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Synod Fathers looking to solve 'identity crisis'

BY JOHN MUTHIG

VATICAN CITY—As it neared the end of its second work week, the fifth world synod of bishops moved close to ending a kind of synod "identity crisis" which the world consultation of bishops has faced since 1974.

By Tuesday, Oct. 11, the synod's 204 members (mostly bishops) seemed determined, according to sources, to produce written, final

conclusions—something the 1974 synod was unable to do after many tries.

The bishops, now meeting in closed small group sessions, are also reportedly moving toward the opinion that the Pope should issue a magisterial document of his own on the synod theme after the synod breaks up, as he did after the last synod.

After the 1974 meeting, synod Fathers sent reams of speeches and papers to Pope Paul. After sifting through the material, the Pope issued an apostolic exhortation on the synod theme of evangelization.

The question of whether or not to produce a final document consumed the initial sessions of the 19 small language groups into which synod members divided on Oct. 7.

FIVE DAYS OF SMALL group discussion is called for in the synod program to promote discussion of issues raised by the 141 synod members who spoke during the first week of plenary sessions.

The determination of synod members to write a final document, as well as to request a major statement from Pope Paul on catechesis, was seen by observers as a sign that the world's bishops are arriving at a clearer understanding of what they are called to Rome every three years to do.

While synod regulations specifically state that the synod is strictly an advisory body to the Pope and has no legislative authority, guidelines are vague about how the synod is to advise the pontiff.

With the issue of the final document apparently resolved, the small language groups are now debating points raised by the 141 synod speakers and by others who submitted written papers for the synod's consideration.

Perhaps the most talked-about speech of the opening synod sessions was given by Archbishop Paul Nguyen van Binh of Ho Chi Minh City (formerly Saigon).

Explaining that Christianity is viewed by the Communists as a product of imperialism, the archbishop said that he is trying to translate the Christian message into Marxist language so that his Marxist hearers will understand it.

He also told the synod that the bishops of southern Vietnam have urged Catholics to cooperate with Communists in building a Marxist-Leninist society.

OTHER BISHOPS FROM Communist countries addressed the synod on their problems in teaching the faith.

Many participants continued to restate the importance of traditional values in catechesis. Both Dublin's Archbishop Dermot Ryan and Brussels' Cardinal Leo Suenens endorsed the use of memorization as a catechetical tool.

Bishop Raymond Lucker of New Ulm, Minn., one of four delegates of the National Conference of Catholic Bishops, echoed the calls of many bishops in urging that children cannot be catechized adequately unless serious adult catechesis is undertaken.

Two cardinals of the Roman curia complained to the synod about a certain misuse of ecumenism and liturgy in the discussion on catechesis.

Cardinal James Knox of the Congregation for Divine Worship and the Sacraments said that viewing liturgy as merely a vehicle for catechizing would do grave danger to the whole liturgical movement.

In a written intervention, the American bishops highlighted the need for catechesis stressing the dignity of life. They said such catechesis was especially necessary in light of the growing number of abortions, the campaign for euthanasia, the trend toward increased political torture and other violations of respect for life.



SUMMER'S END—Row upon row of boats on Lake Erie's sun and nestle down for a long nap. [NC photo by Sigmund J. Mikolajczyk]

Permanent deacons seen filling important role on parish level

BY PETER DUBEC

WEST DES MOINES, Ia.—Changing social conditions have created a unique parish challenge to permanent deacons, more than 200 of them were told here recently by a pastoral studies specialist.

The nature of the challenge was analyzed by Father Thomas Sweetser, a Jesuit scholar, at a Midwest annual regional conference for permanent deacons at St. Joseph's Educational Center. Deacons and their wives from five states attended.

With a decline in the number of children between 10 and 19 years old and increasing numbers of adults between 30 and 49 years old there will be a shift toward smaller and less visible and more intimate groupings within parishes, Father Sweetser predicted. Permanent deacons will come to the fore then, he said, as bridges between the official clergy and the laity. In that role deacons will fulfill needs priests and Religious cannot deal with, he said.

SPEAKING OF THEIR future tasks

Changes made in hierarchy

WASHINGTON—Pope Paul VI has named two American bishops to new positions and accepted the resignations, for reasons of age, of two others.

Bishop Charles A. Salatkka of Marquette, Mich., will become archbishop of Oklahoma City, while Auxiliary Bishop Albert H. Ottenweller will succeed retiring Bishop John King Mussio as bishop of Steubenville. Auxiliary Bishop John J. Boardman of Brooklyn will also retire.

The changes were announced in Washington by Msgr. Clemente Faccani, charge d'affaires at the apostolic delegation.

Archbishop-elect Salatkka, 59, will succeed Archbishop John R. Quinn, who was named to the Archdiocese of San Francisco last February.

as ministers and coordinators of various ministries, Father Sweetser said permanent deacons will have to master a refined theology of ministry patterned on values such as Christ's signs of hope, God's loving presence among His people, and service.

"A meaningful future will not be built on things but on love for one another. The deacon, who is on the cutting edge of the Church, will have to fill the vacuum created by the lack of a steeple and help people through the changing times and attitudes we are facing," Father Sweetser asserted.

He warned that deacons must avoid slighting any of their roles. In being husband, father, deacon, and job holder, he said, they will be hard put to do well all that the various identities require.

Other risks permanent deacons face, said Father Sweetser, are adoption of negative attitudes toward the clergy fostered by disagreeable parish situations, isolation within Church life created by a vague concept of deacon's duties, and an unwillingness to challenge established procedures because of longtime loyalties.

Father Sweetser, a professor on the staff of Loyola University of Chicago's Institute for Pastoral Studies, is director of the Pastoral Evaluation Project, an organization that helps parishes respond to people's needs.

ANOTHER CONFERENCE speaker, Father Gerard Egan, Loyola psychology professor, said that Catholics must cease defining ministry as the sole duty of priests and Religious and visualize ministry as a responsibility of each individual.

"Unless people minister to one another, there will never be the fullness of the ministry of Jesus Christ," he asserted.

The quality of human development in society and the Church, said Father Egan, is determined by how individuals deal with one another within various systems such as the family,

political and economic structures, and schools.

Because systems are important, he continued, when deacons enter a parish system they must gain an understanding of how the parish functions, how it influences people, and how they as clerics can affect the parish.

"Systems influence people for better or for worse . . . to the degree that a person understands systems and how they affect people to that degree will those systems be humanized," said Father Egan.

Since the permanent diaconate was restored by the Second Vatican Council in 1964, 102 permanent diaconate programs have been established in this country.

Satellite-cable television possible boon to Church

WASHINGTON—The satellite-cable television test conducted at the U.S. bishops' meeting in Chicago last spring "established the accessibility of satellite communication for non-profit groups," according to a U.S. Catholic Conference official (USCC).

Robert Beusse, USCC secretary for communication, said the test was "the first noncommercial, non-governmental use of satellite and cable TV."

Beusse reported on the test to the Conference on Satellite Communication for Public Service, sponsored by the Public Service Satellite Consortium.

Also attending the conference were representatives of Southern Baptist, Methodist, Mormon, Lutheran and other religious denominations.

The test, conducted by the USCC and RCA Communications, involved an orbiting satellite (SATCOM II), which beamed programs from Chicago to 136 cable TV systems and seven of the nine diocesan instructional television systems for broadcast to a potential audience of five million.

Underline rights at Belgrade

BY NC NEWS SERVICE

Western delegates to the Belgrade conference, including the Vatican, made a strong defense of human rights at the 35-nation meeting completed its first week.

A feared U.S.-Soviet showdown over human rights did not materialize in the first week of the conference, being held to review implementation of the Helsinki agreements on European security and cooperation, although the West appeared determined to push the issue and the East just as determined to ignore it.

The 420 delegates to the meeting, which began Oct. 4 and is scheduled to run three months, represent 33 Eastern and Western European nations, plus the United States and Canada, that signed the accords at the end of the Conference on European Security and Cooperation at Helsinki, Finland, two years ago.

Among the signers of the Helsinki agreements was the Vatican, which promoted the human rights section guaranteeing, among other things, religious liberty for believers of all faiths.

VATICAN RADIO CITED the issue in an editorial as the Belgrade conference opened (Oct. 4). "Certainly it was not realistic, although it was a great hope, to think that certain serious situations would change suddenly in light of the accords," the editorial said.

"Much still remains to be done, but more than ever the hopes remain alive that what has not been done in these two years can be done today and in the near future in an even more complete way," it concluded.

The same cautious approach was taken by the Vatican delegate to the Belgrade conference, Msgr. Achille Silvestrini. He pleaded for greater respect of religious liberty in Communist nations, especially regarding still-repressed Eastern rites, but also cited positive gains such as the easing of travel restrictions against Church personnel.

He said the Helsinki agreement was important primarily for the "impulse it gave to a progressive movement—even though tortoise and too slow here and there—toward the irreversible development of ever-broader freedoms."

Although Msgr. Silvestrini did not single out specific countries in his remarks, it was clear that he was referring to the Soviet Union and Eastern European nations as the chief offenders of religious liberty.

SIMILARLY, the U.S. and other Western delegations refrained from name-calling but condemned the abuses of human rights widely attributed to the Soviet Union and its allies.

Despite a warning by Soviet Ambassador Yuli Vorontsov that the United States could make a "mistake" by pressing too hard on the issue, the United States appeared firm in its defense of human rights.

In his public remarks U.S. delegate Arthur Goldberg issued a sweeping (Continued on Page 5)

Respect Life Seminar set November 5

Tom Morgan, Respect Life Director for the Archdiocese, announced this week that the annual Respect Life Seminar will be held at Marian College on Saturday, November 5, from 10 a.m. to 4 p.m.

According to Morgan, "the seminar will assist parishes in focusing attention on our responsibility to respect all human life from conception to natural death—in all physical and social conditions."

The keynote speaker is Paul Marx, O.S.B., Executive Director of the Human Life Center, St. John's University, Collegeville, Minn. Father Marx has authored numerous books including *Death Without Dignity*, *The Death Peddlers* and *The Mercy Killers*.

Topics for afternoon workshops include Abortion and Teen-age Pregnancy, Health Care for the Poor/Food: U.S. Responsibility, and Growing Old/Death and Dying.

Pastors from the Archdiocesan parishes have appointed Commissioners to serve on the Archdiocesan Respect Life Commission. The commissioners have been asked to attend the seminar to gain a better understanding of their potential roles in the parish.

The seminar will be hosted by Catholic Charities. Lunch will be provided for the participants. The seminar is open to all interested persons. No pre-registration is necessary, and there is no fee for the seminar. For further information, call 634-1913.

Archdiocesan schools show enrollment drop

The number of students in Catholic elementary and secondary schools in the Indianapolis Archdiocese shows a decline this year of nearly 5% when compared with the 1976 enrollment figures, according to Stephen J. Neone, Archdiocesan director of schools. Neone noted that the figures reinforce the national trend of fewer school-age children in 1977 than in previous years.

There are 70 elementary schools and 11 high schools in the 39-county Archdiocese with a combined total of 23,153 students. This compares with a student population of 24,277 during the 1976 school year.

OF THE TOTAL 1977 enrollment, 17,450 children are in the elementary schools while the high schools have a combined student body of 5,703. Chetard High School in Indianapolis has the top enrollment of 852. The Latin School, a seminary preparatory school, has the smallest number—86.

One elementary and two secondary schools in the Archdiocese closed their doors at the completion of the 1976-77 school year. They included St. Anthony School, Morris, St. Mary's Academy in Indianapolis and Schulte High School, Terre Haute.

St. Francis de Sales parish opened school in September with one first grade class of 27 youngsters. Plans call for the addition of one grade each year until the school operates with all eight grades.

week's news in brief

by no news service

Dissident removed from roster

ST. LOUIS—The name of the Rev. Dr. John H. Tietjen, best known of Lutheran Church-Missouri Synod dissidents, has been removed from the denomination's clergy roster following his conviction by Church bodies on charges of "holding and defending, allowing and fostering false doctrine." Presumably, the action ends a move to dismiss Dr. Tietjen from the church which has been underway for the last four years.

Disagree over rights coalition

NEW YORK—A proposed coalition for human rights got off to a shaky start (Oct. 6) as delegates to an organizational meeting disagreed over strategy and membership. More than 200 representatives of religious, labor, civil rights and other groups attended the one-day conference, sponsored by a variety of international human rights organizations.

ACLU protests abortion move

NEW YORK—The American Civil Liberties Union (ACLU) has said that a constitutional convention called to draft an amendment prohibiting abortion could lead to the withdrawal of existing freedoms. Said ACLU chairman Norman Dorsen, "We are afraid one called to take up the question of abortion will be used by rightist groups to overturn other rights and protection of minorities and unpopular groups."

Program aids Hispanic ministry

RIVERSIDE, N.Y.—The National Conference of Catholic Bishops (NCCB) intends to sponsor a special program to prepare priests for pastoral care of Hispanics. "It will be a sort of novitiate," said Bishop Thomas Kelly, general secretary of the NCCB-U.S. Catholic Conference, who announced the program at a meeting sponsored by the Northeast Pastoral Center for Hispanics.

Vote to end abortion payments

RICHMOND, Va.—The Virginia Board of Health has voted to end state payments for welfare abortions unless the life of the mother is endangered. The cutoff of abortion payments was delayed, however, until after Nov. 30 to give the board time to hold a required public hearing on the issue and to make a final decision after that.

in capsule form

Western delegates to the Belgrade conference, including the Vatican, made a strong defense of human rights as the 35-nation meeting completed its first week. A feared U.S.-Soviet showdown over human rights did not materialize in the first week of the conference, being held to review implementation of the Helsinki agreements on European security and cooperation. . . American Eastern Orthodox and Roman Catholic bishops and theologians discussed proposed statements on the theology of ecumenical councils, the sacrament of marriage, and the agenda for a Great Synod of Eastern Orthodoxy at a recent meeting in Washington. . . In a prominent front-page article, Vatican daily newspaper L'Osservatore Romano said Oct. 7 that Israel's decision to establish new settlements on the West Bank of the Jordan makes progress in Middle East Peace negotiations "impossible." . . The City of Detroit's Department of Human Relations has charged that the archdiocese of Detroit has violated the city's charter by not hiring enough minority employees. The decision could threaten receipt of at least some government funds by the archdiocese.



BIBLE FOR THE PRESIDENT—President Carter thumbs through a Good News Bible, a gift to him by the American Bible Society in an Oval Office ceremony. [NC photo]

names

Nobel Peace Prizes have been awarded to two Northern Irish women and Amnesty International. Mrs. Betty Williams and Miss Mairead Corrigan, founders of a movement to bring peace to their homeland, were given the 1976 prize—not awarded last year—and the amnesty organization received this year's prize.

Eddie Fischer's 4,100-mile walk from Guatemala to Philadelphia to raise money for a water system in Guatemala got a boost of \$95,000 Oct. 4 from Catholic Relief Services (CRS), the overseas aid agency to U.S. Catholics. Fischer, a 22-year-old former Georgetown University student, has been walking since last Easter Sunday.

Mary Helen Madden, a field worker with the National Council of Catholic Women (NCCW) since January, has been named the new NCCW executive director. She will succeed Margaret Mesley, who has held the post since December, 1949.

Religion hostile to politics?

WASHINGTON—The executive director of a new ecumenical center for the study of theology and public policy has charged that there is a "mean streak" in much of today's religious interest in politics. That "mean streak," said Alan Geyer, director of the new Churches' Center for Theology and Public Policy, "too easily inspires a 'born-again' bigotry, a vengeful attitude toward criminal justice and a resurrection of Cold War hostilities."

'SOAP' TV ratings drop

NEW YORK—The ratings for ABC-TV's controversial series, "SOAP," have been falling since its premiere week fourth-place ranking. The show placed 11th for its second episode, Sept. 20, and 12th for the third, Sept. 27.

Episcopallians fighting breach

PORT ST. LUCIE, Fla.—Concluding their week-long deliberations, 150 bishops of the U.S. Episcopal Church pleaded with dissidents "to reconsider your decision to withdraw" and indicated a willingness to open formal talks that would reunite a Church splintered by decisions of the 1976 General convention.



TO NOTE GOLDEN ANNIVERSARY—Mr. and Mrs. Cecil Doyle will mark their Golden Wedding anniversary with a Mass of Thanksgiving at Immaculate Heart of Mary Church, Indianapolis, on Saturday, Oct. 15, at 2 p.m. A reception for relatives and friends will follow the Mass in the parish auditorium. The Doyles were married Oct. 19, 1927, in the Church of Our Savior, Jacksonville, Ill. Mrs. Doyle is the former Mary Clancy. The couple has three children, including Barbara Halvorson of Indianapolis, John Doyle of Libertyville, Ill., and Mary Kay Poinsette, Mundelein, Ill.

remember them

- † BARNES, Goldie, 69, St. Joseph, Terre Haute, Oct. 4.
- † BEZY, Chester J., 75, St. Mary-of-the-Knobs, Floyd Knobs, Sept. 28.
- † BINFORD, Carl R., 81, St. James, Indianapolis, Oct. 7.
- † CHANCE, Cecilia T., 83, St. Gabriel, Connersville, Oct. 10.
- † CRAIG, Donald W., 33, St. Mary, Aurora, Oct. 3.
- † DALY, Emmett, 70, St. Mary, New Albany, Sept. 28.
- † DIPLOTTI, Louis, 67, St. Lawrence, Lawrenceburg, Sept. 30.
- † DOWD, Edward J., 72, St. Luke, Indianapolis, Oct. 8.
- † DUFFY, Theodora, 84, St. Malachy, Brownsburg, Oct. 11.
- † ENGLE, Julia R., 84, Our Lady of Perpetual Help, New Albany, Sept. 30.
- † FIEDLER, Lucille, 74, St. Gabriel, Connersville, Oct. 5.
- † GOODMAN, John A., 77, Holy Family, New Albany, Oct. 6.
- † GUTHRIE, Anna, 90, St. Mary, New Albany, Oct. 6.
- † HASSMER, Josepha, 81, St. Lawrence, Lawrenceburg, Sept. 30.
- † HURLEY, Leo N., 72, St. Mark, Indianapolis, Oct. 6.
- † KIEFNER, Anna Bettlinger, 90, St. Mary, New Albany, Oct. 3.
- † McNULTY, Nora, 74, St. Gabriel, Indianapolis, Oct. 8.
- † MEYER, Fred L., 69, St. Mary, New Albany, Oct. 1.
- † MURPHY, Martin C., 67, Annunciation, Brazil, Oct. 7.
- † PIEJKO, Bruno V., St. Simon, Indianapolis, Oct. 10.
- † PUND, Mary, 77, St. Paul, Tell City, Oct. 3.
- † RODANDELLO, Pasquale, 90, St. Mary, Richmond, Oct. 5.
- † SMITH, Edward F., 54, Our Lady of Perpetual Help, New Albany, Oct. 3.
- † SOHACK, Marie, 76, St. Matthew, Indianapolis, Oct. 7.
- † STAMM, Barbara A., 26, St. Anthony, Indianapolis, Oct. 7.
- † SVENSTRUP, Cecilia E., 45, St. Luke, Indianapolis, Oct. 5.
- † WEWE, Conrad, 83, St. Michael, Brookville, Oct. 5.
- † WISMAN, Michael, 20, St. Mary, Lanesville, Oct. 4.
- † ZOELLER, E. Nelson (Moon), 70, St. Mary, New Albany, Sept. 28.

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Peoria - 217 miles

BY FRED W. FRIES and DENNIS JONES

You can forget all those old, tired jokes about Peoria, Illinois. They are no longer true, if, indeed, they ever were.

During the last week in September, your columnist and three other members of the staff attended a regional Catholic Press Association convention in that city, and we are happy to report that virtually all the slums have disappeared and what was once a small, midwestern town has taken on a big-city image. Some Peorians may be loathe to admit it, but to a visitor, the improvement is dramatic.

Criterion delegates to the CPA parley, in addition to Tacker, were Dennis Jones, composition director; Ms. Agnes Johnson, circulation manager; and Sister Mary Jonathan Schultz, O.S.B., news editor.

WHEN WE CONFIRMED—by actual experimentation—that four adults with luggage cannot feasibly fit into a compact car, we opted to use two compact cars for the 217-mile trip. Dennis Jones and Sister Mary Jonathan served as the two chauffeurs.

Since we had two different departure points, we agreed to rendezvous at a given restaurant in Champaign—about half-way to our destination. Naturally, we men fully expected to reach the Champaign point well in advance of the two ladies, and we gave them a generous headstart.

This proved our undoing for two reasons: 1) Somehow we missed the turnoff at I-74, and had to backtrack about 4 miles, and 2) A few miles this side of the Illinois border we were flagged down by a state trooper for speeding (63-65 miles an hour). Luckily, he let us off with a warning.

WHEN WE FINALLY reached Champaign, we were more than 30 minutes behind schedule, and there, as you might expect, waiting patiently in the parking lot—were our two co-workers. ("Tacker's Angels" would be an appropriate title for these long-suffering ladies.)

When we reached Peoria, it was past 9 p.m.

Our hotel was the Continental Regency, Peoria's newest and finest. Our somewhat tardy arrival threw the registration clerks into a tizzy. Since the hotel was hosting two other conventions in addition to our own, they were obviously running out of available rooms.

When their records confirmed our advance registration, they held a hurried, whispered conference, then handed us our door keys without further comment.

SINCE WE HAD ordered two "double-occupancy" rooms, Jones and Ole Tacker were surprised (shocked is a better word) when we unlocked our door to find we had been assigned the \$150-a-night "Regency suite," complete with refrigerator and bar, a color television in every room and a host of other refinements. (Obviously the management had run out of double-occupancy rooms and gave us the last thing available.)

It was nice while it lasted, but early the next day, we were told that the "Regency suite" would not be available

for the second night, and we were reassigned to what seemed like a walk-in closet—complete with electricity and running water—just down the hall.

The convention itself (organized by the indefatigable Monsignor Robert Peters, editor of the Peoria Catholic Post and official parley host) was one of the best which Tacker has ever attended.

The panel sessions and the one-to-one exchanges over a cold brew were informative and, we trust, productive of ideas which we can tap for years to come in seeking to improve our own paper—The Criterion.

THE RETURN TRIP to Indianapolis, was, to understate the case, altogether uneventful. (For one thing we weren't trying to keep up with "Tacker's Angels.")

Here, in fact, is a complete resume of the highlights:

- Indianapolis—190 miles
- Indianapolis—128 miles
- Indianapolis—92 miles (Coke break—Gas . . . \$8.26)
- Indianapolis 44 miles
- Indianapolis—20 miles

WELCOME TO INDIANAPOLIS
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PROGRESS REPORT—Monsignor Charles Koster has returned to the Americana Nursing Home in Indianapolis, following a visit with cousins in Syracuse, N.Y. His doctors report that the Officialis of the Archdiocese and pastor of St. John Church, who suffered a heart attack on June 6, is making good progress under the therapy program started last summer. Monsignor Koster has asked us to express his appreciation to the many friends who remembered him with greeting cards, gifts and telephoned best wishes on his sixtieth birthday, October 6.

ATTENTION, COURT WATCHERS—Persons interested in the Court Watchers' Program are invited to attend a 1 p.m. session in Municipal Court Room No. 5 on Wednesday, Oct. 19. Judge Harold Kohlmeier will explain changes in the criminal code which became effective on Oct. 1. Details of the meeting can be obtained from Ann Thompson, community affairs chairman of the North Deanery Council of Catholic Women, 251-7920.

GOOD RESPONSE—Margie Schmitz, chairman for the last week-end's Roses for Life drive, reports that more than 9,000 blooms were sold in some 40 parishes—about 3,000 more than the previous year. The project, which is sponsored jointly by the Committee for the Preservation of Life and Concerned Nurses for Life, is a feature of the observance of Respect Life Sunday.

S.O.S.—Will the kind lady from Plainfield who sent the two loaves of homemade bread to Ole Tacker a few months ago please contact him immediately. He is ready for an encore.

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OCTOBER 15

Commandery 172 Knights of St. John at Richmond will sponsor an Oktoberfest at the organization's clubhouse. Authentic German foods will be served beginning at 5 p.m. The public is invited.

The Earthen Vessels Coffee House, sponsored by St. Monica parish council, Indianapolis, will provide entertainment for young adults in the parish cafeteria, 6131 Michigan Road, from 7:30 to 11 p.m.

A spaghetti dinner will be served at St. Mark parish, U.S. 318 and Edgwood, Indianapolis, from 4:30 to 8 p.m. The public is invited.

Mother Theodore Circle, Daughters of Isabella, will sponsor its annual card party and bake sale at 1 p.m. in the Knights of Columbus Hall, 1301 N. Delaware, Indianapolis.

OCTOBER 15-16

The Latin School of Indianapolis will present John Steinbeck's production, "Of Mice and Men" in the school auditorium. Curtain time is 8 p.m.

Tickets are \$1.50 in advance and \$2 at the door. For ticket information call the school, (317) 636-4478.

OCTOBER 15-23

Programs sponsored by Archdiocesan Social Ministries include the following:

—Oct. 15: Vietnamese job development luncheon meeting at the Cuu Long Restaurant, Zionsville, at 11:30 a.m.

—Oct. 16: Pre-Cana session at 623 E. North Street, Indianapolis, from 12:30 to 6 p.m.

—Oct. 18: Vietnamese job development meeting at the Cuu Long Restaurant, Zionsville, at 5:45 p.m.

—Oct. 19: Teen marriage training session for leadership couples of the Bedford Deanery at St. John, the Apostle, Religion Education Center, Bloomington, at 7:30 p.m.

—Oct. 20: Teen marriage training session for

Couple to note 65th anniversary

INDIANAPOLIS — Mr. and Mrs. David T. O'Connor, Sr., will observe their 65th wedding anniversary with a Mass of Thanksgiving at St. Joan of Arc Church on Sunday, Oct. 23, at 10:30 a.m.

The O'Connors were married on Oct. 22, 1912 in Terre Haute. They have been residents of Indianapolis all of their married life.

The couple has four sons and seven daughters.

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.

Leadership couples of the New Albany Deanery at Our Lady of Perpetual Help parish, New Albany, at 7:30 p.m.

—Oct. 22-23: Archdiocesan natural family planning seminar at Marian College library beginning at 10:30 a.m. Saturday.

OCTOBER 16

The St. Mary's Auxiliary No. 302 of the Knights of St. John will observe the 25th anniversary of the organization with a Mass at noon at St. Mary Church, Indianapolis. A reception will follow the Mass at St. Mary's Child Center.

A chicken and noodles dinner and card party, sponsored by the Women's Club of St. Patrick parish, Indianapolis, will begin at 11:30 a.m. with the dinner. Serving will continue until 1:30 p.m. The card party commences at 2 p.m.

St. Joseph Hill parish near Sellersburg will sponsor its annual turkey shoot and fall festival on the church grounds from 11 a.m. until sunset. The public is invited.

The Ave Maria Guild for St. Paul Hermitage will sponsor a card party in the Student Center of Our Lady of Grace Academy, Beech Grove, at 2 p.m. Admission is \$1.50.

The annual turkey shoot and chicken dinner at St. Michael parish, Bradford, will begin at 11 a.m. on the church grounds.

Open house for seventh and eighth grade students, their parents and friends will be held at Cathedral High School, 5225 E. 58 St., Indianapolis, from 3 until 5 p.m.

OCTOBER 18

The Newman Guild of Butler University will have a Guest Tea at the Holcomb Garden House, Indianapolis, at 1 p.m.

OCTOBER 19

The monthly Mass for the Faithful Departed will be offered in the Mausoleum Chapel in Calvary Cemetery at 1 p.m. Father Gerald Burkert will be the celebrant. The public is invited to participate.

Santa Maria Circle,

OCTOBER 22

Holy Cross parish at Ohio and Oriental Streets, Indianapolis, will sponsor an Oktoberfest for adults only from 6 p.m. to midnight.

The annual Liberty Ball, sponsored by the Parent-Teacher Organization of Our Lady of Grace Academy, Beech Grove, will be held at the school's Student Center from 9 p.m. until midnight. John Edison and his orchestra will furnish the music. For advance ticket information call Mr. and Mrs. Dan Myers, 881-0450. Tickets will also be available at the door.

"The Spirit Renews the Church" is the theme for the day of recollection and spiritual renewal at St. Mary parish, Aurora, from 12:30 until 5:45 p.m. Sponsored by the Social Action Family Life Committee, the program is open to adults and high school students from other parishes.

Time will be allotted for conferences, personal reflection, and the Sacrament of Reconciliation. The celebration of the Eucharist will be at 4:45 p.m. Registrations may be made by calling Mrs. Don Townsend, (812) 926-3970, or

Mrs. Ken Burreas, (812) 926-0704, by Tuesday, Oct. 18.

OCTOBER 22-23

A religious experience week-end for women, 18 and over, will be held at Our Lady of Grace Convent, Beech Grove, from 10 a.m. on Saturday, to 1:30 p.m. on Sunday. The week-end is designed specifically for young women interested in Religious life.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine's parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

OCTOBERFEST

Saturday, October 22

6 p.m. to Midnight

✓ Food ✓ Fun ✓ Games

Adults Only — 18 years or older

Big Drawing After 10th Race

Holy Cross Hall, Ohio & Oriental

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

Holy Cross

Goode, Woodrow E., Sr.
Finley, Hugh J.
Hickey, Martha A.
Davis, Sophia B.
Sturm, Emil L.
Johnson, Barbara Mae
Ford, Nell
Shaw, Rosemary
Duncan, David E.
Barnaby, Della
Padgett, Virgil W.
Boat, Ida Frances
Brackett, Rose M.
Condon, Gertrude M.
Killing, Lora L.
Hanrahan, Emma E.
Hughes, Emma F.
Murray, Mary

King, Anna Maude
Geraghty, Norma
Heeg, Edith H.
Hanrahan, Margaret

St. Joseph

Burkhard, Joseph W.
Nau, Emma M.
Nichols, Gertrude M.
Koebel, Philomena B.
Steeb, Lena E.
Krusc, Inf. Timothy
Roedel, Frank J.
Hoshaw, Luitgarde C.
Portuondo, Caridad
Theaman, Mary

Calvary Mausoleum

Sonsone, Tony
Schmitt, Edith J.
Zsunik, Joseph A.
Chastan, William L.
Bridgewater, Frank
Harpring, Alpha B.

Calvary

Burkert, Urban J.

Catholic Cemeteries Assoc. of Indpls.

2446 So. Meridian St.

Indianapolis, Indiana

784-4439

LET A WATER PIPE FREEZE AND YOU'LL HAVE TO PAY THE PIPER.

Not to mention the painter, the carpenter, the plasterer and maybe even the carpet layer.

A broken water pipe can cause a lot of damage. So when temperatures drop to 0° and below, you may want to leave a thin stream of water running continuously from at least one tap. The water you lose costs as much as the water you use. But it will never cost as much as damaged walls and water pipes.



Solemn Novena to St. Jude

October 20-28

7:30 p.m. Every Evening — Devotions and Mass

ST. JUDE CHURCH

5353 McFarland Rd., Indianapolis

Speaker: Fr. George Knab, O.M.I.

Everyone Welcome!

Everyone Welcome!

THEME:
"The Practice of Prayer"

TOPICS:
Healing Prayer
Forgiving Prayer
Praising Prayer
Meditative Prayer
Jesus Prayer
Shared Prayer
Family Prayer
Marian Prayer
Scriptural Prayer



Fr. George Knab, O.M.I.

editorials

The Knights are off base

The Committee-for-Life of the Knights of Columbus State Council is working to rescind ERA ratification in Indiana. This committee compares the struggle for equal rights to the equally valid struggle in support of human life and finds them incompatible. "Clearly," their statement reads, "the equal rights amendment is a direct threat to the right to life of the unwanted unborn."

The issue is neither clear nor direct. The legislative intent of the amendment is for equal protection under the law. Since abortion by its nature concerns only women, sex discrimination in this area is a biological impossibility. The Supreme Court decision (Roe v. Wade, 1973), so detrimental to human life, was based on the right to privacy as embodied in the Fourteenth Amendment. Equal protection under the law was not a factor in the judgment.

Sexist legislation is not that which can only refer to one sex, but that which refers exclusively to one sex when equal application is possible. The Senate Judiciary Committee has indicated the legislative intent of ERA to be unrelated to abortion. Missouri Senator John Danforth, who won his seat on a pro-life platform says, "There is no logical connection between the ERA and abortion."

If local Councils of the Knights of Columbus enter into this unreasoned and unreasonable controversy, they do themselves and the Church a disservice.

First, they divide the force

and weaken the momentum they have generated so successfully in support of a Human Life Amendment. Their positive contribution will become tangled in subtle distinctions unrelated to the unborn. A resumption of debate over ERA among Indiana legislators would only distract them from the direct implications of a pro-life stance, as distinct from an anti-ERA movement.

Secondly, they will alienate those who have chosen, in all moral integrity, to support both amendments. Broad-based pro-life support is gained by careful coalition. Skirmishes which stress the negative and renew hostilities eased by Hoosier ERA ratification weaken the Knights' affirmative posture as men who respect human life and enter the Constitutional arena armed with the Gospel.

Thirdly, women who have experienced the inadequacy of current alimony, child custody and child-support laws may wonder that pro-life organizations could support rescinding of an amendment which is also pro-life from their standpoint. Such women will wonder at men who protect the unborn child while leaving the mother vulnerable to unequal pay for equal work and unequal social security benefits. They might paraphrase the evangelist's question in John 4 and ask: How can you say you love the infant whom you do not see, as you perpetuate injustice against the woman whom you do?

—Sister Carol Ann Munchel, O.S.F.

dale francis says

'Call to Action' - one year later

BY DALE FRANCIS

It was a year ago that the assembly "A Call to Action" was held at Cobo Hall in Detroit. With the passing of time there has been a softening of the initial judgments. Those enthusiasts who proclaimed it the best thing since Pentecost have recognized it wasn't of quite that importance. The critics who called it a wounding blow to the Church can observe that the Church has survived.



So with the passing of heat and passion, it would be good to examine "A Call to Action" from the perspective of its meaning to the Church in the United States.

First of all, the consultative process surely has a proper role in the Church. It is necessary that those who have the responsibility of teachers in the

Church be willing to listen. Authority in the Church has need to listen to the people of the Church.

It has to be understood the consultative role is not legislative. It is not only good, but also necessary that the Bishops listen to the whole people and to the various groups among the people. But the decisions that the Bishops must make are their own. The Church is not a democracy that reaches decisions concerning beliefs and actions according to the will of the majority.

IT CAN BE SAID that one of the problems with "A Call to Action" was that sometimes the delegates seemed unable to make the proper distinctions. Some of the resolutions were in conflict with the magisterium of the Church. Others were outside the competency of a consultative body. It was this inability of the assembly to make the proper distinction between what is proper to a consultative

assembly and what is not, that brought the greatest criticism.

But although the media emphasized the most radical of the resolutions—which, of course, is the nature of news reporting—there were other resolutions that were excellent.

The recommendations from the committees have gone to the Bishops' Ad Hoc Committee charged with the responsibility of developing a five-year plan of social action based on the beginnings at the assembly at Cobo Hall.

Archbishop John Roach, chairman of the Ad Hoc Committee, says none of the recommendations will be implemented without changes. But the work that is to come will be derived from the spirit of concern shown in Detroit, will come after listening to some of the people.

It was just some of the people who were at Cobo Hall. It was the secular media which gave the impression that the delegates at Detroit represented the Catholic people. Those who planned the assembly never said that. If some of the delegates claimed that for themselves, it was out of an excess of enthusiasm rather than considered judgment. It is obvious that the delegates at Detroit could in no way speak for the Catholic people, especially, they could not speak for the Catholic laity.

THE MAJORITY of the delegates were priests and Religious. The laity was in the minority. The priests and Religious were not even representative of the clergy and Religious—they were almost entirely from various diocesan commissions and from various organizations.

Nor was the laity representative of the whole Catholic people. They were in great majority also representatives of commissions and organizations. This was not through some kind of conspiracy but from the nature of the event. Coming as the climax of the Church's participation in the Bicentennial, the assembly was dedicated to bringing liberty and justice for all. This quite naturally attracted those already concerned with social action as delegates. As a result, the resolutions that came from these delegates were different—especially on the secular level—from the views of most of the Catholic people.

This does not invalidate the work of "A Call to Action," but it does explain it. It was a first effort in a process of listening to the people that has validity. We should accept from it what is good and in the future determine to make such assemblies more representative by involving more of the people in the work of the Church.

the Pope said, "Perhaps more than an encounter, the audience is a moment when we compare ourselves with Christ before us.

"Each of us stands as before a mirror—the mirror of conscience illuminated by the eyes of Christ before whom everyone is transparent," said the Pontiff.

The Pope said he wondered what feelings would be aroused in people were they to experience "a tangible meeting" with Christ.

"Perhaps it is not far-fetched to suppose that the conscience of many scrutinized by such penetrating eyes, would react with a certain confusion—a reaction very common today among men, given their religious attitude," continued Pope Paul.

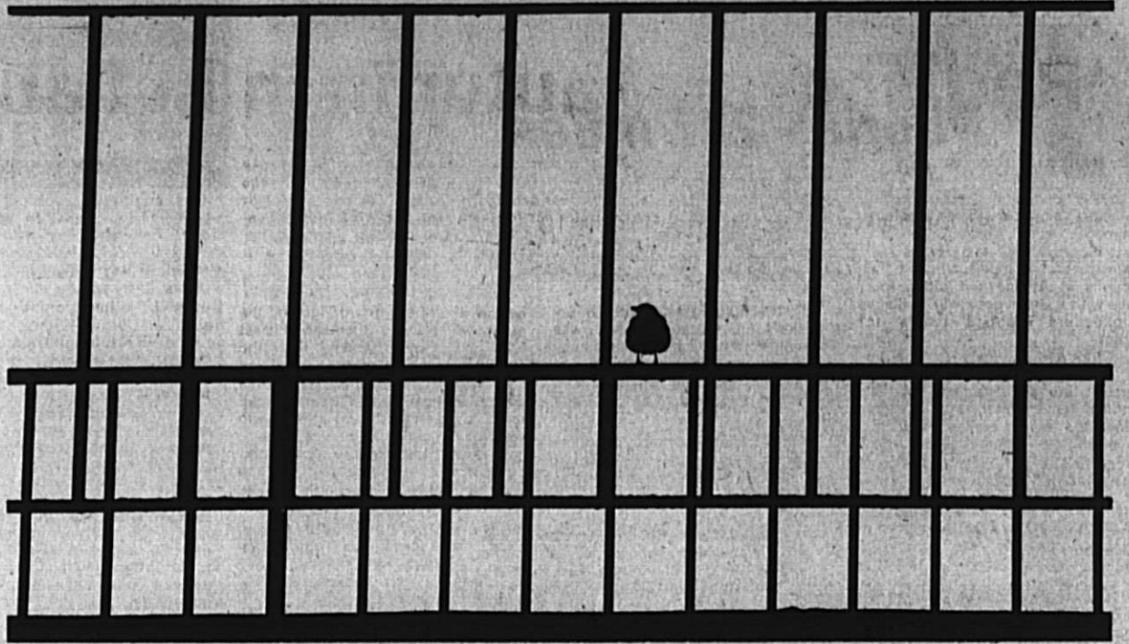
"They would ask with stagnating and incurable doubtfulness, 'Is Christ the truth or isn't He?'" the Pope surmised.

POPE PAUL SAID men today tend to face religious questions with "uncertainty, unreason, and systematic doubt which is viewed as the most prudent and most wise position to take."

"Is this true even though Christ gives the witness which sustains faith? Unfortunately yes.

"Even though our joining in with this witness is what procures our salvation? Unfortunately yes," he said.

The Pope then asked listeners to build up their faith.



LAST LOOK—A bird sits on the railing of a pedestrian overpass in Athens, Ohio. As cooler days arrive, he seems to be puzzling over whether he should stick around and brave the long, cold months ahead or follow the lead of his

friends who have abandoned the area for the long flight to warmer climates. (NC photo by Joe Vitli)

living the questions

Brebeuf Jesuits exercise varied apostolate

BY REV. THOMAS C. WIDNER

I must admit a prejudice of mine: I have a high regard and great respect for Jesuits.

Among the diocesan clergy, Jesuits are sometimes jokingly referred to with disdain. On a one-to-one basis, however, the competition is less noticeable than the rapport.



Jesuits are men of excellence; their standards are high, and their calibre is too. They are professionals—both as priests and as men in professional fields. Their spirituality is professional too; it is an intense

and highly developed one which demands that the Jesuit take himself seriously and that he take responsibility for himself before God and man. I find that admirable.

Because that is their spirituality, Jesuits, therefore, are trained to think for themselves, to think critically, and to act upon their convictions. If I seem to be laying it on too thick, it is because I value such concepts, and I do not frequently see such concepts alive in many other groups of people.

I WAS RECEIVED VERY warmly by the community of 19 Jesuit priests and Brothers at Brebeuf High School for supper and an interview one evening.

Among the Jesuits whose presence is felt in the Indianapolis area, one priest is president of the high school, others teach there and carry out academic and administrative responsibilities; another is a psychologist at the Comprehensive Psychiatric Center; one brother is full-time chaplain with the Marlon County Sheriff's Department, and another priest is a full-time chaplain at St. Vincent Hospital. In addition, one of the retired priests is active in visiting patients in nursing homes, and a seminarian is interning at Indiana University hospitals while studying for an M.D. Those are some of the professions to which the Jesuits belong.

Carl Meirose explained that Jesuit training is "to serve people in an area. Unlike parish ministry, our service is to whatever need is available in a certain area. It is not restricted to Catholics. And though Brebeuf High School is the institution to which we are attached and in which we live, it is not necessarily the only ministry we have."

Service, Fr. Meirose explained, "is based on choice in Ignatian spirituality. These are the spiritual exercises of St. Ignatius of Loyola, our founder. Depending on one's talents, our spirituality is a choice of the means by which one will serve the Church. To our mind that could be anything."

JESUIT TRAINING is intense, of course, and the younger members of the community as well as the older ones seemed to delight in explaining their years of training according to newer or older language.

Basically there is a two-year novitiate followed by a collegiate program, an internship, theological training, and tertianship. Novitiate and tertianship test the Jesuit's willingness to serve. Internship puts that willingness into practice. If one enters at the end of high school, it means as long as 15 years of training before ordination to the priesthood.

Paul O'Brien stated that a

candidate first "enters the Society, and calls it to accept him. By the time a Jesuit is ready for his final vows, the Society has to decide whether or not it will call him for a life commitment."

Fr. O'Brien spoke of Ignatian spirituality again in recognizing that "a Jesuit's training is to teach him to guide others, not to direct. We believe more strongly, I guess, in the notion of being all things to all men. We recognize that each of us has a talent that in some way can serve the Church. It is not as if we have to limit ourselves to certain kinds of service."

Thus, a Jesuit has to be adaptable and versatile. He may be called to do as much as his personality can extend him to do. In deciding on a future as a Jesuit, the candidate learns to discern his own relationship with God. And that is crucial. For the Jesuit learns to depend heavily on his talents.

HOW THEN DOES A Jesuit reconcile his highly individualistic training and his life in a community with other Jesuits? Fr. Meirose stressed the vow of obedience in this respect.

"We are subject to superiors who do not simply make decisions for us. But the superiors must at times make decisions which affect us as a group and as individuals. We look to that superior for guidance."

(To be continued)

Rebuild faith, Pope urges

VATICAN CITY—Pope Paul VI has urged Catholics plagued by doubts to rebuild for themselves a simple and firm faith.

At his general audience Oct. 12, Pope Paul said, "It is necessary to begin again to build the foundation sustaining the religious edifice—the foundation of faith and adhesion to the Master's words, a faith that is simple, firm and comforted by the gift of divine certainty."

SPEAKING OF THE general audience as an encounter with Christ,

the Pope said, "Perhaps more than an encounter, the audience is a moment when we compare ourselves with Christ before us.

"Each of us stands as before a mirror—the mirror of conscience illuminated by the eyes of Christ before whom everyone is transparent," said the Pontiff.

The Pope said he wondered what feelings would be aroused in people were they to experience "a tangible meeting" with Christ.

"Perhaps it is not far-fetched to suppose that the conscience of many scrutinized by such penetrating eyes, would react with a certain confusion—a reaction very common today among men, given their religious attitude," continued Pope Paul.

"They would ask with stagnating and incurable doubtfulness, 'Is Christ the truth or isn't He?'" the Pope surmised.

POPE PAUL SAID men today tend to face religious questions with "uncertainty, unreason, and systematic doubt which is viewed as the most prudent and most wise position to take."

"Is this true even though Christ gives the witness which sustains faith? Unfortunately yes.

"Even though our joining in with this witness is what procures our salvation? Unfortunately yes," he said.

The Pope then asked listeners to build up their faith.



TO THE RESCUE—Franciscan Father Alan Caparella of St. Leonard's Church in Boston is led astray by a St. Bernard he was holding for his mother at a blessing of the animals

ceremony. Father Caparella had things under control until the saint spotted the other dogs and cats. (NC photo)

the criterion

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AFTER EIGHT YEARS IN EUROPE

'Rediscovered' autumn in Indiana

By MARY ANN (STATON) BECK

Yes, I've been to London and visited the theater; slipped moccasins on a terrace in Mycenae; spent weeks studying the fashions of Rome; stepped in the chariot ruts of Pompeii; climbed the acropolis at Athens and did a folk dance with a Greek cook while village shopkeepers clapped hands in rhythm.

I've followed the gypsies through the hinterland of Yugoslavia; searched the archeological digs of Carthage for an undiscovered ruin; roamed the market places of Tunisia, where the sale commodity was a lice comb peddled by a veiled woman.

I've ridden a donkey through Lindos and a camel around Rhodes—then went on to view the mosques in Istanbul. I crossed the Bosphorus for a twelve course private meal punctuated by long pauses of anisette and ending with a slice of cold brain.

I'VE HAD THE communist police confiscate my film when visiting the former concentration camp site where my husband spent childhood and where his family lineage all but ended. I've fed the pigeons of Venice; gambled at Monaco, stretched out for seven seasons of sun on the Italian Adriatic; strained my eyes at the opera of Vienna; heard atrocities from a 70-year-old Hungarian who showed me the soup kitchens as well as the museums of Budapest.

I've climbed castle paths along the Rhine River; drunk the wines of Paris; skied the slopes of Austria; listened to the financial discussions in the restaurants of Switzerland; shopped for choice crystal in Ireland; and then bid farewell to eight years of living in Europe.

Today I came home to Indianapolis

I wanted to see again some beauty spots with which nature has so bountifully blessed this city, so I headed straight for the Butler University bell tower. Often I visited this scene at night in my campus days. How the moonlight played on the pond flirtatiously, and stars winked their approval! The frogs sang a tired hymn then, and I read Longfellow's words etched in the concrete carillon structure: "And the night shall be filled with music and the cares that infest the day shall fold their tents like the Arabs and as silently steal away."

Editor's Note—The author of this article is a former teacher at St. Luke School, Indianapolis. While a student at St. Mary Academy, she served on the staff and later as editor of the school paper, The Crozier. For the past eight years she has lived in Europe while her husband was furthering his medical education. A few weeks ago she paid one of her frequent visits to her hometown, Indianapolis—to enjoy once again the incomparable beauty of a Hoosier autumn. Here are her reactions.

THE LINES WERE still stored in my memory, but today the sun was shouting warmth. The birds were busy holding a conference making plans to meet next spring. The bell tower was painted in the pond—and rightfully so. Such a backdrop needed to be reflected in duplicate. Once was really not enough.

Yes, I still treasure the peace this particular spot offers: the intimate

narrowness of the foot bridge and the paths which wind themselves past falls and through woods. How the story ends depends on the stroller and the route he chooses. None is a disappointment, especially if the trail leads to an empty bench in Holcomb Gardens.

I left the tower to visit Holiday Park, where it's still possible to smell the flowers and hear the quiet. Even while

penning this invitation to view the fall panorama, I'm stationed under a hospitable tree. A blanket of leaves are carpeting the area in fashionable crimsons. The skies don't bear the signature of a single cloud. An American flag is barely unfurling its colors. Every season shows off in this park, but autumn is unrivaled.

IF ONE CARES TO venture out of the city, Indiana has 3½ million acres of forest. So I took the one-hour drive to Brown County.

After spending years seeing the world, I still cherish the wonders and particular peace this Nashville region gives.

From any lane one can see most clearly what a passionate affair autumn is having with this countryside. The season is kissing the trees, and they are responding with a blush. The resulting color depends on the personality of the tree and surely the maple is the shyest of all.

(A less poetic interpretation for the dreamer who wonders what prompts the color changes is that most broadleaf trees have reds and yellows in their leaves, but the green chlorophyll conceals the other colors. In late summer and early autumn, a disk of cork grows across the leaf stem and blocks the pipelines so that the vein system is cut off and without water. Therefore, the leaf stops making food, and the chlorophyll breaks down. Now the other colors are revealing themselves as autumn freezes into winter.)

THERE ARE SO MANY rest spots, carved courses, vista railings and a ground covered with flowers and fern. Occasionally a pathway ends in a soliloquy of green pine. The fresh fragrance greets and tempts the visitor to linger before the trail circles back for the return trip.

At the lake an occasional fish rises for a quick stretch in the sun. A squirrel is following a wood chip route to Hesitation Point, where I savored a performance nature had surely intended for a much bigger audience. What a supporting cast. And tomorrow brings a curtain call.

In just the shortest of time, a harsh wind comes and scatters the colors. This vibrant season autographs its own obituary. The advent of winter provides ample opportunity to settle into an armchair. Now is the time to leave the fluorescent lighting, the concrete, the smoke stacks, and to find autumn in Indiana.



* NOW, IF YOU'RE SICK OF THE BAD NEWS... *

New envoy presents credentials to Pope

By JOHN MUTHIG

VATICAN CITY—Former Democratic fund-raiser and Catholic philanthropist David Walters presented his credentials to Pope Paul VI Oct. 6 as President Jimmy Carter's new special envoy to the Pontiff.

Walters and his wife, Betty, of Miami spent an extraordinarily long 70 minutes in private conversation with Pope Paul, who skipped attending a session of the Synod of Bishops to meet with them and, earlier, with Panamanian chief of state General Omar Torrijos.

Walters presented an English-language letter of accreditation from Carter to the Pope.

IN AN INTERVIEW with NC News, Walters said that during his "getting-to-know-you" official contacts with Pope Paul, papal secretary of state Cardinal Jean Villot, papal "foreign minister" Archbishop Agostino Casaroli and undersecretary Archbishop Giuseppe Caprio, "nothing of substance" had yet been raised.

"My job is to be a conduit or channel for the exchange of views, recommendations and ideas between President Carter and the Pope," said Walters.

He said his office called for an "unfettered relationship on a highly personal plane" with Vatican officials.

"The nature of official communications will be principally in the area of the day's moral issues with an emphasis on human rights, without raising strictly political issues," said the envoy.

Walters rejected the idea that the U.S. should open up full diplomatic ties with the Vatican now, but he indicated that he intended to be a more active presidential envoy than had his predecessor, Henry Cabot Lodge.

Walters said that he plans to spend almost three full months (October, mid-January to mid-February and April) in residence in Rome. Nixon-appointed Lodge limited his Rome visits to about two annually.

He said that under present circumstances the office of special envoy is "more efficient and unhampered by protocol and red tape" than that of full ambassador to the Vatican.

Relations between the Holy See and the U.S. have been excellent in recent years.

VATICAN SOURCES report that the Apostolic Delegate in the U.S., Belgian Archbishop Jean Jadot, often

has greater access to the President and key administration officials than do ambassadors. (As apostolic delegate, Archbishop Jadot does not have ambassadorial status in Washington.)

Walters described himself as a "yellow-dog Democrat" ("Even if the Demos ran a yellow dog I'd vote for it"). He said that he served as fund-raiser for the presidential campaigns of two Kennedys, Lyndon Johnson, Hubert Humphrey and Edmund Muskie, as well as Carter, whom he became associated with before Carter won the Democratic nomination.

Walters is a master Knight of Malta, a member of Serra International (the vocation club), and has directed the Miami Catholic Charities appeal.

He and his wife summer near Dublin.

The couple, married for 38 years and "inseparable," according to Walters, first met the Pope when their six-year-old granddaughter died of leukemia seven years ago. Several days after, they received a cable from the Pope to come over for a private visit.

He described the Pope as "vigorous, strong, alert and less frail" than seven years ago. "I don't see anything in the Pope but strength of mind, of character and of body, considering he's a man of 80," said Walters.

He said he is trying to convince President Carter to visit Pope Paul at the Vatican next year.

"President Carter and his way of life is one with which I am sure the Vatican will feel comfortable," said Walters.



DAVID WALTERS



Religious life in Czechoslovakia 'threatened'

LONDON—The superiors of Religious orders and congregations in Czechoslovakia have signed a memorandum which says that

Religious life in Czechoslovakia is virtually threatened with liquidation, according to Keston News Service, issued by the Center for the Study of

Religion and Communism at Keston College in Kent.

The 10-point memo, published in the July-August edition of *Novy Zivot*, a Czech Catholic emigre publication appearing in Rome, said members of Religious orders are forbidden to associate freely or to enroll new members, especially since March 31, 1971.

RELIGIOUS ARE ALSO deprived of university and other specialized education, removed from managerial posts they are qualified for, paid less than other employees in charitable homes, and barred from buying communal houses, the memo said.

In 1950, members of Religious orders were forcibly deported to concentration camps set up in con-

vents and monasteries, Keston News Service said. Ever since, apart from a short period in 1968 and 1969, they have not been allowed to live freely in monasteries and have been subjected to discrimination.

ALTHOUGH ON Nov. 29, 1968, the Procurator-General in Prague explicitly confirmed that Religious orders have the right to exist, the Czech Ministry of Culture declared in its decree of June 14, 1971, that Religious orders and communities have no justification for their existence from a legal standpoint.

The superiors have appealed to the government, as they are entitled to do under paragraph 19 of the Czechoslovakian constitution, to look into the situation, and have asked the Czech bishops for support.

Underline rights

(Continued from Page 1)

indictment of the failure "by some nations of the East" to live up to the human rights provisions of the Helsinki accords.

He told the 420 delegates that the United States would continue to express "vigorous disapproval" of penalties imposed by governments against individuals or groups favoring the Helsinki accords. Czechoslovakia and the Soviet Union have jailed and harassed citizens who have attempted to monitor their countries' compliance, or lack of it, with the accords.

IN CONTRAST TO Goldberg, Vorontsov, the chief Soviet delegate, played down the human rights issue. He rejected President Carter's assertion that human rights and detente are linked, saying detente "implies a certain degree of confidence and the mutual capacity to take into account the legitimate interests of other states."

In humanitarian fields, he added, cooperation is feasible only on the basis of strict respect for sovereignty and the principle of noninterference in internal affairs.

Catholic-Lutheran infallibility statement due

COLUMBIA, S.C.—Catholic and Lutheran representatives at a dialogue session said they expect to formulate a common statement on papal infallibility by early 1978.

Negotiations aimed at producing a statement on "infallibility and Teaching Authority in the Church" have been underway since the fall of 1974 between the Bishops' Committee on Ecumenical and Interreligious Affairs (BCEIA) and Lutheran World Ministries.

Representatives of the two faiths have thus far prepared three drafts of the document, with a fourth and possibly final version to be prepared between now and the next meeting, scheduled for next Feb. 15-19.

The interfaith group has already completed a statement on "Papal Primacy and the Universal Church," in which it was proposed that Christian

unity could come about under a renewed papacy.

AT EARLIER SESSIONS, the two groups reaffirmed their belief in the Nicene Creed, agreed that they do not differ substantially on baptism and said that Catholic and Lutheran views on Holy Communion and the priesthood are converging.

In their discussions of infallibility, the two faiths have emphasized the "indefectibility" of the Church, saying it "is so protected and guided by the Holy Spirit that its faith in Christ remains authentic throughout the ages," according to Father John Hotchkiss, executive director of the BCEIA, who added that negotiators have "also given close attention to all the specific questions related to papal infallibility."

According to the representatives of

the two churches, it is "the supreme authority of God's word through the gospel which protects the church from irremediable error."

Besides the common statement being worked on, the negotiators are also preparing separate Catholic and Lutheran documents on papal infallibility.

Co-chairmen of the dialogue since it began are Dr. Paul C. Empe, retired general secretary of the USA National Committee of the Lutheran World Federation and Bishop T. Austin Murphy, auxiliary of Baltimore.

PARTICIPANTS IN THE September meetings at Lutheran Theological Southern Seminary included Sulpician Father Maurice Duchaine of St. Patrick's Seminary, Menlo Park, Calif.; Jesuit Father Avery Dulles,

Sulpician Father Robert B. Eno, Jesuit Father Joseph A. Fitzmyer and Father Carl J. Peter, all of Catholic University, Washington, D.C.; Msgr. Jerome D. Quinn of St. Paul Seminary, St. Paul, Minn.; Assumptionist Father Georges H. Tvard of the Methodist Theological School, Delaware, Ohio; and the BCEIA's Father Hotchkiss.

Representing the Lutherans were the Rev. Joseph A. Burgess and the Rev. Eric W. Gritsch of Lutheran Theological Seminary, Gettysburg, Pa.; the Rev. Gerhard O. Forde and the Rev. Warren A. Quanbeck of Lutheran-Northwestern Seminary, St. Paul, Minn.; Karlfried Froehlich of Princeton Seminary, Princeton, N.J.; the Rev. Fred Kramer of Springfield, Ill.; the Rev. John H. P. Reumann of Lutheran Seminary, Philadelphia; and the Rev. William Ruch of the Lutheran Council in the U.S.A., New York.

Letters

Charges race issue exaggerated

To the Editor:

Recently I was on a 22-day vacation through South West Africa, Republic of South Africa, Rhodesia, plus Botswana. I didn't see any riots, violence or crime. I didn't even see or hear any outspoken discontent against those white-ruled governments—quite the opposite of what one would expect from only being able to read the wire service releases!

All the many races and nationalities

In South Africa, including native whites, native blacks, native Cape Coloreds, Malays and East Indians, were all properly respecting each other. For example, I wasn't afraid to go out walking at night in downtown Capetown or Durban—which one fears to do in nearly all the large American cities.

I also didn't see any direct racial mistreatment. There are still "apartheid" laws in South Africa, but I also saw various violations: a non-white riding in my "white-only" rail coach; non-whites on "white-only" beaches, etc.

Both South Africa and Rhodesia are militantly anti-Communist and pro-U.S. Southernmost Cape Province was settled by whites (first by the Portuguese) long before America was settled. Subsequently, the presence of white civilization with its laws, order and progress encouraged the black Bantus to move south into South Africa. Consequently, the native whites have just as much right to South Africa as we white emigrants to America.

Concerning Rhodesia, after a long period of self-governing status as a British "colony," it unilaterally declared its independence in November, 1964. For the last 13 years it's been a peaceful, civilized, non-aggressive nation—in vivid contrast to the wars, rebellions, and tribal black savagery to the north of its Zambezi River boundary.

I'm against all forms of racism, including the reverse racism by our Administration against southern Africa. We must realize we can't effectively dictate solutions, much less an "American" solution, to the other nations for their internal problems. Each nation has a unique history, racial composition, institutions, traditions and customs which all together demand a unique solution to that nation's problem. America only began to solve its racial problems during this generation!

Stc. David Cavaness
Fort Benjamin Harrison, Ind.

the word this sunday

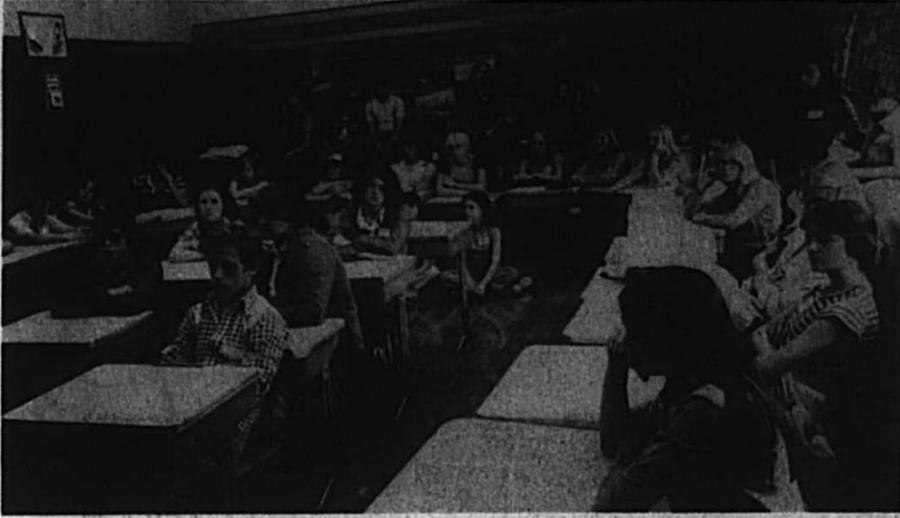
By Father Donn Raabe

TWENTY-NINTH SUNDAY
IN ORDINARY TIME

"Don't lose heart"

Exodus 17:8-13
Psalm 121:1-8
2 Timothy 3:1-14-4:2
Luke 18:1-8

In Jesus' story, if a corrupt judge will eventually give in to a lady in need won't God who loves us immediately respond to us? Yes, but the question is what is a fast response to whom? To God it's an immediate response, and to us it seems to take forever for things to work out. "I want it, and I want it now!" seems to be the stance we pick up as children and carry with us throughout life. Faith is trusting in God's love so much that in spite of the way things seem to turn out, we still believe Love is at work for our good—even if we don't live long enough to see the results. As Paul says to Timothy: Trust in the Lord "whether convenient or inconvenient . . . never (completely) losing patience."



AT CONNERSVILLE YOUTH COUNCIL MEETING—The photograph above was taken at one of the workshop sessions at the two-day Archdiocesan fall Youth Council Meeting held Sept. 24 and 25 at St. Gabriel parish, Connersville. About 100 young people were in attendance. In

addition to three workshops on a variety of social issues, a Mass was offered in the parish auditorium and a dance was held in the Knights of Columbus Hall. Colleen McNulty presided at the business meeting on Sunday.

St. Jude, Indianapolis, sets novena

INDIANAPOLIS — A Father George Knab, O.M.I., chaplain at Indiana University Hospitals, will direct the novena devotion based on the theme, "The Practice of Prayer." Each evening's program will conclude with a celebration of the Eucharist. Father William Morley and Father Gerald Burkert, co-pastors at St. Jude parish, extend an invitation to the public to attend the nine-day devotions.

Holy Childhood ex-director dies

PITTSBURGH — Holy Ghost Father Joseph A. Rossenbach, former director of the Holy Childhood Association, died Oct. 1 in St. Francis General Hospital, Pittsburgh, at the age of 91. A native of Germany, Father Rossenbach headed the Holy Childhood Association from 1928 to 1935 and again in 1940.

Sixty years ago Father Charles Uncles of Baltimore, Md., the first black priest ordained in the United States, was a guest at Holy Trinity parish, Indianapolis.

question box

Conscience and moral decisions

BY MSGR. R. T. BOSLER

Q. I have been tempted to give up my Catholic faith because so many things confuse me today. You ask one priest whether a certain action is a sin, and he says it is not, and you ask another, and he says it is. When told of this, priests themselves have become surprised and confused. Where does this leave us, the laity, who are trying to avoid sin and make a sincere effort to persevere in our faith?



so that he may eliminate evils and improve the city even though he must overlook considerable graft going on among some working with him? Is sterilization the only way I can prevent the mother of my little children from ending up in a mental institution? Ask questions like these of a number of priests, and you will get different answers, because priests vary in temperament and knowledge of human nature, and some do and some do not keep up with the developments of moral theology. The wise priest will not give a yes or no answer. He will point out the moral principles and teachings of the Church involved and help you arrive at your own decision.

Among those principles will be the fact that at times we must choose the lesser of two evils or choose one good even though the other is neglected and that we may perform an action which we directly intend even though indirectly we do something which we do not intend. What does this mean for the adult Catholic? It means he must act like an adult Catholic, looking to the Church for guidance but ultimately making decisions for himself. In the words of Vatican II: "His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths. . . . Man's dignity, therefore, requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses

in himself or by mere external constraint." (Church in the Modern World, par. 16-17). Your problem, which you share with so many others, including some of the clergy, is that you still want to live in the days when the Church had to guide the faithful along like children because they were uneducated and, indeed, like children. This is still the situation in primitive areas of the world, where the Church must carry on pretty much as in the past. But in the industrialized modern societies the Church must cut the apron strings. Just as this is hard to do for some mothers who worry about the mistakes the teen-ager will make, so leaders of the Church are having their anxious moments and some of the faithful are disturbed because they are no longer given complete guidance. Personally, I think this is the source of the tension in the Church today.

Q. What do you do if your godparents say they are excommunicated or secretly atheists? Do you have to check to see if it is true, or be re-baptized?

A. You feel sorry for your godparents, pray for them, and don't worry about your Baptism. The validity of your Baptism in no way depended upon the intentions or beliefs of your godparents.

A. Deciding what is right or wrong is not as simple as you, or even some priests want it to be. There are definite principles of morality and, for Catholics, decisions of the Church must be taken into consideration when deciding whether or not certain actions are sinful. But sometimes there are complicated circumstances that make it morally impossible to avoid a certain action that would otherwise be sinful, or there can be a conflict of obligations when one must choose the lesser of two evils. Do I save my wife or my son if I only have time to drag one out of a burning home? Do I kill the man who threatens to kill my child? These are extreme cases, but the same conflicts arise in everyday life. May an honest mayor remain in office

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ONE-ACT CONTEST WINNERS—Above are the young thespians who won top honors in the recent CYO One-Act Play Contest. Three different parishes are represented among the winners. In the photo at the left is the group



are the actors from Our Lady of Lourdes, Indianapolis—winners in the Light Comedy Division. In the front row, right, is Barbara Farrington, director. In the back row, left, is Agnes Langenbacher, director, and at the right, Father



Joseph Rautenberg, priest moderator. In the third photo are the thespians from St. Catherine, Indianapolis, winners in the Comedy-Farce Division. In the back row, far left, is Antoinette Corsaro, director.

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From the beginning of this new parish, an in-depth religious education program was imperative.

FATHER BUCK and the parish's elected board of education have set the goals and direction for

First Search program is announced by CYO

The Catholic Youth Organization of Indianapolis announced that it is sponsoring its first Search program of the year on the week-end of October 28 and 29.

All of the Searches and retreat programs for high school Juniors and Seniors, will be held at the St. Maur Theological Center in Indianapolis.

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reflecting scholarly and archeological findings of recent years, is being studied.

MRS. FLATEN further stated that an unusual feature of the Grades 1-5 age group is the focus on music. Fifteen minutes of each class session are allocated for the teaching and singing together of songs appropriate to their class levels, directed toward participation in Sunday liturgies.

'Recovery' opens Indianapolis office

Recovery, Inc. of Kentucky, an organization devoted to the prevention of relapses in former mental patients and chronic conditions in nervous patients and recovering alcoholics and family members, has opened a local branch at Archdiocesan Social Ministries, 915 N. Holmes Avenue, Indianapolis, Indiana 46222. Meetings are held weekly.

Recovery is a self-help method of after-care for the patient well enough to return home after hospitalization. The patient learns new tools to deal with trivial upsets in daily life and the many decisions which are confusing. These tools once learned have warded off unnecessary relapses. In much the same way, Recovery methods can offer choices of behavior to the recovering alcoholic who needs the tools of sound thinking to keep from the next drink.

RECOVERY, INC. of Kentucky is non-sectarian. There are over 10,000 people from all walks of life, men and women, who have attended meetings all over the U.S. and have gained its benefits. There is never a charge for attending these meetings; there is simply a free-will offering.

Recovery leaders are trained in the method of Dr. Abraham Low but they are not professionals. Recovery in no way supplants the physician or psychiatrist. Many members have been referred to Recovery by their professional. No diagnosis or treatment or advice or counseling is offered. The patient is expected to follow the authority of his doctor or other professional.

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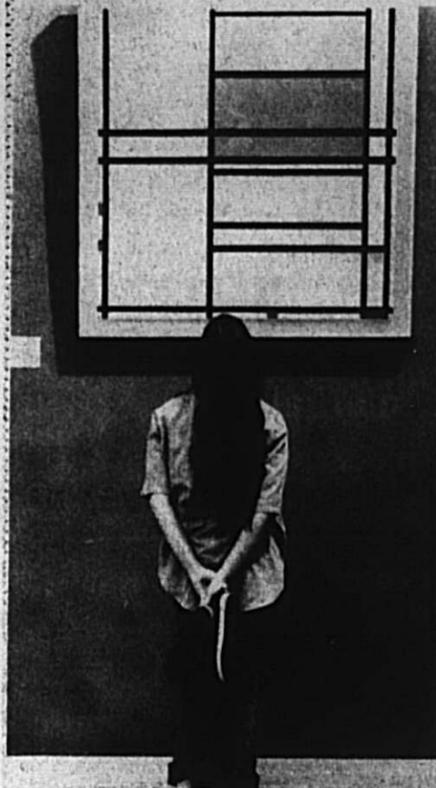
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IF YOU CAN'T GO-GIVE!
THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH
October 23rd is Mission Sunday.
A reminder that Christ meant all of us when He said: "Go ye, therefore and teach all nations." Yet few of us can. Few of us do. All of us, though, can help the Missions in the Near East. Here are some of the ways:
In the very lands where Christ was born and where His disciples taught, there are over 1,800,000 people living without homes and without hope. Some of them for more than 29 years! Just \$20 will feed a family for a month — \$25 will build a small but decent home. Only \$50 will care for a blind or deaf-mute child for a month—and \$1 will buy a refugee child hot lunches for a whole month. How much will you share?
The recent fighting in Lebanon and throughout the Near East has left thousands of children homeless. You can "adopt" one of them for only \$14 a month—give them clothes, food, shelter, education—and what they need most—love. "Your" child will write to you. You may reply, if you wish, Christ will love you the more for loving one of His very own "little ones."
In the Near East, hundreds of vocations are blooming. But many young men and women may never realize their dream to walk in Christ's footsteps only because their families are poor. For just \$300 (\$12.50 a month for two years) you can help a young girl become a nun. For \$1080 (\$15 a month for six years) you can sponsor a seminarian all the way to Ordination. Now you can have a priest or Sister in your family.
Many poor Catholics in the Near East do not even have a church of their own in which to worship. You can help. Where? The mountain people of Kerala, primitive farm folk who live in mud huts, desperately need to replace the ramshackle shed that now serves as a chapel. Just \$4000 will give the 185 Catholic families there a modest but adequate church—an ideal Memorial for someone you love.

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SHOELESS STUDY—While pondering the lines and form of a painting in the St. Louis Art Museum, Judy Lynn becomes a study herself. [NC photo]

viewing with arnold

Isn't it time to 'retire' James Bond?

BY JAMES W. ARNOLD

So what is James Bond doing lately? Pretty much what he's been doing for 14 years, which is starting in glossy sexy action pictures gloriously produced by Albert R. Broccoli and promoting decadence in his own cheerful urbane style.

He's also helping keep the sagging British film industry afloat. The latest Bondie, "The Spy Who Loved Me" with Roger Moore as the apparently permanent replacement for Sean Connery, had earned nearly \$10 million through September in North American rentals alone. "Spy" is purely a movie enterprise, having no source in the original Ian Fleming novels.

If there seems to be some grudging affection along with the scorn in these remarks, it's understandable. Playboy Bond is an old foe, and old enemies are almost as comfortable as old friends. So much has happened to the world, as well as the movies, since "Dr. No" began the Bond phenomenon in 1963, that JB no longer seems a major threat to western civilization.

Old 007 seems almost benign.

BOND, OF COURSE, has always been merely another pop reincarnation of the indestructible detective hero. He has mixed the square dedication and patriotism of the past with certain contemporary moral requirements. He happily seduces and is seduced by beautiful women with awesome regularity, never with entangling responsibilities. He is personally chic and elegant, wearing the best threads, driving the fastest cars. He is a food gourmet, a booze connoisseur. In combat, he is both skilled and lucky. His foes die spectacularly, often comically. He rarely gets excited: JB perfectly

combines the hedonistic ethic with that most valued modern trait of super-coolness. He never sweats.

The 10 films in the series have surrounded the character with classy toys. Broccoli has never stinted on imaginative and expensive production. One goes to a Bond film just to see Ken Adam's miraculous sets or hear John Barry's music, or to see the exotic locales, or to discover the new scientific gadgetry designed for Bond by British intelligence's stodgy shop chief, "Q." Besides the comic book exaggeration, there is also just enough humor to tempt one to forgive the basic appeals of sex, violence and greed. At least, one thinks, they aren't taking themselves seriously. They are detaching themselves from the product. It's like somebody good-naturedly lifting your wallet.

IN "SPY," JB again fights an archvillain, a shipping magnate (Curt Jurgens) who has kidnaped U.S. and Russian nuclear missile submarines. He hopes to obliterate Moscow and New York and bring on Armageddon. (He's not an extortionist but a moral reformer, who wants to give the inevitable decline of the West a push.)

Helping Bond penetrate Jurgens' fantastic floating headquarters (which rises from the sea like a giant crab) is a predictably gorgeous Russian agent (Barbara Bach). At first she seems to represent Women's Lib, but spends most of the last hour tied up languorously on a couch waiting for JB to rescue her.

All this nonsense might as well be an episode on "The Man From Atlantis," but in this genre, it's not the plot but what you do with it that



fun and action, the Bondies still thrive on death and cute suggestions of sex without benefit of love or clergy. (JB is, after all, an adolescent's dream-hero). If it seems less offensive in 1977, it's because you can probably see worse on the Tube in prime time. Oddly, in his way, actor Moore also mitigates things. He is less wickedly sly and complex than Connery—less a real person and more the plastic pulp magazine hero he is intended to be.

guy named Jaws [Richard Kiel], who has a set of steel teeth and constitution that makes the Bionic Man look like silly putty.

The underrated Bond flick wit is in top form. E.g., the Russian spy's boudoir music box plays the theme from "Dr. Zhivago." The KGB Soviet headquarters is simply a desk set in the middle of a vast otherwise empty building that looks like a Byzantine Grand Central Station.

Mature viewers are unlikely to mistake the Bond world for the real one. But our fantasy heroes rule our dreams, and it's time to say that, despite his slick packaging, Jimmy Bond ought to retire. He's not the guy you'd want your daughter to marry, or your son to admire. [Rating: A-3—unobjectionable for adults]

Adam's sets for the ship interiors are among the most dazzlingly absurd he has concocted, and there is a funny-scary new bad

DESPITE ALL THE campy

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this week's tv films

SMILE (1975) (CBS, Friday, Oct. 14): Michael Ritchie's savage satire of the American beauty pageant rites and their corresponding fantasies in a small California city. A film we've wanted and waited for, touched with more com-

plexity, skill and compassion than we dared expect. Highly recommended for adults and mature, perceptive young people.

WALKING TALL, PART 2 (1975) (ABC, Friday, Oct. 14): Tennessee Sheriff Buford Pusser gets even with the bad guys who ambushed him at the end of the original film. This sequel is much less violent and lawless than its predecessor, and Bo Svenson (as Pusser) adds a human dimension that Joe Don Baker never quite achieved. Satisfactory but heavy crime melodrama for mature viewers.

SOMETHING BIG (1971) (NBC, Saturday, Oct. 15): Dean Martin, Brian Keith, Ben Johnson and a long list of well-known character actors in a silly western comedy set in Mexico in the 1870's. Not recommended.

WHITE LINE FEVER (1975) (ABC, Sunday, Oct. 16): A vigilante movie with trucks, as Jan-Michael Vincent is an honest trucker forced to resort to violence to fight the corruption that prevents him from making a living. Lots of action, but simplistic and dangerous.

KILLER ELITE (1975) (CBS, Wednesday, Oct. 19): A non-cerebral Sam Peckinpah action film, with James Caan as a CIA-employed tough guy who is double-crossed by a pal and higher-ups in the organization. The highlight is Caan's effort at rehabilitation before he carries out his revenge. Otherwise, it's mostly mindless shooting, kung-fu, macho humor and sex. Not recommended.

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'How do you reconcile the divinity of Jesus with His humanity?'

By Father Alfred McBride, O.Praem

Blessed be Jesus Christ, true God and true Man.

How easily this venerable line from the divine praises comes to the lips of the traditional believers. How tumultuous was the struggle of fourth and fifth century Christians to find words that preserved the New Testament affirmation of the humanity and divinity of Jesus.

We seem so much at ease about saying One God and Trinity at the same time, we forget that for the first four centuries of Christianity, an acceptable language to illumine this mystery was not that simple to find.

THE FIRST thing to remember is that the mideast peoples are strong believers in the one God. It was this belief that distinguished Judaism. And it was the gradual persistence of Judaism's influence in the whole mideast area that helped displace the idea of many gods. Then comes Christianity with its belief in the divinity of Jesus.

This, perhaps, more than anything else caused the decisive break between Judaism and Christianity. Jews could in principle believe Jesus was the messiah, but not the Son of God. Their resistance was based on their belief in the oneness of God.

But the problem persisted even among

Christians. The meaning of Christ became the stumbling block even for them. They could not avoid the New Testament evidence. Matthew, Mark and Luke clearly stood for the historical, human Christ (while not denying the divine.) John and Paul clearly stood for the divinity of Jesus (while not denying the human.)

But how do you reconcile the divinity of Jesus with His humanity? And more to the point here, how can there be one God if Jesus be divine as well? Over several centuries the debates raged. Some solved the dilemma by saying Jesus was only a man, and not divine at all. In our own time the "death of God" advocates claimed the same thing.

ANOTHER GROUP stated that Jesus was not human. He was God assuming an apparent physical shape, a phantasm.

A third group claimed that Jesus was born human and later became divine. This view, proposed by Arius, had the most widespread appeal. In fact it was the immense persuasiveness of the Arian position and its potential threat to the unity of Christianity that moved the Church to convene two benchmark Councils: Nicea in 325 and Chalcedon in 451.

Nicea might be called Trinity Council. It faced the question of the One God in Three Divine Persons and reaffirmed

Christianity's faith in the divinity of Jesus. Chalcedon might be named the Christ Council inasmuch as it avowed faith in the humanity of Jesus, as it stated:

"Christ is of one substance with us as regards manhood, like us in all save sin. As regards Godhead, Christ is begotten of the Father before all ages. As regards His manhood, Christ is born, for us men and for our salvation, of Mary the Virgin, the Godbearer."

THE COMPLEX and stately language of these two Councils rests before us like texts chiseled in marble. It happened so long ago that we no longer hear the debates nor sense the agony those Christian people went through to hammer out words that somehow try to catch a glimpse of the majesty, mystery and wonder of the one God and the meaning of Christ. It was a battle hard won. It basically succeeded for Greek

'Over several centuries the debates raged. Some solved the dilemma by saying Jesus was only a man, and not divine at all.'

and Latin Europe and the Christianity that would stem from there.

Somehow the complexity of the message was not sufficiently communicated to the common people of the Mideast in the backwaters beyond the wealthy seaports of Alexandria and other such places. This may account for the enormous success of Mohammed and the Moslems, barely a century after Chalcedon. Allah is One! The cry arose, persuaded and convinced the shepherd people of the desert whose oil-rich descendants we negotiate with today.

And for us? Has the dilemma been solved? For the most part, yes. Sometimes we tend to emphasize Jesus as God a bit much. Or we will stress His humanity too much (as in our own humanistic times).

But the waves of emphasis seem to balance out most of the time. How human Christ is. Yes. Jesus is Lord. Yes. If we can hold on to these competing attentions, we will have the honor to know the One God and the Whole Christ.

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"Christ is one of substance with us as regards manhood, like us in all save sin. As regards Godhead, Christ is begotten of the Father before all ages. As regards His manhood, Christ is born, for us men and for our salvation, of Mary the Virgin, the Godbearer."

A man who communicates a love for learning

By William E. May

In the Middle Ages the Benedictine Monk, St. Anselm of Canterbury, described theology as "faith seeking understanding." The truths about God, Christ, and ourselves mediated to us through faith are so rich in meaning that they can never be exhausted nor can they ever run dry. They are like bread coming from heaven to nourish our minds.

The theologian's vocation is to take this bread, to be nourished by it, and to distribute it to others in a way that it can strengthen them in their daily life. Filled with a hunger for this bread himself, he (or she, for theology is not limited to one sex) has likewise the mission to awaken in others a passionate longing for this nourishing bread.

IN THE EARLY Church an outstanding example of a theologian like this was St. Athanasius. In our day one of the best examples of this kind of theologian is Walter Burghardt, S.J. Born in New York in 1914, Father Burghardt was ordained in 1941 and shortly afterwards received his doctorate in theology from The Catholic University of America, where he specialized in the study of patristic theology, in particular that of St. Cyril of Alexandria.

From 1946 through 1974 he taught patristic and historical theology at Woodstock College, and from 1974 until the present has served as professor of patristic theology at The Catholic University of America. The author of five books, several booklets, and over 100 articles, he has been associated with "Theological Studies," a journal founded by his Jesuit colleague John Courtney Murray, almost from its inception and has, since 1967, acted as its editor-in-chief.

Through this journal, surely the finest theological journal in the English-speaking world and among the most prestigious in the entire world, he has helped to shape a generation of theological students, giving them a standard of excellence and scholarship for which to strive.

In addition, Father Burghardt has been no ivory tower scholar; he has been actively involved in the ecumenical movement, has written extensively for the Catholic press in an effort to give lay people a love for and an understanding of theology, and has been an energetic force in various workshops and seminars throughout the country.

BUT NO LISTING of statistics can

give true insight into the importance of Walter Burghardt as a theologian. Fortunately I have known him for a long time and have had the pleasure of listening to him on various occasions and, for the past several years, the pleasure of being his colleague.

What is most remarkable about him is his ability to communicate to others a love for learning. For him the love for learning and the desire for God go hand-in-hand. The God for whom our hearts yearn is a God of truth, who has willed to share with us the most beautiful and meaningful truths about Himself and us. To be in love with this most lovable of all beings is to be in love with the truth and to be ready to make sacrifices for it.

This is a message that comes home to all who have ever heard Father Burghardt, surely one of today's most witty, engaging, and charming lecturers. The truth he professes, moreover, is not a cheap truth, the kind one can get instantly and overnight. It's the kind that demands discipline, the readiness to burn the midnight oil, and the willingness to do something truly risky and exciting — think.

But it's the kind that leads to happiness and peace and pushes one on to learn more and more and more about the



Father Walter Burghardt, S.J.

wonderful, inexhaustible rich and unfailingly loving God for whom we are made.

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St. Athanasius and the Arian heresy

By Father John J. Castelot

The modern Church is enjoying a wonderful peace. It is not a perfect peace, to be sure, but to expect that would be totally unrealistic. However, just read the history of the fourth century, when the Church was racked by division, disorder, turmoil, and even violence.

All of this was occasioned by the Arian heresy and its condemnation by the Council of Nicea in 325, which gave us our Nicene Creed. Still, many bishops in the East refused to accept the crucial phrase "one in Being with the Father." They came up with a substitute which was really a cleverly disguised Arianism and won over even the Emperor con-

stantine, who had called for the Council in the first place. They then embarked on a reign of terror, attacking and deposing Catholic bishops, and all throughout the East the Church was a shambles.

ONE OF THE most pathetic and yet heroic victims of their attacks was Athanasius, bishop of Alexandria from 328 to 373. Born about 295, he received an excellent and broad education and proved himself not only intelligent but also truly holy and incredibly brave. Ordained a deacon in 318, he was appointed secretary to Bishop Alexander and accompanied him to the Council of Nicea, with whole decisions he remained in staunch agreement.

When Alexander died he succeeded him as bishop, despite the loud protests of pro-Arian bishops. He soon had a fight on his hands, a preview of things to come. One Meletius, who headed up a schism, accused him at the court of Constantine, but he easily vindicated himself before the emperor.

Then the Arian bishops, led by Eusebius, who had the emperor's ear, opened fire in earnest. As an indication of the lengths to which they would go, one of their first accusations was that he had murdered a bishop! He appeared before the emperor and brought along with him the murdered bishop.

Then he was ordered to appear before an Arian council at Tyre. He refused and went directly to the emperor. This time he was not so lucky. His enemies accused him of plotting to cut off the imperial city's corn supply. Constantine flew into a typical fit of rage and banished him to Treves in Gaul.

HOWEVER, two years later the new emperor Constantine II restored him to his See. Later that same year or in 338 at the Synod of Antioch the Arian bishops

deposed him and put in their own men. How they hated him!

Athanasius took his case to Rome. Pope Julius I called a synod which found him innocent. The Eastern bishops would not accept the verdict, so he remained in the West. Finally a general council was called at Sardica, but the Eastern bishops would not attend. They knew Athanasius would be vindicated, and he was.

Upon the death of the Arian usurper of his See he was allowed by the emperor to return. There followed ten years of relative calm, during which he worked vigorously at building up Christian life and promoting monasticism throughout Egypt.

When Constantius became emperor in 350, his enemies returned to the attack, carrying it now into the West. Very clever and very determined, they had him condemned at the councils of Arles (353) and Milan (355). Imperial agents were sent to collect the signatures of those bishops who had attended neither meeting. Those who refused, including Pope Liberius, were exiled to the East.

IN FEBRUARY 356 troops invaded his church during services, but he escaped to the desert, where he had many friends among the monks of the region. Here he fled from refuge to refuge, managing somehow to keep contact with his people and to do some writing.

Even in simplified form, this turns out to be a complicated affair. But such was the career of Athanasius. He could have made it less complicated and saved himself a lot of anguish simply by repudiating Nicea and signing with the Arianists.

But rather than deny the true Catholic faith he preferred to suffer heartbreak, harassment, alienation, exile. He may not have died a martyr for the faith but he did endure a living martyrdom for it.

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St. Athanasius

Tasting the bitter and sweet



"It is one thing to debate theology and urge at a distance greater participation of lay persons in the life and decision-making process of the Church. It is quite a different matter actually to enroll as a worker and join the struggle."

By Father Joseph M. Champlin

Not many of us relish messy jobs. We naturally enjoy those labors which bear immediate results, bring great satisfaction and entail little effort.

Tackling the tougher tasks requires greater commitment and deeper involvement.

These general, abstract statements have particular application in this column to participation of lay persons in the Church's more intimate apostolic works.

LAST WEEK, I spoke about the pastoral value of home visitation, but mentioned the pain and frustration which often accompanies those house calls on parishioners. It is neither easy nor encouraging to experience hostility or indifference, material or spiritual poverty.

We have two programs at Holy Family which bring our laity into close, personal contact with devout, lukewarm, indifferent and occasional hostile area persons. Through these opportunities, they taste both the bitter and the sweet sides of ministry.

In the one-couple-to-one-couple marriage preparation arrangement, a dozen or so spouses alternate in entertaining engaged pairs for an evening of discussion on 10 pertinent topics. These experiences sometimes prove inspirational, sometimes cause frustration, anxiety or discouragement.

When the couple about to be married is obviously in love, emotionally mature, regular church goer, open during the evening's visit and enthusiastic at the end, the host and hostess tend to judge they have accomplished something valuable. They feel their own marital commitment has been renewed and

believe the engaged man and woman profited from the several-hour session.

WHEN, HOWEVER, the couple about to be married arrive at the door sullen and edgy, rarely respond to leading questions, neither has been nor apparently ever will be vitally concerned about the Church, look at their watches continually rush out the door at the visit's conclusion with barely a farewell or a work of thanks, the most and hostess feel great disillusionment and doubt. Is all this really worthwhile? Have we achieved anything tonight? What did we do wrong? Will this couple make it in marriage?

In the baptismal home visitation program, parishioners visit the houses of parents who have contacted us to arrange for their infant's baptism within the next few weeks. These volunteers discharge a simple, ordinarily brief, but very useful function. They meet the parents personally, leave an explanatory booklet and invitations, then explain how to design the baptismal garment being given them at that time.

They, too, experience positive and negative reactions.

THE DRIVE or walk home is joy-filled when they have visited a couple who seem really to care about this sacrament with all its ramifications. That same journey can be joyless when they encounter a couple who manifest little interest in this Baptism other than to get it over with and return to their customary non-church-going behavior.

It is one thing to debate theology and urge at a distance greater participation of lay persons in the life and decision-making processes of the Church. It is quite a difference matter actually enroll as a

worker and join the struggle.

Those who do must expect pain and frustration as well as satisfaction and pleasure.

"CAN YOU drink of the cup I am to drink of?" (Mt. 20,22)

The persons in our two programs understand better now they must be willing to taste the bitter as well as the sweet, to drink the cup of joy and sorrow, if they are to be apostles worthy of the name.

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Discussion questions

1. How is Jacob's first dream pertinent to the mystic's or the scholar's search for understanding? What does his second dream highlight?

2. Discuss this statement: "All searchers for understanding are doomed to wholesome discontent as long as they limp along as wayfarers in a land far away from the eternal abode of God."

3. What does "wholesome discontent" mean?

4. What are the tools used by those who attempt to understand God?

5. Where do theologians (those who search for understanding) fit into the life of the Church today? Discuss.

6. During the first four centuries, Christians attempted to wrestle with the mystery of Christ's humanity and divinity. Why was it so difficult for them to come up with acceptable language to illumine this mystery?

7. In Christian circles, cite the ideas that emerged concerning Christ's divinity and humanity. In the modern era, what is the parallel that can be drawn from one of these ideas?

8. Why was the Nicea Council called? Why was the Chalcedon Council called?

9. Do you view the Church's continued search for understanding as healthy or unhealthy? What are some of the issues today? Discuss.

10. What was Arianism?

11. Who was Athanasius? What difficulties did he face? How did he deal with them?

12. A modern theologian, Father Walter Burghardt, S.J., is described as a man who has the ability to communicate to others a love of learning. Why is this love of learning (growing in understanding about God) an important factor in today's Church?

† KNOW YOUR FAITH

Cardinal O'Boyle: coming up the hard way



On being named the first resident archbishop of Washington in 1947, Msgr. Patrick O'Boyle is congratulated by Cardinal Francis Spellman of New York. In 1968 Cardinal O'Boyle is presented the annual Brotherhood Award of the National Conference of Christians and Jews by President Lyndon B. Johnson. At a time when "seperate but equal" was still the rule in both public and private schools, Cardinal O'Boyle desegregated the schools in the Archdiocese of Washington.

By Russell Shaw

Whatever else historians write about Cardinal Patrick O'Boyle, they will say that he never backed off from a difficult task when he was convinced of the rightness of the cause. At least three stand out in his public career.

— First, his service during and after World War II as executive director of War Relief Services, now Catholic Relief Services, which he built in a short period of time into one of the largest and most effective instruments of private humanitarian endeavor in the world.

— Second, his efforts as archbishop of Washington to desegregate Catholic schools half a decade before the Supreme Court's desegregation rulings — a time when "separate but equal" was still the rule in both public and private education.

— **THIRD, HIS** vigorous defense of Pope Paul VI's encyclical, *Humanae Vitae*, which involved him in a protracted and painful controversy with dissident priests.

All three situations called for a high degree of commitment, determination, and ability. These were qualities which Patrick Aloysius O'Boyle had been cultivating from his early years.

"His concern for the poor, the displaced, and the oppressed is evident throughout his career," a news agency biographer of the cardinal wrote over 15 years ago. "He came up the hard way,

and perhaps that is why he tends to regard as suspect any easy solutions to difficult problems."

For Patrick O'Boyle, born July 18, 1896, coming up the hard way included coping with the death of his father, a worker in a Scranton steel mill, when he was 10.

THE FAMILY was far from affluent. Young Patrick held down both morning and afternoon paper routes to help out. Later he worked as an office boy for three dollars a week. In high school, summers meant more work, in textile mills and on farms.

He graduated in 1917 from St. Thomas College, now the University of Scranton, and entered St. Joseph's Seminary in Yonkers, N.Y., to study for the priesthood. Four years later he was ordained in St. Patrick's Cathedral in New York.

After five years in parish work the young priest was named director of the Catholic Guardian Society, a New York archdiocesan organization which provided help to dependent teenagers who had been released from child-care institutions. Following study at the New York School of Social Work he became assistant director of the children's division of New York Catholic Charities in 1933. From 1933 to 1936 he also taught at the Fordham University School of Social Work. In 1936 he became director of the Mission of the Immaculate Virgin

on Staten Island, the largest child-care institution in the country. In 1941, a monsignor by now, he was appointed assistant director of New York Catholic Charities.

Like many other people, Msgr. O'Boyle found his life radically changed by World War II. In 1943 the U.S. bishops established War Relief Services to spearhead Church efforts to help victims of war overseas. Soon after, Patrick O'Boyle was named executive director. When he left three years later the agency was operating programs in 48 countries and had supplied nearly 133 million pounds of relief materials valued at more than \$103 million to refugees and other war victims in Europe and the Far East.

AFTER LEAVING War Relief Services in 1946, Msgr. O'Boyle returned to New York Catholic Charities as assistant executive director and later executive director. In November, 1947, Pope Pius XII named him the first resident archbishop of Washington. He was installed in January, 1948.

At that time the archdiocese had 165,000 Catholics in 82 parishes. Like Washington itself, it grew dramatically in the years that followed. Today there are nearly 400,000 Catholics and 127 parishes. Archbishop O'Boyle, whom Pope Paul named a cardinal in May, 1967, directed a mammoth program of construction and institutional develop-

ment. In a session with reporters at the time of his retirement in March, 1973, he noted that he had overseen the construction of 317 buildings.

But it was ideological issues which particularly marked his term in Washington. In 1948, at a time when public schools in Washington were rigidly segregated by race, he announced a desegregation program for Catholic schools. Twenty years later, in 1968, came the widely publicized *Humanae Vitae* controversy, during which he insisted on fidelity to the encyclical's reaffirmation of Church doctrine on artificial birth control.

NOW LIVING quietly in retirement in Washington, the cardinal is known by friends as a blunt-spoken man with a warm heart and a dry, self-deprecating wit. As archbishop he made his motto St. Paul's words in the first epistle to the Corinthians: "Stand firm in the faith." That side of his career was exemplified in the birth control controversy. As for the other side — the busy exponent of service to the poor and needy — it was perhaps best summed up in his own words in a 1948 pastoral letter advocating a generous response to displaced persons seeking admission to the U.S. This, he wrote, would be in line with "the sacred traditions of our country — to be a friend and a charitable neighbor to the needy, the oppressed, and the afflicted."

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