does, however, dissolve valid, non-sacramental marriages for serious reasons. This is something new in the Church, and it is

this growing practice of recent popes that has caused theologians and church lawyers to change their thinking about what it takes to receive the sacrament of matrimony. Older textbooks of theology and canon law argued that if one party was baptized, he or she received a sacrament even though the unbaptized party did not. That is not the prevalent thought today.

There is much discussion these days among theologians and canon lawyers concerning the problem of sacramental marriage. How can a Protestant who does not consider marriage a sacrament receive a

sacrament? With the acceptance of divorce by Protestants, why should they be presumed to make the commitment to marriage the Catholic Church requires?

We'll leave these questions to the experts. What does this mean for you, the questioner? It is hardly your fault if you are confused. Take heart from the conviction that even though your marriage may not be sacramental, God has other ways to help you, and you have the other sacraments and union with the Church, the great sacrament of Christ.

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Communion vote 'inconclusive'

(Continued from Page 1)

more requests for press credentials than any previous meeting of the Catholic hierarchy, and many of those covering the meeting seemed most interested in the question of automatically excommunicating divorced and remarried Catholics.

Bishop James R. Rausch of Phoenix, Ariz., helped generate interest in the issue by a pre-meeting hint that the 93-year-old American law was ready to be overturned.

And Dominican Father Thomas Kelly, general secretary for the National Conference of Catholic Bishops-U.S. Catholic Conference (NCCB-USCC) told a May 2 press conference, "Obviously the law is a problem."

Father Kelly's evaluation seemed to hint that the law would not remain on the books long, and on May 4, in a closed session, the bishops voted to seek Vatican permission to abrogate the law. The vote was 231 to 8.

Although widely trumpeted as a major departure from tradition, the change in the law does not mean that the divorced and remarried may receive the sacraments: it means that they are not formally excluded from the Church's prayer life.

"The lifting of the excommunication will encourage Catholics who have experienced divorce to know that they are not lepers," said Bishop Cletius O'Donnell of Madison, Wis., chairman of the bishops' Committee on Canon Law.

The bishops' response to last October's Call to Action, at which 1,300 delegates passed a variety of resolutions, drew considerable interest—and consumed more of the bishops' time than any other item on the agenda.

ON THE AFTERNOON of May 3, the first day of the meeting, the bishops split into eight groups to study the eight areas into which the Call to Action proposals were grouped.

The eight workshops had no substantive impact upon the bishops' response to the Call to Action—except possibly by forming the bishops'

minds on how they would vote on amendments to the 18-page response document which they would pass two days later.

Bishop Rausch, the former general secretary of the NCCB-USCC, criticized the response document as "too negative in tone" toward the Call to Action. The document had been revised through seven drafts before reaching the bishops for their vote.

On May 5, just before the meeting ended, the bishops voted 179 to 7 to approve the document, but an amendment by Archbishop Peter Gerety of Newark and 19 co-sponsors had given it new overtones.

The amendment directed the president of the NCCB-USCC to establish a committee to develop the five-year plan drafted by the Detroit conference. Approval of Archbishop Gerety's amendment was seen as a boost to the Detroit conference's prestige, and a hint that many Call to Action recommendations could be taken seriously by the hierarchy.

In all, the bishops had five items requiring action on their agenda. Four were approved: Call to Action resolutions which assigned to appropriate bishops' committees the topics which emerged from the Detroit meeting, a statement on American Indians, another statement on human rights in Eastern Europe, and creation of an NCCB Committee on the Laity staff secretariat.

A fifth agenda action item which would have decided the future of the Campaign for Human Development was put before the bishops late in the meeting when many had already left to make connections home. With no quorum present, the body could take no action.

Ballots will be mailed to the nation's bishops on the question of whether or not to continue the Church's domestic anti-poverty effort which has raised about \$50 million in seven years.

In a press conference following the close of the spring bishops' meeting, Archbishop Joseph L. Bernardin of Cincinnati, president of the NCCB-USCC, predicted the CHD would be continued when the votes were tallied.

The lack of a quorum also prevented the bishops from voting on matters relating to marriage tribunal procedures and investment income policy.

Some of the bishops made news with statements which did not bear directly on the meeting's agenda items.

Bishop Mark Hurley of Santa Rosa, chairman of the bishops' Committee on Human Values, praised a statement the committee released dealing with recombinant DNA research, saying the statement would be more important in the long run than anything else that would come out of the spring meeting.

ACCORDING TO Bishop Hurley, "Science doesn't generate its own values," and researchers are seeking help on the moral issues surrounding DNA research.

The document warned against adopting a utilitarian approach to DNA research. Such research should be conducted in the light of fundamental values, rather than on a risks vs. benefits basis, the committee said.

During a session given over to individual submissions from the bishops, the leader of the country's Ukrainian-rite Catholics called for an investigation of the extent of Communist infiltration into the Church in the United States.

Bishop Basil H. Losten of the Ukrainian Catholic Archdiocese of Philadelphia warned the bishops that seminaries and Church bureaus have already been influenced by Communist sympathizers.

"THERE ARE PEOPLE on our staff of so-called consultants who take many trips to the Soviet Union or atheistically dominated countries," Bishop Losten said. "They receive a certain amount of indoctrination and then return to poison our minds and the minds of the American Catholic public."

According to Bishop Losten, "It is evident that Communism finds in religion today invaluable allies in its quest for global power and empire." He warned the bishops to take action before it is too late to stop the Communist quest for world domination.

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Fr. Higgins merits IU athletic award

BLOOMINGTON, Ind. — Father James P. Higgins, executive director of St. Paul's Catholic Center, was presented the William Orwig Award May 7 at a luncheon of the Indiana University Alumni Association, held annually in connection with the University's commencement activities. The award, honoring the former IU athletic director, is given to a "non-alumnus who has contributed significantly to the Indiana University athletic program."

Known as the "informal chaplain of IU athletic teams," Father Higgins has been at St. Paul's since the summer of 1967. Prior to that time he was assistant pastor of St. Peter and Paul Cathedral, superintendent of Cathedral High School and principal of Chastard High School, all in Indianapolis. At the time of Father Higgins' observance last year of his 25th year as a priest, the Indiana University Foundation established a scholarship in his name.

Seek members in Ladies Guild at St. Maur

INDIANAPOLIS — The Ladies Guild for St. Maur Seminary, Indianapolis, is currently conducting a membership drive for Catholic women who are interested in affiliating with the Guild.

For information about the organization call St. Maur Seminary, (317) 925-9095.

Father Harvey Shepherd, prior at St. Maur, recently installed the following officers: Mrs. Mae Freeman, president; Mrs. Hortense Rowlette, vice-president; Mrs. Vivian Valentine, treasurer; Mrs. Mary Elta Abernathy, secretary.

In discussing his association with athletics, Father Higgins said: "I've always found if you have a deep interest in something, you become part of it, and it becomes part of you. My whole interest outside of my work has always been in athletics. My interest in athletics has been great because they have more pressure than the average young person." If forced to name a favorite, the name extracted probably would be Kent Benson. The two have been close friends for four years.

"I don't think I have ever met an athlete who has influenced so many by his example and what he represents," Father Higgins said. "And it is an absolutely true picture that the public has of him. If anything, the real genuineness underneath may be deeper than it appears to be on the outside."

CYO Notes

Nearly 400 boys compete Sunday, May 15 in the Twenty-First Annual running of the CYO Cadet Track Meet.

The 1977 version of the Meet will be at the John Marshall High School Track, Indianapolis, beginning at noon. Team trophies will be presented at the end of the meet in each class and overall team awards will be presented at the same time.

CYO admission fees will be charged at the gate.

Junior CYO'ers from throughout Indianapolis gather at St. Ann parish Sunday, May 15, at 8:30 p.m. for the Monthly Youth Mass. A dance will follow.

New Youth Council Officers will be elected Monday, May 16, at their monthly meeting. The meeting starts promptly at 7:30 p.m. in the CYO Office.

Correction

The CYO Office incorrectly listed the two winners of the Roger Graham Award as being members of Holy Family parish, New Albany. They are, in fact, members of Sacred Heart parish, Jeffersonville.

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THE SPECTRE

ONCE again the spectre of inflation stalks the land and a frustrated public, unable to vent its rage on the faraway "they" assumed to be responsible for every evil, turns its ire on more easily accessible people from whom they buy. These are the retailers and suppliers of services who, weighed down by ever-increasing costs, must either raise prices or go out of business. Ironically, because they are usually so close to the community and its problems, these are the very people who battle hardest against inflationary policies—recognizing that their very existence depends upon public good will.

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Capital punishment debated in adult education program

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—The average time of a life sentence served is 13 years, according to James L. Kennedy, director of safety for Indiana University's regional campuses, who upheld capital punishment in a recent panel discussion on "Capital Punishment in a Christian Nation" at St. Paul's Catholic Center.

With Father James P. Higgins, administrative director of St. Paul's Center, as moderator, the anti-capital punishment side was upheld by George E. Huntington, I.U. director of safety.

Kennedy is of the opinion that "some people are not fit to live on this earth." Discussing rehabilitation, he said that the concept has been with us for more than a quarter of a century, but is still a myth. "Some people are not capable of being rehabilitated," he said.

"IT IS OFTEN said that some of our murderers are model prisoners which

is more or less a contradictory statement. People, including judges and prosecutors, do not see the minds of the victims. In court, the prisoner is dressed up, fighting for his life, and the victims are taken out of the scheme. No one stands up for them. Those against capital punishment are the ones calling for prison reform, maintaining that they are dungeons, yet they want the murderer sentenced to life imprisonment instead of being executed."

Taking the opposing stance, Huntington emphasized the kind of value placed on human life, element of degree involved, and what happens when the government makes a mistake. "Capital punishment is not a simplistic solution to the problem," he said. "Most people would not be executioners; they leave it to other people."

He feels that most murders are not premeditated, only those by "hit men." With regard to error, he said that "if we believe government people

cannot make a mistake, then we can be comfortable with capital punishment."

FATHER HIGGINS observed that capital punishment is a highly emotional subject and that moral, civil and social rights must be analyzed as well as the area of effectiveness and the moral implications.

"We must eliminate the emotionality," he said. He explained that with regard to the Fifth commandment, the Church has held that there are only three times one may take a life—self-defense, a just war, and in the form of capital punishment. "The Church feels that capital punishment should never be a punitive action," he said.

"Our world has been mesmerized in that we never look at death until it applies to us. We must be equitable in our condemnation, and, moreover, we must be objective. Those who oppose capital punishment usually support abortion."

Providence events noted

BY KAREN MERRILL

CLARKSVILLE, Ind. — Two recent events mark the conclusion of a successful year at Providence High School here.

Principal Robert I. Larkin has announced the appointment of Mary Boyce, Developmental Reading and Theology teacher, as assistant principal effective August, 1977. She will replace Sister Ruth Ellen Doane, who has accepted an educational post in Dusseldorf, Germany.

Ms. Boyce, a native of Boston, Mass., is a veteran high school and junior high school teacher having taught for several years in Tennessee and Kentucky. She also was an educational intern at the Urban Education Center in Louisville. Prior to her joining the Providence staff last fall, she served as assistant principal and dean of students at Sacred Heart Academy, Louisville.

In accepting the position, Ms. Boyce stated that "it is very gratifying to be a part of the Providence community with its rich tradition and great spirit. I am delighted to be asked to serve as an assistant to Bob Larkin, whom I consider an outstanding, humane educational leader."

AS A RESULT of examination and district competition over a period of

several months, Providence High School placed second out of seven participating schools in the greater Louisville area math competition. The exams were given in November, January and March. The competition is by school and class. Each school sends three seniors, juniors and sophomores as its team.

A junior, Jan Lilly, was a first place winner. Other Providence students who participated and placed were: Seniors Larry Popp, Karen Loach and Kathy Loach, all of Jeffersonville; Juniors Brian Nolan of New Albany and Greg Uhl of Sellersburg and Sophomores Micky Villiger and Laura Jennings of Jeffersonville and Michele Cook of Sellersburg.

Providence Math department chairperson, Sister Nancy Reynolds, said that "it is very satisfying to know we are competitive with the schools in Louisville, some of which

offer complete advanced placement programs. The tests are difficult, composed of sophomore, junior and senior level problems. Our students performed well, and we are happy to be a part of the Math League program."

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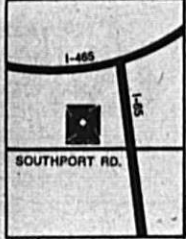
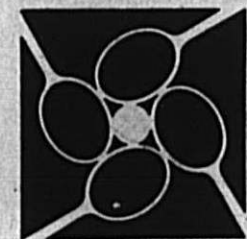
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viewing with arnold

Wait up for 'Late Show'

by james arnold

Some movie trends are so obvious and persistent that pointing them out seems like saying, over and over, that McDonald's sells a lot of Big Macs. It does take a long time, occasionally, for popular culture to exhaust certain fascinations.

That is a hopefully graceful way of observing that "The Late Show," the new movie off the Robert Altman assembly line, is still another flick based on our nostalgia for the Old Hollywood. In this case, it's the Los Angeles-based private detective genre, the Hammett-Chandler model mystery tale associated with the 1940's and such tough-guy cult heroes as Bogart and Dick Powell. But there are several ingredients in "Late Show" that, along with its refreshing lack of pretension, make it attractive.

ONE IS THE highly offbeat teaming of Art Carney and Lily Tomlin as the sixtyish detective and the mixed-up ingenue whose case he

reluctantly takes on. The age differences are obvious, but the situations are also smoothly used to make funny contrasts between generations and style.

Carney's Ira Wells clings to all the well-known (and now quaint, perhaps) values of the Spade-Marlowe detective—deadly honest, unemotional, somewhat seedy and cynical, yet also sentimental about morals and old friends, a "loner" who plays the game according to an established code as rigid as that of the western gunfighter.

Tomlin is the modern kook, into yoga, pop psychology, reincarnation

and mild illegal activity, like dealing pot. She tends to make exclamations like "Pit City!" when things are going bad.

She has moral feelings against violence, and repeatedly analyzes Carney as an old guy still playing cops and robbers and guns as potency symbols. Yet in a crisis, she screams, "Kill the bastard!" and decides she wants to join Carney in a romanticized Nick and Nora Charles relationship. She's the sort of hip female to whom Carney can say, "Would it really kill you to wear a dress?"

This tension between the

characters, and their eventual affection for each other, are the central amusements. But another plus is the tone of low-key spoofing of the genre by writer-director Robert Benton ("Bad Company").

It doesn't offend admirers of the old films (as perhaps "The Long Goodbye" and "Chinatown" did), and allows audiences to enjoy

the mystery on the surface level even if they don't catch or understand all the classic references. In terms of sex and violence, "Late Show" (the title suggests its basic orientation) is also pleasantly underplayed, though far from antiseptic.

LIKE MOST of the old private eye flicks, this one has familiar standard

characters floating around in an almost incomprehensible plot. Carney's old detective pal is killed, and he is motivated to find the murderer because the victim was "a good guy, the best." (The dead pal is a bit played by Howard Duff, who sets off the right vibes for those who remember his shamus roles in radio and movies). At the same time Tomlin hires Carney to get back a kidnapped cat, and the plot threads quickly cross. The trail leads to several low-life types who are usually murdered before we see them, and the main heavy (Eugene Roche) who is a fence for stolen appliances, ranging from TV sets and stereos to cars. Roche, of course, comes equipped

with a gorgeous and philandering wife (Joanna Cassidy) and a nasty bodyguard (John Considine), who has a special feud going with Carney, first as a mugger, then as a muggie. Except when Tomlin is doing Tomlin shticks, the mystery and the gentle comedy off the mystery clichés blend painlessly. Thus, the age of the Carney character provides occasional perforated ulcer attacks, which launch him into a tirade against VA hospitals and operations. In trying to bribe Carney from his large stock of junk, Roche often sounds like a TV pitchman, etc.

THE LOOK AND SOUND of the old movies is imitated

with sensitivity and class (the mournful sax or soft bistro female vocal on the soundtrack, the shadowy interiors, including one shimmering with light reflected from an indoor pool). There is a good slapstick night car chase in which the confused Tomlin drives her van down a series of fenced and decorated suburban lawns.

Altman, as producer or director, seems almost as busy in films as Norman Lear is in TV.

"The Late Show" is no blockbuster (we have enough of them), but a little 94-minute movie that achieves its modest goals like an eight-foot putt neatly into the cup. [Rating A-3: unobjectionable for adults]

from the uscc film and broadcasting office

Two tales for TV teach as well as entertain

this week's tv films

FEAR IS THE KEY (1973) (CBS, Friday, May 13): A pretty terrible and improbable melodrama, with several dozen crazy twists, that ends up as a search for sunken treasure in the Caribbean. This went nowhere in theaters, and

should fit nicely into the routine nonsense of standard TV fare. Not recommended.

EARTHQUAKE (1974) (NBC, Saturday, May 14): A terribly dumb schlock movie in which an earthquake and practically every other disaster known to man hits a bunch of totally uninteresting characters in Los Angeles. The special effects are the only good thing about this disaster, and they consume a total of only about 15 minutes, so be careful when you go to the refrigerator. Not recommended.

HIGH PLAINS DRIFTER (1973) (ABC, Sunday, May 15): Clint Eastwood directs himself in this brutal and grisly western in which the "hero" commits three murders and one rape in the first 20 minutes as an appetizer. Not recommended.

PAPER MOON (1973) (CBS, Sunday, May 15): Peter Bogdanovich's likeable and often visually lovely film, done in the black-and-white style of the road movies of the Thirties, about a couple of con-persons, perhaps father and daughter, who find love as they work the rural Bible Belt. With Ryan and Tatum O'Neal, Madeline Kahn. Recommended for adults and mature youth.

COLD TURKEY (1971) (CBS, Monday, May 16): Norman ("All in the Family") Lear's broad and obvious, but occasionally hilarious, spoof of small-town America, as a rural Iowa hamlet tries to win \$25 million by abstaining from smoking for 30 days. Dick Van Dyke stars as a status-climbing, all-American boy minister. There are early hints of Lear's Mary Hartman. Passable entertainment for adults and mature youth who are not easily offended.

Charles Dickens continues to interest filmmakers because his writings abound in memorable characters presented so vividly that they are already screen-size. What is not so easy for filmmakers to deal with, however, is the social background out of which these characters sprang—the squalor and blight of the industrial Revolution. That Dickens was as much a social critic and reformer as he was a storyteller may be seen in this four-part serialization of his novel, *Hard Times*, now being aired Wednesday evenings at 8 p.m. on PBS.

Dickens, of course, had had first-hand experience of what it meant to be poor at a time when industrialism was in full swing—as a child, he had worked 12 to 15 hours a day for pennies in a blacking factory. Later, as a self-taught writer, it was natural that he call attention to the lot of the poor in his popular novels. *Hard Times*, written in 1854 when he was already famous and in his prime as an author, was occasioned by a visit to a factory town where people lived in conditions so appalling that he was moved to write a novel whose purpose was to shock the public into changing an industrial system built upon human misery.

Hard Times looks squarely at the injustices and inequities of early capitalism but it sees beyond the present to a better and more hopeful future. In achieving this double vision, the story proceeds by a series of contrasts between the way life and people are and what they might be, between the profit motive and the human spirit, between the head and the heart.

The story is set in mythical Coketown where the factories spew out their toxic fumes and the hum of machinery can be heard in the lowest hovel as in the establishments of the rich. A circus has arrived in town

and from it comes a young girl seeking to improve her mind in Mr. Gradgrind's school for indigent children. Here she is taught that fact is more practical than fancy, that it is better to be able to define a horse than to enjoy watching one.

AS IN ALL OF Dickens, there are numerous plot complications and many major characters, but the story essentially concerns Gradgrind's education in a truer understanding of life than he has in these opening scenes where he is shown trying to crush the imagination of his pupils and turn them into "little parrots and small calculating machines."

In condemning the economic system of his time for its dehumanizing exploitation of the working class, Dickens appealed not only to human compassion but to a vision of humanity far nobler than that of materialism and self-interest.

Made in England by Granada Television, this fine period production of one of Dickens' most heartfelt novels is captivating as dramatic entertainment as well as cultural history. Dickens expressed his view of mankind in terms of the factory, the circus, and the school—work, leisure, and the human spirit—and it is the lasting value of this adaptation to have given a new life to these images by redeeming them from the printed page.

★ ★ ★
Because of parental

domestic difficulties of one kind or another, three youngsters find themselves sharing a foster home. The way in which they learn to get along with each other in their new environment is the story of *The Pinballs*, in the "After-school Specials" series, airing Wednesday, May 18 at 4:30-5:30 p.m. on the ABC Television Network.

The central character is Carlie, a teenager who can't get along with her stepfather and has developed an abrasive attitude towards people in general. Harvey is a withdrawn teenager whose legs have been broken in an accident caused by his father.

THE THIRD KID is serious, eight-year-old Thomas J., a founding raised by two old ladies who are now in the hospital. The foster parents are loving and supportive but it is Carlie who must take the lead in helping herself and the other two overcome their problems.

The little refers to something Carlie says about kids like her being pinballs who can't help themselves: "They hit bumpers and lights and as soon as they settle down, somebody puts another dime in." Later, she realizes the error of this analogy and decides to help Harvey overcome his feelings of total abandonment.

THIS IS A WARM and affectionate little drama that holds one's attention by achieving empathy with the characters instead of relying

upon the souped-up excitement of other TV programs. The children's roles are nicely drawn with natural bits of characterization: Carlie's habit of referring to herself as the "Slave of the World" when anyone asks her to do anything, Harvey's penchant for making lists of things like "Gifts I Wanted But Never Got," and little

Thomas J.'s shouting because the ladies who raised him were hard of hearing.

Produced by Martin Tahse, who has been one of the stalwarts in providing programs for the "ABC After-school Specials" series, this show is intelligent entertainment with a strong message of helping yourself by helping others.

Elizabeth Kubler Ross, M.D. Explores The Death Experience

Elisabeth Kubler Ross, M.D., with the entire cast of People Helping People will present "LIFE, MUSIC AND TRANSITIONS" at Market Square Arena on May 21, 1977 from 1:30 to 4:00 P.M. Dr. Ross, a Swiss-born psychiatrist, is the foremost authority in the world on the death experience.

Tickets on sale at Market Square Arena. For mail order send ticket request with check or money order to PEOPLE HELPING PEOPLE, INC., 300 E. Market St., Indianapolis, 46204. Ticket prices are \$10.00, \$7.50, and \$5.00.

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'O Death, where is your victory'

By Father John J. Castelot

Throughout the greater part of the Old Testament period death was a dark, fearful mystery, the result of cosmic forces of evil over which humanity had no control. The story of the Fall (Gn. 2-3) clearly reflects the notion that death entered the scene as a result of mankind's succumbing to the forces of evil. Having been once stated in this earliest of the traditions, the idea is not explicitly restated until it turns up in some of the late books, as in Sirach 25,23: 'In woman (Eve) was sin's beginning and because of her we all die.' But whether stated or not, the feeling that death is the empire of mysterious evil powers is always there, bringing with it a deep sense of helplessness and hopelessness. Death could not touch God, of course, who is always in control of all the forces of the universe, but man had alienated himself from God.

This alienation was, fortunately, not absolute. While man had forfeited this most precious gift of immortality, he could still seek God's favor, and under the circumstances, the greatest favor he could ask was a long life, free of illness and pain. But eventually death had its day, and that was the end of everything, except for some shadowy sort of inert existence in Sheol, the Pit. Just one thin ray of hope shines through, again in a very late book, the second century Book of Daniel. Read Dn. 12,2-3.

THERE IS THE clear expression of the immortality of the soul in Wisdom 3. This book, however, written in Greek in Alexandria, reflects the speculations of Greek philosophy, alien to Hebrew thought and psychology, which knew nothing of a "soul." Its teaching in this area exerted no influence on the biblical outlook and it was eventually excluded from the Jewish canon of Scripture.

The New Testament echoes the Old Testament views on death, but with a dramatic difference. Where before there was hopelessness, helplessness, now there is hope and assurance of victory over the last stronghold of evil. It was Jesus who conquered death, and He did so, paradoxically, by dying. The victory was not easy, and it is consoling to recall that Jesus dreaded death as much as we do. As He approached the Garden of Olives, He said to His disciples: "My heart is nearly broken with sorrow and distress. Remain here and stay awake with me" (Mt. 26,38).

Recall the agony which followed, during which He begged the Father three times to spare Him. And "in his anguish he prayed with all the greater intensity, and his sweat became like drops of blood falling to the ground" (Lk. 22,44). His shriek of abandonment on the cross is

terrifying (Mk. 15,34; Mt. 27,46). Still, each prayer in the garden was followed by an acceptance of God's will, and His cry on the cross followed by: "Father, into your hands I commend my spirit" (Lk. 23,46).

THE AUTHOR of Hebrews sums it up in this moving passage:

In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when perfected, he became the source of eternal salvation for all who obey him . . . (Heb 5,7-9; see Phil 2,5-11).

God did indeed hear His prayer and "save him from death," not by sparing Him the agony of dying, but even more marvelously, by raising Him from the dead. The victory over death had been won, and Jesus became "the source of eternal salvation for all who obey him."

Again and again the Scriptures insist that we who are one with Christ will share His experience: death, yes, but victory over death in resurrection also. Read the whole magnificent ch. 15 of 1 Corinthians. But perhaps the most striking presentation of this truth is in Romans 6, where Paul says:

ARE YOU NOT aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism

into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with him through likeness to his death, so shall we be through a like resurrection (Rom. 6,3-5).

What, is the Christian attitude to death? St. Paul answers once more:

When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: "Death is swallowed up in victory." "O Death, where is your victory? O death, where is your sting?" The sting of death is sin, . . . But thanks be to God who has given us the victory through our Lord Jesus Christ (1 Cor. 15, 54-57).

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**KNOW
YOUR
FAITH**

Dying in someone's arms: those last minutes

By Father Joseph M. Champlin

While I was in the last years of preparation for the priesthood, my mother once said to me: "After you are ordained, remember your first obligation is to the people of the parish, not to me."

Little did I, or she, realize what this would mean for both of us when she died a decade later.

Our family struggled for two years prior to that death as we watched a fatal cancer gradually wear my mother down and out. I traveled home each week on my day off to visit her. I even anointed my mother at 4:00 a.m. in a Syracuse hospital during one critical situation in which she suddenly experienced a heart failure. However, she recovered from that crisis and returned to die in her own house, in her own bed, in the arms of her patient caring, loving husband.

I WASN'T there. At the moment of her death I was in the Cathedral parish

ministering to the spiritual needs of some one else's mother also suffering from that ill fated disease.

As is so often the case, my mother's final departure from this life took months, and the end, while generally anticipated, came suddenly and at an unexpected time.

How good it was, however, that she didn't leave this world alone. How comforting that my dad could hold her in his strong, but tender arms through those last minutes.

One of our prominent religious educators recently told me about her own father's death and of the exceptionally sensitive doctor who cared for him.

A few hours before the man's demise the physician stopped at the house, sat on his bed, and picked up her failing father, held him and spoke soft words of hope and encouragement.

THEN, AS HE departed, that doctor

gave the daughter this recommendation.

"Just hold him, Marianne, as he leaves this world. Let him know he is not alone. Not abandoned. Hold him in your arms when that hour comes."

Most family members seem quite conscientious about visiting their sick ones at a residence, hospital or nursing home. Nevertheless, I am not sure how many would be comfortable following this doctor's suggestion. Nor even, for that matter, how many would feel at ease signing the forehead of a dying beloved or whispering brief biblical prayers into the ear of a deathly ill relative.

The latter two procedures are encouraged by the Church. In the revised "Rite of Anointing and Pastoral Care of the Sick," chapter 6 provides a rite for the commendation of the dying. An introductory paragraph states:

"CHARITY TOWARD one's neighbor urges Christians to express

fellowship with a dying brother or sister by praying with him or her for God's mercy and for confidence in Christ." (Article 138).

One practical expression of that concern is "by making the sign of the cross on the forehead of the dying person, who was first signed with the cross of Baptism." (Article 139). This gesture, repeated on each occasion a person leaves the room, would communicate our love and our faith to the terminally ill individual.

Another pragmatic sign of our love is the soft repetition of some short scriptural texts to the sick persons, alternated with periods of silence. (Article 140). For example:

"We shall see God as he really is." (1 Jn. 3,3).

When my time comes, I certainly would love to have some priest, Sister or lay friend whisper that sentence over and over into my ear.

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'I have come to bring you life'

By Mary Maher

My brother who was a hospital chaplain at the Mayo Clinic hospitals for over eight years once told me he had helped 2,000 people die. One night recently, he was talking with a friend of mine who is studying death education. As they talked, I understood how valuable both theory and experience are to the understanding of death and I wondered if the theory and experience would take hold in my death. For it is the experience of my death that I have no understanding of. For any of us, "my death" is one of the unique, mysterious moments which bring to termination the process we call life.

The act of death is not simply the object of a new behavioral science. Happily that science has taken death out of the "taboo-to-talk-about" category. But I hope that it has not taken it out of the faith and metaphysical contexts. The major world religions, the classic poets and famous writers have for centuries sought answers to its mystery or ways to receive its reality. Death is a mystery. Happy as I am that "Passages" tells me

that I grow through life toward death, I am also happy that the new novel, "Kinflicks," tells me that death is also mysterious.

BOTH THE NEW death education and the traditional faith approaches to it deal with death respectfully and tenderly. Both know that it is not an action of momentary feeling — like losing the last checker in a game. Both know, as Hemingway's "Old Man and the Sea" told us, that death is a struggle; we want to stay alive even in the most cruel situations of life. Death veins life and life veins death. Many who do not believe that there is life after this earthly one question how one lives on either in memory or transcendental form.

So if we ask, "How does death affect life?" we also ask, "How does life affect death?" There are a wide variety of attitudes. Some believe we live on in memory. Some believe we should look forward to death as the end of pain. Some hold that the fullness we achieve here will be granted later in the same measure. Some wrongly use death as a

scapegoat for the rigors of life telling poor people that their lot will be better after death rather than aiding them in their struggle for justice in this life.

SOME HOLD that death is the end of all, therefore, pleasure is to be distilled out through every life experience. Others hold that death is the end of all, so they give themselves with courage to build the humanity of this life now. It is surely certain that what we believe of life will say what we believe of death. And how we view death will make a difference in our lives. This is because they are inevitably interfaced in all our love and all our struggle.

I hold the Christian position not simply because I was told to but because the experience of my life points to more life — not by way of what I have not had here. — but because life has given me growth even in the moments when that growth felt like death. The death moments in my life have often yielded up more life to me. I experience in life that there is more to come. "I believe in life everlasting" is more than a phrase in

the Sunday Creed, although it is that. It is a phrase which incorporates itself in the flesh, bones, mind, heart and spirit of each of us.

FAITH IS built up on images. It would be interesting for the reader to recall clearly what his/her images of death are. What deaths has he/she seen? What images have implanted themselves on consciousness? Beyond harsh images of death which I have (accidents and the murder of a friend), I have an overriding image of my Grandpa Maher's death. This tall, handsome man looked throughout his life like a warm piece of stone never taken out of sunlight. When he died, I could not image that he possibly had no life. His sort of beauty did not dissolve. He was eternal as the sun.

But then I am a romantic and I believe that beauty is eternal, like life. But it is my faith that tells me that that romanticism is grounded in the reality of Jesus' promise: "He who believes in me shall never die." And: "I have come to bring life." NOW.

1977 by NC news Service

The Dameans

Trying to love two' is not easy to do

Trying to Love Two

Trying to love two
Ain't easy to do
When you're trying to love two
Sure ain't easy to do

I've got a woman at home
That's sweet as can be
A woman on the outside
That's crazy about me

I'm caught in the middle
Of a three-way love affair
I'm caught up in this triangle
Can't go nowhere

'Cause with two
Sure ain't easy to do
When you're trying to love two
Ain't easy to do

I need to be three men in one
To get the job done
I need a thirty hour day
Two jobs with double pay

I need a man to go to work
A man to stay at home
I need a man on the outside
To keep my woman strong

Trying to love two
Sure ain't easy to do
When you're trying to love two
Ain't easy to do

Both women are aware
There's a woman somewhere

When you're trying to love two
Ain't easy to do
When you're trying to love two
Sure ain't easy to do

It started out having lots of fun
But now it's got me on the run
Jumping in and out of bed
Keeps messing with my head
by W. Bell - P. Mitchell
(P) 1976 Phonogram Inc. (BMI)

THERE IS A song on the pop charts which says something interesting. The song's key line is: "Heard it in a love song, can't be wrong." That line is especially interesting in light of the one which is set out above.

For years it has been clear that in the fields of art, one person's work will influence the works of others. In recent movies, for instance, the success of "The Godfather" heralded many sequels of varying quality. The same principle applies to pop music. This is why there are so many songs of the same type at the same time. The success of one theme will prompt and influence the songs which follow. Gradually, through the art form, people come to be more accustomed to a theme and its "rightness."

The influence of one song on the market is obvious in the recent charts. During the week of this writing, there is a noteworthy movement towards songs which address "love triangles." Mary Macgregor's recent hit was "Torn Between Two Lovers." And suddenly two additional songs have broken into the "Top 40" dealing with the exact same theme. And they are moving fast.

LISTED ABOVE is one of those

songs. William Bell sings in "Trying To Love Two" about the pressures of the triangle. But his song does give the

The issue is more than one of breaking rules

theme a slightly different slant. If you remember, Mary Macgregor sang that "loving both of you is breaking all the

rules." Bell says that the breaking is not affecting his rules; he himself is being broken. He sings that it is killing him to try to keep up a life that promises full love to two. It may have started as fun, but it has messed up his head and his life.

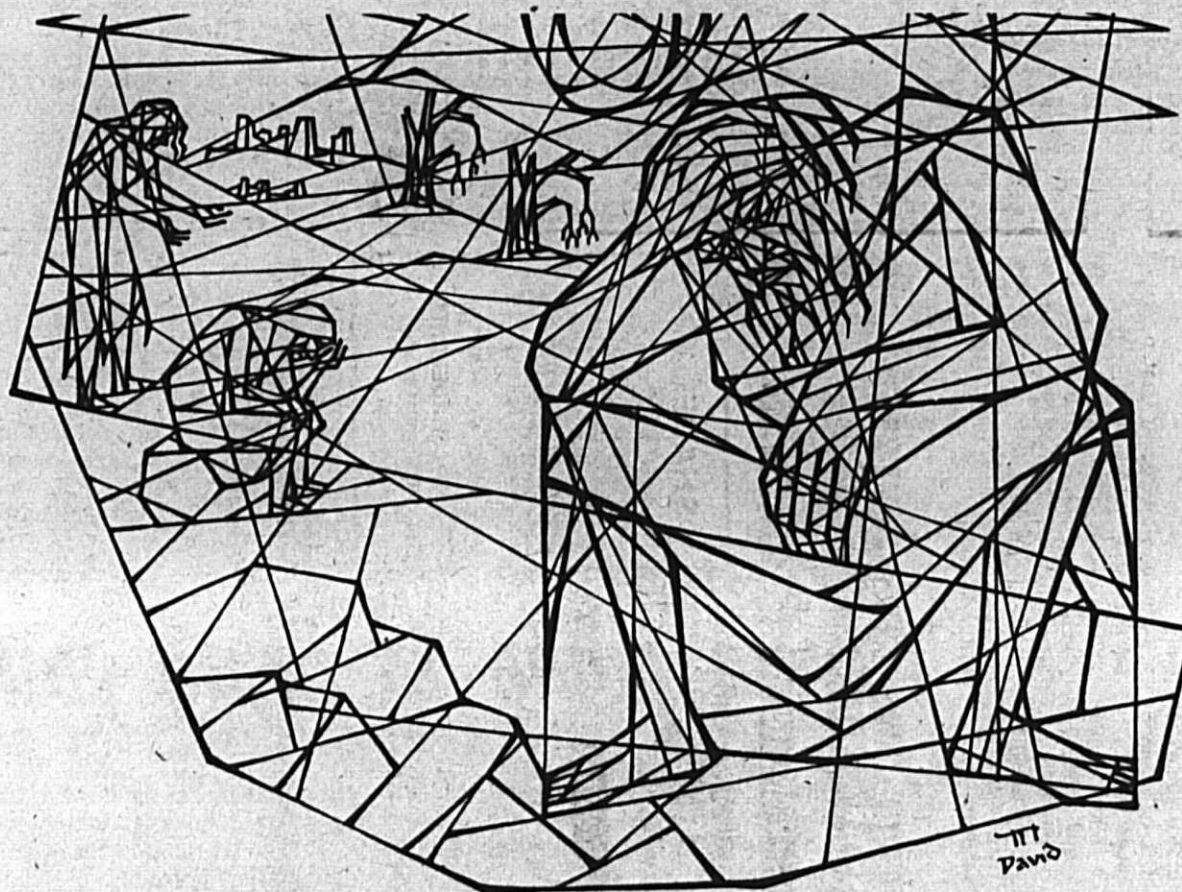
The thrust of the song does not deal with moral codes or rules. It is taken completely out of that arena. It is concerned with the feeling level, the experience of trying to love two people in a way that is meant to be exclusive. Bell sings that he can't do it. It is more than theory or rules. It is more than talk. It is more about the gut feeling of love. Bell sets out as his statement that if you want to love exclusively, you have to give your all. If you chose to love more than one, you yourself will have to be more than one. "I need to be three men in one to get the job done. I need a thirty hour day, two jobs with double pay. I need a man to go to work, a man to stay at home. I need a man on the outside to keep my woman strong."

THIS THEME is a painful one for some people, if you can judge by the letters received after the article which we wrote on "Torn Between Two Lovers." And it is obviously one that is selling records if we can judge by the swing of the chart songs. Whatever the case, it is certainly a question that you can count on hearing a lot more about if you listen to the radio.

If William Bell provides a service in his song, it is that he says the issue is more than one of breaking rules. In fact, there are other ways of approaching the same question. But the answer is very much the same. Whether you come at it from moral codes or through your own experience, you will find that it is killing to try to love two different people simultaneously in a way that promises to be exclusive. "It sure ain't easy to do."

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

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Question and discussion

1. Who are the death deniers? How do they behave?
2. Who are the death wishers? How do they behave?
3. Discuss this statement: "Both (death deniers and death wishers) have lost touch with reality since neither is able to face the absolute event of death with sense, faith and poise."
4. Discuss this statement: "Christ is neither death wisher nor denier. Jesus is a death acceptor."
5. What does our faith tell us about death?

6. Reflect upon this statement: "In Christ life is changed, not taken away."
7. What does the Old Testament have to say about death?
8. In the Old Testament, read Daniel, chapter 12, verses 2 and 3.
9. In the Book of Wisdom, read Chapter 3, verses 1 through 12.
10. With the New Testament, what new element was added to our concept of death?
11. How did Jesus feel about death?

Read Luke, Chapter 22, verses 39 through 46. Read Mark, Chapter 15, verses 33 through 41, Chapter 16, verses 9 through 20.

12. Discuss this statement: "Again and again the Scriptures insist that we who are one with Christ will share His experience: death, yes, but victory over death in resurrection also."

13. How does life affect death? Discuss.
14. What are your images of death? Discuss.

Apostleship: privilege or pain?

By Father Alfred McBride, O.Praem.

Have you ever met anyone who possessed a strongly held conviction who could keep quiet about it? Watch the man who thinks he has his finger on a rising stock for the market. Observe the ardent feminist. Snap a photograph of a strike leader. Draw a sketch of the bookie, sure he has the winning horse. Linger a moment with someone planning a revolution. Note the fire in the eye of an idealistic college student.

In every case you will see their mouth open ready to tell you something about their favorite topic, be that the best movie, the cheapest bargains or the newest plan to save the world. Anyone with a conviction is going to be an apostle for his or her cause. In fact it is practically impossible for someone holding a passionate conviction not to try to communicate it to another. Convinced people try to convince others.

SUCH IS THE essence of being an apostle, whether of multinational corporations or universal religion. Apostles are people seized with the burning fire to light up the lives of others, be that a fire for sports, money, sex or religion. Now, as a matter of fact, the world apostle holds a special place in the world of religion. The Church was founded, as we say, upon the 12 apostles. Jesus trained apostles. That is, Jesus communicated to chosen followers the passion to proclaim the kingdom of God and the message of salvation. So successful was Christ in putting this fire in their hearts that Christianity took absolute root in the ancient world and has been spreading across the whole world ever since.

The existence, continuity and future of the Church depends on the emergence in every generation of a new band of apostles. The level of vitality in the Church at any given period of her history is directly related to the quality of conviction, the apostolic fervor and the depth of passionate commitment to the Gospel on the part of the membership. In other words the ideal would be that an apostolic feeling should permeate the life of every Christian, since presumably each Christian is convinced of the truth of the Gospel and the promise of Christ.

WHILE AN apostolic passion ought to touch the person of every Christian, the reality is regrettably otherwise. Faith conviction waxes and wanes. At any one time, the depth of faith at a dramatic level may only be seen in a comparative few. Religious leaders, consumed by apostolic conviction almost always become apostles for the Gospel in the strict sense of the word. Yet this is not to say that such profound commitment to Christ does not exist at a more widespread and less noticeable level.

In reality the love of Christ is far more pervasive than the headlines would allow. Often existing in a lower key, this

faith expresses itself in quieter apostolic works. Jesus spoke of people with this kind of faith, for they "do not let the left hand know what the right hand is doing." We need the headliners in apostolic endeavor to serve as models and inspirers. But it is the regular day to day, somewhat anonymous, forms of apostolic fervor that constitute the backbone of the spread and practice of the Gospel.

AT ANOTHER level the term apos-

tle is related to the bishops of the Church. They are said to be ordained in Apostolic succession, inasmuch as they assume the call to oversee the Church and sponsor and administer the task of evangelization, as did the original 12. In their office, the faith conviction is institutionalized. Nonetheless, they are called to approximate in their personal lives the fire of charity and faith and hope that characterized the original 12 who first sanctified the name apostle.

In the final analysis, whether bishop, ardent missionary, charismatic leader or self-effacing Christian, the work of Christ must go on. The term apostle is an elastic one stretching from its formal institutional meaning to its personal heart-felt significance. It is the same Holy Spirit who works in each, striving to comfort and enrich the peoples of the earth. Allow this conviction to grow in you. Then act as yet another apostle of the Lord.

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