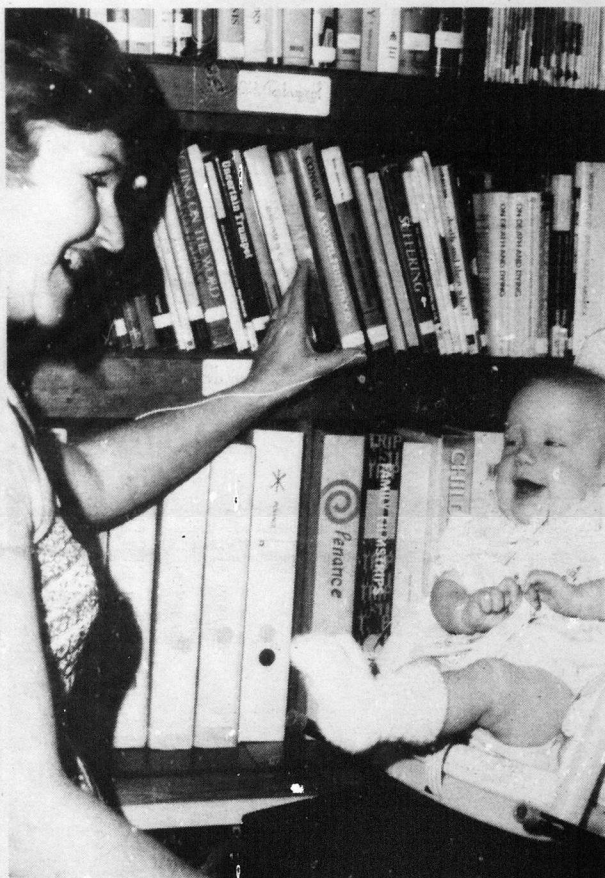


THE CRITERION

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May 18, 1979



EARLY TRAINING—Mary Ann Griggs, assistant to Mary Jo Thomas-Day, director of Religious Education at St. Monica parish, Indianapolis, goes about her work stacking the shelves of the parish resource center with Maura Jordan Day, daughter of John and Mary Jo Day. Maura goes to work with her mother at the parish and finds her time divided between naps and being pushed around the resource center on a cart while the two women carry out their duties. Maura's father is a representative in the state legislature and he is already touting her as the first woman president. Meantime Maura has begun her religious education early in the hands of the St. Monica staff. Maura is seen with her mother in another photo on page 2. (Photos by Father Thomas C. Widner)

Tuohy and Mohrhaus named monsignors

Two priests of the Indianapolis Archdiocese have been honored by Pope John Paul II according to an announcement this week by Archbishop George J. Biskup, who recently resigned as Archbishop of Indianapolis.

Raised to the rank of prelate of honor (Rev. Monsignor) are Father Francis Tuohy and Father Robert Mohrhaus.

Since Archbishop Biskup's resignation in March, Father Tuohy has been serving as administrator of the Archdiocese. He was ordained to the priesthood on May 7, 1961. In 1965 Father Tuohy was named vice-chancellor of the archdiocese and chancellor the following year. He continued to serve in that capacity until 1975 when he was appointed vicar general.

In addition to these assignments he has served as notary of the Metropolitan Tribunal and as associate pastor and pastor of a number of parishes. He is currently in residence at Our Lady of Lourdes parish, Indianapolis.

Father Mohrhaus, a native of Cheviot, Ohio, was ordained on May 3, 1958. He has held various parish assignments and in 1970 was named assistant chancellor of the archdiocese. His appointment as chancellor came in 1975.

Father Mohrhaus is in residence at St. Peter and Paul Cathedral and serves as administrator for St. Agnes parish, Nashville.

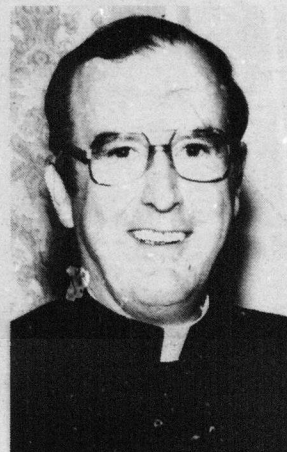
In announcing their appointments, Archbishop Biskup made the following statement:

"Many months ago I addressed a letter to the Most Rev. Jean Jadot, Apostolic Delegate, inquiring as to the procedure to be followed in petitioning the honor of 'monsignor' for Father Tuohy and Father Mohrhaus. Due to circumstances beyond my control, and illness, I was unable to follow the instructions immediately. However, before my resignation as Archbishop of Indianapolis, I did prepare the documentation and the Apostolic Delegate forwarded my petition to the Vatican.

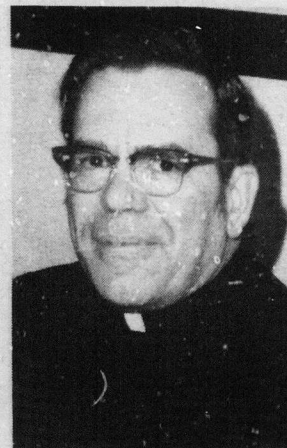
"On Monday of this week I received a letter from the Apostolic Delegate with the official documents from Pope John Paul II naming Father Tuohy and Father Mohrhaus as prelates of honor. They will have the title of Reverend Monsignor.

"I am most grateful to the Holy Father for granting this privilege on two priests who have served me, the Archdiocese, and the Church so admirably.

"I take the occasion to express my prayerful congratulations and gratitude to the new monsignors."



FATHER TUOHY



FATHER MOHRHAUS

on the
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Foreign and domestic challenges to test new Conservative British government

ANNC NEWS ANALYSIS
by Robert Nowell

LONDON—The arrival of Margaret Thatcher at No. 10 Downing Street as Great Britain's first woman prime minister is viewed with apprehension by many British Christians, but with rejoicing by others.

Mrs. Thatcher's stands on social issues are more conservative than the official positions taken by Christian churches and church leaders. Yet she claims the adherence of a significant minority of practicing Christians.

Britain's new prime minister was brought up a Methodist, but is now a practicing Anglican. She became prime minister after her Conservative Party swept to victory in the May 3 parliamentary election.

Rhodesia will be one of the first tests for the new government. There will be strong pressure for her to recognize the government formed by Methodist Bishop Abel Muzorewa and to lift economic sanctions. Muzorewa became Rhodesia's first black prime minister after elections in April.

During the British election campaign, the Conservative Party said Britain should do everything possible to get international recognition for the new Rhodesian government if the elections proved to be free and fair. The Rhodesian government said over 60% of the electorate voted.

Attempts to recognize Rhodesia will produce strong criticism from British churches. Well-informed church source in London regard the Rhodesian elections as no better than a confidence trick.

ANOTHER TEST of Mrs. Thatcher's government will be Northern Ireland. She may be tempted to see the situation in terms of law and order rather than in terms of political and social tensions between the Protestant and Catholic communities and the roots of these

tensions in Irish history.

Added to this is the general British boredom and impatience with the Northern Ireland situation.

The strengths and weaknesses of Conservative handling of Northern Ireland were seen under the policies of the last Conservative prime minister, Edward Heath (1970-1974).

Heath introduced the internment policy allowing virtual arbitrary arrest and detention of terrorist suspects. In July 1971 he abolished the Stormont, the Northern Irish Parliament dominated by the basically Protestant Unionist Party. In 1973, Heath introduced power-sharing in government between the majority Protestants and minority Catholics. But this hopeful experiment came to an end when the Conservatives lost the election in 1974.

The present Conservative government is in a good position to deal with the Unionists as Mrs. Thatcher has a 43-seat majority in Parliament and will not be dependent on Unionist support for her programs.

But as previous governments, this administration is irritated, bored and totally bewildered by the problems of Northern Ireland and regards them as secondary

compared to crises in England.

Two key domestic issues needing attention are the national health service and education. In both cases the ideals of full and free provision for all on a basis of need have become tarnished.

In the 1950s and early 1960s, middle-class people who could afford it preferred to pay for their own health care and education for their children rather than use state funds. Increasingly since the late 1960s, these people have been opting for state funds.

WITH THE HEALTH service the trouble seems to be too much bureaucracy and not enough resources, leading to long waiting lists for operations that are not a matter of life or death.

With education, the trouble is falling standards although the situation varies from district to district. The political battle centers on comprehensive schooling, which is eliminating the practice of separate grammar schools for pupils aged 11 to 18 judged to be academically able and for those failing to qualify.

The Conservative government is expected to allow local authorities to keep selective

(See **BRITISH** on page 9)



MARY JO THOMAS-DAY
and MAURA JORDAN DAY
See page one photo story

Pope cautions against intercommunion

by John Maher

VATICAN CITY—Pope John Paul II cautioned against eucharistic sharing with non-Catholics, saying the Eucharist can be

shared only after full Christian unity is achieved.

The pope also strongly urged attendance at Sunday Mass on May 4 when he received in audience the 15 bishops of the Antilles. They were making the visit to the pope bishops are required to make every five years.

"Fidelity to Jesus Christ requires that we should pursue with vigor the cause of Christian unity," said the pope.

The pope noted the ecumenical suggestions made by the Second Vatican Council.

"Of particular importance is the question of examining our own fidelity to Christ: We are constantly called to conversion or change of heart," he said.

"We must continue to work humbly and resolutely to remove the real divisions, to restore that full unity in faith which is the condition for sharing in the Eucharist," he added.

The pope said the Eucharist manifests and realizes the communion of the church in all its dimensions.

"Sharing in the Eucharist, therefore, presupposes unity in faith," he said.

"Intercommunion between divided Christians is not the answer to Christ's appeal for perfect unity. God has set an hour for the realization of his salvific design for Christian unity," he added.

"AS WE YEARN for this hour, in common prayer and dialogue, and endeavor to offer an ever more purified heart to the Lord, we must also wait for the Lord's action. It must be said and said again that the restoration of Christian unity is above all a gift of God's love," said the pope.

"Meanwhile, on the basis of our common baptism and the patrimony of faith that we already share, we must intensify our common witness to the Gospel and our common service to humanity," he added.

The pope called the celebration of the Eucharist "the basis and center of every Christian community."

The bishops were asked to remind Catholics "of the real privilege that is theirs to assemble for Sunday Mass, to be united with Christ in his worship of the Father."

"Sunday Mass is indeed of primary value in the life of the faithful, not in the sense that

their other activities lack importance and meaning. It is, rather, in the sense that Sunday Mass sustains, ennobles and sanctifies all that they do throughout the week," he said.

THE POPE SAID the unity of the church is shown in communion of love. He quoted St. Augustine: "Loving God comes first as a commandment, but loving our neighbor comes first as an activity."

"On the basis of this understanding, our ministry takes on new vigor as we reach out to all people to bring them Christ's love, to put into practice his commandment of love," said the pope.

"In the communion of love we find the sustaining force for serving humanity. From the Gospel message we learn to honor man and promote the inescapable exigencies of human dignity, and to help humanity pursue the task of building the civilization of love," he said.

New Albany CYO awards presented

The annual awards ceremony for the CYO New Albany Deanery was held on Wednesday, May 9, at St. Joseph Hill parish near Sellersburg. A total of 13 awards was given out for service to Catholic youth in the New Albany Deanery.

The St. John Bosco awards for adult commitment to youth were won by Mrs. Juanita Rouck of Our Lady of Perpetual Help, New Albany, Mr. Earl Loi of St. Anthony of Padua, Clarksville, Mrs. Liz Koerber of St. Joseph Hill, Mrs. Ruth Kaiser of Holy Family, New Albany and Mrs. Mary Ann Rosenberger of St. John the Baptist, Starlight.

Eight service awards were presented to young people of the Deanery. The award winners include: Laura Elser of St. Francis Xavier, Henryville, Ann Sinkhorn and Cheryl Bott of Our Lady of Perpetual Help, New Albany, Donna Sanders of St. Anthony of Padua, Clarksville, Barbara Kime and Tonya Barnett of St. Paul, Sellersburg and Kelly Bickel and Judy Townsend of St. Joseph Hill.



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Priests' seminar is slated for July

INDIANAPOLIS—A five-day seminar for priests on "Creative Pastoral Ministry" is scheduled for July 15-20 at Fatima Retreat House, Indianapolis.

May 31 is the deadline for reservations according to Father Frank Quinlivan, C.S.C., chairman of the program which is sponsored jointly by the five dioceses and the Indiana Catholic Conference.

Chief presenter will be Father Lawrence Gorman, program director for the Chicago Archdiocesan Permanent Diaconate program and for field education, St. Mary of the Lake Seminary. He will be joined by the Most Rev. T. Austin Murphy, Auxiliary Bishop of Baltimore, and by Msgr. Colin MacDonald, director of the Office on Priestly Life and Ministry, United States Catholic Conference.

"Pastoral ministry today calls for a tremendous amount of creativity on the part of priests," said Father Quinlivan. There is need for imagination and experimentation in translating our rich tradition to present human needs. But often priests do not feel comfortable with this," he said.

According to Father Quinlivan, the program "will probe the issue of ministry as well as help priests link ministry with creative thinking."

Priests wishing more information may contact local representatives to the continuing education committee, or the Indiana Catholic Conference, 5435 Emerson Way North, Indianapolis, Ind. 46226. Diocesan representatives are Father Harold Knueven and Father Francis Buck.



by Jim Castelli

WASHINGTON—American Catholic, Protestant and Jewish groups greeted the announcement of agreement between the United States and the Soviet Union on a Strategic Arms Limitation Treaty—SALT II—with comments, advice and debates on the issue.

Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, which has authorized congressional testimony supporting the treaty, said the USCC "plans to contribute to the moral dimensions of the SALT debate from the resources of the Catholic tradition."

"The danger of nuclear war and the Gospel imperative to work for peace place a claim on us, as Catholics and citizens, to pray and labor for the day when the threat of nuclear war is banished," he said.

Auxiliary Bishop Thomas Gumbleton of Detroit, a board member of Pax Christi, a Catholic pacifist group which has refused to endorse SALT II, said the treaty would legitimize the use of nuclear weapons and expand the arms race by focusing it on new weapons technology.

In San Antonio, Texas, the 265-member governing board of the National Council of Churches, an umbrella group of 32 Protestant and Orthodox denominations, unanimously endorsed a statement calling for the earliest possible ratification of SALT II.

The statement also called for a total ban on nuclear arms testing, new nuclear weapons systems and the development of chemical and radiological weapons.

THE STATEMENT was first issued by religious leaders from the United States and the Soviet Union at a three-day meeting in Geneva, Switzerland, last March.

The American Jewish Committee, a human relations organization, heard a debate on SALT II at its 73rd annual meeting in New York, but did not itself take a position on the agreement.

Sen. Daniel Patrick Moynihan (D-N.Y.), regarded as leaning against the treaty, said he would like to vote for SALT II, but will do so only if he believes the Carter administration will not tolerate Soviet violations of the agreement.

Holding Carter III, assistant secretary of state for public affairs, said Moynihan's reservations were "valid" and "fair," but that he was sure the administration could meet all his reservations.

In Washington, the Coalition for a New Foreign and Military Policy urged President Carter not to trade support for new weapons systems for votes for SALT II.

The coalition is made up of 30 religious, peace and labor groups, including Network, a Catholic social justice lobby, and the American Baptist Churches, U.S.A.

The coalition said concessions on new weapons systems in exchange for pro-SALT votes "would be self-defeating because they would decrease our security by stimulating the costly and dangerous arms race."

The SALT talks opened in 1969 and the first agreement was reached in 1972. The major element in that agreement was a decision to

critics include both 'hawks' and 'doves'

Church groups debate impact of SALT II accord; Carter seeks support for treaty

limit the development of the anti-ballistic missile.

IN 1974, THE United States and the Soviet Union reached an interim agreement at Vladivostok, U.S.S.R., establishing a principle of "equal aggregates" in weapons and a ceiling of 2,400 missiles capable of carrying strategic nuclear weapons—those capable of reaching long distances.

SALT II has three parts:

—A treaty, lasting until 1986.

—A side protocol which would set temporary limits on systems such as cruise and mobile missiles, deferring further negotiations until SALT III.

—A Joint Statement of Principles to guide future negotiations.

SALT II would bring about the first reduction in a missile ceiling—to 2,250—by 1981. The Soviet Union would have to dismantle several hundred missile systems, probably obsolete ones, while the United States could add missiles to reach the new total if it wanted to.

The treaty also has a sub-ceiling of 1,320 launchers capable of handling MIRVs—missiles with several warheads which can be sent to different targets—and cruise missiles. Once a missile has been tested with MIRVs, all such missiles will be counted as though they are equipped with MIRVs.

Of this 1,320, neither side can have more

than 1,200 land and sea-based ICBM launchers and no more than 820 of these may be land-based.

The treaty bans the construction of certain new ICBMs and limits each side to the flight-testing of one new ICBM. The United States will probably go ahead with the controversial mobile M-X missile.

SALT II freezes the number of warheads on existing launchers and limits the number of warheads on new missiles: 10 on the new ICBM 14 on submarine-launched ballistic missiles and 10 on air-to-surface ballistic missiles.

THE TREATY ALSO limits the size and weight of new missiles and bans certain new weapons systems that are technically feasible but have not yet been deployed.

The United States now has 10,000 nuclear warheads, the Soviet Union 5,000. Experts expect the Soviet Union to narrow the gap by the end of the treaty.

The treaty will allow the Soviet Union to maintain an advantage in large missile launchers, but will allow the United States to maintain an advantage in submarine-launched missiles and bombers.

The administration believes the treaty will give both countries "essential equivalence" to maintain the nuclear balance of power.

The administration says SALT II will allow the United States to continue development of



its three priority systems—the cruise missile, the Trident submarine and the M-X missile.

Some SALT critics charge that this will continue the arms race. Defense Secretary Harold Brown has said the United States will spend \$30 billion less on nuclear weapons over the next decade than it would spend without a SALT treaty.

John Paul II pleads for peace in Uganda

by John Maher

VATICAN CITY—Pope John Paul II has appealed for prayers for peace in Uganda where at least two Catholic missionaries have been killed by troops loyal to deposed dictator Idi Amin during the civil war.

Anti-Amin forces aided by Tanzania have taken over most of the country and installed a provisional government.

From Uganda, "sad news continues to come of losses of so many lives among which those of several missionaries cut down by the violence of hatred while they were fulfilling their mission as workers of the Gospel and servants of their brothers," said the pope.

The pope on May 13 asked prayers for courage for those in danger and difficulty in Uganda and for the repose of the souls of those killed.

"May God grant to Uganda and all Africa better days, so hoped for integral development of those peoples may be realized in peace and

brotherhood," he said.

THE POPE SPOKE to about 50,000 people gathered in St. Peter's Square to hear his Sunday noon talk. He also announced plans to have a special papal Mass June 14 for young people who had received first Communion this year in Rome parishes.

Among those present in the square were the members of the professional soccer team from Milan, Italy, winner of this year's Italian championship. When the pope congratulated them, team supporters broke into fight songs and cheers, and waved banners with the team's emblem, a small devil.

"It's a thing that does you honor to support in good times and bad your favorite team. This sportsman-like attitude recalls and inspires in you another kind of passion: the fight for the cause of goodness, justice and truth. You will thus be complete men, worthy of the favor of the Lord and of the esteem of men," the pope told the soccer fans.

"I can't imagine who could beat your team," he added.

The pope devoted most of his talk to children who are receiving first Communion. He said he met many of them at Wednesday Roman audiences and during his visits to Rome parishes.

THE CHILDREN "speak of their coming meeting with Jesus, for which they are preparing. Often they add that they would like to receive first Communion from my hands," he said.

"In preparing children for first Communion we introduce them into the principal mystery of the Christian life. We show how great the dignity of man is, of his immortal soul, as it can become the dwelling of God. Finally, we form in them sensitivity of conscience when preparation for first Communion is accompanied by examination of conscience, by repentance for sins, and by the sacrament of penance," added the pope.

The pope urged parents of first com-

municants to give "maximum importance" to (See UGANDA on page 9)

Massachusetts abortion law still stands

WASHINGTON—The U.S. Supreme Court has refused to hear an appeal challenging a lower court ruling that Massachusetts' law restricting state abortion funding is constitutional.

In July, 1978, the state legislature voted to restrict Medicaid payments for abortions necessary to save a mother's life and when a pregnancy resulted from rape or incest.

Last January, the First U.S. Circuit Court of Appeals ruled that the state law would be valid if it would pay for abortions that would be funded under the federal Medicaid law.

This resulted in a broadening of the state law because the federal law also allows Medicaid to pay for an abortion when carrying the pregnancy to term would result in serious, long-lasting physical health damage to the mother.

THE STATE DID not challenge this court decision.

But pro-abortion groups filed two appeals. The Preterm, Inc., Abortion Clinic, Planned Parenthood League of Massachusetts, Massachusetts Welfare Reform and individual doctors and women on welfare asked the court to require the state to pay for all "medically necessary" abortions.

Boston abortion clinic operator William Baird, the Parents' Aid Society and others asked the court to make the state pay for all abortions for women eligible for Medicaid.

The Supreme Court refused to hear these two appeals.



living the questions

Haste, greed seen in development of nuclear power

by Father Thomas C. Widner

Norman Cousins has been writing first class editorials in the Saturday Review for more years than I have been living. In the May 26 issue he addresses the recent controversies surrounding the nuclear accident at Three Mile Island. Quite intelligently, I believe, Cousins implicitly recognizes the present and continuing presence of nuclear power as a source of energy for our country and our world. Only the most naive and radical could expect to exclude any kind of nuclear power from the future of our world. But likewise intelligently, Cousins recognizes the haste and the greed which, at least until now, have been a part of the development of such power.



Once again we have acted before we have understood. And while a certain kind of "frontier spirit" is necessary in any endeavor, a certain kind of concern is also needed for those whom it will affect.

Cousins claims that Americans have not been given "unbiased information" about nuclear power. We have received, he says, "stacked arguments and false assurances." He bases this on the "arbitrary pronouncements" by plant

executives and government officials concerning "safe levels of radiation in human tissues."

AND THAT IS Cousins' main concern—human health. Cousins has in previous years shown himself to be a proponent of good health in human beings.

He claims, for example, that it is "unscientific to attempt to set standards of radiation safety for a general population." This is so because safety levels vary with individuals. Moreover, he adds, "safety levels do not take sufficiently into account the special vulnerability of children."

He tells us that "certain radioactive substances have a special affinity for bone and find their way into the growing bodies of children, where they pulse away for years."

Cousins is especially critical of the government use of the word "permissible." "By what right," he asks, "does any official presume to 'permit' citizens to take radioactivity into their bodies?" This he deems an "absurd abuse of authority."

Certainly the government and industry discussion surrounding the accident reminded me that only a few years ago our nation was being told that the government was seeking ways to develop a "clean" atomic bomb; i.e., a bomb which would annihilate everything within a certain range with a minimum of radioactive fallout. I haven't heard

anyone talk about such a bomb in years.

DESPITE ALL this Cousins does not condemn nuclear power. He merely asks the government and industry to put their case honestly before the American people. "If a forthright statement of the case for and against nuclear power were put before the nation," he suggests, "the American people could then at least engage in a productive debate leading to a knowledgeable decision."

This is not likely to happen, however, for government and industry do not often trust us enough to make our own judgments about our lives. They like to make those decisions for us. And why not? We have let them, haven't we?

The discouraging part of what Cousins has to say is not that nuclear power can be abused or misused. The discouraging part is that most citizens are indifferent enough to it not to ask questions. Rather than take the trouble to make our own lives safer, most citizens, it seems to me, would just as soon allow a power plant to be built in their own backyards so that "Mork and Mindy" will continue to be televised uninterrupted.

In short, most of us are just selfish enough not to care what happens to anyone else—especially our children who will have to clean up the mess we make—or make the mess messier for future generations.

washington newsletter

SALT II debate in the churches takes a different twist

by Jim Castelli

WASHINGTON—It is entirely possible that lobbying by American churches, especially in the Catholic community, made the difference in winning Senate ratification of the Panama Canal treaties in 1978; the Carter administration understands this and is relying on the churches to play a similar role in winning Senate ratification of the second Strategic Arms Limitation Treaty.



Church action on SALT II has been built on the Panama Canal experience. Twenty-four religious denominations and groups, including the U.S. Catholic Conference, have formed the Religious Committee for SALT to discuss arms control issues and support the treaty.

The Arms Control and Disarmament Agency held a major briefing for church groups last October and may hold another one this summer.

The State Department, which holds state-level meetings on SALT, has received names of people to invite from national church groups. The department also provides in-

formation and speakers on SALT for church groups on request.

But, just as the administration faces a tougher Senate fight over SALT than over the Panama Canal, the churches will find it more difficult to influence the SALT vote.

One reason is the highly technical nature of the treaty. Church groups will have to make sure that they communicate an understanding of this complexity—for example, the nature of different weapons systems and the information needed to verify Soviet compliance—to have real credibility.

BUT THE MAJOR problem may be that, while there was virtually unanimous support for the Panama Canal treaties within the organized religious community, there is sharp division in that community over SALT II.

The problem is compounded by the fact that the internal church debate does not parallel the broader public debate.

The majority of church groups support SALT II. They argue, basically, that the treaty does not go far enough in limiting nuclear weapons, but is still worth having.

Father J. Bryan Hehir, USCC associate secretary for international justice and peace, calls SALT II a "limited but substantial achievement."

That is pretty much the argument made by the Carter administration and key SALT supporters such as Senators Edward Kennedy (D-Mass.) and John Culver (D-Iowa).

The major SALT opposition comes from those who believe the treaty gives the Soviet Union an advantage over the United States in nuclear weapons systems. The administration concedes the treaty will leave the Soviet Union with advantages in some systems, but argues these will be balanced out by U.S. advantages in other systems.

But the major SALT discussion in the churches, especially the Catholic Church, so far has involved SALT supporters and a small group of Christian pacifists who believe the treaty legitimizes nuclear weapons and nuclear war and will send the arms race along a new path, emphasizing technology instead of numbers.

THE MOST VISIBLE organization

taking this approach is Pax Christi, a Catholic pacifist group; the group's most visible spokesman is Auxiliary Bishop Thomas Gumbleton of Detroit.

Father Hehir once asked of this approach, "What do you do the morning after you defeat SALT II?" The conventional wisdom is that failure to ratify SALT would lead to a stepped up arms race.

Bishop Gumbleton says the Senate could avoid an outright defeat by sending the treaty back for more negotiations, but if that happened, there would still be sharp differences over what changes should be made among those on the left and those on the right.

Bishop Gumbleton also argues that if SALT II is defeated, the United States should respond with a dramatic scaling back of its own nuclear weapons to signal its desire for further disarmament.

Asked what the United States should do if the Soviet Union responded by increasing its arms stockpile, Bishop Gumbleton said the United States should continue to disarm.

"You have to say 'no to evil,'" he said.

Franciscan Sister Dorothy Kinsella, a leader of the Religious Committee on SALT, says she believes church groups supporting SALT II and those who, like Pax Christi, are withholding support, should contact their senators to try to reduce the hawkish opposition to the treaty.

AT THE SAME TIME, she said, church groups are likely to concentrate on three senators who have adopted a line similar to Pax Christi's—George McGovern (D-S.D.), Mark Hatfield (R-Ore.) and William Proxmire (D-Wis.).

The SALT debate will prove extremely difficult for the churches because of the moral ambiguity involved.

Bishop Gumbleton and those who share his position believe it is immoral to hold nuclear weapons and to threaten to use them and that any agreement which legitimizes nuclear weapons is evil and cannot be supported.

Father Hehir and those who share his position would agree with most of that statement, but would argue that SALT II's "evil" is less than the evil posed by the alternative of continued escalation of the arms race.

Right now, there is no evidence to indicate that the Senate is ready to reject SALT II in favor of the type of agreement Pax Christi would accept.



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a view from the '500'

Cars are the sideshow; at the Speedway spectators are main event

by Peter Feuerherd

Non-Hoosiers usually have no concept of what or where Indianapolis is. Mention Indianapolis to an easterner, for example, and you will likely get a response like, "Indianapolis? That's where Mary Tyler Moore comes from."

There is one event, however, that launches the Circle City into notoriety. Because of the "500 race" even ignorant easterners know where Indianapolis is during May.

What is the fascination with this event? Why do hundreds of thousands brave monstrous traffic jams to view a lot of noisy little cars drive around in a circle?

Is it to pay homage to the god of the automobile; the god that drives an otherwise peaceful man to punch a pregnant woman on a gasoline line (a recent California case)? Like devout Moslems, do the members of the strange cult of the automobile make their annual pilgrimage to their Mecca, the Indianapolis Speedway? Or is the attraction the macabre fascination that there may be a crash?

To find out the answers to these questions, I journeyed out to the track on the opening day of qualifications to ask spectators the simple question, "Why are you here?" The answers could easily be divided into two categories.

The first group, who usually can be found around the pit areas and in the grandstands, are the true car aficionados. On hearing my question, they tended to respond in a terse, puzzled manner, indicating they had never heard such a stupid question. "To watch the cars, what else?" was a typical response.

THE SECOND group, admittedly much smaller in number, congregated around the "snakepit" area on the infield. This group, predominately under 30, were there to par-

ticipate in a "happening." One astute observer once characterized the happenings in the "snakepit" as a "mid-American Woodstock." I would say that is an accurate picture.

In the "snakepit" it is clear that there is a relaxed, partylike atmosphere (some of it beer and drug induced). There is far more concentration on frisbee games than on the cars screeching around the track. The loud, pulsating beat of rock music combined with the roar of the racing cars makes, at times, an overpowering noise. Despite these obstacles, I pressed through the "snakepit" to ask my question.

"We came to party," answered a group of local youths. "The cars aren't out there enough anyhow to watch them."

One fan observed, "If these people get enough beer in them they'll do anything." A few years ago, in fact, it was a common practice to "streak" through the "snakepit," the fan explained.

Another young man, in a typically male chauvinistic remark, explained that he came to the race "to have a good time, party and watch the women." Another man, apparently with a little more in mind, wore a t-shirt that proclaimed "Girl Wanted—Advance Guaranteed."

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Indianapolis

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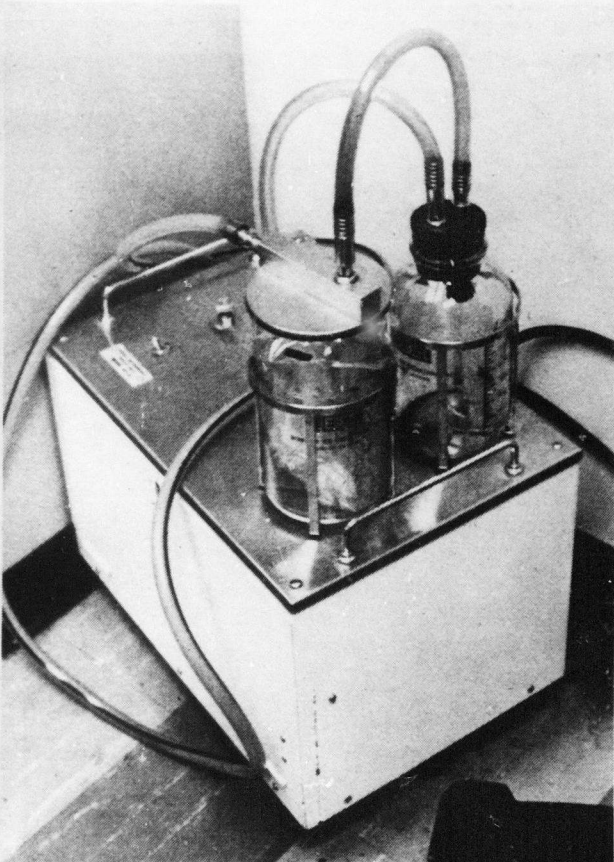
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Betty Craven

Lawrenceburg



40 MILLION ABORTIONS—An abortion suction machine sits in the corner of a room in a Baltimore abortion clinic. Similar machines are used in clinics and hospitals throughout the world to contribute to an annual abortion rate which has now reached 40 million according to the Population Crisis Committee. The committee estimates that one in four pregnancies ends in abortion and in some countries more than half the pregnancies end in abortion. (NC photo)

letters



HOME WRECKER—This 'fantastic' creature is typical of the kind of infield sporting activity which occurs before and during the (infamous) 500 Mile Race in Indianapolis. The dressed-up dummy was seen situated atop a van during qualifying this past weekend. (Photo by Peter Feuerherd)

a view from the '500'

Cars are the sideshow; at the Speedway spectators are main event

by Peter Feuerherd

Non-Hoosiers usually have no concept of what or where Indianapolis is. Mention Indianapolis to an easterner, for example, and you will likely get a response like, "Indianapolis? That's where Mary Tyler Moore comes from."

There is one event, however, that launches the Circle City into notoriety. Because of the "500 race" even ignorant easterners know where Indianapolis is during May.

What is the fascination with this event? Why do hundreds of thousands brave monstrous traffic jams to view a lot of noisy little cars drive around in a circle?

Is it to pay homage to the god of the automobile; the god that drives an otherwise peaceful man to punch a pregnant woman on a gasoline line (a recent California case)? Like devout Moslems, do the members of the strange cult of the automobile make their annual pilgrimage to their Mecca, the Indianapolis Speedway? Or is the attraction the macabre fascination that there may be a crash?

To find out the answers to these questions, I journeyed out to the track on the opening day of qualifications to ask spectators the simple question, "Why are you here?" The answers could easily be divided into two categories.

The first group, who usually can be found around the pit areas and in the grandstands, are the true car aficionados. On hearing my question, they tended to respond in a terse, puzzled manner, indicating they had never heard such a stupid question. "To watch the cars, what else?" was a typical response.

THE SECOND group, admittedly much smaller in number, congregated around the "snakepit" area on the infield. This group, predominately under 30, were there to par-

ticipate in a "happening." One astute observer once characterized the happenings in the "snakepit" as a "mid-American Woodstock." I would say that is an accurate picture.

In the "snakepit" it is clear that there is a relaxed, partylike atmosphere (some of it beer and drug induced). There is far more concentration on frisbee games than on the cars screeching around the track. The loud, pulsating beat of rock music combined with the roar of the racing cars makes, at times, an overpowering noise. Despite these obstacles, I pressed through the "snakepit" to ask my question.

"We came to party," answered a group of local youths. "The cars aren't out there enough anyhow to watch them."

One fan observed, "If these people get enough beer in them they'll do anything." A few years ago, in fact, it was a common practice to "streak" through the "snakepit," the fan explained.

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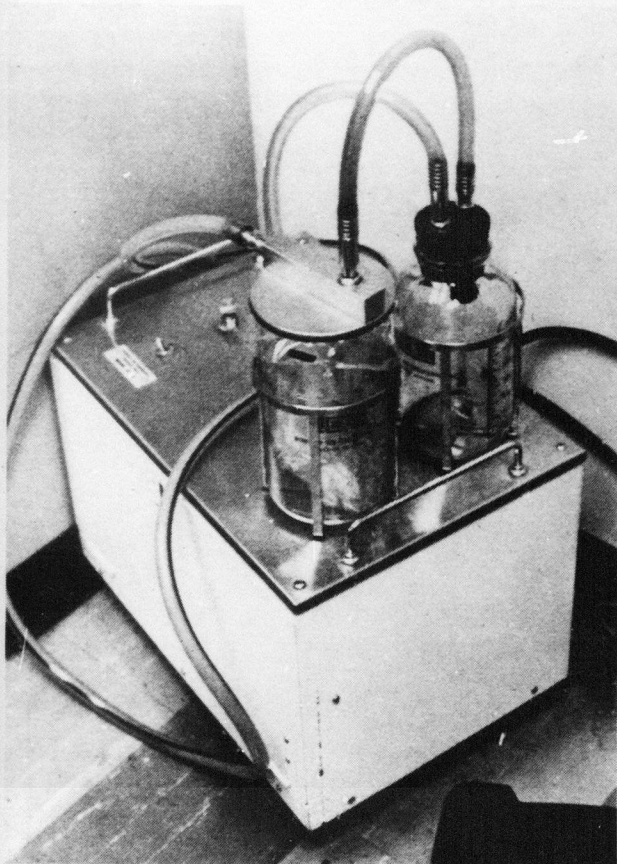
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MEDIA SPECIALISTS—The work of the Catholic Communications Center includes contacting the television media for press conferences, such as the one shown above in which Father Francis Tuohy announced the resignation of Archbishop Bishop in March, and for coordinating the televised Mass which is shown on Sunday mornings over channel 13 in Indianapolis. Charles J. Schisla serves as director of the Center. (Photos by Charles J. Schisla and Peter Feuerherd)

Church spreads its message through the airwaves via radio and television

by Peter Feuerherd

Under the hot lights of the Channel 13 studios, Father James P. Higgins and members of the St. Paul's Newman Center Parish of I.U. in Bloomington prepare for Mass. Cues are discussed, cameras are put into place and microphones are strategically placed to record the voices of the choir.

Chuck Schisla, director of the Archdiocesan Communications Center and director for the Channel 13 televised Mass reminds the congregation "this is just like any time in church, except the cameras will be there."

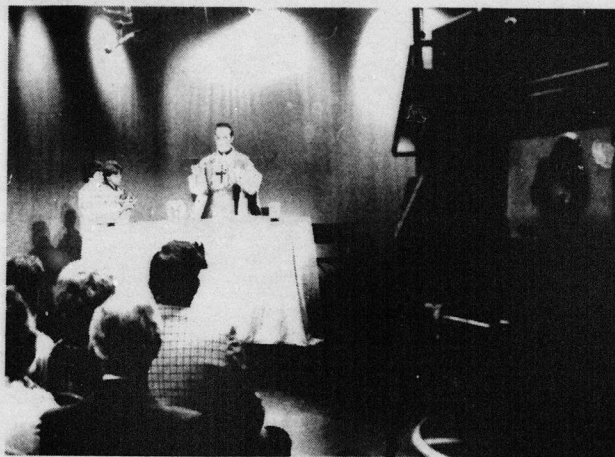
The televised production of the Mass, produced in Indianapolis since 1976, is taped on Friday nights and is presented on Sunday mornings at 7:00 a.m. The purpose of the program is to offer a liturgy for "shut-ins" and those who for whatever reason are not able to make it to Mass on Sunday.

Father Higgins explains that there is little difference between celebrating a televised Mass vs. celebrating a normal liturgy, except for the omnipresent cameras. "You can't be conscious of the cameras. You have to say the Mass as a prayer," he says.

The celebrant and the congregation are alternated every week to give the audience a chance to view the diversity of the church in the archdiocese. The televised Eucharist has the largest audience of any diocesan media production, but it is by no means the only way that the church uses electronic media.

Sister Mary Luke Crawford, a Providence sister, is the media chairman for the Greater Terre Haute Church Federation. As part of her duties, she is the host of "Religious Heritage," seen over Channel 2 in Terre Haute at noon on Sundays. The program is usually a discussion that highlights both Christian and Jewish beliefs.

"We attempt to show how our religious heritage affects our lives," explains Sister Mary Luke. Recent programs have featured an explanation of the sacred Passover Seder



and a special program exploring the way children view religious experience in this "the International Year of the Child."

"I enjoy the ecumenical work in this effort. I find it rewarding to see how much healthier the relationship between the churches in the area are," says the Providence sister.

Sister Mary Luke's ecumenical focus is a strong one. She refers to Protestants as "separated brethren" and emphasizes that "we are all using the same Bible." "Religious Heritage" brings forward the shared concept that "religious values are the backbone of the decisions of our lives."

Sister Mary Luke believes that church work in the electronic media is "worth the effort. We have a responsibility to use the time offered for bonafide religious programming. We have to educate people without being too preachy."

In Connorsville, Father Harold Kneuev, pastor of St. Gabriel, broadcasts a radio program over WCND, for one week every two months in concert with the local ministers' association. The program is heard from 9:05 to 9:30 a.m., Monday through Friday.

Father Kneuev characterizes his program as "simply devotional" with emphasis on the areas of faith, commitment and the Bible. "People do listen to it, in their cars, in the factories. I try to make it educational," he says.

One of the highlights of the radio program

has been the special joint discussions before the holy days of Christmas and Easter by the Christian clergymen of the area. Father Kneuev describes these special programs as "very effective."

Another media project of the church in the Connorsville area has been the purchase of cable television time. This time has been used to broadcast midnight Mass at Christmas and Easter for cable subscribers.

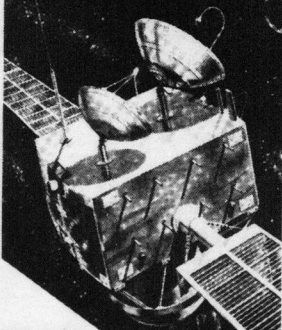
Father Higgins believes that the church should make a stronger commitment to using the media. "We've neglected the media—by that I mean everything but our Catholic press. It is necessary for the church to reach out to the secular electronic media," he explains.

The I.U. chaplain gives high marks to the work of the Communications Center. "We should be proud of the work of the diocese in this regard. Chuck Schisla has done a marvelous job," he says.

The priest acknowledges that there is a lot of training needed to use the media well. "We may have to train men who are comfortable working with the media. We have to quit fearing the media and really reach out and take advantage of it and not to be afraid of discussing the issues," Father Higgins explains.

(Next week: The Catholic Communication Campaign Collection)

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CATHOLIC

COMMUNICATION CAMPAIGN

report from the chancery

CHANCERY—At the direction of **Archbishop Jean Jadot**, Apostolic delegate to the United States, **Father Francis Tuohy** is conducting a consultation process in preparation for the appointment of a new Archbishop of Indianapolis. The goal of the consultation is twofold—to develop a profile of the Archdiocesan Church and its needs, and to identify the characteristics of the shepherd needed to serve the local Church. The consultation is not intended to identify individual candidates by name. . . . Existing groups throughout the Archdiocese have been asked to meet to develop the twofold profiles of the Archdiocese and the future Archbishop. Reports from these groups will be combined with the work already done by a committee of the former Priests' Senate over the past several years. The committee, known as the Committee for the Selection of Bishops, was chaired by **Father John Mintz**, and was composed of representative priests, religious, and lay members. The work of the committee will form the basis for the report to be sent to Archbishop Jadot. . . . In addition, priests of the Archdiocese will be consulted in a separate process. Archbishop Jadot will be contacting directly representative members of the Archdiocese. . . . **Archbishop Biskup** is enjoying the leisure afforded by retirement, and continues to enjoy thoroughly the many kind messages sent to him. . . . The **Cathedral Church of SS. Peter and Paul** is being repainted. Plans for the thorough renovation of the building have necessarily been delayed until a new Archbishop is able to study the matter and develop plans. In the meantime, the painting will form a foundation for whatever is done later, and will afford a bright and pleasant atmosphere for worship. Much of the work will be finished before Ordinations on May 19. . . . Archdiocesan budgets have been finalized, as have parish assessments for the coming fiscal year. The budget increases amount to 10.9%. However, assessments have been increased 6% overall with some individual adjustments. The balance of the budget increase is being paid for with other Archdiocesan funds. . . . Both the **Kennedy High School** and **Criterion** buildings have been demolished. Efforts to preserve the Criterion Building proved to be unfeasible because of the poor condition of the structure. Removal of the building has enabled the beauty of **St. John's Church** and Rectory to be enjoyed more fully.

OFFICE OF WORSHIP—The Clergy Formation in Liturgy Committee, headed by **Father Albert Ajamie**, is compiling a liturgical survey for priests of the Archdiocese. This will be used as an aid to help the committee to respond better to their pastoral-liturgical concerns; the committee is also preparing a statement on the homily and researching the possibilities of aiding TV celebrants. . . . **Father John Kirby**, a member of the Church Art and Architecture Committee, will attend the National Symposium on Environment and Art in Catholic Worship, June 3-5, at Marquette University in Milwaukee. . . . Various liturgical programs for the Fall of 1979 are presently being organized. They will include: evening sessions on prayer and liturgical spirituality, regional workshops on liturgical ministries, a seminar on children's prayer and liturgy, meetings for organists, and five in-parish liturgical ministries training programs. Details regarding these programs will be announced in the near future. . . . The Office of Worship is preparing catechetical materials on communion from the cup. The bishops of the United States voted last November to further extend the use of communion from the cup at all Sunday Masses and Holy Days of Obligation. . . . **Father Stephen Jarrell** will be continuing his graduate studies in liturgy this summer. All business regarding the Office of Worship will be handled by **Father James Bonke** from May 28-August 3. Correspondence should be directed to 7218 E. Payne Road, Indianapolis,

46239 (Phone 317-357-1200).

OFFICE OF CATHOLIC EDUCATION—The Educational Planning Commission met with the Archdiocesan Board of Education on April 29 and will meet again on June 3 to present their proposals for the future of Total Catholic Education in the archdiocese. The ABE will vote on these proposals at their June 19 meeting. As soon as the proposals are voted upon and ratified by the Archdiocesan Administrator, copies will be forwarded to boards of education, probably in August. . . . The **Archdiocesan Board of Education** will begin its 1980-1983 goal setting in July by identifying those current Office of Catholic Education activities the Board wants to keep, those it wants to change, and activities the ABE would like to add. The OCE staff will propose goals and objectives based on these ideas to the Board in September. Staff will develop action plans in November for ABE review. The OCE will present a proposed Total Catholic Education budget to the Board in January for action in March 1980. . . . The implementation of policy and rules 4110 which guides the hiring of educational administrators in the archdiocese is progressing smoothly. Since this is the first time that all educational administrators are to be under contract, there have been a few snags, but due to excellent cooperation on the part of boards of education and administrators, these minor difficulties have been resolved. . . .

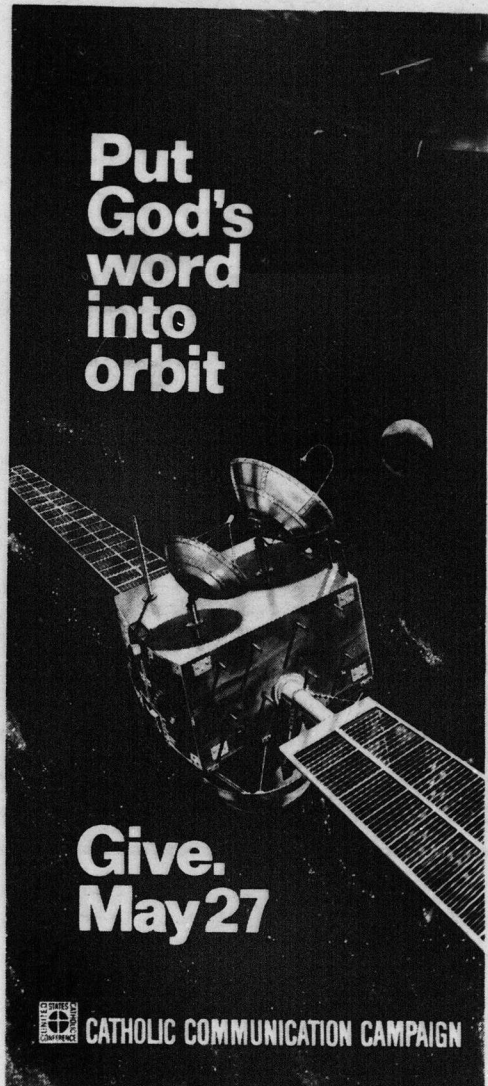
The guide for the personnel process is being rewritten from the experiences of the past several years. It has been expanded so that all involved in the process of recruitment, selection, assessment, and evaluation are able to see the process in the perspective of an annual cycle. This guide will be available in the fall. . . . As a result of a Needs Assessment in March, the OCE will sponsor an **Educational Leadership Conference** on Saturday, October 13, 1979 from 9:30-4:00. We have chosen the theme of "Collaboration in Educational Ministry: A Challenge for the 80s." We will include seminars on: Pastor, DRE/Principal as Team Conflict Management, Legal Aspects of Board Work, Pastor's Role in Collaboration, Helpful Hints for New Board Members, Role of Executive Committee, Communications, Collaboration in Rural Parishes, Board Communications with the Parish, How to Conduct a meeting and many more. . . . 832 adults participated in the Spring Religious Studies Program. Classes were held in 16 locations. An evaluation was conducted through the March MEMO to assess the past five years of the Catechist Certification and Religious Studies Program. These will be analyzed and in the Fall 1980 the Religious Education Department will announce the revised program for the formation of catechists. . . . The new catalogue for the **Resource Center** will be available September 1. This updated list and description of materials is a directory for about 25,000 items. . . . The **Resource Center** will be closed the months of June, July and August to enable the staff time for renumbering all materials to correspond with the soon-to-be published catalogue. . . . On May 21, **Ray Rufo**, executive director of the **Indiana Catholic Conference**, will convene officials from the five Catholic dioceses of Indiana to discuss mutual concerns and action. The Indiana Catholic Education Institute for 1980 will be a decision item on the agenda. . . . For two years, the archdiocese has benefited from funding, awarded through the elementary and Secondary Education Act, Title IV-C. Committees made up of teachers and principals from Catholic schools throughout the archdiocese have developed curriculum guides in major subject areas. The project has been refunded for 1979-1980 to allow for inservice education for all faculties of Catholic schools.

CATHOLIC COMMUNICATIONS CENTER—The Board of Directors of the **National Catholic Broadcasters**

Association (Unda-USA) has named Catholic Communications Center Director, **Chuck Schisla**, as the organization's representative at the 6th Biennial Joint International Christian Television Week to be held in Stockholm, Sweden, from May 20-27. Schisla, who is the Unda-USA Awards Committee Chairman, will take the opportunity to stop in London and visit with President of Unda-World, Father Agnellus Andrew, O.F.M. He will also be meeting with various international Christian Communication representatives from other nations to discuss the role that the U.S. Catholic broadcasters play in the worldwide role that the U.S. Church can play in the future, particularly as it related to Awards competition. The Stockholm Festival marks the third time that Schisla has represented Unda-USA at the

international festivals. He was a member of the Festival Jury for the 1977 Joint Christian TV Week in Montreux, Switzerland; and, the Jury for the 1977 UNDA-Seville International Radio Festival in Seville, Spain. Communications Center staff members Mary Ellen Russell and Ethel Brown will handle the programs and work of the Center during Schisla's absence.

CYO—The **Indianapolis Deaneries Youth Council** will elect new officers at their monthly meeting Monday, May 21. Andrew Mohr is the retiring president. . . . **St. John Bosco Guild's** Annual Meeting and Luncheon is Thursday, May 7, 1979. The day begins with a Mass celebrated by **Father Mark Svarczkopf**. Following the Mass a luncheon and meeting will be held. Induction of new officers will occur.



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May 27**

CATHOLIC COMMUNICATIONS CENTER

question box

Tradition and scripture are a basis for church unity

by Msgr. R.T. Bosler

Q. I was raised a Catholic, but when I began to look for the New Testament authority for the practices of the Roman Catholic Church I failed to find it. I am now a member of the Lord's church because He added me after having been immersed for the forgiveness of my sins (Acts 2: 38-41). I'm quite concerned about unity and I believe we can be unified if we use the New Testament as our guide (our only guide). Would you comment on this?

A. You seem quite sincere, and I am happy that you still read a Catholic newspaper. I should like to begin by saying that the New Testament cannot be our only



guide because it can't be understood except by those who thoroughly master the Hebrew Scriptures, which we as Christians call the Old Testament. The writers of the New Testament had only the books of the Old Testament as their Scriptures, and they explained who Jesus of Nazareth was and what his teachings, death and resurrection meant for humanity as the fulfillment of God's revelation to the Hebrew people.

Secondly, the New Testament was not accepted as Scripture, as we now understand the word, until the middle of the second century, when the Christian church was already organized and spreading throughout the Mediterranean world; the Letter to the Hebrews, the Epistle of James and Revelations were not accepted as Scriptures until several hundred years later. The New

Testament is the church's book; the church determined what were the Scriptures.

You express an interest in church unity. Evidently you do not know that the disunity of the Christian church was brought about, partly at least, by those who wanted Scripture to be the only guide for Christians.

PROTESTANTS WHO today are seeking church unity recognize that the church through its tradition is necessary for a proper understanding of the Scriptures. Nine of the major Protestant churches of the United States have been asked by their organization, the Consultation on Church Union, to accept the following as common belief:

"The united church recognizes that there is a historic Christian Tradition . . . By Tradition (with a capital 'T') we understand the whole life of the church insofar as it is guided and nourished by the Holy Spirit. This uniting Tradition is expressed in its teaching, worship, witness, sacraments and way of life, and its order . . . In the church Scripture and Tradition are found together.

They are related in at least three ways. 1) Scripture is itself included in the Tradition. Christian Tradition antedated the formation of the New Testament canon. The New

Testament canon appears not as separate from or opposed to Christian Tradition but rather as an expression of it. 2) Scripture is interpreted in the light of the Tradition. The church, however, does not set itself above Scripture, but the church reads and listens to it as a community of faith. 3) Scripture is the supreme guardian, expression and corrector of Tradition."

CARDINAL WILLIAM BAUM of Washington, D.C., in a comment on this has written: "This statement and the teaching of Vatican II on the same question seem to be in accord."

There is a growing consensus among the leading Christian churches today that the Holy Spirit does, as Catholics have always insisted, lead the church on to a growing understanding of the revelation made in Jesus Christ. To insist, therefore, that everything today must be the same as it was in the New Testament times would be to deny that the Holy Spirit is with the Church guiding it "to all truth" (John 16:13).

I don't want to hurt your feelings, but I must say that you want to return to 16th-century Protestantism, which Protestants interested in church unity want to go way beyond.



Mass offering is the sacrifice of Jesus

MAY 20, 1979
SIXTH SUNDAY OF EASTER

Acts 10:25-26, 34-35, 44-48
1 John 4:7-10
John 15:9-17

by Rev. Richard J. Butler

"Love, then, consists in this: not that we have loved God, but that he has loved us and has sent his Son as an offering for our sins." This is not quite the love proclaimed by the culture of this day, but it expresses well the love of the Gospel. It is the love which we celebrate week in and week out at Sunday Eucharist.

In taking memory of the death and resurrection of Jesus we bring to the present His offering for our sins, we bring present His love. In giving good balance to many phases of liturgy accented by the second Vatican Council some of the expressions that held sway before the Council are not heard as often these days.

Such is true of the Mass as sacrifice. What is

it to acknowledge the sacrificial nature of the Mass? In the midst of words such as memorial and anamnesis and thanksgiving and banquet, where does offering fit?

One point well noted in the transition of the past decade is that the offering of the Mass is Christ's offering. His sacrifice. Some had emphasized the point of our offering in the preparation of the gifts, but the focus belongs to the offering in the eucharistic prayer. This is Christ's offering and in our joining with Him, it can be our offering.

THE OFFERING of the sacrifice is not new in the sense that with each Mass there is a separate unrelated new offering. It is through the memorial or "anamnesis" that the one sacrifice of Calvary is represented to the community gathered in Christ's name. This not only relates the sacrifice of each Mass to Calvary; it also relates each sacrifice to the other sacrifices of places and times distant and near.

The love realized in the offering of the Mass continues in the love witnessed by the (See LITURGY on page 9)

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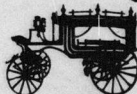
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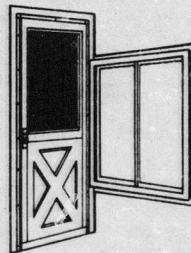
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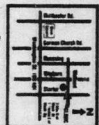
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LITURGY OF LOVE—As a special Mother's Day celebration, the children of St. Luke's School, Indianapolis, prepared a special Mass for mothers at which each parent received a flower. The second annual celebration was planned by teachers Susanne Sullivan and Alexa O'Neil. Some of the children gathered around the festive altar were: (left to right) Pat Murphy, Billy Leppert, Roger Klinger, Kelly Trevech. (Photo by Father Thomas C. Widner)

Liturgy (from 8)

Christians sent forth from the banquet to bring the church alive into the world. At its root, the sacrifice and love described by John in the readings today and realized anew in liturgy is ecclesial.

That is to say, it is rooted in the understanding we have of church. The gathering of those who have accepted the call of the Lord Jesus continue His presence in the world through service and witness.

THE OFFERING of Jesus for our sins is centered on both the relationship Jesus has with His Father and the relationship Jesus has with humanity. In the Trinity, we have the Father sending forth the Son and receiving Him back through the Holy Spirit. In the flesh and blood which Jesus shares with all of us, we are related to the one offering which Jesus makes to His Father.

Theologians have developed this somewhat complex explanation to great lengths. In the brevity of these reflections, we might simply come to an understanding of the power and the beauty of the sacrifice which is now ours in Christ Jesus.

Each eucharistic proclamation of praise and thanks includes the fullness of the offering which Jesus accomplished on Calvary and sends us forth to extend the horizon of that

love. The lives and the world we touch, upon being sent from Mass, are touched with the grace of salvation and hope.

Uganda (from 3)

the religious and sacramental content of the event.

First Communion should take place in the parishes of the children receiving it, the pope said, and is a major event in parish life.

The pope also announced that he has arranged to have the children who made their first Communion in their parishes to come to a Mass in St. Peter's Square on June 14, the feast of Corpus Christi, where he will distribute Communion among them.

This should satisfy "the aspiration of those children, who would have liked to receive first Communion from me," said the pope. It will also be "a solemn manifestation of Eucharistic worship, out of respect for the liturgical dignity of that stupendous day," he said.

Celebration of Spirit slated

Priests in the central Indiana area are invited to concelebrate a Mass of Thanksgiving to the Holy Spirit the Friday before Pentecost, June 1, at 8 p.m. at Holy Spirit Church, Indianapolis. Co-sponsored by the Charismatic, Cursillo, and Marriage Encounter movements, the Mass is being offered by "all those who have in any way experienced the Spirit's work of renewal," according to members of those groups.

The idea to hold the celebration was the inspiration of Bill and Gladys Pfeifer, St. Monica parishioners, who have been involved in all three movements over the past five years.

"We see the Eucharist as the best form of thanksgiving and of expression of that faith community which the Spirit calls us to become," they said. Their suggestion was greeted enthusiastically by the local leadership of the three movements. Those associated with them are being encouraged to join in a

First Friday of prayer and fasting for the spread of God's kingdom. The fast will end with a soup and bread supper at 6 p.m. in Holy Spirit school gym.

Donations given at the supper will be given to Mother Teresa's mission in Calcutta and the Oblate Mission to the Huave Indians in Mexico. The collection to be taken up at the Mass will be given to the St. Vincent de Paul Society serving the Indianapolis area.

"We are more aware of the ecumenical nature of the Church," say the Pfeifers, "as a result of our members working together on this Mass. There are four members each from the three movements. The Holy Spirit works to united in celebration even those who come from different faith expressions. Those who are gathered in prayer, praise and thanksgiving give of their substance to those who, at home and around the world, are in need."

The supper and Mass are open to the public.

British (from 2)

schooling in areas where it still exists.

On health, it is expected to encourage those who can afford it to opt for private treatment. But whether a government committed to cutting public expenditure can restore standards to the National Health Service for those who cannot afford private treatment is doubtful.

The danger of the Conservative policies is the re-emergence of two nations: a well-educated, well-cared for elite who can afford to pay for health and education; and a larger mass of second-class citizens who have to be content with second-class public programs.

THE STRENGTH of the trade union movement is probably the issue that cost the

pro-union Labor Party the election. Unions, particularly in the public services, have been disrupting everyone's life through strike actions.

The Conservatives promise restrictions on secondary picketing, the encouragement of secret ballots for union elections and strike votes and a limitation on social security payments to strikers' families.

The danger of this is a head-on confrontation with the unions of the kind that contributed to the fall of the last Conservative government in 1974. A positive sign is the naming of James Prior as employment minister. He has a conciliatory reputation and has good relations with union leaders.

A Suggestion

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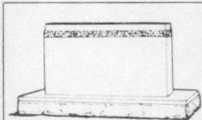
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Mexicans 'go north' to find employment

by Jaime Fonseca

Antonio "Toni" Lopez has tried three times to get a job in the Southwestern United States although he lacks a visa and a work permit. The fact that he was apprehended as an "undocumented alien" and deported to Mexico didn't stop him from trying again a month later.

At 19, he does not intend to sit and wait for his hometown of Parral, Mexico, to outgrow its perennial stagnation. The population is 12,000. Two factories cannot absorb all the young men and women looking for work. Some 800 have migrated to other cities or "up north."

"Up north" means for millions of unemployed, underemployed or underpaid Mexicans, the United States and the attraction of better and plentiful jobs. They take all kinds of risks because friends and relatives already "up north" tell them that they are making in one day what they made in one week or longer back home. Most of these friends are illegal aliens.

Mexican authorities see this migration as an escape valve that releases internal pressures on the depressed economy.

Feeding on this human flood in search of jobs is an army of profiteers called "polleros." They smuggle people like Ana Morua and her three children.

Ana paid a contact in her hometown of Conatlan \$700. This started an odyssey that brought them to Tijuana, where they stayed for almost a week at one of the hotels of the smugglers' network, paying \$3 a day each. One midnight the chance to cross the border near San Ysidro in California's San Diego County came.

A smuggler took 30 people through a field. After a few minutes they were detected by a helicopter, and two border guards intercepted the group. The guide grabbed the Morua children and Ana followed with others and succeeded in crossing. About 10 were apprehended and taken to a clearing station to be deported.

Ana was on her way to join her husband, who was harvesting crops in the Midwest. She and her children made it as far as Emporia, Kan., where they were caught and sent back to Mexico, frustrated and poorer.

BUT THE NETWORK of polleros, who charge from \$200 to \$1,000 per person, was richer. It is estimated that the boss of a smuggling ring may collect up to \$1 million in three months. His helpers take \$30 to \$40 per migrant.

U.S. immigration authorities say they deported 1.58 million illegal aliens last year. Of them, 952,200 were Mexicans. They add this is only one in every five who attempt the crossing.

Other sources say that at least a million Mexicans made it last year.

Toni, Ana and the rest were prompted to emigrate by the poverty that surrounds them. They are statistics with a human face.

Burdened in the past with social and economic problems, Mexico has difficulty providing schools, skills, health services, housing and even food for its 64 million people. Half the population is under 15 years of age. Most of agriculture is inadequate and local industry cannot provide the 800,000 new jobs needed annually. When, in a recent year, economic growth reached seven percent, a high mark, there were only 600,000 new jobs.

Mexico is trying to slow down its population growth, one of the fastest in the world, from 3.6 percent to 2.8 percent. Most of the population increase comes from the rural areas and most of the exodus to the north comes mainly from rural states such as Guanajuato, Sonora, Michoacan and Durango.

ANOTHER FACTOR is too many people pressing for too few jobs, which leaves about half of the work force unemployed, doing odd jobs or peddling trinkets.

The 45 percent of the rural population



LONG JOURNEY HOME—A young Mexican man is escorted to a bus following a raid on a migrant worker camp near Princess Anne, Md. Scenes like this occur daily throughout the country as officers from the U.S. Immigration and Naturalization Service round up illegal aliens and return

them to their homelands. Some authorities estimate that as many as 1 million Mexicans entered the United States illegally last year alone. (NC photo by Christopher Dickey, the Washington Post)

working the farmlands produce only 9.5 percent of the gross national product and their pay represents six percent of the total income. Half the farmers do not raise enough to feed their families.

The low agricultural yield is blamed on a semi-feudal system of land tenure, poor technology and wornout equipment.

Low wages combined with a 20 percent inflation rate are also prompting workers to seek jobs "up north." Mexican per capita income is about \$1,000 a year, about one-sixth that in the United States. But even this figure is deceptive. About 30 million Mexicans have a per capita income of under \$200 a year.

Not all of the more than a million Mexicans who entered the United States illegally in 1978 had in mind jobs in the fields and shops of the United States. Many came from poor areas in Mexico seeking work in hundreds of U.S.-owned factories on the Mexican side of the border.

These migrants were encouraged because some 150,000 of their countrymen got jobs. Projections for the next decade are that, given good market conditions, another 180,000 should find employment in the industrial belt.

THE BELT HAS been expanding since 1967 under a joint U.S.-Mexican project to open a job market following the end of the "bracero" program that authorized migrants to do seasonal work in this country. A dozen years later, some 600 companies are operating plants along the border, including General Electric, Radio Corporation of America, Fairchild, Texas Instruments, Motorola, Mattel Toys, Hughes Aircraft, North American Rockwell and Levi Strauss.

Management found the move profitable because labor is cheaper and there are less environmental restrictions.

With the growth of population in the area, social problems intensified. Some of those who could not find jobs drifted into drugs and prostitution, or became victims of profiteers.

(See MIGRANTS on page 15)

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The many ways we can learn to pray



By Father Adrian van Kaam, C.S.Sp.

St. Paul asks us to pray always. That may seem impossible, yet we know from many lives that prayer can become a way of life, something that stays with us no matter what we are doing or thinking. How can we learn to pray that way?

We only learn to pray by praying. We should not restrict ourselves to reading books about prayer as lovers should not be satisfied with reading books about love. We may get so wrapped up in words about prayer that we forget to pray. Without the experience of prayer the words do not mean much for our life. Not everything about prayer can be put into words. Even the words of the Scriptures about prayer will only mean something when we try to live and experience them.

THERE ARE many ways we can learn to pray. Each way is limited. But we may learn from all of them as long as we try them out. Some say learning to pray is learning to talk to God. That is true but it does not go far enough. It may give us the impression that God is a distant person. We have to learn also that he is near us, truly within us.

Others teach prayer as conversation. That is nearer the truth. God responds to us. The difficulty is we cannot hear him

*'Without the experience of prayer,
the words don't mean much for our life.'*

as we can hear a friend's voice. It takes time to learn how to hear his silent voice in the intimacy of our heart.

To learn to pray some say we must learn to think about Christ, the saints, the mysteries of our faith. That makes sense too. We think about ourselves and others and what happens around us. We should think too about God and his words. That kind of prayer is called meditation. It is not difficult to learn. It comes naturally, for we all meditate though not always on our faith.

MEDITATION becomes prayerful when it is on the knowledge and love of God. Learning this kind of prayer helps us gain interest in God and his word. The disadvantage may be that we see God as outside ourselves and we get caught in speculations and games of the mind rather than learning to love and admire the Lord.

Some may say the way I learned to pray was by reflection on my life. Involved as we are in our daily lives, we feel spontaneously the need to muse about what happens to us during the day. We can learn to do this prayerfully by letting God in on such reflections. We sit quietly and, while the day's events flow through our mind, we keep our heart turned to him.

Others tell us to develop a personal relationship with God. They compare that way of learning with the growth of a human relationship. It keeps growing through talking and being with another. It begins with talk, conversation, then understanding each other more and more. Finally, there emerges something we cannot describe, we call it love. If love grows deeper, we need fewer words; we can be silent together and enjoy being close.

LEARNING TO pray this way can be helped by imagining ourselves in close relationship to Jesus as we know him from the Gospels. This way of prayer is excellent as long as it satisfies us. In the long run it can have drawbacks too. God may call us gradually to a less tangible, more spiritual prayer. We may be inclined to cling to this more imaginative way of praying which proved so helpful in the beginning.

Another deeper way of learning to pray is to try to live in God's presence. This is the beginning of always praying as St. Paul recommends. We try in a relaxed way to become aware of his presence all the time we are awake. We need the grace of quiet concentration and perseverance to develop this habit. Gradually awareness of his presence becomes an underlying theme of our life, an undercurrent that never leaves us totally. This silent orientation is more spiritual and less bound to images than the former kinds of prayer. "Be still and know that I am God," says the psalmist.

Learning to know God in prayer is not the everyday knowing of our mind. It is making room in myself for an experience of his loving presence deep within me and all around me.

LEARNING TO pray is as basic to our spiritual life as learning to breathe is necessary for the life of a newborn infant. Learning to pray will not always be easy. There are periods of aridity in which praying seems empty and dull. But there are also periods of peace and love indescribable in their beauty.

To learn to pray, try in inner quiet to grow in the living faith that God is alive and at work deep within you. You must be ready to give some time and effort to prayer daily. Bear with boredom until God in his own good time breaks through to you.

Remaining in God's presence is the condition of always praying. There must be a way of keeping in touch with him that is open to each of us. How do we keep in touch with our family, our best friends, our beloved? We do it in many ways: visits, postcards, letters, telephone calls, conversations, a prayer, a memory. It is necessary that we do it often enough to keep the relationship alive.

REMAINING IN God's presence happens somewhat in the same way. Jesus gave the example. The core of his life was keeping in touch with the Father. Time and again he created a moment of stillness in his life to be alone with God. These moments flowed over into the rest of his life. He was always abiding with his Father. This presence was nourished by the words of the Hebrew Scriptures he had meditated upon since his youth. To follow the way of Jesus is to create moments of stillness in our lives, to pay attention to God's words as they come to us in our reading of the Scriptures or in the words of the Holy Mass.

In his own good time he may grant us moments of the experience of his presence. They may be fleeting but precious. In the end we may receive the grace St. Paul speaks about: the grace to pray always.

Cornelia Connelly: a woman of principle

By Father Alfred McBride, O.Praem.

Had someone written a novel using Cornelia Connelly's life as the plot, critics would dismiss it as too melodramatic. Devout church people would consider it an offensive caricature of a nun's life. The details of her life come under the

Spiritual masters

"truth is stranger than fiction" category of a woman who may one day be a canonized saint.

Born of a prominent Philadelphia family in 1809, Cornelia Augusta Peacock was the youngest of six in a household of ambitious, caring parents. At 22, she married Pierce Connelly, the Episcopal rector of Trinity Church, Natchez, Miss. Four years later, both entered the Catholic Church. In the first year of their conversion they visited Rome and other parts of Europe, after which they returned to the United States to settle down into what promised to be an uneventful married life. Pierce taught

English at a Jesuit college and Cornelia taught music at a Sacred Heart convent. They had four children.

TRAGEDY STRUCK when John Henry, their youngest son, died as a result of falling into a tank of boiling sugar cane. Soon afterwards Pierce told his wife that he wanted to be a priest. He could hardly have brought this up at a more inopportune time, since Cornelia was pregnant with their fifth child. Moreover, he was imposing an unusual burden upon her. Not only would she have to give her consent, but she would have to take a public vow of chastity and plan on becoming a nun. Despite the obvious psychological and spiritual trauma confronting Cornelia, she fought her way through to acceptance of her husband's request.

The family went to Rome to seek the approval of Gregory XVI. Pierce became a priest. Cornelia took the vow of chastity and went to live, along with her children, at the Sacred Heart convent in Rome. Much consultation and discussion centered on Cornelia's future. Should she enter an existing order of nuns? If so, which one? Or should she found her own order?

Encouraged by her Jesuit friend, John Grassi, she decided to found her own order. It would be a congregation of teaching Sisters. Cardinal Wiseman invited her to England where she established the Society of the Holy Child Jesus. At first she and her companions lived in a house in Derby from which they went out to teach night school for Catholic girls who worked in factories during the day. Within the year they moved to a house in St. Leonard's, Sussex. Here Cornelia started two schools, one for the poor and one for the middle class.

THEN PIERCE came on the scene again. He had renounced his priesthood and Catholic faith. He insisted on resuming family life. He made sure the world knew about his determination to make a Catholic nun, foundress of a religious order, resume her marital commitment. He embarrassed her by his appearances at St. Leonard's and amplified the shame by making headlines in the newspapers of the day.

But Cornelia was not swayed. She would not break the new promises she had made with the responsibilities to her

Sisters and to the schools and students committed to her care. Pierce made matters worse by taking their children out of Catholic schools. He forbade them to see their mother again. She lost practically all contact with them. They all became lapsed Catholics, except Adeline, who returned to the church after her mother's death.

Cornelia absorbed this pain quietly as a principled woman of faith. She encouraged the growth of her community in England, France and the United States. In 1959 the process of her beatification was opened in England. That year her congregation numbered 900 Sisters teaching at all educational and social levels.

THE MOTTO of this woman who accomplished so much was "Fidelity in Small Things." She faced the traumas of her life with this thought: "If the good God asks the sacrifice, I am ready to make it for him with all my heart."

April 18 marks the 100th anniversary of Cornelia Connelly's death. Congratulations to the Sisters of her order for their fidelity to her vision.

1979 by NC News Service

Children's Story Hour:

A marvelous experience

By Janaan Manternach

One day Jesus decided to go into the mountains. He wanted to find a quiet place to pray. But he didn't want to go alone. So he asked his three closest friends, Peter, James and John, to go with him.

As they climbed the mountain, they talked about what was happening in their lives. A week earlier they had been at Caesarea Philippi. There Peter had said he thought Jesus was the long-awaited Messiah. There, too, Jesus had told his friends he would have much to suffer in the coming weeks. He said his enemies would capture and kill him.

ALL THIS was puzzling. Peter, James and John hoped Jesus would explain things more today. But as they

climbed, Jesus said little.

By afternoon they reached the top of the mountain. They sat down to rest and eat. Soon Jesus slipped off to pray. His friends were tired and went to sleep.

Suddenly something woke them. They were startled at what they saw and heard. They had never seen or heard anything like it. It was such a marvelous experience that they could not talk about it for many months. Only after Jesus' resurrection did they share with the world what that experience on the mountaintop meant to them. This is what they told.

When they woke up, they said, Jesus seemed filled with light. His face was bright, like the sun. His clothes were dazzling white.

TWO MEN were talking with Jesus.

One was Moses. Moses had died centuries before. He led the Hebrew slaves out of Egypt into the desert and freedom. Moses met God on a mountain, perhaps this very mountain. There God gave him the law and commandments.

The other man was the famous Hebrew prophet, Elijah. He, too, had lived long ago. The Bible said he did not die like everyone else. God took him to himself in a flaming chariot. The Jews of Jesus' time expected Elijah to come to prepare the way for the Messiah.

Peter, James and John stared with amazement. What did this mean? Was Jesus the new Moses, the Messiah? Was Elijah there to make this known? What were they talking about with Jesus?

THE DISCIPLES listened carefully. Jesus was talking with Moses and Elijah

about what would soon happen in Jerusalem. They were saying Jesus would die there, but that he would pass through death to a new life. He would lead all people to new freedom with God.

Peter, James and John were frightened. They were confused by what was happening. Not knowing quite what to say, Peter blurted out to Jesus, "Rabbi, how good it is for us to be here! We'll make three tents, one for you, one for Moses and one for Elijah." Jesus did not answer.

Then a huge white cloud settled over the mountain. Jesus' three friends knew the cloud was a sign of God's presence with them. It was on the mountain when God gave Moses the law.

PETER, James and John bowed low to the ground in God's presence. As they did so, they heard a strong voice coming from the cloud. "This is my Son," said the voice of God. "I love him very much. Listen to him." They knew God was talking about Jesus.

The disciples were afraid, but happy. They were confused, yet things were beginning to make more sense. They were filled with wonder and awe. They remained bowed low in reverence.

Jesus touched each one of them on the shoulder. "Get up," he said gently. "Don't be afraid."

They looked up startled and glanced around. Moses, Elijah, the clouds were gone. They saw only Jesus. He stood there smiling at them.

As they walked down the mountain Jesus and his friends were silent. Each pondered what had happened. Peter, James, and John told no one about their marvelous experience for a long time. Only after Jesus died and rose from death to new life, did they speak about what happened that afternoon on the mountaintop. Only then did they understand who Jesus was.

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'This is my Son, my beloved...'

The Transfiguration

By Father John J. Castelot

The story of the transfiguration (Mark 9,2-9; Matthew 17,1-9; Luke 9,28-36) is a masterful piece of theological writing, not in abstract, technological terms, but through the medium of a word-picture. It is, in essence, a profession of the early church's faith in Jesus Christ's identity and his central role in salvation history, a role at once time-conditioned and timeless.

The sweep of history is represented by the figures of Moses and Elijah on the one hand and of Peter, James, and John on the other. The historical advent of Jesus marked the climax and focal point of that history, the event giving meaning to both the old and the new. But he is portrayed also in the timelessness of his risen glory, as the Christian church now knew him, and the divine proclamation goes out to all ages: "This is my Son, my beloved. Listen to him" (Mark 9,7).

THE PLACING of this magnificent tableau in the present context gives it an immediate relevance in the structure of the Gospel. It is linked chronologically ("Six days later"; "About eight days after saying this" in Luke) with the preceding scene at Caesarea Philippi, furnishing an intensive commentary on Jesus' recognition as Messiah by Peter and his own ensuing prediction of his fate. As for the latter, Luke tells us he was talking to Moses and Elijah "of his passage (exodos) which he was about to fulfill in Jerusalem" (9,31). And the misunderstood Messiah is now presented in the light of resurrection faith as the glorious, risen Lord.

That this was an insight that could have come only from that faith is suggested by Mark's conclusion: "He strictly enjoined them not to tell anyone what they had seen, before the Son of Man had risen from the dead. They kept this word of his to themselves, though they continued to discuss what 'to rise from the dead' meant" (Mark 9,9-10; see Luke 9,36b).

This picture is like an intricate mosaic into whose composition various symbolic pieces and subtle allusions have entered. The setting itself — the "high mountain" — suggests a majestic revelation of extraordinary significance. This is the first of a series of elements expressing the Moses motif and the Sinai revelation: the enveloping cloud, the overwhelming majesty, the presence of Moses, the tent.

OTHER FEATURES are reminiscent of apocalyptic passages dealing with the Son of Man in the Bible, especially in Daniel, and in apocryphal writings like *Henoch* and *2 Esdras*: the vision, the presence of Elijah, the fear, the dazzling vesture, the conversation, the command to secrecy. Many of these features have already been utilized in the representation of Jesus' baptism experience.

Peter's naive suggestion that they build tents conjures up the image of the joyous celebration of the Feast of Tabernacles or Booths, which had become a commemoration of the Sinai event and also an anticipation of the blissful end-time.

And just as a cloud had been a frequent Old Testament symbol of God's special presence on various occasions, so

it is here. It overshadows all of them, indicating that the whole process of salvation history, including its climax in the resurrection of Jesus, is under divine direction.

Again, as in the interpretation of Jesus' baptism, the voice from the cloud proclaims the identity and dignity of the risen Lord: "This is my Son, my beloved."

THESE WORDS are borrowed from the first Servant Song in Isaiah 42,1 and underscore directly Jesus' role as the Servant of the Lord, the suffering Son of Man. But in the mind of the early

church, they are even more a proclamation of his divine sonship and lordship.

What does all this have to do with our general theme of "People in the Life of Jesus"? A great deal, when one considers that the Gospels are not simply historical records of that life. They are addressed to people involved even more intimately in the life of the risen Lord.

That is why, as one writer puts it, Peter's reaction of confusion, fear and incomprehension "tells us more about Mark's understanding of discipleship... than it does about Peter. At issue is not the constancy of Peter's character nor the level of his religious

intelligence. What is at issue is how and when it is possible to understand Jesus, and the answer is, not during his earthly ministry: not until the climax..." (Paul J. Achtemeier, *Interpretation*, Oct. 1978, p. 347).

The transfiguration account is a cry of faith inviting a response of faith on the part of all "people in the (risen) life of Jesus." Looking for meaning in life, there comes a time when, "suddenly looking around they no longer see anyone with them — only Jesus" (Mark 9,8), and they hear the Father's voice urging: "Listen to him!" (9,7).

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Moses and Elijah appear talking with Jesus in this 19th century woodcut of 'The Transfiguration' by Paul Gustave Doré.

Christmas in May?

Long-range planning needed to prepare His way

By Father Joseph M. Champlin

It seems ridiculous to discuss Christmas in a parish during May.

However, the morning after that feast newspapers remind us there are only 364 more days until December 25. Banks also begin advertising Christmas Club programs.

Moreover, experience indicates that on the parish level programs which have an effective impact on people require extensive long-range planning.

DEVELOPMENTS IN American society over the past few years indicate an increasing need for Christian families to counteract the rapid secularization of Christmas. No longer can we expect our surrounding environment to carry the message that Jesus the Savior was born on this day and convey what his birth means for the world.

More and more court decisions prohibit manger scenes on public lawns, carols during class hours and nativity plays as part of a school assembly. Church and state must be kept separate, the directives warn.

In addition, the twin tendencies of commercialization and consumerism in connection with Christmas is growing and intensifying. Gift buying, giving and receiving easily can absorb all our energy and attention, thus diminishing our

appreciation for the religious dimensions of the feast.

WHAT I AM suggesting is a concerted, extended parish plan of action similar to the "Keep Christ in Christmas" programs which spring up from time to time.

— A homily at some appropriate summer Sunday could look at the relationship between contemporary culture and Christianity with words about the importance of Catholics being "light" and "leaven" for others. A specific application to Christmas and the purchase of religious greeting cards for the next year's feast would bring this down to the practical level. Such early consciousness raising might lead parishioners, a few months later, to make more discerning judgments about the type of Christmas messages they will send.

— An occasional bulletin reminder in the fall thus would briefly recall that message given in more detail earlier.

THE NUMEROUS cards we receive each year from fine Christians which have no religious motif or content clearly underscores the importance of this approach.

— Just prior to Advent, another major homily could sketch the danger of consumerism and the value of a simpler approach to Christmas gift giving. The heavy pre-Yuletide advertising com-

paigns begin before Thanksgiving, and influence our attitudes. Preaching a policy contrary to the media's presentations and philosophy is difficult and with the best of efforts will only partially succeed.

Homemade gifts, personal messages of love instead of multiple purchased presents, more limited lists of expectations in children, the notion about greater joy in giving than in receiving are pragmatic recommendations, applications or illustrations of the approach which can be urged.

— **DURING ADVENT**, parish leaders should emphasize within the Sunday liturgy and for the home those existing traditions which dramatize the coming of the Lord: a wreath for every house; a candle ceremony at each weekend Mass; a celebration with explanation on the feast of St. Nicholas; a large Jesse tree prepared and decorated by the elementary religious education students.

— When Christmas arrives, there are creative steps in making the Masses especially attractive.

We adapted from another church a

combined candle lighting, music background, proclamation of the Gospel experience which adds to the solemnity of the celebration and has proven quite popular.

In a Pennsylvania parish, the pastor had a surprise gift bearer for the Christmas Eve children's Mass — Santa Claus. This was not a silly gimmick, but a serious attempt to relate Saint Nicholas and the need of everyone, including Santa, to acknowledge God as the giver of every good gift.

LARGE manger scenes on lawns, miniature nativity figures in the home and Christ candles by the window remind residents of what the feast is about and communicate that message to neighbors and those passing by.

Catholic merchants likewise could use window space to display not only their wares, but the Bethlehem scene which serves as the basis for our American tradition of gift-giving at Christmas.

Talking about Christmas in May really is not a foolish discussion for parish leaders who wish their community to be a light for all nations at the year's end.

1979 by NC News Service

Discussion questions

1. What are some methods of prayer?
2. Why does Father Adrian van Kaam state that each way of praying is limited? Discuss.
3. What does it mean to "always pray"? Discuss.
4. What does Jesus tell us about prayer?
5. Discuss this statement: "Another deeper way of learning to pray is to try to live in God's presence."
6. Read any one of the stories of the transfiguration (Mark 9, 2-9; Matthew 17, 1-9; Luke 9, 28-36).
7. How is this Gospel story linked to the Old Testament?
8. How is the story of the transfiguration linked to "People in Jesus' Life"?
9. What is the core of Cornelia Connelly's spirituality?

And for parents using 'story hour' with their children

1. After reading the story, "A Marvelous Experience," in silence or aloud together, discuss it using the following or other questions:

— How did Peter, James and John describe their experience with Jesus on the mountaintop?

— What did Peter say to Jesus when he saw what was happening?

— What happened that convinced the three friends that God was with them?

— What did God tell Peter, James and John about Jesus?

— What feelings did the three friends have at the end of the event?

— What did Jesus do when it was over?

— When were the disciples able to speak about what happened to them on the mountaintop? Why could they do it then?

2. After reading the story, try to remember a very special experience that you have had in which you discovered

wonderful things about one of your parents, a teacher, a friend that you hadn't suspected. Did you tell someone else about what you discovered or did you keep it to yourself for a long time? Share your discovery with someone now.

3. What are some special things about yourself that you'd like others to notice? Draw a high, high mountain. Place yourself on the top of the mountain along with whomever you'd like to discover some special things about you. Write on the mountain these "wonderful" things that seem to escape the notice of others.

4. Search through magazines and newspapers for pictures that strike you. Why do they strike you? Do the answers to that question tell you anything about yourself? Discuss the pictures you choose with one of your parents or with a teacher. Find out how they strike them? Every time we discover something new about ourselves or about another it is a marvelous experience.



Migrants (from 10)

Gang wars followed, even across the frontier.

Working conditions and wages vary. Women workers at Giant, Safeway or McDonalds would earn an average of \$3 a day. Men in the electronics or electrical fields would make \$8 to \$10 a day. Lax regulations or enforcement leave workers underprotected in dangerous occupations.

Many aliens laboring on the U.S. side of the border are better off. But, according to an article in the Mexican daily, *Unomásuno*, more than 3,000 establishments in California were violating labor laws and minimum wages, particularly in restaurants and in the textile industry, where 12 to 16 years old were found working. Often employers failed to pay workers compensation insurance, said the article. In Los Angeles, more of 900 business establishments surveyed did not pay minimum wages.

The daily's survey included some rural areas. It found that migrant workers were being cheated in the pay per basket of fruits or vegetables they gathered, no minimum wages were paid, and working conditions were harsh.

IN RECENT MONTHS U.S. organized labor has made some moves to help undocumented workers improve their lot by securing contracts or helping to stop raids by U.S. immigration agents.

"Against all odds, millions of Mexicans will try to cross the border," says a report of the Centro de Estudios Chicanos (Chicano Study Center) at the University of California in Los Angeles. Another research group, the North American Congress on Latin America (NACLA), says economic policies of big companies operating in Mexico, including U.S. corporations, are not helping to keep Mexicans at home.

In a few decades, says NACLA, U.S. companies increased investments from \$32 million to \$5 billion, holding half of the stock of the 300 major companies in Mexico, and controlling one-third of the industry and agribusiness. By the use of technology and by buying existing Mexican companies, these investors have not created new jobs, Mexico's greatest need, concludes NACLA.

Private estimates say about 40 percent of Mexico's work force is unemployed.

MANAGEMENT or academic groups studying labor conditions in Mexico and the tide of migrants coincide in saying that Mexican authorities see the migrant flow as a relief for the social and economic pressures of a growing population and its unemployed.

"It is not a crime to look for work, anywhere," says President Jose Lopez Portillo of Mexico.

The studies also say that, conversely, employers in the industrial world use migrants, legal or illegal, as reserve forces to bargain against local trade unions.

This seems to tie in with the aim of lowering costs by moving into Third World economies.

The strike by the United Farm Workers (UFW) against California lettuce growers has dramatically shown one aspect of the impact of illegal aliens on the economy of the United States.

It has been said that substantial numbers of illegal aliens were used to break the strike, which became violent with the death of at least one farm worker.

UFW leaders have been seeking a new contract since the first of the year. After attempts at negotiation failed, the UFW decided to strike in mid-January. Some 11 companies with a total of 5,000 workers producing more than a third of the lettuce for the winter season were affected.

CESAR CHAVEZ, UFW head, is expanding the present lettuce boycott to bananas because Sun Harvest, one of the companies, is a subsidiary of United Brands, and United makes some 30 percent of its corporate earnings from this tropical fruit.

UFW leaders say that the lettuce growers refuse to negotiate in good faith, are using rural police and private guards to harass workers on the picket lines and have imported

up to 1,000 illegal aliens to break the strike.

In February UFW member Rufino Contreras, 27, was shot and killed while talking to strikebreakers at a lettuce field near El Centro, Calif.

Chavez insists that he continues his support for amnesty for illegal immigrants in the United States and that the UFW only fights the illegal transportation and use of these people as strikebreakers.

The CIO-AFL asked in November for a similar amnesty that would legalize the working status of Mexicans who illegally crossed the border.

U.S. labor recently succeeded in obtaining the first agricultural contract in Arizona to benefit some 350 illegal farmhands at the Arrowhead Ranch owned by the Goldwater family in Maricopa County. Since 1978 it has also been instrumental in stopping indiscriminate raids on illegal aliens by immigration agents.

ONE OF THE migrants at Maricopa, Lope Sanchez, said that no single legal resident wanted to work harvesting the crops at the low wages prevailing in the area. Labor veterans agree that this is what creates the vacuum that attracts the illegals.

Last year, Zero Population Growth, a Washington group, said illegal aliens are "a human tide" costing U.S. taxpayers millions of dollars. This triggered calls for a "tortilla curtain" and stricter enforcement of immigration laws.

Agencies and academic centers concerned with the problem indicate otherwise. The Mexican government reported in 1976 that 77 percent of the returned illegal aliens had paid U.S. Social Security taxes and 73 percent income tax before being deported from the United States, and that less than one percent depended on public aid and less than eight percent of alien children went to public schools. The Mexican government's comptroller's office established that in a group of 800 migrant workers, 1.5 percent used food stamps, four percent collected unemployment checks and under five percent obtained free medical services.

In San Diego, another report said illegal Mexican workers used services worth some \$2 million, but contributed to the city over \$50 million per year. A survey among 9,132 persons on welfare there showed that only 10 were foreigners. A study made in Houston said three-fourths of the illegal alien workers were positively contributing to the area's economy, with only five percent using free medical services and four percent drawing from other welfare sources.

A survey conducted in February by correspondents of the Mexican daily, *Unomásuno*, among consular offices, labor and business leaders and others led to these estimates: some five million illegal workers pay to the U.S. government close to \$50 million a year, receive services worth some \$2 million, send to their families in Mexico a total of \$3 billion. This would be higher than the country's income from tourists.

THE CRY AGAINST the "human tide" of illegals is also directed at the potential for reproduction once they are here. At least this is the view of the Colegio de Mexico, a think-tank of economists, demographers and political scientists in Mexico City. They took the monthly reports of deportations issued by the U.S. Immigration and Naturalization Service and cited its figures as evidence that a growing number of women are being deported. The Colegio de Mexico's comment was that this was "a campaign to selectively deport in massive number illegal women and children . . . even when authorities said there will be no such massive deportations."

A few days before President Carter went to Mexico in February to discuss migration, oil and trade with Mexican President Jose Lopez Portillo, the Mexican dailies published stories saying that in the southwestern United States some 200 Mexican women had been sterilized in clinics without their consent.

Another view was provided by the World Bank's president, Robert McNamara. He indicated that the productivity of Mexican manpower should be legally channeled by opening the U.S. market to Mexican products on a competitive basis or by allowing Mexican workers into the fields and factories in the United States.

After the meeting in Mexico City, Carter said his government is responsible for enforcing the law and bringing to justice those who exploit illegal aliens. He also said that his administration was taking up the problem of immigration as a whole, and that a U.S.-Mexican commission was to meet soon to coordinate views.

Now that Congress has launched a comprehensive study to revamp U.S. policy on immigration and refugees, church leaders and voluntary agencies are intensifying their lobbying to obtain amnesty and civil rights for illegal aliens, echoing a concern of Pope John Paul II.

The U.S. Catholic Conference says that besides providing opportunities in this country for the immigrant worker, the United States should help Mexico and other neighbors to further their development, thus opening more jobs, to slow down the exodus.

IN MARCH a commission was formed by Congress to conduct a complete study of the entire immigration and refugee policy, with special attention to the problem of illegal aliens.

Its final report is expected to influence pending legislation.

"The church, through the bishops' Committee on Farm Labor, the Office of Migration and Refugee Services, the Secretariat for Hispanic Affairs and other agencies, has taken a strong position in defense of the rights of illegal aliens," said Msgr. George G. Higgins. He is USCC secretary for special concerns.

This is in addition, he recalled, to the pastoral care and counseling given U.S. migratory workers, and to the support lent to the United Farm Workers Union in its "struggle to organize these workers into stable unions for the purpose of collective bargaining."

Msgr. Higgins said that if Congress has been

debating the problem for years without passing any laws, it is because legislators and agencies concerned lack solid information.

The best estimates say that five million of the 23 million people of Hispanic descent in the U.S. are illegal aliens. The U.S. Immigration and Naturalization Service does not give a definite figure.

Donald G. Hohl, assistant director of the Catholic Office of Migration and Refugee Services, says that migrants from Mexico gravitate to the United States because they cannot earn a living in their own country and feel they have a better chance here.

BUT OFTEN "wages and working conditions for them create situations of exploitation, particularly in the case of the undocumented (illegal) alien," he added.

Hohl and Msgr. Higgins feel that amnesty is the best way to secure their rights and to free them from exploitation.

Msgr. Higgins said: "The church also stresses the importance of U.S. aid to Mexico, both in direct grants and in more equitable trade agreements."

This trade amounts to close to \$12 billion yearly, but the Mexicans complain that U.S. investments and interests take the larger share of the profits.

Paul Sedillo, who heads the bishops' Hispanic Affairs Secretariat, suggests closer cooperation between the bishops of Mexico and the United States and recommends formation of a joint committee on migration and tourism.

THE MEXICAN Bishops' Conference has a Committee on Migration and Tourism, headed by Bishop Juan Jesus Posadas of Tijuana, a border city. Last December he appealed to the governments of Mexico and the United States to alleviate the hardships of the thousands of migrants who "become a floating population of jobless people" in his own diocese after being deported from the United States.

Bishop Thomas Kelly, general secretary of the USCC and the National Conference of Catholic Bishops, said of the migrants' situation: "The newcomers to our shores have

(See MIGRANTS on page 18)

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through WED

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For more information write:

WED Office: SAINT MARY-OF-THE-WOODS COLLEGE
Saint Mary-of-the-Woods, Indiana 47876



the active list

may 18

The Sisters of Providence at St. Mary-of-the-Woods will have a celebration commemorating the International Year of the Child when school children from the Terre Haute area are invited to St.

may 19

There will be a Natural Family Planning seminar at St. Michael parish, Indianapolis, from 10 a.m. to 3:30 p.m. in two sessions: May 19 and June 23. Both classes should be attended. A \$10 donation is requested.

The spring dance of St. Paul Church, Sellersburg, will be held in the Father Gonsky Hall of the church building. Refreshments are furnished and music

will be by the Tradewinds. Call 812-246-2324 or 812-246-2254 for reservations.

The Catholic Alumni Club of Indianapolis will hold a "500" dance from 9 p.m. until 1 a.m. at the Holiday Inn Southeast (Emerson and I-465). The Continentals will play everything from disco to oldies-but-goodies. Dress is semi-formal, and admission is \$4 per person. A cash bar will be available. For information call Tom Dickey at 784-8469 or Mary at 255-3841.

Pre-Can Conference for engaged couples will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. The fee is \$10 per couple. For further information couples are asked to contact their parish priests.

The monthly card party sponsored by

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* Clinics for men, women and children at beginner, intermediate and advanced levels.

* Eight-week intermediate competition group (Ages 11-18)

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2 column/ 9 point

Mrs. David (Ginger) Warner received the Msgr. Charles E. Ross Memorial Award at the St. Pius X annual Spring Variety Show May 7. The award, given on an annual basis, recognizes outstanding contributions to the spiritual and academic excellence at the school. Mrs. Warner served as president of the St. Pius X Board of Education the past two years. Previously she was involved with primary students in the liturgy and music program and served two years as director of pre-school religion. At present she is coordinator of the St. Pius X Learning Center and a speaker in the "Choose Life" Program, using both her knowledge and experience as an attorney in the legal ramifications involved. The Warners, parishioners of St. Pius X for the past 6 years, have two children attending the school, Betsy, a 4th grader, and David, a 2nd grader. . . . The St. Matthew's Band and Choir received superior ratings at the Indianapolis Archdiocesan CYO Music Contest held at Secunia High School on Sunday, May 6. Other groups to perform during the day's competition included St. Paul's Band, Tell City, and St. Philip Neri Band, Indianapolis. Director of the St. Matthew's Band and choral groups is Janice Sadler. . . . Father William F. Stineman, pastor of St. John Church, Indianapolis, will celebrate his 30th anniversary to the priesthood at a reception given in his honor on Sunday, June 3, 12:15 p.m., at the Holiday Inn, 500 W. Washington St. Entertainment will be provided by The Intermezzos, a local singing group. Father Stineman will celebrate the 11 a.m. Mass on that day with the St. John choir singing. Dinner will be served after the reception. Reservations may be made by calling Patricia Uberta at 357-4061 or Ann Sowders at 359-6504. . . . Lisa Ensmann, a senior at Edgewood High School, Ellettsville, and a member of St. John the Apostle parish, Bloomington, is the recipient of an Indiana University-sponsored four-year National Merit Scholarship. Lisa's intended field of study is astrophysics. She is an elementary religious education teacher at St. John's. . . . Another National Merit Scholarship winner is Lisa Slebodnik of St. Lawrence parish, Indianapolis. She also received a four-year President's Scholarship to Taylor University. A senior at Lawrence North, she is the daughter of David and Joan Slebodnik. . . . Philip Oliver, Brebeuf sophomore, designed and implemented on a micro-computer a program to solve calculus problems, thereby teaching himself elementary calculus. With this program, Philip was judged the overall winner for 10th grade in the 1979 Indiana regional science

fair. . . . Joseph Young, a student at Brebeuf and son of Mr. and Mrs. Howard S. Young, has been accepted in the AATG (American Association of Teachers of German) Travel-Study Program in Germany this summer. This program is sponsored by the Cultural Ministry of Germany and is one of the best and most economical travel-study programs open to students who have completed two years of German. . . . James L. MacGregor, head football coach, athletic director and girls' sports director, has resigned his position at Brebeuf Preparatory School. Applicants interested in the positions should address inquiries to the Office of the Principal at Brebeuf. Screening of applicants will begin immediately. . . . St. Francis Hospital Center's Volunteer Services Department is currently accepting applications for the Summer Volunteer Program which will begin in June. Applicants must be between 15 and 18 years of age. There are positions for both boys and girls. For an application or more information, contact the Volunteer Services Department, 1600 Albany Street, Beech Grove, Indiana, 46107 or call 783-8192. The program includes one day of orientation which all teens must attend to be able to volunteer. . . . The medical staff at St. Vincent Hospital and Health Care Center recently recommended that the vascular laboratory of St. Vincent be named to honor Dr. Goethe Link on his 100th birthday, May 20. Dr. Link, a retired physician from the St. Vincent medical staff, is known as a surgeon, astronomer, linguist, and teacher. He has also received acclaim as a balloonist. Dr. Link performed the first total gastrectomy for a cancer patient in Indiana, and the first caudal drainage of the pancreas for calcinosis in the world. He practiced as a surgeon until the age of 88. Although retired from practice, he is an active member of the Osler Club, an association of semi-retired and retired St. Vincent physicians. . . . In the tradition of past graduating classes, the senior class of St. Meinrad College has constructed a permanent memento on the seminary campus. This year's class project, located near the school's softball diamond, consists of a permanent cement block barbecue pit and two concrete picnic tables. The project was coordinated by Benedictine Brother Luke Hodde, director of physical facilities for St. Meinrad Archabbey and Seminary. The labor for the project was provided by members of the senior class under the direction of class president, Joe Pearisio. . . . The new officers of the St. John Bosco Guild for the coming year were recently installed at the Guild's annual meeting. They include Mrs. Donald Stuhldreher, president; Mrs. John O'Hara, vice-president; Mrs. Paul Corsaro, secretary; Mrs. Dale Mueller, treasurer; and Mrs. Robert Mohr, president-elect. . . . Eighth grade students at St. Anthony School, Clarksville, have recently won first place ratings in three Clark County academic competitions. The winners are Amy Bube in the Daughters of the American Revolution (DAR) essay contest; Jana Courte, the county spelling bee; and Laura Kirby and David Eschman, the oratorical contest. Benedictine Sister Mary Matthew Baehl is the language arts teacher and Sister Joann Hunt, also a Benedictine sister, is principal at St. Anthony's.



Fr. Stineman



Mrs. Warner



Dr. Link

IWA and UWA

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Sunday, May 20, 1979

7:00 p.m. — Indianapolis

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the Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will be held at 2 p.m. Admission is \$1.

may 20

The Covenant Players, a repertory theatre company, will be featured at the annual meeting of the Greater Terre Haute Church Federation at 2 p.m. at the Memorial United Methodist Church, 2701 Poplar. The meeting is open to the public. Refreshments will be served and baby sitting for children eight years and under will be provided.

may 21

The hostesses for the monthly meeting of Our Lady of Everyday Child, Daughters of Isabella include Cecile Heilmann and Lucy Ziegler. The meeting will begin at 7:30 p.m.

may 22-26

The calendar for activities of the SDRC in the Indianapolis area includes the following:

► May 22: Meeting of the eastside group at Holy Spirit School Panel Room, at 7:30 p.m. Father George Knab will speak on "Healing of Memories."
► May 24: Northside meeting at St. Joan of Arc Church basement at 7:30 p.m. "You Light Up My Life" is the topic for Father Gerald Streeter's talk.
► May 26: Race party at the home of Ann Dwyer at 8 p.m. Call 353-2377 for information.

may 25-27

Jubilee 1979, an inter-faith Christmas rally, will be held at Mount Saint Francis Retreat Center, west of New Albany. Details are available by calling the Center, 812-923-8810 or 8818.

A Tobit weekend for engaged couples will be held at Alverna Center, 8140

Spring Mill Road, Indianapolis. The weekend is recommended for Christians of all denominations. Contact Alverna for more information.

may 26

The young adults of St. Philip Neri parish, Indianapolis, are sponsoring a "restore the floor" dance from 9 p.m. until 1 a.m. in the parish community room. The proceeds will go toward the restoration of the school's gym floor. Tickets are \$2.50 per person, pre-sale; \$3 per person at the door. For reservations contact Bob Sheehan, 638-9139, or Rose Laker, 631-6177.

may 31

to June 3

A women's Cursillo will be held at Mount Saint Francis Retreat Center beginning with registration on Thursday evening. The Center, at Mount Saint Francis, Ind., near New Albany, has complete information about the program. Call 812-8810 or 8818.

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 457, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Alverna Center holds 'Marriage in Crisis' workshop

Alverna Center in Indianapolis and Mt. St. Francis Retreat House in New Albany were the hosts on May 8 and 9 for a "Marriage in Crisis" workshop for priests.

This workshop was sponsored by Catholic Charities, Office of the Director of Priestly Spirituality, and Separated, Divorced, Remarried Catholics (SDRC) of Central Indiana.

It was developed from the needs of priests to: a) become familiar with the ministry to the divorced; and, b) to clarify the legal process regarding

divorce and remarriage in the Catholic Church.

The first half of the workshop was centered around SDRC of central Indiana, its aims and goals. Father Larry Voelker, director of Catholic Charities, presented the United States Bishops' Pastoral Plan for Family Ministry entitled "A Vision and A Strategy."

Father Voelker stated, "The Vision is one of the Church's responsibilities to provide pastoral guidance and support to persons created in the image of God and called to live God's love in the human reality."

"The pastoral plan acknowledges that there is a great need for ministry to divorced persons as well as to children of divorced persons. The plan also places great emphasis on forming people who can serve in like-to-like ministry."

Providence High school spring festival slated for June

Preparations are well under way for the annual Providence High School Spring Festival. The 1979 festival is scheduled for June 2-3 on the high school grounds.

Booths, games and refreshment stands will be open from 2-11 p.m. June 2, and from 11 a.m.-11 p.m. June 3.

The highlight of the festival's second day will be the "all-you-can-eat" chicken and dumpling dinner served June 3, only, from 11 a.m.-5 p.m. Prices for the dinner, which also includes strawberry shortcake, are, Adults, \$3.75, children (12 and under), \$1.75; pre-school children, free.

Over 30 outside booths with games and prizes will again be part of the festival. While no major meal will be served June 2, short orders will be available.

This year's festival chairperson is David Jarboe. The festival is held annually as a fund-raising event for Providence, which has just completed its 28th year of operation.

Sister Maria Goeltl dies

Ferdinand, Ind. — Funeral services for Sister Maria (Walburga) Goeltl, 73, Benedictine sister of the Convent of the Immaculate Conception here, were held Monday, May 14. Sister Maria died May 10.

A native of Amberg, Germany, Sister Maria came to the Ferdinand convent on Jan. 24, 1924, where she made her first profession of vows on Aug. 12, 1925. She worked as a homemaker in parishes in both the Evansville diocese and the Indianapolis Archdiocese. Those in the archdiocese included St. Joseph Hill, Siberia, Columbus, Seymour, Can- nerton, Troy and St. Paul Hermitage, Beech Grove.

Her only survivor is a half-sister Frau Lina Birner of Bayern, Germany.

Father Fred Easton and Msgr. Charles Koster, both from the Metropolitan Tribunal, who presented various areas of the External Forum as established through the Catholic Church.

Msgr. Raymond Bosler provided input regarding the Internal Forum Solution.

THE ENTIRE DAY was designed to educate those ministering to the separated/divorced. They were made aware of the needs of the

divorced on a personal, sensitive basis and also from the side of the legal aspects of the Church.

"There are no easy answers," was a statement heard during the workshop. It was an opportunity to express and share feelings and fears which create various attitudes. Throughout the ministry there is a constant need to continue to educate both lay persons and clergy to bring about more understanding.

marian college

INDIANAPOLIS INDIANA

'79 SUMMER SESSION

Day Classes — June 11 to July 23

Night Classes — June 11 to August 2

Registration — Fri., June 1, 9 a.m.-4 p.m.

Sat., June 2, 9 a.m.-12 noon

Call for Class Schedule:

3200 Cold Spring Rd.

924-3291

Marian College holds commencement exercises

One hundred thirty-one candidates received undergraduate degrees at Marian College Sunday afternoon, May 13.

Honorary doctorates were presented to four persons, including the commencement speaker, Dr. Joseph T. Taylor, who received the Doctor of Letters degree. He is assistant to the vice-president of IUPUI. Other honorary recipients

included: Sister Miriam Elder, O.C.D., founding member and former prioress of the Carmelite Monastery in Indianapolis; Shirley Richardson Evans, Marian trustee; and John C. O'Connor, Indianapolis attorney.

ALSO HONORED with special citation were Mr. and Mrs. Robert D. Walker of Indianapolis, parents of six children, all of whom have received a Marian College degree. The youngest, Mary Agnes, is a member of the 79 class.

In his address to graduates, Dr. Taylor challenged the audience to reflect upon the principles of America and "to lessen the gap between precept and practice, with a sense of urgency that springs from the disturbing fact that our country for all its promise is in danger."

Sunday's commencement was the 42nd for the Catholic liberal arts college in Indianapolis. Forty associate degrees in nursing, 56 bachelor of arts and 35 bachelor of science degrees were awarded.

CYO Camp

Open meeting for parents and children interested in learning more about the Summer Camp Program at the CYO camp in Brown County will be held on Thursday, May 24th at Roncalli High School cafeteria, 3300 Prague Rd., at 7:30 p.m.

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The continuing saga of the phantom FCC petition

by Jim Castelli

WASHINGTON—"How do you kill that story?" asks Frank Prout, assistant news director of *The Pilot*, Boston archdiocesan newspaper.

Prout was expressing the mounting frustration of Catholic press editors about the apparent immortality of a rumor that has led 11 million people—one American in 20—to write to Washington protesting a threat to God and country that does not exist.

Of course, the editors are not nearly as frustrated as the people receiving all that mail, the Federal Communications Commission.

The letter writers are demanding that the FCC reject a petition from Madalyn Murray O'Hair, America's best-known atheist, to ban all religious broadcasting.

No such petition was ever made, but the FCC, the secular press and the religious press combined have not been able to convince people of that.

Here, in a nutshell, is the real story:

IN LATE 1974, two broadcast producers asked the FCC to examine the performance of religious broadcasters holding special educational licenses because, they charged, some of those broadcasters were sending out propaganda and not legitimate educational programming.

On Aug. 1, 1975, the FCC rejected that petition on the grounds that singling out religious broadcasters for review would violate the constitutional separation of church and state.

But before the FCC issued its ruling, some fundamentalist churches and the National Association of Religious Broadcasters launched a letter-writing campaign, somehow bringing in Mrs. O'Hair, who had nothing to do with the original petition.

The rest, as they say, is history.

MOST OF THE letters have come from people associated with Protestant and Catholic churches and church organizations. Interviews with diocesan editors around the country indicate that the campaign spreads by word-of-mouth.

Tom Lorus, managing editor of National Catholic News Service, which has run more than a half-dozen stories on the phantom petition, reports that he seems to get calls on the petition on a seasonal basis—around Christmas, in early spring and in the summer.

Lorus said he may go four months without getting any calls and then get several within a few weeks. He keeps a file of the most recent NC stories on the petition in his desk so he can send copies out to concerned callers.

His most recent call came from Sister Margaret McDonald of the Glen Riddle Franciscans in the Philadelphia area. She said someone had dropped a stack of anti-O'Hair

petition at her convent and that many of the nuns wanted to send them to the FCC.

Sister McDonald remembered seeing stories that the petition was a hoax, but she told Lorusing the others would not believe her until they saw the NC stories.

Msgr. Philip Saylor, editor of *The Catholic Register* in Altoona, Pa., also reports that "people don't believe me" when he tells them the story is a hoax.

He can also shed some light on the possible source of the convent's petitions—he said the

(See FCC on page 19)

Migrants (from 15)

historically faced discrimination in seeking employment, in being accepted as a part of the community. These hardships are compounded when the newcomer is without benefit of lawful residence, for he is unable to exercise his fundamental rights in his struggle for existence.

Pope John Paul had said regarding "a very grave, current situation: the problem of migrants:

"WE CANNOT ignore the condition of millions of people who, in search of work and their own bread, must leave their homeland . . . to face an unfamiliar language and general conditions which bring loneliness and discrimination . . . It happens that some people take advantage of them by offering lower wages, cutting social security benefits and other social aid, and by providing housing unsuited to human dignity. Again it is often felt that first the greatest yield must be wrested from the migrant worker without regard for the human person in him."

The Latin American bishops gathered in Puebla, Mexico, responded to the pope and issued guidelines for pastoral work among migrants and refugees:

"The church must make it possible for this floating segment of humankind to merge into society without losing its own values. The church must be vigilant for the full restoration of their rights (and) must cooperate so that those who lack legal standing may obtain necessary papers."

Taking an overview of the problems of migrants, Bishop Kelly said: "The sending nations should initiate programs to provide gainful employment for workers within their borders (so) that it will not be necessary for them to migrate . . . At the same time the receiving countries such as the United States should take all steps possible to guarantee God-given rights to all those living within its borders."

the Saints by Luke

St. ISIDORE



ST. ISIDORE WAS A FARM HAND. HE WAS BORN NEAR MADRID, SPAIN, IN 1070. HE ATTENDED MASS EVERY MORNING AT A MADRID CHURCH BEFORE HE SET OUT FOR WORK AS A FARM LABORER.

ACCORDING TO LEGEND, HIS EMPLOYER COMPLAINED THAT ISIDORE'S MASS ATTENDANCE WAS TAKING UP TOO MUCH PLOWING TIME. HE WAS THEN SURPRISED TO SEE AN ANGEL DOING THE WORK WHILE ISIDORE WAS AT MASS. AT ANOTHER TIME AN ANGEL ON EITHER SIDE OF ISIDORE TRIPLED HIS PLOWING.

ISIDORE AND HIS WIFE VOWED CELIBACY IN GRATITUDE FOR A MIRACLE WHICH SAVED THEIR SON FROM DROWNING IN A WELL.

ST. ISIDORE DIED MAY 15, 1130. HE WAS CANONIZED WITH OTHER SPANIARDS, ST. IGNATIUS LOYOLA, ST. FRANCIS XAVIER, AND ST. TERESA OF AVILA, ON MARCH 12, 1622.

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FCC petition (from 18)

Pennsylvania chapter of the Catholic Daughters of the Americas has made fighting the O'Hair petition an official project.

Prout, who also does radio and television work for the Boston archdiocese, said he has got two or three calls a week for the past few months on the petition.

"It seems everyone with access to a copy machine has this thing," he complained.

HE IS GOING to reprint a column he wrote about the issue last year with an introduction saying he was doing so "in the vain hope that legions of well-intentioned people will be encouraged to dedicate their efforts to more

productive causes.

Tom Smith, editor of *The Catholic Herald Citizen* in Milwaukee, said the issue has come up again in enough phone calls and church bulletins to prompt him to plan an editorial about this "strange phenomenon."

Al Antczak, managing editor of *The Tidings* in Los Angeles, said the phenomenon shows "a certain gullibility—people don't check their sources."

He said he has run an article a year for the last four years "with no discernible effect."

Father Henry Kriegel, editor of *The Lake Shore Visitor* in Erie, Pa., said he gets a letter to the editor about the phantom O'Hair petition every few weeks. He said when he sees the item in church bulletins, he drops a note to the church's pastor.

Bob Varretoni, a reporter with *The Beacon* of Paterson, N.J., said the anti-O'Hair petition is being circulated in Knights of Columbus halls and in Catholic high schools where teachers have been sending them home to students' parents.

tuned in Reaction to TV news coverage varies

by James Breig

Last Fall, Jim Jones inspired 900 of his followers to sip some poison and join him in glory—Guyana.

This winter, a prominent and wealthy politician died under questionable circumstances—Rockefeller.

In the Spring, a nuclear reactor in Harrisburg, Pa., began malfunctioning, threatening thousands with contamination, slow death and lingering disease—Three Mile Island.

When news events of this magnitude happen, a peculiar urge comes over me. I decide to become what researchers have concluded is the average American. I begin to depend on TV for most of my news, just to see how much I get and what its quality is.

During the coverage of Guyana, Rockefeller and Three Mile Island, therefore, I depended almost exclusively on TV to inform me of the facts, give me background and tell me the truth. I only scanned newspapers and generally forsook news magazines, all in an attempt to find out how well television news would do.

handling of Three Mile Island. I came out of that coverage exactly as I had gone in—ignorant. I am a self-confessed dummy when it comes to science. I spent years in physics and chemistry in high school and college, and had absolutely no concept of what was going on. It might as well have been a course in Swahili verbs taught in Gaelic.

Watching TV, I got no idea of what a nuclear reactor is or does. The diagrams showed me nothing since they invariably came without size references. There was Chancellor or Cronkite or Reynolds with a cut-away drawing of some gizmo behind them and I had no idea whether it was the size of a hot dog or a building.

When everything finally cooled down, I felt dizzy from it all as I switched back and forth in feelings about nuclear power. TV should have proceeded slowly on this one because it involves such technical and complex information.

Instead, I got specials

irresponsibly titled "Nuclear Nightmare," reporters who resurrected that old one about the sprawling plant looking "like a sleeping giant" and interviews with people who told me either that I was safer than ever or that I was about to be devoured by nuclear-enlarged insects.

I WAS also bugged (neat transition, huh?) by the coverage of the death of Nelson Rockefeller, long-time governor of New York and short-time vice president of the United States. I will not dwell on the odd circumstances of his demise or the attempted cover-up of those circumstances.

What follows the death of such a prominent man is usually goo. If you ever want to be loved, simply keel over. Suddenly, you did no wrong while alive. Contrary to Shakespeare, the evil that men do is oft interred with their bones while the good lives on... and on... and on.

And so we got specials on (See TV NEWS on page 20)

* ALMANDARIZ, Maria M., 32, St. Bartholomew, Columbus, May 7.

* ARIENS, Robert M., 59, St. Michael, Brookville, May 4.

* BADAWI, Marie, St. Christopher, Indianapolis, May 8.

* BECKING, Eliana, 42, St. Margaret, Terre Haute, May 7.

* BEDAN, Leo F., 71, St. Mary-of-the-Knobs, Floyds Knobs, May 7.

* COLBERT, Joseph A., 76, Christ the King, Indianapolis, May 14.

* DONNENHOFFER, Georgia J., 47, Sacred Heart, Terre Haute, May 9.

* DRAKE, Mary G., 70, St. Columba, Columbus, May 7.

* DUPONT, Harriet A., 74, St. Augustine, Leopold, May 9.

* DWYER, Mary E., 84, Little Flower, Indianapolis, May 15.

* FAIRES, Elmer L., 56, St. Joseph, Indianapolis, May 15.

Indianapolis, May 10.

* FRIEDMAN, Mary Elizabeth Wallace, 67, Annunciation, Brazil, May 14.

* HEINE, Adolph, 99, Annunciation, Brazil, May 7.

* HEINIG, Rose, 82, St. Patrick, Terre Haute, May 9.

* KEANE, Edward N., 66, St. Mary, Mitchell, May 7.

* LaMAR, Wallace, 58, St. Mark, Perry County, May 8.

* MALONI, Sarah, 85, St. John, Indianapolis, May 12.

* MARINO, Anna, 76, St. Mary, Richmond, May 12.

* MAXWELL, Claude E., 60, Holy Guardian Angel, Cedar Grove, May 7.

* MILLER, Margaret, 77, Sacred Heart, Terre Haute, May 14.

* NELIS, Julia M., 84, Sacred Heart, Indianapolis, May 15.

* O'HARA, Nell M., 88, St. Mary, New Albany, April 27.

* PALOVCHIK, Mary E., 79, Our Lady of Perpetual Help, New Albany, May 7.

* SCHURMAN, Edward J., 86, St. Paul Hermitage, Beech Grove, May 12.

* SMITH, Gail M., 72, Assumption, Indianapolis, May 14.

* VanWINKLE, Preston, 78, St. Meinrad Church, St. Meinrad, May 4.

* WHITAKER, Katherine A., 88, St. Patrick, Terre Haute, May 10.

* WILDER, Lyle, Jr., St. Catherine, Indianapolis, May 15.

* WILGUS, Mrs. Chester, 79, St. Paul, Tell City, May 3.

* YOUNG, Stephen E., St. Andrew, Indianapolis, May 9.

Memorial Day liturgy slated

The annual Memorial Day Mass at Calvary Cemetery, Indianapolis, will be celebrated on Monday, May 28, at noon.

Father (Lt. Col.) Basil Hrin, Catholic chaplain at Fort Benjamin Harrison, will be the celebrant. The Mass will be held at the Priests' Circle.

This memorial Mass will be offered for those who have given their lives in the service of our country and for all those who are buried in the Indianapolis Catholic cemeteries.

In the event of inclement weather, the Mass will be held in the Calvary Mausoleum Chapel. The public is invited to participate.

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today's
music

Taylor song has a powerful message

by Charlie Martin

It is not surprising that a collection of James Taylor's best music needs no eye-catching cover. His music is established as a permanent part of this decade's musical heritage. His simple white-covered album entitled "James Taylor" offers listeners his best musical sounds and vocal arrangements.

"Shower The People" comes from this collection. The song is soft in sound but powerful in message. We are encouraged to "shower upon others" the gift of our love. The song asks us to move beyond caution and cease sharing our love in carefully measured amounts. Now is the time to quit comparing the amount of love we give with the amount of love we receive.

As showers provide the water necessary for plant growth, so does the abundant giving of our love to others. If we are willing to take this risk, we open our lives to a more plentiful harvest of happiness.

While such a promise is inviting, it also makes us uncomfortable. The idea that we should "shower the people we love with love" is much easier to say than to act out. Doing so requires courage and comment, plus a willingness to face uncertainties. We cannot be sure of how much the gift of our love will mean to others.

Will this gift be taken lightly, or taken for granted? Sometimes we fear our love will make us vulnerable to the pain of rejection. Other times we feel hesitant and even a bit



foolish about telling another, "I love you." A long list of reasons, and not just excuses, states why we allow our loving to be guided by conditions and circumstances.

WE NEED both to love and be loved. We are often unclear about how best to respond to these needs. There are times when our love flows readily to another. These showers of love give life to others and ourselves.

But not always, for sometimes our "showers" seem more like insignificant drizzles on a barren desert. A life which has been without love for a long time cannot immediately respond to an unexpected gift of love.

The song develops with an attractive lyric simplicity, but taking the message seriously requires a decision. All of us experience our love as an intimate part of ourselves. We do

not and should not casually give away this gift. We need to realize the commitment involved when we risk to shower another with our love.

LIKE JESUS in his own times, Christians today see the great value of their love, and yet, do risk to love others. To

love is to decide to risk openness to uncertainties. But even more, to shower the people we love with love is to dare to give life. When we touch another with our love, we participate in the mystery of God, the origin of all life.

Let the showers continue to fall.

SHOWER THE PEOPLE

You can play the game, you can act the part/Though you know it wasn't written for you/Tell me, how can you stand there with your broken heart/Ashamed of playing the fool/One thing can lead to another, it doesn't take any side to fight/Father and mother, sister and brother/If it feels nice, don't think twice. **CHORUS:** Shower the people you love with love/Show them the way that you feel/Things are going to work out fine if you will/Do as I say/Shower the people you love with love/Show them the way that you feel/Things are going to be much better if you only will. You can run but you cannot hide/This is widely known/What can you plan to do with your foolish pride/When you're all by yourself, alone/Once you tell somebody the way that you feel/You can feel it beginning to heal/I think it is true what they say/About those squeaky wheels/Always getting the grease. **REPEAT CHORUS TWICE.**

Written by: James Taylor
Sung by: James Taylor

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service. In fact, layaway services, refund and merchandise return arrangements, and credit policies are established, within legal limits, by individual stores.

Q. We gave our son a skateboard for his birthday. Now my wife is quite worried that he could hurt himself—seriously. Should our son take any special precautions?

A. Nearly all serious skateboarders—be they professionals or top amateurs—wear skateboarding safety gear. It's recommended that all skateboarders wear helmets, elbow pads, knee pads, and gloves. You should periodically check the board's wheels and

axles—squeaky, wobbly wheels and bent axles can cause a lot of safety problems. Your skateboard retailer may carry all the necessary safety gear. If he doesn't he'll be glad to order it for you or point you to a shop that does.

Q. We're planning to buy our daughter a bike this spring. She's 10 years old and growing very fast. Should we buy her a bike she can "grow into"?

A. It's best to buy a bike that fits your child's size right now. Most bike accidents come from a loss of control . . . and if a child and her bike are the wrong size for each other, the bike will be nearly impossible to ride safely.

INFORMATION REPORT TO CONSUMERS from the INDIANA RETAIL COUNCIL

Q. I'm looking for a power drill to do some refinishing work in our basement. I've noticed, however, that some drills have a rotary action motor and some have a vibrating motor. What's the difference? What's best?

A. The rotary motor is very durable and should be selected for heavy-duty work. However, the brushes in a rotary motor will, in time, wear down and can cause a loss of power or even a motor failure. Brushes may need replacement at regular intervals if you use your drill a great deal. A vibrating motor uses a back and forth motion to generate power and best suited for tools that will see only light duty.

Q. All the stores I've been in recently seem to have these new electronic cash registers. Are these registers valuable only to the store, or are they of some help

to us consumers?

A. The new, electronic registers help you, the consumer, in many ways. These registers are much faster, more accurate, and provide you with a list of items purchased, along with prices. In addition, the use of these registers can help retailers replenish their stocks more quickly.

Q. My son just received a package in the mail that he's sure he didn't order . . . he doesn't know why he got it. Does he have to return this package? Pay for it?

A. Your son can keep this package . . . no questions asked. If you receive unsolicited merchandise in the mail, it's legally yours to keep.

Q. Must retailers provide a layaway service for their customers?

A. No. Retailers are not required to provide a layaway

TV news (from 19)

Rocky that chirped over him, reminding us of how loveable he was when he called people "fella" because he couldn't remember their names or how common he was in his love of Oreo cookies (anyone with taste, by the way, knows Hydrox are superior).

BUT nowhere in this slop did anyone mention what I consider Rocky's lowest moment—signing the nation's first abortion law, thus opening the way for millions of unborn

children to die.

In all the coverage, no one seemed concerned that he had not only signed the New York State law when it first was passed but also vetoed a law passed two years later which repealed legalized abortion.

One out of three ain't bad, they say. And since I didn't watch TV 24 hours a day on all possible stations, I could have missed what I was looking for. But the point is that I watched like most Americans do—and I was short-changed.

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television highlights

'Blind Ambition' recalls tragic abuse of the power of the Presidency

How Watergate became the Great Dismal Swamp of American politics is dramatically re-created by "Blind Ambition," an eight-hour miniseries airing Sunday, May 20, at 8-10 p.m. and Monday, Tuesday and Wednesday, May 21-23, at 8-11 p.m. on CBS.

Not so long ago, incredulous Americans watched the real thing as the nightly news reported each new revelation of government misconduct and cover-up, the accumulated weight of which led ultimately to President Nixon's resignation.

Political history rarely makes for the kind of fascinating television that Watergate became, with ever-widening waves of evidence reaching higher and higher and enveloping a cast of characters too incredible for fiction to have invented.

Now that everyone associated with Watergate has either been pardoned or served his sentence, television has undertaken to bring us within the corridors of power and show us what went on behind the closed doors of conspiracy.

The series has plenty of documentation and evidence to work with, ranging from the tape recordings made in the Oval Office to the various accounts given by participants, some of whom have been able to make political crime pay quite handsomely.

Stanley Greenberg's script for "Blind Ambition," while making good use of Nixon tapes and parts of the public record, is based essentially on John Dean's book of the same title, as well as "Mo," the personal account written by Dean's wife.

Dean, as counsel to the president, was part of the White House official family and the one whose testimony proved fatal to Nixon's legal case. His account of what happened is told from the privileged perspective of the insider. It is, of course, self-serving to some extent, but its general substance is verifiable from other sources.

The central weakness of "Blind Ambition" is its failure to make Dean anything more than an uninteresting bureaucrat. His wife is even more vapid. Taken together, they become the stuff of afternoon soap opera. Martin Sheen's performance as Dean is all uphill but, fine actor that he is, he does manage to generate some measure of sympathy when the character finally realizes that all is lost.

The script, furthermore, restricts itself to learning about events as others tell them to Dean. Accurate, perhaps, but dramatically less than satisfying. Viewers, moreover,

will have difficulty identifying the vast array of characters, except for the principals, who come and go talking about matters that may have meaning for only Watergate specialists.

Where the production shines, in the hands of veteran director George Schaefer, is in the character roles, with Rip Torn apparently having a great deal of fun with a finely-honed Nixon caricature, William Daniels playing over-wound superagent G. Gordon Liddy, and Ed Flanders portraying Dean's shrewdly corn-pone defense lawyer.

"Blind Ambition" shows Watergate's "misuse of high office" as the result of inept bureaucrats and bungling burglars—less sinister than other accounts but perhaps more frightening.

Watergate is perhaps as close as America has ever come to Lord Acton's famous dictum about the tendency of power to corrupt. Whatever reservation one may have about the docu-

drama, its merit is to recall a tragic abuse of political power that almost succeeded in corrupting the democratic process.

Spy thrillers have always been a staple of the entertainment media, especially when they purport to give the "true facts" about the secret war of espionage, as does "A Man Called Intrepid," a six-hour docu-drama airing Sunday, May 20, at 8-10 p.m., and Monday, May 21, and Tuesday, May 22, at 9-11 p.m. on NBC.

Adapted from the book by William Stevenson, the Canadian who organized an Allied spy network during World War II, the miniseries does provide some intriguing behind-the-scenes material.

This is especially true of the first episode which tells of how Stevenson (David Niven) set up an espionage office in New York after the 1938 Munich

Pact, with the FBI as the enemy until America's entry into the war.

There is also the story of the war's best-kept secret—the capture of an Enigma code machine which enabled the British to read German military messages. When the German plan to bomb the civilian city of Coventry was decoded, the question was whether to protect the city or to safeguard the Enigma secret.

Churchill resolved the moral quandary by choosing Enigma. Assured that this was the right decision, he grimly remarks: "They will be dead and we will be right."

This is one of the drama's better moments, suggesting the moral complexity of modern warfare. For the most part, however, the material is played on the melodramatic level of World War II movies.

Other major segments of the miniseries concern Madeline (Barbara Hershey), a British agent captured in France by the

Gestapo who use torture in a vain attempt to make her work for them, and the agent (Michael York) whose mission is to destroy the German nuclear fission effort in Norway.

However historically accurate this account of wartime "diversion, deceit deception" may be, this Canadian production directed by Peter Carter tells a good, old-fashioned adventure yarn, sprinkled with some interesting historical sidelights.

Parents are advised, however, that the torture scenes are psychologically powerful and that there is a sequence involving a seductive woman agent.

The fourth in the Emmy Award-winning series of medical information specials is "The Body Human: The Sexes," airing Monday, May 21, at 8-9 p.m. on CBS.

This documentary may tell

you more about the medicine of sexuality than you ever wished to know. Scheduled in the early evening, the network suggests quite rightly: "Due to mature theme, viewer discretion is advised."

Again using the technique of interspersing medical facts with how they affect real people, the documentary focuses on four cases: a young wife unable to conceive because of a Fallopian tubal blockage, a child with the genetic imprint of a boy but anatomy closer to that of a girl, a man seeking to reverse his vasectomy and a young wife with a pituitary tumor causing premature menopause.

As an introduction to an extremely complicated subject, the program raises more questions than it can possibly deal with in less than an hour. It is beautifully made but inappropriate for children unless their parents are medical specialists.



WATERGATE DRAMA—Martin Sheen, left, as John Dean and Lawrence Pressman, right, as H. R. Haldeman confer in the White House Oval Office with Rip Torn as President Nixon in "Blind Ambition," an eight-hour TV drama based on Dean's book of the same name and the book, "Mo," by his wife, Maureen. Dean's account of his years as personal counsel to the president, the Watergate crisis, and how it affected their marriage are told in the series, which will be presented on four consecutive nights, May 20-23. (NC photo)

tv programs of note

Tuesday, May 22, 8-9 p.m. (NBC) "Greatest Heroes of the Bible." Only the virtuous Lot and his family are saved from the destruction of Sodom and Gomorrah.

Tuesday, May 22, 9-10:30 p.m. (PBS) "Lewis Mumford: Toward Human Architecture." This documentary on America's most famous living architect examines the ideas underlying his work, such as enabling human choices to dominate

technological developments.

Saturday, May 26, 7:30-8 p.m. (PBS) "Healthwise." A

new, 26-week series on health self-care for the consumer premieres with information an expectant mother should know, such as the effect of smoking and alcohol on her unborn child.

Saturday, May 26, 10-11 p.m. (NBC) "The Buffalo Soldiers." Stan Shaw stars as the master sergeant of a small but determined unit of black cavalry troopers in pursuit of a marauding Comanche band during the Civil War.

religious broadcasting

RADIO: Sunday, May 20—"Guideline" (NBC) continues its series of interviews on the religious tenets of Islam, Judaism and Christianity. Today's guest will be Father Martin Geraghty, director of Jewish-Catholic relations for the Diocese of Brooklyn, N.Y. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and director of the Graymoor Ecumenical Institute. (Check local listings for time.)

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viewing with arnold

'Perfect Couple' examines funny and sad romance

by James W. Arnold

"A Perfect Couple" is a long series of jokes about a miscellany of sexual relationships on the current American scene. The main comic focus is on the development of a funny-sad romance, ironically arranged by a videotape dating service, between people who come from wildly clashing cultural backgrounds.



As it turns out, the forthright man (Paul Dooley) and the thirtyish woman (Marta Heflin) are pretty normal people who seem to have more in common with each other than with their environments.

She is a singer with an on-the-way-up rock band, he is the oldest son in a wealthy Greek family which is still tied, in a ludicrously exaggerated way, to old-country formalities and mores, the father-dominated family structure, and classical music.

Will they ever get together? (On a basic physical level, the interrupted sex scene is a repeated motif.) Which of the two lifestyles will win out? Who cares? Well, nobody, but it passes the time amiably enough.

Producer-writer-director Robert Altman is re-working familiar themes from such past films as "Nashville" and "A Wedding." Like "Nashville," this movie is virtually a concert, concentrating on rock and classical music instead of country, but using the music both for its own entertainment qualities and to comment on the action.

Like "A Wedding," there is a contrast of families, apparently to show that both conservative and swinging cultures are "weird" and have, in fact, much in common. If "Couple" is a more likeable movie, it's because Altman doesn't totally ridicule everyone. The central characters, especially, emerge as nice folks, and we're glad to see their somewhat improbable affair move toward a happy ending.

CREDIBILITY is a drawback. Although this is generally a realistic comedy, i.e., nothing happens that couldn't happen in real life, the Greek family is as probable as the TV Addams family. Although all are adults, they behave like terrorized children

under their tyrannical patriarch, and their family ties are so strong they're hardly ever out of each other's company.

Evidently, while Altman could invent a rock group whose routine behavior is both bizarre and funny, he was unable to do the same with a conservative family.

Their comic-book characterization is especially troublesome later in the film when one of the daughters, the most likeable and normal of the clan, dies. Dooley comes home, after an abortive effort to travel with the band and adapt to its lifestyle, only to walk in on the family wake. The Greeks are absurd even in mourning, and one of them (Henry Gibson) tells Dooley he's been banished



ADOLESCENT LOVE—Diane Lane and Theltonius Bernard play two 13-year-old geniuses who meet in Paris and believe they are in love in "A Little Romance." Laurence Olivier plays a genial and debonair

old gentleman who befriends them in the light-hearted comedy. (NC photo)

from the clan in unctuous dialog that is surely meant to be funny. But Dooley really grieves for his young dead sister there in the open casket, and so do we, and the moment is awkwardly unsatisfying.

Actress Heflin is also problematic as the Juliet of the tale. She is another of those homey, skinny women for whom Altman seems to have an affection (cf. Shelley Duvall, Geraldine Chaplin) and who behave often like expressionless zombies. While she's poignant enough (as a shy wallflower type), she's too old to be a rock singer. Even with a dubbed voice, she seems about as musical as Bella Abzug.

Conceivably, this could be part of the gag, but I doubt it:

the group is too hip and too good.

THE FILM'S main humor, and it often works, is continual crosscutting from the somber, in-bred Greeks to the uninhibited rock group "family," which includes a lesbian "perfect couple," one of whom has been made pregnant accidentally by the gay backup singer, and a macho leader (Ted Neeley, the Jesus of the "Superstar" movie) who is also a tyrant and constantly trailed by his submissive spouse and infant. It may sound tasteless, but the touch is gently good-natured.

Other joke ingredients are the dating service and the various odd companions (in-

cluding a lady who neuters dogs for a living) it turns up for Dooley and Heflin, and a lovey-dovey "perfect couple" who (in the Altman tradition) keep wandering in and out of the story as a running gag or counterpoint.

Altman also tries a fair amount of low-key slapstick, and manages to coax laughs even from the settings—the Greeks' castle-like mansion, the rock group's communal loft

apartment on the top floor of a glove factory, etc.

As in "Nashville," the music is sort of a cast and family affair, with most of the songs composed by Neely and/or Allan Nicholls (who also acts and co-authored the screenplay). Also as in "Nashville," the songs are strong enough and frequent enough to overcome other imaginative deficiencies. **NCMP rating:** A-3, morally unobjectionable for adults.

film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1, morally unobjectionable for general patronage.

A-2, morally unobjectionable for adults and adolescents.

A-3, morally unobjectionable for adults.

A-4, morally unobjectionable for adults, with reservations for A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions.

B, morally objectionable in part for all; C, condemned.)

The American Game A-2

The Bell Jar B

(The film contains an extensive use of nudity)

Boulevard Nights B

(Though the film shows the futility of the macho rituals of gang violence and drug dependence, its treatment, in an effort to generated bogus excitement, relies too heavily upon the graphic depiction of these elements.)

Buck Rogers A-2

The Champ A-2

The China Syndrome A-2

The Deer Hunter B

(The film has a single instance of nudity, contains rough language, and graphically depicts the consequences of Russian roulette.)

Dreamer A-3

Every Which Way But Loose B

(Contains unremitting violence and a low moral tone.)

The Glacier Fox A-1

Hair A-4

Hurricane B

(The eroticism of native dances and the depiction of a distasteful pagan rite are more graphic than was necessary.)

A Little Romance A-2

Manhattan A-4

Murder By Decree A-3

Old Boyfriends A-3

The Promise A-3

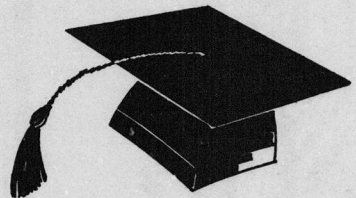
Superman A-2

Take Down A-2

Wifemistress C

(Contains simplistic anti-Catholicism and frequent nudity)

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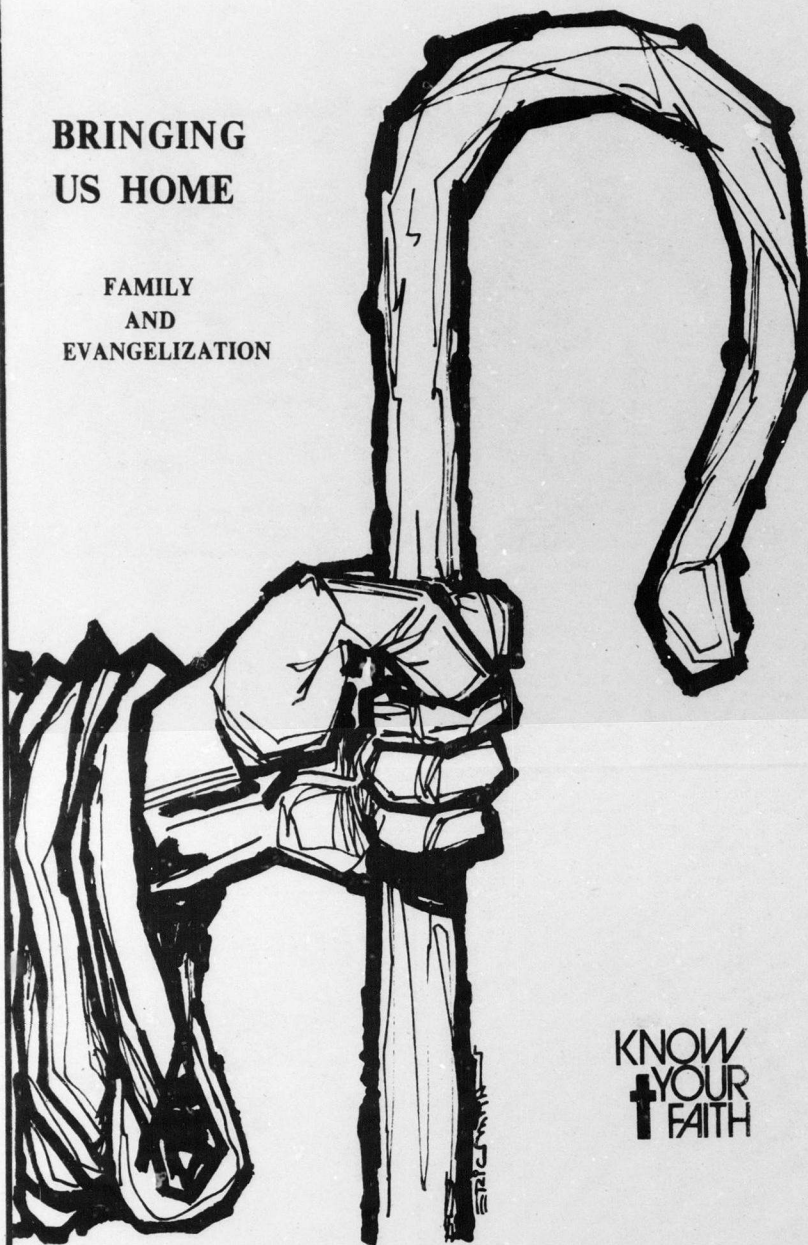
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