CARODO \*F 777 D MR. FRANCIS P CLARK

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**AUGUST 19, 1977** 

# Convention speaker stresses basic rights of unborn and aged

Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB), has called on the U.S. government to "practice what it preaches" by extending its human rights foreign policy to the unborn and the aged in this country.

The archbishop made the call in a speech before the Knights of

For related Item, see Tacker,

Columbus Supreme Council convention on Aug. 16 in Indianapolis.

He praised the human rights initiatives of the Carter Administration, saying that "we are on the right track, in principle, in making it clear to all that the United States, in exercising its International respon-

Pope Paul VI has charged the Knights of Columbus "to stand firm—closely united with the bishops and with us—in the grace of Christ and in fidelity to His holy cross."

The message, sent on behalf of the Pope by Cardinal Jean Villot, papal secretary of state, was read to delegates at the opening session of the K of C's Supreme Council meeting Aug. 16-18 in Indianapolis.

The Knights also received greetings from President Jimmy Carter,

from President Jimmy Carter, Canadian Prime Minister Pierre Trudeau, President Ferdinand J. Marcos of the Philippines, President Kjell Laugerud Garcia of Guatemala,

BY SR. MARY JONATHAN SCHULTZ

slowly ebbs away, many people find

themselves caught up in activities that necessarily come to an end with the approach of fall.

On the other hand, there are those who find September signaling the, approach of new beginnings—those who will soon trek back to the myriads

of classrooms to take up the challenge of beginnings on whatever plane they

Here we focus our perspective on a particular group of women who are accepting the challenge of a new beginning in the "school of the Lord's

service" during formation years in a Religious community.

in this diversity, there is unity.

A STATEMENT FROM THE Vatican

'SCHOOL OF THE LORD'S SERVICE'

sibilities, seeks a world in which human rights are universally respected." But, he said, "we cannot effectively preach to others what we do not consistently practice at home."

Application of the concept of human rights to domestic concerns and problems should begin with "the most fundamental of rights: the right to life," Archbishop Bernardin said. "When this right is violated—as it is in many ways in the United States today—discussion of either rights becomes hollow and even cynical."

THE NCCB PRESIDENT called abortion "a crucial test case for our respect for the right to life" and said the recent Sureme Court rulings that the government is not constitutionally required to pay for medically un-necessary abortions and that state hospitals have no obligation to

and a number of Church leaders in

IN SENDING HIS apostolic blessing to all Knights through Cardinal Villot. Pope Paul recalled "with gratitude the numerous good works done by the Knights over the years and the efforts constantly made by so many to apply the principles of the Gospel to private and mubil life."

Carter singled out the society's involvement "in a variety of useful charitable, civic, patriotic and religious endeavors," and noted that its "achievements continue to strengthen the societies you serve."

Challenges face young Sisters

INTERVIEWS WITH THE six for-mation directors of the three com-

Each community has a program of formation that consists of four phases. The titles for these phases

vary somewhat, but for the sake of clarity they will be termed pre-

postulancy, postulancy, canonical (novice) year and post-canonical years

During the time of pre-postulancy, young women who indicate an interest in religious life in a particular order or

institute are given the opportunity to meet the Sisters and, on occasion, to share in the life of the Sisters through

week-end visits or visits of shorter duration. The period of pre-postulancy varies with the individual, but it usually extends over a period of from

Upon formal application for entrance into the postulancy, the prospective candidate is taken

munities bear this out.

of temporary commitment.

and public life.

Pope, President send

messages to delegates

especially in light of what had previously seemed the same court's almost unqualified commitment to abortion."

abortion."

He warned, however, that the decisions should not be seen "as the basis for an acceptable social compromise on abortion." Instead, he outlined a five-step program on abortion, which would include:

-"Vigorous efforts" to oppose existing or proposed legislation which would require the expenditure of taxpayers' money for elective abortions. Archbishop Bernardin said that "the argument that abortion is an effective cost-cutting measure is intolerably callous and morally obnoxious." But he encouraged the government not to press for "massive federally backed family planning programs as an alternative to abortion, for these would represent an un-precedented and unacceptable governmental intrusion into family life."

—Support of legislative ac-tivities to provide "effective and acceptable" alternatives to abortion, including improved pre-and post-natal maternity and child care and improved programs for adoption and foster care.

sector to provide similar supportive services to women before and after childbirth, as well as to their children "This is a moral imperative of the highest order for the Church," the chbishop said.

—Support of legislation and public policy which will deal with social problems "which influence some women to consider abortion as a solution to personal or family dif-

through a program of interviews and professional testing.

During the time spent as a postulant

spiritual insights, to come to know herself and her community and to become imbued with the Spirit, the

community whether it be the Sisters of Providence, the Benedictines or the Franciscans. This is the corporate thought of the six directors.

ACCORDING TO FRANCISCAN Sisters Nancy Meyer and Marie (Continued on Page 6)

(Continued on Page 9)

in the Family Life and Campaign for Human Development program areas. About 13% of his time is reflected in

The nine staff persons are not all full time. Four are part-time, while another was hired as a staff person in mid-November. Eight of the nine are involved in more than one program

the report, the following summary

should be noted; at seven Birthline centers throughout the Archdiocese, approximately 5,250 calls were received. Birthline volunteers spoke to more than 2,500 people at 65 educational and informational

The St. Vincent de Paul Society launched 12 new conferences and 125 new, regular or auxiliary members were recruited to the Indianapolis Council. Phone coverage was provided by 35 telephone counselors for 2,080 hours directing 2,500 "need" and contributing calls in the year. A five-session Ozanam School was conducted, serving 37 Vincentians.

The Simeon project is conducted in Indianapolis, New Albany, and Terre

THERE ARE 875 Vietnamese refugees living in the Archdiocese of Indianapolis. Special events as well as educational and special assistance categories have been provided in-cluding job assistance, language tutors, information and referral ser-

The 1976 Campaign for Human Development collection amounted to \$64,876.14 of which \$9,164 remains within the Archdiocese.

The Terre Haute Regional Office provided emergency clothing relief to 2,092 persons, food relief to 1,332 persons, assistance to 93 families due to "burnout" needs, and service to 225 referrals from deanery parishes and another 384 referrals from community

## Death penalty again effective in California

SACRAMENTO, Calif.-The death penalty was restored in California (Aug. 11) after the state Assembly overrode Gov. Edmund G. Brown's May 27 veto of the measure.

In June, the state-Senate had overridden the vote with exactly the two-thirds majority required. The Assembly override also mustered a was the first defeat of a Brown vote since he took office in Januray, 1975.

Brown, who had said in January that he would veto any death penalty bill "as a matter of conscience," refused to exert pressure on the case are even though both houses are dominated by his party, the to exert pressure on the legislation.

AFTER THE OVERRIDE, Brown said, "I am not surprised. I don't believe in the death penaity, but the legislature has spoken and now it's up to the courts."

"As long as it is a valid law, I will carry out my responsibilities to uphold he continued.

Legislative support for the veto override was based mainly on the fact that polls over the past two years have shown that an overwhelmingly large majority of Californians wanted the death penalty restored.

THE NEW DEATH penalty measure involves 16 types of first degree murder. Included are murder for hire, murder of known peace officers, murder of known peace officers, murder of witnesses to prevent their testimony, murder which takes place as part of a robbery attempt, kidnaping, rape or molestation of a child under 14, killing during a home burglary, murder through torture, and multiple murder.

burgiary, murder through torture, and multiple murder.

The California State Supreme Court last year declared the old death penalty unconstitutional because it failed to consider mitigating circumstances. The new law calls for a punishment of life imprisonment, without parole, if a jury finds mitigating circumstances.



Dishops were among the concelebrants of the Mass celebrated Tuesday morning in the Royal Ballroom of the Hilton Hotel as a highlight of the 95th Annual Convention of the Supreme Council of the Knights of Columbus held this past week in Indianapolis. Pictured

above reading the Gospel is host Ordinary. Archbisho George J. Biskup. Holding the book is State Secretary
Thomas O'Rourke of Highland, Ind. Retired Bishop Leo A.
Pursley of the Ft. Wayne-South Bend Diocese delivered the
homily at the Mass, which was attended by a capacity crowd. [Photo by James Hefferman]

SOCIAL MINISTRIES REPORT ISSUED

# Volunteer workers give 65,000 hours of service

Volunteer workers contributed more than 65,000 hours of service to programs of Archdiocesan Social Ministries, a division of Catholic Charities, this past year, according to a report released by Fr. Lawlence Voelker, Director of Catholic Charities.

Implementation of the report, printed on page 2, represented the work of nine program staff persons and half of the Director's time from

The programmatic deployment of the Director's time is largely reflected the other programs listed.

July 1, 1976, through June 30, 1977.

# (and this ranges from six months to a year), the young woman experiences living in community, deepening her personal prayer life and doing some IN ADDITION TO statistics given in apostolic work and study. At the completion of the postulancy, the young woman is admitted to the novitlate where she begins her canonical year. The novice

# Office of Worship gives educational program slate

The Office of Worship announced its educational programs for the coming year during this past month.

Highlighting the series will be a center training program—a series of three Saturday workshops for cantors and songleaders dealing with all aspects of this ministry including effective leadership of the congregation; proper use of the voice and diction; and practice in various methods of responsorial singing with emphasis on the Responsorial Psalm.

CHARLES GARDNER will present the series in two locations. One will be held at the Latin School of inand on a still to be determined date in February, 1978. The other will be held at St. Mary Church, New Albany, on Oct. 1 and Oct. 29, and also on an undetermined date in February, 1978. Each session will last from 10 a.m.

Organ lessons for beginning or experienced organists in the indianapolis area will be available beginning in mid-September. Cost is \$4 per half-hour, and deadline for registration is Sept. 9.

A day-long workshop on folk musicians at worship will, be presented in the spring of 1978.

THE MUSIC DIRECTOR of the Office of Worship (Charles Gardner) is available to speak to parish groups on the topic of liturgical music or to meet with parish musicians and singers to discuss methods of improving their music programs. The only charge this service is mileage outside of

Further information concerning any or all of these programs is available through Fr. Stephen Jarrell, director of the Office of Worship, or from Mr. Gardner. Fr. Jarrell's office: 317-635-2579; Mr. Gardner's office: 317-357-

### Last chance

Entries are now being accepted for

the monthly amateur photo contest being sponsored by the Criterion. The July-August competition has been combined contest, with the winner scheduled to

acheduled to receive a \$50 cash award—twice the regular monthly prize. To be eligible for consideration in the current contest, callies must be received by Friday.

Potential entrants are reminded that photos must be black and white glossies in either 8x10 or 5x7 size.
Photos should be mailed to: The Criterion, P.O. Box 174, Indianapolis,



PART OF THE JOB—"Living in community" means sharing in the daily routine. These novices at Our Lady of Grace Convent don't seem to mind their K.P. duty. The group includes, from left, Benedictine Sisters Marilyn Clare Merkel, Maria Joy Oberhausen and Mary Kay Greenswalt.

# week's news in brief

by no news service

### Report Nicaraguan violence

NEW YORK-A report issued by Amnesty International charges that the Nicaraguan National Guard has abducted, tortured and killed peasant farmers during the period of martial law which was instituted following a left-wing guerilla attack Dec. 28, 1974. On the other hand, Gary Potter, the head of Catholics for Christian Political Action, a Washington-based lobbying organization, said there is no basis for claims that the Nicaraguan government endorses such activities by its forces



VIOLENT PROTEST—An Injured British surrounded by rock-throwing youths as the two factions clashed in the Falls area of Belfast. The youths were protesting the visit of Queen Elizabeth II who arrived just moments earlier in Northern Ireland about 20 miles from

### Bomb explodes in basilica

LOURDES, France—A bomb exploded during the night between Aug. 13 and 14 in the concrete dome of the underground Basilica of Pope Plus X at the world-famous shrine of Our Lady of Lourdes. Police have so far uncovered no motive for the bombing.

### 'SOAP' to go on as scheduled

LOS ANGELES—ABC-TV will televise the program "SOAP" as scheduled, despite criticism leveled at the network by religious groups, including the U.S. Catholic Conference (USCC) Department of Communication. The network cited democracy and pluralism as reasons why the show, which reportedly insults various Catholic beliefs and symbols, must no control of the control of symbols, must go on.

### USCC supports canal treaty

WASHINGTON—The U.S. Catholic Conference (USCC), the civil action arm of the National Conference of Catholic Bishops, is planning a "serious" lobbying effort in support of the new Panama Canal treaty, according to Father J. Bryan Hehir, USCC associate secretary for international leading uses. justice and peace.

### names

Megr. Wilfrid H. Peradis, Megr. Wilfrid H. Paradis, project director for the National Catechetical Directory, said he is optimistic that the country's bishops will give final approval to the document at their November meeting.

Cardinal Terence Cooke of Naty Vote has saled all

New York has asked all priests in his archdiocese to begin a special program of prayer for the return of peace

Nicholas of Springfield, III., has urged dioceses and parishes throughout the parsnes inrougnout the country to reflect on the enormous costs of joblessness and the need for full employment during the week of Sept. 4-10, which has been designated as Full Employment Week. The blaken is chaltened if the bishop is chairman of the U.S. Catholic Conference Committee on Social Development and World

Cathedral of SS, Peter and Paul in Philadelphia Aug. 5-7 for Masses and hours of adoration marking the first anniversary of the 41st International Eucharistic Congress. Thousands more attended special First Friday Masses and eucharistic adoration hours in parish churches in the five-county archdiocese of Philadelphia. Pope won't respond to Lefebyre

Mark anniversary of Congress

PHILADELPHIA-Almost 15,000 persons gathered at the

VATICAN CITY—Pope Paul VI will not respond to any communication from dissident Archbishop Marcel Lefebvre unless the communication "manifests a truly ecclesial attitude of obedience, without reservee or conditions," the Vatican press office said Aug. 11. A statement released at a press conference by Father Plerfranco Pastore, assistant director of the Vatican press office, explained why the Pope has not replied to a letter the archbishop said he had sent.

### in capsule form

Soviet Baptist leaders have condemned production of the neutron bomb, saying it is "contrary to the teaching of Christ," the Soviet news agency Tass reported Aug. 11... The people of California are evenly split on their attitude toward homosexuals, according to a recent survey which also found the public almost evenly divided on Ania Bryant's campaign against homosexuals... Abortions in the last six months of pregnancy will only be performed in licensed hospitals on an inpatient basis in New Jersey, if a rule proposed by the state's Board of Medical Examiners is adopted... Pallottines inc. will be required to supply annual financial statements, as well as copies of fund raising and solicitation materials used in Ohio, to Ohio Attorney General William J. Brown for the next two years under terms for the settlement of a lawauit... Funds will probably not be available in Kentucky for the state to provide textbooks to students in nonpublic schools, according to Gov. Julian Carroll. cording to Gov. Julian Carroll.



A-BOMB MASS—Japanese Catholics offer prayers to victims of the atomic bombing of Japan during a morning Mass at the Uragami Catholic Church in Negasaki on Aug. 9, the 33rd anniversary of the 1945 holocaust. [NC photo]

### Carter immigration stand hit

WASHINGTON-Reaction to President Carter's plan to curb illegal immigration and to deal with the illegal aliens already in the United States ranges from denunciation by the Hispanic community to mild criticism by Church officials and others who recognize it as an important, yet flawed, response to what the President called "one of our most complex domestic problems."

# **Archdiocesan Social Ministries Programmatic Profile**

July 1, 1976 — June 30, 1977

PROGRAM	Number of Trained Volunteers	Number of Training Sessions	Hours of Volunteer Service	Number of Persons Served	Staff Hours	Staff Excluding Director
Birthline	165	19	22,000	8,365	1,750	2
Family Life		July 19 day 1			2,650	2
Pre-Cana	98	12	2,500	1,166%	nispogent	arc) Jaro
Teen Marriage Pr	ogram Imple	mentation ef	fective July. T	o date only pr	eparatory wo	rk deploye
Foster Care Pr	ogram imple	mentation ef	ective July. T	date only pr	eparatory wo	rk deploye
Natural Family Planning	2	. 2	25	50		
Legislative Information	•	2	400	95	100	1
St. Vincent de Paul Society (Thanksgiving Clothing Drive)	97	· 6	2,280	2,500	500	2
Simeon	150	18	7,800	7,904	1,490	3
Refugee Resettlement			30,000	1,565	3,960	3
Campaign for Human Development	12		540	1,0121,01	1,450	- 1
Emergency Relief	13			3,517	1,700	2
TOTAL	525	59	65,545	25,162	13,600	Maria A

# St. Mary-of-Woods notes growth

WOODS, Ind. — The 138th academic year for St. Mary-of-the-Woods College began on July 31 with the arrival of 48 foreign students for the English Language Institute (ELI)

MARY-OF-THE- conducted by the college. the Freshmen will follow on Aug. 28, and upperclassmen just a few days later as the school year for both the liberal arts program and ELI

Both programs, as well as

### Set Genesis II program

welcome to participate in the Self- Discovery (Nov. 13, 7-9 Genesis II program p.m.; Nov. 20, 6-9 p.m.); beginning Sept. 11 at St. The Many Paths to Prayer Genesis II program beginning Sept. 11 at St. Monica Parish, Indianapolis.

troduction and Commitment (Sept. 11, 7-9 p.m.); The Spiritual Journey (Sept. 18, 6-9 p.m.; Sept. 25, 7-9 p.m.); Spiritual Growth and Self-Concept (Oct. 9, 7-9 p.m.; Oct. 16, 6-9 p.m.); (Oct. 23, 7-9 p.m.; Nov. 6, 6- Education,

All Interested adults are 9 p.m.); The Adventure of Annica Parish, Indianapolis.

Program titles are: Inroduction and Commitment
Sept. 11, 7-9 p.m.); The

Occ. 4, 6-9 p.m.; Dec. 11, 7-9
p.m.); Splritual Maturity
and Play (Jan. 8, 6-9 p.m.;
Jan 15, 7-9 p.m.).

To register for the Introductory Session or to obtain more information, contact Mary Jo Thomas-Day, St. Monica Parish Director of Religious Religious 317-257-3043.

Degree program (WED), have shown a healthy growth in enrollment. The current English Language Institute is the largest of the first semester institute to date. Of the 48 students, one is from Japan, two from Iran and 45 from 12 Central and South American countries.

Women's External

THE YOUNG WOMEN ranging in age from 15 to 25, will study English language skills and United States' customs in preparation for enrollment at American colleges and universities. The SMWC institute is one of only a few across the country to offer such a comprehensive language program in a collegiate

As for the traditional college program, freshman enrollment is expected to

range between 120 and 125 students for the second consecutive year. Projected total enrollment for the residential undergraduate program is 375, the largest since 1970-71, and up 21 from last year.

THE WOMEN'S External Degree program also expects an increase from the 289 students served last year to 313, an increase of 24. Total enrollment of students in all three programs last year was 729 and is expected to reach 778 during 1977-78.

Understandably, SMWC President Sister Jeanne Knoerie, S.P., is delighted at the steady growth rate for the school's enrollment. "I am very pleased at the strides which have been made over the last several years at St. Mary's," said Sister Jeanne.

Students will return to campus in the midst of a major renovation of the In Guerin and Le Fer halts.
The \$250,000 project, funded
by a grant from the Krannert
Trust of Indianapolis, is
being completed by a Terre Haute firm, Ernie's Electric Co., selected through competitive bidding.

THE KRANNERT grant fund-raising year for the college with over \$1 million college with over \$1 million in restricted and non-restricted giving from alumnae, friends and foundations. Approximately \$84,000 of this amount was contributed by Terre Haute business and industry.

National acknowledge-ment of SMWC has come through a number of ap-pointments at the federal level for Sister Jeanne, among them the Federal Home Loan Bank Board and a research commission of the National Institute of Health. The collect Health. The college president was recently appointed to the Commission of Women in Higher Education of the American Council of Education.

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the tacker

# **Night of Knights**

BY FRED W. FRIES

day, August 16, was a day we will

long remember.

After 36 years as a Knight of Columbus (we were initiated in the Third Degree at Mater Del Council 437 in 1941), that evening we attended our first States Dinner at a Supreme Council convention.

Our long-time friend Elmer Von Feldt, editor of Columbia magazine and the fraternal orders capable and altogether unflappable public relations director, provided Mrs. Fries and your columnist with a couple of press tickets.

When plans for a special press table did not materialize, Elmer handed us a pair of ducats from a small stack of freebles and, as luck would have it, they landed us in the middle of the Philippine Islands delegation.

IT TURNED OUT TO BE an altogether delightful happenstance. Of the eight other persons at the table, about half were dressed in the colorful Filipino garb. Exceptions were two men in Brooks Brothers suits and an elderly priest in clerical black. The two men in the suits turned out to be an anesthesiologist practicing here in indiana and the other a young businessman now working in Cleveland, O.

The priest was an American Jesuit missionary who has been working in the Philippines for more than 40 years. Early in the evening we noticed that the Jesuit, Father George Willman, was the object of special deference and attention. Delegates from various states were bringing him gifts and mementoes from the respective areas.

It soon became apparent that Father Willman was the State Deputy in his area—the highest honor a Knight can attain short of the Supreme Council level—and that it was a long-atanding custom to present such officials with special mementoes at the annual States Dioner.

One of the gifts given to Father Willman was an old-fashioned knit stocking cap. He immediately placed it on his baiding head and provided a treasured snapshot for one of the young Filipinos at our table.

ONE OF THE HIGHLIGHTS at a States Dinner, we were informed in advance, was the singing of the respective state songs. We were not disappointed.

Throughout the course of the long but enjoyable evening, a band in the background was striking up such all-time favorites as "Swanee River," "Carolina Moon," "On Wisconsin" and "My Old Kentucky Home," to mention only a few. As each melody was played, the delegation from that state would rise and sing lustily, waving flags and banners. Those who didn't have either of these props would wave their

Meanwhile, if the bishop happened to be among the 15 or so on the dels, he would rise and join vigorously in his delegation's song.

Needless to say, the delegation from the host state of Indiana-with its superior numbers both in delegates and bishops (there were four present)-responded the loudest to our beloved "Back Home Again in

Archbishop George J. Biskup, the host Ordinary—who later officially welcomed the visitors to the Hoosier capitalemed to enjoy the proceedings im-

AFTER THINGS SIMMERED down, the AFTER THINGS SIMMERED down, the formal program was presented with Archblshop Joseph L. Bernardin, president of the U.S. Conference of Catholic Bishops and Archblshop of Cincinnati, as the principal speaker. He delivered a ringing denunciation of abortion and asked the Knights to bring the power of their organization to bear on this major evil of our day.

In another major address, Supreme Knight Virgil Dechant outlined plans to initiate new programs to aid in the promotion of sound Christian family life.

Doing a masterful job as master-of-ceremonies was a Hoosler, Supreme Director Richard B. Scheiber, who served as editor of our sister publication, Our Sunday Visitor, for about 10 years before taking his

MONSIGNOR KOSTER RECU-PERATING—We have had a number of inquiries in recent weeks about the condition of Megr. Charles Koeter, pastor of St. John Church and Officialis of the Arch-diocese, who was stricken with a serious heart attack on June 6. We are happy to report that he is making a "remarkable" recovery and is temporarily residing at the Americana Healthcare Center at 2010 N. Capitol Ave.. where he is undergoing Capitol Ave., where he is undergoing special therapy treatments. He has celebrated Mass recently and has been out to dinner with friends on several occasions. Those who wish to visit Monsignor Koster at the Americana are asked to come before 7:30 em 7:30 p.m.

"MAN OF FEW WORDS"—BIII Eggert is a man of few words. In fact, he carries taciturnity to a fault.

For the last five years we have been laying in the same foursome with Bill-a fellow newspaperman—in the annual in-dianapolis Water Company golf outing for the media at Harbour Trees. We occasion to call Bill, who is chief editor at the Indianapolis Star and a friend of ours since cub reporter days in the late 1940's at the now defunct indianapolis Times, only once a year—to find out what our tee off time is in the Water Company

We made the call this year on Friday evening—the day before the event.

The procedure and the dialogue were the

same as last year.
"Bill Eggert, Fred Fries is on line one."

9:02. As we said, busy Bill Eggert is a man of

WHERE DID THE SUMMER GO?-A cheerleading clinic will be held at Scecina High School on Saturday, August 20, from 9 a.m. to 2 p.m. The age limit is 8 to 16, and participants are asked to bring a sack lunch. Mascots are welcome. Cost of the clinic is

LECTOR NOTES 90th BIRTHDAY - Conduct rites George A. Smith, long-time lector at the 5:30 p.m. Mass at St. Thomas Aquinas Church, Indianapolis, recently observed his 90th birthday. We congratulate George on becoming a nonagenarian and believe that he might well United States. well be the oldest lector in the

### **AUGUST 19 & 20**

Assumption parish, 1117 S. Blaine Ave., Indianapolis, will hold its annual summer fish fry and festival beginning at 4 p.m. There will be both indoor and

Games, door prizes and other awards will feature the entertainment both

### **AUGUST 19-21**

"Focus on Families" will be the theme of a family retreat at Alverna Retreat louse. Indianapolis.

Funeral held

for stepfather

of Fr. Beechem

Mr. Ernst, the stepfather of Father Joseph V. Beechem, pastor of St. Lawrence

Church, died Monday, Aug.

In addition to Father

Beechem, other survivors include stepchildren Mrs. Mary Reiber of Indianapolis; James F. Beechem of Aurora, Colo., and Thomas E. Beechem of Covington,

He was the brother of Lawrence, Clifford and

Arthur Ernst and Marcella Brehl all of Ohio, Louise

files, Mary Zielman and agnes Wood, all of Florida.

INDIANAPOLIS funeral liturgy for Edwin H. Ernst, 73, was held at Im-maculate Heart of Mary

# ACTIVITIES

tivities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

### **AUGUST 20**

The Fifth Wheel Club. of the Indianapolis area will have a pitch-in dinner and picnie at the cottage of Frank Konermann on Sweet Water Lake, beginning at

host to national association

For further Innoon. formation, call John Dugan, 631-3465.

### **AUGUST 21**

# The CYO Club affiliated **Terre Haute Carmelites play**

This Association does, in fact, represent a broad cross-section of monasteries geographically, being composed of the Carmels of Danvers, Mass.; A meeting of the St. Teresa Association was held earlier this summer at the Carmelite Monastery in Terre Haute. This group of cloistered contemplatives is the first Association of Fort Worth, Tex.; Pittsford, N.Y.; and Terre Haute, Ind.—the four founding the first Association of Discalced Carmelite Nuns in the U.S.A. to be approved by the Holy See. It is unique in that it represents a new concept of "union" among autonomous cloistered communities, its structure is monasteries, along with the Carmels of Alhambra, Calif.; Carmel, Calif.; Sacramento, Calif.; St. Louis, Mo.; Salt Lake City, Utah; and Seattle, very simple, and the monasteries are united on The latter six Carmels rather than on a regional basis as has been the usual practice followed in the past.

have joined since the group was first approved in November, 1975, along with the Carmel of Guam, which is an associate member. The Association now represents more than 150 Discalced Carmelite Nuns from 11 monasteries.

THE MEETING presided over by Mother Mary Joseph of Terre Haute, who is the Coordinator. A broad overview of the origins and progress of the Association since its inception in 1975 was given informally and jointly by the Coordinating Council for the benefit of the new members present

The Statutes of the Association were reviewed and discussed with a view to

further modifications and/or. clarifications, which will be made with input from all the members in preparation for their final approval. These Statutes are vitally important to the Association since they spiritual affinity which is the bond of union among the member Carmels. The Association is neither

highly organized nor projectoriented, but rather sees itself as a fellowship of cloistered Carmelites whose primary purpose is the strengthening, preserving and renewing of their Carmelite way of life and its apostolate of prayer in the Church.

THE EMPHASIS on their spiritual affinity is evidenced in the AIMS outlined in the Statutes, as well as in the fact that as cloistered contemplatives their meetings will be few in order to help preserve the Papal Enclosure so essential to their life of prayer.

The Association is on record in expressing its fidelity and loyalty to the Church and its gratitude for the recent documents and those of Vatican Council II, which have so clearly confirmed the validity and truitfulness of the condemplative life in the Church.

with St. Gabriel parish, Indianapolis, will sponsor an ice cream social at the parish, 6000 W. 34 St., from 7:15 p.m. to 11 p.m. Games will be available for children and adults.

Holy Trinity parish, indianapolis, will have an outdoor Mass at noon followed by a pienic at German Park. All former parishioners are extended a special invitation to attend

### AUGUST 21-25

Activities sponsored by the Archdiocesan Social Ministries include following:

-August 21: Simeon raining session, Part II, In the rectory basement, St. Patrick parish, Terre Haute, after the 9:30 a.m. liturgy. -August 22: Board

meeting for Pluslines at the Social Ministries building, 702 E. Market St., Ne Albany, at 7:30 p.m.

—August 22; Simeon meeting in the rectory basement, St. Patrick parish, Terre Haute, at 7:30 -August 24: Simeon

meeting at St. Mary parish, Lanesville, following the 7:30 p.m. liturgy.

-August 25: Convening meeting for persons in-terested in foster care at St.

Charles rectory, Milan, at

### **AUGUST 24 & 25**

A garage sale sponsored by the Chatard High School Athletic Club, Indianapolis, will be held at the Chatard block house. Donations for the sale can be made on Saturday, Aug. 20, from 1 to 3 p.m. and on Monday and Tuesday, Aug. 22 and 23 from 5 to 8 p.m. For further, Information. call Yelinek, 545-9607.

### SOCIALS

MONDAY: St. Ann. 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Pius X Council #3433, 7 p.m.; Roncalli High School 6:30 p.m.; St. Simon, 6:49 p.m. WEDNESDAY: p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine's parish hall, 6:30 p.m. FRIDAY; St. Andrew parish hall, 6:30 p.m.; St. Ber-nadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: St. Francis de Sales, 6 p.m.; K of C. Council #437, 6 p.m. SUNDAY: Cardinal High School, 6 p.m.; St. Philip parish hall, 3 p.m.



BAKERS MARRIED 50 YEARS—Mr. and Mrs. Carroll Baker of R.R. 1, Cambridge City, will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. Elizabeth Church, Cambridge City, on Sunday, Aug. 28, at 10 a.m. A reception honoring the couple will be from 2 until 5 p.m. at St. Elizabeth Center. Friends and relatives are leaded. The couple was married on August 27, 1927, at St. Invited. The couple was married on August 27, 1927, at St. Elizabeth's. Mrs. Baker is the former Edna Klein. They are the parents of one daughter, Mrs. John D. [Norma Jean] Moran of R.R. 4, Rushville.

Part Time Selling —

### remember them

† CLATFELTER, Ruby, 72, St. Patrick, Terre Haute, Aug. 10.

DELLA-PENNA, Mary R., Im-maculate Heart of Mary, In-lianapolis, Aug. 16.

† DINN, Catherine K., 55, Christ the King; Indianapolis, Aug. 15.

† GAUGHAN, Florence, 71, St.

† HEILERS, Robert A., 67, St. Mejnrad, Aug. 9.

† HUCKELBERRY, Arthur, 88, St. Mary, New Albany, Aug. 10.

T'KESZEG, Julia R., 59, St. Jude,

4 NATALIE, Bert S., St. St. Jude

SHEEHAN, John SKIRVIN, Margaret V., 54, St.

† CAMPFIELD, Adell, 79, St. Mary, John the Apostle, Bloomington, New Albany, Aug. 10.

† SULLIVAN, Daniel J., St. Christopher, Indianapolis, Aug. 16.

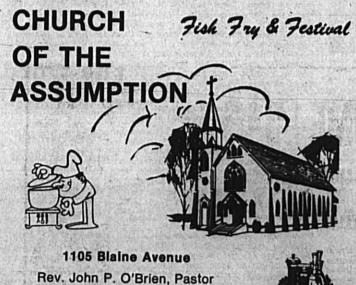
† WEAVER, Lucille, 61, St. Mary, New Albany, Aug. 10.

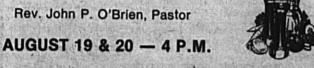
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### in Oldenburg OLDENBURG, Ind. - The

Mass of Christian Burial was celebrated for Sister Bernice Poeppelmeter Tuesday, Aug. 9, in the Motherhouse chapel of the Sisters of St.

A native of Dayton, Ohio, Sister Bernice served in schools in both the in-dianapolis and Cincinnati Archdioceses. Included among the Indiana schools were St. Louis, Batesville; St. Mary Academy, In-dianapolis; and Immaculate Oldenburg.

Survivors include two sisters, Mrs. William Koverman and Mrs. Viola Lehman, both of Dayton, and a brother, Leo Peoppelmeler of Bellbrook, O.

HOLDERITH, Edward H. (Chick), 75, St. John, Indianapolis, Aug. 18.

† KELLER, Leole G., 72, St. An-thony, Clarksville, Aug. 11.

† LIETZ, Anna, 95, St. Michael, Charlestown, Aug. 11.

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† VOGES, Thomas, 14, St. Augustine, Leopold, Aug. 10.

† WETTRICK, Charles J., 71, St. John, Indianapolis, Aug. 11.

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# editorials

### The Nazi philosophy

The following editorial appeared in the July 15 issue of The New World, Chicago archdiocesan newspaper. It was written by A.E.P. Wall, editor.

Naziism is the aberration that led the world into the most massive, costly war in all history.

The Nazi theory made the state supreme. Nazi theories were frequently murky, poorly defined in the early days. But some things were made quite clear. It was an essential part of the Nazi disease that Jews and blacks were inferior, and that it was proper to exterminate them along with the incurably ill and others who had nothing to contribute to the state.

Nazi philosophy was anti-Semitic, anti-black and anti-Christian.

The Nazis of Germany killed millions of Jews, Poles and others in pursuit of goals that can only be described as wickedly depraved.

The Catholic Church, naturally enough, became a specific target of Nazi hatred in Germany and in conquered

It may be necessary to recall the essential elements of Nazi action today. These elements included terror extermination of millions, sadism, greed, the destruction of whole cities, the creation of a homeless mass of uncounted refugees and of course the abolition of all personal liberties.

Victims of Hitler's Nazilsm survive today, and memories are clear.

Nazlism never was a loke, and it isn't a joke today. Nazilsm is a deadly evil.

Almost any weird movement can pick up a few adherents here and there, especially if the ingredients of racial or religious hatred are well shaken up. This explains the Nazis, the Ku Klux Klan and similar hate outfits. Perhaps psychologists can explain it, the phenomenon that causes the weak to grasp for a phoney sense of superiority over others who are compartmentalized as Jews or Catholics or blacks or whatever.

Sensible men and women understand the contradiction in terms when a group presents itself as an American Nazi Party. The concept has nothing in common with American traditions or American life today. The Nazi concept is not reflected in a political party as free men understand political parties, because the Nazi idea has in common with the Communist idea the eventual supremacy of only one party and the elimination of all

It would be wrong to respond to Nazi violence or threats of violence in Nazi terms. There is no evidence that the Nazis in this country amount to much, either in political impact or as a forum for hatred.

But this does not prevent stable citizens of all political and religious persuasions from condemning the Nazi idea and exposing its sickening goals.



living the questions

# Charismatics ask clergy support

by fr. thomas widner

Dur relationship with Jesus is a personal one," June Watson said in speaking of her involvement in the charismatic renewal.

Jim Betzner described it as personal experience of the Lord which giv one the freedom to let

"Joy is the result," exclaimed Nita Reuter. "And it gets better every day."

It is a beautiful thing to see people happy about their belief in God. So many aren't. The tight faces a priest sees on Sunday suggests that something is wrong with the worship or something is wrong with them. It may be a little bit of both, but one people who are taking part in the renewal programs offered in the Church today—these people see beyond the human limitations structure. They get to the heart of the Gospel message. They have begun to understand what our Lord was talking about. And instead of letting it scare them to death, they are happy about it.

MAUREEN McGOVERN stated that "we know He's in us. The Spirit is within us. How did we get it?" June Watson replied, "We asked for it. It's that simple."

Openness is a key to one's relationship with God. The most successful charismatics are perhaps those who have allowed God to work within them rather than make mands on Him.

Al Klemmer thought charismatics were some kind of underground movement.

"At the convention in Kansas City," he said, "there was a clergyman as eminent as Cardinal Suenens. All of us met in the open, not behind closed doors. I believe I have a deeper ap-

because of my involvement in the renewal. I want to get more involved in my faith."

One thing which charismatics want more than anything else is the involvement of priests.

"We're not trying to get priests to become charismatics," Nita Reuter firmly stated. "But we'd like their support and have them around at

times to lead us in prayer."

Fr. Martin Wolter, a Franciscan from Alverna Retreat House, recognizes that "priests and people have a lot to give each other. Especially at Mass."

"We've come into the renewal to be renewed," was the way Bill Reuter put it. "it's not something we've done ourselves, but something the Lord has done for us.

"I've changed my thinking about the sacraments, too," added Al Klemmer. "I was just a passerby before."

ONE OF THE MOST significant events for members of the charismatic renewal in central Indiana recently was area-wide charismatic Mass celebrated by Archbishop Blakup at St. Gabriel parish in Indianapolis. Fr. Lawrence Frey, pastor of the parish, is Archdiocesan coordinator of the renewal, a kind of Ilalson between the Archbishop and prayer groups.

Charismatics are hopeful about having a monthly Mass. The first one attracted a large number even though little publicity surrounded it. Mostly the news got out by word of mouth. And that's the way it is with such grass roots

The most exciting thing about the renewal is that it began with the laity. It was not something structured from a chancery office or a bishops' conference or a congregation in Rome. It was not begun by a priest or Religious. For the Spirit works in anyone and everyone. The best things happening in the Church today are these grass roots movements such as the charismatic renewal, marriage encounter, and cursillo. These are the things that are bringing people to faith and these are the things that work. People in these movements are excited about their faith. And that's more than most priests can say for the average Sunday congregation. We, the clergy, would do well to get ourselves involved in these movements or, at least, lend our support to those who seek them out.

dale francis says

# Catholic Church and the ERA

by dale francis

The question of the Equal Rights Amendment has never seemed to me one that the Catholic Church need take an official position on-and the Church in the United

States has taken no official position. That doesn't mean that I think it is a question that bishops, priests, Religious and laity should not speak about. It is perfectly all

right for them to ex-press their viewpoints—and they have and Catholics have spoken out on the question, it has been to oppose the ERA. But there have been many who amendment, particularly among

women Religious and among some priests and organizations of priests. I do not deplore the diversity of opinion on this question among Catholics. There is no reason at all that we should hold exactly the same position on political questions where there is really no clear-cut moral issue at stake. The question of abortion, for example, does seem to me a question where there should be an unanimity—I do deplore the fact that there is not.

But having stated my equanimity at the lack of unanimity on the question of Equal Rights Amendment, I'd like to go on to say that I personally oppose the passage of the amendment.

in this column if the National Organization of Women hadn't delivered itself of some outrageous opinions.

NOW announced the sanctions the organization planned to place against those states that dared turn down the

But NOW went on to call on the federal government to cut off federal programs from those states that do not favor the ERA.

That is an outrageous misun-derstanding of the manner in which our government works. But I don't know why it bothers me since I'm opposed to the amendment. I can think of nothing better designed to keep the remaining states from ratifying the amendment than to threaten them with federal government sanctions. NOW certainly didn't in-tend it to be a tactic for opposing approval of the ERA, but the op-ponents of ERA could hardly have asked for more.

me to express my own opposition to

I SUPPOSE BY now everyone knows how innocuous the amendment seems: "Equality of rights under the law shall not be denied or abridged by the United States or by any state on

But innocuous as it sounds, no one really knows what it could mean. Mrs. Phyllis Schlafly has been a remarkabl effective opponent of the ERA because she has dared suggest some of the things the amendment might possibly mean in practice. The favorite tactic used against her is to claim that she raises spectres of actions that would never happen-but how does anyone know?

New Republic, which tavors the amendment, admits some of Mrs. Schlafly's arguments are probably correct. It is true, the magazine says, sports teams in public schools might have to be co-educational, probably to the detriment of girls' basketball; it is true, men and women would be consulted to the detriment of the detriment of girls' basketball; it is true. true, men and women would be equally subject to the draft if it were reinstituted, "and some males in a combat unit would sue if women were being exposed to less risk in military assignments than men."

But then New Republic doesn't know either; no one knows. And that's reason enough to be wary. What would it really do?

Those arguing for its passage point out the inequity of men and women in

the same jobs getting unequal pay, but there's no way the amendment could apply to that problem. The amendment really provides nothing not already provided—except possibility of some radical plications that Mrs. Schlafly identified.

Maybe it wouldn't turn out that way, maybe it wouldn't even turn out that women would be drafted for combat, as New Republic thinks it could, but why take the chance? I hope the ERA never gets those last three states.

### the word this sunday

By Father Donn Raabe

TWENTY-FIRST SUNDAY

IN ORDINARY TIME "What does it take to be saved?"

> Isaiah 66:18-21 Psalm 117:1-2 Hebrews 12:5-7, 11-13 Luke 13:22-30

relentlessly pushing on toward Jerusalem, the inevitable clash with the elders and probably death. When the elders and probably death. When asked if many would be saved, He doesn't answer it directly. Perhaps His thoughts were of those in Jerusalem and elsewhere who were smugly confident of their status in religion when He said that it's not so easy to be saved. Being one of the "in" crowd doesn't do it, as His story about those who seek entrance to the Master's home indicates. So what does it take? who seek entrance to the Master's home indicates. So what does it take? First off, it's God's doing, and no matter how we try to limit entrance to the fraternity of the "special," the "saved," He doesn't. As Jesus says: "Some who thought they had it made, don't and some who thought they never had a chance, do." We are all His sons and daughters by birth and calling. Salvation comes to those who depend on Him as creator, who converse with Him as Father and know Him as unfailing friend. That demands personal relationship, not just being part of the-group, and that's not easy.

# Archbishop labels Charismatic Mass 'a wonderful demonstration of faith'

"GOOD MORNING. THIS WILL BE A LATIN MASS!"

Sulwan

LOUISVILLE, Ky.—Archbishop Thomas J. McDonough of Louisville praised local charismatics for their wonderful demonstration of faith' and called on them to "counteract the

immoral influence in our society" at a

the criterion

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recent charismatic Mass in the arch-

Although Louisville charismatics have been meeting monthly for more than two years, the July 29th Mass at St. Elizabeth Church was the first of the Masses celebrated by the arch-

"What I have seen here tonight gives credibility to what I always believed: that when people pray together sin-cerely to the Holy Spirit, those people love God," Archbishop McDonough told a standing-room-only crowd of

"Tonight I am beholding a won-derful demonstration of faith. You have come here to give glory to God, to assist your fellow man and to spread the kingdom of God across the face of the earth," he said. "I wish more people could have witnessed this."

THE ARCHBISHOP ALSO spoke to the charismatics of the importance of prayer. In today's world there are "so many who are walking away from God," he said. "I hope and pray that your prayers . . . can counteract this immoral influence in our society."

Father Stanley A. Schmidt, the archbishop's personal representative to the archdiocesan charismatic Donough's presence at the Mass meant a great deal to local

Charismatics "need the assurance that they are not considered outside the Church, he said, adding that the archbishop's presence "gave them that reassurance." There are 700 to 800 Catholic charismatics and 15 charismatic prayer groups in Louisville, he said.

THE ARCHBISHOP wrote a letter in March, 1975, to be read at the first of the monthly charismatic Masses, which called the charismatic movement "an integral part of the archdiocese." But his presence at the Mass, Father Schmidt sald, "meant a lot more than a letter."

In his homily at the Mass, Arch-bishop McDonough described the charismatic movement as "people gathered together to give special tribute to God, to sing forth His praises, to commit themselves to His love, and to beg His daily guidance in every act that they perform."

I MIGHT NOT HAVE said anything

Soon after issuing what NOW called a "pastoral letter" to the Catholic Bishops—in which the bishops were warned they'd better approve contraception, abortion and ordination of women or face the consequences—

First of all, NOW said its memb First of all, NOW said its members would no longer vacation in states that had rejected the Equal Rights Amendment. That undoubtedly was aimed at Florida, one of the most recent of those to turn down the amendment. There's nothing wrong with that, it is a perfectly valid way to show displeasure. washington newsletter

# Should popular vote method replace the Electoral College?

by jim castelli

WASHINGTON-The closeness of last November's presidential election helped build support for a con-stitutional amendment to abolish the Electoral College and to establish direct popular election of the

president. Support for such an amendment seems to have cooled in recent weeks, but the proposed amendment deserves a close look.

deserves a close look.
For one thing, it has wide public support—
Americans favor such an amendment by a 7413 percent margin, according to a Harris poli in May. The same poli showed Catholics support such an amendment by an 82-9 percent margin. But some people argue that Catholics—and nonwhites, the poor and urban residents—would be hurt by a change to direct popular election. by a change to direct popular election.

SOCIOLOGISTS Seymour Spiler-man and David Dickens of the University of Wisconsin have made a University of Wisconsin have made a study of the relative power of different voting groups under the present system, and under direct election and several modifications of the direct election approach.

They concluded that "the electora

clout of large states, metropolitan centers, Negroes, Catholics, and, possibly, low-income persons is enhanced under the Electoral College. Adoption of direct election would reduce the impact of these groups on presidential politics."

Spilerman and Dickens also proposals based on presidential election congressional district district proportion of a state's electoral votes would reduce these groups'

They noted that there is some disagreement over just who would win and lose in a switch to direct election. But, they said, "there are groups which have correctly assessed the implications of each arrangement and have adopted positions consistent with their interests."

For example, they pointed out, the National Cotton Council, the American Farm Bureau and the National Grange have backed a plan which would allocate electoral votes on the basis of congressional districts; such an approach, Spilerman and Dickens said, would give disproportionate power to rural

Similarly, they said, the American Jewish Congress, with a heavy urban constituency, favors retaining the Electoral College.

THEY QUOTED 1968 congressional testimony from attorney Alexander Bickel, who said the Electoral College "causes presidential elections to be decided for the most part in the large, populous, heterogeneous states, where in turn block voting whether by minorities or interest groups, is often decisive . . . The result has been that modern presidents have been particularly sensitive and responsive to minority interest."

The fact that some people and groups have disproportionate voting strength under the Electoral College is not sufficient reason to change the system, Spilerman and Dickens. argued. "The crucial question," they said, "concerns what we specify as the relevant system within which equal representation is sought.

"If consideration is restricted to presidential politics narrowly, then large states, urban centers and ethnic minorities do indeed have greater impact under the Electoral College.

"However," they noted, if the

government, "we find that the very groups advantaged in presidential politics are underrepresented in the U.S. Senate."

Catholics make up 25 percent of the general population and 13 percent of the Senate; blacks make up 11 percent of the population and one percent of the Senate; there are no Hispanics and no poor people in the Senate.

"Whether these imbalances exactly cancel one another we cannot say,"
Spilerman and Dickens said, "but we
do believe that the distribution of
influence in the legislative branch is a proper consideration and as long as imbalances exist there, we find it difficult to justify eliminating compensatory imbalances in the executive branch."

"In light of our findings," they concluded, "It would not be unreasonable for the proponents of election to recognize that a substantial erosion in political in-fluence would be experienced by urban groups, and in exchange for their acquiescence, to consider off-setting adjustments such as eliminating seniority rules in Congress, which edirently benefit rural constitutencies."

DIRECT PRESIDENTIAL election has such wide popular appeal because it is so American—one person, one vote. But like other ideal solutions, it must be looked at in light of today's political realities.

Spilerman and 'Dickens' analysis Spilerman and Dickens' analysis deserves careful study by legislators grappling with Electoral College reform. The 74 percent of the American people in favor of direct presidential election want it out of a sense of fairness, not because of regional ethale or other states. regional, ethnic or other motives.

### PROBLEMAS CON LA IGLESIA



La iglesia rica no conoce nuestra realidad no convive con nosotros.

Nos predican cosas que no tienen nada que ver con la vida nuestra.

Somos extranjeros en los templos sin voz, poder, respeto.

No tenemos sacerdotes nuestros.

hay un solo Dios para todos, porque nos descriminan? Hace de la Biblia propiedad privada.

La estructura de la parroquia no nos

Sentimos que debemos pertenecer a todas, pero en realidad no pertenecemos a ninguna.

Hay mas hermandad en otras religiones.

### SOMOS MIGRANTES

Donde sea que vamos no estamos en casa.

La comunidad cambia—unos van

Tenemos algo --- y nos vamos. Estamos al margen de las cosas

MIGRANT CARTOON-A cartoon from a booklet produced by Mexican-American migrant farm workers says "the rich Church does not know our cendition; it does not get along with us. Priests preach about things that have nothing to do with our lives. We are strangers in church without voice,



power or respect." The booklet was sent to the U.S. Catholic Conference Secretariat for the Spanish speaking which will host Encuentro II, a conference aimed at problems of the Spanish speaking. [NC photo]

question box

# What about reincarnation?

BY MSGR. R. T. BOSLER

Q. As my personal explanation of how a merciful God could permit good people to suffer, I offer this hypothesis: Because of God's great love for us, he gives us more than one

life, if necessary, to be accepted into heaven. If a person dies after living a life which was not pleasing to God, the person is given another life [chance] in which to do what he falled to do during his prior life. In his new life he may be assisted

more by being deprived more. For example: a staunch Southern bigot may be reborn an indigent black in the heart of Dixle; a millionaire who lived selfishly may be reborn a starving child in India; a ruthless, vicious kille child in India; a ruiniess, victous kiler may be reborn a paralytic, etc. The recycling would continue until the person has freely given up his earthly desires and has taken up God's cause to serve man, to bear fruit, to take up Christ's cross and follow Him. Are my

A. In ancient times the idea of reincarnation seems to have originated from speculation like yours: from the conviction that sin should be punished and atonement made. The Greek philosopher Plato taught that souls preexisted as semi-divine beings, they become incarnated as humans, they die, are punished or rewarded for their deeds and then after a thousand years are incarnated again. Plato thought they chose their own new bodies. A soul that keeps itself from bodily sin for three successive lives is released from the cycle of lives is released from the cycle or birth, but most souls live ten suc-cessive lives over 10,000 years before returning to the region of the gods. Plato's purpose was to emphasize the divine origin of the soul and to en-courage righteousness so that the soul might return to its proper divine

It is readily understandable, therefore, how Christian thinkers admired Plato for his high concept of admired Plato for his high concept of religion and morality built on human reason alone. Though they used his philosophy to explain Christian truths, however, Christian thinkers never accepted his explanation of the reincarnation of souls, for this was contrary to the Christian teaching of redemption of all human beings by Jesus Christ. Jesus glorified suffering area it meaning and atoned for fering, gave it meaning and atoned for the sins of all. No need for rein-carnation to explain how sinful man is saved once God reveals his loving plan

Your hypothesis is reasonable and alluring for one who knows nothing about God's revelation in Christ, but it is totally opposed to the Christian concept of redemption and, therefore, contrary to Church dogma.

One parting comment that I cannot resist: You should include in your list the Northern suburbanite who ignores

the plight of the blacks in the inner

Q. In one of your columns you stated that the best commentary on Scripture for the ordinary Catholic home is "The Jerome Biblical Com-mentary." How much does this cost and is this the St. Jerome Bible? If not, where could I get it?

A. "The Jerome Biblical Com-mentary," published by Prentice Hall Inc., Englewood Cliffs, N.J. In 1969, originally cost around \$25.00. It may be ordered through any book store. The book is very large, an encyclopedia of more than 1,500 pages. It is a commentary on every verse in the Old and New Testament, plus many articles on how to understand the Scriptures.

I am not sure what you mean by the St. Jerome Bible. St. Jerome translated the Bible into Latin; his translation is known as the Latin Vulgate. Perhaps you are thinking of the Jerusalem Bible. This is an

English translation made from a very fine translation with notes done by French Catholic scholars of the Biblical School in Jerusalem. Any bookstore can procure this for you. Catholic book stores in your locality would have both these books on their shelves ready for sale.

Q. What is the procedure for a Catholic who has a civil divorce to apply for a Catholic divorce so that she or he can remember and that she or he can remarry and not lose Catholic rights to Mass, etc.?

A. A divorced Catholic does not reasons for thinking the first marriage was invalid, the Catholic applies to the Church for a declaration of the nullity of the first marriage. There are many reasons why a marriage can be invalid. The divorced Catholic should discuss his or her situation with a priest who may direct them to the diocesan marriage court.

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# Patrick Craney assails Birch Bayh abortion stand

letters

To the Editor

Open Letter to Senator Birch Bayh: You have made the public statement that you personally oppose abortion on demand, but favor a woman's right to an abortion. In this statement you deny the rights of the unborn child. This is inequitable in that you actually favor the rights of one class over the rights of another.

We Indiana Knights of Columbus, 30,000 strong (with wives, 60,000 strong), vigorously oppose abortion on demand. Like you, we favor women's rights; but unlike you, not at the expense of the rights of othe especially the God-given right to life

It is obvious you deny that the unborn baby lives. For your in-formation, the unborn baby in the third and even second trimester of development is able to stretch, blink his eyes, kick, yawn, suck his thumb, and respond to outside stimulus. He is alive, sir. Yet you favor in-discriminately killing him at the whim of his "mother."

Senator Bayh, this committee which I chair is dedicated to help protect the sanctity and dignity of human life from the instant of conception to the Instant of natural death. Toward that end, we are committed to keeping our 30,000 members and their families apprised of the position of Indiana's federal and state legislators regarding the right to life.

To date, your record on these matters has been less than desirable.

It would please us greatly if you would support legislation prohibiting the use of federal funds for elective abortions (except where there is a clear medical danger to the life of the expectant

Your support of federal funds for

abortions "where medically necessary" is nothing more than leaving the door open for doctors whose livelihood is dependent on abortions to declare a "medical necessity" in each and every case. It is Evansville, Ind.

literally a wide-open loophole through which the lives of countiess numbers of unborn children would be thrown. It would also please us if you would support Sen. Jesse Helms' "Human

Life" amendment, S. J. Res. #6. Yours for Life. Patrick M. Craney Chairman, Committee-For-Life

Knights of Columbus Indiana State Council

### Urges financial support of Criterion

To the Editor:

I was distressed to read in the Criterion (Aug. 5, 1977)—that the newspaper projects a loss of \$18,000 for the current fiscal year.

A faithful reader of the Criterion and

its predecessor, the Indiana Catholic, I feel that the present publication is certainly reaching new heights of superiority among Catholic diocesan newspapers.

If Father Widner's present plans for reducing the current financial loss fall short, the newspaper deserves an archdiocesan subsidy since it is a vital adjunct to the educational programs of the Archdiocese of Indianapolis. In addition, it is directly carrying out the mission of evangelization as envisioned by Vatican II.

household in the Arch-Catholic diocese? Absolutely yes, whether or not the person or household is an

envelope contributor. Since when is there a charge for receiving the message of God's word and love? Isn't there something in the Bible about that radical, Jesus, driving the money changers out of the temple? The Criterion is of such quality, it may just be the instrument that strengthens the lukewarm or fallen away Catholic individual or family in a resolve to be good Christians and loyal to our Holy Mother Church.

It is shocking to me that some parishes will subsidize a paper like Our Sunday Visitor, but not the Criterion.

I hope the editor and staff of the Criterion will not lose heart. Their efforts are appreciated by many, and to many, their last and only contact with the Faith of their Fathers.

Bloomington, Ind.

### Seek restoration of Latin tongue

To the Editor:

In Indiana our own private initiatives are establishing "Indiana Latinitas," to promote the use of Latin in Roman Catholic schools, religious education programs of the CCD, liturgical committees and commissions.

In accordance with Pope Paul Vi's ecree "Jubilate Deo," "Indiana decree "Jubilate Deo," "Indiana Latinitas" hopes the Roman Catholic people can experience Latin hymnody" from time to time celebrating the riches of their tradition" by chanting the principal parts of the Mass such as Gloria Sanctus and Mass, such as Gloria, Sanctus, and Agnus Del in Latin. This usage is also promoted among all programs teaching pupils their Catholic

heritage.
Pilgrims to Rome always comment how magnificent it is when at the end of papal audiences the "Credo" is intened and Roman Catholics from the world over unite in chanting their One Faith with the Roman successor to St.

Peter.

No greater tragedy could occur than for Americans of the Roman Catholic Faith to feel uncomfortable with the Latin language.

In accordance with Paul Vi's suggestion, "Indiana Latinitas" urges all Roman Catholic schools, parochial and diocesan liturgical committees, and plous confraternities to use Latin

hymnody and traditions along with the vernacular liturgy. Further information may be obtained by writing the un-dersigned. Ad muitos annos!

Fr. Anthony Prosen, Ph. D. President-elect, INDIANA LATINITAS 2300 W. Jackson Muncie, Ind. 47303

### **Education Board** lauds coverage

The Archdiocesan Board of Education extends a sincere "thank you" for the front page coverage given the Educational Mission Statement in the July 15th issue of the Criterion.

Your obvious belief in, and support of, Total Catholic Education is most gratifying. Your efforts allow a broader dissemination of what we on the Archdiocesan board, with the help of the district and parish boards, are striving to accomplish.

to accomplish.

If it please God, our efforts—both yours and ours—will not be in vain as we work To Teach As Jesus Did.

The Archdiocesan Board of Education Catherine E. Poorman, President

features





education at Marian College to prepare for their widely diversified apostolates. Two of the Sister students are Sister Patricia Murray [left] and Sister Rose Mary Garth. These Sisters recently professed their perpetual vows at Oldenburg.

DIVORCE IN PASTORAL PERSPECTIVE

# Respect is vital to reconciliation

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

Reconciliation does not mean that the "sinner" enters into a process of self-annihilation by assuming an unlimited amount of guilt in the hope that the offended person will have mercy. Nor does reconciliation mean that the offender and the offended act as if nothing ever occurred and that life can continue as if no mistake was

Reconciliation is based upon honesty and truth. This means that the who made a mistake unhe/she made. The desire for reconciliation includes the willingness to make the reasonable and possible human efforts to avoid this mistake in On the part of the offended person reconciliation means that this person will not insist on "payment in justice," but that he/she is willing and ready to generously overlook all this and to accept the honest intentions and efforts of the offender. Reconciliation is an expression of deep mutual respect between offended and offender, it is a readiness to set aside the past and to look with confidence to the future.

IF WE UNDERSTAND reconciliation, we can also understand peace of mind. Peace of mind rests on two pillars. The first is an honest self-acceptance in which one recognizes acceptance in which one recognizes and accepts one's good qualities as well as one's limitations and still maintains a deep respect for oneself. The second pillar is the knowledge that one is accepted by others for one's own value. Reconciliation and peace of mind go hand in hand.

The divorced person who has learned to look at him/herself objectively and honestly is ready both for reconciliation and for peace of mind. The opportunity to resolve one's feelings has opened the mind of the possible to accept that he/she was partner in the process of divorce as well as in the original agreement of marriage. However, this new insight is not a condemning insight, but rather an invitation to personal growth.

The recognition of specific aspects of earlier immaturity opens the way for a form of personal development which enhances the ability to accept oneself and to relate more constructively to others. The relationships within the family and within the community begin to take on a new perspective. The pain of the past has become an opportunity for personal growth.

The role of the priest is extremely important in this process. This does not mean that every priest must be a trained marriage counselor.

The priest's task to help each person see the vocation and responsibility of his/her life in the perspective of the spiritual values which are inherent to human existence and which we know through Christian revelation. The ability to listen without ever condemning is very important.

The honest acceptance of the divorced person and the readiness to help such persons in every human and Christian way have an untold beneficial effect

assistance.

Whether we like it or not, when an individual feels understood and accepted by a priest, he/she feels understood, accepted and respected by the Church, by religion and by God.

This feeling of acceptance conveys a deep sense of personal value.

CONVERSELY, the lack of such acceptance conveys a deepened sense of self-rejection, anger and bitterness. Without an honest acceptance by the priest of the parish in which a divorced

priest of the parish in which a divorced person lives, true reconciliation becomes very difficult and peace of mind will hardly be possible.

Divorce is a very unfortunate human condition, but it is not a sin. Nor is divorce a condition upon which we may look down in disgust. It is a painful human situation in which the individuals are in deep need of individuals are in deep need of reconciliation with themselves, with God and with their fellow human beings. They are searching for peace

Next: "Facing Life"

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# Challenges face young Sisters

(Continued from Page 1) Schroeder, the emphasis on prayer and study permeates all stages of formation, but it receives a particular stress in the novice year.

The post-canonical year and the period of temporary commitment find the Sister (sometimes called a junior Sister) beginning her apostolic work or taking further academic and/or theological studies. Sister Susan Eifert is in charge of the junior Sisters (scholastics) at Marian College.

"The purpose of this particular phase of the formation program is a continuing process of integrating contemplative life with the active life," stated Sister Marilyn Herber of the Sisters of Providence. The time of sisters of Providence. The time of temporary vows or commitment may span a period of from three to nine years after which time a Sister makes a profession of perpetual vows. The length of time is dependent upon the disposition of the individual Sister and the recommendations of her director.

In the past several years, Religious communities have taken a hard look at themselves and have found it necessary to restructure their for-mation programs so that the "manner of living, praying and working be suitably adapted to the physical and psychological conditions of today's

Religious and also to the needs of the apostolate and the requirements of a given culture . . . .

Consequently, those newly come to religious life are women ranging in age from 18 to the early 40's; however, about 90% of today's postulants are in their mid-twenties. Their backgrounds vary from high school to college graduates and professional wome from those with much work experience to those who held only short-term jobs. Age and background govern this.

WHAT ARE THE EXPECTATIONS of these women, young in Religious life? Sister Harriet Woehler of Our Lady of Grace Convent noted that "they tend to be idealistic." She added, however, that they have a strong desire "for service in the Church, with the support of a community." The notion of service and community kept echoing throughout the directors' discussions.

A novice at St. Mary-of-the-Woods noted that "there is one basic expectation from which all others evolve. It is this: a movement into deeper union with God through a life constant prayer and service; a life women who also see such movement being energized in their lives through a life of poverty, cellbacy and obedience."

Another novice commented that she has chosen a religious life style "for much the same reasons as anyone who wishes to spend her life devoted to something larger than herself. I have joined a religious order because of a motivation to serve with the help of a supportive sys-tem called community . . . ."

Sister Rose Ann Eaton, S.P., summed up her thoughts when she said, "As a Religious community, I hope that we can continue to respond to the needs of the times and to grow in what it means to respond to the call of God and to minister to God's

These directors of Religious for-mation recognize that they do, indeed, have a tremendous responsibility since they are charged to "lead those who embrace it (Religious life) to an imitation of Christ and to union with God through the profession of the evangelical counsels. But they look to the future with vision and hope that their religious communities will continue through this imitation of Christ "to be an indispensable of the Church, but also in its manifold

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VARIED DUTIES—Sister Merry Marcotte, [top photo] who renewed her temporary vows on August 15 at St. Mary-of-the-Woods, assists Sister Gertrude Margaret in St. Luke's lab\_in the bottom photo, Sister Carol Hasier, a novice preparing for first vows, lends assistance to Sister Therese and Sister Agnes Elleen in the Providence Sisters' in-

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# **Providence Sisters** hold vow rites

ST. MARY-OF-THE- Office WOODS, Ind. — Five Sisters of Providence professed vows during ceremonies Aug. 14 and 15 in the Church

Sr. Glichrist is involved in pastoral ministry as a member of the Klamichi Area Catholic Ministry team, McAlester, Okla. She is a former Consultant for Adult Religious Education of the

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Catholic

of Providence professed vows during ceremonies Aug. 14 and 15 in the Church of the immaculate Conception.

Sisters Glichrist Conway, Diann Neu and Jevon Yandow pronounced their Perpetual Vows Aug. 14 during a 2:30 p.m. Education, Indianapolis.

Sr. Diann is a former faculty member of both Ladywood High School and Cathedral High School Indianapolis. During the enrolled in the Jesuit School of Theology, Institute of Spirituality and Worship, Berkley, Calif.

Sr. Diann is a former faculty member of both Ladywood High School and Cathedral High School and Cathedr

Sr. Jevon is a member of the faculty of Lady Isle School, Portsmouth, New. Hamp.

On Aug. 15, Sisters Deborah Campbell and Carol Hasler made First Profession of vows at a 10:30 a.m. ceremony.

Sr. Deborah is a member of the faculty of the Costa Catholic School, Galesburg,

Sister Carol will join the faculty of John F. Kennedy High School, Manchester, Mo., this fall.

### Former teacher dies at Woods

MARY-OF-THE-ST. MAHT-UT-ITE-WOODS, Ind. — The funeral liturgy for Sister immaculata Howard, S.P., who died Sunday, Aug. 14, was held in the Church of the Immaculata Conception on maculate Conception on

Tuesday, Aug. 16.

No members of her immediate family survive.

Sister immaculata entered

the novitiate of the Sisters of Providence in 1908 and made her first profession of vows in 1908. She was a high school teacher. Her last assignment was at Immaculata High School, Washington, D.C. She has been retired for a number of vages.



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BUCKET BRIGADE—Members of the Philadelphia Community Service Corps [CSC] and Catholic Youth Organization [CYO] fill buckets for cleanup operations in the flood-stricken Johnstown, Pa., area. They were among 67 CSC and CYO volunteers who made the trip to southwestern Pennsylvania to offer assistance. [NC photo by Rita Bansbach]

# Cyo,

Father John, Beltans, associate pastor of St.
Michael parish, will
celebrate the August CYO
Mass at 7 p.m. Sunday, Aug.

21, at the westside parish. Members of the CYO from throughout the city are invited to attend with their fellow parish members and their families. Father Beltans has invited other priests to concelebrate the

Immediately following the Mass, the St. Michael CYO will host a pizza party with table tennis, music and soft drinks as added attractions.

The annual CYO Football

### 'Best of Show' award goes to St. Barnabas

The "Teleman Trio" from St. Barnabas captured the Best Act of Show award at the 24th annual CYO talent contest held last Sunday, Aug. 14, at the Garfield Park Amphitheatre.

Nineteen acts competed for cash and trophy prizes.
Approximately 1,000
spectators watched the CYO
contestants at the amphitheatre. Mrs. Charlotte Webb, assistant director of the Department of Parks and Recreation greeted the crowd and labeled the contest part of the Garfield Gathering Series.

Talent show winners are

Vocal Division—Regina Navarra, St. Mary, Greensburg, 1st place; Theresa Reuter, St. Ann, 2nd place. Instrumental Division—New Beginnings, Hoty Name, 1st place; Cathy-Hawkins, Little Flower, 2nd

Dance Division—Marilee Lechner, Holy Name, 1st place; Laura New and Mari Schlitt, Holy Name, 2nd Variety Division—Kevin Hayes and Kelly Hayes, St. Catherine, 1st

e; Terry Foresman, St. Michael, Over-All Winner-Mark Stiner, Mary Stiner and Eldo Estes, St. Barnabas.

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Jamboree will start at 9:30 a.m. Saturday, Sept. 10, at the Roncalli High School Stadium. Coaches have been provided with schedules for the Jamboree. Also, coaches and priest moderators will be mailed their season schedules before their first game, Sunday, Sept. 11.

CYO kickball coaches meet Tuesday, Sept. 6, at 7:30 p.m. in the CYO office. All teams should represented.

Football referees in-terested in officiating CYO football games should contact the CYO office. They will meet Tuesday, Sept. 6, in the K. of C. Council Room at 13th and Delaware.

Directors of CYO One-Act Plays will meet Wednesday, Sept. 7, at 7:30 p.m. in the CYO office. Entry blanks are due next Monday

Because of the success of the first CYO "Has-Beens" Kickball Tournament, a second one is planned for Sept. 17 and 18 on the St. Jude diamond.

Any woman, 21 years and over, is eligible to play. The entry deadline is Saturday, Sept. 3, and information may be obtained by contacting Connie Shelburns at 787-3159 or Sandy Duncan at

### Denver is host to Conference on Family Life

DENVER Spheres-Ministry and Mission" will be the theme of the National Catholic Family Life Conference scheduled for October 6-9 in Denver. The conference will Denver. The conference will contemporary family and the Church's pastoral and social response.

Jesuit Father Vincent Hoviey will deliver the opening address on "Family Mission In the Present Culture." The topics of talks on Saturday, Oct. 8, will be "Catholic Marriage—Myth or Reality" and "Mother-Spouse-Ms. in the Christian Space Ap. "Paulist Father. Jesuit Father Vincent Space Age." Paulist Father James Young will speak Sunday, Oct. 9, on "The American Family and the Impact of Widespread Divorce."



2500 Churchman Ave. 9 a.m. to 4 p.m. 787-3412

### Convention

(Continued from Page 1)
flculties." He specifically called for
"new initiatives" in their employment,
housing, health care, welfare reform,
and the eradication of poverty.

-"Continued and increased efforts" for passage of a human life amendment to the U.S. Constitution.

DISRESPECT FOR LIFE in the United States, Archbishop Bernardin said, also extends to the aged and infirm. "The deprivation and neglect in which many elderly persons in this country live is a standing indictment of the moral insensitivity of our society," he said.

society," he said.

He criticized especially a recent memorandum from an official of the Department of Health, Education and Welfare which suggested that the government encourage states to adopt so-called "living wills" as a possible cost-cutting measure for the federal government.

"The message is clear; government

"The message is clear: government can save money by encouraging old people to die a little sooner than they otherwise would," Archbishop Bernardin said. "Instead of being regarded with reverence, and cherished, human life is subject in this view to a utilitarian cost-benefit calculus and can be sacrificed to serve fiscal policy and the sacred imperative of trimming a budget."

But, the archbishop said, "mere opposition to the abuse is not enough for those of us who reverence the human right to life of the aged."

Instead, he said, the Church must help the government to formulate "generous and compassionate policies and programs which meet their real needs—not the need for an early death, but for a rich and fulfilling

OTHER GROUPS, such as the poor and the handicapped, are also subject to abuses in our day, he said. "One is aware in our times of a frightening and morally obtuse tendency to think and speak in terms of inferior lives, unwanted lives, lives subject to being demeaned and even destroyed because, in the estimation of some, reverence and sustain them is

costly or simply too inconvenient for the rest of us," he added. He urged the Knights to fight that attitude and reminded them of the words of Christ—"words we must make our own in belief and action: 'I have come that they may have life and have it to the full' (John 10:10)."

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Sister Mary Henrita Laske, O.S.F., has been named executive director of St. Francis Hospital Center, succeeding Sister M. Sponsaria Doerger, O.S.F., who is retiring after 10 years

of service. The new director once served as administrator of St. Anthony Hospital, Terre Haute.

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THREE STAGES OF DICKENS—Three stages of the event-packed life story of novellet Charles Dickens are portrayed in "Dickens of London," a new 10-episode series beginning on Masterpiece Theatre on Sunday, Aug. 28, on WFYI, Channel 20, Indianapolis. Simon Bell plays the author as a boy, Gene Ford as a young man and Roy Dotrice is Dickens in

from the uscc film and broadcasting office

# PBS series will dramatize life of novelist Charles Dickens

The Public Broadcasting Service will offer an ex-tremely entertaining dramatization of the life of dramatization of the life of Charles Dickens in a 10-episode series on Sunday evenings from 9-10 p.m. beginning August 28th, called Dickens of London. It is part of PBS' Masterplece Theatre and it stars Roy Dotrice who plays both the mature Dickens and the author's father as well as several other roles.

Alistair Cooke Introduces each episode for American viewers, giving some in-sights and information on the great man and his times which not only aids in ap-preciating the series but, thanks to Cooke's charm, is quite entertaining in its own

Judging from the first three episodes, which takes Dickens from about the age of twelve to his early twenties, one can certainly commend the series as a highly desirable alternative

to most of the commercial television. Mankowitz and directed by Marc Miller and Michael Ferguson for Yorkshire Television Dickens of London has many of the strengths of the best British ntations, notably unfailingly mature tone that never condescends to an audience, a cogent feel for a particular time and place, and uniformly superb acting.

ROY DOTRICE. character actor little known on this side of the Atlantic. gives exactly the right sense of warmth, wit, fecklessness to and John Dickens, the author's charming father who was Dickens. utterly incompetent as a breadwinner, and, as Charles Dickens in middle age (in the portion that serves as a frame for the main story), Dotrice conveys a humanity touched with the saddened sophistication of a romantic idealist who has een a bit too much of life to hope as strongly as he once did. The two roles are quite different and seeing Dotrice playing them back to back is a further enjoyment for those

Dickens as a boy with that grace, charm, and flawless diction that English children see to have a patent on. And Gene Ford as Dickens the young man, making his appearance in the third episode, plays up to the standard set by Dotrice and Bell. In fact in all three episodes the most moving and effective sequences are those between father and son.

Wolf Mankowitz, according to Cooke at least, painstakingly researched Dickens' life and has fashioned his dramatization fully in accordance with the facts. There is no reason not to beliefe this, and it may be Mankowitz's very faith-fulness that accounts for some of the difficulty with the series. A great author interprets his experience, a freedom that a biographer does not have. Thus, for example, while the romance of Dickens and the banker's flighty daughter, Maria, is entertaining enough, it cannot come close to the romance that it inspired; that of David Copperfield

GIVEN THIS well-nigh intrinsic obstacle, however Mankowitz has done very well, especially in dealing with the character of John Dickens, the inspiration for Mr. Micawber. The one serious reservation about Mankowitz's treatment has to do with the young Dickens' traumatic blacking factory period. Were it not for Cooke's explanation of the severe shock this was to Dickens and the lasting effect it had upon his sensibility, the average viewer would have little indication of it, since he could hardly gather as much from Mankowitz's presentation. Dickens is seen being builled by older boys, but the essential horror of the place for one so sensitive—the dreary hours of dehumanizing labor presented so unforgettably in "David Copperfield"—is

Despite these incidental

Mankowitz's script. One does not even know what kind of work the boy is doing. Finally, a less serious reservation, the frame for the flashbacks—the middleaged Dickens in the midst of his successful American tour-seems, to serve little purpose, and the linkups with the past seem at times

defects, however, the general viewer as well as those who love Dickens' work should not miss Dickens of London. Given the sophistication of tone of the series, there is an oc-casional frank, sexual reference but nothing that would rule the program out for intelligent teen-agers, at least on the basis of the first three episodes. On the

contrary, they should be encouraged to see it.

viewing with arnold

# 'MacArthur': history relived

BY JAMES W. ARNOLD

Back in 1943, if you were a boy graduating from parochial school, your favorite hero wasn't, of course, Elton John. Or even Sinatra or Bogart. It was Douglas MacArthur, the sternly handsome general with the sunglasses, the coolly crushed military cap with the scrambled eggs on the visor, and the corncob

pipe.

He had led the impossible defense of Bataan and those Corregidor—one of those glorious defeats the public needs to salvage morale in the hard early days of a war. Now he was leading the Allied armies back across the Pacific Islands in a brilliant if bloody campaign that seemed predestined for victory. It was a script that seemed part boys' adventure fiction, part classic legend.

THE DAYS OF dreams and visions are gone, and 34 years later we face the film biography of "MacArthur" with, one hopes, detachment and sophistication. But it's something of a tibute both man and film. tribute to both man and film that the old feelings are stirred again even as they are being put firmly in per-spective. The original Big Mac was not a man you could ignore, mock or write off even a generation later.

The film catches the tragedy of an oldfashloned hero who was, in the final judgment, born out of his time. Or if you prefer, simply not great enough to fully com-prehend his time.

The movie, with veteran Hollywood liberal Gregory

Peck squinting and hard-jawing it magnificently in the title role, is producer Frank McCarthy's sequel-of-sorts to "Patton." (The two generals had little in common but a flair for theatrics and a gut appeal to natriots). patriots).

Using MacArthur's polgnant and poetic farewell speech to the corps at West Point in 1962 as a frame, it describes the major moments and conflicts of his stormy public career in the 1942-52 decade. The PT-boat escape from the boat escape from the Philippines, regrouping in Australia, the New Guinea campaign, his disputes with FDR and Nimitz over strategy, his staging of the Japanese surrender in Tokyo Bay, his superb leadership of the Japanese reconstruction and establishment of democracy and finally of democracy, and finally both triumph and disaster in Korea, ending with his historic dismissal by Truman and failure to win support for a bid for the presidency.

history, and the film manages to get it all in with reasonable clarity in about two hours. (If it's depth you want, you go to the history books). The movie provides the big dramatic moments—but of the background only what can be quickly cap-suitzed in dialogue. We spend a lot of time watching Peck-as-MacArthur and learn his strengths and weaknesses, which are carefully and admirably balanced. But we learn little of what made him in the previous 50 years of his life, except through his own verbalized memories, which are chiefly of his military father and West Point, both

THAT'S A HUGE chunk of

of whom he worshipped. Despite his towering legend, MacArthur is not an ideal film subject. His qualities were interior, his values and style rooted in the 19th century. There was a quality about him—moral hauteur?—that made him more remote and certainly less likeable than ike or Patton or, crucially, Truman, his final foe in a classic faceoff between moralist and pragmatist.

MacArthur patrician, not one of the boys. He had a sense of personal destiny that is alien to today's casual, self-deprecating style. All this is splendidly caught by Peck and director Joseph Sargent without losing basic sympathy. They are also fair

to his remarkable eloquence, which is moving in spite of our doubts about him.

Public men no longer speak, like MacArthur and Churchill, in the tone of classical rhetorical models. It's our loss. Peck's readings of the speeches are great moments in the film.

(1972) (CBS, Friday, Aug. 19): James Coburn in a replay of his audacious, amoral "Our Man Flint" character, this time is a hip

character, this time is a hip Boston pathologist who stops at nothing to clear a doctor buddy who has been unjustly accused of sloppy abortions. The director is Blake Edwards; the cast includes Jennifer O'Neill and Dat Mindle Striction for

Pat Hingle. Strictly for tolerant Coburn fans.

SUMMER OF '42 (1971)

ABC, Friday, Aug. 19): Herman Raucher's sen-

timental, funny-sad memoir

of 15-year-olds on vacation

pining both for first sexual experience and the beauty of

(Jennifer O'Nelli). Michel

Legrand's music and dreamy photography by Robert

Surtees help greatly, but it is mainly Robert Mulligan's

sensitive direction that raises this above the level of

cute sex comedy to a valid comment on growing up. A

THE TRAIN ROBBERS

Burt

(1973) (NBC, Saturday, Aug.

Another of

("Support Your Local Gunfighter") Kennedy's easygoing comic westerns,

with comely widow Ann-Margret enticing John Wayne to help her sneak a cache of gold past some greedy outlaws. Also on

hand are Ben Johnson and Rod Taylor. Harmless cowboy entertainment, but mainly for indiscriminate Wayne tans.

SUPER COPS (1974) (CBS, Sunday, Aug. 21): Based on the exploits of a pair of

dedicated Brooklyn cops nicknamed Batman and

Robin, this film fits snugly into the TV violence hour.

well-made film, but recommended for the

even when MacArthur is at nis most genuine, in his heart-breaking visit to a liberated POW camp in Luzon, we're aware of his vanity and his PR staff calculating a hero image for the media. He is tem-peramental, doctrinaire, a

little paranold. His wor-shipful associates were The complexities of character and situation are

this week's tv films

THE CAREY TREATMENT Fast and rough, with much 972) (CBS, Friday, Aug. of the original vulgarity ): James Coburn in a bleeped for the Tube. Not

THE MOVIE'S WEAK spots are mostly in the few combat scenes, which look amateurish next to what we've seen lately ("A Bridge Too Far"), and the unfortunate tendency of actors for the second page 1 and 2 a Ed Flanders and Dan O'Herlihy to play Truman and Roosevelt as caricatures. Some famous newsreel scenes—the return to the Philippines, the surrender on the battleship Missouri—are re-created with a skill that retains their documentary flavor.

In the end, "MacArthur" is fair, literate, best in its quiet, moodily introspective moments. In the case of this hero, we shall, indeed, not see his like again. The achievement of genuine mixed emotions at that prospect is a kind of victory. [ R a t I n g : A - 2 — unobjectionable for adults and adolescents]

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LAWRENCE OF ARABIA

(1962) (ABC, Sunday, Aug. 21): David Lean's memorable epic biography of Britain's complex hero of the desert (brilliantly played by Peter O'Toole) somewhat overwhelms the TV screen. The lim's strength is in the

film's strength is in its spectacle and sweeping

photography; its characters remain enigmatic for all but Lawrence buffs, admirers of

an odd hero who couldn't tolerate his own im-perfections. Bravura moviemaking, a bit shrunk on the small screen.

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# Summer TV fare mostly in doldrums

Summer TV fare, much like TV dinners, requires no effort to prepare or digestthe networks take them out of the can, throw them on the tube, and people who have no other means to distract themselves from the heat watch them.

It's the way in which the networks maximize their profits from programming and audiences have come to accept the custom, perhaps even looking forward to choice repeats of favorite series.

Most of the attention of the TV columnists during the mmer months is focused on the promise-or lack on the upcoming fall season, stoking viewer expectations for better or worse.

And yet, even a lackluster week is not without worthwhile viewing. Other than dippy pilots for rejected series, the only new fare to be seen on the network schedule is an "ABC News Close-up" documentary on a growing civil rights problem arising from the so-called "affirmative action" hiring programs currently in use by business and government.

THE INTENT OF these hiring programs is to overcome the past injustices of discrimination by setting aside an allotted quota of aside an allotted quota of jobs for minorites and women in areas of employment previously closed to them. The chief victims are white males and a number of court cases have been initiated changing "reverse discrimination" against the majority in areas of employment, promotion, and educational opportunity. The complexities of this

The complexities of this important issue will be examined on The Equality Conflict, airing Saturday, August 27, at 10 to 11 p.m.

on ABC. Earlier that day are two Earlier that day are two special children's programs that are intelligent enough for the parents to enjoy with their small fry. On ABC 12 to 12:30 p.m. is Homer and the Wacky Doughnut Machine, the story of a lad whose well-meanling. meaning helpfulness threatens disaster for his uncle's store. It was originally aired in a series introduced this spring called 'ABC Short Story Specials."

FOR THOSE WHOSE taste efforts to revitalize the runs to social drama, there is a rebroadcast of Just An Old Diego. [NC photo]

Sweet Song on Thursday, August 25, (9-9-30 p.m.) on CBS. It is about a black CBS. It is about a black family from Detroit vacationing with their relatives on a Southern farm and finally deciding that this is where they wish to live. It is well written (by Melvin Van Peebles) and finely acted by Cecily Tyson and Robert Hooks, but apparently reviewers were a bit

parently reviewers were a bit embarrassed by its positive view of the New South and the worsening of racial prejudice in the urban North. For whatever reason. program slipped by relatively unnoticed.

### On the move

PHILADELPHIA - Three American prelates will visit Hungary in September at the invitation of Cardinal Laszlo

invitation of Cardinal Laszlo Lekal of Esztergom, Hungarian primate. Cardinal John Krol of Philadelphia; Archbishop Joséph Bernardin of Cin-cinnati, president of the National Conference of National Control (NCCB)
Catholic Bishops (NCCB)
LI.S. Catholic and the U.S. Catholic Conference (USCC); and Bishop James Rausch of Phoenix, former NCCB-USCC general secretary, will leave for a week-long visit to Hungary on September 20.



EDITOR HONORED-EDITOR HONORED—
Michael Newman, editor of
the Southern Cross, San
Diego, Calif., has been
selected to receive the 1977
Pope John XXIII Award by
the Italian American
Federation. He was cited for
his diocesan work in
communications and his
efforts to revitalize the

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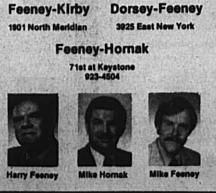
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By William E. May

The Church teaches that human beings are by nature social and political beings. "Man's social nature makes it evident," Vatican II teaches us, "that the progress of the human person and the advance of society itself hinge on each other.

For the beginning, the subject, and the goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. This social life is not something added on to man. Hence, through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny" ("Gaudium et Spes," par. 25).

Our social life in turn gives rise to political communities, which have as their purpose the flourishing of human persons and the attainment of the common

IT IS MOST important to realize the significance of the common good. The common good of human political communities must not be confused with what can be called the "public good" of other animal groupings, such as bee hive or termite colony. The public good of such groupings consists in the good functioning of the whole, and to it the individual members are totally subordinated.

The common good of human political

communities is quite different, precisely because the members of human political communities are persons, subjects of inviolable and inalienable rights.

Because we are persons, we are not related to the political community as a

pose of a political community is to help the whole community and all of its members participate in such goods as life and health, truth and friendship, justice and peace. A just political order is rooted in the recognition of the dignity and sanctity

"In seeking to promote the common good, the Christian is, in effect, seeking to fulfill the call of Jesus to love. Without love, justice is impossible, for it is only from the loving heart that will flow the actions necessary to

secure human rights and human dig-

part to some larger whole to which we are totally subordinate. Rather, we are related to the political community as wholes to a whole

The common good of the political community meant to be shared by all, therefore, is a good that is common both to the whole community and to all of the human persons within it. The common good, is "the sum of those conditions of social life which allow not only groups but also their individual members to achieve their own fulfillment more fully and more readily" ("Gaudium et Spes," 26; cf. par. 79).

WHAT THIS means is that the pur-

of the human person, and its laws are just and morally obligating to the extent that they secure the rights of persons and enable us to come to an awareness of our dignity as persons and to recognize and respect the rights of others ("Gaudium et Spes," pars. 26. 79: cf. "Dignitatis Humanae," 6).

The Christian is obliged to promote the common good of society (cf. Apostolicam Actuositatems," par. 14). The Christian, like Jesus, is to be a person who exists with and for others. He recognizes that the rights we possess as persons are gifts of a loving God and that their recognition, protection, and realiza-tion depend upon a just political order.

In seeking to promote the common good, the Christian is, in effect, seeking to fulfill the call of Jesus to love. Without love, justice is impossible, for it is only from the loving heart that will flow the actions necessary to secure human rights and human dignity.

THUS THE Christian has a religious and moral responsibility to collaborate with others in working for the common good of the political community. He cannot be indifferent to the injustices of the political community, for by indifference he changes from an innocent bystander

to a guilty bystander.

What, in practice, does this entail? It's very difficult, indeed impossible, to offer detailed prescriptions, but some general guidelines can be given. The Church itself exists to remind us who we are: irreplaceable, priceless, images of the living and loving God redeemed through the death and resurrection of Jesus.

Through his life the Christian must

make his fellow citizens aware of their dignity and destiny; he must enable others to come to see that no one of us lifts himself up by his own bootstraps, as it were; we need a boot to which we can attach those straps; and that boot is the human community in which the sanctity and inviolable rights of persons are publicly recognized and legally protected. The Christian's obligation is to help construct that boot by his life and actions.

1977 by NC News Service



By Father Joseph M. Champlin

In the old city of Jerusalem one encounters a truly amazing pluralism of cultures and religions.

Several times a day, including 4:00 in the morning, loud speakers from four towers blast out an eerie, high pitched, musical call for Moslems to pray. Jewish believers of various traditions, some with long beards, fur hats and prayer shawls, walk through the crowded, narrow streets on their way to worship. Followers of Jesus, Orthodox, Roman Catholic, Protestant, have their own churches and shrines, sometimes sharing a common sacred spot or structure according to precisely determined contractual agreements.

Since around the time of Vatican II, Catholics in the United States, have, for many known and other unknown rea-

sons, generally cooled in at least their expressions of honor for Mary, the Mother of Christ. A visit to those ancient Holy Land churches, however, quickly indicates that such a lessening or rejection of Our Lady in the Church's life danan ancient and nen Christian heritage.

THE COUNCIL Fathers themselves explicitly embraced and encouraged that older Marian approach manifested within various denominations. They wrote in the "Dogmatic Constitution on the

Church":
"It gives great joy and comfort to this sacred synod that among the separated brethren too there are those who give due honor to the Mother of Our Lord and Savior, especially among the Easterners who with devout mind and fervent impulse give honor to the Mother of

God, ever Virgin." (Article 69).

Both Latin rite and Oriental Roman Catholic churches in Jerusalem, along with the wide variety of Orthodox shrines, always include a statue, a mosaic, a painting or an ikon of Mary. Most often the Christ child and our Lady are together, with decorative words unhesitatingly telling us she is the Mother of God.

Mary's role for Christians today patterns itself, of course, after her Son and also parallels the function of a mother or wife. We might simplify this by viewing her and their task as at once that of comforter and challenger.

SOMETIMES we as children or spouses need the consoling word and support of a mother. Crushed by a burden, struggling with a sickness, discouraged over a failure, we require a bit of lifting up, the mother's comforting, elevating hand and ear and voice.

Mothers know how to do this, and wives as well. Need we suggest that, Mary, comforter of the afflicted, health of the sick, refuge of sinners, help of Christians, in an even more effective way has the ability so to raise us up.

But sometimes we need a challenge from a mother or a spouse. Feeling sorry for ourselves, wanting to give up, looking for sympathy, we require instead at this point a firm word, the mother's gentle, but insistent prodding.

Mothers know how to do this, also, and wives likewise. Moreover, and equally important, they possess the wisdom to discern when comfort is called for and when challenge is the needed response.

MARY, AS Queen of apostles, martyrs, and all the saints, similarly challenges us to be more when we are tempted to retreat or settle for less or remain too comfortable and complacent.

In our era of confused Church-State relationships, our Lady, Queen of peace, should be helpful in those complex decisions of determining how involved we as individuals or as a Christian community

ought to be in the present political world.

I found it interesting that Pope John XXIII, certainly a man deeply immersed in our own world, expressed in his diary, Journal of a Soul personal disapproval of prelates who became too specifically engaged in such activities.

One the other hand, Bishop Topel, Spokane's quite prophetic shepherd,

"In our era of confused Church-State relationships. Our Lady, Queen of Peace, should be helpful in those complex decisions of determining how involved we as individuals or as a Christian community ought to be in the present political world."

publicly acknowledges that he became more deeply and concretely involved in social issues after a significant inten-sification of his prayer life.

Mary, Mother of the Church, was and

is a dominant figure in the spiritual lives of both those leaders. Their involvement, I am certain, came and comes only after much inner conversation with the Lord and His Mother.

1977 by NC News Service

# Should the Church be politically involved?

By Father Alfred McBride, O.Praem.

For the last 1,600 years the Church has been involved in politics in one way or another.

Sometimes this worked well, as in the Dark ages, when the bishops and the monks helped society achieve some sense of order and develop a useful agriculture. Sometimes this worked badly as in the Middle Ages and the Reformation when the churches (Protestant and Catholic) became embroiled in power plays, armies and coercive violence.

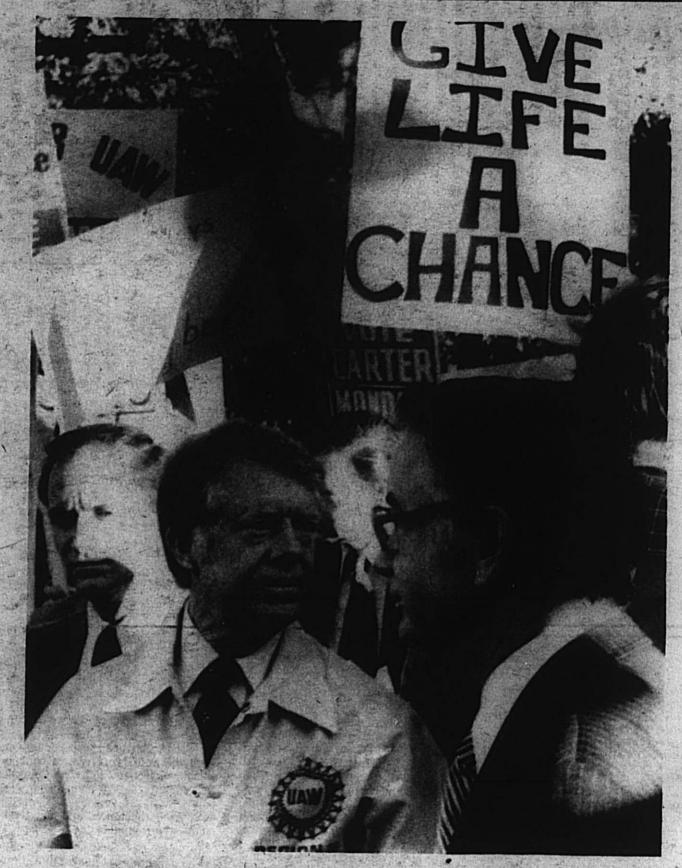
The American experiment of separation of Church and state and the secularization of the European nations has disentangled the churches from politics in a formal sense, though of course the church and state, even in America, still are entangled.

State-paid chaplains serve in the military. A federally-salaried clergyman prays each day at the opening of congressional sessions. Church properties and religious orders are tax exempt. Political candidates keep a canny eye on church positions as they compose their platforms.

THE INFLUENCE of religion on politics is perennial. In the 1920s, the Baptists were able to get the politicians to close all the bars. In the 1970s, the Catholics are trying to get the politicians to close all the abortion clinics. What must be remembered is that any alliance between the church and politics will usually resolve itself in terms of power and money. Either the religion wants the state to enforce some favorite moral issue on its (the religion's) mind, or the churches want some kind of financial break.

Then there are times when the religion seems to refuse to want to get involved in politics. Read again the comparatively weak response of the Christian churches to the Nazi persecution of the Jews in the early 1930s. Not just the case of the death camps, but the beatings, lootings and pillagings of Jews and their property prior to the death camps.

The impression seems to come that religion will shake hands with the politi-



During the campaign last fall, candidate Jimmy Carter frequently encountered pro-life demonstrators, as he did at this stop at Allis Chalmers in West Allis, Wisc.

cians when it favors their sectarian selfinterest. The ever present possibility of this institutional self interest added to the painful reality of the corrupting influence of power and money means that the involvement of the religions with the state should be carefully measured and constantly evaluated.

NATURALLY, it is naive to imagine that the religions can have absolutely no ties or relations to the state. The interests of both are too mutual and too common. No church of any size could imagine it could exist in an island without reference to the government. Tax problems, ethical policies, even less noticeable matters such as zoning problems must involve both institutions. Ideally, both institutions should be working for the good of the people. Alas, this expression sounds

so much like a sweet platitude that its force is lost. Who is against working for the good of the people? Nobody in theory. A lot of people and interest groups in practice.

Both state and church should be on guard to fight against their natural tendency to self preservation at the expense of the rights and duties of individual people and the common good. When the institutions of church and state spend their time and money on preserving themselves, then the people get cheated. Because of the moral nature of church institutions, it is more expected of them that such selfishness be abhorred and repudiated. Would that history could show a better record on this point.

HOW BLESSED (and how rare) the country where the religions and the state

work harmoniously for the self-fulfillment and advancement of the people. More often the relationship is discordant and even tragic. Just take a look at Northern Ireland and Lebanon to see what religion and state hath wrought. Catholics fight Protestants in one country while the government seems apparently helpless (after supporting such divisions for centuries). Christians and Moslems replay the Crusades in Lebanon (where the government blessed such divisiveness for decades).

ness for decades).

Should the Church work with politicians? A foolish question. It has to. The question is how. The principle of the common good and humane treatment is a starter for any pragmatic future. It has happened in some places at some times. It can happen today.

1977 by NC News Service



Its Sad to Belong

Met you on a springtime day, you were

Your life and I was minding mine, too. Lady, when you looked my way I had a strange sensation, Darling, that's when I knew that,

REFRAIN:

It's sad to belong to someone else when the right one comes along, Yes it's sad to belong to someone else when the right one comes along.

Oh I wake up in the night and I reach beside me Hoping you will be there. But instead I find someone who believed in me when I said I'd always care.

### REPEAT REFRAIN

So I'll live my life in a dream world for the rest of my days.
Just you and me walking hand-in-hand in a wishful memory, Oh I guess that's all that it could ever Wish I had a time machine, I could make myself Go back until the day I was born. And I would live my life again and rearrange is So that I'd be yours from now on.

### REPEAT REFRAIN

Suns by England Dun and John Ford Coley Famous Music Corp., Ironside Music. ASCAP.

AT A DAY of recollection recently some students discussed a favorite topic, "How can you tell you're in love?" After a few minutes of trying to find some insight, one young person volunteered

101

this bit of wisdom: "You can't describe love — it's just a funny feeling you get in your stomach." A classmate immediately shot back, "How do you know it's not the pizza you just ate?"

I was reminded of this incident after hearing England Dan and John Ford Coley's new single, "It's Sad To Belong." It's the story of a guy who regrets who he is with now because he is sure that somebody new is the right one, and he feels this way because he had a funny feeling, a strange sensation when she looked his way.

The nicest thing you can say about a guy like that is that he's a rat. (Remember, we're not talking about John Ford Coley and England Dan — just the guy they're singing about.) It appears that he is married — he belongs to the one who believed in him when he said he'd always care and now he says it isn't true any more. Someone else is the right one sow more. Someone else is the right one now.

THE GUY IS looking out for himself. He doesn't care about the one he made promises to. He really can't be bothered with her because someone else has looked his way and he's fallen like a ton

This is a sad song, not so much for the my's sake but for touches. They are bound to get burned because he really can't love anyone. When he says he's in love, it's just for now until something better comes along. Even when he talks very convincingly about building a time machine so he can start life again and be hers from now on, you get the feeling that before too long there will be someone else who is "right" and the pattern will repeat itself.

"right" and the pattern will repeat itself.

One quality of true love is its ability to hold on, to stick to the promises that have been made even during difficult times. Love is definitely not a matter of

good times always. Often the experience of real hurt proves the strength and enduring power of love.

IF A LESSON can be drawn from this song, it might go like this: Don't belong too soon to anyone. Be patient as you learn the things you have in common and the things you differ on. Discover each other's strong points and weak points. Then ask yourselves if you can accept the differences and the weaknesses in one another,

Such an approach will not guarantee love but it will certainly prevent people from rushing into relationships based simply on funny feelings and strange sensations. Those who are not afraid to take their time will have a better chance at discovering that it's great to belong because the right one remains right when promises of love are carefully made.

mises of love are carefully made.

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

1977 by NC News Service

there examples of this in our country at this time? Discuss.

to Caesar what is Caesar's, but give to Cod what is God's." (Mt. 22,21)

11. Discuss this staement, "...the progress of the human persona and the advance of society itself hinge on each

good"? What is meant by the "public

13. Discuss this statement: "...we are related to the political community as wholes to a whole."

10. Discuss this statement, "Then give

# Discussion questions

1. During what period in history did church and state work well together? When did this work badly?

2. In the modern world, what is the position of church and state

3. How has religion influenced our nation? Discuss

4. Discuss this statement: "The impression seems to come that religion will shake hands with the politicians when it favors their sectarian self

5. Why is it impossible for any church to exist without reference to the govern-

6. Where do we observe discordant, tragic relationships between church and state in the world today?

7. Discuss ways church and state can work together harmoniously.

8. What insights about religion and politics do we have in the Old Testament? Discuss

ment? Discuss. 9. When do religious leaders have a sacred responsibility to speak out? Are 14. Define a just political order. Dis-

12. What is meant by the "

cuss.

15. Discuss this statement: "...the Christian has a religious and moral responsibility to collaborate with others in working for the common good of the political community." Why must Christians not be indifferent to the injustices of the political community? the political community?
"by NC News Service

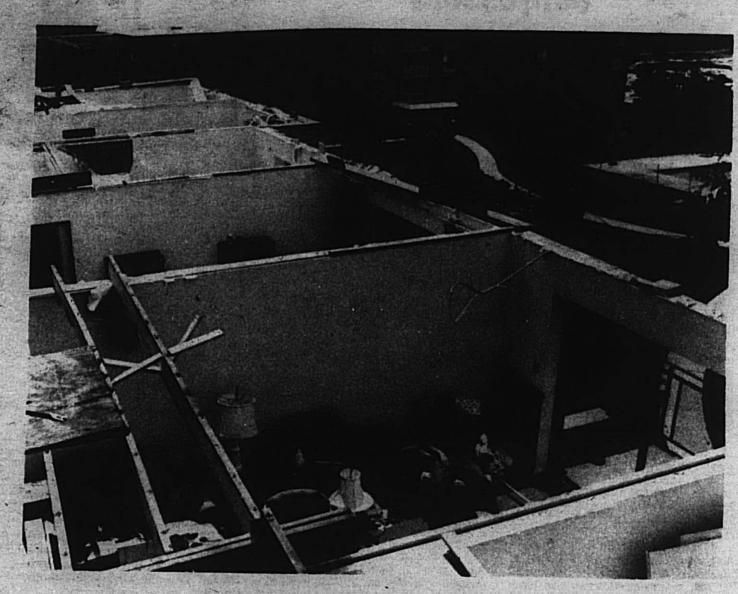
KNOW HOUR FAITH

# THE BIBLE

How do I know if I act as God wishes me to?

a special section to help the people of God grow in their faith

# Whatever happened to God's will?



A man sits stunned in his Arlington Heights, III. apartment after a tomado ripped the roof from the building.

### By Father Alfred McBride, O.Praem.

"Ah sure, it's the will of God isn't it."
Who has not heard this calm and assuring statement from our grand-parental generation? How easily the devout seem to discern the will of God. So quickly to the lips that phrase sprang when there was need to find meaning in a tragic situation or the way out of a dilemma that seemed to have no reasonable solution. To bring up the will of God appeared to bring acceptance and end the matter.

By contrast, how seldom one hears of the will of God these days. Now it's all the will of persons. If God has anything to do with the situation, one couldn't tell from the way people speak of their tragedies, illnesses, problems and heartaches. What do you hear instead? Listen to this: Whatever will be, will be. It's all up to you. No way. There's no light at the end of the tunnel. Cure what you can, endure what you can't. I never promised you a rose garden.

you a rose garden.

Thrown back on human resources alone, people today resort to a kind of genteel despair. Accepting the faithless way of solving human torment, people must settle for the cold comfort of stiff upper lip proverbs and currently fashionable axioms of hopelessness. Not knowing how to bring the aches of the

heart to the Lord, people try to stir up a little warmth with sayings more suitable to children whistling in the dark as they mischievously prowl through the forbid-

den cemetery grounds.

OF COURSE this is another pendulum swing. The great anodyne, "will of God," sprang far too easily to lips in the past. Cited much too quickly, it tended to stop people from using their

Now we have the other side. Try using your mind and forget about your faith. God gave your a mind to use, so why not take advantage of your gift. The hidden agenda is — use you mind, because your faith won't do you much good in this case anyhow. Thinking is what counts. Ultimately, the human mind can solve all problems.

Like all exaggerations, this is another

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minds to cope with the suffering and the pain and the puzzlement implied by tragic situations or murky moral dilemmas. Putting all the problems on God's shoulders, the part that should have stayed on human shoulders was not sufficiently borne. The well meaning approach helped support what some would call a mechanical attitude to religion. One used one's faith, not one's me.

bit of nonsense foisted off in the name of progress. Just because the "will of God" theory was misused, it now ought not to be used at all. In this kind of thinking, the only way to correct an abuse is to get rid of the use as well. Such reformers and critics seem to have little faith in the good sense of people. They assume that everyone else is so stupid that they are unable to appreciate distinctions. Therefore, appeal to the laziness in peo-

ple's minds which moved them to a misuse in the first place. Don't bother to plead with the deeper capacity of others to tolerate more complexity than anyone wants to give them credit for.

WHAT IS clearer now in the light of the pendulum swings is that finding out the will of God is a matter of both thinking and praying. Thinking without praying leads to despair. Praying without thinking leads to presumption. Both are disloyalties to the Holy Spirit who moves within our hearts to ask us to pray and within our minds to ask us to think. It is the rich interaction of a busy mind and fervent heart that moves toward the disclosure of the will of God. The affair is neither magic nor mechanics. It is both a problem for the mind and a mystery for the heart.

The whole matter requires time, meditation, thoughtful and prayerful waiting. It demands a personal expectation that God will reveal His will in His good time, though there is nothing to stop us from working on the time factor. It's not that God is arbitrary; it's just that deep and tragic matters cannot be dispensed within an instant. Depth moments in life ask for depth response. Surely the will of God can still be found. Think and pray about it

Think and pray about it.