

THE

Archdiocese of Indianapolis

CRITERION

VOL. XVI, NO. 40

INDIANAPOLIS, INDIANA

JULY 8, 1977

OFFICIAL APPOINTMENTS

Effective July 12, 1977

Rev. John Beltans, from associate pastor of St. Patrick parish, Terre Haute, to associate pastor of St. Michael parish, Indianapolis.

Rev. Magr. Raymond Bosler resigning from the pastorate of St. Therese of the Infant Jesus parish, Indianapolis, and granted early retirement for reasons of health.

Rev. David Brandon, from associate pastor of St. Barnabas parish, Indianapolis, to associate pastor of St. Therese of the Infant Jesus parish, Indianapolis.

Rev. Francis Bryan, from full-time instructor of Marian College, Indianapolis, to chaplain of Marian College, Indianapolis.

Rev. George Coffin, from chaplain of Marian College, Indianapolis, to pastor of Mary, Queen of Peace Parish, Danville.

Rev. Joseph Dant, newly ordained to associate pastor of St. Paul parish, Tell City; St. Michael parish, Cannelton; and St. Pius parish, Troy.

Rev. John Elford, from pastor of St. Patrick parish, Terre Haute, to pastor of St. Joseph parish, Indianapolis.

Rev. James Farrell, from associate pastor of St. Pius X parish, Indianapolis, to associate pastor of St. Barnabas parish, Indianapolis.

Rev. John Gillman, from associate pastor of St. Therese of the Infant Jesus parish, Indianapolis, to graduate studies at American College, Louvain, Belgium.

Rev. Jeffrey Godecker, from director of Religious Education of the Terre Haute District and chairman of the Religious Education Department of Schulte High School, Terre Haute, to full-time director of the Terre Haute District Center of Religious Education with residence at St. Margaret Mary parish, Terre Haute.

Rev. Robert Hartman, retiring from the pastorate of Holy Name parish, Beech Grove.

Rev. Paul Koetter, newly ordained to associate pastor of Our Lady of Perpetual Help parish, New Albany.

Rev. Joseph McCracken, from pastor of Mary, Queen of Peace parish, Danville, to chaplain of the hospitals in the Terre Haute area, with residence at Sacred Heart parish, Terre Haute.

Rev. Karl Miltz, from full-time instructor in the Religion Department of Socina High School, Indianapolis, to full-time instructor in the Religion Department of Roncalli High School, Indianapolis, with residence at Holy Name parish, Beech Grove.

Rev. Thomas Richart, from associate pastor of Our Lady of Perpetual Help parish, New Albany, to associate pastor of St. Patrick parish, Terre Haute.

Rev. Fred Schmitt, from pastor of St. Joseph parish, Indianapolis, and chaplain of the Catholic Student Center of IUPUI, to pastor of St. Therese of the Infant Jesus parish, Indianapolis.

Rev. Myles Smith, appointed chaplain of the Catholic Student Center, IUPUI, Bellarmine House, Indianapolis, and retaining his full-time assignment at the Metropolitan Tribunal, Indianapolis, with residence at Bellarmine House, Indianapolis.

Rev. Henry Tully, newly ordained to associate pastor of Holy Name parish, Beech Grove.

Rev. William Turner, from residence at Immaculate Heart of Mary parish, Indianapolis, to residence at St. Pius X parish, Indianapolis, and continuing his assignment as full-time instructor at Chastard High School, Indianapolis.

Rev. Joseph Wade, from associate pastor of Holy Name parish, Beech Grove, to pastor of St. Patrick parish, Terre Haute.

Rev. Thomas Widner, from residence at St. Susanna parish, Plainfield, to residence at St. John parish, Indianapolis, and continuing as Archdiocesan editor of the Criterion.

Rev. James Wilmoth, from full-time instructor of Religion at Roncalli High School, Indianapolis, to pastor of Holy Name parish, Beech Grove.

Effective July 15, 1977

Rev. Patrick Commons, from associate pastor of St. Gabriel parish, Indianapolis, to pastor of St. Martin parish, Yorkville.

Rev. Cosmas Raimondi, newly ordained to associate pastor of St. Gabriel parish, Indianapolis.

Rev. Lawrence Weinzapfel, retiring from the pastorate of St. Martin parish, Yorkville.

Effective July 20, 1977

Rev. Meinrad Brune, O.S.B., appointed pastor of St. Meinrad parish, St. Meinrad.

Effective July 23, 1977

Rev. Ronald Ashmore, from associate pastor of St. Simon parish, Indianapolis, to full-time instructor in the Religion Department of Socina High School, Indianapolis, with residence at St. Andrew parish, Indianapolis.

Rev. Sebastian Cunningham, O.F.M. Conv., appointed pastor of St. Simon parish, Indianapolis.

Rev. Elliot Comstock, O.F.M. Conv., appointed associate pastor of St. Simon parish, Indianapolis.

Rev. Earl Feltman, from pastor of St. Simon parish, Indianapolis, to pastor of Immaculate Conception parish, Millhousen, and the Mission of St. Dennis, Jennings County.

Rev. Eugene Okon, from associate pastor of St. Simon parish, Indianapolis, released to apply for military chaplaincy.

Rev. Mark Weaver, O.F.M. Conv., appointed associate pastor of St. Simon parish, Indianapolis.

Effective August 15, 1977

Rev. Henry Brown, from pastor of St. Mary parish, North Vernon, to pastor of St. Elizabeth parish, Cambridge City.

Rev. Robert Drewes, from associate superintendent of Education in charge of Religious Education for the Archdiocese of Indianapolis, to pastor of St. Mary parish, North Vernon.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.



RETIRED, BUT NOT QUITE—Sister Olive Goddy, a Franciscan Missionary of Mary, is officially retired at age 83, but still has an active life teaching arts and crafts to children at the Cardinal Hayes Home for dependent and neglected children in Millbrook, N.Y. [NC photo by Chris Sheridan]

Catholic attorney named Carter envoy to Vatican

BY JIM CASTELLI

WASHINGTON—David Walters, 60, a Miami attorney, will become the first Catholic ever to serve as personal envoy to a pope for a U.S. president.

He will replace Henry Cabot Lodge, who has served as personal envoy since 1970.

Walters has spent 27 years in the field of international law and has served as a fundraiser for both the

Democratic Party and Catholic Church agencies.

He was recommended for the Vatican post by key political and Church leaders, including Archbishop Coleman Carroll of Miami and Cardinal Terence Cooke of New York.

WALTERS, A MEMBER of the Knights of Malta, served as cochairman of the Archbishop's charity appeal in Miami in 1975 and is

chairman of the development committee for Berry College, a Dominican school in Miami. He is also a member of Serra International, an organization which encourages young people to enter religious life.

He has been a major fundraiser for every Democratic presidential candidate since John Kennedy in 1960 and is vice chairman of the Democratic National Committee's Finance Committee.

Walters told NC News in a telephone interview that he sees no conflict in a Catholic representing the United States at the Vatican.

"It shows a good deal of enlightenment has taken place," he said, adding, "Of course, I'll be communicating for the President as an American, not just as a Catholic."

Walters said his top priority would be human rights. Asked about the Vatican's support for Carter's human rights policies, he said "It's more the other way around, isn't it?"

Walters said he would not be involved with "pure politics." He also said his appointment did not suggest any Vatican intention of influencing internal U.S. politics.

The official White House announcement of Walters' appointment was made on Wednesday, July 6.

THE UNITED STATES has had informal relations with the Vatican since 1797. The United States established full diplomatic relations with the Vatican in 1848, but in 1867 Congress voted to prohibit the use of federal funds to continue full relations with the Vatican.

The Senate recently approved an amendment offered by Sen. Richard Stone (D-Fla.) to repeal that prohibition. The House is currently considering the amendment, which is part of a State Department authorization bill.

This means that Carter may soon have the option of upgrading the personal envoy post to a full ambassadorship.

Walters told NC News it would be "premature" to discuss the possibility of upgrading the position. He said he did not want his own appointment

(Continued on Page 6)

School aid supported by Vatican

BY JOHN MUTHIG

VATICAN CITY—In a major document, the Vatican's top education department has backed state aid to Catholic schools as the ideal way for governments to guarantee pluralism in education.

The document, issued by the Vatican Congregation for Catholic Education, asserts that the Church is "absolutely convinced" that the Catholic school system must be continued for the good of the Church and mankind.

In an indirect reference to unionization in Catholic schools, the document defends the rights of school personnel to seek proper pay and work conditions "in strict justice."

It stresses, however, that Catholic school employees are also carrying out a mission of evangelization, required of them by Baptism.

It urges them to take into consideration their evangelizing mission as well as their rights as citizens when formulating union demands.

THE 10,000-WORD document also asks religious orders, established for teaching, to "reassess" reasons why some of their members have given up teaching to work in other pastoral fields.

The document, though generally positive in tone, deplores the "near-sightedness" of some governments which have not provided financial aid for Church schools.

In some countries, it says, "governments have appreciated the advantages and the necessity of a plurality of school systems which offer alternatives to a single state system."

In these countries, Catholic schools "are more or less closely associated with the national system and are assured of an economic and juridical status similar to state schools," asserts the document.

"These solutions," it says, "are an encouragement to those responsible for Catholic schools in countries where the Catholic community must still shoulder a very heavy burden of cost to maintain an often highly important network of Catholic schools."

"These Catholics need to be assured as they strive to regularize the frequent injustices in their school situation that they are not only helping to provide every child with an education that respects his full development, but that they are also defending the freedom of teaching and the rights of parents to choose an education for their children which conforms to their legitimate requirements," states the document.

THE ECONOMIC straitjacket in which Catholic schools are often bound by government refusal of aid has obliged some schools "to restrict their educational activities to wealthier social classes, thus giving the impression of social and economic

(Continued on Page 9)

ACCW head encourages attendance

Catholic women are being urged to participate in the Indiana state meeting of the International Women's Year to be held Saturday, July 16, at the Indiana Convention Center in downtown Indianapolis.

The meeting, according to Mrs. Louis Krieg, president of the Archdiocesan Council of Catholic Women (ACCW), has as its objective the recognition of the many contributions women have made in the development of the country. The meeting will also assess the opinions of women from the state on issues such as the legal status of the homemaker, proposals

(Continued on Page 6)

Divorce series

'Divorce in Pastoral Perspective' is the title of a new timely seven-part series beginning on Page 6 in this week's Criterion.

week's news in brief

by nc news service

Aid to Nicaragua deplored

WASHINGTON—More than 2,000 people attending the sixth annual legislative seminar of Network, an organization of Religious and others lobbying on social justice issues, have written President Jimmy Carter asking him to withhold American military aid from Nicaragua because of human rights violations there. The action came after the House of Representatives voted 225-180 to restore \$3.1 million in military aid to Nicaragua. The Carter Administration has supported the aid, arguing it would give the Administration "flexibility" in pressuring Nicaragua to restore human rights.

Ask U.S. to accept refugees

NEW YORK—A Catholic peace group has asked the United States to become "the refuge of last resort" for Vietnamese who are escaping their country by sea. A resolution passed June 25 by the board of Pax Christi-USA said that many Vietnamese escape in unseaworthy crafts and are not being rescued by larger ships because no Asian ports will accept the rescued refugees.

Blast bishops' strike offer

COLUMBIA, S.C.—Newspaper editorials in three of South Carolina's largest cities have blasted the Southern bishops for their stand in the J. P. Stevens Co. and Amalgamated Clothing and Textile Workers Union dispute. The seven bishops, including Bishop Ernest L. Untermyer of Charleston, whose See comprises the state of South Carolina, have made an unsolicited offer to mediate the 14-year dispute.

Ordains three auxiliaries

NEW YORK—With more than 50 bishops in attendance, Cardinal Terence Cooke ordained three men as auxiliary bishops for the New York archdiocese June 29 in St. Patrick's Cathedral. Msgr. Theodore McCarrick, Msgr. Austin Vaughan, and Father Francisco Garmendia were elevated to the rank of bishop by the cardinal and by Auxiliary Bishops John J. Maguire and Patrick V. Ahern of New York.

30,000 at Neumann rite

PHILADELPHIA—Thousands of Philadelphians gathered to witness the color and pageantry of the final liturgical celebration marking the canonization of St. John Neumann. Police estimated the crowd at the Mass of Thanksgiving on Benjamin Franklin Parkway at more than 30,000, as 50 area priests, led by Cardinal John Krol of Philadelphia, concelebrated.

Anglicans support dialogue

LONDON—More than 100 leading evangelical Anglicans have sent an open letter to the bishops of the Anglican Communion calling for deeper exploration of the theological issues behind the Protestant Reformation in Anglican dialogue with the Roman Catholic, Old Catholic, Orthodox and other Eastern Churches.

Death for rape ruled out

WASHINGTON—"A sentence of death is grossly disproportionate and excessive punishment for the crime of rape and is, therefore, forbidden by the Eighth Amendment as cruel and unusual punishment," the U.S. Supreme Court said in a 7-2 vote June 29. The court ruled last year that death was not cruel and unusual punishment for murder in all instances.

Back Day of Rest laws

BOSTON—The Massachusetts Supreme Judicial Court has ruled that the state's Common Day of Rest laws banning most retail sales on Sunday are constitutional. In a 4 to 2 decision, the state's highest court upheld the so-called blue laws, which date back more than 300 years, in a suit brought by one of the Bay State's largest retail chains, Zayre Corporation. Several Massachusetts stores, led by Zayres, openly violated the blue laws in the weeks before last Christmas, charging that they unconstitutionally restricted the stores' right to do business. In some communities, police issued citations or closed the illegally open stores jammed with last-minute Christmas shoppers.



GOLDEN JUBILARIANS—Mr. and Mrs. John Osborne will observe their 50th wedding anniversary with a Mass of Thanksgiving at St. Patrick Church, Terre Haute, at 12 o'clock on Saturday, July 16. A reception for relatives and friends will follow the Mass at the K of C hall from 2 to 5 p.m. The Osbornes were married at Teutopolis, Ill., on July 20, 1927. Mrs. Osborne is the former Lulu Flood. The couple has one son, Donald Osborne.

in capsule form

"An unexpected shift," a "historic decision," a "pleasant surprise" are the ways some Catholic editorialists have reacted to the June 20 Supreme Court abortion rulings. In three separate cases, the high court ruled that the Constitution does not require the states to pay for abortions nor public hospitals to perform abortions that are not medically necessary. . . . In a friend-of-the-court brief in a case involving television producer Norman Lear, the U.S. Catholic Conference (USCC) has asked the court not to forget the "side" of the public when judging disputes between the networks and the creative broadcasting community. . . . Pope Paul VI's vicar for the Rome diocese, Cardinal Ugo Poletti, celebrated Mass June 26 in a barren field in a Rome suburb where the leftist-dominated regional government has blocked construction of a new church. The parish of St. Bonaventure has been waiting a year for the green light to build a church. . . . The Office of Film and Broadcasting for the U.S. Catholic Conference (USCC) has asked ABC to permit it and the National Council of Church's Communication Commission to preview "SOAP," the network's controversial series scheduled for prime time this fall. . . . The Vatican has announced that the 42nd International Eucharistic Congress will be held at the Marian shrine in Lourdes, France, in 1981.

names

Robert Conley, vice-president of Wright State University, Dayton O., has been named president of Seton Hall University, oldest diocesan university in the country. He is the first layman named to head the 120-year-old institution of the Newark archdiocese, although another layman, John Cole, had been acting president for the past year. Pope Paul VI received in audience June 25 Margaret Thatcher, leader of the opposition Conservative party in Great Britain. Vincentian Father Paul L. Golden, professor of canon law and director of spiritual formation at Kenrick Seminary in St. Louis since 1968, has been appointed rector of St. Thomas Seminary in Denver. Msgr. Jesus Iribarren, 65, has been elected secretary general of the Spanish Bishops' Conference.

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the tacker

Scout's honor

by fred w. fries

A fourteen-year-old boy from St. Rose of Lima parish, Franklin, received a unique Scout award—the Lifesaving Medal—at ceremonies held recently at the Children's Museum in Indianapolis.

Ronnie Novak, received the honor for saving his own mother's life.

The incident occurred on January 23 during dinner at the family home in Trafalgar, when Ronnie's mother, Mrs. Eugene Novak, suddenly began to choke on a piece of meat. When her husband was unable to dislodge the meat, young Ronnie used the Heimlich Maneuver, a technique he had learned in his Scout training for a First Aid merit badge, and successfully cleared his mother's blocked air passage, thereby saving her life.

In the citation which accompanied the award, Boy Scout officials praised Ronnie for his "fast, clear-headed action" in an emergency situation.

BITS AND PIECES—Kenneth Borders, a member of St. Patrick parish, was recently named Catholic Layman of the Year by the Terre Haute Council, Knights of Columbus. . . . Bill Gavaghan, a student at Ball State University, a graduate of Secina High School and a member of Little Flower parish, finished second to Olympic Gold Medalist Frank Shorter in the first annual Mini-Marathon held on May 28 in Indianapolis as a feature of the "500" Festival. . . . Michael Carr, a member of St. Lawrence parish, Indianapolis, is the new president of the National Monogram Club at Notre Dame University. A member of the same parish, Mark Lubbers, received the G. A. Ross Award as the outstanding male student among graduating seniors at Purdue University.

NEW ADDRESS—Brother Eugene Welsenberger, C.S.C., known as the "Music Brother" at Cathedral High School for some 23 years until his transfer in 1973 to Hoban High School in Akron, O., has a new address: Holy Cross High School, 3000 N. 80th Ave., River Grove, Ill., 60171. He would like to hear from friends in the Indianapolis area.



NEW HOSPITAL AUXILIARY OFFICERS—These women were installed as new officers of the St. Francis Hospital Center Auxiliary during the monthly meeting on Tuesday, July 5, at the hospital. They are, left to right, Mrs. Richard Carr, Secretary; Mrs. Homer McGill, Treasurer; Mrs. Robert Kermee, President; Mrs. Edward Jeski, Vice-President.

MONSIGNOR KOSTER 'IMPROVED'—A Criterion press time Wednesday medical authorities reported a "pronounced improvement" in the condition of Msgr. Charles P. Koster, who is recovering from a heart attack suffered on June 8. He is now taking physical therapy, and he is permitted to have visitors. He is in Room 428-C in Methodist Hospital. Visiting hours are from 2 p.m. to 4:30 p.m. and from 7 p.m. to 8:30 p.m.

AROUND AND ABOUT—Father Theodore Heasburgh, C.S.C., recently marked his 25th year as president of Notre Dame University. . . . Hugh Baker, Jr., a member of Monsignor Downey Council No. 3680, Knights of Columbus, is the new president of the Indianapolis Chapter of the Marian College Alumni Association.

MASS IN FRENCH—A Mass in the French language will be celebrated at 5:30 p.m. Thursday, July 14, (Bastille Day) at St. Thomas Aquinas Church, Indianapolis. Offering the Mass will be Father Antoine Wahl, a priest from the Lorraine section of France, who has been serving at the parish for one month in an exchange program with co-pastor Father Joseph Dooley, who is scheduled to return from France today, July 8.

HEADS INDIANA ARTS COMMISSION—Sister Kathryn Martin, S.P., associate professor of speech and drama at St. Mary-of-the-Woods College, was elected chairman of the Indiana Arts Commission at a recent meeting in Fort Wayne. Purpose of the IAC, which was created by the Indiana General Assembly in 1969, is "to encourage and stimulate the arts, cultural resources and artistic freedom." Sister Kathryn, who has served on the IAC since 1971, is on a sabbatical leave for the 1977-78 academic year to fill the post of theatre coordinator for the National Endowment for the Arts Education program.

JULY 8-10

The annual Summer Festival at Nativity parish, Indianapolis, will feature boneless catfish dinners on Friday from 5 to 8 p.m., Italian spaghetti dinners prepared by Dave Page of LaScala's and served from 5 to 8 p.m., and a Sunday Smorgasbord from noon until 8 p.m.

Midway rides and all kinds of entertainment will be available.

JULY 11

A Simeon Training Session will be held at St. Mary parish, Lanesville, from 10 a.m. to 4 p.m.

JULY 12

Mother Theodore Circle, Daughters of Isabella, will have an Evening of

remember them

BROOKVILLE
† RUSSELL F. ROTTINGHAUS, 66, St. Michael, July 1. Husband of Colette; father of Donna Cunningham, John, Thomas and Daniel Rottenghaus; brother of Alma Forman, Helen Rottenghaus, Mrs. Clarence Munchel and Mrs. Frank Martin.

INDIANAPOLIS
† BESSIE BORDENKECHER, 81, Little Flower, June 28. Wife of Clarence; mother of James E. McCollough.

† MARION D. MYRTLE, 88, St. Roch, June 29. Aunt of Dorothy Wyss, Robert Cassell and Lucille Rose.

† ELIZABETH B. BERNHARDT, 76, St. Gabriel, June 30. Mother of Edward A. Bernhardt, Martha Wilkerson, Mary E. Lewis, Evelyn S. Groff and Lavonne Millette.

† WAYNE K. CHAMP, 47, St. Francis de Sales, June 30. Son of Alice M. and Clarence G. Champ; stepbrother of Juanita Graham, Alta Young and Mary Murray.

† MARGARET R. PETREE, 53, St. Anthony, June 30. Wife of Harold D.; mother of Marie Bundy, Jacques Sue, Jeanine, Teresa, Jerry, Craig, Jeffrey and Douglas Petree and Darla Godby; sister of Patricia Parent, Lucille Strodtbeck, Jean Kelly and Blanche Duffin.

† ROY F. KAWSKY, 58, St. Michael, July 1. Husband of Jean; father of Carol Ramos, Nancy Morin, Thomas, Phillip and Richard Kawsky; son of Hattie Kawsky.

† PAMELA J. BRAUN, 9, and THOMAS M. BRAUN, 8, Sacred Heart, July 2. Children of Joseph and Mary Ann Braun; sister and brother of Anthony, Timothy and Theodore Braun; grandchildren of Mr. and Mrs. John Braun and Mr. and Mrs. Virgil Kriech.

† RAYMOND GILL, 79, St. Peter and Paul, July 2. Husband of Lena; stepfather of William Moore.

† EDNA A. ROSENGARTEN, Holy Name, July 2. Wife of Ervin B.; mother of Ed and Robert J. Rosengarten; sister of Elsie Gallagher, Florence Murdock, Marie Bernlohr, Irene Casey, Loretta Hildwine, Carl and Raymond Stucker.

† JAMES S. SHRADER, 27, St. Anthony, July 2. Husband of Beverly; father of Kimberly Sue; stepfather of Tamara, Teresa, Diane

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.

Recollection at the K of C Hall, 1302 N. Delaware St., Indianapolis. The 5:30 p.m. Mass will be celebrated by Father John Mintz. A conference and dinner will follow the Mass. This will not be a pitch-in dinner. Members are reminded that no meeting is scheduled for August.

The monthly meeting of Central Indiana Separated and Divorced Catholics will be held at Alhena Retreat House, Indianapolis, at 7:30 p.m.

Program for married couples will be held at the office of Social Ministries, 915 N. Holmes, Indianapolis, at 7:30 p.m.

A Teen Marriage Training

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JULY 13

A Pre-Cana staff meeting is scheduled for 8 p.m. at the Social Ministries Office, 915 N. Holmes, Indianapolis.

The Altar Guild of St. Philip Neri parish, 550 N. Rural, Indianapolis, will sponsor the regular monthly Card Party at 7:30 p.m. in the parish community room. The public is invited.

The monthly Luncheon and Card Party at St. Mark parish, Edgewood and U.S. 31S, Indianapolis, will begin with the luncheon at 11:30

Speaker

LAS CROABAS, Puerto Rico — Father Patrick O'Neill, director of higher education, campus and young adult ministry of the U.S. Catholic Conference, will be the keynote speaker at the 18th annual Catholic Alumni Clubs International convention (Aug. 14-19) in Las Croabas.

"your attitude of ignoring the magisterium (teaching authority) of Pope Paul VI places you outside of Church communion."

The cardinal, who has made several trips at the Pope's request to speak with the archbishop at his seminary in Ecône, Switzerland, added that "you adhere firmly to the Roman Catholic Church but at the same time you ignore Pope Paul who, by the Lord's will, is the Church's visible head."

A cardinal's appeal

VATICAN CITY—An African cardinal, ordained a priest years ago by rebel Archbishop Marcel Lefebvre, has told the archbishop by letter that even the most simple Catholics will soon see through the inconsistencies of his traditionalist revolution.

Cardinal Hycianthe Thandoum of Dakar, Senegal—a See once occupied by the traditionalist leader—said in a letter to Archbishop Lefebvre that

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editorials

Limits to tolerance

Pope Paul has been tolerant enough of Archbishop Lefebvre. It is time for action. Archbishop Lefebvre has already proved himself an unworthy servant, acting not simply in disagreement with papal wisdom or the opinions of Church leaders, but in open rebellion of all that is one, holy, catholic and apostolic.

The problem with churchmen like Lefebvre is that they believe they are defending Catholicism when, in fact, their defense consists of a narrow view of the Church as it existed in a brief moment. Not only does Lefebvre have no sense of history, he is unfaithful to the true traditions of the Church.

Lefebvre believes the Church always to have been as he wants it to be. The difficulty in any age of renewal is the unsettling shock of realizing that time does not stop and that the worst thing that can happen to Christianity is for it to settle down. Under such conditions the Church not only stagnates, it ceases to function, to exist. Whatever it is, it is not the Church.

Before Vatican II the Church found itself in that position. Pope John did not simply open the windows and let the fresh air come in. He allowed the Church the possibility of being the Church again.

The accompanying article on this page points out that Lefebvre has only gotten as far as he has because of the very thing he despises—the spirit of openness in the Church today. Cardinal Marty of Paris has further indicated that Lefebvre's situation would not be the issue it is had he not deliberately made it a 'symbol of resistance.'

Lefebvre's position is sad, and the agony he is personally causing the Church is more than regrettable. In an age in which the Church is becoming more accountable to those it serves, Lefebvre claims to be the only one to retain a sense of the old Church. In that he is correct. Lefebvre is the last gasping voice of a Church that was at rock bottom, a servant that had acquired status and wouldn't let go, seeking honor for itself and not the glory of God.

—T.W.

Secretary of HEW pledges to promote abortion alternatives

BY JIM CASTELLI

WASHINGTON—Secretary of Health, Education and Welfare (HEW) Joseph Califano has promised "substantial initiatives" in the field of alternatives to abortion in fiscal year 1978.

Califano told a press conference, "We have an obligation to bring a whole host of alternatives to abortion."

He predicted special attention to new sex education programs. He suggested such programs might be directed at grade schools because, he said, there is at least one estimate that young girls now enter puberty at 10.8 years of age.

Califano made his comments after the U.S. Supreme Court ruled that states do not have to pay for Medicaid abortions. HEW estimates it spends \$50 million a year on Medicaid abortions.

Califano had proposed \$35 million for abortion alternatives in HEW budget revisions issued shortly after President Carter took office last January. His press conference comments gave no indication that more than \$35 million would be spent.

THE \$35 MILLION breaks down this way:

—\$14 million for community health centers to develop programs to reduce teen-age pregnancy, including family planning services, health education and outreach, with emphasis on reaching "socially active" teen-age

girls. This program is designed to reach about 130,000 persons, according to the HEW Office of Population Affairs.

—\$10 million for family planning project grants aimed at reducing teenage pregnancy. These funds are aimed at reaching 278,000 girls, HEW said.

—\$5 million for population research directed toward a better understanding of reproduction and normal child development.

—\$4 million for the Bureau of Health Education at the Center for Disease Control in Atlanta for research, development and distribution of sex education materials.

—\$2 million for the Office of Child Development for research and development in adoption and foster care.

ACCORDING TO HEW, teen-agers account for 36% of the illegitimate births in the United States each year and for approximately 283,000 abortions each year—almost one third of all U.S. abortions.

HEW budget officials say almost all of the funds for these programs have made it through the congressional appropriations process.

The exception is funding for the Bureau of Health Education. The House has approved a budget of \$7 million—the amount the Administration requested—but the Senate has approved only \$2.5 million. The final budget will be approved by a joint House-Senate conference.

BY JOHN MUTHIG

VATICAN CITY—Very tough choices face Pope Paul VI as he decides what to do about the ever more defiant rebellion begun by traditionalist Archbishop Marcel Lefebvre.

Paradoxically, the Pope who fathered a new atmosphere of openness, justice and due process in Church life following the Second Vatican Council, is now tempted to issue a blunt, medieval-style excommunication against the rebellious archbishop.

And, ironically, it is the post-conciliar atmosphere of openness and dialogue—so openly hated by Archbishop Lefebvre—which has so far helped save the French prelate from the sting of excommunication.

Since the archbishop was suspended from exercising all his priestly functions last year after he ordained a group of priests illicitly, the Pontiff has repeatedly urged him through lengthy personal letters, through emissaries and public appeals, to end his disobedience.

WHEN HE SCHEDULED the ordination of 14 more priests this June 29, he evoked a new round of public and private pleas from the Pope, including a strong warning that his proposed action would make his breach with the Catholic communion "irreparable."

Now that the ordinations have taken place, the Pope must answer Archbishop Lefebvre's challenge. But the question is, what response can he make?

Canon lawyers in Rome can find no easy solutions.

Most agree that Archbishop Lefebvre has violated no canon which would inflict an automatic excommunication on him.

Many feel that technically the Vatican will have to begin a full-blown legal procedure, which would include two trials, to excommunicate the rebellious prelate.

The trials, which would probably be presided over by a special commission of cardinals, or by officials of the Roman Rota, high Church court or the doctrinal Congregation, would play into the hands of the archbishop.

They would set him up on the supreme soap box, in the heart of the Vatican, where he could denounce before the whole world what he has repeatedly called the conciliar "heresy" of ecumenism and the "adultery" of dialogue with Communists.

OTHER CANONISTS see another way out.

They cite Canon 1325 which says that anyone who refuses to subject himself to the Pope is a schismatic and is excommunicated by that very fact (Canon 2314).

Yet other canon lawyers hold that the Vatican would still have to prove in a trial that Archbishop Lefebvre, who denies being schismatic, is really in schism.

The Pope, being the supreme lawmaker in the Church, could simply decree that since so much scandal and harm has been provoked by the archbishop that he has earned an excommunication without trial.

But such an abrupt slamming of the door would seem to run against principles of justice

expressed by the Pope in his 14-year pontificate. It would also be a sad and sour closing note as he nears the end of his reign as Pope.



Archbishop Marcel Lefebvre

which leaves unclear the legal status of the archbishop.

In general, the age of strong disciplinary measures as a Vatican response to dissent or controversy seems to be over.

This was vividly illustrated in January, 1975, when the Vatican Doctrinal Congregation avoided taking stern disciplinary action against controversial Swiss theologian Father Hans Kueng.

Father Kueng received only a warning—what one congregation

official termed a "slap on the wrist"—for his controversial interpretations of basic teachings.

Besides, Father Kueng is only a priest. If the Vatican finds it difficult to discipline a priest, it would find it even more difficult to impose its strongest discipline, excommunication, on a bishop.

CHURCH HISTORY ADDS other difficulties.

Historians scratch their heads when asked to come up with precedents for excommunication of a bishop, appointed by the Pope.

The last excommunication of a bishop was in 1976 when retired Vietnamese Archbishop Pierre Martin Ngo-Dinh-Thuc ordained as bishops several leaders of a condemned Marian cult in Spain.

But this case was very different from the Lefebvre affair. The Vietnamese archbishop, who has since been reconciled with Rome, incurred automatic excommunication for illicitly ordaining bishops.

Archbishop Lefebvre has ordained no bishops. And there is no automatic excommunication prescribed for bishops—even suspended ones—who ordain priests illicitly.

Church history, in fact, offers examples of Vatican cautiousness in disciplining rebellious bishops.

Bishop Scipione de Ricci of Pistoia carried his Jansenist rebellion to the point of calling a Jansenist synod in 1786. The decrees issued by the synod were clearly condemned by Pope Pius VI. But no personal excommunication was ever issued against Bishop De Ricci. He later reconciled himself with the Pontiff.

Rome is still paying the price of the most famous excommunication of a bishop—the excommunication in 1054 of Michael Cerularius, patriarch of Constantinople.

That excommunication, lifted in recent years symbolically by Paul VI, resulted in the schism of the Orthodox.

The Church, which has not suffered a serious schism for more than 100 years, clearly does not want to risk a split in the media-saturated 20th century—and especially not during the Pontificate of reconciliation engineered by Paul VI.

living the questions

Hope in new program for priests

by fr. thomas widner

Sometimes when one is hurting and aching, one reaches out for the nearest and quickest solution to end the pain. The tensions and frustrations our society produces have in recent years caused many to seek relief in short-lived programs which make one feel better for a short time but then result in a let-down when returning to the same old routine. Long range solutions are difficult to work out. They require commitment and discipline, the willingness to work toward a solution and the willingness to suffer through the agony of purification.



Have you noticed how many priests are hurting and aching? You haven't? Then you haven't noticed how many have resigned from the active priesthood the past ten years. In 1970 and 1971, for example, the Archdiocese of Indianapolis lost 24 priests through resignations. Those who stayed aren't necessarily hurting any less. They simply stayed.

Why are they hurting? For a lot of the same reasons the laity is hurting, but others too. Priests are leaders, or rather, they are expected to lead. The expectations the laity have of their leadership many times, however, is less than real. The parish priest is often treated as if he were the parish janitor. The laity often behave as if the priest had no feelings and he is often appreciated as much as a thoroughly used washrag.

WITH THE ADVENT of new structures in the Church, the priest has perhaps more than anyone else had to adjust more quickly and thoroughly than anyone else. His whole lifestyle, after all, is the Church and he is constantly called to task because of it.

Structures like parish councils and boards of education may at times appear threatening to some priests. Their education and training prepared them to be the only authority in a parish where spiritual and temporal decisions are concerned. Now the priest is called to "share" that authority. To one who has been regarded as the only authority, such a notion is not just threatening. It is telling the priest he is worthless, that his knowledge and expertise are no longer of any use. From being the most necessary person, the priest has suddenly become the most expendable.

But even priests need to feel important. I have long thought that priests will only be as good as the people they serve expect them to be. Without the constant support and constructive criticism of their people, priests become pieces of unused furniture. They are mere decoration.

Recently the Archdiocese invested time for priests in something called the Needs Assessment Program. Presented by Fr. Vincent Dwyer, a Trappist monk, the program is designed to simply help priests become better priests by deepening their spirituality.

It is Fr. Dwyer's conviction that a magnificent spiritual renewal is occurring through the diocesan priesthood. This is a first in the Church, he says, because spiritual renewal in the past has always occurred through religious orders. Fr. Dwyer conducts the Center for Human Development at the University of Notre Dame and has been working with priests for several years.

AT THE HEART of Fr. Dwyer's program is the belief that priests, like any human beings, need to feel good about themselves and what they are doing. It is because priests do not always feel good about themselves that Fr. Dwyer developed a means of dealing with the problem. The program is on-going. It is not a one-time event. It is also the single best hope of spiritual renewal that has come to priests of this Archdiocese in a long time. Ask your local priest about it.

Priests need the layman to pray for him, but also to love him. One cannot humanly expect any more of the priest than one can expect of other humans. The priest too is weak and fallible. He is nonetheless a gift from God. He does not appear by magic and he does not stay a priest by magic. He does so through his own personal, spiritual convictions and the support and strength he draws from his people. The priest, indeed, is little more than a measure of the very people he serves.

the criterion

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PEACEFUL MORNING—"The fog comes on little cat feet!" wrote poet Carl Sandburg. The poet may have something like this Louisiana field in mind when he wrote his immortal line. [NC photo by Chris Rujas]

features

question box

What about the soul of an aborted fetus?

by msgr. r. t. boaler

Q. What is the Catholic position toward the status of the soul of an aborted fetus? Does it gain entry into heaven and resurrection as do other Christians?

A. Catholics worry about the future of an aborted fetus because traditionally they baptized the accidentally aborted fetus to make certain it would enjoy the life of the resurrection. Traditionally Catholics held that infants who died without baptism went to limbo, a place of happiness where, however, there was no beatific vision of God. As the Church advanced in the understanding of revelation and balanced the strict interpretation of no-salvation-without-baptism with a clearer appreciation of the significance of the fact that Christ died for all mankind, and God wants all men saved, theologians began to speculate that God gives a special enlightenment to unbaptized infants so that they can make a baptism of desire (a decision for God) before death. Though this was a probable opinion which might be right and could be held as a theological explanation, Catholics were taught to baptize an aborted fetus since in matters of salvation they were to take no chances.

Today there is a growing conviction within the whole Church that children who die without baptism are saved. This conviction seems to be reflected in the Church's new Rite for Funerals, which has prayers to be used at the funeral of unbaptized children, one of which says: "Father of all consolation from whom nothing is hidden, you know the faith of these parents who mourn the death of their child. May they find comfort in knowing that you have taken him (her) into your loving care." It seems safe, therefore, to say that God takes into his loving care more than any others those victims of man's inhumanity to man, the aborted babies.

Q. In a recent discussion a priest was quoted as saying that evidence exists that St. Joseph was bodily assumed into heaven. Is this true?

A. It's news to me. Devotion to St. Joseph was unknown in the early Church. He is mentioned for the first time in a martyrology (listing and description of saints) in the 8th century as "the spouse of Mary." His feast on March 19 was celebrated, it seems, by the Servites in 1324. During the Middle Ages the desire to know more of Jesus and Mary led to the recognition of St. Joseph.

A number of Catholic theologians, including Suarez and St. Francis de Sales, taught that the assumption of St. Joseph (the belief that his glorified body is now in heaven) was a probable opinion. This speculation—and that is all it is—was not based on evidence, but on a deduction that it was "fitting" for God to do this.

Q. If we call God our Father and

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CONTROVERSIAL WRITERS—Four of the five authors of a new study commissioned four years ago by the Catholic Theological Society of America (CTSA) discuss the controversy surrounding their book "Human Sexuality: New Directions in American Catholic Thought," while attending CTSA's recent

convention in Toronto. They are, from left, James Schulte, Father Anthony Kosnik, who headed the committee, William Carroll, and Sister Agnes Cunningham, CTSA president. (NC photo by Michael Burke-Gaffney)

Explains rationale behind sexuality book

Editor's Note—The following article was written for the Michigan Catholic, Detroit archdiocesan newspaper by one of the five co-authors of "Human Sexuality: New Directions in American Catholic Thought," commissioned by the Catholic Theological Society of America.

BY FR. ANTHONY KOSNIK

DETROIT—Last fall the participants in the Call to Action conference in Detroit called overwhelmingly for an acknowledgment that the Catholic Church is living "in a state of conflict and anguish arising from tension between the common understanding of Church teaching on contraception and the current practice of many Catholics, and that this state of conflict produces intense pastoral and human problems which, in justice, the Church is obliged to face."

The conference called for dialogue within the Catholic Community on matters concerning human sexuality and "a corporate reflection on human experience and Gospel values, as well as on Christian tradition and Church teaching."

"Such dialogue, coupled with serious interdisciplinary research, should provide a means of developing more adequate pastoral care and should assist all persons in the Church to inform their consciences more fully on the moral dimensions of human sexuality."

THIS SERIOUS GAP between Church teaching and practice is well documented:

—Social research indicates that 85% of U.S. Catholics reject the Church's official teaching on birth control.

—Two-thirds of American Catholic women are practicing some form of birth control officially disapproved by the Church; of these some one-fourth are going to Holy Communion every week.

—University of Princeton research indicates that 43% of American Catholics now approve of premarital sexual intercourse for engaged couples.

—Only a minority of priests in America still support the Church's official teaching on birth control; only 29% of the priests in this country are willing to say that deliberate adolescent masturbation is in most cases a mortal sin.

It was this massive breakdown of Catholic adherence to traditional Church teaching that led the Catholic Theological Society of America in the fall of 1972 to establish a theological committee to do a study on human sexuality.

The purpose of this study was to "provide some helpful and illuminating guidelines in the present confusion." I was invited to be the chairman of this committee and together with four other members of the society, all professional theologians with pastoral and counseling experience, took up the formidable task of responding to this need.

AFTER FOUR YEARS of extensive study, research reflection and consultation, the results of our work have been published in a book entitled: "Human Sexuality: New Directions in American Catholic Thought."

It is unfair, however, to call this simply the work of five theologians. The committee took broad consultation among theologians and other scientists dealing with the subject of sexuality, men and women, Catholic and non-Catholic, married and unmarried, at all points of the theological spectrum. Our findings and conclusions were reviewed and critiqued several times by some 25 theologians—among them the most prominent in the country. No study commissioned by the Catholic Theological Society has ever undergone such extensive consultation.

Our intent throughout the study was to reflect on the phenomenon of human sexuality from a Catholic perspective. For this reason the study carefully examines Sacred Scripture, Church tradition and the modern behavioral sciences to see what insights they could contribute to a better understanding of human sexuality. The data gained from these

sources were then incorporated into a theology of human sexuality that would make sense and at the same time remain faithful to the basic values of our Christian Catholic tradition. The final chapter of the book applies this theology to specific sexual questions with pastoral reflections provided to help individuals form responsible judgments.

Not everyone will agree with the positions we have taken and the conclusions we have drawn. Very often our own conclusions are expressed quite tentatively, reflecting a need for further evidence, study and reflection.

With respect to the relation of our report to the bishops and to the official teaching of the Church, we in no way have intended to be either controversial or contentious. In taking into account the evidence from Scripture, tradition, theology and the empirical sciences, we have given particular attention to official Church statements regarding sexuality.

WHERE NEW KNOWLEDGE and new insights have rendered traditional understanding and formulations inadequate, we have not hesitated to suggest new directions that would be, we hope, more useful to present circumstances yet remain faithful to the sources of Christian moral guidance. This we believe to be the

task of the theologian and the specific charge given to the committee. Such efforts, if properly understood, should contribute not to dissent, but to the development of Church teaching.

The book was not written for popular consumption, but for those engaged in theology and pastoral ministry. We invite our colleagues in the theological and other sciences and in pastoral ministry to read the study carefully, keeping in mind the limitations incumbent upon it and the tentativeness of our conclusions. We invite their reflective criticism and scholarly dialogue.

It is our hope that the publication of this study will provide a stimulus for the serious theological discussion that will contribute to a better understanding and more effective articulation of the Christian values we Catholics share in common.

When all is said and done, for the believing Christian the ultimate norm for a moral life is Jesus Christ. Jesus said nothing about acts of contraception, premarital sexuality or masturbation. He did say a great deal about persons, their lives, relationships and dignity before the Father. It is this personalism we believe to be at the core of a Christian approach to sexual ethics and to which we have tried to be faithful.

letters

Reader takes a critical look at her Catholic parish school

To the Editor:

(Re: Hansen article 6/24.) I appreciate the opportunity to read Bobby Jean Hansen's remarks which are so carefully thought out and well presented.

However, I detect an undertone of cheerleader support for the parochial school. I get the impression that Mrs. Hansen is saying "if only all Catholic parents sent their children to the parish school, there would be no problem," and all children would come out of a mold stamped Catholic and march straight to heaven.

Please forgive my sarcasm, but I also consider myself a person who is a "thinking Catholic." As a Catholic parent, I feel I have an obligation to evaluate my parish school and then ask myself whether this school really meets both the spiritual and material needs of my children.

Not all parish schools are well-staffed and well-administered. Not all parishes are affluent enough to pay the high prices of quality education. No two children have exactly the same needs. Each child brought into the world should be taught at his own level of learning and be prepared to take his place as a Christian in the world. This more readily fits the theme "to teach as Jesus did" than an isolationist policy of Catholic schools for Catholic children at any or all costs.

I detect a hint of the old "Come on! We've got to sacrifice for a Catholic education!" philosophy in Mrs. Hansen's remarks. Like many parents, I'm questioning old traditions.

Until recent years when a parish budget was distributed and explained from the pulpit, I was unaware of the amount of money which is spent to support the grade school in my parish. The recently distributed budget in my parish for the coming year shows that more than half of the total parish income is budgeted for the grade school. This is a tremendous sum of money—\$234,500 to be exact—for eight grades for nine months of the

formation, please call us 856-4612.

The next Renewal Mass has not been established but will be some time in August. Please watch the Criterion for the announcement of place and time. Everyone is welcome. Come, let us all celebrate His Life together.

Bill and Nita Reuter

Indianapolis

Downey: 'Vatican II is a stumbling stone for many'

To the Editor:

With the excommunication of Archbishop Lefebvre coming close with the passing of each week, I thought it would be good to take a close look at some of the causes of this terrible rupture.

The Archbishop and followers look around at the Post Vatican II Church, and what do they see? Well, they see the new book on sexual morality put out by some modernist theologians which undermines almost every teaching of the Catholic Church on these matters. Our parishes are allowed to use catechetical series which do not teach Original Sin or the immortality of the soul; series which go to extremes in comparing the Sacrifice of the Mass to a common meal; series which ignore the Church's teaching on receiving communion before First Holy Communion, so that the proper spiritual attitude will be acquired. Most of the times this is done out of laziness.

In short, these series strip the Church of divinity and nestle her comfortably amongst the whims and fancies of the world. But she can never be at home in the world. She must be at odds with it.

These series strip the children of the true Faith, and when they get into the world they find that there is no use to keep a Church which is at one with the world. Children are not stupid, and when they are presented a Church without absolutes and rock-like foundations, they soon lose that Faith. For you can have community anywhere—in a bar, a sports stadium, or wherever—but you cannot feed on the body and blood of Our Savior just anywhere.

And then the traditionalists as they are erroneously called, hear the false teachers throughout the Church proclaiming that Vatican II set the laity free, free to make up their own mind

on moral issues such as birth control, confession of sins, etc. In other words if it feels right, do it. And if you don't like the idea of hell, find a modernist theologian who feels the same way, and you'll be okay. There is always some theologian ready to write a book that'll tickle someone's ears.

Therefore, many see this confusion and disobedience and say that this is surely not the Catholic Church, but a Protestant church. If I had not read many of the council documents and Pope Paul's recent teachings in-

cluding the *Credo of the People of God*, I would be in their ranks, too. Instead, I look at this confusion and utter the words of Christ in the parable of the sower who found that bad seed had been sown with his good seed: "Surely an enemy hath done this."

I do not defend Archbishop Lefebvre's disobedience. However, I readily admit that the private interpreters have turned Vatican II into a stumbling stone for so many.

Mark Downey
Bedford, Ind.

Charismatic renewal is 'a way of life'

To the Editor:

(Re: Letter of J. Hazelwood 6/22.) We would like to publicly thank our Archbishop George Biskup for celebrating the Eucharist at St. Gabriel, June 3, and also all the priests who concelebrated.

We are all children of a God in love, and He continually calls each one of us to a deeper relationship with Himself. In our world of growing darkness He sees our need for more light. As He once sent His Son into our midst, He now sends renewal to us in various ways. One of the ways He has inspired us as a couple is the Charismatic Renewal.

It is not only a movement, but more a way of life and a beginning of a deeper relationship with the Father, through Jesus, by the power of His Holy Spirit. The purpose of this growing relationship with God is so that His Spirit may form Christ's life in us as He acted in Mary's conception of Jesus so that we may accomplish the Father's will upon earth and to begin the abundant life NOW.

When we ask for the release of the power of the Holy Spirit within us, a new awareness of God's love for us

begins to grow. In my own words I think of it as a new house which has been wired and has the potential for power and light. It is still in darkness, however, until the owner desires and decides to flip on the light switch.

The same with us, we all have the Holy Spirit within us from infant Baptism and the sacrament of Confirmation. We have been with power, but not until that time in our lives when we desire and ask for more light will the fullness of the power be realized.

Once my life was as if in black and white—now in these past 8½ years since the beginning of this new relationship with Jesus, it has been changed into color, as the famous story of Dorothy in *Wizard of Oz*. And also as the song, "Amazing Grace," tells it,—"Once I was blind, but now I see."

In the city of Indianapolis there are various Catholic Charismatic Prayer Groups held weekly. To learn more about the Renewal, we have introductory Sessions, and also Life in the Spirit Seminars, a series of seven week teachings. For more in-



"TELL ME ABOUT THIS NEW COMMUNION-IN-THE-HAND, POP!"

Envoy

(Continued from Page 1)

confused with that issue.

The Senate must approve nominations for ambassadorships, but does not have to approve personal envoys.

The Vatican now has full diplomatic relations with 89 countries. The United States and Mexico are the only major Western Hemisphere nations without full diplomatic relations with the Vatican. Even Communist Cuba has maintained an ambassador in the Vatican.

VATICAN SOURCES indicate the Vatican would welcome full diplomatic relations with the United States, although such a move would have little practical impact on U.S.-Vatican relations, which are considered good.

If full relations are to develop, the initiative would have to come from the United States because the Vatican never takes the initiative in such matters.

ACCW head

(Continued from Page 1)

for child development programs, federally funded abortions, ERA, positive roles for older women, federally financed child care for all children, rape laws and their enforcement, gay rights, availability of health services, unique problems of minority women, teen-age pregnancies, barriers to opportunities in employment, credit laws, etc.

RESOLUTIONS FOR FUTURE actions will be adopted as well as strategies for implementation. The meeting will elect 32 delegates to represent Indiana women at the National Women's Meeting to be held November 18-20 in Houston, Texas. These delegates will present the resolutions and help mold national strategy and policy, Mrs. Krieg emphasized.

The meeting is one of several authorized throughout the country by

the U.S. Congress through a \$5 million grant.

"THE IMPORTANCE OF THIS meeting," Mrs. Krieg said, "should be obvious to all. It will be a great injustice to future generations if we fail to help mold a society built on sound principles. All women interested in maintaining the unity of the family based on Christian principles should be in attendance. We all know that those who strive for extremes in these areas will be there in force seeking to use this occasion as a vehicle to achieve radical and one-sided legislation. Let us help bring the real voice of women in Indiana to the national meeting."

Registration will be from 8 a.m. to 9 a.m. There is a \$2 fee for the meeting and participants must bring proof of residency with them in order to take part in nominations or voting.

A NEW SERIES

Divorce in Pastoral Perspective

Editor's Note—This is one of a series of seven articles which appeared this past Lent in the Michigan Catholic under the title "Divorce and Today's Catholic." They have since been compiled in a booklet form under the new title "Divorce in Pastoral Perspective." In his forward, the author states: "These articles do not intend to present a theology of marriage, a psychology of divorce or a legislation regarding the divorced and remarried. These articles are not intended to give answers. They are rather meant to create an awareness of some of the important aspects related to divorce and to the pastoral concern for the divorced."

BY CORNELIUS J. van der POEL, C.S.Sp.

Divorce, no matter what the relationship, is always a painful experience. Sometimes people may say that they finally can rest and that they feel relieved when their fighting partner has left the house. But usually a sense of pain is connected with this relief.

I have never met a couple that wanted to get married only for a short while. They all want their love to last forever. Frequently it does not. Many couples experience their marriage as a failure, and divorce becomes inevitable.

Divorce is painful because it is not simply the end of a business relationship. Divorce is the failure of the involvement of the whole life of the partners. Usually a deep sense of personal value as a man or as a woman is connected with marriage. When this deep sense of personal value is not achieved then the couple often feels that they failed as man or as woman. Divorce reaches deeply into the lives of the couples.

DIVORCE MEANS that the marriage has failed, and the failure is finalized. To understand the real impact of divorce in the life of a couple, a clear understanding of the meaning of marriage will be quite useful.

I am not presenting a theological study of marriage, but I want to state briefly which specific aspect of

marriage is usually the reason for a divorce.

Before Vatican Council II, any definition of marriage usually centered around the concept of a "perpetual and exclusive contract between the partners with regard to bodily acts which could lead to procreation." Vatican Council II does not abrogate or eliminate obligations and duties which flow from a contract, but the Council puts it in a form which gives us more insight.

In the expressions which are used in the Pastoral Constitution on the Church in the Modern World the Council centers the vision on marriage around the understanding of "a mutual covenant for a communion of conjugal life."

A covenant includes more than a contract. A contract is an agreement between persons about things (selling or buying) or about actions (such as in a labor contract). It is an agreement between human beings ratified by human authority. Just as mutual agreement establishes a contract so mutual agreement can also dissolve it.

A COVENANT HAS something else. More than just a mutual agreement and a mutual responsibility, it is an agreement about personal dedication. It includes the process of growing and developing together through mutual concern and through mutual help and encouragement. The word "covenant,"

correctly understood, means a life-involvement and a concern for personalities rather than for things or actions. This is the reason why marriage as a covenant reaches so deeply into the hearts of the partners.

The term "a covenant for the communion of conjugal life" is, therefore, also much broader and much deeper than the term "contract." Without going into great detail it is necessary to discuss the meaning of this "communion of conjugal life," because divorce occurs only when this communion of conjugal life fails.

Next: "Communion of Conjugal Life"

Reader

(Continued from Page 5)

and adults once they leave the eighth grade.

When are Catholics going to examine the system, support teen programs and adult education in a parish and quit feeling they've done their duty when they say "keep the parish school open. I don't mind a lack of adult education as long as there's plenty of beer at the parish festival?"

My observations and experiences more nearly parallel those of Gerald F. Kramer of Indianapolis and Judy Smith of Seymour who also wrote to you last week. Fortunately, my children are young adults now, but my prayers include a plea that God will help us provide a Christian Community with Christ-like values for my children while they rear their families.

I don't ask God to duplicate for my grandchildren the parochial school system that my children and I attended. I pray for Christian commitment, peace and involvement through adult education.

Indianapolis

K.C.

the word this sunday

By Father Donn Raabe

FIFTEENTH SUNDAY OF THE YEAR

"With all your heart and soul"

Deuteronomy 30:10-14
Psalms 69:14, 17, 30-37
Colossians 1:15-20
Luke 10:25-37

Have you ever been so acutely aware of your weaknesses and sinfulness that you've quietly asked: "How can I ever straighten up and follow God with all my heart and soul?" There is a way, and it has been given to us by God. Down through the ages it has been described in various ways. In Old Testament days it was said that if you followed God's commandments and statutes you would find that you had returned to the Lord with all your heart and soul (Deuteronomy). In Jesus' time He gave examples of how to live—and you would find you have returned to the Lord with all your heart and soul (good Samaritan). In reality what is happening is that one who so lives becomes like God—if you begin to act out of such a compassionate and just love, you become like the one who is the perfect lover. You "put on the mind and heart" of God Himself—and will find you have, in fact, returned to God with all your heart and soul.



HONOR JUBILARIANS—Some 84 Conventual Franciscans gathered at Mount Saint Francis on June 29 to honor the community's jubilarians. The jubilarians, who represent 410 years of service to the Church, are, first row, left to right: Friars Albert Lels, Victor Waller, Kevin Cole, Timothy Byrnes and Berard Marthaler; second row, Friars Gerard Herman, Camillus Gott, Robert Bayer, Dunstan Bryan and Vincent Gottbrath; third row, Friars Campeon Erdel and Gerald Blier. Members of the community staff parishes in Terre Haute and Clarksville and the Retreat Center at Mount Saint Francis. Their latest pastoral commitment is St. Simon parish, Indianapolis.



OBSERVING DIAMOND JUBILEE—Seven Franciscan Sisters will be observing their 60th year as Religious in ceremonies scheduled July 28 at Oldenburg. They will be joined by a large group of Golden and Silver Jubilarians. In the photo above Sister Cuthbert Gramann, seated, is being greeted by the head of the community, Mother Miriam Clare Heskamp. Standing, left to right, are: Sisters Mary Eligia Inskeep, Floribert Hein, Mary Alfredine Waner, Louise Marie Walters and Mary Egbert Telintelo. Sister M. Gratian Gehring was not present for the photo.

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**Expect 300
to vie in
swim meet**

Some 300 swimmers are expected to participate in the Twenty-Fourth Annual Archdiocesan Swimming Meet next Monday, July 11, at the Krannert Swimming Pool at 6 p.m.

Medals and ribbons will be presented to the six fastest swimmers in each of the 27 events. Also, team trophies will be given to the champions and runners-up in the Novice and Open Division and three trophies for the three over-all finalists.

Eligibility requirements have been distributed to each parish, and swimmers will compete in either the Novice or Open Division.

Coaches are asked to have their contestants at Krannert by 5:45 p.m. so that the meet can start promptly at 6 p.m.

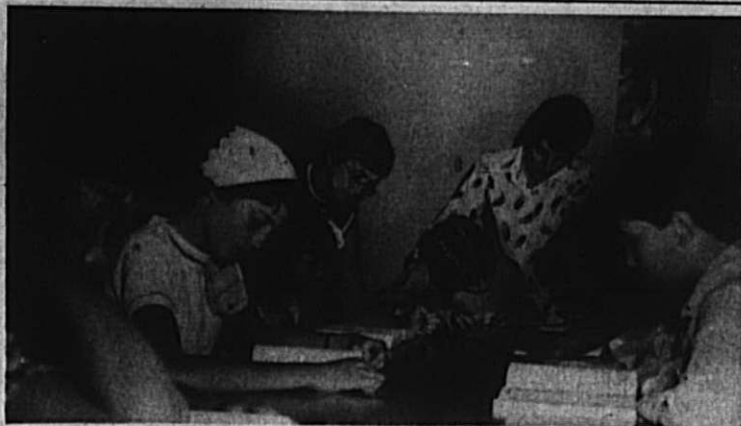
Adults are needed to assist at timing and judging, and volunteers should show up at poolside by 5:30 p.m.

Picnic set

Archdiocesan Youth Council President Colleen McNulty announced the completion of plans for the CYO Picnic scheduled for tomorrow, Saturday, July 9, at 11 a.m. at Rancho Framasa in Brown County. CYO'ers from throughout the Archdiocese are expected for the day-long picnic and outing.

Aside from the regular activities provided at the CYO camp such as Horseback Riding, Swimming, Hiking and Fishing, participants may compete in a Water Balloon Toss, Potato Sack Race, Tug O'War as well as in Volleyball and Softball games.

The young people will attend a Mass and enjoy a campfire and singalong before departing at 8 p.m. The price for the day is \$1.25.



VACATION BIBLE SCHOOL—The picture above shows one small group of a total of 90 students who are taking part in the Vacation Bible School offered by the Terre Haute District Center of Religious Education. Pictured from the left are, Mark Pabst, Angela Johnson, Mary Lou Arnold, Phyllis Pabst, teacher, David Pabst, Marie Grimley, teacher, Kristi Findley and Jackie Johnson.

Vatican backs school aid

(Continued from Page 1)

discrimination in education," according to the document.

It explained that if the Catholic schools were to serve "exclusively or predominantly" only the rich, the schools "could be contributing to maintaining their privileged position, and could thereby continue to favor a society which is unjust."

The document says that the Church is "absolutely convinced" that Catholic schools offer "an essential and unique service" for the Church and that "the absence of Catholic schools would be a great loss for civilization."

The Catholic school, it continues, tries to meet the needs of "a society characterized by depersonalization and a mass production mentality."

The document argues that Catholic school systems must be kept up "as the state increasingly takes control of education and establishes its own so-called neutral and monolithic system."

The document says that "professional organizations" protecting school personnel must not ignore the special apostolic mission of the Catholic school.

"The rights of people who are involved in the school must be safeguarded in strict justice," it says.

"But, no matter what material interests may be at stake, or what social and moral conditions affect their professional development, a principle of Vatican (Council) II has a special application in this context: 'The faithful should learn how to distinguish carefully between those rights and duties which are theirs as members of the Church, and those which they have as members of society. Let them strive to harmonize them, remembering that in every temporal affair they must be guided by Christian conscience.'"

AGAIN QUOTING FROM the Vatican Council's Dogmatic Constitution on the Church, the document says that "even when preoccupied with temporal cares, the laity can and must perform valuable work for the evangelization of the world."

Seen in the context of the American debate over Catholic school unions, the document appeared to be saying that Catholic school employees, who are carrying out an evangelization role through their work, must be prepared to make economic sacrifices not required of public school employees.

The document also asked Sisters and male Religious from

orders founded for teaching not to abandon schools for other apostolates without careful thought.

"Some would say that they have chosen a 'more direct' apostolate, forgetting the excellence and the apostolic values of educational work in the school," says the document.

THE DOCUMENT CALLED for "courageous reform" in Catholic school systems at a time when "Christianity demands to be clothed in fresh garments."

It warns teachers against presenting students with "pre-cast conclusions" to problems, or using school material as "mere adjuncts to faith or as a useful means of teaching apologetics."

The "integration of faith and life in the person of the teacher" is what makes the difference between Catholic and other forms of education, says the document.

"The Catholic school, far more than any other, must be a community whose aim is the transmission of values for living," said the document.

The Vatican released the document July 5. It was signed by Cardinal Gabriel-Marie Garrone, prefect of the congregation, and Archbishop Antonio Javierre, congregation secretary.

CYO Notes

Entry Blanks for the 1977 CYO Football Leagues have been mailed and are due in the CYO Office by July 29 for the Cadet and "56" League and September 1 for the "56 B" League.

Cadet, Cadet "B," "56," and Junior Fall Kickball entry blanks have been mailed and are due in the CYO Office by August.

All entry blanks for the Twenty-Fourth Annual Junior CYO Talent Contest are due Friday, July 15. The Contest is slated for Sunday, August 14, at the Garfield Park Amphitheater.

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high school sports**

WTTV, Channel 4, Indianapolis, has been awarded the telecast rights to a new package of Indiana High School Athletic Association events for three years beginning with the 1977-78 school year.

The schedule for the first season will include 16 special telecasts. Among the

sports to be covered are football, boys' and girls' basketball, baseball, track, swimming, wrestling and girls' volleyball.

Ten of the telecasts will cover championship events. The Triple A State Championship game in football, the girls' basketball State Finals, and the boys' basketball Indianapolis Sectional, Regional, Semi-State and the State Finals will all be included.

ELMER SNOW, general manager of WTTV, said that the new package "will bring a new dimension to Indiana's high school sports which

viewers have never before had available to them. We are extremely pleased that we have been given the opportunity to produce this important series of telecasts."

The package will also include "The Indiana High School Sports Event of the Week," a ten-week series which will air Wednesdays beginning Dec. 14. Events to be covered will be announced later.

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viewing with arnold

Too far for the sensitive?

BY JAMES W. ARNOLD

"A Bridge Too Far" is a sort of sequel to "The Longest Day," but with a critical difference. Both are epic historical re-creations based on books by the late Cornelius Ryan. But while Darryl Zanuck's 1962 classic

on the Normandy invasion described one of history's greatest military triumphs (a victory pockmarked by small ironic defeats), Joseph Levine's describes a great disaster (a defeat marked by a few small human victories).

The setting, of course, is Holland in 1944, and

Montgomery's ill-conceived plan to take some of the glory from Patton with a bold paratroop attack to bypass the hardening German lines. The operation would seize six key bridges and provide Allied armor with a secure avenue into Germany. Like most grand plans, it was designed to "bring the boys home by Christmas." Some bridges fell easily, others with difficulty. But the last one, at Arnhem on the Rhine, didn't fall at all, at tremendous human cost on both sides.

"BRIDGE" is essentially the big, noisy, star-studded war film, re-staging the nine-day struggle with numbing realism and horror at great expense (over \$25 million, which would put it among

the half-dozen most expensive movies of all-time). It underlines the blunders, stupidities and bad luck that frustrated both contending armies. Thus, the troops dropped in on two German panzer divisions which happened to be resting innocently in the area, the Germans captured the Allied plans but the arrogant German commander refused to believe them and blow the bridges. Allied supplies were dropped with dull-witted determination into zones controlled by the enemy, etc.

In the end, while Monty gets the largest share of the blame for the fiasco (even after the horrific results are in and the losses tabulated, he is quoted as "proud and pleased... the plan was 90% successful"), the real villain is war itself. In war, everybody loses, a perspective that definitely belongs to the 1970's.

The film has some superbly shattering combat scenes, ranging from the beautiful (the bravura re-staging of the 35,000-man parachute assault itself) to the absurdly gallant and useless (a string of battles for control of the Arnhem bridge). But it's most successful at being able to define the utter nastiness of war while at the same time extolling the dignity of many of the persons trapped in it. "Bridge" is anti-war without being cynical and nihilist. Credit director Richard Attenborough, who has not only acted in some great humanist war documents ("In Which We Serve," "Dunkirk") but directed some of them ("Oh, What a Lovely War," "Young Winston"). Who else would dare stage a scene, right out of the sensibility of the 1940's, where the masses of British wounded, waiting to be captured, sing the old hymn, "Abide With Me"?

few fools. To match the German general who sincerely believes the whole operation has been mounted just to capture him personally, there is the ebullient Briton who describes the assault in terms of an American western movie, with tanks as the cavalry riding to the rescue of the

encircled wagon train. But there are dozens more with whom we can identify, laugh and weep. That's no small achievement in a genre in which it's usually impossible to do much more than recognize a passing face. (Good grief, isn't that Robert Redford?)

Attenborough makes us remember, and deeply feel, the human moments: a Dutch civilian, picking up bodies, finds the corpse of his own son and gently puts it on the cart with the others; a private home is requisitioned as a hospital, and as the wounded pass, blood drips among the children's toys on the floor; in a mad daylight assault across a river in small boats,

the panicked GI's shout the Hall Mary and Our Father in time with the frantic strokes of their oars and rifle butts. At the close, there is no noble or ironic narrative, but a long look at the silent ravaged faces of his best actors, Liv Ullmann and Laurence Olivier, which says everything.

THE CASTING HAS weak spots: Ryan O'Neal is far from convincing as young Gen. Gavin and Elliott Gould's combat commander comes off as a burlesque of Patton. But Anthony Hopkins is terrific as the British colonel stuck at Arnhem bridge for eight days. Instead of two; Dirk Bogarde, Sean Connery and

Michael Caine are three-dimensional British leaders; Max Schell and Hardy Kruger are predictably solid as sympathetic Germans, and James Caan has a moving cameo as a sergeant who stubbornly refuses to let his young captain die in battle. The script by William Goldman ("All the President's Men") is adult and rightly compassionate. At three hours, "Bridge" adds up to a lot of spectacle and carnage, and the ordeal may not be worth it for sensitive viewers. But if the war genre is ever justified ethically and aesthetically, "Bridge" goes not too far, but just far enough. [Rating: A-3—unobjectionable for adults]

this week's tv films

THE DOUBLE CON (1973) (ABC, Friday, July 8): Called "Trick Baby" in theaters, this is a mildly amusing but totally amoral black-oriented film about a couple of tough-talking Philadelphia con artists, one black, the other half-white. Since the original was crude in many respects, the TV bleeps will be frequent and heavy. Not recommended.

THE BIG COUNTRY (1958) (CBS, Friday, July 8): William Wyler's picturesque western epic, designed to show off the beauties of the theatrical wide-screen. Less visually impressive on TV.



MARKS ANNIVERSARY — Fred W. Fries marked his 25th anniversary as Managing Editor of the Archdiocesan paper on July 2. He has filled the post with the Criterion since its founding in 1960 and for eight years with its predecessor the Indiana Catholic. Prior to entering the Catholic press, he worked for five years in the editorial department of the old Indianapolis Times.

its interesting array of characters and moral choices make it much more than a routine range feud. The issue is violence vs. pacifism, but the scene everybody remembers is a classic all-night brawl between Gregory Peck and Charlton Heston. Satisfactory for all.

NEVER GIVE AN INCH (1971) (NBC, Saturday, July 9): Previously titled "Sometimes a Great Notion," based on Ken Kesey's novel, this movie has usual liberals Paul Newman and Henry Fonda cast in John Wayne and Walter Brennan parts as hardbitten Oregon loggers who refuse to join a union strike because of their old-fashioned independence. The cast (Lee Remick, Michael Sarrazin) is good and deep, and there is some fine detail on the logger's life, but the plot runs out of suspense and credibility early. Interesting failure, mainly for adults.

THE SCALPHUNTERS (1968) (ABC, Sunday, July 10): One of the earlier westerns on the theme of black-white friendship and cooperation, as an ex-slave (Ossie Davis) and a veteran fur-trader (Burt Lancaster) join forces to fight off hostile Indians and a savage gang of bounty-hunters. Satisfactory for all but very young children.

BREAKOUT (1975) (NBC, Monday, July 11): An unpretentious action film, in which Charles Bronson, as an out-of-work pilot, kindly agrees to fly a political prisoner out of a Mexican jail. The bad guys include John Huston and the CIA. Since this film was made, its plot has had several real-life variations. Satisfactory light entertainment for adults and mature youth.

Installation of State KC officers set

State officers of the Knights of Columbus will be installed at 5:30 p.m. ceremonies Saturday, July 9, in St. Lawrence Church, Indianapolis. It was announced this week by Administrative Assistant Thomas McLaughlin.

Francis F. Gallagher of Indianapolis is State Deputy. Other officers include: Thomas F. O'Rourke, Highland, Ind., Secretary; Caran G. Siefert, Batesville, Treasurer; Raymond C. Alter, Ft. Wayne, Advocate; Edwin Enneking, Lawrenceburg, Warden; Father Hilary Gottbrath, O.F.M. Conv., of Mt. St. Francis Center, Chaplain.

State officers, directors and chairmen are meeting on July 9 and 10 at the Marriott Inn to draft the organizational program for the next year.

Pope warns about rights

VATICAN CITY — Pope Paul VI warned Brazil's government that violation of human rights is no way to set up a law-and-order society.

Receiving the credentials of the new Brazilian ambassador to the Vatican July 4, the Pope said that nations "must not permit their search for efficiency or their concern for assuring vital public order to degenerate into arbitrary action or violations of inalienable human rights."

Brazil has been accused of torturing political prisoners and showing general disregard for human rights. In March, the military government cancelled a mutual defense pact with the United States after receiving an unpublished U.S. government report detailing rights violations in Brazil.

Fifty years ago in clerical appointments announced by the Chancery, Rev. Raymond R. Noll was named pastor of St. Philip Neri Church and Rev. Bernard Sheridan was appointed pastor of St. Francis de Sales Church.

from the uscc film and broadcasting office

Posthumous honor for folksinger

Phil Ochs was a folksinger/writer and peace activist whose career was identified with the anti-war movement and social causes of the Sixties. As the issues and the mood of the country changed in the Seventies, Ochs became regarded by audiences as an anachronism.

His tragic death last year, however, evoked a wave of belated appreciation for his part in past struggles. Most fittingly, a group of his friends gathered to add their tribute in a concert for public television viewers, excerpts of which will be broadcast on Phil Ochs Memorial Celebration airing Saturday, July 9 at 9-10:30 p.m. on PBS channels.

The list of folksingers and musicians who performed

that evening is a long and distinguished one including Peter Yarrow, Pete Seeger, Oscar Brand, Tim Hardin, Tom Rush, Bill Glover, Melanie, and Odetta.

A NUMBER OF Ochs' songs are included from his first, "The Ballad of the Cuban Invasion" to the powerful religious imagery of "Crucifixion." Punctuating the concert are brief but deeply felt eulogies by Ramsey Clark, William

Kunstler, and Jerry Rubin who tell of Ochs' involvement in the causes about which he sang.

The concert ends with an emotional high point, crowding the stage with performers singing "When the Day is Done" and then switching to a spotlight illuminating a guitar lying on an empty chair.

MUSICALLY, this is a rich record of star performers

singing of social and moral commitments, high ideals, the solidarity of a cause, and optimism for realizing the hopes of a better future. More than that, the program is an instant replay of recent history, a painful period of social and political change about which Americans are still divided. Perhaps this program can disarm some of the suspicions we still harbor about one another and contribute to healing the wounds of the past.

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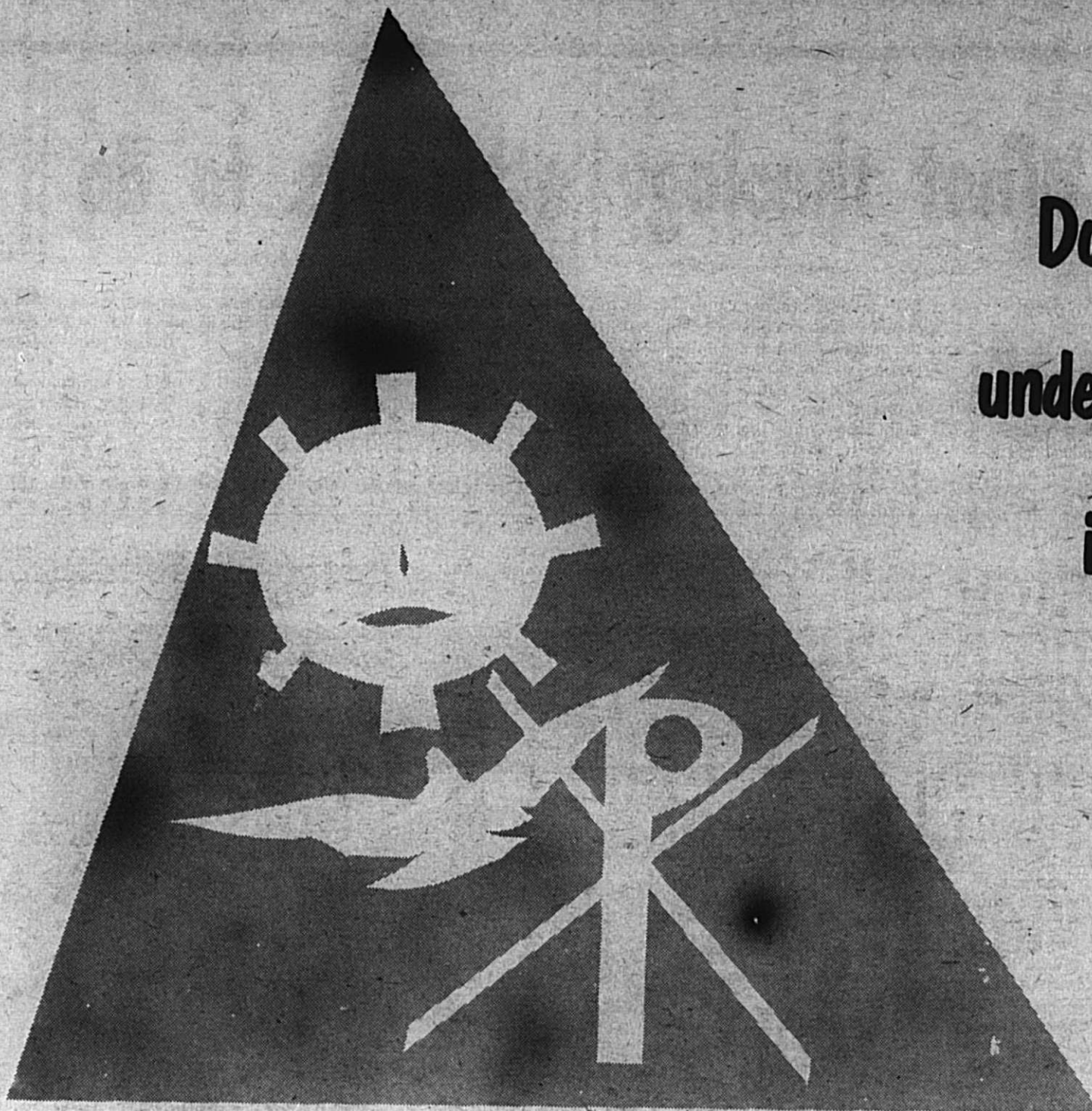
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Revelation:

Do we
understand
it?



By Father John J. Castelot

If God's self-revelation is contained in the Bible and if He spoke His definitive Word to humanity in the person of the Word made flesh, why do we need theology? For the simple reason that revelation is one thing and understanding it is quite another. This is the basic reason, but there are many others.

The objects of revelation are, in the main, mysteries: God and His various attributes, His activity in human history, evil, sin, divine-human relationships, grace, Incarnation, Redemption, Trinity, resurrection, salvation, and many more.

These mysteries are presented to us in the writings of men of a mind-set, a culture, quite different from ours. They were not speculative thinkers; they viewed reality, even the reality of mystery, functionally, concretely, practically. They were not "theologians" in the technical sense in which we use the term. The author of neither creation account was a Thomas Aquinas; Paul was not a Karl Rahner. They described, sometimes just in story form, what God did; they did not speculate about His nature.

AS A RESULT, from our viewpoint, they left many tantalizing questions

unanswered. It is the task of theology to formulate answers, however inadequate, to those questions. Hence the simple definition of theology as "faith-seeking understanding." It is an enterprise that will go on until the end of time, with "theology" succeeding "theology," because the mysteries revealed in the Scriptures defy complete human comprehension and adequate expression in human language.

We have a hunger for understanding, for explanation, for precise definition. Biblical man did not, at least in our sense of those terms. One looks in vain from one end of the Bible to the other for a definition of God. They were not given to defining anything and, as for defining God — who can define the indefinable? We insist on trying, but we are the intellectual and psychological heirs of a quite different tradition.

It strikes us as strange that they were apparently unconcerned about the philosophical and theological problems posed by what we call the doctrine of the Trinity. The New Testament gives abundant witness to the fact that the first Christians believed in the divinity of the Father and of the Son and of the Holy Spirit. One would think, that they, especially in view of their strict

monotheistic background, would have wondered how their new faith could avoid leading them to a belief in three Gods. Yet, there is not the slightest indication that the question even occurred to them.

THIS AGAIN reflects their functional approach to reality. They were concerned with the activity of the Father, Son, and Holy Spirit. What has the Father done in history, in my life? What was the mission of the Son and how did He accomplish it? What is the role of the Spirit in my life? What is my concrete, everyday, existential relationship with them? As for the intricacies of the mysterious inner life of the Trinity — well, evidently that sort of thing was not their mental or psychological cup of tea.

It is true that we speak of the theology of each of the Gospels; the fourth Evangelist is known as John the Theologian, and volumes have been written on Pauline theology. Even though the New Testament authors were not professional theologians in the modern sense, they did give human expression to profound mysteries. However, they did it in their own way, as we have seen, and this fact itself makes further theological investigation necessary.

They were struggling to formulate uniquely new truths and experiences, with no traditional theological terminology at their disposal. They had to invent, to improvise. As a result, they often used language which, while adequate for their immediate purposes, was open to later misunderstanding.

Just one among many possible examples: In Philippians, Paul quotes a liturgical hymn to Christ which begins: "Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men" (Phil. 2,6-7).

IT IS clear that these lines could easily be misinterpreted, and they were. There were some who held that when the Son of God became man, he set aside His divinity and was purely and simply a man. Then, after His resurrection, He resumed His divine status. The implications of this are devastating and, in fact, run counter to the whole doctrine of the New Testament. Obviously there was a need for a careful study of the text itself and a restatement of its meaning in precise theological terminology. Our need for theology is unequivocally clear.

The Cross and Communism

By Father Joseph M. Champlin

Colorful posters pasted on walls next to the sidewalk are, here in Rome, the most common media for communication and advertising. Each day as one stands waiting at a bus stop there seems a new announcement which attracts your attention — an invitation to a concert, a political rally or even a religious event.

During Holy Week I noticed such a bulletin publicizing the way of the cross by the Colosseum "with the Pope" on Good Friday night, to begin at 9:00. Ironically, another poster but inches away featured a red hammer and sickle summoning persons to some political rally.

That type of strange juxtaposition is symptomatic of the paradox so prevalent in this Eternal City: A communistic-oriented administration governing a metropolis within which rests the center of Catholicism.

The stations of the cross began at the ancient Colosseum (scene of martyrdom of some early Christians) and moved across the large boulevard which once witnessed the triumphant return of Roman conquerors.

OUR HOLY Father knelt for the first eleven stations on a ledge high above the crowd which, despite a heavy downpour, I would estimate numbered 25,000. There were prayers in many languages for each step of the journey and the multi-nation group joined enthusiastically in the Latin responses.

Different individuals announced in various tongues each station over the excellent public address system — first in Italian, then French, next English, German, Spanish and, finally, Portuguese.

"We adore you, O Christ, and we bless you," the leader proclaimed in Latin at the start of every station. The

throng responded, also in that universal language of the Church, "Because by your holy cross you have redeemed the world."

A brief reflection and prayer followed in Italian.

We concluded our prayerful pause at each spot with a recited "Pater noster." The choir sang, as the large, plain, black cross was carried to its next location, the traditional "Stabat mater dolorosa."

Pope Paul, vested in white cassock and skull cap with a red cape around his shoulders took up the cross himself for the last three stations. At the end, he read a brief message, imparted his papal blessing and wished all a good or beautiful or blessed Easter, a "Buona Pasqua."

As we celebrate our own nation's 201st birthday, a few thoughts crossed my mind prompted by this springtime religious worship service.

OUR OWN freedom in the United States was purchased and has been preserved by the blood of persons committed to the cause of liberty, just as our Catholic faith today is a heritage of people who gave their lives out of a belief in the suffering, risen Christ.

We can easily forget as Catholics in America that our Church extends far beyond the United States. Such narrowness ignores both the riches of our past and the gifts other cultures offer us.

The Holy Father is just that, a holy man of God, a person of deep faith and prayer whose loving, fatherly concern reaches out to all people and all nations, symbolized by the diverse pilgrims who gathered with him to recall Jesus' way of the cross. The bitterness of some critical reactions in our country to certain Vatican decrees or indicates a failure to grasp the "holy father" aspect of Pope Paul VI.

1977 by NC News Service



In the holy city of Rome a man gives a glance at a Communist poster honoring the victory of Ho Chi Minh's forces in Vietnam.

Adventurers in the search for God

By Father Augustine P. Hennessy, C.P.

The Catholic Theological Society of America recently held its 33rd annual convention in Toronto. From the original 38 theologians who planned the first convention in 1946, the society has grown to a membership of more than 1,200 men and women. This increase in numbers and diversity of gifts has been accompanied by better theological competence, wider ecumenical vision, and a more fervent search for wisdom. This wisdom is what makes theology relevant to every age. The society's vitality is a sign that we still need theology in our own country today.

The earliest presidential addresses of the society laid down some timeless truths about theology. From the beginning, these professional searchers for truth reminded themselves that theology will always remain a call to contemplation in the pursuit of wisdom (1952). It is a task involving both hardships and consolations (1954). As a science, it is marked by both grandeur and misery (1955). As a wisdom achieved not only by sweat and study but by a taste for

divine realities, love becomes the ultimate dynamic spurring on the theologian to mystic insight (1956). This insight gives the theologian a relish for the mystery of God.

Consequently, theology is an adventure of love giving impetus to mankind's search for God. As an adventurer, the theologian is not primarily a pioneer. He is rather an inheritor of a family wisdom. It is a wisdom handed down to him by thinkers and lovers who have explored the highways and bypaths of wisdom long before he was born.

ADVENTURERS in the search for God are not autonomous men and women. Their feats of daring do not usually put their names into headlines. Disdainful critics might apply an odious name to them and call them herd people. But theologians can hardly resent this epithet because they glory in doing their work under the ultimate guidance of a shepherd named Peter.

Theologians do not become experts by merely using their own scientific tools. They must also become men and women of prayerful reflection. They are called to be people mulling over the past, unders-

tanding present events, alerted to new trends in thought, exhilarated by profound insights, and touched by the fire of God.

Prayer of praise makes the theologian begin and end his work in the mysteriousness of God. Like all believers, theologians begin their adventure of love with the blurred intuitions of faith; then their scientific commitment urges them to bring clarity out of confusion; next, realism forces them to bring patience to their encounter with the inadequacy of words; and, finally, love prods them onward to affective wisdom which savors the deep things of God with a serene contentment. Here a conceptual science yields place to affective wisdom which sometimes shares secrets of God too mysterious for words.

In searching for this wisdom, more precious than the finest gold, the theologian does not, however, use the tactics of an old-fashioned gold-digger. He does not stake a claim for himself, upturn a surface deposit with pick and shovel, and then sift his treasure in a tilting pan while hoping to uncover nuggets of real gold.

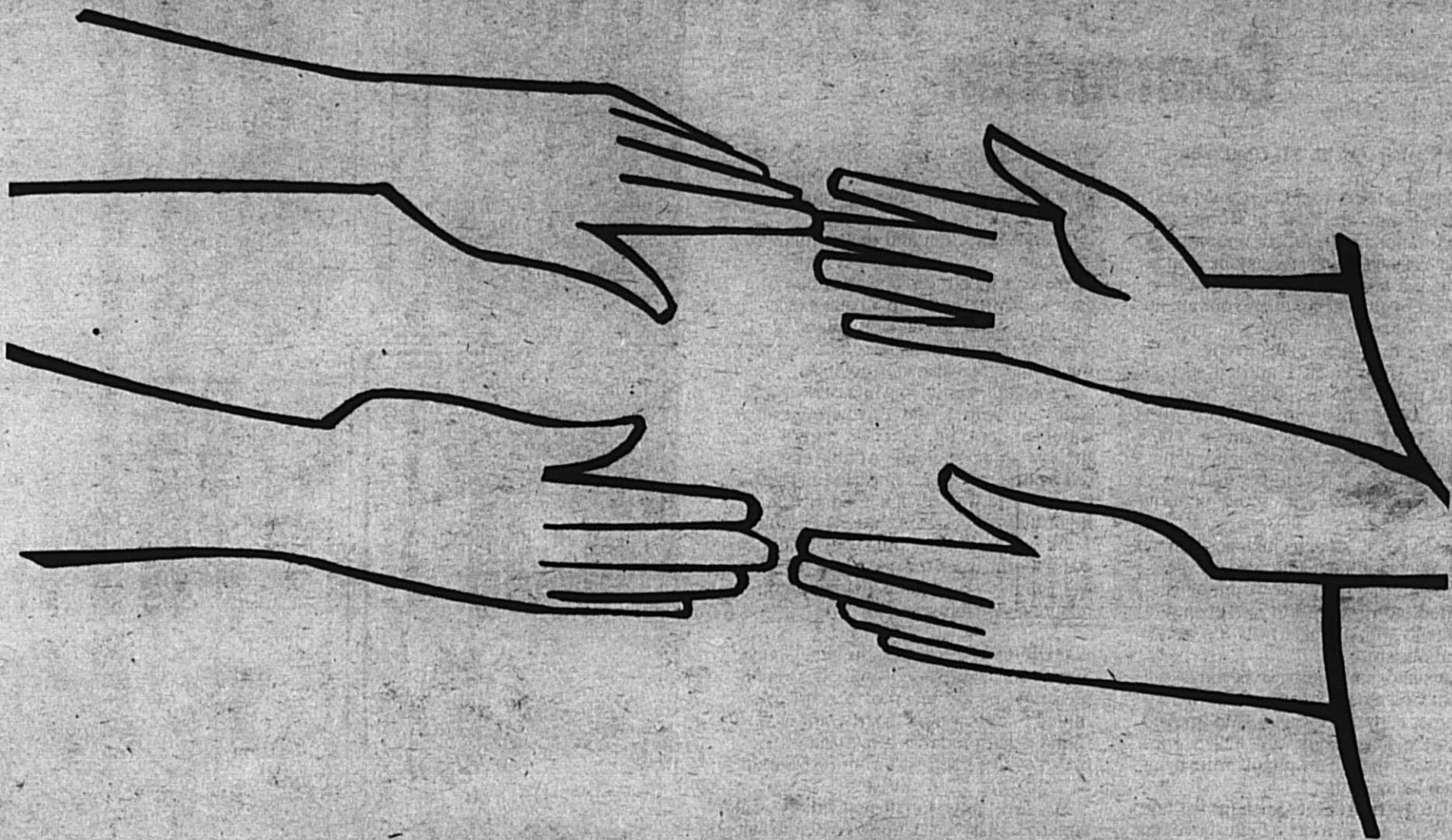
THEOLOGIANS are rather more

like coal miners. They must love others enough to go down deep into a mine-shaft of tradition. It is a mine shaft built by others. Once they get to the bottom of the pit, they run the risks of darkness, flooding, and cave-ins. But they do their work, good-naturedly because they are looking for a gift of God which brings light and warmth and energy to His people. The theologian travels a long and dangerous road on the journey of his mind to God.

St. Bonaventure, a master of both conceptual and affective wisdom, gave this advice for reaching the goal of the theologians' search: "If you ask me how this is done, I say to you: ask for grace, not for doctrine; beg for yearning, not for understanding; look to the groaning of prayer, and not to eagerness for reading; go to the Spouse, not to the teacher; turn to God, not to men; expect the darkness, not a burst of brilliance; rely not on light, but on the fire which leaps up to God with burning desire and soothing confidence. This Fire is God Himself. Its hearth is in Jerusalem. And Christ Himself enkindled it there by the fervor of His burning passion."

1977 by NC News Service

The Dameans



'Looks Like We Made It'

Looks Like We Made It

There you are
Looking just the same as you did
Last time I touched you
And here I am
Close to getting tangled up
Inside the thought of you

Do you love him
As much as I love her
Will that love be strong
When old feelings start to stir

Looks like we made it
Left each other on the way
To another love
Looks like we made it
Or I thought so until today
Until you were there everywhere
And all I could taste was love
The way we made it

Love's so strange
Playing hide-and-seek
With hearts and always hurting
And we're the fools
Standing close enough
To touch those burning memories

And if I hold you
For the sake of all those times
Love made us lose our minds
Could I ever let you go

Oh no we made it
Left each other on the way
To another love
Looks like we made it
Or I thought so until today
Until you were there everywhere
And all I could taste was love
The way we made it

by Richard Kerr/Will Jennings
(p) 1976 Arista Records, Inc. BMI

"LOVE'S SO strange." Barry

Manilow is absolutely right. Love is one of life's greater mysteries. No one knows why it happens, what makes it change over the years, or how it can be so crushing when it is not present.

Barry Manilow's song is about this mystery. Actually the title misleads you into thinking the theme is going to be simple. You expect Barry to sing that the two lovers are solid in their relationship with each other. Not so. He sings that it is a strange feeling to meet after both of them have become involved with new people. They have "left each other on the way to another love."

The song focuses on the confusing feelings the old lovers experience in seeing each other again. They are struck by the strength of their attraction for each other. "There you are looking just the same as you did last time I touched you. And here I am close to getting tangled up inside the thought of you." He goes on to voice the questions that trouble him. "Do you love him as much as I love her, and will that love be strong when old feelings start to stir?"

Barry Manilow does not tell us enough of the story to know what is happening. He leaves us room to fill in the blanks. Maybe the two are running away from each other, trying to lose themselves in other people who do not mean as much. Here, at this chance meeting, they realize they are kidding themselves. Or possibly it is really the second relationship which is the best and it is only old nostalgic memories rising.

SINCE THE story is not clear, it is difficult to say anything about what they should do. But the song does give us an opportunity to comment on the mystery of love.

It so often seems that love reveals

something deep and personal which we have never known about ourselves. We stand before the fact that we do not know the whole story. We are constantly discovering new combinations of feelings which come in each new love. We begin to suspect that the years bring profound changes in our lives and in those of the people we know.

I am reminded of the wisdom of the sage who once said that too much talk of love in too short a time is the way of the fool. It is the fool who is not patient, who cannot wait for love to unfold its mysteries in its own time. It is the fool who

thinks that love is simple. The wise person is the one who waits for the good times and the bad, the emotional highs and the lows before declaring that love is really present.

Barry Manilow, the writer of simple jingles and commercials, gives us a word on life's mystery. This time he sings that love is full of mystery. It is heart-rending and confusing. But it is so exciting and good. Love's so strange.

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

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Discussion questions

1. How has the study of theology been viewed in different periods?
2. What are people saying about theology today? Discuss the two viewpoints.
3. Discuss this statement: "It must be said that a sound appreciation of dogma should lead to reasons for being moral."
4. Discuss this statement: "Morality without sound dogma is like walking around with one shoe."
5. What is theology today attempting to do? Discuss.
6. Discuss this statement: "Revelation is one thing and understanding it is quite another."

7. What are the objects of revelation?
8. Define theology.
9. Did the biblical men look for precise definition? What were they concerned with?
10. Why do we need theology?
11. Why is theology relevant to every age?
12. Discuss this statement: "Theology is an adventure of love giving impetus to mankind's search for God."
13. Reflect upon St. Bonaventure's statement about the goal of the theologian's search.

KNOW YOUR FAITH

We were made the world's caretakers

By Father Alfred McBride, O.Praem.

When God put Adam and Eve in the garden of Eden, He told them to take care of it. Later, when driven from the garden, that baleful couple was told to till the earth in the sweat of their brow. Now whether with joy and serenity in Eden or with sweat and tears outside it, Adam and Eve were expected to develop the potential of the earth.

The Bible teaches that God made the world, but expects people to take care of it and develop it.

This inspired biblical principle has helped power the slow and painful progress of the human race from the age of agriculture to the era of industrialization to our own technological period. God expects us to be creative and responsible guardians of the earth. But along with this construction principle, the Bible offers two shrewd pieces of advice: (1) Respect the need for human communication in the progress of the work. (2) Don't become a work slave.

THE FIRST piece of advice is found in the story of the building of the tower of Babel. Thrilled with the discovered capacity to engineer and design a tall

building, the people thought they might construct a tower that would reach right up into the heavens.

As the story is told, God considered this an act of pride, for only He could truly bring man to heaven. To punish them, He made them all speak different languages so they failed to communicate and were unable to finish the structure.

The story has three meanings. People cannot reach God by human power alone. That would be equivalent to becoming gods themselves. Secondly, this is a legendary tale to account for the diversity of languages in the world. Thirdly, work should not be so frantic, mammoth and overwhelming that the people engaged have lost the human touch — especially the capacity to communicate. It is this last message that is worth heeding today as we build ever bigger bombs and high rises and skyscrapers.

OUR AGE IS characterized by the loss of communication at the human level. We have the best communications system in history (phones, TV, radio, telegraph, planes, cars, roads, trains) and yet also have a tongue-tied culture. Psychologists, clergy, teachers and coun-

selors spend half their time trying to help people learn how to talk and listen to each other.

The babel of tongues today is not foreign languages so much as paralysis of the personality. Overstress on work means understress on communication at the human level. Let us balance our technological progress with some humane progress as well.

ALLIED to this is the error of being a work slave, a work-a-holic. By making work an addiction we are creating a showcase of industry and technology and an insane asylum of stricken human beings. This is why the Bible advises regular rest periods where no work is to be done at all.

The Bible calls it sabbath. In the strictest forms of Judaism, the sabbath rest meant not only absence of work, but almost all physical effort. Don't cook. Don't even take more than a mile walk. Just rest. And do this every seventh day.

The purpose of the sabbath was twofold. First, to set aside a day to honor and reverence God. Having spent six days attending to the creation of God, pass the seventh day concentrating on the God of creation.

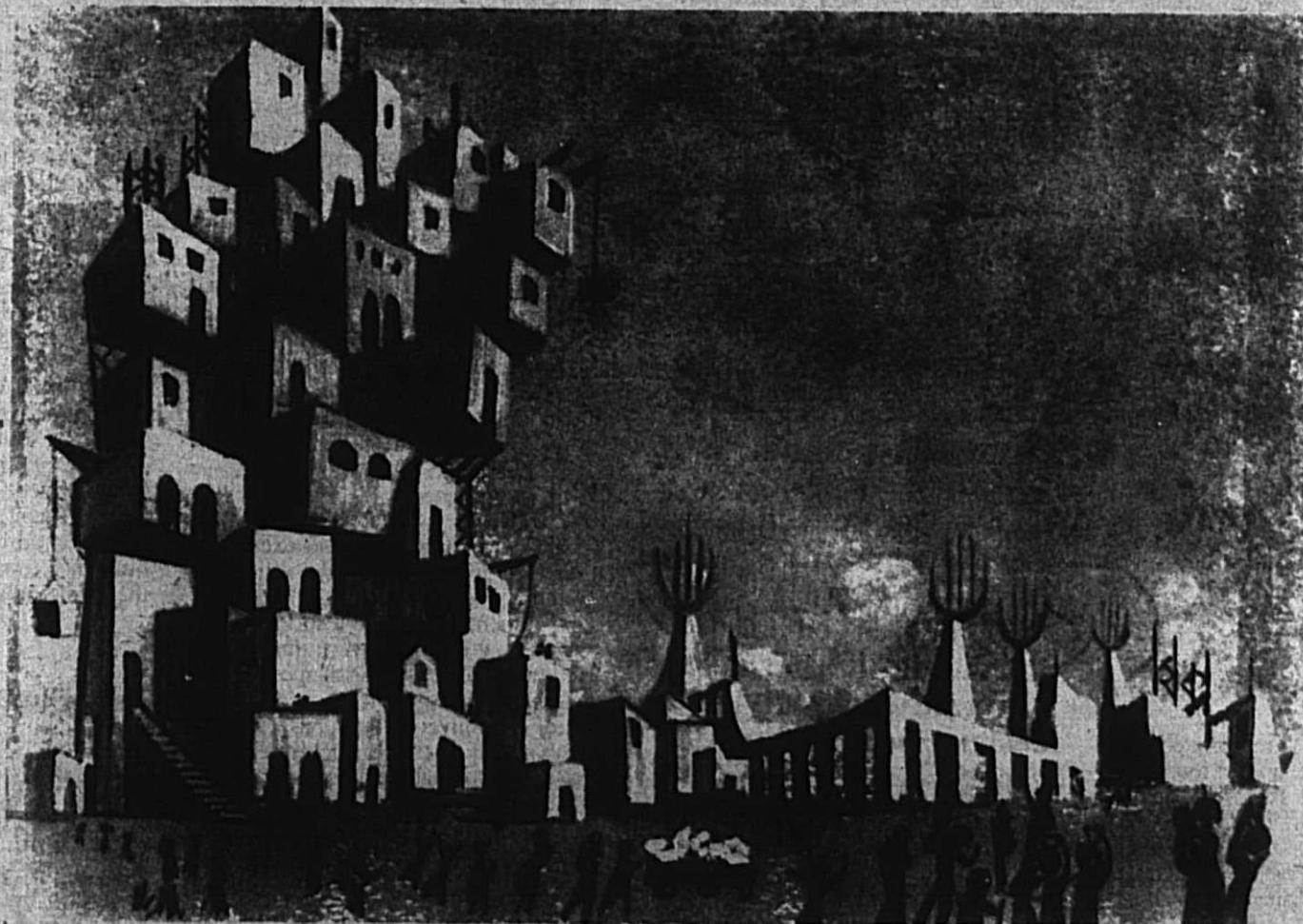
The second reason was also important. People should take a break, a rest from their work. And take a real rest. This rest aspect of the sabbath has been ignored and forgotten. The worship side has been retained, though even that is in decline as less than 50 percent of the people are involved in regular worship these days.

BUT THE main point here is the sabbath rest. This puts perspective in our lives, gives us time to evaluate the work of our hands, machines and computers and should prevent us from creating a Frankenstein. The Frankenstein story is more than an entertainment. It is a parable of what happens when our work ethic goes berserk.

We create a monster and then that monster destroys us. We already have that potential in our hands. Our bombs can wipe us out. Our tanks full of poison gas could choke us. Our massive buildings are beehives of non-communication.

Unless we rest and pray and think, we may become the heedless victims of the work of our hands. Yes, God wants us to labor and build up His earth. But He also wants us to love, pray, commune and relax. What could be more sensible?

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