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Unique symposium probing Church's educational role

WASHINGTON—Representatives of 25 national organizations involved in the Church's educational mission will meet with diocesan education officials at a symposium aimed at identifying major problem areas in the Church's educational apostolate and devising solutions to those problems.

The symposium, to be held Sept. 19-21 at the Arlington, Va., Ramada Inn, will be a first, according to the U.S. Catholic Conference's (USCC) Department of Education, which will sponsor the gathering.

Dioceses will send eight groups of officials, all of whom use the services of the USCC Department of Education in their work. The eight groups are: diocesan directors of religion; family life directors; directors of adult education; superintendents of Catholic schools; youth directors; campus ministry directors; directors of young adult ministry; and secretaries for education.

PAPERS DISCUSSING the parish and the Church's educational mission to be prepared by each of the eight groups will serve as the basis for discussion at the symposium. The USCC will publish the papers and the symposium recommendations.

"The educational efforts of the Church are, for the most part, realized at the parish level," according to a background paper sent by the education department to participants.

"The number of parish staff, the training of this staff, the background of the pastor and other ministers, the operating concept of Church, the presence or absence of established educational structures, financial ability, and the degree of communication between parish and diocese are some of the many variables which determine the success of the Church's educational mission in parish communities."

The paper also points out that while the parish has a "geographical identity serving a broad intergenerational expression of organized community within the Church, alternative parish models are alive and growing throughout the United States."

The department sees "a need to study the relationship between the parish and the educational goals and objectives of the Church," the background paper went on. "However, the department recognizes that it and

its diocesan constituents are not the only agencies that have an effect on the quality of parish educational life. Seminaries, novitiates, Church law, diocesan planning offices, and continuing education programs for clergy and Religious are some of the other important agents."

WHILE THE SYMPOSIUM is aimed at sharing with national organizations whose work affects education programs the problems as seen at

parish level, and eliciting responses from the national organizations, "it is assumed that the solutions to the problems presented exceed the capabilities of the department and the educators with whom it usually collaborates," the paper notes.

The national groups invited to the symposium are the Canon Law Society of America, the Center for Applied Research in the Apostolate, the Catholic Theological Society of America, the Conference of Diocesan

Parish Council Personnel, the Conference of Major Superiors of Men in the U.S., the Federation of Diocesan Liturgical Commissions, the Leadership Conference of Women Religious, the National Association of Church Personnel Administrators, the National Association of Pastoral Musicians, the National Association of Pastoral Planners, the National Catholic Educational Association, the

(Continued on Page 9)

COVERS 80 MILLION AMERICANS

Study directed at the unchurched

WASHINGTON—After logging 30,000 miles visiting six U.S. counties in as many months, a Lutheran seminary professor concludes there are at least 12 reasons why 80 million Americans do not go to church.

The reasons are contained in a study called "Who Are the Unchurched?" written by J. Russell Hale of the Lutheran Theological Seminary in Gettysburg, Pa., and financed by Lutheran organizations and the Catholic Glenmary Research Center, Washington, D.C.

The report documents the experiences and attitudes of 165 persons in six heavily unchurched counties—Boone, W. Va.; Marion, Ala.; Orange, Calif.; Sarasota, Fla.; Waldo, Me.; and Polk, Ore. The counties were chosen by the author because each recorded unchurched rates higher than the national average of 38.6, ranging from 50.4% in Sarasota to 78.5% in Boone.

WHILE HALE CONCEDED that his results do not apply to all unchurched Americans because scientific sampling methods were not used, he defends his study as "a modest contribution . . . in an area of investigation not previously explored in any systematic fashion."

The purpose of the study, Hale said, was to categorize the unchurched. The categories were derived from 2,000 pages of interviews Hale conducted with people referred to him by local clergymen.

Leading Hale's list of the unchurched are those he called the publicans, people who, in the author's words, believe the church is populated by Pharisees: hypocrites, phonies and fakers.

Reflecting this view, one respondent told him, "Inside, the church member thinks he is Jesus Christ himself, he is so good. Outside, you can't tell him from anybody else."

The smallest group was the true unbelievers: atheists, agnostics, delists, humanists and secularists. An innkeeper in a Maine coastal town

said, "I would like somebody to convince me sometime that there really is a God. I need some kind of convincing about some things I still believe from my childhood training. The truth is, right now, I truly don't know if I believe or don't believe. I do know one thing—just don't get up there and preach at me or quote the Bible. Convince me somehow that this is really true."

A RETIRED POLICEMAN in Huntington Beach, Calif., expressed the view held by those Hale called anti-institutionalists. "I don't feel a person

has to go to church to live a Christian life," he said. "I'm not against church. (It's) just that I don't feel that I have to go to church to be a Christian."

Hale found that some of those who said they felt "boxed-in" by the church were fiercely independent. "No church, no priest is going to possess me," an Oregonian said. "The church isn't going to tell me how to vote, how many children I should have. That doesn't cut any ice with me, even if they quote the Pope in Rome. No institution is going to control me, even the church."

Archdiocese to sponsor cantor training program

INDIANAPOLIS—A cantor training program for parish cantors and song leaders has been arranged for presentation in a two-part program at two locations in the Archdiocese. Under the auspices of the Archdiocesan Office of Worship, the workshops will be held at the Latin School of Indianapolis, 520 Stevens St., on September 24 and October 22, and at Catholic Central Primary School at St. Mary parish, 920 E. Eighth St., New Albany, on Oct. 1 and Oct. 29.

Each session will be from 10 a.m. to 4 p.m. with a follow-up session planned at both locations for February, 1978.

FACULTY FOR THE program will include Charles Gardner, Archdiocesan director of liturgical music;

New Directory on sale

The 1977-78 Catholic Directory and Buyers' Guide is on sale at the Catholic Communications Center, 136 W. Georgia St., Indianapolis, Ind. 46225. They can be ordered by mail from The Criterion, P.O. Box 174, Indianapolis, Ind. 46106. Cost is \$5 and must be sent with the order.

Brookville reader is Trivia winner

Karen Pflum of Brookville, Ind., was one of 15 readers in the Trivia Contest who correctly identified Jean Hagen as the actress who portrayed a silent movie star in the 1950's film musical *Singin' in the Rain* and who played the wife of Danny Thomas in the TV situation comedy *Make Room for Daddy*. Karen's entry was the first correct one to be drawn at random when all responses were received in the Criterion office on Friday, Sept. 2. A check in the amount of \$5 has been sent to her.

It may be of interest to note that Marjorie Lord played Danny Thomas' wife after Miss Hagen left the series. It is ironic, too, that Miss Hagen died this past week after a long battle with throat cancer.

A new trivia contest question will be announced in next week's issue.

Accident victim

ST. AUGUSTINE, Fla. — A Sister of St. Joseph of St. Augustine, whose life had been hanging in the balance for weeks, finally became the third fatality of a July 19 automobile accident. Sister Rosanne Albert, 47, died Aug. 29.

She was the third to die from an accident that occurred in Tifton, Ga., as four persons were on their way to the national charismatic conference in Kansas City, Mo.



THE WAY IT'S DONE—These photos show the proper way to receive Communion in the hand, which will become optionally available in the Archdiocese of Indianapolis the week-end of October 1-2. The communicant places his left hand in his right, receives the host, then takes it in his right hand and places it in his mouth.

Communion option briefings to begin

(Fr. Jarrell is Archdiocesan director of the Office of Worship.)

BY REV. STEPHEN T. JARRELL

This week-end priests in all Archdiocesan parishes will begin instructions on the Eucharist in preparation for implementing the option of Communion in the hand. The option takes effect the week-end of October 1-2.

Far from being a 20th century innovation, Communion in the hand was the standard means of reception of Communion for early Christians. Bishop Cyril of Jerusalem in the fourth century instructed his catechumens as follows: "When you approach (for Communion) do not go stretching out your open hands or having your left hand into a throne for the right which shall receive the King, and then cup your open hand and take the Body of Christ, reciting the Amen."

THE PRACTICE OF Communion in the hand was usual in the Church for the first eight centuries of her history.

Why did this all change?

The Eucharist should have the appearance of bread, but with the passing of time, the unleavened host came to replace the use of

bread. Reception of Communion on the tongue then became a matter of practicality. It is not true that the changeover occurred as a response to the desire for greater reverence. In fact, the opposite is true. Sentiments of the faithful approaching the Eucharist with a sense of humility and reverence became exaggerated into a feeling of unworthiness. Mortal, sinful man, it was felt, dare not touch with his hands the all holy and powerful God unless he were ordained. So a privileged clericalism resulted whereby only those with consecrated hands dare touch the sacred species.

THE PRACTICE, OF COURSE, is one of Church discipline rather than Catholic doctrine. It is not intended to detract from one's respect, reverence or devotion. Indeed, the hope is that it will enhance personal devotion.

The fear is that Communion in the hand will lead to a greater irreverence of the Eucharist. One may wonder, however, how much reverence presently exists when Communion is distributed so quickly, mechanically and impersonally. Communion in the hand will certainly help minimize the "rush" and hopefully make communicants more conscious of the seriousness of their action as they approach.

Cardinal Manning appointed by Pontiff to Synod body

VATICAN CITY—Cardinal Timothy Manning of Los Angeles has been named a member of the upcoming world Synod of Bishops by Pope Paul VI, according to Vatican sources.

Cardinal Manning is one of about 25 synod participants named directly by Pope Paul.

In addition to the papally appointed participants, national bishops' conferences elect representatives. Key Vatican officials and representatives of the Eastern-rite churches are also among the about 200 participants in synods, held every three years to advise the Pope on a topic of his choice.

For the 1977 synod, which opens Sept. 30, Pope Paul has chosen the

theme "Catechetics in our time with special reference to the catechesis of children and youth."

OTHER PAPAL SYNOD appointees, according to Vatican sources, include Munich's Cardinal Joseph Ratzinger and Florence's Cardinal Giovanni Benelli.

Both men were created cardinals in a consistory last June.

As former papal undersecretary of state, Cardinal Benelli was Pope Paul's right-hand man during the last decade.

Sources say that Pope Paul has also appointed to the synod Canadian (Continued on Page 9)



PHOTO CONTEST WINNER—This dramatic photograph of a statue of Abraham Lincoln was judged the winner of the July-August Criterion amateur photo contest. It was entitled simply "The Great Emancipator." Theme for the

contest was "Patriotism." The photographer, Norman F. Belaswenger of Indianapolis will receive a check for \$50 for this winning entry.

week's news in brief

by nc news service

Abortion death brings suit

BELLEVILLE, Ill.—A Granite City, Ill., clinic and its medical director will be sued for \$1 million by the family of an 18-year-old woman who died following an abortion at the clinic on June 14. Mrs. Barbara Davis of Cutler, Ill., died at her home a few hours after the abortion at Hope Clinic for Women, an outpatient facility for abortions and other procedures.

Stevens appeals to High Court

NEW YORK—J. P. Stevens, a Southern textile firm with corporate offices in New York, says that it will ask the U.S. Supreme Court to overturn a lower court ruling that it was in contempt of court for failing to obey an order to comply with federal labor law. The U.S. Court of Appeals for the Second Circuit Court in New York said Stevens had a "well-earned reputation" as a "continuous flagrant violator" of the National Labor Relations Act.

Slovakians charge repression

TORONTO—An organization of Slovaks in the non-Communist countries has charged that the central and regional governments ruling the Slovakian homeland are stepping up repression there in defiance of the Helsinki agreements of 1975. The accusations came from the Toronto-based Slovak World Congress.

Huge U.S. grain reserve set

WASHINGTON—The Carter Administration plans to establish a 30- to 35-million-ton grain reserve, including a two- to six-million-ton reserve for dealing with future world food shortages. The grain reserve plan is almost identical to a plan backed by most of the nation's prominent religious leaders and sponsored by Bread for the World, an ecumenical lobby concerned with hunger issues.

Role 'frightening,' Pope says

CASTELGANDOLFO, Italy—As rumors spread about possible papal retirement, Pope Paul VI said Aug. 31 that the papacy is a mystery, understood only by God, whose burdens are frightening to bear. Pope Paul told crowds at his weekly general audience that the responsibilities of the papacy as a central point of world unity "frighten me."

in capsule form

The Massachusetts Supreme Judicial Court has ruled that "brain death"—not the traditional cessation of heartbeat and respiration—will be used to define death in homicide cases. . . . Pope Paul VI has urged Brazilians to make the riches of their country more accessible to all its citizens. The Pope made his appeal in a message sent to the people of the archdiocese of Sao Lula do Maranhao on the occasion of the archdiocese's 300th anniversary. . . . A group of French leaders, including two archbishops, has asked Chile's military government to produce information on 11 persons missing after detention and to reestablish individual guarantees for its citizens. All of the detained Chileans have families living in exile in France. . . . Germany's youngest master brewer is not only a woman, she is a nun. Sister Doris Englehard, 28, beat out 26 men to gain her master brewer's diploma in Ulm, Germany, Aug. 31. In the Maltersdorf convent of Poor Franciscan Sisters, she and another nun, aged 70, brew about 3,300 pints of beer each year from barley grown on the convent farm. . . . The social and economic structure that a new government of Rhodesia will inherit when a transition to majority rule is made "are founded on entrenched exploitation," said exiled Bishop Donald Lamont of Umtali, Rhodesia, in a pamphlet published in London Sept. 2. . . . Pope Paul VI has suggested fewer Sunday Masses, with more people attending each, in order to encourage more sense of community in the celebration of the Lord's Day. In a message to the 28th Italian Liturgical Week Congress in Pescara, the Pope reminded Catholics that a constant goal of the Church is to encourage Sunday assemblies in which the congregation is "numerous and striving to work together" as a community. . . . Lay teachers in 19 of the Pittsburgh diocese's high schools went on strike Aug. 29 after failing to reach an agreement on a new contract.

names

William H. Graham, 51, has been named the new chairman of the drama department at The Catholic University of America, succeeding Dominican Father Gilbert V. Hartke, who founded the department 40 years ago.

Charles A. Fecher, executive secretary of the division for pastoral councils of the Baltimore archdiocese, will teach a course on "The Practical Dimen-

sions of the Contemporary Parish" during the fall semester at St. Mary's Seminary and University in Baltimore.

Cardinal John Cody of Chicago arrived in Rome Aug. 31 after an 11-day trip to major Polish cities. "Poland and the Polish people need America, and America and the American people need Poland," declared the cardinal as he left Warsaw airport.

Board conferences slated

Sister Mary Benet, O.S.B., consultant for school boards in the Archdiocese of Chicago, will be one of the featured speakers at two board leadership conferences scheduled in the Archdiocese this fall.

The Board of Education Support Team (BEST) will sponsor the conferences on board leadership for pastors, board members, DREs and principals. Participants in the northern part of the Archdiocese will meet at Roncalli High School on Saturday, Sept. 10 from 9 a.m. to 4 p.m. Our Lady of Providence High School in Clarksville will host the southern half of the Arch-

diocese on Saturday, Oct. 1 on the same schedule.

In addition to Sister Mary Benet's seminars on policy making and the role of the administrator with the board, parish and Archdiocesan leaders will present seminars on board communications, surviving as a board officer, parliamentary procedure, helpful hints for new board members, the faith dimension of board work, hiring and evaluating administrators, and legal aspects of board work.

A special seminar for priests will focus on their role as chairman of the board.

Silenced on Homosexuality

NEW YORK—The Vatican has ordered Jesuit Father John J. McNeill, a leading advocate of liberalization of Church attitudes toward homosexuality, to stop making public statements, in word or print, on the subject. The order, from the Vatican's Doctrinal Congregation, led to the cancellation of a scheduled talk by Father McNeill at the Sept. 2-5 national convention of Dignity, an organization of Catholic homosexuals.

Four arrested in Rhodesia

LONDON—Four members of the Rhodesian (Catholic) Commission for Justice and Peace have been arrested by the Rhodesian government, an official of the London-based Catholic Institute for International Relations said. Those reportedly arrested are: John Deary, a Rhodesian white who is chairman of the commission; Father Dieter Scholz, a German Jesuit and commission vice chairman; Brother Arthur Dupuis, a Canadian Christian Brother, organizing secretary; and Sister Janice McLaughlin, a Maryknoll Sister from Pittsburgh, who only recently went to work for the commission.

Spanish official meets Pope

CASTELGANDOLFO, Italy—Pope Paul VI interrupted his summer vacation Sept. 2 to receive in a 50-minute private audience Spanish Prime Minister Adolfo Suarez.



NON-PUBLIC AID—At St. Benedict's Prep School in Newark's inner city, Gov. Brendan Byrne of New Jersey hands a pen to Sister Jeanette DeSena, representing archdiocesan schools, after signing two bills which will provide aid to non-public school students. Among provisions are handicap diagnosis, speech therapy, and assistance for pupils who use English as a second language. (NC photo)

Archdiocese represented at parley

INDIANAPOLIS — Six Sisters from the Archdiocese of Indianapolis, major superiors of their respective Religious congregations, attended the annual convention of the Leadership Conference of Women Religious held recently in Chicago.

Among the group were Sister Loretta Schafer, S.P., superior general of the Sisters of Providence, and Sister Ann Casper, S.P., provincial of Sacred Heart Province, both of St. Mary-of-the-Woods; Sister Mary Maxine Telpen, S.P., provincial of the Indiana Province of the Sisters of Providence with headquarters in Indianapolis; Sister Miriam Clare Heskamp, O.S.F., superior general and Sister Mary Carol Schroeder, O.S.F., general councillor of the Sisters of St. Francis, Oldenburg; and Sister Mildred Wannemuehler, O.S.B., prioress of the Sisters of St. Benedict, Our Lady of Grace Convent, Beech Grove.

In addition to the annual meeting, fall and spring regional meetings are held to further the thrust of the Conference. The fall meeting of Region VII (Indiana and Michigan) will be held at the Franciscan Motherhouse at Oldenburg on October 30 and 31.

Sister Mary Maxine is the chairperson for Region VII and is a member of the National Board of LCWR.

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Timely Tacker tip

BY FRED W. FRIES

Have you ever turned on your lights driving to or from work on a gloomy, rainy day and then forgot to turn them off? If you say that you never have, you will probably lie about other things too.

To avoid making this common mistake and running down your battery, Ole Tacker is passing along a little tip which could save you embarrassment and help the energy cause at the same time.

The idea is not original, but it was passed on to us several years ago, and we think it is worth sharing with you faithful Tacker readers. As a memory jogger, it is virtually foolproof.

Get an old-fashioned spring-type clothespin, and keep it in your glove compartment. When you turn on your lights during the daylight hours, snap the clothespin over your ignition key, and you will have a built-in reminder when you stop the car.

'VISITING FIREMEN' HOG GOLF HONORS—Golfers from the Archdiocese—both laymen and priests—didn't take a single award at the annual St. Meinrad Alumni golf tournament held on the tough Christmas Lake course at Santa Claus during their reunion which was held at Alma Mater in mid-August. Low gross honors went to Magr. Stanley L. Manooki of the Ft. Wayne-South Bend Diocese with a fine 78. He also won the trophy for closest-to-the-pin. The low net honors went to Father Robert Mills of the Louisville Archdiocese, and Father James Rogers of the Evansville Diocese smacked the longest drive. Some 37 golfers participated, the majority of them from the Archdiocese.

THE RIGHT VERB?—You will notice that we used the verb "hog" in the headline on the St. Meinrad Alumni golf tournament above. This eliminates a frustration we have harbored for 30 years. As a young copyreader on the old Indianapolis Times, we were told by the Managing Editor on a number of occasions not to use this particular verb to designate "domination," since he considered it vulgar, at best. We

always felt that the word was meaningful as well as short—an excellent combination in composing headlines. Only on one occasion did the use of the verb "hog" earn the M.E.'s approval. We used it on a brief story about a Paoli farmer's pig which won three ribbons at the State Fair. The headline read: "Paoli farmer's pig hogs honors at State Fair."

AROUND AND ABOUT—Emerson B. Hauck is the new president of the St. Vincent Hospital Advisory Board. Dr. James R. Bradley, Sr., pastor of the First Baptist Church of the National Baptist Convention of America, recently was elected to head the Church Federation of Indianapolis. Michael S. Moore is the new athletic director at Chatard High School.

FOOD FOR THOUGHT—The latest issue of "Intercom," publication of the St. Francis Hospital Center, Beech Grove, contains an article on the institution's overhead. One item: an \$80,000 monthly grocery bill! That adds up to \$960,000 a year, podner, just a few shekels short of a cool million, and that's just for groceries.

NAMES AND EVENTS—Father Joseph Casey, S.J., will be installed as rector and superior of the Jesuit community at Brebeuf Preparatory School, Indianapolis, in ceremonies to be held Saturday, Sept. 10. Father Fred Schmitt will be installed as pastor of Little Flower Church, Indianapolis, at the 10:30 a.m. Mass on Sunday, Sept. 11, with Magr. Joseph D. Brokhage presiding. The July issue of the St. Meinrad Newsletter reports that 93-year-old Father Anselm Schaff, O.S.B., has rejoined the community after spending some time in a Jasper hospital.

SEPTEMBER 11

The annual fall festival will be held at St. Mary parish, Rushville, with a variety of picnic fare. Chicken and ham dinners will be served from 11 a.m. to 2 p.m.

All interested adults are welcome to participate in the Genesis II program at 7:30 p.m. at St. Monica parish, Indianapolis. There will be 13 sessions with the last one scheduled for January 15, 1978.

To register for the introductory session or to get further information, contact Mary Jo Thomas-Day, director of religious education at St. Monica's, (317) 257-3043.

The annual festival at St. Plus parish, Troy, will begin at 11 a.m. and continue throughout the day. The public is invited.

St. Lawrence parish, Indianapolis, will have its annual parish picnic at 1 p.m. on the parish grounds. Former parishioners are extended a special invitation to attend.

SEPTEMBER 13

The Ave Maria Guild will hold its monthly meeting at 12:30 p.m. at St. Paul Hermitage, Beech Grove, following dessert. Dessert hostesses are Miss Constance Wiegand, Mrs. Alois Buehler and Mrs. Al Schmidlin.

Members of Mother Theodore Circle, Daughters of Isabella, will meet in regular monthly session at

Millions hungry

MANILA—A total of 12.5 million Filipinos do not know where their next meal is coming from and live a life of extreme deprivation, according to a survey.

The 12.5 million constitute 30% of the national population of 43 million as of last year.

ACTIVITIES CALENDAR

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

The K of C Hall, 1302 N. Delaware St., Indianapolis. A dinner will be served at 6 p.m. followed by the business meeting. Members are reminded that this is not a pitch-in dinner.

The St. Gerard Guild, a pro-life organization, will have the membership coffee from 10 a.m. until noon at Holiday House, 63rd and Springmill Road, Indianapolis. Dr. Claire Gaudiana, founder of Matrix, a counseling service in Bloomington, will be the speaker. Interested persons are invited to attend. Babysitting services will be provided.

The monthly meeting for separated, divorced and remarried Catholics will be held at 7:30 p.m. at Alverna Retreat House, Father Anton Braun, O.F.M., will give a presentation on "The Internal Forum Solution." Further information is available by calling Alverna, (317) 257-7338.

SEPTEMBER 14

A luncheon and card party will be held at St. Mark parish hall, Edgewood and Road 31S, Indianapolis, with luncheon being served at 11:30 a.m. The card games will commence at 12:30 p.m.

The Altar Society of St. Philip Neri parish, Indianapolis, will entertain with the regular monthly public card party beginning at 7:30 p.m.

SEPTEMBER 17

Eta Gamma Chapter of Beta Sigma Phi will sponsor a fund-raising dance at the Holy Family Knights of Columbus hall, 220 Country Club Road, Indianapolis, from 9 p.m. until 1 a.m. Tickets are \$3 per person and will be available at the door.

Mrs. Marjorie Brittain of Greenwood will serve as hostess for the annual autumn cookout and weiner roast for the Fifth Wheeler's Club of Indianapolis. The event will be held at a club site near Trafalgar. The Club is an organization for widows and widowers from Catholic parishes in the Indianapolis area. New members are welcome. For more information contact Mrs. Carol Seal, (317) 545-5849.

SEPTEMBER 18

St. Louis parish, Batesville, will hold its annual festival that features chicken and beef dinners served from 10:30 a.m. to 2 p.m. Beginning at 4 p.m. mock turtle soup will be served. There will be entertainment of all kinds and many awards.

SEPTEMBER 20

The board of directors and officers of the Newman Guild at Butler University will host a luncheon at 12 noon at the Newman Center, 4615 Sunset Ave., Indianapolis. Guest speaker will be Bill Kuntz, executive director of the CYO.

The Leisure Day at Fatima Retreat House, Indianapolis, will begin with registration at 9 a.m. Mrs. Therese Maxwell will speak on "You, God and Your Little One."

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Mt. St. Francis announces staff shifts

MOUNT ST. FRANCIS, Ind.—Father Fintan Cantwell, O.F.M. Conv., director of the Mount St. Francis Retreat Center, has announced staff changes at the Center. New members of the retreat team include Father Ralph Murtaugh, O.F.M. Conv., and Father Raymond Maillett, O.F.M. Conv. They replace Father Arnold Dearing, O.F.M. Conv., and Father Ivan Rohloff, O.F.M. Conv., who have been assigned pastorates in Ames, Iowa, and Milwaukee.

Brother Mark Cucchi, O.F.M. Conv., administrative director, and Gabriele Uhelein are members of the retreat team along with Father Fintan and the new appointees.

The retreat center is located on highway 150, eight miles northwest of New Albany.

Dates for retreats appear regularly in the Activities Calendar of the Criterion.

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† BURKERT, Urban J., 72, St. Patrick, Indianapolis, Sept. 1.

† BURRIES, Miriam Virginia, 57, St. Anne, New Castle, Sept. 2.

† GOODE, Woodrow E., Sr., 48, Our Lady of Lourdes, Indianapolis, Sept. 7.

† KOEBEL, Philomena [Minnie], 76, St. Catherine, Indianapolis, Sept. 6.

† MCINTYRE, William Thomas, 71, St. Augustine, Jeffersonville, Sept. 3.

† MEISTER, William A., St. Louis, Batesville, Sept. 7.

† MILLER, Lella M., 80, St. Augustine, Jeffersonville, Sept. 3.

† NEU, Emma M., 82, St. Paul Hermitage Chapel, Beech Grove, Sept. 2.

† NICHOLS, Gertrude M., St. Plus X, Indianapolis, Sept. 3.

† OATIS, Perry, 58, St. Michael, Indianapolis, Sept. 7.

† REHR, Marguerite, 71, St. Andrew, Richmond, Sept. 3.

† RENN, Robert P., 80, St. Joseph, St. Joseph Hill, Sept. 2.

† RILEY, Eva V., 89, Immaculate Heart of Mary, Indianapolis, Aug. 30.

† SANSONE, Tony, 76, Holy Rosary, Indianapolis, Sept. 1.

† SCHWENDENMANN, Lillian, 77,

St. Andrew, Richmond, Sept. 7.

† SIMMERMEYER, Anna, 76, St. Mary-of-the-Rock, Batesville, Aug. 13.

† STEEB, Lena E., 84, St. Patrick, Indianapolis, Sept. 7.

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editorials

Which Church is significant?

"What is the most significant happening in the Church today?" What would be your answer to this question?

One could call to mind the many gratifying developments of recent years—reform of the Liturgy, Cursillo, Marriage Encounter, Charismatic Renewal. These and many other happenings make one feel a sense of elation about the Church. But down deep many feel there is something amiss; there is a sense of frustration and uneasiness abroad in the land of believers.

It seems the answer to the question involves another question. What Church are we talking about? Is it not possible that the most significant happening today is the gradual development of three "Churches," or more accurately, three segments of the Church in the U.S.? At times one gets the feeling that there is a Church of the Bishops, a Church of the Priests, and a Church of the Laity—heading in the same general direction, side by side, but not really converging.

This happening may not be very pleasant, it might even be called ominous, but it is certainly significant.

There is no question that the members of the three "Churches" are talking, but it seems the message is contained within the confines of each circle.

There was a day that the

annual statements of the American Hierarchy were front page news in the New York Times and other prominent papers of the land. How many of us know the subject of the Bishops' last statement?

As to the "Church" of the priests, anyone who has wide contact with the clergy of this country knows their morale is not of the highest. So many of them are saying "They don't understand!" "They" meaning the bishops and the laity. The laity probably talk more loudly than the other groups, but, left without an answer, more and more are going their own way. (Have you checked lately the percentage of the parishioners really involved in the life of your parish?)

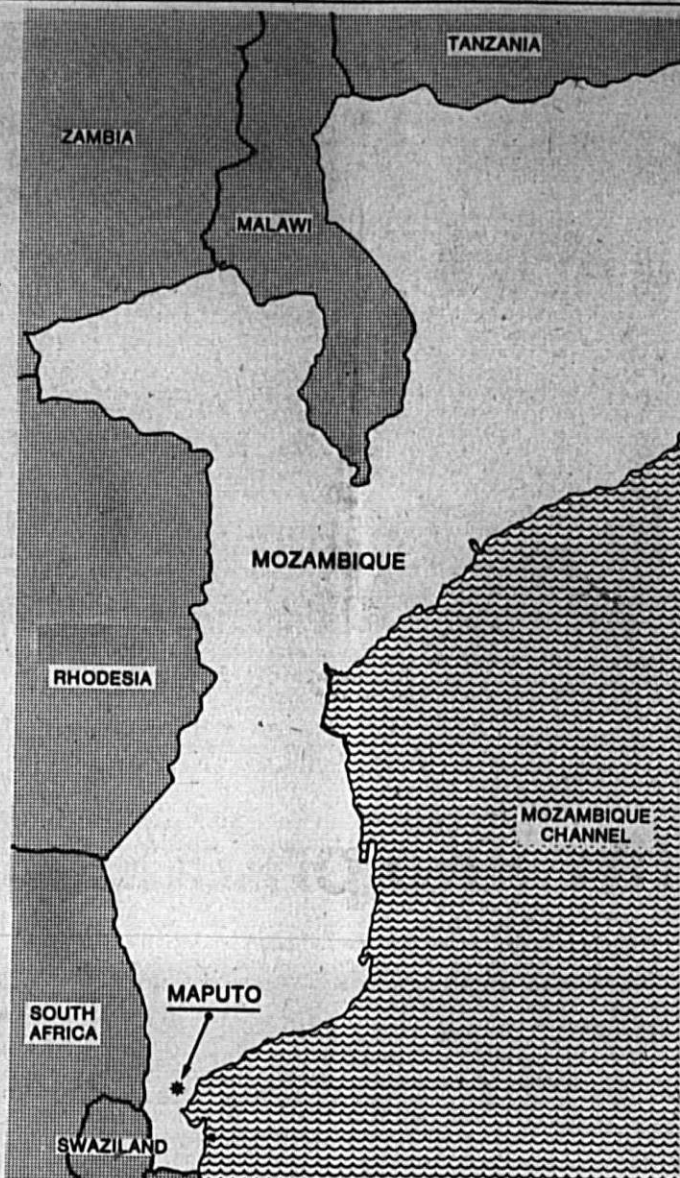
All this may sound very pessimistic and even despairing. But it does not have to be.

Two reactions to the situation are possible. One can deny that such a state of things exists, and point to a few places where Bishops, Priests, and Laity are speaking and listening to each other. The second and more realistic response would be to admit the problem and seek a solution, imperfect as it must be.

Do any of our readers have suggestions?

A final question. What about the Religious? Is there a fourth "Church?"

—Rev. John F. Dede



TENSION IN AFRICA—Following Mozambique's independence from Portugal in 1975, tension between the new Frelimo government and the Church mounted quickly. According to a study by Pro Mundi Vita (PMV) in Brussels, within a month all education and health services, most of which were run by the churches, were nationalized, and missions were placed under state control.

Uncertain future facing the Church in Mozambique

BY JERRY FILTEAU

The Catholic Church in newly independent Mozambique faces some very tough times ahead because of its historical "vassalage" to Portuguese colonialism, according to a case study by Pro Mundi Vita (PMV), a Brussels-based international Catholic think tank.

Africa Dossier 3 of the six-times-a-year series "Pro Mundi Vita Dossiers" concluded that the Church in Mozambique made numerous mistakes, some of them quite serious (though perhaps understandable), in the years before, during, and after the country's achievement of independence from Portugal that culminated in June, 1975.

On the other hand, the dossier noted, the Church there has undergone a significant transformation in a very short time and seems on the road to developing a lifestyle and self-understanding that will keep it alive in the new secular, socialist, Marxist-Leninist state.

THE SPECIAL STUDY, written by White Father L. Herstens under PMV auspices, sharply attacked the Vatican for:

—its "alliance in the face of flagrant injustices committed by the Portuguese" in the latter years before independence, and

—showing "no perceptible change in . . . attitude" even in 1974 after the Lusaka (Zambia) Agreement of independence was signed and Portugal's colonial policies were disavowed.

"There is no escaping the impression," said the study, "that (even after the independence agreement) Rome never realized that the whole future of the Church in Mozambique was at stake, and that much more than mere adaptation to a somewhat changed situation was called for."

AT THE SAME TIME the study praised some churchmen in Mozambique for exceptional courage in challenging colonialism while Portugal was still in power there. In particular it noted:

—Bishop Manuel Vieira Pinto of Nampula, who was expelled by the Portuguese in April, 1974, because of his anti-colonial stance but returned to the country in January, 1975;

—Thirty-seven White Fathers who in 1971 voted 35-2 to leave Mozambique rather than be identified with a local Church so closely aligned to colonialist policies—and were expelled forthwith;

—Ten priests of the Burgos Foreign Missions who "were expelled for revealing details of the massacre of the Wiriyamu civil population by the Portuguese army";

—Six Verona Fathers who were expelled for defending the rights of blacks, and five Picpus missionaries who went with them, protesting official Church silence on human rights violations by the government.

In addition, the study said, many priests in their preaching and teaching "laid stress on doctrine that condemned the actions and the policy of the Portuguese government" toward Mozambicans.

IN ANALYZING THE situation of the Church in Mozambique today, the PMV study depicted the country under President Samora Machel as constitutionally neutral on religious practice but ideologically and factually anti-religious, and especially anti-Catholic because of the Catholic Church's long pro-colonial history and its continued ties to Western civilization, politics and economics. Machel, born of poor Protestant parents and educated in a Protestant

school through the fourth grade, "had to become a Catholic" in order to continue his education in the Catholic-dominated educational system in Mozambique, the study said.

In 1961 he joined one of the infant guerrilla movements which the next year joined with two others to form Frelimo (an acronym from the Portuguese name of the Mozambique Liberation Front). He rose quickly in Frelimo's ranks until he became commander-in-chief of the army in 1968 and president of the movement in 1970.

Frelimo fought Portuguese forces within Mozambique for 10 years, 1964-74, before the independence agreement was reached in September, 1974. Frelimo, the only effective independence movement in the country, became the sole political party in a state set up on a one-party system and ideologically committed to the "scientific materialism" of a Marxist-Leninist socialist state.

After complete independence was achieved in June, 1975, one of Machel's first moves (in July) was to "nationalize all lands and all schools" and put all health and legal services under state control, said the PMV dossier.

QUOTING EXTENSIVELY from public declarations by Machel, the dossier portrayed him as a man deeply committed to the materialist ideology who views all religion, and particularly Catholicism, as opposed to the authentic progress of the Mozambican nation. Among his statements are:

—"Religion, and the Catholic Church in particular, has been a powerful factor in the cultural and human alienation of Mozambicans. Through it they have been made into docile instruments and have been exploited."

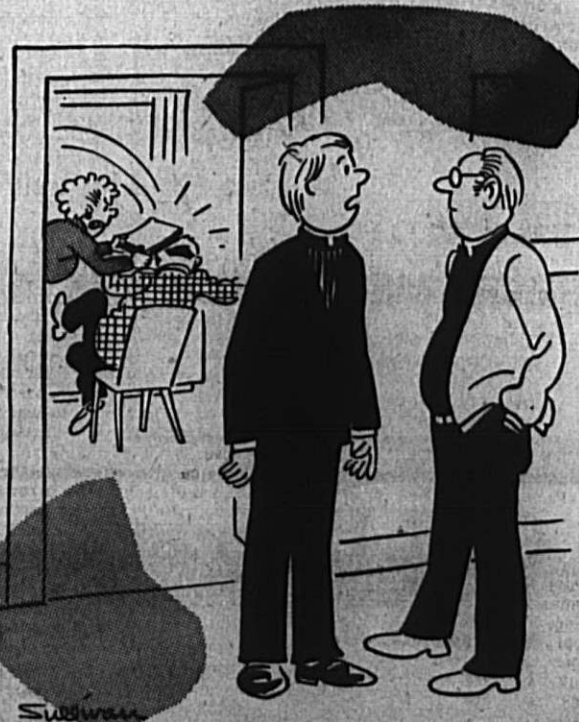
—"We cannot ignore the fact that from the beginning of colonial expansion the Catholic Church covered up domination by the sword by its preaching of the Cross. Minds had to be brought into submission and consciences put to sleep. The colonial state and the Catholic Church went hand in hand . . . By its active cooperation—in exchange for financial and administrative privileges—it (the Catholic hierarchy) served the interests of colonialism and enabled it to survive. That is the sad truth and no honest person can deny it."

—"The Churches depend on foreign countries and powers which follow capitalist, colonialist and imperialist policies: South Africa, America, Switzerland, England, The Vatican, etc. . . . Almost everywhere in Africa black priests have been colonized in their thinking—they have to purify their ideas."

[NEXT: Mozambique: Church shows some signs of recovery]

LETTERS WELCOME

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.



"OKAY, I GOT THEM TO BE OPEN WITH ONE ANOTHER! NOW WHAT?"

living the questions

Priests and laity need each other

BY FR. THOMAS C. WIDNER

A statement by historian David O'Brien in a recent article in *Chicago Studies* caught my attention.

"If we leave priests alone, they will leave us alone," O'Brien said, taking issue with the opinion among some Catholic intellectuals that the work of renewing the Church can occur without priests. The article then proceeded to examine the structures into which our Church sometimes seems locked.

Our age belongs to the layman, O'Brien wrote. I agree with his insights even though most laymen still seem to sit around waiting for instructions from "Father" before they will stand up, sit down, or express an opinion about anything. Some laymen are still at the stage of being toilet-trained by their pastor. But many laymen are recognizing their responsibility to Church and are acting on it. Nonetheless, the Church will always need priests.

IN THIS DIOCESE many priests feel the crunch of the crisis precipitated by Church renewal. We are sometimes a threatened lot, and sometimes we are dogmatic and overbearing. We could use a lot more humility than we possess, and we especially need to let the laity know that we cannot do without them.

If the layman goes his own way without acknowledging the priest's presence, the priest too will go his own way. Each year we hear the newly ordained say loudly they need the support of their parishioners. This simply means the priest needs not to be left alone but needs the kind of personal and warm understanding given by laymen to one another. Yes, priests need to be ministered to by the

laymen to whom they minister. Priests need love like everyone else.

If priests leave laymen alone, laymen will leave priests alone. This is to say perhaps that left to himself the layman follows the way of the world uncritically. If the priest should be anything, he should be critical of the world in which he ministers. Most of us simply take it for granted, assuming it's always been and will always be "that way."

One priest in this diocese recently stated his own dismay with the emphasis the Church places on education. "People

don't need education," he declared flatly. "They need to be ministered to."

His point was that people are hurting. They are in bad marriages, they have kids who are confused, they have problems at work, etc. Education can't help or cure these situations. What people need, he said, is someone to listen to their problems, their hurts, someone who can tell them they are worth something, that they are lovable.

OUR AGE IS PAINFUL for nearly everyone. Whenever the Church

strives to renew herself, it is always painful. But, then, so too is growing up. Take away the pain and there is no growth.

Maybe if we priests stop kidding ourselves and everyone else and start telling people that the world is a serious place in which to live, then perhaps we can face the truth about ourselves. We might find out that we don't need to be afraid of the layman.

The Church can only continue to exist when both layman and priest recognize their talents and responsibilities and use them to build the kingdom together.

dale francis says

Who are the Catholic people?

BY DALE FRANCIS

If you are fortunate, sometimes you are given glimpses of yourself. You see in something someone else says or does a folie you quickly recognize—and then if you're lucky you realize the fault you see in the other person is one you have yourself.

That happened to me the other day. I heard a speaker saying some things that I didn't accept at all—what they were does not matter, for that's not the point of this story. But this speaker clinched the statements by saying that what he said reflected what the Catholic people really believe.

Nonsense, I thought, the Catholic people believe no such thing. And then I was illumined, for I realized that I was claiming to know the mind of the Catholic people at the same time I was being irked at the presumption of another to claim he knew the mind of the Catholic people.

I DON'T KNOW if in writing this column over the years I've very often said, or even said at all, that the opinions I'm expressing are those held by the ordinary Catholic people—and I'm not going back to check. Whether I've said it or not way back deep in my mind there has always been a confidence that the views I hold are shared by the great majority of Catholics.

But I don't know that. There's no way I could possibly know it. I do get a rather large number of letters from people—thousands a year—and I do get around the country speaking to Catholics in many parts of the country.

That doesn't, however, qualify

me to speak with authority on what Catholics believe. It is obvious that those people who write to me are people who are in agreement with my thinking—I do get some letters of opposition, but not even one in a hundred is unfriendly.

But just because thousands of people write to me expressing views much like my own doesn't mean I've somehow discovered the truth of what Catholics really believe. It just means I've found some people who agree with my own views.

It would be as foolish if, on looking in the mirror and seeing my own reflection, I were to claim I know what the common man looks like, for me to claim that I know what the Catholic people think because a number of them express agreement with me.

Nor does it follow that I'm given some kind of an infallible insight because I meet a lot of people when I go out to give talks. I do go to many different parts of the country, but it follows that people who come out to hear me talk are likely to be people who are already in agreement with me, otherwise they wouldn't bother to come hear me.

SO THE OTHER day, hearing a speaker with whom I disagreed, express the confidence he was speaking for the Catholic people, in my mental scoffing at the idea he was equipped to know what the people think, I was given the gift of seeing myself. If I thought it presumptuous of him to think he could speak for the Catholic people, it followed it was presumptuous of me to do the same thing.

That doesn't mean that I—or the person who was saying things with which I disagreed—need cease expressing our own convictions. Or that, believing what we believe, that we should not try to convince others that what we say is truth. It just means that

the criterion

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Richmond consolidated school in its second year of operation



A consolidated school now in its second year, St. Elizabeth Seton School in Richmond, opened its doors last week along with many other elementary schools in the Archdiocese. The consolidation was formed from St. Andrew and St. Mary schools and continues to utilize both buildings. At top left, Mrs. Lois



Martin, school secretary, adjusts Paul Prather's shirt. Mrs. Martin's office is located in the South building (St. Andrew) as is the office of the principal, Sr. Mary Ellen Hampel, O.S.F. In the center picture, Mrs. Maxine Pyke poses with



her kindergarten class in the North building (St. Mary). Sr. Shirley Doll, in the picture at right, lovingly eyes youngsters getting a drink. Sr. Shirley is building coordinator for the North building.

SYNOD OF BISHOPS

Putting collegiality into practice

[Second in a series]

The purpose of the present synod, as of any such gathering, is to help bishops throughout the world work with the Pope.

In one sense this is called "collegiality." And the revival of a formal approach to making collegiality work has its roots in Vatican Council II.

The council had stressed the fact that the college of bishops had of necessity to work together forming with the Pope a unity. Basically, the emphasis on collegiality calls attention to the dual obligation of each bishop. He is charged with the care of one diocese and yet shares with all other bishops the concern for the whole Church. The synod offers an instrument through which this concern can be channeled into practical efforts.

THE UNIVERSAL CHURCH is made up of many and varied local churches. Granted, the one, holy, apostolic and Catholic Church is more than just a federation of individual churches; it is, nonetheless, made up of local churches throughout the world. These local churches are essentially the same today as they were in the days of Paul—the communities of believers centered in a specific area around one bishop, their bond and symbol of unity in faith and charity.

It is true that there is but one Church, as but one faith, one Baptism and one Lord, and that it extends over all the world with its head, Peter, in Rome; but each local church is also truly the Church. Each local church is the universal Church in miniature. Every local bishop, with his priests, preaches the same Gospel, dispenses the same healing grace through the sacraments, and applies to all the believers the saving mysteries of redemption.

When the local bishop preaches, his church hears the words of the Church. When the local church prays, it prays as the Church. It is, therefore, not just a part of the Church; it is the Church—localized.

The universal Church, on the other hand, is more than the federation of local churches. It, too, is a reality extending over all the face of the world, giving that super-local dimension to the notion of the universal Church. Peter presides over the universal Church.

The local bishop, successor of the Apostles, presides over the local church. Both are communities—one on a local level centered in the bishop, the other on a translocal level centered in Peter, uniting all the local churches in one Church. The members of the local church by that title are members of the Church universal.

Each local church bears a relation to

(Father Donald Wuerl, a priest of the Pittsburgh diocese, works at the Vatican Congregation for the Clergy. The congregation, headed by American Cardinal John Wright, is in charge of catechetical matters, as well as many issues involving priests. Father Wuerl is co-author of the bestselling "The Teaching of Christ: A Catholic Catechism for Adults," which has been translated into seven languages.)

every local church in the universal Church. For every bishop is called to the succession of the body of Apostles known as the college of bishops. Each local bishop, therefore, has a relationship not only to his local church but to the Church universal. Each bishop by that title bears some responsibility for the whole Church.

THE COUNCIL RECOGNIZES three structures in the Church: the college of bishops, the local bishop and the bishop of Rome. By the very nature of the Church, as Christ established it and the Apostles organized it, these structures and offices in the Church cannot be dissolved.

Each of these structures has a purpose—to facilitate the extension of God's kingdom on earth. These structures are necessary in the Church because the Church is basically a community of men—believers. Since every community sharing convictions, values and common goals requires some structure through which to express itself, so does the Church. Christ provides the essential ones in the episcopacy—with its primacy.

Other structures, in the course of time, can and have been in-

troduced. These are in reality expressions of subsidiarity—of managerial necessity.

They are not absolutely essential to the life of the Church and their value is to be judged according to their effectiveness in accomplishing the duties assigned them. But the episcopacy, both as a college of all the bishops and as the local bishop, in union with every other bishop, and the primacy of the Pope are basic parts of the Church—teaching the very core of her reality.

They are structures only in this sense that they serve an end, a purpose, and so we must speak of even these divine structures in terms of their purpose—their function.

[NEXT: Synod of Bishops: Tackling Important Church Issues]

Letters

CHD staffer grateful for coverage

To the Editor:

Thank you for your article on the services of Archdiocesan Social Ministries. I think your readers would be interested in further information concerning the Campaign for Human Development which was included in the programmatic profile.

The statistics given for the Campaign represented the activities of the members of the Archdiocesan Committee for the Campaign for Human Development: 12 volunteers giving 540 hours of service. These figures, however, represent only a part of the efforts of the Campaign.

The two locally funded projects active during the report period of the profile were the Summer Pre-School for Spanish-Speaking Children and the Optometry Screening Program for Migrants. These projects, which were summer activities, benefitted 331 persons and involved the volunteer service of 63 persons.

The two projects funded nationally during 1976-77 received a total of \$51,300. These monies came from the Campaign Collection in which \$44,636.82 was sent from this Archdiocese.

One of these projects is that of the statewide organization, Citizens Action Coalition, whose program of developing leadership and constituencies in the low-income communities of four target cities in In-

diana was funded. In the South Bend area, the first of the cities, more than 400 persons participated in activities and decision-making processes that will benefit some 2,000 households. In the Terre Haute area, the concerns of 600 persons have been heard, and 12 persons are active in program development that will benefit and include persons in the target area yet to be determined. In the New Albany area, the process of interviewing, organizing and leadership development began in June, 1977.

The second project, Leadership Development for Public Service, involves the development of leadership

Grace Hayes
Staff,
Campaign for Human Development
Indianapolis

No welcome for new parishioner

To the Editor:

My family and I moved to Indiana a year ago and immediately joined a local parish.

We have moved around the country six times in the last 12 years, and with each move joined a different Catholic parish. Never in any of these six parishes were we extended a personal welcome either by priests or parishioners.

We attended Mass regularly and occasionally joined parish organizations, but never have we felt a close association with the parish family. Maybe the fault is partly ours, but I feel it must be shared.

In my opinion, the Church should take the initiative in welcoming new members, in much the same way that neighbors welcome (or should) a new arrival in the neighborhood. Too often, though, the Church sits back and waits for people to come to its meetings, join in its activities, and then wonders why such affairs aren't better attended.

You sometimes hear "old-timers" complaining that they have to do all the work, that the same relatively small circle of people seem to be running everything.

I don't pretend to have the answer to this dilemma. Parishes could at least have a welcoming committee or a host family arrangement. But I have also wondered if a group of smaller neighborhood units might be created within the parish, each being represented by a member on the parish council.

There are many materials available to help us in our understanding of Scripture, but the fact remains that the Bible was written for all men.

An open mind is essential, naturally, but we cannot afford to relinquish our right and responsibility to see what it says to us personally.

Cynthia Duvall
Indianapolis

Praise for Criterion from Rev. Jones

To the Editor:

Thank you for the Criterion. Truly an "art for art" is the making of beauty and the serving of humanity. It is also the worship of God.

Your excellent writers afford many the opportunity to better understand and to relate to what our being is all about.

Father William Munshower's beautiful sermon, published in the August 26 issue, relates—if you really think about it—not only to Catholics, but also to all people everywhere, in all walks of life and of all faiths.

The essence of this great country is the same as it has been in the past, when you and I were boys. As Father Munshower stated, "A vital faith is a shared faith."

The Criterion, which I enjoy so much, is passed on to the dear ones in the nursing homes. In this way, the one copy is read by many—a vital faith becomes a shared faith.

God love you.

(Rev.) Joseph E. Jones
The Good Shepherds

the word this sunday

By Father Donn Raabe

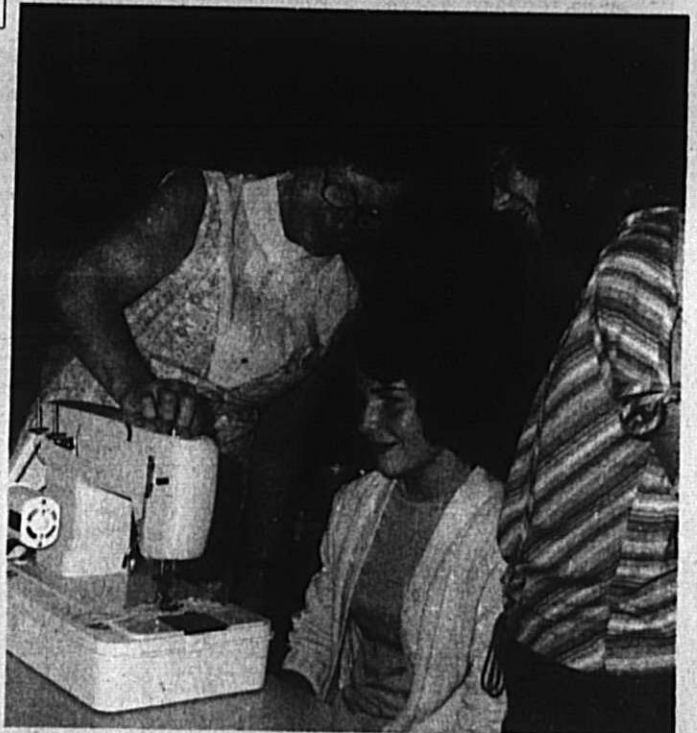
TWENTY-FOURTH SUNDAY
IN ORDINARY TIME

Exodus 33:7-14
Psalm 51:3-4, 12-13, 17, 19
1 Timothy 1:12-17
Luke 15:1-32

Poor God. Sometimes He never seems to win. Always going around loving, trying to do His best. All His people seem to do is foul up His best efforts. If any of us were God, we would have given up ages ago. Do you think maybe God is a masochist? Or maybe just in love—they say love is blind. It almost makes you feel guilty—like wanting to really measure up to His belief in you. Doesn't it? "What can I do, Lord?"

All the requirements for salvation are in the Bible; our problem is waiting for some theological leader to tell us what it says instead of reading it for ourselves. It's strange—sometimes the Bible will say things we don't want to hear, but that doesn't make them any less true, nor does it give us the right to twist it into saying what we want it to say.

I think it is important for every person to read the Bible for himself.



Mrs. Marcia Wissel, home economics teacher, instructs novices in the parts of a sewing machine. Mrs. Wissel also offers cooking to junior high pupils.



Miss Jean Ruhl, second grade teacher, keeps an attentive group in a reading lesson. In addition to the full academic curriculum, St. Elizabeth Seton offers two years of Spanish to interested pupils, and an industrial arts course in the junior high. "Our biggest problem," according to Sr. Mary Ellen, "is keeping families interested in the school through 7th and 8th grade. Many move on to the public junior high school at that time." [Photos by Fr. Thomas Widner]

question box

BY MSGR. R. T. BOSLER

Q. Would you please explain in detail the procedure for the new rite of penance? Our church had four homilies on the new rite, but only one on procedure. I've put off going to confession because I'm afraid of not knowing what to do. Also, is one required to go to confession even when he feels he is not guilty of a serious sin? How often? I am an adult convert, and this is my biggest stumbling block to Catholicism, as I feel that God will forgive me directly if I'm repentant and ask Him.



A. As a convert you should be happy about the new rite of reconciliation. There is no dark room and talking through a screen, if you don't want it, for you can sit down and talk across the table with a priest about your

spiritual life, much as you did when you took instructions. The sacrament of reconciliation gives you an opportunity for a regular check up on your spiritual life and your attitude toward the Church. Some people need this more often than others. If you are guilty of serious sin, you know you need it, as you know your car needs service when it breaks down.

As you have your car serviced regularly to keep it running smoothly, so you may use the sacrament of reconciliation to keep your spiritual life what it should be. How often this should be depends upon individual needs, but some sort of regularity is recommended.

THE PROCEDURE is quite simple. You spend some time in prayer, reading passages from Scripture for inspiration, if available. Then you take a good look at the real you: how important is God in your life, how well have you been praying, how have you

been fulfilling your duties, how have you been treating others, have you failed to be interested in others, what is your main weakness, etc.?

Don't try to prepare a list of sins or plan what you are going to say; just go into the reconciliation room and let the priest take over. He may have a short printed prayer for you to recite; he may read a short passage from Scripture on the mercy of God. Then he will ask a few leading questions to help you talk about yourself, your serious sins, if any, your failures as a spouse or parent, as employer or employee, your weaknesses, your doubts, your temptations and spiritual problems.

Keep in mind that it is as a member of the Church you are accusing yourself and that your failures to lead a Christian life of service to others has harmed the Church. That is one of the things the new rite of reconciliation emphasizes, and that is one answer to

your problem about wanting to confess to God alone.

WE CATHOLICS believe that once God has helped us realize our sinfulness and we turn to Him for forgiveness, we are forgiven, but that part of the turning to God, in the case of serious sin, is the willingness to confess our sins to the Church we have harmed by our actions. The other reason why we confess our sins to the Church in the sacrament of reconciliation is because we Catholics believe this sacrament is a special encounter with Christ for the purpose of receiving help to overcome our sinful tendencies.

Back now to the procedure. Once you have finished your discussion, in which the priest may offer some advice, you will be given a penance—prayers or actions that may help you in your particular problems. Then you say your prayer of sorrow for sin—there will usually be a card handy to help you. After this, you follow carefully the words of absolution and the prayer that follows.

That's it.

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cornucopia

She's an 'aquatic non-swimmer'

BY ALICE DAILEY

The most aquatic non-swimmer in all of creation has to be me. Water—beautiful, surging water—draws me like NOW rallies

draw Bella Abzug. It helps me to get it all together. So I decided to defy the onslaught of fall by grabbing a couple of days by a lake where the hotel was small and the beach deserted.

Unfortunately a couple of dozen other minds harbored the same naive idea.

Borrowing a hotel towel from under a sign which commanded DO NOT TAKE TO BEACH, I found a love of a spot and stretched out. Clomping hooves and something hot and gritty hitting my face brought me upright. Two giggling girls, each wearing two strings, were chasing along, a bounding collier in their wake.

THEY DISAPPEARED.

Then, loud, weird sounds, like the screeching of the damned, hit the air. Two bearded fellows were spreading out a radio, suntan oil, cigarettes, beer cooler and themselves on a huge blanket. The girls came flying back and paused.

"Hi! I'm Debbie." "Hi! I'm Marsha." She nodded toward the noise. "Mud, Sweat and Beer? Right?"

"Wrong. Purple Polyglots."

"Oh. Neat, though. What d'ya say? Got room for two more?"

The guys grinned. "Always room for chicks." Remember way back when boys did the chasing?

I MIGRATED UP the beach. The awfulest feeling of being watched came over me. A dead fish with vacant, staring eyes faced me. I moved again. Something black and ugly wriggled on its back from under rocks. I gingerly scooped the thing up in a smashed paper cup and slung it out into the water. The waves washed it right back.

Lassie bounded along and poked an inquisitive nose around. "Great, old girl," I buttered her up. "Shove him back out again." She obliged, then trotted away. Prickly heat and sand fleas were trying to get dibs on my back; my toes were shimmering, and my friend came

ashore again to bug me further. I gave up.

Struggling on fried feet back to the hotel, I got a package of cupcakes from the vending machine. Tomorrow would be another day.

At the first light, before the yawns came up like thunder out of guest rooms 'cross the way, I sneaked out. Sand and sky, wind and water were mine, all mine.

From out of nowhere a jogger appeared, a bearded redhead.

"Hello!" He dropped to the sand. "Staying long?"

"A very, very short time," I told him pointedly.

"Well then. Let me tell you about this place. I live in town," he added. Who asked him? "Jog by here every morning. Shoot the breeze with whoever. See that lighthouse? My great, great grandfather helped build it. Notice how clear that water is? Used to be dead fish all over the beach. Government stepped in, stocked the lake with coho salmon; cleaned it up. Any idea what it looks like here in winter? Terrible. Stacks of ice pile up and rip off the shoreline. I could tell you stories—anything you especially want to know?"

I did want to know how long he planned to camp there. Instead I said brightly, "No. You've told it all. But I must run. Have to take my dip."

I WADED OUT to my positive limit—kneetops. He was still watching. Venturing a bit further I felt the icy water harden my arteries permanently. Eric the Red had jogged away.

Gasping, I stretched out on my back on the hot sand. Was it my imagination, or had my swimsuit shrunk? Surely that big round mound at midpoint wasn't me.

"Look, Mom!" a boy's voice called, excitedly. "A beached whale!"

"Ssssssh. There aren't any whales around here. That's the lady in the room across the hall from us."

To paraphrase a famous columnist, that's erl, sister.

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BY DENNIS SOUTHERLAND

Where do the high school, college, and professional football players get their start? Often the answer is in a grade school football program in their home town.

On Saturday, Sept. 10, two thousand 5th through 8th grade pupils will compete in the largest Football Jamboree held in Indiana each year. The 1977 Catholic Youth Organization (CYO) Jamboree will be held at the Roncalli High School Stadium, beginning at 9:30 a.m. The Jamboree serves as the official "kickoff" for the "56" and Cadet CYO Football Programs.

THE CYO FOOTBALL Program dates back to the formation of the CYO in the Archdiocese of Indianapolis in 1939. The Football Jamboree was initiated in September, 1953, at the CYO Stadium on West 16th St.

Each of the fifty-three teams in Saturday's renewal will play six-minute periods. The teams will be divided into two groups, "Raiders" (East) and "Vikings" (West).

All Junior Touch Football Coaches are urged to attend the pre-season meeting next Thursday, Sept. 15 at 7:30 p.m.

Members of the CYO Priests' Advisory Committee will meet Thursday, Sept. 22, at 8 p.m. in the CYO Office.

Funeral held for Franciscan

OLDENBURG, Ind. — The Mass of Christian Burial for Sister Mary Teresita Hietter, O.S.F., was celebrated August 29 in the Franciscan Motherhouse chapel here. She was 79.

Survivors include two sisters, Rose Hietter of Peoria, Ill., and Sister Francis Theresa Hietter, an Oldenburg Franciscan music teacher presently at St. Ann School, Hamilton, O.

Before her retirement, Sister Teresita taught music at schools in Indiana, Illinois, Kentucky and Ohio. She spent 43 years in the Indianapolis Archdiocese.

Deny report Pope Paul to retire

VATICAN CITY—The Vatican press spokesman, Father Romeo Panciroli, has repeated his previous denial of press reports saying that Pope Paul VI plans to retire soon.

Questioned by an Italian journalist (Aug. 29), the spokesman would make no further comment on the press reports except to say that his previous statements on the subject were still valid.

Earlier this summer Father Panciroli termed rumors that the Pope would retire as "fantasy."

SPECULATION ABOUT possible retirement has increased as Pope Paul draws nearer to celebrating his 80th birthday on Sept. 26.

Several years ago Pope Paul withdrew the right of cardinals to par-

ticipate in electing the Pope once they reach age 80.

He has also strongly urged bishops to submit their resignations at age 75.

In a related development the Vatican's daily newspaper a few hours later criticized rumors of a pending papal retirement in the Italian press as "fantasy-filled, strained reports."

"The Pope is fine and is preparing himself to preside over the International Synod of Bishops, which opens in the Vatican Sept. 30," said L'Osservatore Romano's vice director, Father Virgilio Levi, in an editorial (Aug. 30).

THE PRIEST CHIDED the Italian press for speculating that Pope Paul

might decide to move out of Rome after his alleged retirement. Some papers have speculated that Pope Paul might live out his days at Monte Cassino in Italy or in another Benedictine monastery.

Father Levi upbraided the press for using the Pope's approaching 80th birthday as an occasion for "expressing stinging evaluations of the person of the Pope or his close collaborators, about whom—as usual—patent lies are spread."

Symposium

(Continued from Page 1)

National Catholic Music Educators Association, and the National Catholic Rural Life Conference.

Also the National Conference of Catholic Charities, the National Council of Catholic Women, the National Federation of Priests' Councils, the National Office for Black Catholics, the National Organization for Continuing Education of the Roman Catholic Clergy, the North American Academy of Liturgy, the USCC Department of Communication, the National Conference of Catholic Bishops' (NCCB) committees on the liturgy, pastoral practices, the permanent diaconate, priestly formation, priestly life and ministry, and the NCCB-USCC Secretariat for the Spanish Speaking.

Each group will send three representatives to the symposium.

Cardinal

(Continued from Page 1)

Bishop Edouard Gagnon, head of the Pontifical Committee for the Family. Bishop Gagnon also serves as liaison between the Canadian bishops and the Vatican.

The Christian Brothers' superior general, Brother Jose Pablo Basterrechea, is also among papal appointees, sources say.

Brother Basterrechea's appointment is likely to provoke angry reaction from some Catholic women's groups who in the past have questioned why

male religious Brothers are permitted to participate fully in synods, while certain Sisters may only observe synod proceedings, deprived of the right to speak.

(Besides appointing synod members, Pope Paul also names a group of synod observers which has in the past included laypersons and Sisters.)

THE FOUR REPRESENTATIVES of the American bishops at the synod are Cardinal John Krol of Philadelphia, Cardinal John Carberry of St. Louis, Archbishop Joseph Bernardin of Cincinnati and Bishop Raymond Lucker of New Ulm, Minn.

The complete list of synod participants, including papal appointees, was scheduled to be released at a Vatican press conference Sept. 8.

Louisville adopts guidelines for high school athletics

BY JOSEPH DUERR

LOUISVILLE, Ky. — The place of athletics in high school and the conduct of both participants and spectators in sporting events are outlined in guidelines which have been adopted by four Louisville Catholic boys' high schools.

The guidelines, which were developed by the schools' principals and athletic directors, have something to say to just about everyone, from players and coaches to cheerleaders, other students and adults.

In explaining the norms, one principal remarked, "Athletics offer a tremendous potential for good and also a tremendous potential for bad. We believe athletics are a legitimate part of secondary education. But they need wise and strong guidance and control."

THE GUIDELINES deal with both general principles and specific activities at sporting events.

"Goals of the athletic program should be meaningful to all students in a school and to citizens in the community," the guidelines say. "Athletics should be a meaningful, valuable community activity, and (should) foster loyalty, school spirit and healthy competition." The guidelines also say that athletic programs must be "in harmony" with educational objectives.

Each school is asked to communicate publicly, for example in programs sold at games, what the guidelines mean.

Concerning coaches, the guidelines say, "We expect coaches to serve as a positive example of fair play, sportsmanship and respect toward their own and opposing players, coaches and game officials." As an example, coaches are asked not to criticize officiating and are asked to "be positive in their remarks" when being interviewed by the media.

About players, the guidelines say, "We expect players to serve as a positive example for spectators, by

exercising self-control and good sportsmanship, and by accepting both victory and defeat with pride and compassion." Players are asked to always shake hands with opponents at the end of games and to never "rub it in" when an opposing player makes a mistake.

THE GUIDELINES say cheerleaders and students should "keep all cheers positive" (cheer "for our team, don't jeer their team"); avoid efforts "to distract the

Benziger series workshop set for tomorrow

INDIANAPOLIS — An in-service workshop on the Benziger religion series, "Word is Life," will be held Saturday, Sept. 9, at the Student Center of Our Lady of Grace Academy, Beech Grove. The workshop is under the auspices of the Archdiocesan Religious Education Resource Center.

Mary Ellen Donnelly, Midwest religious education consultant with Benziger, will conduct the workshop. The first session, from 10 a.m. to 12 noon, will treat the series for grades one through four. In the second session, 1 p.m. to 3 p.m., emphasis will be on grades five through eight.

All interested persons are invited. Participants are asked to bring a sack lunch.

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PLAN CHRYSANTHEMUM BENEFIT BALL—Mrs. Charles Bosma (seated) and her co-chairman, Mrs. Richard Buck, head the committee on arrangements for the annual Chrysanthemum Benefit Ball sponsored by St. Francis Hospital Center, Beech Grove. The Ball on Saturday, Oct. 22, at the Indianapolis Athletic Club, will be the finale for the annual fund appeal made by the Center. A goal of \$40,000 has been set for the appeal. The funds will be used for a proposed cardiac catheterization laboratory.

St. Meinrad Benedictine, mother die hours apart

ST. MEINRAD, Ind. — Benedictine Father Mark Toon, 52, a monk at St. Meinrad Archabbey died unexpectedly Saturday, Sept. 3, in the Jasper Memorial Hospital just three hours after his mother, Mrs. Mabel Toon, died in Evansville.

The funeral liturgy was held Wednesday, Sept. 7, in the Archabbey Church.

Thirty years ago the St. Anna's Alter Society of St. Andrew parish, Richmond, marked the 100th anniversary of its founding.

Archabbot Gabriel Verkamp was the principal celebrant.

Father Mark entered St. Meinrad Archabbey in 1945. He was ordained to the priesthood in 1950 and in 1954 earned a doctorate degree in philosophy at the Catholic University of America, Washington, D.C.

He taught philosophy nearly 24 years at St. Meinrad Seminary. Father Mark also held various administrative positions at the seminary including that of vice rector.

A TOTAL OF 53 teams will be participating in the "kickoff." They actually begin their season on Sunday, Sept. 11 with games at 12 sites throughout the Indianapolis area. A seven-team 56 "B" league begins play the following Saturday, Sept. 17.

The final games of the season are slated for Sunday, Oct. 23, and the play-offs will begin the next two week-ends.

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Father Gregory, ex-Batesville associate, dies

Word has been received of the death on August 23 of Father Gregory Diebold, O.F.M., former associate pastor at St. Louis parish, Batesville.

Father Gregory, who was 63, was found unconscious with severe head injuries in the street adjoining St. Francis Friary, Cincinnati, where he resided for the past seven years. Brain surgery was performed at Good Samaritan Hospital, but surgeons could not save his life.

Among the survivors is a cousin, Father Harold Kneuen, pastor of St. Gabriel parish, Connersville.



UNINVITED GUEST—Napoleon R. Divine watches television while awaiting a tow truck to extricate an automobile from his basement recreation room. The car went out of control and knocked out a portion of a wall in the Chicago house. [NC photo]

No 'SOAP,' bishops say

Three U.S. bishops have criticized TV's fall series, "SOAP," following separate previewing sessions in Providence, R.I.; Peoria, Ill.; and Pensacola, Fla.

Bishop Louis E. Gelineau of Providence said after an Aug. 30 preview at WPRI-TV,

the local ABC affiliate, that the series "diminishes the respect for a way of life we value," while Bishop Edward W. O'Rourke of Peoria called it "a great stride in the wrong direction."

Bishop Rene H. Gracida of Pensacola-Tallahassee said his Aug. 26 preview of three episodes of "SOAP" left him with the opinion that the series should not be aired before 10 p.m.

In a written statement issued Aug. 31, Bishop Gelineau said, "Overall, I see them (episodes of the series) as a poor use of communications resources."

THE PROVIDENCE station had withheld a decision on airing "SOAP," until after the bishop viewed it. But later the same day as the bishop's statement was issued, Edwin W. Pfeiffer, vice president and general manager of WPRI-TV, announced that the station would show "SOAP."

"The show, like all shows, is certainly not perfect," Pfeiffer said, "but in our judgment [it is] suitable and acceptable for adult comedy on television."

The controversial series, scheduled to be aired beginning Sept. 13 at 9:30 p.m., EST, has been criticized by several religious groups, including the U.S. Catholic Conference, for its depiction of sexual immorality, racism and violent behavior.

"The network claims that its approach should have a good effect by demonstrating the behavior of the program's characters as extreme and unworthy of imitation," Bishop Gelineau said, adding that he believed the effort to redeem the series was "quite weak."

"In any event, it will hardly override the diminishing of

respect for essential moral values such as are present in marriage and family life, which are particularly held up to ridicule," the bishop added.

BISHOP GELINEAU said he is "also concerned that the scheduled air time brings the program within the views of 18 million children, according to national statistics. Therein, I find a potential for great harm."

Pfeiffer said the station had decided to air the series because, while some viewers might be offended by it, others will feel cheated if deprived of a chance to make their own judgment.

BISHOP O'ROURKE, who previewed three episodes of "SOAP" on Aug. 27, wrote in a Sept. 2 editorial in the Catholic Post, Peoria diocesan newspaper: "Not only is it objectionable in its contents; it represents a trend which is carrying us to ever more ugly and morally unacceptable programming."

He said the preview of the series left him feeling "very distressed and nauseous" because "the family life depicted in this show is tragic and ugly."

The bishop encouraged Peoria Catholics to join with him in writing letters to thank the advertisers who had withdrawn their sponsorship of "SOAP" and to warn those who were reported to be still sponsoring the series that "so long as they support this show, I shall not purchase any of their products."

The Catholic Post published a list of companies in each category. Those still sponsoring "SOAP" are Timex and Warner-Lambert, the paper said, but Nissan Corp. (Datsun), Miller Brewing, Pfizer Corp., American Home Products Corp., American Motors, Lever Brothers and Volkswagen of America have withdrawn.

BISHOP GRACIDA, in stating his view that the series should not be aired before 10 p.m., said, "It is definitely 'adult' entertainment of the sort which a considerable number of Americans seem to enjoy even though it is of low moral and artistic quality. As such, it should not be broadcast at a time when children would be exposed to it."

The Tallahassee station plans to air "SOAP" at 9:30 p.m. EST, while the Panama City and Pensacola ABC affiliates have scheduled it for 8:30 p.m. Central Time.

Unless the stations change that schedule, "then I support the efforts of all individuals and groups who would seek to discourage television advertisers from sponsoring the program," he said.

Forty years ago Mrs. W.D. Kibler was elected president of the Butler University Newman Mothers Club.

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viewing with arnold New movie tries vainly to revive old desert heroes of past

BY JAMES W. ARNOLD

The best kind of film to make right now is complete escapism. People want to just sit down and enjoy a movie. "March or Die" is the kind of film I used to stand in line to see on Saturday afternoons.

—Producer-director Dick Richards

If you had to go to a desert movie, you should've gone in the 1930's. If you missed that trip, you're stuck with spoofs by people like Marty Feldman ("The Last Remake of Beau Geste"), whose talent seems to be mostly in his eyeballs, or lightweight imitations by directors like Dick Richards ("March or Die").

Perhaps Feldman's approach makes more sense. The time may be past when we can take films about the French Foreign Legion seriously, even as escapist romance, which is apparently what Richards had in mind. What's so hot, after all, about a bunch of white guys in kepi hats—derelicts, ex-cons, mercenaries—held together by fierce discipline and cruelty, fighting to hold a French Saharan colony against waves of Arab patriots? Vietnam and a dozen other colonial wars of the last 25 years have taken the gloss off the glory. Add to that our skepticism about heroes: Ronald Colman and Gary Cooper cannot be made to ride again simply because Richards—and perhaps you and I—want them to.

"MARCH OR DIE" suffers terminally from a combination of 1970's awareness of political realities and extreme childishness in

recreating the corny old plots and trite characters. You've gotta go one way or the other. The old desert heroes cannot live in the real Morocco anymore than western heroes can live in the real West, or the old John Wayne can be credible in a film about a real war. It's not impossible today to make an amusing and intelligent film about Europeans in colonial Africa. But you must have courage and insight they lacked in the 1930's (cf. "Black and White in Color").

In "March or Die," we're asked to accept Gene Hackman as a soured expatriate West Pointer who turns up as a Legion commander in 1918. He's ordered to defend some Louvre archeologists, led by Max Van Sydow (who seems stuck in the digs since "The Exorcist"), who are searching for art treasures in the area of a sacred native shrine.

The mission upsets the local partisans and their wily chieftain (Ian Holm), who wants to use the incident to unite the tribes against the hated French. Hackman and Holm are old buddies, and Gene is doubtful that any Art is worth the lives of his men. (This leads to one light exchange on the old debate about Life vs. Art, which is quickly dropped.)

IF THIS SOUNDS like a classic John Ford cavalry western, with Arabs instead of Indians and sand instead of sagebrush, you're right. Except, unhappily, there is no John Ford.

You have the predictable collection of tough or sadistic sergeants, one non-conformist superhero (Terence Hill) who has mastered the old trick of shooting a machine gun cradled in his arms, a gentle weakling who is badgered to suicide, a sleazy villain who runs the murky local bistro, a big Russian who battles

squads of Berbers with his bare hands, and the likeable kid with glasses who is inevitably captured and tortured. The climax is a kind of replay of Custer's Last Stand, and there are moments when the troops march singing out of the fort. Lurking in the background is a jaded mystery woman (Catherine Deneuve) whose Daddy, an unfortunate archeologist, is a victim early in the proceedings.

Most of this is so badly written and acted

that it comes perilously close to Feldman's satire. The troops marching in close order across the trackless sands seem like Monty Python characters.

"I wish I could be like you," Deneuve tells Hackman "It takes a lifetime to be like me," he replies. At another point he is made to say, "There are no heroes in war, only survivors." Hackman, usually a fine actor, provides all the emotion of a mummy.

Ms. Deneuve describes herself as "dead inside," and seems dead outside as well, displaying the creeping ennui of all European actresses past 18. Only Hill, the Italian actor with the English name, provides animation, but his heroics are so absurd he lacks only a cape and a capital S on his chest.

THE FUNNIEST scene is meant to be the saddest. The dead Hackman, laid out on the sand, has been as kind and stable an officer as

Captain Queeg. His soldiers line up to kiss his corpse on both cheeks. His Arab friend, who has just accounted for the deaths of about 5,000 extras, says "I'm sorry, old friend." Then he kisses him, too. I guess everybody kisses him but Deneuve, who winds up alone because Hill decides to stay in the Legion.

If the movie is innocent of wit, it's also innocent on most other points, and may be of passing amusement to youths born (alas) too late for "The Lost Patrol" or the real "Beau Geste." The only disturbing moments are brief flashes of the results of torture and mutilation—you know those nasty infidels.

Director Richards' goal of old-fashioned entertainment is not itself objectionable. He's had at least one modest success with old genres (the remake of Chandler's "Farewell My Lovely"). But as the 1930's filmmakers knew, to hit the target you often have to aim high. If you try for schlock, that's all you get, even in the Sahara. [A-3, unobjectionable for adults]

this week's tv films

DIRTY HARRY (1971) (NBC, Saturday, Sept. 10): The prototype Cop as Superman and Avenging Angel movie, with Clint Eastwood as a slit-eyed San Francisco detective who tracks down and obliterates a mad young killer before the soft-hearted judges can find an excuse to set him free. Sick, violent and disturbing: a genuine native fascist film. Not recommended.

CAHILL, U.S. MARSHAL (1973) (CBS, Sunday, Sept.

11): A routine, late-vintage John Wayne western, in which Duke, as an aging overworked lawman pursues and destroys a gang of outlaws as an object lesson in morality for his budding delinquent sons. The film is equally low on sensitivity, brains and budget. Not recommended.

CURRENT RECOMMENDED FILMS: Annie Hall, Star Wars, A Bridge Too Far, Sorcerer, Black and White in Color.

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By Father Alfred McBride, O. Praem.

So many people today itch to depress us with bad news that it is a pleasure to recall the first summer's breath of good news that burst from the original members of the Christian Church. The world, then as now, was getting and spending and laying waste its powers. The joyous Christians, washed in the Spirit of God's fire, poured out of that supreme House of Prayer, the Room of Pentecost, irrepressibly eager to tell the world about Jesus.

Pentecost marked the beginning of the evangelization of the world and remains the celebration of the birthday of the Christian Church. No one should forget the contrast of that eventful day. To a world without God, ever committed to

doom and pessimism because the anchor of meaning has been lost, the first evangelizers proclaimed limitless hope, a literal rainfall of meaning, and the impregnable assurance of salvation.

Acts records Peter delivering the first Christian sermon calling people to repentance for their sins and beliefs in the saving power of Christ's death and resurrection. The miracle of faith touched 3,000 converts that day. From Jerusalem the faith in Jesus spread to Antioch. Then, under the command of that marvel of a man, St. Paul, the Gospel touched hearts in Asia Minor, Corinth, Athens, Ephesus, Thessalonica, Colossae, Malta till it came at last to the imperial city of Rome.

PAUL SET THE pace for the evangelization endeavor. And he invented a

method to stabilize the new communities of faith in a manner to be imitated ever since. Beginning each new city with the Jewish believers, Paul then turned to the gentile potential. Paul knew he could not rely on the enthusiasm of the first encounter. Faith, born in a moment of religious and liberating ecstasy, would unfortunately grow cold with time's passage.

Hence Paul insisted on some rudimentary institutional forms: a leadership group, regular worship meetings, a systematic effort to apply the new Gospel principles to fresh dilemmas, and lastly, international supervision and encouragement by him through the mails. To this last administrative detail we owe the precious heritage of his epistle — and the treasures of the other New Testament letters as well.

What was so striking about this evangelization? Why did it touch so many when there were the existing treasures of the Jewish prophets and the Greek philosophers? What was there in Jesus' message that seemed more moving than the grandeur of Isaiah or the wisdom of Plato? Both the prophets and the philosophers had stood for the nobility of the human spirit, the quest for justice and the need for meaning either from the light of faith or of reason.

Look for the answer in the central message of salvation from sin, the impregnable assurance of divine forgiveness. The prophets thundered against sin and injustice but were comparatively weak on the question of forgiveness of sins, despite their inspiring visions of the time of reconciliation in the messianic era.

The Greeks sang hymns to the life of virtue, but doomed man to rescue himself from his own sins. Prophets dimly saw the dream of forgiveness in their messianic intuitions. Greeks darkly sensed the ideals but make salvation a human effort. But ordinary people everywhere realized they needed forgiveness for their sins and knew they were helpless to do it themselves.

THE CHRISTIAN evangelists joyously declared Christ's Easter victory

over evil. They spoke directly to the sources of sorrow — sin, guilt, death — as roots of the absurdity and despair bent on depressing all people. For the first time in history they could tell the world with marble-like certainty that sin and death were finally overcome due to the death and resurrection of Jesus. They upheld the cross so that people might see the deep humility and humanity of God. They planted the banner of Easter so that people might see the reality at last of a life drenched with the beauty of forgiveness and filled with the promise of ultimate self fulfillment.

The prophets had hoped for divine forgiveness. The Greeks yearned for the exaltation of human self fulfillment. In the paschal mystery, announced by the evangelists, these two hungers found a happy realization. Sin can be forgiven. Sustained virtue can be achieved. Small

"For the first time in history they could tell the world with marble-like certainty that sin and death were finally overcome . . ."

wonder the power of the Gospel awoke the most responsive chord imaginable in hearts all over the ancient world and in the souls of people ever since whether they lived in the dark ages, the middle ages, the Renaissance, the age of reason, the Victorian age or the present age of technology and science.

The story of the Church's history that is to follow grows out of the implications of the original evangelization and the efforts to bring the message to every nation in the world. It is the record of the victory of the Holy Spirit working with the indomitability of the human spirit that all may know the delights of the kingdom of God.

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Caring about all God's families

By Father Joseph M. Champlin

When Mike and Paula knocked on the Murray's door at 8:00 that winter evening, they felt nervous and resentful.

Engaged to be married in a few months, the young lovers were nervous because neither of them had ever met the Murrys before. They stood waiting on the porch also with some resentment, even hostility in their hearts, because the priest had insisted on this session. It was part of what he termed the parish's one-to-one marriage preparation program.

After some conventional greetings and introductions, the Murrys began: "We wonder if you feel as nervous as we do. This is only our second meeting with a couple like yourselves."

THEIR HONESTY and frankness took Mike and Paula a bit by surprise. They likewise wondered at the apparent closeness of this couple, married a dozen years. The husband sat in a chair and his wife found a place on the floor leaning against her spouse's legs. Paula and Mike, on the other hand, picked separate spots a dozen feet apart.

The Murrys started off: "We really care about you two as a couple. We have a stake in your relationship, a concern about your future. If your marriage is

good, sound, happy, and loving, then our world will be a better place in which to live, if not, we will suffer, our family suffers, the Church suffers, all of society suffers. So, we truly care about you."

Mike folded his arms and muttered a favorite expletive to himself. How could they care about two people who were strangers to them until a few minutes ago? But something about the Murrys' sincerity, earnestness and oneness as a couple struck him, and Paula as well.

As the conversation continued, the engaged pair found their nervousness began to dissipate and their resentment to dissolve. About 30 minutes later, Mike got up from his chair, walked over and sat down on the floor, then leaned back against Paula's legs.

THE PRIEST had asked that they spend a couple of hours with the Murrys and together discuss about 10 topics critical to a marital relationship. These included such issues as sex, parents, communication, love, forgiveness, finances, children and religion.

By 10:00 their obligation had been fulfilled, but Paula and Mike were hungry for more. They stayed until well past midnight — finally leaving the Murrys after a warm embrace at the door.

Sunday Mass and reception of the

Eucharist had not been a regular part of their lives prior to their evening with the Murrys. But in their words, "We felt the presence of God in that house, in the loving closeness we saw between a husband and a wife. We want that for ourselves and are going to make some changes in our religious habits."

They did and have. Prior to their marriage, both received the sacrament of Penance for the first time in at least several years. Both participate regularly today in our Sunday liturgies. Both come often for nourishment at the Eucharistic table.

MIKE AND Paula are encouraged in their new approach to each other, to life, to Church and to God when they occasionally spot the Murrys at Mass and observe them approaching Communion as a couple.

The Murrys were right. A deep love relationship between two spouses means a strong family at home. That leads to a united parish family, to a healthy diocesan family, to a vibrant universal Church of Christ, to a better world.

These are all God's families, interconnected with each other and with the Lord. My columns this year will touch on those different families.

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P o r t r a i t

O f P a u l



By Father John J. Castelot

Saul the Pharisee, Christian persecutor, became the individual most actively responsible for the initial spread of Christianity. He was born about the beginning of the first century in Tarsus of Cilicia, modern Turkey.

Tarsus, an important commercial city, was also a renowned center of Greek culture, considered by many as second only to Athens for work in philosophy and the arts.

By birth and circumstances, Saul was subjected to various influences which were to form a highly complex personality. As a devout and intelligent Jew, he spoke Aramaic and developed a deeply biblical mind-set. As a native of Tarsus, he was a Roman citizen by birth, spoke and wrote Greek with ease and eloquence, and was no stranger to Greco-Roman culture.

WHILE STILL a young man, he went to Jerusalem to pursue higher studies as a rabbi. Under the tutelage of excellent teachers, he became quite proficient. But his intellectual genius and accomplishments were more than matched by his zeal for the religion of his forefathers.

This zeal led him to persecute the infant Church. When we first meet Saul, he is assisting in the martyrdom of Stephen (Acts 7, 58), and then directly harassing the local church (Acts 8, 1-3). Many Christians, however, had fled the persecution and Saul, undaunted, set out

Saul the Pharisee became Paul the Apostle in this scene depicted by Brother Eric de Saussure from the Taizé Bible.

Father Castelot writes that 'with this vision came the realization that the people he was persecuting were not blasphemers but were actually worshipping the Lord in glory.'

to track them down, even as far as Damascus in Syria.

Suddenly, while he was on the road to Damascus, he had an experience which changed the whole course of his life. The risen Christ appeared to him in a blinding vision. With this vision came the realization that the people he was persecuting were not blasphemers but were actually worshipping the Lord in glory.

Saul also gained an insight into a reality which would become fundamental in his teaching the oneness of Christ and the Christian. For in answer to his question, "Who are you, sir?" the voice answered, "I am Jesus, the one you are persecuting. Get up and go into the city, where it will be told you what to do" (Acts 9, 5-6). So important a turning point was this in his life and the life of the Church that it is recorded three times in

Acts (Chapters 9, 22 and 26).

SAUL THE Pharisee was now Paul the Apostle, an indefatigable preacher of the Good News. However, his stature as an apostle could easily blind us to his stature as a man, and we would be all the poorer for that.

Paul was an authentic human being, an intense person, a man capable of the deepest emotions, from consuming hatred all the way to consuming love. Only a man filled with hate, no matter how self-righteous, could have hunted down men and women as he did the first followers of Christ. Only a man on fire with love for the Lord and for people could have sacrificed everything and endured so much for their sake.

In his three missionary journeys he walked about 1,200 miles, founding

churches throughout what are now Turkey and Greece. For his own account of the hardships he endured, read 2 Cor. 11, 23-33. In the midst of this record he reveals his overriding concern and love for his converts: "Leaving other sufferings unmentioned, there is that daily tension pressing on me, my anxiety for all the churches. Who is weak that I am not affected by it? Who is scandalized that I am not aflame with indignation?" (2 Cor. 11, 28-29).

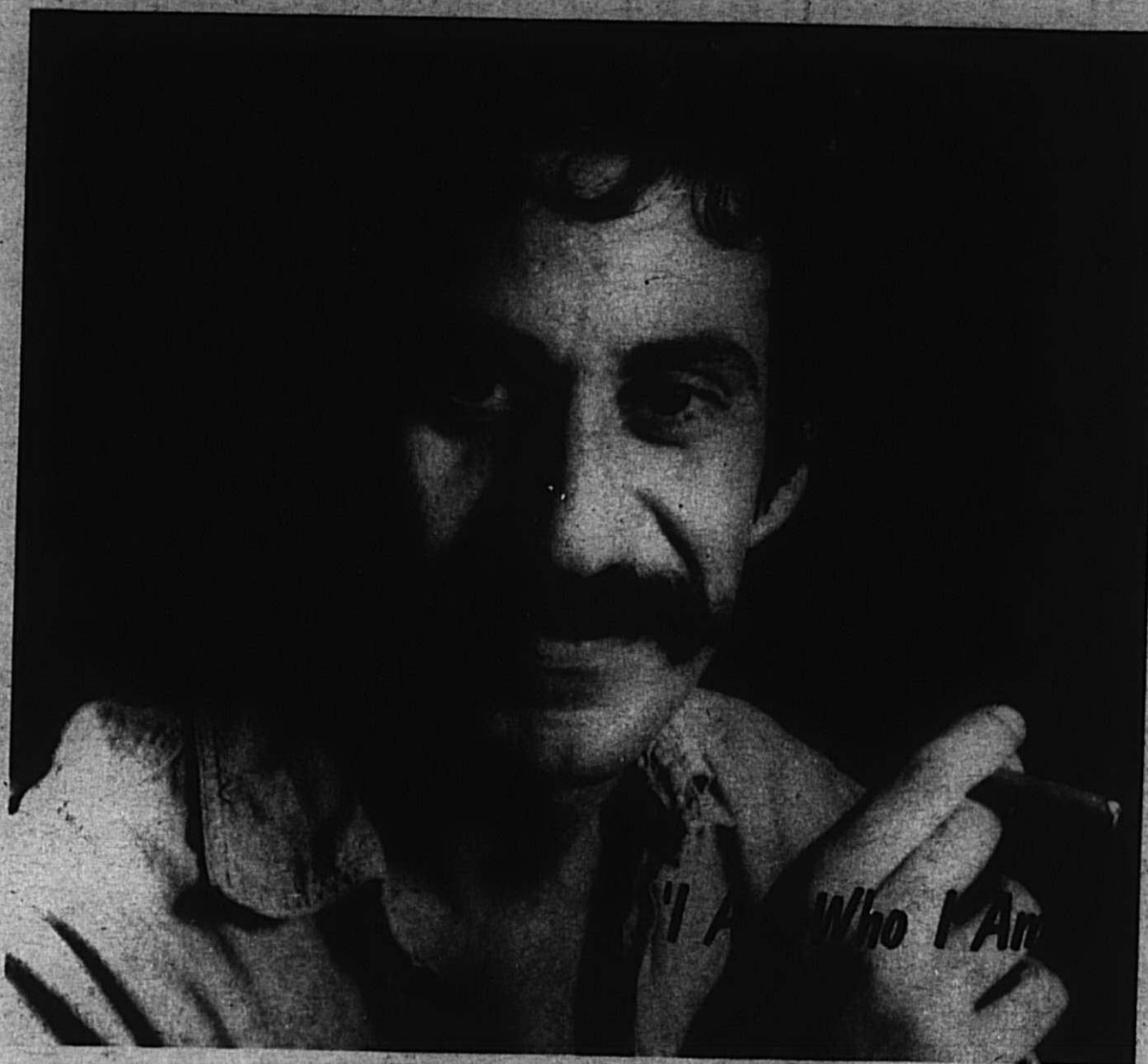
Yes, love had replaced hatred in his life, but he could still get angry, especially if his children in Christ were threatened by anyone in any way. His letter to the Galatians is fairly seething with indignation.

STILL, FOR ALL the strength of his emotions, he could address his converts with the tenderness of a mother (Gal. 4, 19; 1 Thes. 2, 7) or the strong love of a father (1 Thes. 2, 11). How moving these lines from Philipians: "God himself can testify how much I long for each of you with the affection of Jesus Christ! (Phil. 1, 8). . . . For these reasons, my brothers, you whom I so love and long for, you who are my joy and my crown, continue, my dear ones to stand firm in the Lord" (Phil. 4, 1).

This great heart stopped beating when, according to tradition, he was beheaded during the persecution of Nero in 64 or 67 A.D. His love knew no limits. If he insisted so strongly in his letters on the fundamental importance of faith.

1977 by NC News Service

Jim Croce



By Father Paul Ceasar

*Perhaps I'll never show this world
All I could be
I just can't sing to any
man the song he wants to hear.
And I know that some won't like me,
others try to be my friend
But I'm all of me, and that's
all that I am . . .*

by Jim and Ingrid Croce
from "I Am Who I Am"

To be ourselves, "all of me," is awesome. It requires a knowledge of self which combines honesty with freedom to be who I am. Honesty breaks through masks and walls we surround ourselves with for protection from others or acceptance by them. Freedom allows one to be real in the midst of joy, happiness, emptiness, struggle. To possess "all of me" is a lifelong process that should be as complete as possible at any moment of our lives.

Jim Croce seemed involved in expressing the "all of me" quality throughout a life that lasted only 30 years.

Jim was an Italian-American from Philadelphia. He attended Villanova University and majored in psychology. As a student, he played the 12-string guitar with a folk group. He soon realized that he wanted a career in music. Jim liked being with the people and enjoyed performing. An unusual sensitivity about feelings and life situations was evident. It was this sensitivity that helped him relate and later express those feelings and situations in song.

TOMMY WEST, Croce's good friend and musical associate, said that on Saturdays, he and Jim would go to the open air markets in South Philadelphia. "We'd just talk to a lot of people and he remembered funny things that people said and tucked them away in his

head..." These experiences came out later in his songs and stage routines.

After college graduation in 1965, Jim toured for the State Department in the Middle East and Africa, joined the National Guard, taught history to emotionally disturbed children in a hospital, sang in clubs. Finally, he went to New York hoping to get a break. He was not successful.

These were the years that Tommy West calls Jim's "dues paying years" — the years spent working hard, hoping to find success, knowing there was no guarantee that the struggle would be worth it.

During this period, Jim married. Combining marriage and performing wasn't easy. And confidence in his own ability wavered.

AT THE END of 1969, discouraged and disillusioned, Jim went back to Pennsylvania. He worked at odd jobs — construction, truck driving, "working with a machine that breaks up the street." Physical work helped ease the pain inside.

Gradually, he began composing again. In 1971, he sent a tape to Tommy West. On the cassette were songs like "Time in a Bottle" and "Operator" which became big hits.

Jim said that "Operator" came out of experience. West believes Jim's songs were finally effective because Jim "came to terms with himself, and for the first time, creatively started telling the truth."

Writing and recording songs is one thing, but getting a company to back them is another. It wasn't until March 1972, a whole year after the tape was sent in and six months after they were recorded, that ABC Dunhill agreed to go with Croce. Things snowballed with personal appearances and Croce's "Leroy Brown" was number one nationally.

SUCCESS WAS sweet. And Jim

Croce found it by being himself.

Then, after a concert in November 1973, his small, chartered plane hit some trees on takeoff. Jim's voice was stilled forever.

People have always loved music and listened to lyrics. Today, modern media spreads music far and wide — music that assuredly has an effect on those who listen.

Will Jim Croce's music live on? Only

time has the answer. But while he lived and certainly for some time to come, his music touches many, especially the young.

Music is Jim Croce's legacy, his reflections on life.

*Perhaps I'll never show this world
all I could be . . . but
I'm all of me, and that's
all that I am . . .*

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Discussion questions

1. How do you believe young people can be awakened to faith? Discuss.
2. Discuss this statement: "They (the early Christians) awakened others to faith by the depth of their own faith and their service to others." Do you believe this approach is still valid today?
3. Do you find joy in your worship? Discuss.
4. What kinds of programs that call for commitment to those who need help exist in your parish? Are you and your family active in any of these programs?
5. What is meant by being "willing...to let the Christian mystery come to personal word"? Discuss.
6. Discuss the possibilities of applying "personal word" to the nucleus of the family.
7. Ask your children what it means to them to go to Mass.
8. What marked the beginning of the evangelization of the world?
9. How did Paul approach his evangelical endeavor?
10. What was there in Jesus' message that was more moving than the grandeur of Isaiah or the wisdom of Plato?
11. What kind of family did Saul the

Pharisee come from? How did the family and place of both influence him?

12. What happened to Saul in Damascus? Read Acts, Chapter 9, verses 5-6, 22-26.

13. What kind of person was Paul the Apostle? What was it in his nature that made him become such a zealous Christian?

14. In the Second Epistle to the Corinthians, read Chapter 11, verses 23-33. What do you learn about Paul from this passage?

15. Discuss this statement: "His (Paul's) love knew no limits."

16. Discuss this statement: "It requires a knowledge of self which combines honesty with freedom to be who I am."

17. Do you think that the visit of the engaged couple with a married couple described by Father Champlin is part of a good marriage preparation program? Discuss.

18. How can good religious habits help build a good marriage? Discuss.

19. How does a deep love relationship between two spouses help to ultimately lead to a vibrant universal Church?

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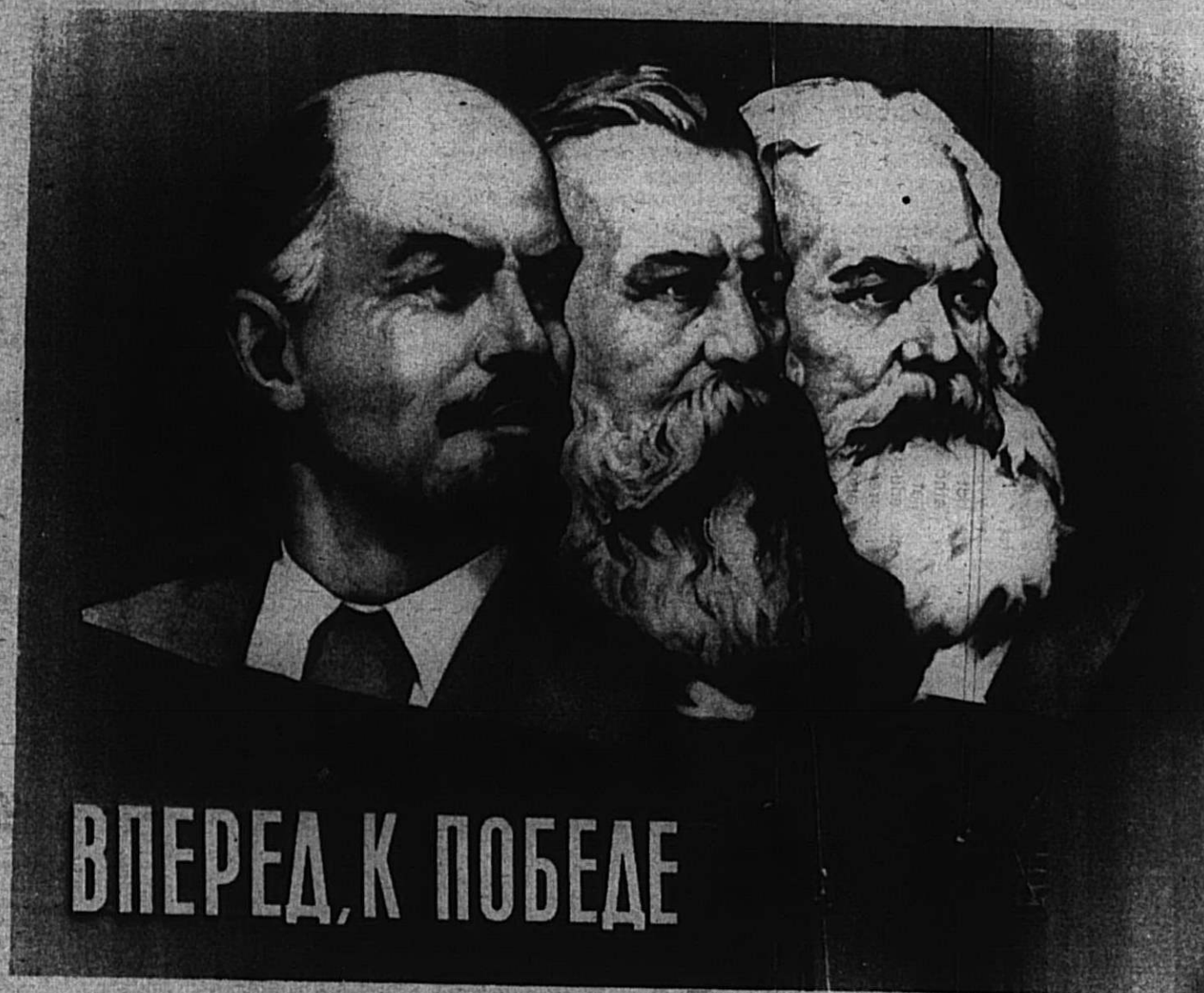
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Religious strife in Russia today



Three pioneers of Russian Communism, Nicolai Lenin, Friedrich Engels, and Karl Marx, are displayed on a poster at a Moscow Day Celebration

By Paul Kowalik

*Note: The author requested to be anonymous.
The byline is a pen name.*

Cupolas, spires and onion domes copiously dot the modern Moscow skyline. "Of course, religious freedom exists," the Soviets insist. But tourists often find it difficult or impossible to locate a Mass to attend on Sunday.

Rather, constant anti-religious pressure and frequent open persecution have been the rule in Russia since shortly after the 1917 revolution.

Early in 1923, for example, Msgr. Konstanty Budkiewicz of Petrograd wrote to the apostolic nuncio in Warsaw, "Our persecutors use every effort to terrorize us and to subject us to their will."

ON MARCH 25, the monsignor, his Archbishop Jan Cieplak, 12 priests and a layman, all from Petrograd, were brought to trial on a charge of conspiracy. An observer at the trial was certain the charges had been "trumped up." Nevertheless, the archbishop and monsignor were condemned to death while the others were given stiff prison sentences.

Religious and government officials throughout the world, including the President of the United States, protested

the severe sentences through proper channels. Because of world opinion, Archbishop Cieplak was saved from execution, but Msgr. Budkiewicz was shot Holy Saturday night, March 31, 1923.

The persecution of intellectual and religious dissidents continues in the Soviet Union today with Baptists and Jews among the primary targets.

AT LEAST 700 Baptists have been jailed in recent years, the most prominent, Baptist leader George Vins. Vins was sentenced to five years' imprisonment to be followed by five years' exile. He was charged with "damaging the interests of citizens." His crimes included secretly circulating a number of articles on religious themes, a sermon preached at a wedding in 1969, and the receiving of money from Reform Baptist Congregations.

Jewish citizens, seeking to emigrate from Russia, many for the sake of religious freedom, are often dismissed from their jobs, occasionally arrested, and sometimes sentenced to prison. Only a small percentage receive permission to leave Russia.

According to a news report, an Eastern-Rite priest was hanged in the Ukraine village of Drohovyie by Soviet police for "having pursued religious

activity, the celebration of the Holy Mass . . . and the distribution of the Eucharist." The victim, Father Michele Luckyj, according to the report, had been warned three times "that such activity is considered illegal in the Soviet Union."

Karl Marx, the father of Communism, was an atheist, but was not militantly opposed to religion. Marx felt religion would eventually disappear when the proper social conditions were provided. Lenin introduced militant atheism into Marxist thought.

MARXISTS oppose religion mainly because it lulls the populace to sleep, and counsels them to accept their lot in patience rather than strive militantly for political and economic change.

In the early years of Russian opposition to religion, church property was confiscated, churches and monasteries closed, and schools nationalized. Through the years, different degrees of pressure were applied. During World War II religion was to some degree tolerated. Today, freedom of worship is allowed within certain limitations, but evangelization may not take place.

Religious literature may be published only under strict supervision. Bibles, for example, are extremely hard to come by

and may be worth as much as \$100 each.

Today, occasional worshippers in approved churches may not be bothered much. But those who worship openly and regularly, and certainly those who seek greater freedom of conscience and expression, will be penalized. The worst dissidents may be expelled from the country, sent to prison, or confined to mental hospitals until their "sickness" is corrected. Ordinary offenders lose their chance of personal advancement. They are not promoted at work; go to the bottom of waiting lines for housing and other privileges, and their children have great difficulty in being accepted for higher education.

TODAY, 60 years after the beginning of the Russian experiment, religion hasn't disappeared, as good Marxist doctrine insists it should. In fact some observers feel its impact in the Soviet Union is growing.

Archbishop Roger Etchegaray, president of the French Bishop's Conference, on his return from a recent trip to the USSR declared, "No one can imagine the fullness and intensity of religious life in the Soviet Union. There's no doubt that it is Christianity's biggest volcano."

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