

THE CRITERION

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Board rejects call to audit agencies

COLUMBUS—The Archdiocesan Board of Education in its August 21 meeting voted on four proposals developed by the Educational Planning Commission as recommendations to be sent to the future Archbishop. Three of the resolutions passed overwhelmingly and the other was rejected unanimously.

The one resolution that was rejected at the meeting was a proposal to regularly audit all archdiocesan institutions. The Board unanimously rejected the proposal, according to Father Gerald Gettelfinger, superintendent of education, because the purposes of the recommendation "are rooted in concerns and circumstances that auditing will not address or remedy."

He continued, "For example, if a parish or institution has hidden accounts, audits will not bring such to light except by ineptitude of the person trying to hide such accounts." An established system of accounting and reporting needs to be mandated on an archdiocesan basis before an auditing system can be effective, according to Father Gettelfinger.

The financial management recommendations approved by the Board request the future Archbishop to establish a central financial and reporting system for all archdiocesan institutions; that a finance committee be appointed by the future Archbishop "to review, analyze, and make recommendations on financial matters"; that a development program for funding "be studied for inclusion in the financial planning responsibilities of the district and archdiocesan boards of education";

and that a financial officer be appointed at the Chancery level by the Archbishop to be responsible for the centralized financial and reporting system.

Father Gettelfinger also does not expect this policy to be implemented soon. He explained, "Such a consideration will require time and study before action by the Archbishop, not to mention the input of all other agencies and institutions touched by such an action by him."

Resolution 7908.1, one of the three resolutions passed by the Board, recommends that the future Archbishop direct all policy-making groups to "be sensitive and seek input from minority groups, persons with handicapping conditions and those living in urban and rural areas concerning their unique needs." It also called for policy making bodies "to actively solicit membership from minority groups, persons with handicapping con-

ditions, and those living in urban and rural areas."

The two other resolutions that were approved by the Board request that the future Archbishop "consider the need for a clearing house for archdiocesan ministerial needs and personnel recruitment and placement" and that a "central financial accounting and reporting system" be instituted as archdiocesan policy.

The proposed "clearing house" would be a means to place parish associates, directors of religious education, school principals, youth ministers and any other position within the broad context of ministry into parish work. The idea, according to Father Gettelfinger, "is to put it all together in one place." He also described the recommendation as "futuristic in tone" and does not expect the policy to be implemented for several years.

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HOME MISSIONERS—Brother Ralph Riehle of the Glenmary Home Missioners spent the summer in eastern Kentucky directing the work of the order's summer volunteer program there. Riehle is the son of Mr. and Mrs. Edward Riehle of Sunman. At left is Greg Reuter of St. Michael parish, Greenfield. Reuter was a summer volunteer in eastern Kentucky. The work of the home missionaries is extended each summer through this program which this year added several hundred college and high school age young men to assist in eight of 12 states in which Glenmary priests and brothers work. Founded in 1939, Glenmary Home Missioners strive to establish the Catholic Church in Appalachia and the rural South. The order has more than 100 priests and brothers.

Local conference explores holistic approach to aging

"A first rate conference that received very bad publicity," was the comment evoked from Tom Morgan. He was speaking of the three day meeting held by the National Interfaith Coalition on Aging (NIAC) in Indianapolis recently.

Hosted by the state's Institute on Religion and Aging, the conference took for its theme "Aging, Spiritual Well-Being and Education: Innovative Models for Gerontological Training of Clergy and Lay Leaders." Purpose of the conference was to boost the education and enthusiasm of men and women, clergy and laity, who devote their work to the elderly.

Highlight of the meeting, according to Morgan, director of Archdiocesan Social Ministries, was the keynote address of David Moberg. Moberg, a professor of anthropology and sociology at Marquette University, Milwaukee, made two points which Morgan believed to be crucial to the work of the Church.

"Moberg quoted a statistic," Morgan said, "that more than 50% of all Protestant, Catholic and Jewish pastoral ministry has to do with the elderly but less than 2% are given attention to training in this field."

The statistic was obviously devastating to Morgan whose work in the Archdiocese concerns many of the elderly.

"Another piece of information Moberg gave out concerned literature on the subject. Only one graduate thesis on

ministry to the elderly has been written in all the colleges and universities in the United States.

"Yet over 50% of graduate theses in the social sciences have in the past few years dealt with questions of women's and gay liberation. Moberg's use of the statistic was to point up the disproportionate attention being given to subjects toward which the social sciences are infrequently directed," Morgan stated.

Moberg, according to Morgan, encourages the true holistic approach, one which considers the whole man and includes the spiritual. Too often that approach is pseudo-holistic, Moberg believes, and does not always regard the spiritual side of man. Even leadership in the Church and in the social sciences is guilty of this pseudo-holistic approach, Moberg stated.

Archdiocesan Social Ministries has for some time operated the Simeon Project, an effort to get the Church to work with the elderly which NICA has recognized as "the kind of service program that best lent itself to participation with the elderly and gives attention to their spiritual well-being," according to Rev. Tom Cook, president of NICA.

"Where Social Ministries has trained people in parishes to be present to the elderly, the Simeon Project works well," Morgan says. All Social Ministries can do, he says, is get the program off the ground. The local parish has to keep it going. It is up to the pastor and his people to be present to the elderly in their parish.

Tapes and transcripts of talks given at the conference are available through Archdiocesan Social Ministries. (317-634-1913)



CONFERENCE ATTENDEES—Taking part in the recent conference on aging held at the Indianapolis Hilton were Archdiocesan Social Ministries director Thomas W. Morgan; Mabel Smith; Father John Minto, pastor of SS. Peter and Paul Cathedral parish; Mary Ryves; and Brother Joseph Berg, vice-president of the National Interfaith Coalition on Aging (NICA) and staff member of the National Conference of Catholic Charities (NCCC). Mrs. Smith and Mrs. Ryves are both leaders of the Simeon Project at Cathedral parish.

Conference examines meaning of call for evangelization

WASHINGTON—The word "evangelization," Paulist Father Alvin A. Illig admits, is "exotic" and is not understood by the mainstream of American Catholicism.

Trying to do something about that lack of understanding was a major purpose for the First Annual National Catholic Lay Celebration of Evangelization Aug. 16-18 in Washington. It was sponsored primarily by the Paulist Office for Evangelization, which Father Illig directs, along with the Catholic University of

America and the National Shrine of the Immaculate Conception.

At a Mass at the National Shrine concluding the conference, a special "commissioning service" was held to reaffirm the role of all Christians as evangelists, spreaders of the "good news" of the Gospel.

General sessions and workshops during the conference were designed as training programs so the more than 1,400 participants could return to their parishes and begin implementing evangelization efforts on the local level.

"Right now, evangelization is an amorphous glob in the minds of most Catholics," said Father Illig in an interview with NC News during the conference.

"But in the next four to five years," he predicted, "evangelization will take on a new image in the church."

Father Illig, who is also executive director of the U.S. bishops' Ad Hoc Committee on Evangelization, said the new emphasis in the church on evangelization developed after the 1974 world Synod of Bishops, which discussed the theme of evangelization. That was followed in 1975 by Pope Paul VI's apostolic exhortation, "Evangelii Nuntiandi" or "Evangelization in the Modern World."

Father Illig said he is concerned that the new push in the church for evangelization does not become too clerical.

"Evangelization is for the ordinary lay person," he said.

That role of the lay person in evangelization was a major theme of Father Illig's keynote address Aug. 16. He reminded his mostly lay audience that it is the laity which constitutes the church and that their enthusiasm will play a great part in the success of evangelization programs.



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Black Catholics urged to form coalitions with other groups

MILWAUKEE—Black Catholics were urged to form coalitions with other minority groups by the National Black Catholic Clergy Caucus conference in Milwaukee.

The conference set up a committee that will seek involvement with Hispanic, Indian and Asian Catholics to "encourage and support the efforts of these groups in seeking positions of leadership in the church and the elevations of their members to the episcopacy."

The caucus also elected officers, presented the Brother Joseph Davis Award to Father Rollins Lambert for outstanding service to the church in the black community and presented a panel of black Catholic parents who related their experiences with the church.

The panel of black Catholic parents cited instances of specific priests, brothers or sisters for their work with blacks, but said that for the greater part they felt that the church did not identify with them.

They talked of priests being assigned to their parishes who considered their assignments as missions and as a stepping

stone to bigger and better things like a parish in suburbia.

The members of the conference also participated in a closed workshop on Celibacy and Sexuality in Black Ministerial Life.

They also passed a resolution calling on the church to become aware of racism in South Africa, Zimbabwe Rhodesia and Namibia (South West Africa) and their Christian responsibility to work toward overcoming it.

The conference also passed a resolution calling for a statement on the Catholic Church and the black family to be presented to the world Synod of Bishops and set up a committee to prepare the working draft of the paper.

The caucus elected Capuchin Brother Booker Ashe, who works with the poor in Milwaukee's inner city, president of the 660-member caucus. He replaces Bishop James Lyke, newly consecrated auxiliary bishop of Cleveland. Capuchin Father Thaddeus Posey from the Province of St.

(See BLACKS on p. 17)

Charismatics flourish in Terre Haute

by Peter Feuerherd

Each Sunday night at St. Joseph's parish school, in Terre Haute approximately 100 people, ranging in age from 16 to 80, raise their hands in joyous worship of God. They are all a part of the Living Christ Community, a Charismatic prayer group, who have been active in the Terre Haute area since 1970.

The group began at St. Mary-of-the-Woods College with strong support from some of the Providence Sisters affiliated with the college. By 1973, the community had moved its prayer service to the Catholic Center at Indiana State University. Eventually it moved to its present location at St. Joseph's parish because of the wide support it has gained from the Terre Haute community.

The weekly prayer meeting is only one feature of the Living Christ Community. Once a week, smaller communities of from 10-12 people gather in private homes to share prayer, personal reflections and socializing. These smaller communities are known as "spiritual families."

Don and Doris Dye have been active in the Living Christ Community since 1971, when they moved to Terre Haute from Long Island, New York. The couple is active in the leadership of the community and open their home weekly for spiritual family sessions.

"It's deeper than a prayer group. You come to act and pray together," Don Dye described the spiritual family sessions.

Doris Dye added, "We come together to praise God and to listen."

Anna Moore is a young woman who is a part of the Dyes' spiritual family. She commented that one of the most important facets of her life is her participation in the Living Christ Community.

"We pray and share from our week. There is time for socializing and being ministered to. You really do begin to develop a sense of family," Miss Moore described the group that meets in the Dye house each week.

Doris Dye stated that the Charismatic Renewal has had a strong impact on her life. "Through the renewal is where I have experienced God as a reality. It has made my Catholicity more important to me," she asserted.

She continued, "Once you let go and admit something is lacking than you can let God in."

ANY CASUAL observer that would walk into a Charismatic prayer meeting for the first time would be intrigued by certain manifestations of the style of prayer at those services. For example, the Terre Haute community often raises its arms and sings with loud enthusiasm. Some critics contend that this type of prayer is overly emotional.

The Dyes refuted that criticism. Don Dye stated that the purpose of raising hands in prayer is that "it gives you a tremendous sense of freedom."

"People tend to look at the prayer meeting and get very hyper . . . they don't see the fruits," continued Don Dye.

The "fruits" that result from participation in the Terre Haute Charismatic community, according to the Dyes, are people who have better relationships with others and with God. Many come away feeling better about themselves.

Another "fruit" of the Charismatic Renewal, according to Don Dye, is the greater spirit it has given to parishes. People in the Living Christ Community are deeply involved in the parishes in the Terre Haute community. "We've seen

dramatic changes in the churches of Terre Haute," he stated.

THE SPIRITUAL and physical healings that have come from people praying with the Living Christ Community is another fruit of the Spirit that the couple cited.

"Healing has been an important part of the Catholic Church for centuries," explained Don Dye. Some of the healings that have occurred in the Living Christ Community occurred after the group has prayed over a person in need by "laying hands" over them.

The Catholic Charismatic community of Terre Haute is deeply involved in the sacramental life. Prayer meetings often feature liturgies and the entire community will gather occasionally to celebrate baptisms, confirmations and marriages.

The "baptism of the spirit," which is an intense conversion experience that usually brings a person fully into the life of the Charismatic community, has been criticized by some Catholics as being ant sacramental. Members of the Living Christ Community prefer to call this experience a "release of the spirit" that is a reaffirmation of their original baptism.

Renewal leaders gather at Notre Dame conclave

NOTRE DAME, Ind.—The national leadership committee of the Catholic charismatic renewal movement ended a three-day conference Aug. 19 which concentrated on teaching and "giving meat, not milk" to the 11,000 people attending.

Gathering at the University of Notre Dame, the conference was the annual meeting of the charismatic renewal movement which began in 1967. It was sponsored by the movement's National Service Committee.

Ralph Martin, a renewal founder who currently works with the movement in Brussels, Belgium, spoke of his concern for the "basic Gospel message."

"The Bible is fundamentally a warning God has given us that says, 'This way disaster; this way safety.'"

Martin stressed that many people are distorting the basic meaning of the Bible today. The Bible "doesn't say everything turns out OK at the end. People must decide whether to be with God or against God; punishment waits for the sinner," he said.

One dominant theme of the four general sessions was the necessity for obedience and authority. Dorothy Ranaghan of the National Service Committee spoke of the need for order and structure in life.

Referring to the many responsibilities of charismatic leaders, Mrs. Ranaghan outlined a model for daily living with prayer as the first priority and with spouses and children as the next priority.

Prayer is the "well-spring" of the charismatic life, she said, comparing the difficulties of Christian living "with those of a Mt. Everest climber."

THE TERRE Haute Catholic Charismatic Renewal is active in social outreach. A group from the community will go to a local federal prison to pray with the inmates; another group has organized teams to organize days of renewals for local parishes; and informal counseling for those suffering through troubled marriages is commonplace.

Don Dye explained that people that are "growing in the Spirit" eventually "become more giving in whatever form it takes." He continued, "It's a total difference. They gain so much support from one another."

The Living Christ Community leader explained that the purpose of the Charismatic Movement, although it is an ecumenical group, is to renew the Catholic Church. The leadership of the Living Christ Community often met with retired Archbishop George Biskup for advice on how to better aid the work of the church in the archdiocese.

"It's built to go out of business," explained Don Dye, emphasizing the need for the Charismatic Renewal to become fully assimilated with the church to bring about its renewal.

Franciscan Father Michael Scanlan, president of Steubenville College, Steubenville, Ohio, and a member of the movement's National Advisory Committee, advised charismatics to be controlled in their enthusiasm, to beware of "overwhelming family and friends with your joy." He said charismatics should respect different views and "be gentle."

In a departure from previous years, the conference this year was geared to renewal leaders. In mid-June, when advanced registration was lower than expected, the conference was opened to all interested charismatics.

The final total of 14,000 included a sprinkling of handicapped and minority persons, a 60-member group from Hawaii and some 130 Spanish-speaking charismatics.

But the fewer people attending raised some questions that the movement is suffering from the "revolving door syndrome" in which people become active in a movement and then drop out.

Benedictine Father Kilian McDonnell, director of the Institute of Ecumenical Research at St. John's College, Collegeville, Minn., and theological consultant to the U.S. bishops' Ad Hoc Committee on Catholic Charismatic Renewal, denied the movement is in its "death throes."

"The phenomenal growth of the early years has passed and the growth is now healthier and slower," said Father McDonnell in an interview.

He said 60,000-person conferences are no longer financially feasible and that more regional meetings are held today.



TERRE HAUTE PRAYER MEETING—Doris Dye (left) reads from Scripture at a recent Living Christ Community prayer meeting in Terre Haute. Her husband Don (right), sets the theme for the prayer meeting. (Criterion photos by Peter Feuerherd)

Living the Questions

by Father Thomas C. Widner

The following letter to the editor arrived on Monday of this past week.

I feel that I must correct two statements made in the Criterion article June 29 concerning Parish Councils.

"The pastor opposed the gymnasium plan." This is really ridiculous. I worked for the new building. Meeting with the Archbishop to seek his approval and finally seeking the support of the parishioners. All of us worked hard for this improvement to the parish. The disagreement I had concerned the heating contract not the over all contract much less the building of Walpole Hall as such.

My reason for leaving was not 'the final dispute over who was going to win the contract.' I left because I felt a different leadership style was needed for a rapidly growing parish and a strong Parish Council.

I asked to read the article before it was printed, however, I was not granted this courtesy. Because the article was so well written and cohesive, readers will assume it was equally accurate. The accuracy did not measure up to the writing. I believe the way I was 'quoted' did more harm than good for the morale of Parish Councils as well as the people of Sacred Heart Parish.

Because your article is so timely and written with a view to promoting the growth and development of Parish Councils in our Archdiocese, I feel obligated to offer this help to make a good article better by adding accuracy and precision to your reporting.

Rev. Joseph McNally
St. Columba Parish

Columbus

The issues of which Father McNally speaks must be judged for themselves. With respect to Peter Feuerherd's article of June 29 with which McNally takes issue Feuerherd claims, for the record, that his notes dealing with his interview with McNally "square precisely with the text of the article that appeared June 29."

Journalistic integrity

There is a question of journalistic integrity which must be addressed, however, as a result of Father McNally's statement that he requested to read the finished article before publication. Without questioning his motivation for doing so, it can be said that it is not the policy of this newspaper (or any other newspaper for that matter) to obtain the approval for the contents of an article from the subject of that article once it is written.

What is to say, the journalistic integrity of the author (Feuerherd) is to relate the facts of the case in a succinct and readable fashion. All issues should be clarified before the article is written. The subject of the article is not the author and cannot dictate as such how an author handles an issue. In this specific instance, it is as important that Feuerherd present the information according to his own journalistic integrity and style as it is important for Father McNally to relay

the facts about the issue in a clear and informative way. In other words, a journalist does not need a non-journalist to tell him how to write anymore than a priest needs a layperson to tell him how to administer the sacraments.

My reason for bringing this up, however, does not involve the problems between pastor and parish council at Sacred Heart parish, Jeffersonville. That issue has merely provided the opportunity to discuss a larger one—the relationship between the Church, in this instance our Archdiocesan Church, and the media, that is, the secular and Catholic press but also the media in general.

Most of us in the Church in the Archdiocese simply don't know how to handle ourselves before the media and even more so do not understand the work of the media, its importance, its power, its relevance to the work of the Church. It is one of the greatest tragedies of our local Church that we have refused and continue to refuse to capitalize on the media—press, radio and TV—to accomplish our own purposes.

This tragedy exists principally because of ignorance on the part of those in authority in our local Church regarding the role the media plays and also because of a basic lack of trust many in the local Church have toward the media. There is very little evidence that the diocesan Church is even aware of any need to cooperate with the media.

This tragedy is made even more ridiculous by the obvious trust and warmth with which Pope John Paul II himself not only greets the media but also responds to it and becomes a newsmaker thereby promoting the work of the Church in the world.

Thank you

In his address to journalists on Oct. 21, 1978, for instance, he thanked journalists "for all that you have done and will do to present to a large public—through the press, radio and television—the events in the Catholic Church . . . during the last two months . . ."

John Paul thanked the journalists for their efforts "to call to mind the historic work of Pope Paul VI, for making familiar the smiling face and evangelical attitude of Pope John Paul I, for speaking favorably of the recent conclave . . ." These were occasions Pope John Paul II pointed out as opportunities for journalists to speak "not only of persons who pass but of the See of Rome, of the Church, of its traditions and rites, of its faith, of its problems and hopes, the role of the pope, of the great spiritual goals of the present day: in brief, of the mystery of the church."

'Inform and form'

Pope Paul VI once spoke of the role of the Catholic press as being to "inform and form." This holds true of the media in general. The media is an opportunity for the Church in the world, yes, and even the local Archdiocesan Church, to present the mystery of the Church to all who live within its boundaries, Catholic and non-Catholic alike.

To not only understand but to love the media, the Church must be able to speak with the conviction of the faith of those who are the Church. Where such conviction exists, the media does not need to be feared. Even when the media is unjust or unsympathetic, the Church has only to fear its own inability to relate to it.

When the media questions us about decisions made in the Church, or beliefs held by the Church, or personalities in the Church, we must be able to speak honestly and openly about such things. The Church was not created for us to keep it to ourselves. It was God's gift to man and as such His Son Christ directed it to be spread throughout the world as a light by

which all men could see.

As Church men and women, do we know it well enough to spread it through our use of the news media? Do we know the Church well enough to not just defend our institutions, but to move forward and challenge those elements of our society which seek to stifle not only its existence, but also its source, its life, the mystery of Christ Himself?

Someone has described the attitude of the Church in our Archdiocese as that of playing defensive ball. If that is the situation, and I am not convinced that it truly is, we will be beaten down after a time. We will tire out and we will lose.

Pastoral ennui

Perhaps that is why the Church in the Archdiocese seems exhausted at this point in its history. Rather than witnessing an excitement toward evangelizing the unchurched, excitement educating our people, excitement about improving family life, of revitalizing youth ministry, etc., we seem overwhelmed by the prospects of more work to do, more bills to pay. And so we play defensive ball.

As a diocese we seem unwilling to stand bellid programs and plans in which as a diocese we have joined hands to take part. We stand ready to defend our narrow interests, but not the greater interests for which the Church in our world appeals to us to defend. We fight to save our parish school so that our children may rest secure in them but we seem unwilling to plan for the future that other generations may be challenged by them.

Strength for the Church

The local Church does not need to fear the media. We do need to study it and learn to use it. The media has a strength and a power which can be mobilized to carry on the work of the Church if we love it and utilize it.

Many in the Archdiocese seem to fear making the Archdiocese felt, making the Church felt. We seem to often apologize for doing the Lord's work. We even sometimes seem embarrassed by it. And so it is not surprising that we often fear the media.

The media strips us of all our pretensions and niceties. It makes ourselves and others realize we exist and that we stand for something in this world. The media calls us to realize the here and now consequences of our actions and beliefs. Before the media there is no opportunity to deny who or what we are. Is our problem that we fear letting others know who we are and what we stand for?



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by Peter Feuerherd

"Inflation is our number one economic problem," goes most of the popular prevailing wisdom among Americans from President Carter on down.

President Carter's former Treasury Secretary, Michael Blumenthal, stressed this view on a recent ABC television interview with Barbara Walters. To help curb the current inflationary rate, Blumenthal envisioned a rise in the unemployment rate from the current 5-6% level up to 8-9% in the upcoming year. Ms. Walters failed to follow up on the significance of the former cabinet office's remarks.



Blumenthal, a victim of the recent Carter administration shake-up, does not have the influence he might have possessed just a month ago. But his remarks point out the dilemma that President Carter faces.

It appears that the President has two difficult options. He can let the inflation rate continue to rise or he can try to "cure" the inflation problem and possibly increase unemployment.

Often these proposed "cures" for inflation are worse than the problems brought about by high prices.

Dr. Charles Wilbur, economics professor at Notre Dame University, says, "Attempts to fight inflation usually take the form of creating unemployment." He continues, "From the perspective of justice, inflation is not the major problem."

The professor points out that the current inflation has not hurt most Americans the way it is generally believed. "Real income of most people has not

Reporter's View

Social justice and the problems of inflation and unemployment

declined," he states. Dr. Wilbur emphasized that Social Security benefits along with most union contracts are indexed with the inflation rate.

But Dr. Wilbur believes that attempts to fight inflation will hit hardest at those who are the most powerless—the large numbers of semi-skilled and unskilled workers who will be the first to be laid off their jobs if a recession begins.

Inflation, in its simplest terms, according to Dr. Wilbur, is caused by too much spending and too little producing. To fight inflation government can cut expenditures (it generally does so in domestic social programs despite the fact that our large overseas military commitments are one of the prime causes for our balance-of-payments problem) and raise interest rates to cut back the amount of money in circulation.

In this solution the inflation rate may go down but unemployment is sure to rise. Dr. Wilbur asserts, "The real enemy is the way we fight inflation."

Inflation makes all of us uneasy. However, rising unemployment economically and spiritually destroys a relatively small minority while leaving the rest of us unscathed. It is obvious that there is a lot more simple

justice in the former situation than in the latter.

Fighting inflation by creating unemployment may make some political sense (after all, what kind of political clout do the unemployed have?). But the present situation of a relatively low unemployment rate and high inflation is at the very least more equitable than many inflation "cures." Everyone is suffering, some a bit more than others, but at least the burden is spread relatively evenly.

Dumping our economic problems on the 10% who could suffer through joblessness through inflationary "cures" is no answer to the problem.

The problem is enormously complex; I wouldn't dare to claim that I have any solutions. As Dr. Wilbur puts it, "It's a dilemma—there are no nice and easy solutions."

All that we can hope for is that when different solutions are implemented that they will be accomplished in a manner that encourages social justice principles in a search for long-term permanent solutions. Unfortunately, the upcoming 1980 Presidential elections will make this hope even more difficult to realize.

The Phoenix and the Fly

The meaning of being 'born again'

by Paul Karnowski

If I asked you about the word "phoenix," it might bring to mind a city in Arizona or, a Chinese restaurant on the west side. But, if I were to tell you that, "actually, the phoenix was a mythological bird-like creature that was said to have destroyed itself in a blazing inferno every five-hundred years, only to be reborn out of its own ashes, and that . . ." you might politely ask if we could stick to the city in Arizona.

If I asked you about the word "fly," you might mention that Erica Jong has a fear of it; then again, you might tell me that you have never flown, and that God didn't intend us to or else we would have wings. But if I were to point out to you that "the fly has an average lifespan of only two to three weeks, and that this represents an intriguing scientific enigma, and that . . ." you might (a little less politely) hand me a ball of string and a kite and tell me to "fly" that!

But if I asked you what was meant by being "born-again," you might mumble something about it taking more than that to get Carter re-elected. More seriously, you might say that we are born-again at baptism. Most likely, you would say you weren't sure.

We've all heard and read a lot about being born-again. Eldridge Cleaver—an ex-Black Panther, Larry Flynt—porno publisher, and Charles Colson—Watergate henchman, the press assures us, have all been born-again. I don't know about you, but I'm beginning to feel a little bit left out in the cold. After all, what distinction is there in being an "unborn-again" Christian? Theoretically there are millions of us!

In a publication that is given to me

faithfully every month by one of my fellow employees, I have read numerous stories about people who have been born-again. Usually the story begins by recounting some personal, marital, psychological or financial crisis (or any combination of the above). Oftentimes one problem leads to another, making for a desperate situation. When they have reached a point where they can sink no lower, they turn to the Lord, find new meaning in their lives, and begin to testify for, and about Jesus. They are born-again.

My first reaction is one of rejoicing; I cannot help but to be glad for someone who is no longer entrapped in a meaningless life. But I am afraid that I must part paths with them to a certain extent. My experience of the Lord is different than theirs.

In fact, it is as different as a fly from a phoenix.

The phoenix is a larger than life creature. Its monumental and dramatic fiery death and rebirth seem an apt symbol for the above described born-again Christian. Sunk as low as they can, their lives are almost consumed by the gigantic flames of meaninglessness; reduced to ashes, they have a conversion, and are restored to life.

I have never had, nor reasonably expect to have such an experience. I suspect that this is true of many of you. It is for this reason that I propose the common housefly as a model for the "unborn-again" Christian.

Imagine if you can, a fly born in the early spring; it grows to maturity, dodging life's pitfalls, until at the ripe old age of two to three weeks, wings weary with fatigue, it drops to the ground and dies. Early next morning finds it miraculously alive again,

pestering man and beast with renewed vigor. Another two weeks pass and the cycle is once again complete. It dies . . . is born again . . . and so forth . . . and so on.

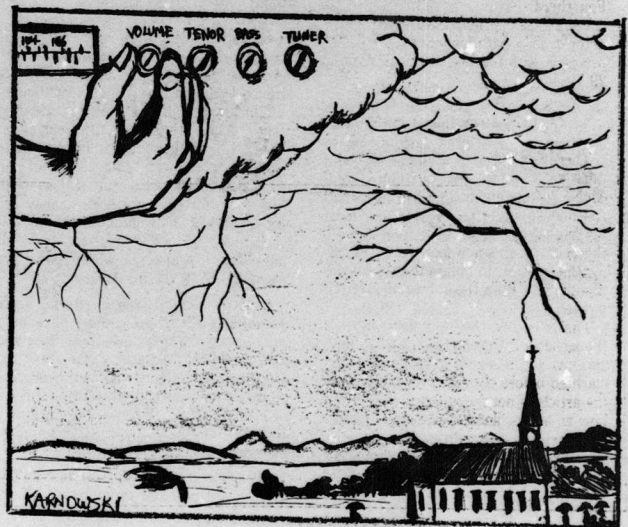
Our lives may not have in store the dramatic end and new beginning of the phoenix; but, I am sure if we look closely we can see the little deaths and rebirths of the fly. Call them what you will—"periods of growth," "times of sacrifice," "growing up," or "reaching maturity," they are there. And like the fly, every rebirth brings renewed vigor.

Surely we have a God of great signs and wonders, a Lord of the Phoenix; but ours is also a subtle God, a Master of the Fly. He makes us listen closely and look carefully. Who would notice a fly dropping to the ground and rising the next morning? Then again, who would notice a carpenter from Northern Galilee?

It is after looking within ourselves with scrutiny and patience that we might discover that "unborn-again" Christian is not our proper name. Indeed we really are born-again! But, again . . . and again . . . and again . . .

(Karnowski, a graduate of St. Meinrad College, studied theology at North American College in Rome, is married and lives in Indianapolis.)

The Hand of God



To the editor . . .

The purpose of liturgy explained

I feel I cannot remain silent regarding the letter of J. Nancy Stewart in the August 17 issue of *The Criterion*, which referred to an earlier letter by Mrs. Roslyn Marks. I feel that both writers do not fully understand the meaning of the communion rite of the Mass liturgy.

The purpose of our Eucharistic celebration is to join with our brothers and sisters in glorifying and praising God our Father. The communion rite is the perfect sign, "sacrament," if you will, of our unity in the Body of Christ. As the bishops of the United States wrote in their document *Music in Catholic Worship*, the communion song "gives expression to the joy of unity in the Body of Christ and the fulfillment of the mystery being celebrated."

Personal prayer, private "convention" with our Lord, is important; however, it should not occur at the expense of communal participation in the liturgical celebration. Communal participation is at the heart of the revision of the Roman liturgy as envisioned by Vatican II. Both public and private prayer have their

proper place in the lives of the faithful, but one must be careful to not confuse their proper times.

Rev. James R. Bonke
Chairman
Archdiocesan Liturgical Commission
Indianapolis

A nun's habit and religious life

The uniform of the fireman or policeman is only for his job. Religious life is not a job. It is a life.

I'm a nun because of the way I live and the service I give, not because of the clothes I wear.

Christ is our example in this. He was the greatest high priest ever, yet never wore the high priestly robes with tassels or phylactery. He dressed as the common people of his day. Can we imagine Him rejecting or judging anyone because of the type of clothes that was worn?

People who are afraid we are throwing overboard the ideals of our founders may

The letters in this column bemoaning the "disruption" of private prayer during the Mass by singing hymns truly saddens me.

The Mass is meant to be a joyous celebration and a time of giving thanks and praise as a group. Singing is one of the most beautiful ways that we can thank our Lord Jesus for all He has done for us. We can have private conversation with Him at any time, since He is with us always, as He promised, and not only for

be happy to know that our old garb which dates back to the early 1800's was at that time the common dress of women.

People who think we should wear a distinctive garb because we are proud of our vocation should remember that we cannot be proud of something we did absolutely nothing to merit. A vocation is a pure gift of God. No one merits it. She merely strives to return His love by her life, and that gift need not be wrapped in special paper.

Sister Marilyn Brokamp
Indianapolis

the few short moments during reception of Communion.

God Himself in many of the Psalms entreats us to rejoice and be glad through song. Psalm 98:4-6 says, "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King."

And so surely God wants us to "come before His presence with singing" (Psalm 100:2) and what better time than as a group at Mass!

Instead of worrying that the Mass is becoming "too Protestant," let us keep our minds on our Holy Redeemer and love one another, that some day we may all be one in Him.

Patricia Doberneck
Indianapolis

Editorial blasted

Re: Your editorial of August 10 in which you say the only agency in the Archdiocese which has the initiative and the drive to make itself work is the Office of Catholic Education.

Through my work in liturgy at St. Mary's I have come to realize that the Office of Worship for the Archdiocese has done and is doing a magnificent job to enable the faithful to express in their lives and manifest to others the mystery of Christ and the real nature of the true church.

The Office of Worship touches the lives of all the faithful of the archdiocese in their effort to impart an ever-increasing vigor to their Christian life, and this is done with a minimum of staff. Can any other Office in the Archdiocese say the same?

Victor W. Soergel
Liturgy Committee
St. Mary's Church

New Albany

Vigo County Citizens Action assists churches in improving quality of life in Terre Haute

In just two years time, a grass-roots group of concerned church leaders have made citizen self-help a watchword in Terre Haute.

Community revitalization, through an active social ministry program of people and their parishes, is the name of the newest idea in the city. Vigo County Citizens Action is a non-profit local self-help organization with membership open to all citizens of Vigo County.

The organization is dedicated to improving the quality of life for community residents through increased citizen participation in the civic, governmental and economic life of the community. Equally important, Vigo County Citizens Action has involved church, civic, and community leaders in the first ecumenical effort ever in Terre Haute which seeks to empower local families to effectively address the issues which concern them.

In 1977, a grant from the U.S. Conference of Bishops Campaign for Human Development provided the seed money to research the interest in a citizen self-help organization in the Terre Haute community. By mid-1978, sufficient funds had been committed to enable a local organization to begin operation with a Board of Directors made up of neighborhood leaders and representatives from Catholic, Christian (Disciples), Presbyterian, and United Methodist churches.

Franciscan Father Nicholas Roling, pastor of St. Joseph's Church, provided the initial leadership which allowed the parish council to support this new social ministry program. Franciscan Father Dismas Veeneman has continued that invaluable support, and paved the way for Protestant denominations to endorse the program.

"The Church has a role to play in the social dimensions of the community. If the Church cannot help guide people in their everyday concerns," comments Father Dismas, "who else can?" With leadership from two successive parish council presidents, Jerry Dooley and Wesley Lambert, St. Joseph's has helped provide Terre Haute families with the skills and information to help themselves.

VIGO COUNTY Citizens Action provides leadership training and organizational assistance so that community groups, neighborhood associations, and interested citizens might more effectively exercise the responsibilities of citizenship.

For example, the Near Northside Neighborhood Assn., concerned with growing housing blight, asked the Terre Haute Department of Redevelopment to establish a monthly "Housing Hearing Day." A 1978 study by the Central for Urban Regional Studies at Indiana State University showed that 20% of all dwellings in the city were substandard. Statistics for the northside alone are worse: 85% of all dwellings are at least 40 years old . . . 12% lack some or all plumbing . . . one out of 50 units are vacant (U.S. 1970 Census).

Unlike many Hoosier cities, Terre Haute has no housing court or similar official body to resolve both housing and neighborhood concerns. Nor had the Department of Redevelopment been able to set up a citizens advisory committee to oversee the federal Community Development Block Grant (CD) program it administers.

This year alone, over \$2.4 million CD monies will be spent to improve low and

moderate-income neighborhoods in Terre Haute.

"Housing Hearing Day (HHD)" was established to serve the twin purpose of resolving housing-related concerns, and offering the public an opportunity to oversee the city's CD program each month.

At the first HHD on February 14th, (See CITIZENS on p. 10)

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Washington Newsletter

The energy crisis and the poor

by Jim Castelli

WASHINGTON—Hardly a winter goes by without tragic stories about old people freezing to death in their homes because they couldn't afford to pay their fuel bill.

The decontrol of domestic oil prices and the latest OPEC oil price increase make it likely that there will be more such stories than usual this year if the federal government does not provide new help for the poor to handle their fuel and other energy costs.

Some poor people will automatically get some relief because Social Security, Supplemental Security Income and food stamp payments rise with the cost of living, which is itself pushed up by rising energy costs.

But those increases will not handle all the added costs and are not available to low-income workers not receiving help from those programs.

There seems to be a consensus in Washington that something must be done, but there is no consensus on what to do and how to do it.

There are also a number of practical problems which must be resolved, with perhaps the most important question being whether Congress can act quickly enough to help people this winter.

The Senate Human Resources Committee has scheduled hearings for late September, but no action is scheduled yet in the House.

The Carter administration is circulating a draft proposal. It will offer a final version after Labor Day and there are other plans in Congress.

The administration has proposed sending \$1.6 billion in aid to the poor

through existing welfare programs this winter and spending \$2.4 billion a year beginning the following year on a new program of cash grants.

Some proposals in Congress would spend twice as much as the administration proposes; others would spend considerably less. But whatever the amount, Congress and the administration must agree on where it will come from.

President Carter wants the aid paid for out of his proposed windfall profits tax on oil. Some congressmen such as Rep. Toby Moffett (D-Conn.) don't want to rely on the new tax because it has not yet been passed. Although approved by the House, it faces problems in the Senate.

Another serious problem is how to design an equitable aid program. Rising energy costs do not affect all poor people equally. People in the North have colder weather and spend more on fuel than those in the South, but many elderly and disabled persons in hot climates need energy for air conditioning for medical reasons.

The Congressional Budget Office reports that more than half of those with incomes in the lowest 20 percent in the country do not drive and are not affected by rising gasoline costs, while 11 percent of poor families pay more than one-fifth of their income on gasoline.

The CBO also points out that there are indirect costs of oil price increases in areas such as transportation and food and other consumer goods.

The CBO estimated after Carter decontrolled oil prices and before the latest OPEC increase that the average energy cost increase in 1982 for a family of four would be \$64 a year for a family of four with an income below \$5,800 a year and \$99 for a similar family with an income below \$11,400 a year.

Here is a summary of the major proposals before the Congress:

—The administration plan would set up two programs. The larger program would provide cash payments for energy to low-income persons with the amount varying by state because of weather differences.

Single-person households would get half the payment to larger households. The payment in Massachusetts, for example, would be \$248.67 a year to a multi-member household; poor people in the warmer climate of Georgia would receive \$162.28 a year.

This program would be available to SSI recipients and others with incomes below 125 percent of the poverty line, or about \$8,300 for a family of four, with assets which meet standards similar to those in the food stamp program. Payment would be made twice a year through state welfare agencies.

The administration estimates this program would reach about 30.2 million persons in 12.3 million households.

A second program would provide emergency assistance to persons facing loss of life or health due to lack of heat. The maximum aid to a family during the heating season would be \$400. Weatherization programs for housing for low-income families would be handled in a separate program. This would build on an existing program.

—Senators Henry Jackson (D-Wash.)

and Jacob Javits (R-N.Y.) have introduced a bill which would help all those eligible for food stamps, SSI or the Aid to Families of Dependent Children, 12-13 million households. It would provide aid up to \$45 a month to be paid by the federal

government directly to fuel suppliers.

—Sen. Joseph Biden (D-Del.) has introduced a proposal for "fuel stamps" similar to food stamps. This approach has received its strongest backing from editorials in The New York Times and The Washington Post.

—There are also several proposals for tax credits for low-income workers or for utility companies which give reduced rates for low-income families.

All the efforts add up to concern now for what could be coming—another long, cold, and perhaps deadly, winter for the poor.



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Question Box

Surgery raises question

by Msgr. Raymond Bosler

Q. I recently read "One Flew Over The Cuckoo's Nest," and had earlier seen the movie on TV. I couldn't believe the cruelty of the lobotomy procedure. What is the Catholic church's thinking on this kind of surgery?

A. A lobotomy is a treatment for extreme mental disorders, and involves a cutting into or across a lobe of the brain. The horror you felt is shared by many; the procedure is rarely used today.

Lobotomy always has been regarded as a last resort, used only after all other treatments had failed; it calmed down violent patients and removed unbearable anxieties, but it frequently led to the deterioration of personality and sometimes left a patient little more than a vegetable. Nevertheless, in 1949 the Catholic Hospital Association of the United States and Canada allowed the treatment as a last resort so long as the probability of harm did not outweigh the



probability of benefit.

Today newer and more precise surgical techniques are being used sparingly on patients who have phobias, obsessions or physical complaints that seem to block any kind of normal existence. The morality of these procedures should be judged by a principle laid down by the Medical-Moral Code of the Canadian Catholic bishops: "Surgical operations are morally justified only if the good to be derived by the patient is in proportion to the grievousness of the foreseeable resultant damages; this good can only be normally that of the patient."

The new directives for Catholic health facilities of the U.S. bishops spell out the same principle. What it all boils down to is that good medicine is good morals.

Q. We have raised a large family, all grown with good jobs, honest and well mannered. They all had good C.C.D. religious training from the first to twelfth grades. But they are losing interest in religion; they rarely go to Mass and I fear they will marry outside the church. I am so depressed I fear I am losing my mind. What can I do?



Gospel calls us to renew our loyalty

AUGUST 26, 1979
TWENTY-FIRST SUNDAY
OF THE YEAR (B)

Joshua 24:1-2, 15-18
Ephesians 5:21-32
John 6:60-69

by Rev. Richard J. Butler

The reading from Joshua today comes at the end of his life. He had been called to succeed Moses and thus he led the people across the river Jordan and into the land. He captured Jericho and began to divide the land among the tribes.

As the years passed, he could see that the initial loyalty and allegiance of his people was fading. When they had come forth from Egypt under Moses and during the initial days of his leadership, Joshua and the people were conscious of the God who had called them. But as they settled among other peoples, they lost the purity of their faith. They looked to the gods of their enemies with the devotion they had once reserved for their own God who had called them.

Thus a confrontation was called for: "Decide whom you will serve." Will it be the God who called you forth or the gods of these pagans? John's Gospel today has Jesus confronting the disciples and ourselves with much the same challenge. He could see the way things were going and he said it plainly: "Among you there are some who do not believe." From that time many of the disciples left. They broke away and would not remain in His company any longer.

THE CONFRONTATION is not confined to the pages of the book. Proclaimed in the liturgical assembly, the confrontation enters our very gathering. In every liturgy we are asked to decide whom we will serve. The confrontation is necessary for temptations easily arise to dim the fervor of faith. For some, the temptation can come to deify the very instrument that leads us to God. Thus the structures and establishment of the Church become greater than the God to whom we are introduced by the Church.

For others, the temptation can come to deify the mission of the Church. Particular apostolates become more important than the call of God. For still others, the temptation is to embrace the way of the world and to abandon the call of the Church. The Church, which proved so helpful in less affluent days or in times of youth or at hours of insecurity, is quickly abandoned in the comfort of the present hour.

Liturgy is the action of a people of faith and so every liturgy calls for this confrontation. Where is our loyalty? In Eucharist this question comes in the penitential rite, in the profession of faith, in the Amen of the eucharistic prayer, in the Lord's prayer, in the sign of peace, etc. Each action of ours is an opportunity to say whom we will serve.

As the tribes under Joshua, so God's people of the twentieth century must regularly renew devotion and loyalty to their God.

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The Center for Pastoral Liturgy
The Catholic University of America

A. You and your husband have done all that you could do. All that is left for you now is to pray with confidence that God, who loves your children more than you, will draw them to himself in his own way. Thousands of Catholic parents share your problem; so don't take it too personally or blame yourselves for failure. Perhaps God is trying to tell the church something about how not to treat the young.

Be grateful that your children are good, honest human beings. St. Monica had a problem much greater than yours. She had a son who not only gave up his faith entirely but lived with a woman out of wedlock for many years. The mother lived to see him come back to the faith; his name was Augustine, the bishop of Hippo.

By loving parents, deeply interested in your children even if they stop attending Mass, and entrust them to the Lord. You gain nothing by your present attitude.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, IN 46204.)

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the Saints by Luke

St. ROSE of LIMA



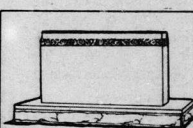
ST. ROSE WAS BORN AT LIMA, PERU, IN 1586. THE BEAUTY OF HER INFANT FACE EARNED FOR HER THE NAME OF ROSE. EVEN THO SHE WAS BAPTIZED ISABEL.

AT AN EARLY AGE SHE WORKED TO SUPPORT HER POOR PARENTS, IN SPITE OF HARDSHIP HER BEAUTY RIPENED WITH AGE AND SHE WAS OPENLY ADMIRER. FROM FEAR OF VANITY SHE RUBBED SOIL INTO HER SKIN AND CUT HER HAIR SHORT. SHE JOINED THE THIRD ORDER OF ST. DOMINIC AND USED A GARDEN HUT FOR A CELL. UNDER HER HABIT, ROSE WORE A HAIR SHIRT AND HAD A CROWN OF THORNS ON HER HEAD UNDER HER VEIL. ONE NIGHT, GROWING WEARY WITH PAIN, SHE HEARD A VOICE SAY, "MY CROSS WAS YET MORE PAINFUL."

THE BLESSED SACRAMENT SEEMED HER ONLY FOOD AND THE THOUGHT OF THE MULTITUDES IN HELL WAS ALWAYS ON HER MIND. WHEN A DUTCH FLEET ATTACKED THE TOWN, SHE TOOK HER PLACE BEFORE THE TABERNACLE AND WEPT THAT SHE COULDN'T DIE IN ITS DEFENSE.

SHE OFFERED ALL FOR THE CONVERSION OF SINNERS. SHE DIED IN 1617, AT 31. SHE WAS CANONIZED THE FIRST SAINT OF THE NEW WORLD.

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Milwaukee federal judge stays own CETA order

MILWAUKEE—Federal District Court Judge John Reynolds in Milwaukee has stayed his own ruling barring federal public service jobs in church-run elementary and secondary schools until the U.S. Department of Justice can defend the jobs in a hearing Sept. 7.

Reynolds had ruled that the use of employees under the Comprehensive Employment and Training Act in church-run schools violates the constitutional separation of church and state by creating "excessive entanglement" between church and state.

The ruling came in a suit brought against the U.S. Department of Labor by the Wisconsin Civil Liberties Union which challenged CETA jobs in Milwaukee archdiocesan schools.

The Justice Department asked Reynolds to hold up enforcement of his ruling until the government could defend the CETA program.

Reynolds granted a stay the same day the Labor Department published final regulations spelling out what CETA jobs will be allowed in church-run schools (Aug 17).

Reynolds had originally held up a decision until the regulations were published, but he grew impatient and ruled before the final regulations came out.

A Labor Department source said the government would defend CETA jobs in church-run schools on the grounds that the new regulations show such jobs are constitutional.

Michael Bolger, an attorney for two CETA employees and the five Catholic dioceses in Wisconsin, said his clients have supported the Justice Department as well as filed their own appeal.

Bolger said Reynolds acted after studying only material presented by the Wisconsin Civil Liberties Union. Bolger said he hoped to be able to provide testimony supporting the constitutionality of CETA jobs in church-run schools.

The new CETA regulations say church schools can employ CETA workers in the following capacities:

—Cafeteria or food service work, including clerical, custodial or maintenance work related to food services.

—Diagnostic or therapeutic speech or hearing services, including clerical work related to those services.

—Nursing or other jobs related to students' safety and health.

—Any function, including secretarial work, involved in providing support services to federally funded or regulated programs in church schools.

—The administration and grading of state-prepared tests.

—Custodial child care after school hours.

Divorced Catholics workshop

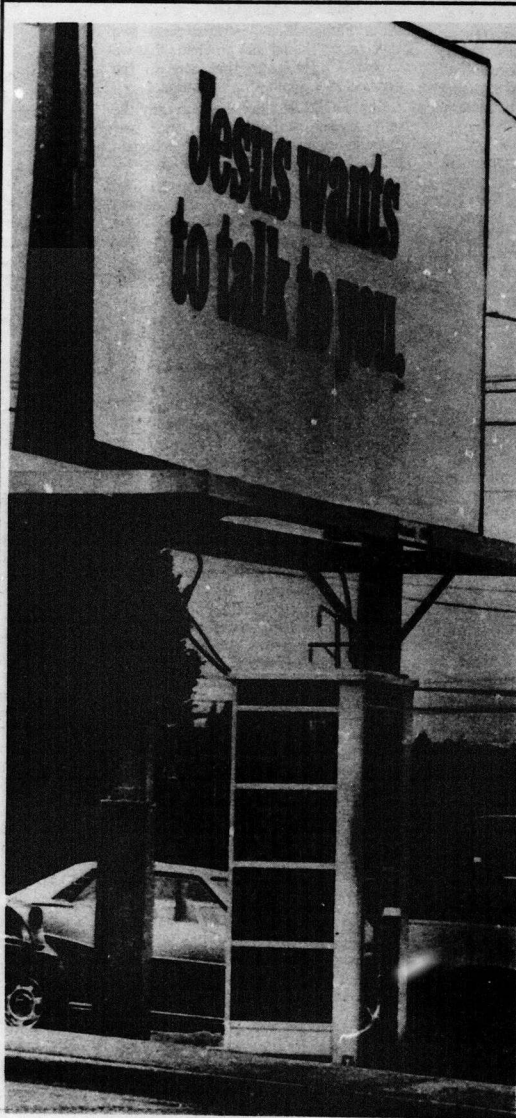
Separated, Divorced and Remarried Catholics will hold a seminar on Saturday, September 8 starting at 9 a.m. and continuing to 5 p.m. at St. Charles Borromeo School in Bloomington. The seminar is designed for separated and divorced persons and those involved in this ministry.

Workshops will be offered in the areas of "Single Parenting," "Personal Growth" and "Spirituality and Divorce." The seminar will end with a liturgy that will begin at 4:15 p.m.

Among the speakers will be Father Larry Voelker, the director of Archdiocesan Catholic Charities, who has helped to organize a clergy workshop which was held this spring to introduce priests to the ministry of the divorced; Franciscan Father Anton Braun, who has helped organize 14 active groups for divorced Catholics in central Indiana and is the co-author with Joanna Dunn of "Paths of Promise," a guideline for ministering to the divorced; and Joanna Dunn, a divorced Catholic and mother of four children, who conducts a program for teenagers from single parent homes in Indianapolis and has worked with Father Braun in developing groups to minister to the divorced and in writing "Paths of Promise."

The charge for the seminar is \$5, which does not include the price for lunch. Pre-registration can be done through Shirley

Calvert, Tulip Tree #512, persons are asked to register in advance. Bloomington. Interested



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Diaconate programs thrive in two dioceses

by Peter Feuerherd
Third in a series

"Five years ago I couldn't spell deacon, now I am one," said Robert Markert, a permanent deacon at St. Thomas More parish in Louisville, Ky.

Markert, who is married and has four children, is the owner of Fenestra Studios, a stained glass business in Louisville. His work as a permanent deacon includes adult religious education, performing baptisms and marriages, preaching to the parish congregation once a month and visiting the sick in hospitals.

There are 41 ordained deacons in the Louisville archdiocese. All of them serve as volunteers after completing a three year training program in theology, Scripture, spirituality and pastoral training. Like other permanent diaconate programs around the country, the wives of candidates are invited to become involved in their husbands' training.

"The history is that we have always strongly suggested that wives be involved," explained Markert. Discussing his own personal experience with the diaconate training program, the deacon stated, "It was very enriching to our marriage."

Markert explained that the parishioners of St. Thomas More parish have welcomed his work as a permanent deacon. "It's been almost total acceptance on the part of parishioners," stated the deacon.

Permanent deacon programs have been criticized for discouraging lay ministry. Critics contend that it is another way for the church to overemphasize ordained ministry. Markert refuted these criticisms.

"It does say something to people when it is official... the commitment says something to people," stated the Louisville deacon. He continued, "They see me as someone who is officially involved in the church."

Yet the Louisville deacon believes that his career and personal life are important facets of his ministry as an ordained deacon. "The most important ministry I do is for the men who work for me and to my family," he stated.

MARKERT BELIEVES that the part-time three year training program he was involved in to become a permanent deacon was "as complete as it could be in that period of time. There were, however, many more things we needed to know."

The deacon explained that his family has accepted his ministerial role without a great deal of problems. "My family is reasonably well adjusted. The kids seem proud of it," he said.

Markert noted, however, that "It (the permanent diaconate) has created tensions with other families." He said that it is important for permanent deacons to be aware of the effect of the "minister's child syndrome" on their families.

The time pressures caused by being deacons has affected some of the Louisville deacons. Some of the permanent deacons, according to Markert, have had to pull back on the extent of their commitment to their ordained

ministry work in favor of their families and careers.

"Supposedly it's ten hours (of ministry work)... but you're a deacon all day long. Many men are doing more than that," said Markert.

Father Nick Rice is the director of the permanent diaconate for the Louisville archdiocese, in addition to his work as director of religious education. Commenting on the permanent diaconate program the priest explained, "We would rate it very successful."

The priest attributed the success of the Louisville program to the groundwork that helped to develop the program. Before the program was initiated, the priests of the archdiocese were educated to its benefits. The result of this education program, according to Father Rice, was that "parishes were pretty well able to receive them (the deacons)."

Another reason for the success of the Louisville program has been the training program for permanent deacons. Father Rice commented, "The archdiocese took the time to develop a good training program balanced in academics, pastoral training and spirituality."

THE FINAL step in the development of the Louisville permanent diaconate program was to make sure that the deacons were placed in parishes where they could be effectively used. "We took the time to work out job assignments with each deacon," stated Father Rice.

1979, Near Northside members carried overlanded Valentines asking absentee landlords to "have a heart." Further, their "Terrible Ten" list of local run-down properties has encouraged owners to maintain their homes and rental property.

With one of the highest concentrations of senior citizens anywhere in the nation, it was not surprising that area residents sought assistance in a campaign for information about local nursing home facilities.

Margaret McKenzie, St. Joseph parishioner, helped the idea become a reality. With support from the archdiocesan Campaign for Human Development, the Nursing Home Action Committee turned local concerns into a state-wide victory for nursing home patients.

For years, groups in Indianapolis sought to have Medicaid/Medicare inspections of nursing homes distributed locally throughout the state. Following meetings with the Indiana Board of Health and Sherry Simons from the Indiana Commission on Aging, these federal reports were made available to Department of Public Welfare and Social Security offices everywhere in Indiana.

In Terre Haute, the Committee has publicized a hot-line number for nursing home information operated by the Area Agency on Aging at 238-1561.

Members proudly boast that the whole Vigo County legislative delegation supported the recently enacted reform of Indiana's "deeming" regulations.

"One of our concerns is that the development of the diaconate not stifle lay ministry," asserted Father Rice. The priest explained that deacons in the Louisville archdiocese are encouraged to reach out to develop lay ministries.

There is no lack of work for permanent deacons, according to the priest. Father Rice envisioned that deacons could be used in ministries to institutions like hospitals and jails. "We can train these people to work in these areas," said the priest.

The problems encountered by the Louisville archdiocese in this area have not been serious, according to Father Rice. One of these problems is "certain personalities not being able to work together too well."

The other principal problem that the archdiocese has encountered is the "problem with younger men with families finding out that they have committed too much time," according to the priest.

But Father Rice described these two aspects as "the normal problems that we expected." He noted that none of the deacons have applied for laicization.

The Evansville diocese is currently the only diocese in Indiana that uses permanent deacons. The program has been in effect in that diocese for the past six years.

"I think we have had some good results with it," commented Bishop Francis Shea. The bishop continued, "A number of them have found a lot of success in working liturgically."

THE TRAINING program of the Evansville diocese is quite similar to Louisville's. The program of education and psychological screening is, according to Bishop Shea, "similar to accepting candidates for the priesthood."

For any diocese contemplating instituting a permanent diaconate program, Bishop Shea advised that at least two steps be taken. First, the bishop stated, "I would advise someone to be thoroughly indoctrinated to what a permanent deacon can do." This person would then be used as a resource person for the entire diocese, the bishop explained.

Another step that should be taken is to educate the priests on the value of permanent deacons. Commenting on the acceptance of the Evansville clergy to permanent deacons, the bishop commented, "They began to see. They became rather enthusiastic about it."

The bishop speaks admiringly of the permanent deacons that serve in his diocese. He said, "We have had no reason to regret any of our permanent deacons." The bishop characterized their work as full of "zeal and desire to be of service. They put a lot of time and energy into it. They take it very seriously."

Next week... an interview with a Chancery official in the Indianapolis archdiocese and his view of permanent diaconate programs. Also, a discussion with the United States Catholic Conference's expert on permanent diaconate programs.

Citizens (from 6)

"Deeming," the procedure that impoverishes the spouse of a nursing home Medicaid patient, led to many divorces among the elderly. Now, the spouse of a Medicaid patient is left enough resources to live in dignity.

CITIZENS ACTION recently turned its attention to participation in the economic well-being of the community. In an August 3rd letter to the Public Service Commission in Indianapolis, the Board of Directors requested a "field hearing" in Terre Haute regarding a proposed increase in water rates. The local water company is a subsidiary of the American Water Works Corporation, the nation's largest privately-owned water system, with headquarters in Wilmington, Delaware.

"On behalf of our residential, business, and industrial community," wrote St. Joseph's parishioner and Citizens Action member Mrs. Patricia Jenkins, "we ask that you not set the public hearing 80 miles away in Indianapolis."

In their campaign for a "field hearing," Citizens action has received the following endorsements: Vigo County Community Action Program; Vigo County Commissioners; Vigo County School Corporation; Terre Haute City Council; League of Women Voters; and Wabash Valley Central Labor Council. By mid-August, rumors have begun to circulate that the PSC will grant the residents a local hearing.

Not content to rest on their laurels, Citizens Action leaders opened another front in their battle to build a better community. On August 14th, 80 residents met with Indiana State University President, Dr. Richard Landini, to discuss the university role in supporting neighborhood revitalization. Never before had a university president addressed a community self-help group on these local concerns.

Discussion centered upon deteriorating rental properties which afford students with poor housing and residents with poorer neighborhoods; fraternity houses, the proposed closing of Chestnut and 6th Streets. In another first, neighborhood organizations in Terre Haute demonstrated their ability to establish town-grown cooperation to solve community issues.

What does all this new and recent activity mean for Terre Haute?

"Well," answers church and civic leader Pat Jenkins, "it all boils down to people helping people. It's bringing to bear church values on concerns here in our backyard."

The first edition of the Citizens Action newsletter wrote in an editorial called "Over the Back Fence," "We're working to put the 'P' back into the 'Pride City.' And, this time, the 'p' stands for 'people.'"

Citizens Action is located at 207 North 7th Street, Terre Haute, (812-232-6844.)

Everybody gets angry, saints and sinners alike

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

All people get angry, saints and sinners alike. Saints too are human. Holiness does not take away humanness. Our Lord shows in his anger with the Pharisees how human he was. Feeling angry is as human as feeling sad, delighted, loving, tired or lonely.

Everybody gets angry. This may not always be apparent, but it is so. The only exceptions are not saints but people whose brain functioning is impaired. Saints get angry like everyone else. The difference is that anger does not dominate their lives. They may be incidentally angry, usually at the right time and in the right way. Also they seem to know better how to handle their anger.

GROWTH IN spiritual formation does not whittle away my capacity to feel angry. Neither does it lessen my need to respond in some way to that feeling. Spiritual self-formation helps me to accept my anger as a human feeling that is undeniably there.

All of us are born with the ability to feel angry. We picked angry reactions up from others long before we could talk. We did not understand what was being said angrily by the people around us. But we could sense the angry feelings of father and mother, brothers and sisters. We learned from them on the spot how to act angrily. As children, we listened also to the way in which they responded to our anger, when we dared to let it come out. Maybe we were lucky.

Our family allowed us to bring our angry feelings out into the open. This did not mean that they gave in to whatever we were angry about; it is just that they did not punish us simply for the fact that we felt that way. They accepted the fact that angry feelings may emerge in children outside the immediate control of their will. Anger was allowed to express itself at its first emergence. It did not have the time to build up inwardly into a sudden outburst or explosion.

The Holy Spirit does not destroy what emerges in human nature as created by God. Anger is not killed off by the Spirit but set on a new course.

I MAY WRONGLY consider all angry feelings to be less than human. They may seem incompatible with my spiritual self-formation. I may repress my awareness of anger that emerges in me. I am not alone in this. Most people have difficulty coming to terms with their angry feelings. I may not take those feelings in stride. Instead of working them through, I turn them off. I don't see them as the human feelings they are. I malign them as harming the spiritual form my life should assume.

My denial of angry feelings may not be an act of bad will on my part. Therefore, the life of grace can keep growing deep within me. However, I may not allow this grace to transform the emotional dimensions of my spiritual life. I shut anger out of awareness as quickly as it comes up. Therefore, I cannot live it in the

transforming light of the Spirit. Such denial is the opposite of formation; it is deformation.

I may mask my anger with sweetness; it still comes out as muffled annoyance. My intention may be honest, my desire to give a gentle form to my life genuine. What is pretended is a lack of anger that is really there.

PERHAPS I fell into this trap because I pushed the process of spiritual self-formation too fast. I skipped the task of catching my angry feelings, of bringing them to light, of bearing with them. I did not give the Holy Spirit room to mitigate my anger, to turn it into right responses at right occasions.

Spiritual self-formation does not deny anger. It helps me to bear even with unreasonable anger. It helps me to draw from this affliction humility. Humility is the foundation of spiritual transformation. Spiritual formation will slowly enable me to express my anger in the right fashion at the right time. Then it will not hurt others more than necessary.

Anger when denied cannot spend its force wisely and moderately. It turns inward as a hidden explosive power. When it bursts out finally, it does so in an uncontrollable destructive way. Spiritual formation allows anger to come into the open, to spend itself wisely. It may be relieved in a forthright talk with the Lord, with a good friend, husband, wife or spiritual director.

Such openness drains our anger; it allows the flow of spiritual formation to continue again. After anger has been aired and dispersed in an acceptable way, formation deepens.

SPIRITUAL self-formation makes me grow into a wiser divine view of life. It helps me to see in a new light the persons, events and things that arouse my anger. This vision of faith lessens my annoyance. It inspires its right expression.

Anger is likely to emerge in discomfort, disappointment, pain or frustration. We see this in the angrily crying infant who feels wet, hungry or bothered by a safety pin that has become unclasped. He expresses his discomfort wildly. He is his anger, as it were. He cannot as yet develop a wider view of life. Therefore he is unable to mitigate his anger or to disperse it completely. An adult who went through faith formation can do that.

IT IS NOT enough to cultivate this wider vision. I must also know my anger and its source. Only then can I see it against the horizon of my faith and let it be tempered accordingly. First of all I must know fully that I feel that way. Next I need to find out why I am feeling so. Only then can I do something about the way I feel. My angry "feeling against" can be tempered by a deeper "feeling for." For instance, my feeling threatened by certain situations can be lessened by

my faith experience of being cared for by an eternal love.

Gentleness is the right climate for formative life. Moments of anger should only be interruptions of my basic style of gentle self-formation. There may come a time that I receive my unique form in Christ in such a measure that moments of anger do not touch any longer my inmost being where his peace prevails. I cannot force this grace. I can only wait for it in humility.

Perhaps I will not be allowed to master my problems with anger during my lifetime. This in no way means that I will be less graced in the depths of my being. No matter how poorly I succeed in mastering my upsurges of anger, grace keeps growing in me. What counts for God is my attempt to form myself in the image of his Son.

God loves the humility with which I accept failure. Acceptance is not resignation. It is cooperation with the mysterious tempo of God's formation of my life. It is submission to God's own good time here or in the hereafter. At times he may grant me the grace to grow beyond unmitigated anger. To refuse that grace would be a sign of bad faith, to push beyond it a sign of arrogance.

The pace of my transfiguration is set by his wisdom. To get angry about my anger thus compounds my problem; it also displays lack of submission to the pace the Lord allows in my life.



Pilate: venal, arrogant, cruel and insecure

By Father John J. Castellet

When King Herod the Great died in 4 B.C., his subjects begged the Roman emperor not to honor his will, which designated his son Archelaus as his successor and king of the Jews. So intense was Jewish hatred of the Herodians that they preferred to have their country annexed to the empire and taken under its protection.

Augustus compromised by approving none of Herod's sons as king, but by partitioning the kingdom and making some of them tetrarchs. It was thus that Herod Antipas became ruler of Galilee and governed that territory during Jesus' ministry. The heir-designate, Archelaus, was given control of Judea, Samaria and Idumea.

HOWEVER, Archelaus proved to be as bad as, if not worse than, his father had been. In 6 A.D. another insistent delegation to Rome succeeded in having him deposed and his territories taken under direct Roman control. Under ordinary circumstances they would have been annexed to the province of Syria. But the situation in Jerusalem was so notoriously volatile that, in addition, a procurator was appointed to govern on the scene, with responsibility to the legate in Syria.

These procurators had a delicate task. They had, first, to serve Rome's interests, administer justice, collect taxes and, most delicate of all, keep peace. In pursuance of keeping peace they had to have the cooperation of the local leaders and avoid anything that would offend the religious sensibilities of their subjects. They seem to have been fairly successful until, in 26 A.D., Pontius Pilate was given the post.

Pilate brought to his work an ill-disguised contempt, even hatred, for the Jews. Instead of pacifying them, he seems to have gone out of his way to antagonize them. He was venal, arrogant, cruel and, beneath it all, insecure. Finally, after a ruthless, senseless massacre of a large number of Samaritans, he was recalled in 36 A.D., his exit from the annals of history.

Before leaving, however, he played an important part in a drama of tremendous significance for Christians: the condemnation and execution of Jesus. The Gospel accounts vary, each reflecting the distinctive viewpoint of its author. But also, as usual, they agree on the essential data. One of the points of agreement is their portrayal of Pilate, a portrayal which reflects all that we know of the man from other sources.

The local authorities had decided Jesus had to be put out of the way, but the present system of government did not give them the power to pass a death sentence. Only the Roman authority could do this, so they brought the condemned man to Pilate.

Mark's presentation is the simplest in outline and the easiest to follow. The authorities approach Pilate, apparently pressing the drummed-up political charge — the only one that would have interested him — that Jesus had claimed kingship, which was tantamount to treason. Pilate questions him but, to his surprise, he says not a word in his defense (Mark 15:1-5).

MEANWHILE A crowd of citizens arrive independently to ask the procurator to grant the annual Passover amnesty to a prisoner (15:6-7). Their own leaders then, seeing a chance to intimidate Pilate, cleverly turn their request for the



release of Barrabas, a terrorist, into an emotional call for the crucifixion of Jesus (15:8-15).

Throughout the proceedings, in all the accounts, it is really Pilate who is on trial, annoyed, angry, contemptuous, squirming to get out of another tight spot. Over and over he protests Jesus' innocence, tries every conceivable device to avoid

passing sentence, but finally, under the threat of being reported to Rome for allowing so clear a case of treason to go unpunished, gives in. If it comes to a choice between his career and the life of this harmless nobody, the nobody has to go — anything to get these pests off his back. This is typically true to character.

John's Gospel constructs a beautiful

theological dialogue in which Jesus, far from being a lamb standing dumb before its shearers, stands out in calm majesty, proclaiming the true nature of his kingship. It is a masterful picture, not lacking in irony, of the admirable victim who is really the victor and of the pitiable judge who is really condemned.

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KYF synopsis

Father Adrian van Kaam points out in his article, "Is Anger Always Wrong?" that "feeling angry is as human as feeling sad, delight, loving, tired or lonely." Anger is something that emerges in human nature.

Father van Kaam goes on to say, "Anger is not killed off by the Spirit but set on a new course...Spiritual self-formation does not deny anger. It helps me to bear even with unreasonable anger. It helps me to draw from this affliction humility. Humility is the foundation of spiritual transformation. Spiritual formation will slowly enable me to express my anger in the right fashion at the right time.

Then it will not hurt others more than necessary."

Many of us will never progress all the way to the point where there is never room for anger because we are filled completely with God's grace. We must accept the limits of our progress that his infinite love allows in our lives.

PILATE STANDS out in the pages of history as a pitiable figure — a man who knew it was wrong to condemn Jesus but a man who did not have the courage to stand up for what was right. He knew the crowd was manipulating him and he felt an anger. But he also felt fear, fear that should he let Jesus go, the Roman emperor would be

angry with him. He was not willing to risk that. The fact that he did not use his own anger to turn him in the right direction was his tragedy. We have all known times when we, too, have experienced an anger and been so afraid to do the right thing that we chose the wrong one.

The feelings God has allowed us all have a place in our lives. But these feelings, like all the other gifts our Creator has given us, can work for us or against us. Our Father waits, always ready to help us channel our feelings in the right manner through his grace. Nevertheless, if we are to be given his grace, we must be willing recipients.

Paul J. Tillich: existential theologian

By William E. May

Of 20th-century Protestant theologians, Paul Tillich is perhaps the most philosophical. Born in Germany in 1886, he earned doctorates in both philosophy and theology, and for a period he was the colleague of the famous existentialist philosopher, Martin Heidegger, at the University of Marburg.

In 1933, because of his courageous resistance to Hitler, he emigrated to the United States, where he taught first at Union Theological Seminary in New York, then at Harvard University and finally at the University of Chicago until his death in 1965. He is perhaps most widely known for his book, *The Courage to Be*. A three-volume *Systematic Theology* is his most important work.

DEEPLY influenced by existentialist currents of thought and depth psychology, Tillich was convinced that a truly "saving" theology must address the concrete situation of man. To do this he developed his "method of correlation," one combining existential analysis and theological reflection.

The method of correlation "explains" the contents of Christian faith through

existential questions and theological answers in mutual interdependence."

What this means, for Tillich, is that the theologian must first draw upon the insights that contemporary culture, in particular existential philosophy and depth psychology, can provide in order to discover the "human situation out of which the existential questions arise." Only then can the theologian seek to demonstrate that the "symbols used in the Christian message are the answers to these questions."

TILlich's own analyses of our existential situation are rich and probing. He emphasizes such themes as our experience of our finitude and alienation, our dread of death as a power inescapably and menacingly confronting us and forcing us to an acknowledgment of our finitude. Our own lived experience, Tillich argues, forces upon us the realization that man "is estranged from the ground of his being, from other beings, from himself."

Tillich sees that the "symbols" of Christian faith in fact provide the answers to the agonizing questions raised by our experience of finitude and alienation. By symbols he means realities laden

with meaning, and the chief symbols of the Christian faith are those of God, Christ and salvation through Christ.

For Tillich God is the "ground" or "abyss" of being; he is himself beyond "being" and the "power of being." Christ is the symbol of God's unity with mankind, for Christ is that man "in whom God found his image undistorted." Christ is the man in whom the original unity with mankind that God willed is realized, and he is the man in and through whom all men can find the courage to be truly themselves and to exist in unity with God.

TILlich's thought, although rich in existential and phenomenological analyses, and therefore of great help for us in appreciating more fully and deeply the great love God has for us, is ultimately incompatible (in my judgment and in that of many who have studied his work carefully) with Catholic faith. He has a somewhat cavalier attitude toward the "Jesus of Nazareth," and he considers the doctrine of the incarnation inadequate and indeed fraught with danger. He contends that the statement "God became man" is truly nonsense. Thus for him the historical Jesus is not of much

importance. What he finds significant is the "personality" of the Christ of faith, of the man who displays to us our manhood and of God's will for union and friendship with us.

Thus in explaining the "symbols" of Christian faith Tillich, in large measure, explains them away.

A CAREFUL study of Tillich shows, in my judgment, a profound influence of an old philosophical system, that of Plotinus, who conceived of God as the utterly unique One lying beyond all being, all essence and existence. This Plotinian philosophy, itself a "salvation" philosophy concerned with the return of the many to the One, was mediated to Tillich through German idealistic thought and was fused by him with existential themes taken from Heidegger and then used as a vehicle for interpreting Christianity.

While his rich thought thus provides brilliant and, at times, beautifully poignant insights into the meaning of our existence, it fails to take seriously the historical roots of Christian faith, the reality of the flesh and, finally, the wonderful goodness of God.

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Children's Story Hour:

Pilate gave in to the crowd

By Janaan Manternach

It was still early morning. The sun had just risen. Pontius Pilate, the Roman governor, was finishing breakfast at his Jerusalem palace.

He was interrupted by a crowd pounding on the palace door. He went out to see what was wrong. The Jewish religious leaders pushed Jesus in front of Pilate. Jesus was bound tightly with ropes.

Pilate looked at Jesus curiously. He surely had heard of him. The chief priests were accusing Jesus of treason. They said he was leading a revolution against the Roman emperor, Caesar. They said Jesus claimed to be king.

SO PILATE simply asked Jesus, "Are you the king of the Jews?"

Jesus answered, "You are the one who is saying it." What he seemed to be saying is, "Yes, I am the king of the Jews, but not in the way you would understand the word 'king.'"

The chief priests kept accusing Jesus of turning the crowds against Rome. Pilate listened to them as he gazed steadily at Jesus. This certainly did not seem to be a violent man. Gradually Pilate figured out what was happening. He realized that the religious leaders were jealous of Jesus. They wanted to get rid of him. But only the Roman governor had the authority to condemn a man to death. That was why the chief priests had brought Jesus to him.

He suspected Jesus was innocent, but he questioned him further. "Don't you hear all the accusations against you? Surely you must have some answer to them," Pilate said to Jesus. But to Pilate's amazement, Jesus said nothing in his defense.

BY THIS TIME a large crowd had gathered. It was customary for the govern-

nor to release a prisoner at the time of Passover. The crowd came to ask that Pilate carry out this custom.

Pilate used the opportunity to free Jesus. He was convinced that Jesus was innocent. So he had a terrorist brought from the prison, a man named Barrabas.

"Whom should I release to you, Barrabas or Jesus?"

The chief priests guessed what Pilate

was trying to do. They told the crowd to ask for Barrabas.

SO PILATE set Barrabas free. He then asked the crowd, "What am I to do with the man you call the king of the Jews?" They shouted back, "Crucify him!"

Pilate gave in to the crowd. He was afraid there would be a disturbance. He was even more afraid that word would

get back to Caesar in Rome. He feared what Caesar would do to him if he freed someone accused of treason against the emperor.

So he turned Jesus over to the soldiers to be beaten. Then he ordered that Jesus be crucified. He was willing to let an innocent man die rather than to risk Caesar's anger.

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Getting angry with the Lord has a biblical basis

By Father Joseph M. Champlin

The young priest, ordained hardly a year, had experienced an exceptionally bad week. On Friday night he invited some friends to the rectory for dinner. The evening was delightful — a fine meal, good conversation, a warm renewal of their close relationship. At the end he wished them good night, turned off the downstairs lights, then retired to his room for a quick look at the paper and a quiet, reflective relishing of the evening.

TEN MINUTES later his friends called, deeply upset, crushed to find that during their absence their home had been robbed.

The pastor was away on vacation, leaving him with extra responsibilities and the tension which goes with that situation.

Early in the week, the priest had felt personally the tragedy of an airplane crash. A stewardess killed on a jet was close to him and he spent his next days and hours comforting the bereaved hus-

band, preparing the funeral service and officiating at the graveside rites.

In the midst of these anxieties, word flashed over the television that Pope John Paul I had died unexpectedly.

THAT WAS the last straw for him. He later went to bed in an extremely sullen mood, but awoke around midnight and realized he had failed to lock the church. Throwing on some clothes, he walked over to the building and started across the sanctuary.

As he passed the tabernacle, the depressed, irritated, weary priest turned and began to shout at the Lord: "Just what the hell do you think you're doing? How do you expect me to preach to these people?"

That was like pulling the finger out of a dike, releasing pent up steam in a boiling pot, uncorking a bottle of champagne.

ALL HIS ANGER surfaced and this young man ventilated just how he felt about the past week's troubles. Finally, he shook his fist and shouted: "So there! Put that in your pipe and smoke it and do



your own damned work!"

Relieved of his frustration, he pivoted and began walking toward the pews when he spotted a woman standing there staring at him in disbelief.

Surprised and embarrassed, he tried to save the scene with a timid, "Oh, hi there," as if a lady praying at midnight in a dark church and a priest swearing at God before the tabernacle were everyday incidents.

"Good evening, Father."

"It's been a long day."

"Whatever you say."

The lady hastened out of church, either a woman frightened by the event or perhaps an angel disappearing after its mission had been accomplished.

This true story stunned me when I heard it from the priest, a former student of mine in Rome. That notion of getting angry with the Lord and even articulating irritation seemed so foreign to my spirituality.

However, it has a solid biblical basis.

In the March 1979 issue of *The Bible Today* (a periodical promoting popular appreciation for God's word published by the Liturgical Press, St. John's Abbey, Collegeville, Minn.), Jesuit Father Robert Faricy wrote an article, "Crying Out to the Lord."

His essay describes the scriptural prayer of lament and its countless examples from the Bible of this prayer form.

PSALM 22 is probably the best illustration. Its initial verse, "My God, my God, why have you forsaken me?" formed, of course, the shout or cry of Jesus on the cross.

The ensuing verses then describe in some detail the plight of Christ which prompted the lament.

Gradually we detect in Psalm 22 a turning to God in confidence, an act of the will, unfelt even in the emotions, "a hanging on to God against all feelings

and in all circumstances."

With that is a plea or petition for help followed by an actual or a promised prayer of praise or thanksgiving.

Father Faricy's article was an eye opener for this writer. Everyone of us has periods of stress similar to the priest's bad week. But I doubt if many would think of shouting their anger and frustration at God, as he did, or Jesus did, as so many in the Bible did.

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An aide for those using 'Story Hour'

1. After reading the story, "Jesus and Pilate," talk together about it. Questions like the following may guide your conversation:

— How did Pilate get involved with Jesus?

— What crime was Jesus supposed to be guilty of?

— How did Pilate deal with Jesus, standing accused in front of him? How did Jesus respond?

— When Pilate sensed that Jesus was not guilty, what did he realize about the crowd?

— Why had the crowd brought Jesus to Pilate?

— How did Pilate try to free Jesus?

— Why didn't Pilate's attempt to free Jesus work?

— What did the crowd insist that Pilate do with Jesus?

— How do you feel about the crowd in this story, about Pilate?

— What do you think you might have done in that situation if you had been Pilate?

— 2. The Stations of the Cross and the five sorrowful mysteries are ways of praying and remembering the story of Jesus after Pilate turned Jesus over to the soldiers. Become familiar with the Stations of the Cross and the mysteries of the rosary. Ask your parents or your religion teacher about them. Go to your parish church or another Roman Catholic Church and walk from station to station. Read and use *The Way of the Cross Today for Children* by Charles Jones (Notre Dame, Ind.; Ave Maria Press, 1968).

3. Make paper bag puppets of Jesus, Pilate and the crowd. Tell the story of Jesus and Pilate using your puppets.

Discussion

1. Discuss this statement: "Feeling angry is as human as feeling sad, delighted, loving, tired or lonely."

2. Is there ever reason for anger? Discuss.

3. How is it possible for anger to "spend itself wisely"? Discuss.

4. In what way was Pontius Pilate angry when Jesus was brought before him? How did he finally handle that anger?

5. When Christ stands before Pilate, how do you picture him? How do you picture Pilate? Discuss.

6. What were Paul J. Tillich's values? Discuss.



'Every one of us has periods of stress...'

Pope John Paul I remembered

Short reign
marked by
warm style

by Nancy Frazier

VATICAN CITY—"He passed as a meteor which unexpectedly lights up the heavens and then disappears, leaving us amazed and astonished."

With these words, Cardinal Carlo Confalonieri, dean of the College of Cardinals, summed up the feelings of the shocked and mourning Catholic world at the funeral Mass for Pope John Paul I. He was elected to the papacy Aug. 26, 1978, and served for 34 days.

One year after his election, much of the amazement and astonishment has faded, replaced by such questions as: How did John Paul I change the face of the Roman Catholic Church? What effect did he have on his successor, Pope John Paul II? What legacy did he leave?

The former Cardinal Albino Luciani, patriarch of Venice, Italy, "the smiling pope," issued no encyclicals, approved no major statements by Vatican congregations, made no major changes in the Roman Curia, and never celebrated Mass as pope on the main altar of St. Peter's Basilica.

BUT HIS PAPAL style—his dismissal of pomp, his sometimes chatty way of speaking to crowds, his constant claims of feeling a bit overwhelmed by his formidable new role—paved the way for the election of Cardinal Karol Wojtyla of Cracow, Poland, as Pope John Paul II.

The style of Pope John Paul I also gave many Catholics new insights into the human nature of the papacy.

"He was the first one to seem like a man," said one Vatican official. "He admitted that he was a little afraid of taking on this new job. And people said, 'Yes, that's the way he should feel. That's the way I would feel.'"

Because of that admission, Pope John Paul I was quickly taken into the hearts of many people around the world and deeply mourned when he died unexpectedly of a heart attack Sept. 28, 1978, the official said.

A year after his election, the most concrete reminders of his papacy exist not in the symbols which remain but in those which are missing.

He rejected use of the traditional triple crown (tiara) that goes to a new pope and preferred to call his first Mass as pope the "inauguration" of his papal ministry rather than a coronation.

The crowning ceremony is not likely to return. "Pope John Paul I, whose memory is so vivid in our hearts, did not wish to have the tiara—nor does his successor wish it today," said John Paul II at his inaugural Mass Oct. 22.

John Paul I rarely used the majestic papal plural "we." He referred to himself as "I" or "me." The present pope has also cut down on use of the papal "we" and has continued his predecessor's practice of stopping to greet people in the crowd as he arrives and leaves.

There was no time, however, to make much more than symbolic changes. Pope John Paul I spent a great deal of his 34-day papacy visiting offices of the Roman Curia, admitting that he did not fully

THE SMILING POPE—Cardinal Albino Luciani became Pope John Paul I on Aug. 26, 1978, and 34 days later he was dead. After one of the shortest reigns in history will be remembered for his warm smile and the new style he brought to the papacy. (NC photo by Arturo Mari)

"THIS IS NOT a time to return to a ceremony and an object considered—perhaps wrongly—to be a symbol of the temporal power of the popes," he added.

Pope John Paul I also tried to get rid of the portable throne used often by Pope Paul VI, but returned to using it after pilgrims complained they could not see the 5-foot, 5-inch pope.

His 5-foot, 11-inch successor generally walks through crowds or, at his Wednesday general audiences, rides standing in a white Toyota jeep.

understand the workings of the church's central administration.

"The first thing I did after the election was to read the 'Annuario Pontificio' (Vatican yearbook) to learn the organization of the Holy See," he laughingly told the College of Cardinals.

But several Vatican observers reject the idea that the pope would not have been able to grasp the intricacies of Vatican operations.

"Some say he was lost, but he was observing," said one source. "He was trying to find a formula that would have been very simple, and when he found it he would have been very firm in his decisions."

The same observer believes that the impact of his papacy "would have been slower but maybe would have been clearer" than that of the current pope.

"Pope John Paul II has had a great impact, but the lines of his pontificate are still not clear," he said. "He seems to be a reflective man, and he needs contact with many people to stimulate those reflections."

ANOTHER DIFFERENCE between the two men is that Pope John Paul I probably would not have traveled outside Italy as frequently as his successor.

Less than a week into his papacy, John Paul I said he would not attend the Latin American bishops' assembly in Puebla, Mexico, because of too many other commitments.

But John Paul II attended the Puebla meeting, went to Poland for 10 days and plans to make trips to Ireland, the United States and the Philippines before the end of 1979.

Pope John Paul I outlined the general program he wanted to follow in a speech to cardinals on the day after his election.

The program emphasized continuing implementation of the Second Vatican Council; revision of the Code of Canon Law; promotion of ecumenism "without hesitation"; involvement of all believers in evangelism efforts; greater use of shared decision-making among the world's bishops; efforts for peace and progress; and support for projects against hunger and illiteracy.

"We want to continue to bring to life the inheritance of Vatican II," he said.

"Its wise norms must be brought to fulfillment. (We must) be vigilant, lest a generous yet unforeseen push betray its contents and meaning or lest fearful braking forces slow down its magnificent thrust for renewal and life," he added.

THE SPEECH, like the name he chose, indicated clearly the direction that the papacy of John Paul I would have taken if it had been allowed to flower. He chose the double name John Paul to signify his intentions to continue the policies of his predecessors, John XXIII and Paul VI.

His pontificate is reflected in the 18 other talks he gave as pope, especially the four Wednesday general audience addresses on humility—his motto as bishop and pope—and on faith, hope and charity.

"Every one of us should seek to be good and to instill others with a goodness that is shot through with the gentleness and love taught by Christ," he told the crowd in St. Peter's Square on Sept. 24.

It turned out to be his final Sunday Angelus talk.



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The Hoosier Scene

Program reaches out to southern Indiana

by David Gerard Dolan

Our friends in the far south end of the archdiocese have been asked to participate in a program to help some of their troubled neighbors. The program is called **Contact Kentuckiana**, and is an organization of trained volunteers who serve a telephone ministry. It provides a listening ear via telephone (945-1167) for anyone of any age who needs information, help in dealing with a problem or whatever. Calls are confidential and callers can remain anonymous.

Contact Kentuckiana provides another service—**Deaf Contact TTY**, a message relay and counseling center for the hearing impaired. By dialing 948-0797 deaf people who own teletypewriter machines can request a message to be relayed to a hearing person. At the same time a hearing person can dial Contact Kentuckiana's crisis number and request a message be relayed to a deaf person.

Contact Kentuckiana is holding fall training classes, Sept. 4 through Nov. 13. These classes are for those interested in giving time to others on the telephone. For more information call Frank Dawkins at 948-9248. Contact Kentuckiana is affiliated with Contact Teleministry U.S.A. and is locally sponsored by the Interfaith Community Council of New Albany, a Metro United Way agency.

EAGER BEAVER



The people at **Martin College** are busy as beavers getting ready for the fall term of their non-traditional 4 year liberal arts college. In their school a student defines what he/she wants to learn. No degrees are awarded but readiness for graduation is determined on the basis of evidence presented by a student in the form of a degree plan, evaluations of performance in completed learning contracts within the framework of the plan and a final project demonstrating the student's quality work in the main study area.

For more information about this unusual school, call Martin Center in Indianapolis, 317-923-5347.

Father Widner passed along to me a very delightful packet of material from **Nora H. Bray**, a resident of Lakeview Manor Nursing Home in Indianapolis. Mrs. Bray, an active 86 year old St. Christopher parishioner in Speedway, sent us an article about the Shrine of Our

Lady of Knock in Ireland.

Unfortunately, the article was much too lengthy to print in its entirety, but Mrs. Bray wanted us to know about the Shrine which our Holy Father will visit toward the end of September before he comes to the United States.

It originated as the result of an apparition given to approximately 15 villagers in County Mayo in 1879 and 1880. No message was given as was true at Lourdes and Fatima, but a healthy devotion to Our Blessed Lady has resulted.

Mrs. Bray became familiar with the devotion through the Rev. John F. McShane who was pastor of St. Bridget parish in Indianapolis in 1948. He made a visit to the Shrine and was so impressed that he wrote a book entitled "Our Lady of Knock" which was published by Brighton Press, Indianapolis.

Mrs. Bray has requested special Masses in honor of Our Lady of Knock to coincide with the 100th anniversary of the apparition. These were offered August 21 by Fathers John Ryan, John Elford, John Hartzler, William Stineman, Robert Gilday, Richard Terrill and Msgr. Francis Reine.

It seems to us that Mrs. Bray is certainly a saintly lady!

Around the diocese

► **Joan Bailey Leffler** has been elected first vice-president of the Marian College Alumni Association and will assume the presidency the following year. Hugh Baker has succeeded to the presidency for the coming year. He follows D. Anthony Watt who now becomes a member of the college board of trustees for one year. Other new officers elected by the alumni include: Thomas L. Sessler, second vice-president, and Mary Ann Roman, secretary.

► The St. Meinrad Alumni Association Board of Directors has elected **Father John Ryan**, pastor of St. Anthony parish, Indianapolis, to be its president. Along with Father Ryan in being elected to another three year term was A. David Stippler of Indianapolis. Robert Doerr of Indianapolis was also elected.

► Franciscan Sister **M. Bernetta Stuhrenberg**, a pastoral minister at St.

Catherine parish in Westwood, Ohio, will celebrate the 25th anniversary of her entrance to the religious life with a Mass of Thanksgiving there on Sept. 9. A native of Indiana, Sister Bernetta has served in the Archdiocese of Cincinnati the past 13 years.

► **Our Lady of Lourdes** parish, Indianapolis, is in desperate need of a "Big 6 Wheel" that is used for parish festivals to play dominoes. Since I am not

a gambler, I wouldn't know what one is, but maybe our readers do. If you would like to donate one, please contact Ann Arbuckle at 317-353-9815.

► **Father Karl Miltz** offered Mass the afternoon of the Feast of the Assumption for the student athletes of Roncalli High School. The priest celebrated the Mass on the athletic field for the football and volleyball squads. We congratulate Father Miltz for helping to create a healthy Catholic atmosphere for the lucky young people at Roncalli.

► Sister **Jonette Scheidler** of Batesville wrote us to remind us to take note of the death on July 5 of **Msgr. George J. Moorman**. Msgr. Moorman, a retired priest of the Fort Wayne diocese resided at Millhouse and was buried from Immaculate Conception Church there. Msgr. Moorman was 96 and leaves at least one sister, Mrs. Dorothy Horan of Greensburg.

► **Maryknoll** missionary Sister **Donna Marie Witte** of St. Andrew parish,

Richmond, will return to her mission in Upi, Maguindanao on the southern most Philippine island of Mindanao in late August. Sister's mission for the past year has been with two other Maryknoll Sisters in Upi and surrounding remote villages. They operate a health clinic, supervise village schools and seek to form Christian community. Before returning to the Philippines, Sister Donna Marie will have a reunion with her brother, Maryknoll Father Clarence Witte of Japan, her sister Franciscan Sister Marie Bernard Witte of Marian College, Indianapolis, and her brother Ray Witte of Middletown, Ohio, all of whom will be visiting their brother Walter Witte in Richmond.

► **Marian College** asked us to announce that several international students attending classes this year have expressed a desire to live in American homes to improve their English abilities. They are 18 to 25 years old, willing to pay room and board, and come from the Middle and Far East. Any interested Indianapolis area families are asked to contact the Public Information Office at Marian, 317-924-3291, extension 215.

► **Marian** also informs us that their innovative career-ladder nursing program is listed in "The Idea Handbook for Colleges and Universities," published by the Academy for Educational Development of Washington, D. C. Marian's unique program allows the experienced licensed practical nurse to acquire an associate degree in nursing within three semesters of study. It is now in its third year of operation and has graduate 70 students who are now registered nurses. Beginning this fall, incoming ADN nursing candidates may select a three or four semester sequence to achieve the program's goals.

► And congratulations to Franciscan

Sister **Ramona Lunsford** who celebrated her Silver Anniversary with a Mass of Thanksgiving at St. Mary of the Rock Church recently.

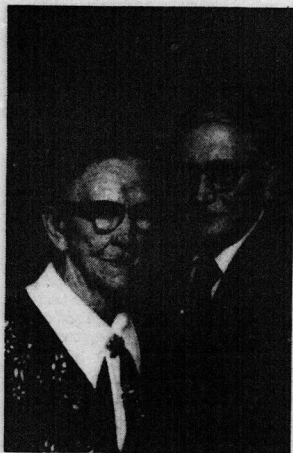
► **Daughter of Charity Sister Veronica Ann Brown** recently became the assistant administrator of the Nursing Services Division at St. Vincent Hospital and Health Care Center, Indianapolis. A Daughter of Charity since 1961, Sister was most recently assistant administrator of nursing at St. Margaret's Hospital in Montgomery, Alabama.



► **Correction:** Our news report last week of the upcoming ACCW workshop neglected to mention one of the panelists—**Mrs. A. B. Haggard** is the Church Commission chairman. We thank Mrs. Ann Thompson, ACCW president, for the assistance.

► **Marian College** will offer a beginning Sign Language class for those interested in learning to communicate with the deaf. Introductory classes will emphasize finger-spelling and formal signs used by the deaf. A total of 30 hours instruction will be offered.

The Introductory class (ED 130) is available Monday and Wednesday evenings from 6:30 to 7:20 p.m. in room 314. Two hours of credit are offered. Classes begin Aug. 24. For additional information contact the Registrar at Marian, 317-924-3291.



Mr. and Mrs. William Enneking, Sr., of Oldenburg (pictured above) celebrate their 65th wedding anniversary on Sunday, Aug. 26 with a Mass of Thanksgiving at Immaculate Conception chapel, Oldenburg, at 1:30 p.m. A reception will follow in the school basement until 4 p.m. The Ennekings were married in Holy Family Church, Oldenburg, Aug. 26, 1914. They are the parents of six children: William, Jr., Robert (dec.), Luella Birch, Romilda Pulskamp, Rita Volz, and Gilbert Enneking.



RELIGIOUS EDUCATION MEETING—The Indianapolis West District Directors of Religious Education met recently to discuss plans for the Catechetical Workshop which will be held at St. Monica's parish on Sept. 8. The workshop is designed for all catechists in both CCD and school programs. Father Jeffrey Godecker will conduct a session on "The Role of the Catechist." The areas of scripture, liturgy, lesson plans, discussion techniques and group activities will be discussed. Pictured here (from left to right) preparing for the workshop are Donna Watson of St. Christopher's parish, Sister Lucia Betz of St. Anthony's, Dan Clark of St. Michael's and Mary Jo Thomas Day of St. Monica's. There will be a fee of \$2 charged for the workshop. For more information contact your parish DRE or Mary Jo Thomas Day at 257-3043. (Photo by Peter Feuerherd)

Natural Family Planning classes slated for fall

Archdiocesan Social Ministries announces a new series of classes in Natural Family Planning to begin this fall, according to Steve Kramer, ASM coordinator.

Four weekend classes will take place at St. Luke parish, Indianapolis; St. Joseph parish, St. Leon; and St. John parish, Bloomington. In addition, two weekend classes will take place at St. Mary parish, Lanesville; St. Joseph parish, Rockville; and St. Columba parish, Columbus.

The schedule for the classes is:

St. Luke (Indianapolis), Sundays—Sept. 9, 30, Oct. 21, and Nov. 4 from 2-5 p.m. Pre-registration is requested through Suzanne Sperback (317-547-5847).

St. Joseph (St. Leon), Sundays—Sept. 9, 30, Oct. 14, and Nov. 4 from 7:30-9:30 p.m. Pre-registration is requested through Julie Wilhelm, R.R. 5, Box 57, Brookville, Ind. 47012 (812-576-4534).

St. John (Bloomington), Sundays—Sept. 16, Oct. 7, 28, and Nov. 18 from 2-5 p.m. Pre-registration is requested through Stan Conyer (812-876-7040).

St. Mary (Lanesville), Sundays—Sept. 23, Oct. 9, and Nov. 4 from 12:30-5:30 p.m. Pre-registration is requested through the parish, P.O. Box 144, Lanesville, Ind. 47136 (812-952-2853).

St. Joseph, (Rockville), Saturdays—Sept. 22, and Nov. 3 from 12:30-5:30 p.m. Pre-registration is requested through the parish, 217 E. Ohio St., Rockville, Ind. 47872 (317-569-5406).

St. Columba (Columbus), Sundays—Sept. 9, and Oct. 21 from 12:30-5 p.m. Pre-registration is requested through the parish, 1302 27th St., Columbus, Ind. 47201 (812-372-1509).

All classes are taught by the Couple to

Couple League. Babysitting is provided. Pre-registration is requested and a \$10 voluntary donation as well. The program is for both engaged and married couples and discusses the Sympto-thermal method and not the rhythm method.

Archdiocesan Social Ministries coordinates the program and provides all materials. For further information contact the ASM Office, 634-1913.

Blacks (from 2)

Conrad, Kansas City, Mo., was elected vice president.

Herbert Douglas, chairman of the Afro-American studies department at New York State University, suggested that blacks help themselves by forming coalitions with other minority groups—Hispanics, Indians and the aged for example.

He also criticized dioceses for closing parochial schools in the inner cities instead of "willingly building new communities." He told the group that closed schools mean fewer opportunities for blacks and challenged the conference not to allow today's black youth to become a lost generation because "the stakes are too high to us and the nation as a whole."

Douglas said blacks should reinforce their demands for quality education, explore agricultural opportunities in the United States and other countries and develop interest in nutrition and environmental concerns.

"We need an overwhelming effort in education," he told the bishops, priests, brothers and seminarians. "The number of blacks in college and high school are impressive, but we must insist on quality and excellence."

Cornucopia

Not-so-cute baby reeks havoc at social affair

by Alice Dailey

This friend of mine, Margaret, had coaxed, bribed and threatened several of us into attending a brush party she had been coaxed, bribed and threatened into giving.

"No children!" she specified distinctly, and dispatched her boy and girl off with a sitter.

But there always has to be one nonconformist. Carla, an atom bomb in kid's clothing, came with her mommy and grandmommy.



"We just couldn't find anyone who would keep her," mommy laughed. It soon became apparent why.

You know how it is when entertaining. No room in the house is sacred, so you have to clean the whole joint and pile all your junk into a back closet. Well, Carla found the closet. She dragged a dilapidated, dusty chair down the hallway and right into the center of the group.

"Perfect!" the demonstrator remarked. "Just what I need to show off our tutti frutti polish." She started on the chair arms, retrieving the tutti frutti bottle just as Carla was backing into it. Then she ran a hand vacuum across the stuffed chair seat and showed the assembly the residue. "See? Isn't it amazing how much dirt we live with?"

Margaret rose to the occasion. "Oh," she said brightly, "I was saving the chair for something like this." Her eyes narrowed in Carla's direction.

The kid proceeded to drag the chair across the room, bunching up the rug as well. Traffic to and from the powder room tripped over it. Then the whole mess was abandoned right there and a new foraging expedition embarked upon. Two dolls, glimpsed up from somewhere, were brought to mommy.

"Take off clothes!" Mommy interrupted a brush spiel by announcing loudly, "She can't stand to see dolls dressed." Whereupon she disrobed the objects as ordered. "There you are, baby."

Baby declared, "Want cake."

"But darling," her grandmother asked adoringly, "where do you see any cake?"

"Cake in kitchen. Up."

"Later on," Margaret hissed through clenched teeth. "We'll have it with punch."

"Don't want punch. Want coke." She went back to the dragging routine.

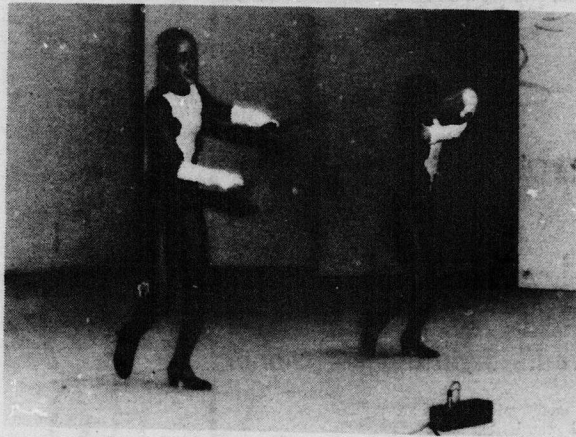
Then Margaret's own offspring, Dickie and Joanie returned. They gazed in awe at the blitzed room. The boy wrestled the chair from Carla who started to cry.

Grandmommy said, "Now ain't that a shame? Just when she was playin' so pretty. That Dickie, he kinda likes to tease, don't he?"

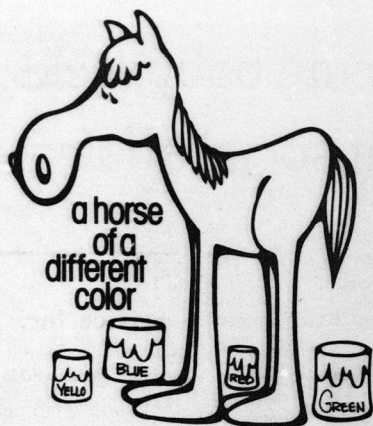
Joanie hissed, "Mom! Look what she did to my dolls!" As she restored them to their more modest state, Carla went into fresh paroxysms of grief.

"Stop crying, baby," mommy soothed, "or we'll have to go home. Carla doesn't want to go home yet, does she?"

With one voice, the guests chorused, "YES!"



TALENT SCOUTS, WATCH OUT!—First place winners in the dance division of the 26th annual CYO Talent Contest perform their tap duet above. They are Connie Lawson and Marilea Lechner of Holy Name parish, Indianapolis. Best over-all act was judged to be Rita Green (vocal) of St. Malachy parish, Brownsburg. James Sarver and Tonya Easton, both of St. Rita parish, Indianapolis, took first and second place respectively in the vocal division. Kerstin Goode of Immaculate Heart parish, Indianapolis, won first place in the instrumental division while Eldo Estes of St. Roch took second. Second place in the dance division were Tonya Easton and James Sarver.



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September 3

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Country-Style Chicken Dinner

10:15 a.m. to 2:00 p.m.
Eastern Standard Time

Children Under 12 — \$2.00

Adults — \$4.00

Games — Lunch — Turtle Soup
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The Active List

august 25

"Operation Petticoat," a fall fashion festival style show, will be held in the ballroom at the Hyatt Regency in Indianapolis beginning with a social hour at 11:30 a.m. Luncheon will be served at 12:30 p.m. The second annual event is sponsored by the auxiliary and wives of members of the medical staff of St. Francis Hospital Center. Tickets are \$15 per person. For information contact the Volunteer Services Office at the hospital, 783-8192.

Mt. Saint Francis Retreat Center will hold its 11th Annual picnic starting at 11 a.m. Chicken and ham dinners will be served and local radio and television personalities will participate in a chicken-eating contest.

august 26

St. Paul parish, Tell City, will hold the second of a two-series program on Natural Family Planning at the school from 12:30 to 5:30 p.m. Couples are asked to pre-register by calling the rectory, 547-2840

Kathy and Dave Clark, the contact couple for the information nights conducted by Central Indiana Marriage Encounter, invite interested couples to attend the meeting at St. Lawrence parish, 4650 Shadeland Ave., Indianapolis. Phone them at 897-1528 for further information.

St. Lawrence parish, Lawrenceburg, will hold its annual Chicken Dinner picnic from 11 a.m. to 6 p.m. The picnic will feature games, a

beer garden and raffles. For further information call Mary Catherine McKain at 812-537-2735.

The southern Indiana group of separated, divorced and remarried Catholics will meet at Providence High School, Clarksville, at 7:30 p.m. Interested persons are invited to attend.

august 26 & 29

Meetings of groups of Separated, Divorced and Remarried Catholics will be held in two locations at 7:30 p.m. On Sunday, Aug. 26, a southern Indiana group will meet at St. Mary parish, New Albany. On Wednesday, Aug. 29, the Indianapolis southside group will meet at Our Lady of Grace Center, Beech Grove.

august 27

CYO Indianapolis Deanery Youth Council meeting at 7:30 p.m. in the CYO Office.

august 28

The Natural Family Planning seminar will be held at St. Lawrence parish, Indianapolis, from 7 to 9 p.m. This is the first of a two-series program. Couples are asked to pre-

we've
combed
our
files



register by calling Mr. and Mrs. Mark Carnes, 547-9987.

CYO Kickball coaches meeting for the Indianapolis Deanery at 7:30 p.m. in the CYO Office. Schedules, rules

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august 29, 30

Indianapolis Deany CYO football players will be weighed-in at times assigned by the CYO Office. Football Jamboree drawing tickets are on sale from players. For further information call the CYO Office 632-9311.

august 31

A Catholic Charities Benefit Dance will be held at Foley Hall on the campus of St. Mary-of-the-Woods College. The dancing will start at 9:30 p.m. and will go to 12:30 a.m. Music will be performed by the Mourning Missed band. For ticket information call Cookie Dooley at 812-232-7948 or Catholic Charities, 812-232-1447.

september 1

A flea market with over 20 different booths will be held from 8 a.m. to 5 p.m. at the St. Joan of Arc School Hall, 42nd Street and Ruckle (between College and Central) in Indianapolis. Antiques, stereo equipment, books, household goods, clothing, toys, dolls, plants and all sorts of odds and ends will be sold. Food will be available. The proceeds will be used to outfit the St. Joan of Arc football team.

september 1-3

Single Christian Adults will sponsor a weekend outing to beautiful Lake Freeman. The group expects to visit Indiana Beach, the mountain water slide and do a lot of water skiing and swimming. The organization will meet at Lafayette Square parking lot

early September 1. For more information call Chris Werner at 784-4743 or Larry Lampert at 899-4682.

september 2

St. John's parish in Enochsburg will sponsor a parish picnic featuring chicken dinners with turtle soup and sandwiches. The event will be held on parish grounds from 11 a.m. to 2 p.m. Call for reservations 812-934-2880.

september 3

A Labor Day picnic will be held at St. Anthony parish, Morris, Ind. Good food and a variety of entertainment will be features of the event.

St. Peter's in Franklin County, Indiana, will sponsor a Labor Day picnic at the church.

The picnic will feature refreshments, amusements and a country style chicken dinner. The event will begin at 10:15 a.m. and run to 2:00 p.m.

september 7

The monthly Charismatic Mass will be held at St. Mark parish, 6040 S. East Street, Indianapolis starting at 8 p.m. A soup and bread supper will be held at 6 p.m. to begin the activities.

september 7-9

A synthesis workshop will be held at Alverna Center beginning on Friday evening. Franciscan Father Maury Smith will facilitate this workshop which is the result of nine years of research and practice in the area of humanistic psychology and

spiritual theology. The fee is \$65. Call 257-7338 for further information.

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 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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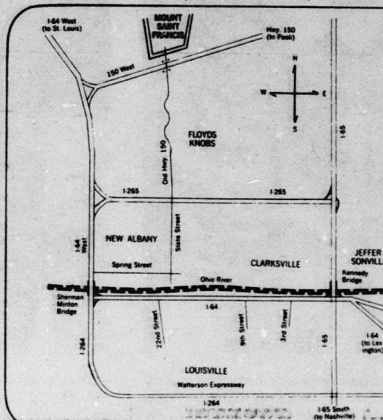
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Today's Music

'Personal space' stressed in new James Taylor hit

by Charlie Martin

A list of James Taylor's musical accomplishments would consume the space allocated for this column. His latest single keeps the tradition growing. "Up On The Roof" is sung in the usual folksy Taylor vocal style and emphasizes his positive outlook on life.

The song reminds us that we need space from our problems and troubles, lest they use all our energies. For Taylor, this space is "up on the roof, where all my cares just drift right into space." There he finds the peace he needs to escape from stress temporarily.

The temptation in such a space is to make it permanent, a total withdrawal from life's burdens. This type of withdrawal would sacrifice much of the meaning we discover through our daily interactions with others and the importance of working toward consciously chosen goals.

Yet I suspect most of us have fewer problems in sticking with our tasks than in finding the space we need away from them.

All of us need our "roof top," our place for quiet reflection. It need not literally be on top of our houses, but it should be somewhere close and easily accessible.

Perhaps it could be in the park down the street, or a spot in the country. It could be a special room in our homes, or it could even be in

our cars as we drive around on necessary trips, provided we turn off the radio.

Whatever the space or time, each of us should make a strong commitment to this time away from problems as we prepare to face them.

Such a commitment brings perspective. Problems that often seem too large to handle assume more life-like proportions when viewed from a little distance. Perspective on a problem helps us organize the approach we must take to overcome it. And perspective often shows how we turn petty anxieties into heavy worries, troubles that may not even be present in our lives, and perhaps never will be.

Taylor mentions the view he sees from the roof. He sees his problems below and now possesses the per-

spective to handle them. But when he looks up, he gains an even greater perspective—the vast expanse of the stars gently shines forth their message of hopefulness.

Within such a view, we realize that our problems are not the center of the world. We understand that our lives participate in the majestic mystery and wonder of life.

When we go out on our "roof top," perhaps we really are closer to God because we consciously acknowledge his presence. Taylor also makes it clear that "up on the roof, there's room enough for two." Part of our mission as Christians should be to share the perspective we find from the roof top. But first we must commit ourselves to spending part of each day in this quiet space.

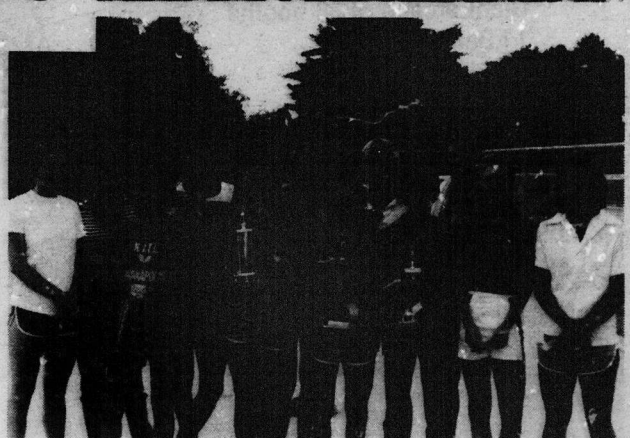
If you have not found your "roof top," stop today and find a space where you can be quiet within yourself. Perhaps you will rediscover

the beauty of the stars, but much more importantly, you will see more clearly the light of God that shines in all of us.

UP ON THE ROOF

When this old world starts getting me down/And people are just too much for me to face/I climb way up on the top of the stairs/And all my cares just drift right into space/On the roof it's peaceful as can be/And there the world below don't bother me/So when I come home feeling tired and beat/I'll go up where the air is fresh and sweet/I'll get far away from the hustling crowd/And all that factory smoke down in the street/On the roof that's the only place I know/Where you just have to wish to make it so/Let's go up on the roof/At night the stars, they put on a show for free/And darling, you can share it all with me/Just what I said, keep on telling you/Right smack dab in the middle of town/I've found a quietness that's struggle proof/And if this old world starts to get you down/There's room enough for two/Up on the roof, up on the roof, up on the roof/Everything is all right, everything is all right

Written by: G. Goffin, C. King
Sung by: James Taylor
© 1979, CBS, Inc.



WINNERS!—Recent Indianapolis Deanery CYO athletic winners have been: (top left) Holy Name, Beech Grove, whose boys softball team won over Lourdes; (top right) Holy Name, Beech Grove, whose girls softball team beat out St. Mark. At bottom left are the Boys Match Golf Tournament finalists (left to right) Jim Huck-

St. Lawrence; Mike Owens, St. Christopher; Tom Wetterer, St. Lawrence; and Mike Firsich, St. Lawrence. At bottom right are the members of the St. Luke sub-novice swimming champion team.

Media Notebook

Program probes Irish 'down under'

The Irish in Australia have a longer history—and some may say an even more interesting one—than their compatriots who emigrated to America.

Australia began as the British penal colony of New South Wales in 1788, populated largely by unfortunate Irish men and women transported into years of servitude for minor offenses.

Those suspected of being disloyal during the United Irishmen uprising in 1798 were an example of such justice—summarily tried by military courts, those

surviving six months at sea found themselves being disembarked in Sydney's harbor.

The waves of Irish immigrants to our own shores began with the Potato Famine of 1848. Although both groups worked equally hard as manual and menial laborers, one was forced and in chains while the other was by choice and done in the expectation of a better life.

In the end, both groups of Irish exiles put down roots and rose to prominence as part of a new nation. With such different histories,

what joins them is their common bond of suffering British persecution in their native land.

It is with this shared ethnic memory of Ireland's brutal subjection that the 1978 Australian TV production, "Against the Wind," begins and carries through for 13 episodes. Given the serious attention to historical detail and human characterization, there is no hyperbole in calling the series the Irish "Roots" in an Australian setting.

Unfortunately, the series is not a network offering but one that is making its way across the country station by station through syndication.

Needless to say, it's a grand story that "Against the Wind" tells about an 18-year-old colleen who is transported unjustly from Ireland to New South Wales and who spends the next 14 years trying to rebuild her life.

The first hour is set in Ireland where Mulvane is torn between the dreams of her father and the direct action of her beau, Michael. Her father is for a United Ireland—men of all faiths joined to drive out the English.

Michael prefers to act with the White Boys, one of the many local groups who carried out subversive acts against the English. He believes that "no man who calls himself an Irishman could live as a slave—and no true Irishwoman could want him to."

When the Mulvane cow is seized to pay the tithes assessed by the Anglican pastor, Michael goes off with Mary to get it back. He is killed by an English patrol and Mary is sentenced to "seven years' transportation."

The second hour shows the rigors of the six-month voyage to Australia on a convict ship. The captain is a sadist, the doctor is a drunkard, and an officer of the military guard lusts after Mary.

An informer turns in the ringleaders of an attempted convict mutiny and six of them are flogged to death. The rest are in such poor condition upon arrival that an official inquiry is made. The result finds the captain imprudent in his severity and the surgeon negligent in his duties, but there is no

punishment lest "the system" be discredited.

During the third episode, the transported convicts are chosen by the settlers to work out their sentences. Mary becomes a domestic in the household of an army officer, while her friend, Polly, goes off with a rough innkeeper. There is no escape, except into an untamed wilderness.

The rest of the series follows Mary and her friends through a convict uprising and a military revolt against the governor—none other than Captain Bligh named by the Crown after his troubles on the "Bounty."

The canvas is broad, the action is colorful and the characters are always interesting and worth knowing. Let us question what we see, the series' credits state that people and events are based on fact.

Whatever dramatic license has been used, "Against the Wind" is Australia's "Birth of a Nation," painstakingly recreated on an epic scale. It's a first-class production, with a fine cast—Australians all except for Irish actress Mary Larkin as the fiery heroine.

Like "Roots" and "Holocaust," it is history told through the lives of ordinary people. Like them,

it shows how a civilized society could stifle its sense of moral decency by acting toward an entire people as if they were less than human.

PBS told part of the Irish American story in its 1977 series, "The Best of

Families." Perhaps some time in the future, it will broadcast "Against the Wind" for a national audience. If nothing else, it would be a change of pace from its overload of British TV imports.

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SCHOOL AID—Fred Rogers presents a week of five all-new "Mister Rogers' Neighborhood" programs devoted to preparing children for their first day of school beginning Aug. 27 on PBS. Also on the evening of Aug. 27, Rogers will host "Mister Rogers Talks to Parents About School," his first live prime-time phone-in special for parents. (NC photo)

Television Highlights

Mister Rogers gives help for television pre-schoolers

This can be a pretty anxious time for pre-schoolers who are wondering what their first day of school will be like. Helping prepare them in a reassuring way is a week of all-new "Mister Rogers' Neighborhood" programs, premiering Monday, Aug. 27, at 5-5:30 p.m. (EDT) on PBS.

The gentle manner of Fred Rogers will help defuse any fears of the unknown by exploring what goes on in school and what a classroom looks like. He emphasizes that it is not only interesting with "lots to learn" but that it is also a comfortable place "just like home."

In addition to make-believe segments about

school with the show's familiar puppets and characters, Rogers also takes his young viewers on visits to a real school. Experienced kindergarten and first grade teachers are friendly and encouraging. The kids will love it.

These first days of school can also be trying ones for parents who worry about getting their children off to the right start. To meet this concern and answer other questions will be a live, national, prime-time, phone-in special, "Mister Rogers Talks with Parents about School," airing Monday, Aug. 27, at 9 p.m. (EDT) on PBS.

Questions will come from a studio audience as well as from viewers who have

responded to a televised request for suggestions and have received a special number enabling them to call into the broadcast.

Religious Broadcasting Highlights

RADIO: Sunday, Aug. 26 (NBC)—"Guideline" concludes a two-part series of talks on happiness by the well-known preacher, Passionist Father Camillus Barth. The subject of this talk is "Death . . . The Bridge to Eternal Happiness." (Please check local listings for exact time in your area.)

Television Film Fare

Sunday, Aug. 26, 8 p.m. (EDT) (NBC)—"Rooster Cogburn" (1975)—Two Hollywood traditions, John Wayne and Katharine Hepburn, spoof one another's on-screen-off-screen images against some beautifully photographed Oregon settings. An engaging evening's entertainment. A-II—Morally unobjectionable for adults and adolescents.

Tuesday, Aug. 28, 9 p.m.

(EDT) (CBS)—"Breakheart Pass" (1976)—This is a mediocre Charles Bronson Western that substitutes a mixture of mystery and suspense for the usual shoot-outs. The action takes place on a train carrying supplies to a besieged frontier post. Bronson, as an outlaw captured along the way, becomes the center of a series of mishaps that plague the train, but he conveniently vindicates

himself on all counts at the finale. The movie's violence necessitates an adult rating. A-III—Morally unobjectionable for adults.

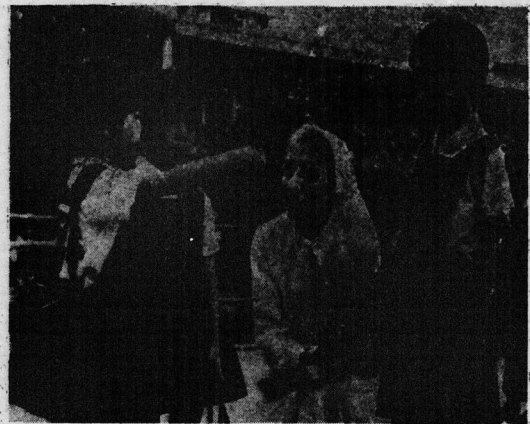
Saturday, Sept. 1, 8:30 p.m. (EDT) (CBS)—"That's Entertainment" (1974)—His singing, dancing visual history of the best of the MGM musicals was written, produced and directed by Jack Haley Jr. The ease with which these musicals charm the eye and ear with romantic fantasy makes their appeal endure. A-I—Morally unobjectionable for general patronage.

Programs of note

Tuesday, Aug. 21, 9-11 p.m. (EDT) (PBS) "America at the Movies." Excerpts from 83 Hollywood motion pictures have been put together to compose a composite picture of the American experience in a repeat of a program first broadcast in March.

Saturday, Aug. 25, 6:30-7 p.m. (EDT) (PBS) "Another Voice." Host Chuck Stone talks each week with prominent decision-makers from across the country on political, economic and social issues that affect America's minorities.

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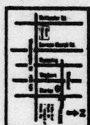
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Viewing with Arnold

Muppets provide a movie buff's joke

by James W. Arnold

When you say, "Everybody loves the Muppets," it's not just wishful thinking or another media hype. Jim Henson and company's weird and fuzzily lovable felt hand puppets—over 300 characters populate the Muppet universe—are the biggest, and perhaps the nicest, thing to hit the world of children's entertainment since Mickey Mouse and Donald Duck.

From their base on "Sesame Street," the Muppet animal creatures have expanded their TV penetration to an audience estimated at 235 million in 107 countries. Their often wacky but "human" dialog is translated into 36 languages. Their syndicated "Muppet Show" is now the most popular primetime access series on American television. As they charm each new generation of children, their combination of zaniness, warmth and comic character flaws has an appeal that continues to hold parents and young adults who were practically raised on Oscar, Big Bird, Kermit, the Great Gonzo and the gang.

Now "The Muppet Movie," doubtless the first of a dynasty, arrives to launch these cuddly cutups into the Big Money, which eerily enough won't be going to anyone who appears on screen. Artistically, the debut is promising, if not earth-shattering, and it occurs at the right time, when G-rated movies and innocent humor are increasingly hard to



find. Disney films are in a weak creative period, and there is only so much you can do with dog movies ("Benji") or family adventures in the wilderness.

Successful transfer to the big screen was not totally predictable. The Muppets are not animated, which makes them unique in movie

history. Their ancestors are Punch and Judy. They depend greatly on controlled illusion and carefully constructed sets. The "magic" is harder to disguise in films, and one wondered if the Muppets could be integrated into broad action and real locations. But there were millions of ready-made fans out there ready to accept and love them, even if they fell on their fabric behinds.

THE FILM, as it turns out, is an affectionate movie buff joke. Director James Frawley ("The Big Bus," "Kid Blue") is a hip young cinema nut who squeezes in references to all his favorite scenes and situations.

The "story" is a film-within-a-film, which all the gang comes to see in the screening room, and it's of a classic genre—the road movie, with tributes to "Wizard of Oz" and many others. Likeable Kermit the Frog is lured out of his Florida swamp to seek stardom in Hollywood. (Typically, his motive is not to get rich but "to make missions of people happy.")

Enroute, he picks up his co-star, the romantic but formidable Miss Piggy, and several other familiar faces, including Fozzie Bear, Rowlf, Sweetums, Gonzo, and Dr. Teeth and the Electric Mayhem rock band (with Animal on drums).

At the end of the rainow, the movie mogul equivalent of the Wizard is, logically enough, Orson Welles, who signs them all to "standard rich and famous contracts" to do a big musical. That, of course, is the movie we've just seen.

The way is littered with one-liners, puns and sight gags, lyric footage of the American landscape, and brief encounters with more than a dozen human stars, ranging from the late Edgar Bergen (to whom the film is dedicated) to Richard Pryor and Telly Savalas.

Charles Durning chews the scenery delightfully as the villain, the mad Dr. Hopper who runs a chain of fried frogs' legs restaurants, wants Kermit for his TV commercials. But of the cameos, only Mel Brooks registers memorably as a mad German scientist.

FRAWLEY'S best contributions are deft spoofs of the "High Noon" shootout, with Kermit trying to appeal to mean Dr.

Hopper's better nature, and of a typical movie "love montage," with Kermit and Piggy rushing to each other across a field in slow motion, etc.

Yet the extras don't really matter. The Muppet characters triumph over their own visual unreality and even obvious problems in script and continuity (e.g., awkward breaks so we can listen to some of the pretty Paul Williams' songs). Kermit is the essential shy

nice guy hero, idealistic, honest, brave even when he's scared. Piggy is (as she well knows) a blockbuster—the most complex female cartoon person since the immortal Lucy of "Peanuts." The key to the Muppets' vast success is that these absurd, ludicrous little toys are infused with sensitive, unique human life by Henson, Frank Oz and the other gifted puppeteers.

"The Muppet Movie" is an upper, and it should work for all ages and levels of sophistication. (NCOMP Rating: A-1—morally objectionable for general patronage.)

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 (an 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.)

Alien A-3

The Amityville Horror A-3

The Apple Dumpling

Gang Rides Again A-1

Breaking Away A-2

The Concorde—

Airport '79 B

(Crude, profane language, illicit love affairs, murder and suicide)

Dracula B

(Contains large amounts of violence and bloodshed, an indiscriminate use of religious symbolism and sacred objects.)

The In-Laws A-2

Just You and Me, Kid A-2

Lost and Found A-3

The Main Event A-3

Meatballs A-3

Moonraker A-3

More American Graffiti A-3

The Muppet Movie A-1

North Dallas Forty B

(Overemphasis on foul and profane language; serious violence; promiscuous attitude toward sex.)

Phantasm C

Rocky II A-3

The Unidentified

Flying Oddball A-1

The Villain A-3

The Wanderers B

(Violence and foul language)

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