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Educational planning completed

In their pastoral letter of 1972 entitled "To Teach As Jesus Did," the American bishops asked each parish and diocese to plan for the future of educational ministry. This was their challenge to pastors, educational administrators and lay leaders to take the initiative in shaping Catholic education of the future.

At the request of the Archdiocesan Board of Education and in response to this challenge, Archbishop George J. Biskup, announced in January, 1977, the formation of a commission to carry out the educational planning process for the Indianapolis Archdiocese. Dr. Charles Redman, an executive of Eli Lilly & Company and member of St. Michael parish, Indianapolis, was named to head the commission.

THE TWO AND one-half year educational planning process is now completed. "The results of the Educational Planning Commission's efforts are beyond my original expectations, which were limited to three goals," Dr. Redman commented. "The goals," he continued, "were first, to determine the purpose of Total Catholic Education (mission statement); second, to assess the current rate of TCE in the archdiocese (task force research); and third, to implement three-year parish and district planning. All these goals were accomplished."

"In addition, through the leadership of the Office of Catholic Education (OCE), a planning process was taught."

Planning for the future of TCE has also brought out the importance of education of the family, adults, and elderly. Revitalized CCD classes and strong parochial schools are also being brought into perspective and other broad topics such as social justice, evangelization, rural and inner city problems, education of handicapped persons and pastoral planning have also surfaced, according to the Commission's head.

In a process of this kind, frustrations are inevitable—long study hours and weekends of meetings without a clear understanding of "where we were heading" were some of the chief frustrations.

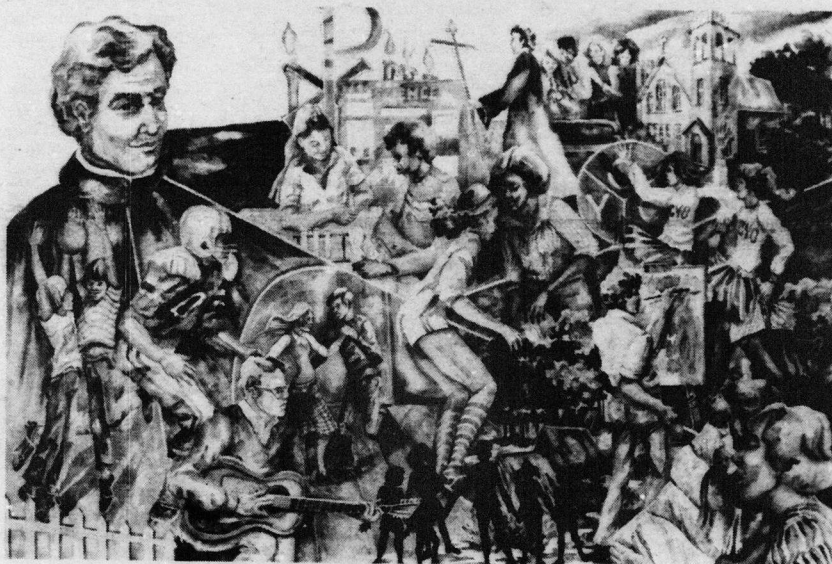
The 24-member commission met together as a group for 28 days over the two and one-half years. "Often, for the more difficult issues, we worked in three smaller committees," Dr. Redman noted. The membership of the EPC stayed intact throughout the entire time. However,

three members did resign, one due to relocation and the other two members because of new job assignments.

IN DR. REDMAN'S opinion the EPC proved that laity, religious and clergy can work together toward many goals. He said, "I feel that the 'consensus model' for making decisions did gain ownership of all commission members."

Because of the cooperation and flexibility of the members, all critical time schedules were met.

Dr. Redman concluded by saying that "since Vatican II the clergy, religious and laity would like to work together under the shared responsibility concept . . . Total Catholic Education being one example. The EPC proves that this can be a reality when we learn 'how' to work together."



Artist creates CYO mural

Kathleen Graham, a practicing professional artist and a member of St. Barnabas parish, Indianapolis, was commissioned, early this summer, by the executive committee of the St. John Bosco Guild, a CYO sponsor, to paint a mural for hanging in the new CYO headquarters at 580 Stevens St., Indianapolis.

The artist has designed the mural from the CYO activities calendar and has highlighted it with a prominent painting of St. John Bosco, patron of youth. She has also depicted several types of activities that the CYO promotes including spiritual, cultural, social and athletic events. The public will be invited to view the mural after it has been completed in early October.

Mrs. Graham has taught art in the Indianapolis Public Schools and the Center Grove School Corporation. She will be teaching a continuing education course at IUPUI this fall. A former "Miss Indiana," she was the recipient of the "Most Talented Award" and scholarship at the Miss America Pageant for her talent in dress design. She is a member of the Indianapolis Art League, the Southside Art League, the Metropolitan Arts Council, the Hoosier Salon Guild and the Centre for the Creative Arts (CCA Gallery).

Kathleen is the wife of Dr. Larry Graham. The couple and their two daughters live on Dreamy Street in Greenwood.

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CHD awards \$6 million for "self-help" projects

WASHINGTON—The Campaign for Human Development, the U.S. bishops' domestic anti-poverty program, has awarded more than \$6 million to "self-help" projects for 1979, according to an announcement by Father Marvin Mottet, national director.

"The issues of inflation, energy shortages and lack of adequate housing only compound the difficulties facing poor and powerless people in our society for whom survival already is a daily struggle," said Father Mottet in announcing this year's grants and loans.

The grants and loans bring the total amount allocated from the national CHD in its 10-year history to more than \$50 million. CHD officials said an additional \$20 million has been distributed at the diocesan level, bringing the overall CHD total to \$70 million.

CHD officials said CHD grants and loans are made to poverty projects directed by low-income groups which try to attack the root causes of poverty.

GRANTS AND loans totaling \$6,317,700 were awarded to 125 projects this year. CHD officials, in announcing this year's recipients, singled out five as examples of the types of projects funded:

— A New York City community organizing and leadership-training program called South Bronx People for Change, which trains community residents to help citizens relate Christian values to South Bronx problems and work to bring about social change. It received a \$100,000 grant.

— A farm workers' housing program in

Saticoy, Calif., called the Cabrillo Village Housing and Economic Development Project. It received its third CHD grant, this time for \$58,000, to continue developing and improving housing for poor farm laborers and their families.

— A national Washington-based land reform advocacy program, Rural America, which received a \$100,000 CHD grant to work for change in federal policies affecting land and the rural poor.

— A Louisiana organization called the Plantation Outreach and Advocacy Project. It received a second-year \$65,000 grant to continue working for rights of

workers on sugar cane plantations in Louisiana.

— A utility rate reform project based in the Milwaukee Archdiocese called Utility Consumers United, which received a second-year \$35,000 grant to work through the state legislature for changes in the utility rate structures favoring residential rather than commercial and industrial users.

CHD GRANTS are funded by an annual collection in churches throughout the country on the Sunday before Thanksgiving. The date this year is Nov.

18. Seventy-five percent goes to the national office and twenty-five percent is used at the local level.

The national CHD office also coordinates education programs, distributing information on poverty and providing materials for schools and parishes on justice.

Funding requests are considered by diocesan and national CHD staffs and by a 40-member national committee. Final decisions are made by a committee of 12 bishops.

Applications for 1980 CHD grants will be accepted from this Nov. 1 until Jan. 31, 1980, CHD officials announced.

Bishops look to pope for help in Irish woes

by Patrick Nolan

DUBLIN, Ireland—Pope John Paul II is not expected to address himself directly to the grave problems afflicting Ireland during his three-day tour of the country Sept. 29-Oct. 1. But the Irish Conference of Bishops hopes that the spiritual renewal that he will stimulate will help solve or at least ease them.

By far the most intractable problem is the violence in Northern Ireland. The bishops have been appalled by the killing of Lord Louis Mountbatten and 21 others by the Provisional IRA Aug. 27 and have appealed for peace and respect for the

sacredness of human life. The killings have been condemned by the pope and are responsible for his decision to exclude Northern Ireland from his itinerary. It had been proposed that he go to Armagh, Northern Ireland, primate See of all Ireland for 15 centuries.

The Provisional IRA and those who shelter and support them are Catholics, a small minority of the 500,000 Catholics of Northern Ireland. They seem to have become insensitive to appeals from the church and it is doubtful whether even a direct appeal from the pope would have any effect on the gunmen, though it might win a response among the more religiously inclined of their supporters.

FAR FROM any sign of settlement, there are fears that the violence will worsen. The IRA seems determined to continue to shoot policemen and British soldiers and to bomb buildings. They claim to be fighting for anti-colonial liberation — for British withdrawal from Northern Ireland and the incorporation of the province into a united Ireland.

The majority of the people oppose them. A recent British Army intelligence report said that there could be no military solution—that the IRA could not be defeated. An apparently well-armed Protestant paramilitary organization, the Ulster Freedom Fighters, has announced in Belfast that it will increase its counter terrorism against the IRA and another small republican illegal group, the Irish Liberation Army.

Violent crimes have multiplied in the Irish Republic in the last few years. Armed bank robberies, sometimes with the kidnapping of bank officials' families, have become commonplace. The Provisional IRA has been responsible for many robberies and used the money to buy arms and explosives. They are also blamed for distributing guns. At first these were given to their own members, some of whom have now formed breakaway groups.

ARMS HAVE found their way into the hands of young criminal gangs who have no pretensions of political motivation. The government and business

corporations have had to take expensive security measures which have added to the soaring living costs. Street crime, especially mugging, has increased seriously.

Moral difficulties have also multiplied. Irish marriages used to be among the most stable in the world but marital breakdown has increased throughout the country. In the Irish Republic, where divorce is still legally banned, there are proposals to extend the grounds on which marriages can be declared null by the civil courts.

The Irish bishops, in an attempt to halt the large number of women going to England for legal abortions, have set up an organization called CURA, with branches in every diocese to help unmarried pregnant women. Nurses, doctors and social workers are provided for them and they are encouraged to rear their babies or to arrange adoption.

THOUGH religious observance is high in Ireland, in comparison with continental Europe, secularism has been gaining ground, particularly in urban areas and among young people.

Archbishop Dermot Ryan of Dublin has called attention to an inconsistency in the Irish Catholic character. A willingness to go to Mass and the sacraments regularly can sometimes be combined with a lack of commitment to Christian values and to social justice in daily work, he said.

Several bishops said they hope that in his addresses the pope will help counter materialistic influences, which they believe are threatening to undermine religion in much of the Western world.

New series

The **Know Your Faith** series for 1978-79 was concluded in last week's issue of the *Criterion*.

The new 1979-80 **Know Your Faith** program entitled "Bringing Us Home" will commence Friday, Sept. 14. It addresses the issues of family unity, Christian heritage, spreading the Good News and interaction with people.



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PEOPLE IN THE NEWS — Bishop Ignatius Kung Pin-mei, 78, of Shanghai, China, may be the cardinal named "in pectore" (in the heart) by Pope John Paul II in May. Italian newspapers are speculating. The bishop reportedly was released at the end of July after 24 years in a Chinese prison but that report has not been confirmed. (NC photo)



BLESSING IN THE SNOW — Wearing a fur-lined cap, Pope John Paul II makes his way past Alpine soldiers after blessing the statue of Our Lady Queen of the Dolomites and reciting the Angelus on top of Mount Marmolada. Hearty pilgrims and a light snow greeted the pope. (NC photo from KNA)

Bans campaign support

CORPUS CHRISTI, Texas—Bishop Thomas Drury of Corpus Christi has called on Catholics in Texas' Coastal Bend region to withhold financial support for the local United Way campaign because it has admitted South Texas Planned Parenthood as a member agency.

Bishop Drury said in a letter read at Mass in six counties that Planned Parenthood "advocates and supports abortion" and that admitting the organization to United Way was "a defiant invasion on the sensibilities" of Catholics in the area.

Bishop Drury's stand came after a series of meetings between United Way and the diocesan director of natural family planning, John Foley. Foley had appealed, without success, the decision to admit Planned Parenthood.

THERE ARE about 25,000 Catholics in the area that covers Neches, Bee, San Patricio, Jim Wells, Kleberg and Kenedy counties.

Bishop Drury urged Catholics to contribute to Catholic Charities or any other agency that does not encourage abortions.

At a press conference on his letter, he urged employers to respect their employees' consciences and allow them to contribute to the agency of their choice.

"For the sake of your own conscience," Bishop Drury said in his letter, "it would be a grave mistake to contribute either directly or indirectly to an organization such as the United Way that ignores the conviction of our people with respect to abortion."

EARLIER THIS year, Bishop Edward O'Rourke of Peoria, Ill., withdrew support from the United Way of Champaign County over its funding of part of a Planned Parenthood director's salary.

Bishop O'Rourke has continued to support United Way in other areas of the diocese which fund Planned Parenthood because United Way has agreed to fund only agency activities acceptable to the whole community.

Not all United Way appeals in the country fund Planned Parenthood. Each appeal exercises local options.

Harrisburg bishop calls for nuclear moratorium

HARRISBURG, Pa.—Bishop Joseph Daley of Harrisburg—site of the Three-Mile Island nuclear accident—has called for a moratorium on nuclear power plant construction.

"Respect for human life and responsible stewardship require that we call for a postponement of construction of nuclear plants, including those now underway," he said in a six-page statement on nuclear energy.

He said the moratorium's purpose "would be to provide time for the scientific community to make a more intense study of the safe use of nuclear energy, including radioactive waste disposal and the physical effects of radiation."

"It should continue until the responsible government agencies can formulate regulations and policies to ensure proper construction of plants and adequate training of plant personnel to operate the plants, and to guarantee the safety of the plants by a well-regulated and properly enforced system of inspection," he said.

BISHOP DALEY said that since there is "no ready substitute" for the energy which would be produced by nuclear plants now under construction, a construction moratorium "mandates a simultaneous moratorium on increased energy consumption."

"A moratorium will require that each of us makes a concerted effort to conserve energy, that we sacrifice some degree of personal comfort and freedom to which we have become accustomed, that we make more efficient use of the available energy for life's necessities rather than its comforts," he said.

In March, there was a significant radiation leak at the Three-Mile Island plant and scientists prevented a core meltdown which would have released lethal amounts of radiation.

"The most significant fact underscored by this accident," Bishop Daley said, "is that not enough is known about the risks and benefits of nuclear energy to enable us to make a reasonable choice about continued development." He said there are still problems concerning radioactive waste disposal, reactor safety and lack of sufficient information about the dangers of exposure to low-level radiation.

Bishop Daley said "realism" requires acknowledging that shutting down existing nuclear plants "would cause significant energy cutbacks, affecting jobs and the production of food and other necessities, as well as our personal lives."

He also said realism requires acknowledging that there are risks in other energy sources, such as coal.

But, he said, "realism also requires that we acknowledge that we have entered into nuclear energy development without adequate knowledge of what its effects on human life are, or will be. . . . Realism requires that we acknowledge that we have acted unwisely in allowing the proliferation of nuclear reactors."

Bishop Daley said three principles should shape public debate on nuclear energy:

—Respect for human life: "We cannot willfully use the goods of the earth or alter the environment for our own benefit without regard for the effect on our neighbors or on the future of the human race."

—The use of technology: Bishop Daley cited Pope John Paul II who said technology must be measured by whether it "makes human life more human in every respect."

"WHEN WE develop a new technology or improve existing technologies," Bishop Daley said, "we must carefully evaluate the probable long-term benefits and risks to mankind as well as the immediate benefits and risks of implementing that technology."

—The terms of the debate: Bishop Daley said the debate should be conducted in terms of risks and benefits, not in terms

(See Harrisburg on page 11)

Mission collection

Brothers and Sisters in Christ:

The annual collection for the Catholic missions among Black and Native Americans will be taken this year at all Masses on the weekend of September 8-9, 1979. I ask you to consider—during this week prior to the collection—the needs of these missions and your responsibility to help meet those needs.

Through this collection, you will provide support for a wide range of mission activities in our country. Because of you, non-Catholic Black children will receive the benefit of a Catholic education; dedicated priests, religious and laity will be able to continue their difficult ministry to Native Americans in the deserts of the Southwest and the snows of Alaska; and the presence of the Faith among Black and Native Americans will be strengthened through religious education and leadership programs.

I urge you, then, to be generous in your support for the missions among Black and Native Americans. Without your help, this essential work of the Church cannot go on.

With every good wish, I am

Sincerely yours in Christ

Francis R. Tuohy

Rev. Msgr. Francis R. Tuohy
Archdiocesan Administrator

OFFICIAL APPOINTMENTS

Effective Sept 1, 1979

Father Anthony Rigoli, O.M.I., appointed administrator of St. Bridget parish, Indianapolis. He replaces Father James Blaney, O.M.I. who has been assigned outside the Archdiocese.

Effective Aug. 24, 1979

Msgr. Raymond T. Bosler appointed chaplain for Carmel of the Resurrection Monastery, Indianapolis.

August 27, 1979

Washington Newsletter

CETA wins stay on ruling

by Jim Castelli

WASHINGTON—The Comprehensive Employment and Training Act (CETA) is an anti-poverty program, not a school-aid program.

That is the point church and federal lawyers are trying to make to a Milwaukee judge who has barred the employment of CETA employees in church-run elementary and secondary schools as unconstitutional.

The federal government has won a stay from the judge and a hearing on Sept. 7.

Under the CETA program, the federal government deals with 460 prime sponsors, mostly local governments, who in turn contract with both public and private agencies to hire workers in jobs which would not otherwise exist and which will be used for training.

The case began last fall when the Milwaukee Civil Liberties Union challenged the constitutionality of CETA jobs in Catholic schools.

But the whole CETA issue has implications far beyond the immediacy, serious as it is, of the right to employ CETA workers in church-run schools.

Most observers acknowledge that caution must be exercised in most church-government contacts. But the approach taken by the Milwaukee Civil Liberties Union, the American Civil Liberties Union and some other groups seems to be an absolutist, some would say extremist, position. They maintain that any contact between the government and church schools is entanglement and therefore unconstitutional.

IN OTHER WORDS, contact equals contamination. That also seems to be the reasoning behind another court challenge, in New York, to the Elementary and Secondary Education Act, which provides educational services such as remedial teaching and library materials to students in both public and private schools.

But the CETA challenge raises a more serious issue even beyond the rights of students in church-run schools. Church

officials believe it challenges the right of churches to join the rest of society in participating in social programs they believe are worthwhile.

Two important congressional CETA supporters—Senators Harrison Williams (D-N.J.) and Jacob Javits (R-N.Y.), the chairman and ranking minority member, respectively, of the Senate Human Resources Committee—have argued that a negative decision on CETA jobs in church-run schools could have a “chilling effect” on officials considering CETA programs in other church institutions.

The federal briefs challenging the ruling by Federal District Court Judge John Reynolds focus on more technical legal issues. They argue that Reynolds acted only on the basis of information provided by the Milwaukee Civil Liberties Union; that he acted without seeing new CETA regulations spelling out what jobs could be done constitutionally by CETA employees at church-run schools; that he cannot prohibit the employment of CETA workers in church schools whose records he has not examined.

IN HIS DECISION, Reynolds said the government did not sufficiently keep track of the jobs CETA employees would do in church-run schools, making it possible that they could be used for sectarian purposes.

But he also argued that government involvement in determining CETA job content in church schools would create an unconstitutional entanglement of church and state.

The U.S. Catholic Conference believes the new regulations are more restrictive than the law or the Constitution require, but that they are the best it can get at the time.

The regulations allow CETA employees in church schools in specific cases as clerks, maintenance workers, food service workers, nurses and a variety of other positions.

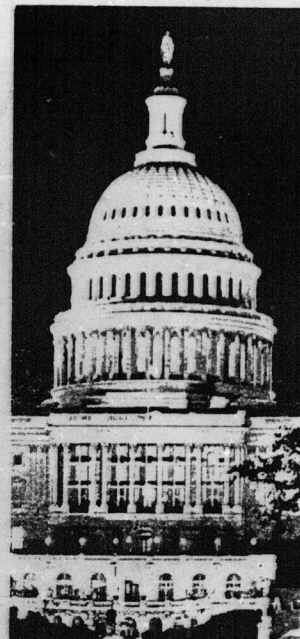
These jobs, the Justice Department argued in one brief, “clearly are not intended to aid the sectarian, or even the educational, mission of church-related schools and, thus, are permissible.”

The Justice Department argued that the CETA jobs to be allowed in church schools are so clearly defined that government auditing will not amount to unconstitutional entanglement.

The USCC has argued that entanglement is unconstitutional only when it is excessive and that government auditing in CETA does not amount to excessive entanglement.

THERE ARE NO firm figures on how many CETA workers are employed in church schools. Christopher Knapp, deputy assistant secretary of labor for employment and training, said a survey of 460 prime sponsors turned up responses from 70, which accounted for 2,083 CETA workers in church schools.

Knapp said the survey also found that 1,063 of those workers could not be



transferred to other jobs and would end up without work at all.

The Justice Department argued that closing jobs in church schools to CETA employees would do them “grave and irreparable harm.”

“While constitutional violations cannot go unchecked,” the Justice Department said, “the abstract and indirect harm alleged by plaintiffs simply cannot balance the immediate and direct harm to individuals who depend on CETA-funded programs for their livelihood.”

Dependence makes farmers vulnerable

by Bart Pollock
The Catholic Mirror
Diocese of Des Moines

Traditionally American farmers have been noted for their independence. But after the agricultural revolution caused by industrialization, their much celebrated independence has become more a matter of reputation than of economic reality.

In the words of “Strangers and Guests: Toward Community in the Heartland,” the statement proposed by 44 Catholic bishops, “the farmer is now vulnerable.”

What makes farmers vulnerable is their dependence on non-renewable energy sources, particularly petroleum-based fuel, fertilizer, and pesticides. The events that have placed the nation's food production system in this precarious position demonstrate the tragic absence of effective long-range planning in American agricultural and energy policies.

In the late 1940's, with profit margins dwindling, labor costs rising, and energy costs relatively low, it made good economic sense for farmers to substitute technology and cheap energy for manual labor. During the next two decades, encouraged by agricultural researchers and by government policy, farmers committed themselves more and more to mechanized, energy-intensive farming methods.

Fuel consumption by farm machines rose from 3.3 billion gallons in 1940 to 7.6 billion gallons in 1969 and even higher levels during the all-out production years of the early 1970s. In 1974 farm energy cost \$4.2 billion and accounted for nearly 6% of total farm production costs.

Although gasoline and diesel fuel are the farmer's principal energy forms, they are far from being the only ones. Natural gas is crucial to fertilizer and pesticide production. LP gas is used for irrigation, crop drying, and space heating. Electricity, generated from fuel oil, natural gas, and coal, is used for lighting, irrigation, and other mechanical operations.

The dependence of farmers on petroleum products must be understood in the context of the agricultural revolution they have fueled. Industrialization has given rise to an agricultural system dominated by fewer, larger, and more crop-specific farms that depend on non-farm energy and other inputs.

For those who can afford it, farm mechanization and expansion have proven to be effective ways of increasing productivity and income. Farmers have become dependent on nonrenewable energy sources because it has paid to do so.

The economic wisdom of energy-

intensive farming was first challenged in 1973 when the cost of all petroleum-based products rose dramatically and farmers were confronted with the fact that the era of cheap energy had ended. But by that time, agriculture was already transformed into a highly mechanized system and farmers, with their large equipment inventories, had become economically committed to industrialized methods.

So, in spite of rising costs, the threat of potentially devastating interruptions in supply and the prospect of eventual resource depletion have not dissuaded farmers from increasing their dependence on non-renewable resources. And a casual attitude still persists, both on the farm and in the society at large, as energy consumption continues to rise.

Farmers already pressured by rising input costs will scarcely be able to withstand a prolonged or ill-timed energy crisis. No one knows this better than farmers themselves. And yet they are committed to an energy-intensive style of farming. Why?

“Strangers and Guests” traces this problem back to its roots in the economic system, pointing out that in an industrially organized economy “all society becomes subservient to the needs of capital investment.”

Farmers are committed to energy-
(See Dependence on page 9)

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Concludes research

Advocates diaconate

by Peter Feuerherd

A permanent diaconate program is something that this archdiocese should implement.

I say this because my own research into the question in doing the recent series on the subject revealed that such a program, although if done poorly could do a lot of harm, if done well could possibly reinvigorate the church in the archdiocese.



Any opportunity that we have to encourage people to join in the work of ministry ought to be greeted with loud enthusiasm and support. But this particular program, in many quarters of the archdiocese, has been greeted with apathy.

Other nearby dioceses, Louisville, Evansville and Cincinnati in particular, have had such a program for years. We in the Indianapolis archdiocese seem to have been bogged down in an excess of cautionary foot-dragging regarding this issue.

There are many criticisms of permanent deacon programs, some that are more valid than others. My own series revealed that opponents of permanent deacon programs tend to point out six major criticisms.

The major one of these, and the most valid as far as I am concerned, is that ordaining married men to the diaconate will create another level of a clerical caste system that the church has been trying to disassociate itself from since Vatican II. In other words, ordaining permanent

deacons will take away from the emerging role of lay ministry in the church.

ON THE SURFACE, the argument does have merit. But I think it greatly depends upon the type of men who are ordained as permanent deacons. I hope that such men will truly see their role as servants in the service of God's people. I can envision permanent deacons as being an inspiration to laypeople who may begin to realize that marriage and family responsibilities do not necessarily have to cause an abandoning of their commitment to the larger church community.

And then the question is raised, "Why do men have to be ordained to do such work?" That question strikes at the very heart of the purpose and meaning of ordination, even for celibate clergy. Ordination does have a meaning for permanent deacons, I believe.

Holy orders does not mean that one is above the rest of humanity. In the same way that priests are ordained or a couple goes through the wedding ritual, holy orders for a permanent deacon is a symbol that a solemn responsibility has been undertaken.

Rituals may be old-fashioned and may have been overdone in the pre-Vatican II church, but I believe that they still serve a purpose. Ordination for permanent deacons can be a symbol that they have in a new way been commissioned to spread the gospel. Another serious criticism that permanent diaconate programs face is that priests will find it difficult to work with permanent deacons. This criticism, to put it mildly, is unadulterated hogwash.

IN ANY HUMAN endeavor, some people will get along and some people just

won't be able to work together. But that doesn't mean we just give up and not try anything.

Many of our clergy have had difficulty in fully living the model of the church called for in Vatican II. The fact that many of our parishes do not have any lay councils or have councils that are mere "rubber-stamps" of the pastor's view is evidence enough of this. Too many of our clergy are fearful of any innovation.

This is a natural human reaction; we all fear what is new to us. But Roman Catholic clergy seem to be in the one profession where innovations like a permanent diaconate, that are good for the entire organization of the church, can be stifled by their wishes.

In the profession of journalism, for example, new technology, like computers, have completely changed the entire newspaper business. Typewriters, at many large metropolitan dailies, have given way to video terminals.

All of the old-time journalists who have used the typewriter for years have been forced to switch over to the new computer systems, whether they wanted to or not. Unfortunately, some of our clergy have become so accustomed to a certain style of anachronistic ministry that they have refused to change. But that doesn't mean the church has to wait forever for them to catch up.

Other criticisms of permanent diaconate programs have validity; but again, they are the human problems that we don't have to run away from. The role of wives in this type of ministry should be carefully considered; other dioceses have made great strides in enriching the marriage commitment of deacons and insuring that wives feel a part of the entire process.

This whole question involves a deeper

issue, namely the role of women in the permanent diaconate. Of course, the church does not allow women to be ordained as deacons, a manifestation of the kind of sexism that has plagued our church for centuries.

TO BE HONEST, this question doesn't particularly bother me at this time. The Roman Catholic Church is a slow-moving bulwark that understandably has a firm foothold in tradition. The church isn't going to move on the whole issue of women's ordination until it is ready for it. In the meantime, for those of us who would like to see this changed eventually, there is no reason to bang our heads into the wall in frustration over the issue.

Another criticism that permanent diaconate programs have been barraged with is that the training programs for deacons are inadequate. This may well be true, but this archdiocese has moved slowly enough on the entire issue so that we can easily learn from the programs of other dioceses.

The training for such a position may not be adequate but at the very least it can be an updated training. Permanent deacons should be indoctrinated in the way that the church sees itself today; if they can at least fully grasp this they will have an edge over some of our clergymen who have not fully educated themselves to the view of the post-Vatican II church.

A final criticism that I have heard about the need for permanent deacons in this archdiocese is the fact that nuns are doing such a fine job in parish ministry work. This is true, but I don't see that this is an either-or situation.

The church needs people to minister. The possibilities for ministries is endless, if we have enough imagination. One woman wrote to me about such needs for permanent deacons in this way: "I feel that if we have an active permanent diaconate the hungry will be fed, instead of ways discussed how to feed them; the imprisoned will be visited and helped to live again in the world, instead of being prayed for; the naked will be clothed instead of being worried about the immorality of their appearance; the homeless will be sheltered and not preached to about the love of God; the lonely will be befriended and not left alone to pray for others. In a word, Christ's love will be lived."

I don't share this woman's degree of faith or her optimism. I am sure, however, that instituting a permanent diaconate in this archdiocese will do a lot more good than it will do harm.

To the editor . . .

Buening says habit does affect service

To the editor:

Recently a letter appeared in the Criterion addressing a nun's habit and religious life. Marilyn Brokamp states she is a nun because of the service she gives, not because of the clothes she wears. She states her vocation is not a job, it is a life.

She states she cannot be proud of her vocation because she did nothing to merit it.

Well, I am a nurse. My white uniform, starched cap and pin also do not miraculously bestow that title upon me. Nursing is my life, not job, my service to

mankind and I am indeed quite proud of it.

Webster defines proud as "feeling or showing great joy." It's too bad the nun doesn't feel this joy about her vocation.

Sure, I could do nursing in a sweat shirt and jeans but I don't think my patients would respond well to that. And I care about their response to their medical, spiritual, and emotional care. I in my uniform along with all the other members of the health care team in their uniforms join together to serve and care for God's sick, suffering and dying. We're proud of our efforts and our outcomes.

We would soon lose our patient population even though they needed our care no matter what our expertise if we all wore whatever came to our fancy. Don't nuns care about the response they evoke in others? Like it or not Sister, the habit you do or do not wear does affect the service you give, the life you lead.

Ruth E. Buening

Indianapolis

Uniforms are important

A letter to Sister Marilyn Brokamp:

Aug. 24 you stated: the uniform of the fireman or policeman is only for his job. This I agree. Because of their uniform, I respect the officer of the law. I know him by his attire. The job is his life, my protector of the law that governs us.

I would be disturbed if a fireman would enter my home without some array. Even a soldier, what little he gets, should be respected in his attire. "These uniformed men give services, that is their life."

Jesus was not a high priest, but a common Jew, knew the law in manners and customs of the Jewish society and

preached it well in fulfilling the obligatory observances of his religion.

I do not say, the garb must be worn at all times, only when you perform your duties, should you be adorn.

Maurice J. Roesken

Beech Grove

P.S.

His Mother, the most beautiful lady of the world, wore a habit of distinction when she worked in the temple as a child.

Jesus, being poor, his investment was a simple one, by it everyone knew him.

Write it down

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



Archdiocesan Catholic Charities

Catholic Social Services assist in variety of needs

by Valerie Dillon

(This is the first in a series of five articles about Archdiocesan Catholic Charities and its four agencies.)

Where can you seek help if emotional problems or family relationships go from bad to worse?

For thousands of people, Catholic and otherwise, the answer has been Catholic Social Services (CSS), located in old St. Joseph parish on the near-northeast side of Indianapolis.

A Catholic Charities agency but funded mainly by United Way, CSS has counseled and assisted in a great variety of troubled situations. Some "textbook examples:

— A constantly fighting family—mom, dad and all the children—whose home turned into a battleground.

— A 10-year-old boy whose aggressive behavior in school caused low grades, loss of friends, and a neighborhood reputation for delinquency.

— Three children and their newly divorced parents, feeling guilt, anger and loneliness as they struggled to cope with their new life situation.

— A housewife with five children,

depressed and anxious and at times actively hostile toward her little ones.

— An emotionally distraught teenager, victim of his father's physical abuse, who needed to be temporarily placed in a foster home.

LAST YEAR more than 3,000 persons received counseling assistance, half of them under 21 years old. This involved 400 cases and nearly 10,000 individual and group counseling sessions. Cost for counseling is on a sliding scale based on income and family size.

Once counseling was offered only in the central CSS office. But now, an aggressive "go where they are" approach has made help available throughout metropolitan Indianapolis.

Four parishes serve as "branch offices": St. Luke's, north; St. Mark's, south; Little Flower, east; and St. Gabriel's, west. Catholic schools participating in the School Outreach Program have jumped from 18 to 23 this fall, with the addition of Holy Spirit, Immaculate Heart of Mary, St. Joan of Arc, Our Lady of Mt. Carmel, and Roncalli High Schools.

And, in its newest program—Family counseling Outreach—CSS now goes into inner-city neighborhoods and directly into

the homes of families who often will not seek help.

REFERRED BY parish priests, visiting nurses or community agencies, CSS workers may help a poor family get food stamps, settle a quarrel with the landlord or locate legal aid. This assistance may then lead into family counseling.

This year-old program, headed by Dave Wilson, is made possible by Title XX federal funds.

Dr. Robert Reigel, CSS executive director, views all these efforts as "a contemporary response" in the church's age-old ministry to human and social needs.

"This isn't Catholic counseling per se," Reigel explains. "But our staff works off of a fundamental view of persons. We have a point of view, an ethos, a foundation of Christian values and goals."

"It's not that we look at our set of goals each day," he says. "But the beliefs that we have about people and what our role is underlies our attitudes toward the work."

Has psychological counseling become more acceptable?

"People are more willing to seek help

today than 10 or 20 years ago," according to Reigel. "It's easier for them to accept counseling without feeling that there's a stigma. People come for help without considering themselves mentally ill."

Susan Li, who supervises the School Outreach Program, notes a similar trend.

"WE ARE SEEING more and more self-referrals, more and more parents and students seeing us on their own," she says. "Counseling in the schools has become a health concept rather than illness. We emphasize early identification of problems and prevention rather than treatment."

Along this line 30 healthy junior high schoolers from St. Philip Neri and St. Thomas Aquinas parishes met during the past year under the guidance of CSS counselors Millie Brady and Sue Bragiel. The goal: to develop social and personal leadership skills.

Explained Mrs. Brady: "We're trying to let kids try new ways of relating, letting them actually experience cooperation and different leadership styles—and it works."

Have people's problems changed? Not really, according to Reigel. "It's still the same old struggles with insecurity, relationships, expectations. But, of course, there are different manifestations, such as more runaways," Reigel says.

"Seven or eight years ago, divorce was the quick answer for marriage problems. Couples saw it as an obvious solution. Today, people don't approach it so simply. They bring a little more sophistication to their situation."

Finding new and better ways to meet old needs is an ever-present challenge. Spurred by divorce rates, previous Director Jim O'Donnell initiated a six-week "Children of Divorce" program. It offers 6- to 16-year-olds a chance to freely express feelings and learn to accept the change in their lives. The single parent learns new child guidance techniques and explores painful feelings of rejection and anger.

CSS HELPED found the Separated, Divorced and Remarried Catholics organization, as well as Big Brothers and a local community center for Hispanics.

This past summer, CSS conducted a 10-week, all-day program for children living in foster homes or those with limited resources. The goal was to help such youngsters develop socialization skills through personal contact, group discussion and a variety of creative group activities.

The Child Welfare unit of CSS, headed by Dave Wilson, ran this program. It also places children in foster homes, recruits and helps prepare couples to receive foster children, and counsels both natural and foster parents.

Volunteers also play a role. A lay board of directors, headed by Robert Cook, evaluates and plans programs and goals. And Caritas, the woman's guild, provided nearly 2,000 volunteer hours, raising funds, providing transportation and putting on a Christmas program which aided 101 families. Teresa Fanning is its president.

The annual Catholic Charities Appeal contributes a small percentage of CSS operating funds. Because main support comes from United Way Indianapolis, CSS must focus its services in this area. But Reigel believes there is definite need for a Catholic counseling service throughout the Archdiocese. He hopes to see branch offices or separate agencies set up in other cities under local United Fund financing.



"CHILDREN OF DIVORCED" PROGRAM — One of the services of Catholic Social Services is a six-week "Children of Divorce" program. It offers 6 to 16-year-olds a chance to express their feelings and learn to accept the change in their lives.

Question Box

Will unbaptized child see God?

by Msgr. R. T. Bosler

Q. It is hard for me to accept the idea that a child who dies without baptism will not see God. I hear it said such a one won't be suffering, but I see no reason to believe an innocent child won't be with God.

A. As a Catholic you are not asked today to accept without question the idea that an infant or child who dies without baptism will not see God. The church grows in the understanding of revelation.

Following St. Augustine, the common opinion among Christians once was that a child dying without baptism, and therefore tainted with original sin, would

be punished in the mildest part of hell. As this was seen to be contrary to the mercy of God clearly revealed in the Bible, theologians suggested a heaven of natural happiness for unbaptized children, which they called Limbo. But little by little, as Christians contemplated the meaning of the revelation that Christ died for all men and women and that God wants all to be saved, the church grew in understanding, and in her practice today seems to presume that God has his own way of taking care of unbaptized children.

The newest official Catholic ritual contains a funeral rite for unbaptized children with prayers that encourage the parents to trust their child to the mercy of God. Moreover, official directives discourage pastors from baptizing the children of Catholics who show no serious intentions of raising them in the Catholic faith and suggest the postponing of

baptism until the parents have been thoroughly instructed in what the sacrament means.

The church is trying desperately to put an end to a practice that has been all too common in the Catholic countries of Europe and parts of South America by which are multiplied what are vulgarly called the hatched-matched-and-dispatched Catholics—meaning those who are carried to church as infants for baptism, come on their own to be married and are finally wheeled into being buried.

Q. I don't understand all the attention we give to Mary and the repetitious prayers of the rosary. Not only do minds wander, but it makes more sense to spend time praying to God. I accept her as the special mother of Jesus, but can see no reason to pray to her.

A. It is true that the Catholic custom of praying to Mary and to other saints is open to much misunderstanding. We Catholics ourselves sometimes fail to realize that we use the word "pray" in

reference to the saints in a sense altogether different from what we mean by praying to God.

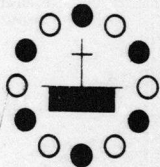
We pray with and through the saints; we ask them to pray for us as we would ask a fellow Christian on earth to pray for us. In the official prayer to Mary, repeated in the rosary, we ask her to "pray for us sinners."

The Bible urges Christians to pray together (cf. Matthew 18:19-20). Who could be a better companion than Mary, the one human nearest and dearest to Jesus?

Many Catholics find the rosary beads and the fresh start with new matter for meditation after each decade a means of avoiding distractions in prayer and concentrating better.

Q. God made the world, but who made God?

A. In neither the Old Testament nor the New is your question directly answered, for it was never asked by the people of the Bible. God is eternal; he is outside time, without beginning or end; he always was and always will be—to use time-language in an attempt to express the inexpressible. The people who received revelation in the Old and the New Covenant came to think of God as the Eternal Creator and therefore in no need of a maker.



LITURGY

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

SEPTEMBER 9, 1979
TWENTY-THIRD SUNDAY
OF THE YEAR (B)

Isaiah 35:4-7
James 2:1-5
Mark 7:31-37

by Rev. Richard J. Butler

What is it to have the ears of the deaf opened? From the prophecy of Isaiah and from the action of Jesus we are reminded today that the ears of the deaf can indeed be opened. Those who once did not hear, now hear. Most take this biblical word as an interesting statement about those others—the few, the unfortunate, those whose ears are closed. And true, there are a significant minority who do not adequately receive the sound waves all about and who cannot comprehend sound.

But the deaf are far more than those with physical impairment. As we hear this gospel of Jesus opening the ears of the deaf we might well look to the process of hearing in the everyday world.

How many different wave lengths crisscross without ever touching? How many people float in and out of one's experience with no real contact? Jokes are made about the distance of the classical music of one generation and the rock music of another. But is the distance simply the variety of chords or is the music symbolic of a far more serious distance?

AND THE DISTANCE between peoples is not only from generation to generation. The apostle James tells us of the distance between rich and poor that can be generated by our attitudes. He's quite to the point as he describes the way some treat the rich with hospitality and treat the poor with a cool indifference.

The challenge of the Gospel is to discover whom we invite to sit close and

whom we invite to stand at a distance and to allow Jesus to open our hearts to the one we've put at a distance.

The art, the ability, the willingness to listen to one another is at the core of the Gospel. The discipline of growing up in the world entails not only the training of ears to understand sounds but also the training to clear out the static that interferes with sound. Thus parents entertaining adults at a party can hear through all the noise of the party the call of their child from a distant room. Ears are trained to be attentive to particular sounds no matter how much the interference.

The same technique can be used to shut off individuals or groups preventing any real communication. The same technique can be used to isolate ourselves, to close ourselves up.

THE BEAUTY of the Gospel is that it encourages and allows us to open up to the worlds of others. It invites us to be open to those whom we would otherwise keep at a distance. In Christ we have a bond and that bond must allow a penetration to the full depth of our persons and the personhood of others. Liturgy emphasizes this.

We celebrate Eucharist not in isolation but in community. We receive Communion after sharing a bond of peace—announcing the relationship we have in Christ Jesus. The process reveals and support a common wave length in which we hear one another.

The call of the Gospel is to send us forth in mission to bring about in the world this same opening up of one another. The difficult challenge of the Gospel is not to stand in awe at the power of Jesus to open ears but the growing awareness that, yes, it is our own ears that will be opened, it is our own shells that will be removed, it is our own masks that will be destroyed.

the Saints *by Luke*

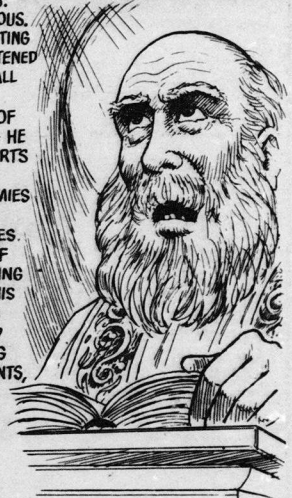
ST. JOHN CHRYSOSTOM WAS BORN AT ANTIOCH IN 344. LATER, HE RETIRED TO A MOUNTAIN AND LIVED IN SOLITUDE AND SILENCE. RETURNING TO ANTIOCH, HE BECAME A PRIEST AND THEN A BISHOP IN 398. THE EFFECT OF HIS SERMONS WERE MARVELLOUS.

HE PREACHED ON THE URGENCY OF FREQUENTING THE HOLY SACRIFICE OF THE MASS. HE SHORTENED THE LONG LITURGY THEN IN USE TO REMOVE ALL EXCUSE. HE WAS LOVED VERY MUCH IN CONSTANTINOPLE, BUT HIS DENUNCIATIONS OF VICE MADE NUMEROUS ENEMIES. IN 404 HE WAS BANISHED BY HIS FOES TO THE DESERTS OF TAURUS. IN THREE YEARS TIME HE WAS WEARING OUT; HIS IMPATIENT ENEMIES AGAIN EXILED HIM OFF TO PYTIUS ON THE EUXINE, A ROUGH JOURNEY OF 400 MILES.

BEING EXPOSED TO EVERY HARSHSHIP OF COLD, WET AND SEMI-STARVATION, NOTHING COULD DAUNT HIS CHEERFULNESS AND HIS LOVE FOR OTHERS. ON THE JOURNEY HIS WEAKNESS INCREASED AND WAS WARNED THAT HIS END WAS AT HAND. EXCHANGING HIS STAINED CLOTHES FOR WHITE GARMENTS, HE PREPARED FOR DEATH AND RECEIVED VIATICUM. DYING, HE SAID, "GLORY BE TO GOD FOR ALL THINGS. AMEN."

THE FEAST OF ST. JOHN CHRYSOSTOM IS SEPT. 13.

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PAIN

Our Church Family

Parishioners greet visitors with hospitality

by Fr. Joseph M. Champlin

At one medium size Catholic church near Lancaster, Pa., a different couple before each weekend Mass greets visitors and welcomes them to the parish.

They seat the guests and, later, introduce these newcomers to the congregation just prior to the liturgy. In that 350 family worshipping community, the members usually express their warm hospitality with applause and pray for the visitors at the general intercessions.



When the original "greeters" began this ministry, they make a mistake or two.

"You look like visitors. We want to welcome you to our parish."

"We have been here for 16 years."

A few such embarrassing incidents pushed the novice welcomers quickly to learn and recognize their own parishioners.

Despite the occasional awkwardness, that practice has borne great fruit, with effusive letters and comments of appreciation from out-of-town strangers who felt the joy of being instantly taken into this parish family.

In larger churches, like the 1,500-unit congregation I now serve, that exact type of ministry is more difficult to develop. No one, including the long-time pastor, knows all the parishioners.

However, a simple introduction of neighbors to neighbors at the beginning of

Mass can even there break down barriers, bring smiles and build a better family or community spirit among the worshipers.

—An older woman confined during the week to her apartment found it was the only occasion over that period in which someone smiled at her, grasped her hand and seemed to care.

—A couple waiting in line to register a child for pre-school classes in the middle of the week recognized and spoke with another couple they had met for the initial time the Sunday before in church.

PLEASANT introductions do not automatically turn strangers into unselfish, concerned Christians.

One woman at Mass was greeted cordially by the man behind her. After the Eucharist, some mixup in the parking lot occurred, with the lady's car obstructing the gentleman's vehicle as he impatiently

fought his way out to the main highway. The irked driver honked, glared and muttered unkind words at the person he had so graciously saluted less than an hour earlier.

Nevertheless, a consistent atmosphere of warmth, hospitality and concern within the church may in time overflow into the parking lot; a loving liturgy may eventually influence the personal lifestyles of parishioners.

This climate of hospitality at worship services and pragmatic ways of achieving that ideal like greeters or introductions are goals and means explicitly encouraged by our American bishops.

In its 1978 booklet on Environment and Art in Catholic Worship (USCC Publications Office, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005), the Bishop's Committee on the Liturgy states:

"As common prayer and ecclesial experience, liturgy flourishes in a climate

of hospitality: a situation in which people are comfortable with one another, either knowing or being introduced to one another; a space in which people are seated together, with mobility, in view of one another as well as the focal points of the rite, involved as participants and not as spectators." (Paragraph 11)

Symbolic gesture

Welcoming people to the parish is an excellent preparation for the later sign of peace. After the Lord's Prayer and "before they share in the same bread, the people express their love for one another and beg for peace and unity in the Church and with all mankind. The form of this rite is left to the conference of bishops to decide in accord with the customs and mentality of the people." In the U.S. this varies: a bow, a handshake, an embrace, a kiss. The gesture, however, symbolizes reconciliation and peace more than "hello" and welcome.

Dependents (from 4)

intensive farming because their investment is in energy-intensive systems and equipment. They are encouraged in this by industries and power companies that also have investment in nonrenewable energy systems. Alternatives applicable to farms are available but there is no incentive program for assisting willing farmers with the inherent risks of early adoption of new systems.

The roadblocks to development of effective energy alternatives are political and economic in nature, not technological.

Research into solar, wind and geothermal energy has been slowed by capital investment factors that encourage power companies to secure a return on past investments before alternative technologies are developed.

The National Catholic Rural Life Conference's policy statement on energy suggests that energy security depends on "diversity of supply" and maintains that "only a small increase in the scale of solar

technology and adoption is presently needed to make solar power competitive in most low-temperature heating applications."

With skyrocketing energy costs, frequent shortages, and eventual exhaustion in the energy forecast, the future of the family farmer may well depend on the adoption of techniques that are less energy intensive, the development of renewable energy sources, and the use of our most abundant energy resource—labor.

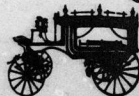
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In Authentic Habits

St. Mary-of-the-Woods exhibits unique collection

by Connie K. Riggs

In 1943 a 15" dressed Shirley Temple doll could be purchased for under \$25; today a shabby Shirley, minus the "Dimples" polka dotted dress, missing a few toes, hair looking like a fright wig, sells for 5 times that figure at an antique doll sale.

Dolls are suddenly collectible, suddenly big business. Makers of reproduction dolls are burgeoning throughout the land; doll clubs are experiencing an influx of members; and roots-conscious families are digging in their attics and cubbyhole presses to search for Grandma's bisque French lady or daughter Vicki's "Chatty Cathy."

But the "Sister Dolls" at Saint Mary-of-the-Woods College remain unique—a one-of-a-kind collection that is not to be duplicated anywhere in the world, priceless because of its historical value.

The 138 dolls in authentic religious habit represent nuns of orders and congregations throughout the United States and Canada, orders which originated in France, Ireland, Poland, Switzerland, and Holland—a few in the United States itself. While most habits are dark—black, brown, blue, grey or burgundy—or white, one is pink—The Sister Servants of the Holy Ghost of Perpetual Adoration. Several have stiff crimped bands about the face, many have starched bibs and neck pieces; blinder caps, sunbonnets, long and short veils are all included in the collection of Little Sisters.

MISS CAMILLE Rigali, curator of the Daprato Library of Ecclesiastical Art in Chicago from 1924 to 1968, acquired the unusual collection as she worked in her father's company. Daprato made religious statuettes, selling them from door to door throughout Chicago's Catholic neighborhoods and traveling as far as Michigan City, Indiana.

John Rigali, aspiring 16-year-old Italian immigrant, had begun as an apprentice in 1881, and in 10 short years was managing the firm, his ambitions and dreams soaring toward "the best in Christian art." Under his hand, the company switched from household statuettes to church art—dignified altars (such as the elegant marble of St. Catherine of Siena in Oak Park), stained glass windows, mosaics, and religious statuary for some of the most beautiful churches of the area.

At the Academy of Saint Mary-of-the-Woods in Indiana, where Camille Rigali was taught by the Sisters of Providence, Daprato supplied "all of the marble and sculpture work in the Church of the Immaculate Conception (completed in

1907) except the Stations of the Cross and the Georgian marbles" and those of the Perpetual Adoration Chapel as well.

In the early 20's, Miss Rigali joined her father at Daprato's and began work on another of their ambitious dreams: an ecclesiastical library which would serve as a reference source on church architecture, symbolism, and decoration.

Within 5 years she had collected over 1700 volumes, 5000 loose pictures and clippings, and 40,000 index cards on such bits of information as the symbolism of flowers, colors, and numbers; the lives of saints; symbols of the Sacraments; and answers to such questions as, "Did Saint Patrick have a beard? a moustache?" Her help was sought by writers, painters, sculptors and architects throughout the church world as new statues were modeled and popular saints were painted yet again.

THE DOLLS were added to Miss Rigali's growing domain beginning in 1925 when St. Therese of Lisieux, "The Little Flower," was canonized. Striving to make the truest likeness possible in answer to the immediate popular demand for statues, Daprato sought aid from the Carmelite order. From a helpful monastery, they received a complete Habit with instructions as to how it should be worn. A dressmaker's dummy was

dressed and photographs taken from all sides to assist the sculptor modeling the new statues.

The enterprising Miss Rigali, delighted with a new idea, sent letters to communities throughout the country, requesting similar photographs for her collection. A barrage of photos resulted, but the nicest possible reply came from the Good Shepherd Sisters who sent a doll dressed in the Habit of their Order, suggesting that photographs be taken and the doll returned.

Miss Rigali was entranced. Her letter to Mother Superior regretted the return of the Little sister, and graciously, permission was granted the librarian to retain the beautiful doll for display. The collector's instinct again rose to an occasion. Sisters calling at the library now were invited to see the doll and asked to dress one representing their Order. The resulting Habit in each case was an authentic one, from cap to rosary.

By 1942 the collection had grown to 65, and by 1963 that number had doubled. Currently 138 dolls, representing about 120 orders, rest under their protective glass domes; the name of their order, location of the motherhouse, and date the doll was received are printed on an attached card. Several figures of varying size represent the dress of the Sisters of Providence, from novice to postulant to

nun. Perhaps the one incongruity is the pink, baby-like face of the quiet assemblage, for—since their foundations—most congregations and orders have included women of all ages. But then again, perhaps it is the beatific spirit which shines on the childish face that makes each Habit fit so perfectly.

In the 1960's when the call came for a simplification of attire, for an updated "look" both practical and stylish, congregations dutifully responded. Some of the best-known characteristics of dress disappeared from city streets and hospital halls. The crisp white corset of the Daughters of Charity vanished from the corridors of Saint Vincent Hospital in Indianapolis, and the original French Breton headdress of the sisters of Providence at Saint Mary-of-the-Woods underwent its second major change—from the blinder-cap worn until 1960 to a closely fitting, white-banded cap and dark veil.

SR. JOSEPHINE (D.C.) expounded vigorously on the winged corset she had worn so many years. "When it rained, you see, all that carefully ironed starch just oozed away. In two minutes a downpour could ruin your angel wings, turning you into a drowned rat!"

She recalled the pilot's voice over the intercom on her first plane trip West: "Out the window just now, you will see the magnificent beauty of the Grand Canyon." In her excited leap from seat to window, Sister Jo's white wings nearly blinded her seat companion—a startled Army Colonel. "Those starched wings were lethal!" she said with the trace of a smile lurking in those snapping, black eyes.

Over the years, nun's caps have changed, hem lengths have risen, extra petticoats have been discarded. Modeled, for the most part, on the plainest dress of the country and time in which an order was founded, religious habits were changed only infrequently. In 1963 Miss Rigali said, "Nuns often ride in cars these days, and those large headpieces must have become too difficult to handle."

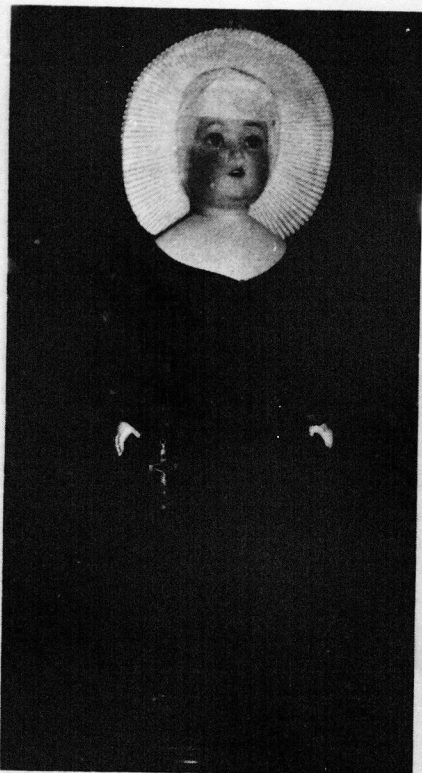
While they reflected peasant simplicity (or perhaps the widow's weeds of a foundress), habits were generally of excellent fabric. "It was neither affectation or profligacy," says Sr. Marie Clarice Toomey (S.P.). "We had two habits each, to be kept spotlessly clean, and they must last ten years. A poor fabric simply would not have been practical."

During her tenure at Daprato, Miss Rigali recorded faithfully the habit modifications of each order with news clippings, photographs and notes dotting the pages of her catalogue. With each change, she returned the doll to its order, requesting that details be corrected. In 1968, when three truckloads of "Little Sisters" came to Saint Mary-of-the-Woods College as a gift from Miss Rigali to her beloved Sisters of Providence, it was decided to retain them exactly as they arrived, preserving a specific historical period of dress.

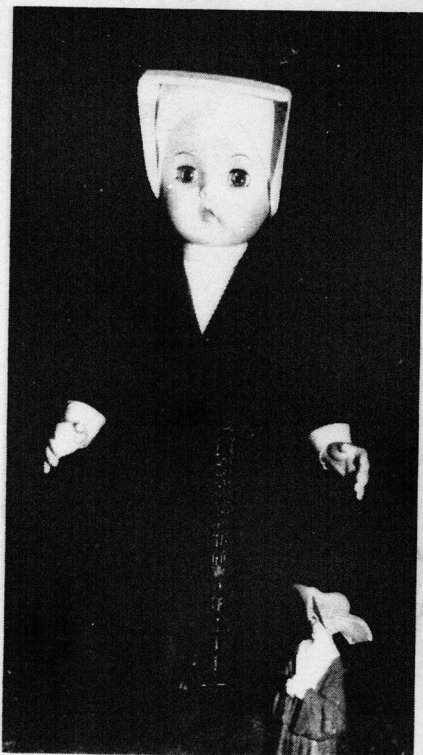
In her zest for absolute accuracy, Miss Rigali had sent the 20" Daughter of Charity to be redone, and the awe-inspiring white wings of the coif appear only on a small statue leaning against her taller, more modern Sister. The long, black traditional habit of Mother Theodore Guerin, Foundress of the Sisters of Providence (Indiana 1840) yielded also to necessity and time. But under her clear, glass bell, the serene Little Sister of Providence stands frozen as a very particular part of ecclesiastical history.



SISTER'S A DOLL!—From the doll collection at St. Mary-of-the-Woods, these examples of an original set include four Sisters of Providence habits—an early Breton style, the modified headdress of a later professed Sister, a postulant, and a novice.



Shown above is a Sister of Holy Cross from Notre Dame, Ind., and below, a Daughter of Charity of St. Vincent de Paul with a statuette including the cornette headdress which accounted for the affectionate soubriquet "God's geese."



Convocation ongoing ministry

NASHVILLE, Tenn.—The Nashville Diocese's first family convocation drew about 500 families from across Tennessee for a day of prayer, learning and play for both traditional families and single-parent groups.

Presented by the diocesan Department of Family Services, the convocation was held at St. Henry's Parish in Nashville. Father James R. Becherer, director of the Marriage Counseling Clinic for the Diocese of Cleveland, gave the keynote address.

Families are important because people can only experience God's love as it is incarnated in other human beings, particularly members of one's family, Father Becherer said. He added that if children do not experience God in their family, their whole experience of God may be distorted.

Convocation workshops ranged from husband-wife communication to dealing with death to parenting alone. Workshops were also available on problems of teen-agers and the elderly, and social justice in the larger community.

The convocation concluded with a family-centered liturgy concelebrated by Bishop James D. Niedergeses of Nashville and priests of the diocese. Highlights of the liturgy included a mime presentation of the Gospel, the

parable of the prodigal son; a children's dance and a reconciliation ceremony within individual families.

In his sermon Bishop Niedergeses said the family convocation was not a "one shot" affair, but was actually part of the ongoing diocesan ministry to families. Members of the diocesan planning committee on family ministry were commissioned by the bishop at the end of the liturgy.

Harrisburg (from 3)

allegations of evil intent of the parties involved.

He said that during the accident, the people of the diocese were victims of a "lack of reliable information on which to base personal decisions about their own lives and their futures.

"It has been suggested," he said, "that the Three-Mile Island accident created for many their first confrontation with their personal mortality—the first real understanding that man and his technology are not self-sufficient, but are truly dependent on God to sustain us and to protect us, sometimes from ourselves."

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The Hoosier Scene

'What are they talking about?'

by David Gerard Dolan

Many people that I talk to are saying that the pages of the *Criterion* are busting at the seams with TV tidbits and movie reviews.

I must admit that I was a little surprised myself after reading the August 17 issue.

For those who don't remember ... not only was the movie "Breaking Away" reviewed by James Arnold in his regular column, but nearly half of page one was taken up with the teaser ... get this ... "What are they talking about?"

with Father Widner and Peter Feuerherd nearly consuming pages 4 and 5 with their "editorial comment" on the this hot new flick.

OK, maybe it is a good movie ... maybe it's a great movie. Nevertheless, I don't remember that there was THAT much coverage in the *Criterion* when Cardinal Karol Wojtyla was elected the first non-Polish pope in over 450 years.

There must have been some "free" tickets floating around the office.

STEP ASIDE all of you has-been movie critics, it's time for a word from the "old man."

Turn off the TV, pop some popcorn, lock and secure all the doors and windows, turn on the burglar alarm, and when you've convinced yourself that all of your worldly possessions are safe and free from harm ... load the family into the station wagon and take them to the drive-in movies.

Edna and I had a thoroughly delightful evening recently with two of my grandsons, (they stayed with us for a week this summer before school started).

The eldest boy, Todd, had it in his mind that he should see "Star Wars" again for the umpteenth time.

Luckily, the nearest movie-house that it was playing in was nearly 40 miles away. Well, my eyes are failing and so does the truck on occasion.

Anyhow, after a lot of haggling and a little bribe ... we finally agreed to let Edna pick. (I'm sure President Carter has relied on HIS first lady in similar situations.)

EDNA PICKED a Disney double-feature—"Unidentified Flying Oddball" and "Jungle Book."

Thank God that even though Walt Disney is no longer with us, the empire that he built on animation and "just for the fun of it" movies is still alive and kickin'.

I can't remember the last time I have enjoyed an evening more.

Both movies were funny, totally ridiculous and I doubt that the U.S. Catholic Conference Office for Film and Broadcasting would find anything objectionable—morally or otherwise—in either of these zany movies.



Though I must admit that while watching "Jungle Book," my three-year-old grandson, David, got a little "uptight" when Kaa, a boa constrictor, coiled itself around Mowgli, the jungle boy, with the intention of ending a long fruitless day with a bedtime snack. (Rating: DSTYKTSI—Dolan Says: Take Your Kids To See It.)

►The Indiana Committee for the Preservation of the Family will honor **Mrs. Phyllis Schlafly** with a dinner at the Indiana Convention Center, 100 S. Capitol Ave., Indianapolis, on Monday, Sept. 17, from 6 to 7:30 p.m. Tickets are \$25 per couple and may be requested with a self-addressed stamped envelope from Mrs. John Salz, 700 Alwyn Road, Carmel, IN 46032. All reservations must be in by Sept. 12. At 8 p.m. Mrs. Schlafly will speak on "The Family and the Future of America." There will be no admission charge for anyone who attends the lecture only. For further information call 317-846-1451.

►The senior art exhibit of **Cecilia Carson** will open at 2 p.m. Sunday, Sept. 16, on the Marian College campus, and continue through Oct. 5. A public reception is planned from 2 to 4 p.m. on the opening day in the college library, 3200 Cold Spring Rd., Indianapolis. Miss Carson, a graduate of St. Mary Academy, is the daughter of Mr. and Mrs. Alfred Carson, 9680 Ramona Dr.

Her exhibit features 28 items, including tempera, pencil, acrylic and ink. Also in the collection are weaving and several pieces of sculpture created in paper, clay and plaster.

►The New Albany District Board of Catholic Education and Providence High School, Clarksville, have hired **Suzanne Holland** as director of development and public relations. She replaces Sister Cordelia Moran, who has assumed a new position in Terre Haute. Ms. Holland, a Louisville native, was a marketing analyst for the Courier Journal and the Louisville Times prior to accepting her new assignment.

►Word has been passed on to me that **Fr. Robert Sims**, associate vocations director and pastor of Holy Rosary parish, Indianapolis drops in the *Criterion* offices occasionally to say "Hey, neighbor." Rumor has it that he's scanning the *Criterion* pages for his name in print. It goes to show you, I'd do anything for a sawbuck.

►**Supreme Knight Virgil Dechant** of the Knights of Columbus has undertaken a "chain" of Marian devotions throughout the K of C Order to help renew devotion to the Blessed Virgin Mary in connection with the 124th anniversary of the proclamation by Pope Pius IX of the dogma of the Immaculate Conception on Dec. 8 of this year. Dechant has asked state deputies to organize a program of a special Marian Hour of prayer in every council in their

jurisdiction for Saturday, Sept. 8, the feast of Mary's nativity. The families of all member knights and other interested individuals are invited to attend the service honoring Our Lady of Guadalupe.

►To foster a spiritual depth among priests and all those who prepare and assist at parish liturgies, the **Office of Worship** is sponsoring two evening recollections. An Indianapolis area session will be held Tuesday, Sept. 18, at Our Lady of Grace Center, Beech Grove. A New Albany session will be conducted Wednesday, Sept. 19, at St. Mary Church. The programs are from 7:30 to 10 p.m. Father Robert Sidner, a priest of the Toledo Diocese and spiritual director of St. Meinrad College, will be the director. The fee is \$3 per person or \$25 per parish (unlimited number). Send registrations to the Office of Worship, 1350 N. Pennsylvania St., Indianapolis, IN 46202.

►President Louis C. Gatto of Marian College, Indianapolis, has announced the establishment of the **Nicholas and Elaine Purichia Scholarship Fund**. Dr. Purichia, a member of the biology faculty since 1966, died Aug. 24 at the age of 37 of a heart attack. He held the academic rank of associate professor and was chairman of the biology department. His wife, the former Elaine Romer, died in 1973. Contributions to the memorial fund will be added to Marian's en-

dowment which provides for student scholarships.

►The Adult Education Division at **Manual High School**, 2405 S. Madison Ave., Indianapolis, has begun registration for night classes for the fall semester. New hobby and skill courses have been added to the program. Among the other courses are arts and crafts, powder puff auto maintenance, American Red Cross first aid and personal safety and adult driver education. For further information call Manual's evening school office, 787-8318.

►The boys and staff of the **Gibault School for Boys** in Terre Haute invite the public to attend the dedication of Forrest and Hazel Sherer Hall on Saturday, Sept. 15, at 1:30 p.m. An open house will follow until 4 p.m. and refreshments will be served.

►St. Bridget parish, 801 N. West St., Indianapolis, is making plans to charter two buses to Chicago for the visit of Pope John Paul II there on Friday, Oct. 5. The parish is making the arrangements in cooperation with Father James Bonke, archdiocesan coordinator for the papal visit. The buses will leave St. Bridget's at 7 a.m. and return there at 7 p.m. The round trip fee is \$28. For reservations contact Mrs. Evelyn Reed, 317-637-7711, or the church rectory, 317-635-6604, by Thursday, Sept. 20.

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CW

New fall program opens

The P.A.R.E. Committee (Parish Adult Religious Education) of St. Mary Church in New Albany has announced its fall program of adult religious education. The theme of this season's program is "Bring the Word to God's Family" with four programs being offered.

Program I, entitled "Confession and the New Morality," will be conducted by Father Joseph Graffis, chaplain at Bellarmine College in Louisville. It will consist of four Wednesday evening sessions beginning September 12.

Program II will be "Genesis II." The facilitator is Carole Strohbeck, the DRE at St. Mary's. The introductory session begins Sunday afternoon, Sept. 23.

Program III, "Christology—The Mystery of Jesus Christ, Human and Divine," will be conducted by Ms. Cora Dubitsky. Ms. Dubitsky is professor at St. Meinrad School of Theology and has her doctorate in adult education and religious studies from Indiana University. These programs will be held on Sunday evenings beginning in October.

Program IV will be conducted by Carole Strohbeck and Essie Reilly, members of St. Mary's PARE Committee. It will be an Advent workshop on the meaning and customs of Advent to be held on three Wednesday evenings beginning November 28.

Further details and registration for any of these programs can be made by calling St. Mary's rectory in New Albany. All programs

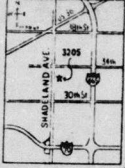
will be held in St. Mary's School. They are all free except the Genesis II program which has a fee of \$15 for materials.

The PARE Committee is hopeful that these programs will reflect in their own way the three inter-related purposes of Christian education: 1) the building and experiencing of community, 2) the teaching of doctrine, and 3) service to others. The committee hopes, too, that many in the New Albany area will take advantage of these programs.

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CYO football

Fifty-four CYO football teams kick off the 1979 season Saturday, Sept. 8, at the Roncalli High School stadium, Indianapolis.

All teams entered in the Cadet and "56" Leagues will see action during the CYO jamboree which begins at 9:30 a.m. The "56" teams from Holy Name and Central Catholic open the action.

Prior to participation in the jamboree, all teams must have equipment checked by CYO officials and have their official team picture taken. Coaches are urged to invite parish priests, school principal and cheerleaders to be in the team picture.

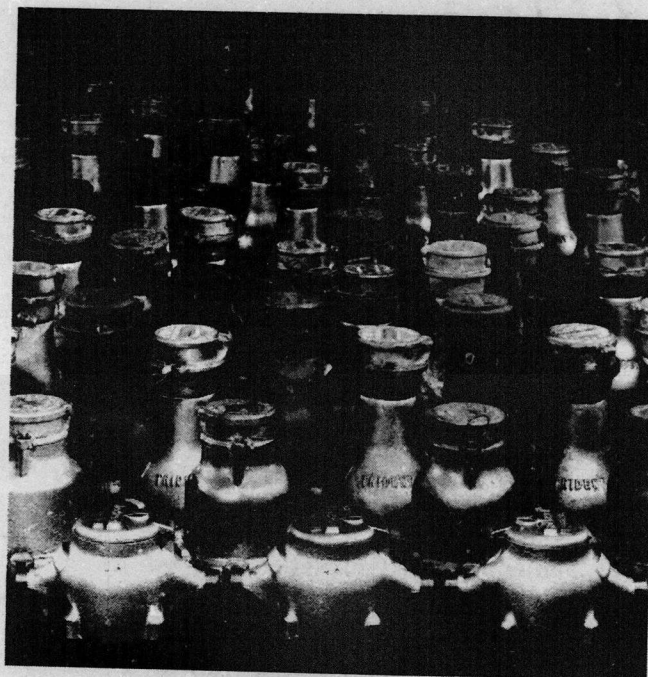
Regular season action opens Sunday, Sept. 9 for all leagues.

Kickball

Teams entered in the five CYO Kickball leagues began action this week at various sites.

1,400 girls of grade and high school age will play on one of the 90 teams entered in the 1979 fall kickball season. Girls will play for teams in the Cadet A, Cadet B, 56A, 56B, and Junior Leagues.

Immediately following the season, teams will compete in post-season play-off or tournaments.



The 60,000 Meter Clash.

Every two months, the Indianapolis Water Company is faced with the problem of trying to read 60,000 water meters located inside our customers' homes.

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So for a while, we may send those customers' bills based on estimated water use. But

eventually, we'll need to take a reading. And if our estimates are low, a shocking surprise may be in store. Especially, if there's an undetected leak. And that's going to mean double trouble, because city sewer bills are also based on water usage.

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The Active List



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.

All interested persons are invited to participate in the nocturnal adoration on the first Friday of September at Holy Spirit parish, Indianapolis. The hours are from 9 p.m. on Friday to 6 a.m. on Saturday.

An Ultreya will be held at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m. The event is under the direction of the Indianapolis Cursillo Movement.

September 7-8

The annual Oktoberfest at German Park on South Meridian St. (S.R. 135) near County Line Road, Indianapolis, will feature continuous entertainment by nationally known German entertainers and local talent, German music, dancing and games for all ages as well as German food. At 10 p.m. on Saturday, two Delta Air Lines tickets will be awarded from Indianapolis to Frankfurt, Germany. The Oktoberfest is sponsored by the German-American Klub of Indianapolis, Inc.

September 8

Marilyn Born and her fiancé, Terry Osburn, will have a cookout at their new home 8421 Chippewa Court on Indianapolis' southside for the Single Christian Adult group.

Guests are asked to bring their own drinks, frisbee and volleyball equipment. For further information call Marilyn at 888-5728 or Terry at 784-6210.

A worldwide effort has been initiated by a Marian Apostolate from Australia to honor the Blessed Virgin Mary on her birthday, Sept. 8. In keeping with this theme, the Marian Apostolate of the archdiocese encourages all individuals to pray an additional rosary on that day.

Sept. 8, 12-14

The calendar for Separated, Divorced and Remarried Catholics in Indianapolis includes the following events:

— Sept. 8: Teen group rap session for the teenagers of SDRC, 1 p.m., Alverna Center, 8140 Spring Mill Road, Indianapolis.

— Sept. 12: Eastside meeting at St. Simon parish, 2505 N. Eaton, 7:30 p.m.

— Sept. 13: Northside meeting

at St. Joan of Arc church basement, 4217 N. Central, 7:30 p.m.

— Sept. 14: Spiritual Retreat III at 7:30 p.m. and continuing through Sunday afternoon at Alverna Center. Father Anton Braun will lead the retreat.

Natural Family Planning will be held at the following parishes in the Archdiocese:

►2-5 p.m.: St. Luke parish, Indianapolis. Call Suzanne Sperback, 317-547-5847 for pre-registration.

►7:30-9:30 p.m.: St. Peter parish, Franklin County. Contact Julie Wilhelm, RR 5, Box 57, Brookville, IN 47012, phone 812-576-4534 for pre-registration.

►12:30-5 p.m.: St. Columba parish, Columbus. Call the rectory, 812-372-1509 for pre-registration.

The fee for the seminar is \$10. Coordinated by Archdiocesan Social Ministries,

September 9

A fall festival will be held at St. Mary parish, Rushville, beginning at 11 a.m. when chicken and ham dinners will be served. Other festival attractions will be featured.

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For more information on weekends in your area contact:



Central Indiana Marriage Encounter

Lou and Louise Firsich
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Indianapolis, IN 46250
317-849-3922

Fr. Clement Davis
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126 W. Georgia St.
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Sept. 10, 24 & Oct. 1

Regional sessions for church musicians will be held in three locations from 7:30 to 10 p.m. at the following locations:

— Sept. 10: Little Flower Church, 4720 E. 13th St., Indianapolis.

— Sept. 24: St. Patrick Church, 1807 Poplar St., Terre Haute.

— Oct. 1: Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany.

Each parish in the area is encouraged to send at least one musician to the sessions which provide an opportunity for sharing ideas and resources. There is no fee.

For further information call the Office of Worship, 317-635-2579, or the music director, Charles Gardner, at Little Flower parish, 317-357-8352.

September 11

St. Francis Hospital Center, Beech Grove, will host a refresher interest day for registered nurses in the hospital auditorium from 10 a.m. to 2:30 p.m. Opportunity to register for the refresher nurse program is available by calling 783-8151 for a reservation by Aug. 31. Attendance at the interest day does not constitute a commitment for classes which begin Oct. 2 nor for employment.

Ralph Nader will open the 1979-80 Artist Lecture Series at St. Mary-of-the-Woods College at 8 p.m. in the Cecilian Auditorium. His topic will be "The Power to Pollute versus the Right to Health." A question and answer period will follow the address.

Mother Theodore Circle, Daughters of Isabella, will meet at the K of C Hall, 1305 N. Delaware, Indianapolis, at 6 p.m. A light supper will be served followed by election of officers.

The monthly meeting of the Ave Maria Guild will be held after a dessert luncheon at 12:30 p.m. at St. Paul Hermitage, Beech Grove.

St. Joseph's Catholic Student (Indiana State University and Rose-Hulman Institute), Terre Haute, and St. Mary-of-the-Woods College will present classes on contemporary Roman Catholicism at the Student Center next to the I.S.U. campus. Classes will be held on Tuesday evenings from 7:15 to 9:15 p.m. Mail registration to the Center at 132 N. Fifth St., Terre Haute, IN 47807.

September 12

A Mass of Commitment for religious and priests of the

archdiocese will be held at Immaculate Heart of Mary Church, Indianapolis, at 7:30 p.m. The main celebrant for the liturgy will be Msgr. Francis Touhy. Father Patrick Kelly will be the homilist. The Mass of Commitment is sponsored by ARIA (Association of Religious of the Indianapolis Archdiocese). Following the Mass refreshments will be served in the parish hall.

The Guild for St. Mary's Child Center will hold an orientation day at the Center, 311 N. New Jersey, Indianapolis, beginning at 9 a.m. The program is for both old and new members. For further information call Mrs. Rosie Houk, Guild president, 545-4867, or the Center, 653-1491.

A luncheon and card party will be held at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis. Luncheon will be served at 11:30 a.m. The card games begin at 12:30 p.m. The public is welcome.

September 13

United Catholic Singles' Club (ages 35 to 65) will have a dinner meeting at Fatima Council K of C, 1313 S. Post Road, Indianapolis, at 7 p.m. Reservations are requested and may be made by calling 542-9343.

the sympto-therman method is taught by members of the Couple to Couple League.

Sept. 14-16

A spiritual retreat for separated, divorced and remarried persons will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis, beginning with registration on Friday evening. Father Anton Braun will conduct the retreat. A donation of \$40 per person is asked to cover expenses.

Sister Mary Theresa will direct a women's serenity retreat at Our Lady of Fatima Retreat House, 5353 E. 56th

St., Indianapolis. For complete information and/or reservations call the retreat house, 317-545-7681.

September 15

Single Christian Adults will hold a meeting at the Bonanza Steak House, 3545 N. Shadeland, Indianapolis, beginning with dinner at 6:30 p.m. For more information call Larry Lampert, 899-4682.

September 16

The first of a two-series program on Natural Family Planning will be held at St. John parish, Bloomington, from

2 to 5 p.m. For registration call Stan Conyer, 812-876-7040.

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, 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.

Remember them

† ALBERS, Eldora E., 70, St. Gabriel, Connersville, Aug. 31. Wife of August J.; mother of Joseph R., David, Rosina Munchel, Martha Haas, and Pauline Balderston. Sister of James

father of Nickie and Kriste; son of Mr. and Mrs. Louis Eger.

† FATELEY, Glenn, 77, St. Christopher, Indianapolis, Aug. 30. Husband of

Betsy; grandson of Mr. and Mrs. James C. Courtney and Mrs. Margaret McShane.

† PEEBLES, Helen (Winkle), St. Matthew, Indianapolis, Sept. 1. Mother of Edward

FESTIVAL

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Today's Music

by Charlie Martin

"Do It or Die" is a mellow and reflective song from the Atlanta Rhythm Section (ARS) group. This recent hit from ARS is from its new album, "Underdog."

The song's message encourages us to look beyond our troubles and see the importance of going on with life. All of us face "bad breaks" from time to time. Our attitude toward life's difficulties is important. Problems can bring forth a spring of creativity from within us, but also they can lead to depression, pessimism and a defeatist attitude in our ability to cope with life. ARS's advice is that we "stand our ground" in the face of our difficulties and try again to direct our lives toward the goals we want to reach.

It is important not to be easily discouraged by life's difficulties. It is also important to take time to reflect on the reasons behind the problems we encounter. Consequently, the line, "don't waste a moment wondering why" seems inconsistent with the song's overall message. Not every problem can be



skate and broke my leg." But in general, insight can be gained by taking some quiet time away from the day's hassles to reflect on our difficulties.

Some problems can be helped by a change in our behavior, feelings or outlook on a situation. Each of us possess a store of creativity called imagination. I speak not of fantasy daydreaming, but rather of the amazing talents we have to gain new ways of experiencing and changing the world around us.

When one road is blocked toward reaching a goal, often new ideas will emerge if we let ourselves think about the situation. Too frequently we have undersold our abilities to

create the type of life we desire.

WHILE THE song does not emphasize reflection, it moves strongly to the second step in dealing successfully with problems—action. Reflection should naturally lead to new ways of risking. Unless we take the chance to act on the promptings of our imaginative thoughts, we will still remain prisoners of our problems. This step is not always easy, for we may be afraid to risk again if previous attempts to overcome problems have failed. Yet as the song states, a part of us dies when fear determines what we will and will not attempt in life. We do need to be realistic about our limitations, but our realism should be born of experience, not conjecture.

The line, "you only live twice," possibly refers to

the fact that when we give ourselves a second chance in facing our difficulties, we often discover new life and new ways to overcome these problems.

Now is the time to give ourselves this chance; either we "do it" now, or we "die." These chances may never surface again. Most important for our lives is the significance of each day. If we let pessimism, defeatism or fear dominate our nows, our future diminishes in meaning and promise.

All of us experience some fluctuation in appreciating our abilities and self-worth. During these times, we need to remember how we have succeeded in the past. We can see that this God who first gave us life will not abandon us in times of difficulties. God continues to affirm the strengths of our whole person. With such assurance there's an assurance we will find the courage to reflect, act and deal imaginatively with life's problems.

©1979, NC News Service

DO IT OR DIE

Don't let your troubles make you cry/Don't waste a moment wonderin' why/When ev'rything goes wrong/You have to go on/And do it or die/Do it or die now/Stand your ground/Don't let your bad breaks go gettin' you down/Even when times get rough/And you've had enough/You still gotta try/Do it no matter what the people say/They don't even know you/Die before you let them stand in your way/(Don't you know that)/You should know that life is a gamble all along/Winners or losers you keep rollin' on/So go on and roll the dice/You only live twice/So do it or die

School is what you make it

by Joel Severson

Introducing your 1979-80 school year! Unfortunately for those who look upon school as a building which they are bused to, sat down into with a book shoved out before their unenthusiastic faces, and then bused back home again, and fortunate for those viewing it as a once in a lifetime experience which is something that journeys far beyond the schoolbook.

A student's attitude will undoubtedly reveal as to how a student may perform, conduct himself, or participate in and outside of the classroom. Usually it will be up to that person to insure himself of maintaining attitudes and respective performances which comply with standards of the school as well as the student.

THIS YEAR as in others, each class of the high school will be adjusting to new situations and in some cases, surroundings. The Freshmen will probably be carrying the biggest load, for this is their first year at the high school.

Some obstacles various Frosh may have to conquer may be not getting lost, avoiding the paths of the ever present "get that rhiney" bandit who may prefer your books on the floor rather than in your arms, or staying clear of bus bullies who just can't resist that lonesome freshman sitting in the seat ahead.

The sophomores should be fairly settled by now having gone through the school's boot camp the year

before. The wildest bunch may be the juniors. They have a couple years experience and are ready to start really "givin' er."

The seniors on the other hand, hopefully, realize themselves as the senior citizens of the bunch and may discover that its time to start setting examples for the younger students. This class has been through a lot together and probably has compiled many memorable experiences, some great, and others not so great. Let's hope this year will be their best.

ATHLETES, TOO, are looking forward to the upcoming school year, some having spent numerous long hours at their respective camps, summer leagues, gyms, or in their own backyards in preparation for the sport in which they expect to improve upon. Seniors especially realize this as their last chance at high school competition and many are out to make the best of it.

Grade schools in the area will again be thrust into operation with all kinds of new looks in store for their respective pupils. New teachers, classrooms, procedures, students, and challenges all await that eager and sometimes unenthusiastic child.

So, for all you eager beavers, school has approached us once again, with rewarding and inviting experiences in store. Oh, and for you anti-school crusaders, look on the bright side(s). You'll have to attend

your dances, your proms, your ... what? ... you say you're not crazy about this type of entertainment?

Well, how about those parties, those flying rolls of toilet paper (in your own trees of course), those frizbees, those late ins and early outs, those snow

days, that new teacher, that dispatched teacher, that new chick, or that ... err ... aaa ... well anyway, school is not all that bad so just hang in there and think of that last day or of your mother whose blood pressure may finally take a dive!

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Media Notebook

Film condemned as 'mocking parody'

by T. Fabre

NEW YORK—In their insatiable quest to ridicule anything that moves on the human landscape, the Monty Python BBC goons have turned their lunatic comedy to spoofing biblical movies in "Life of Brian," a Warner Brothers-Orion Pictures release which opened in the latter half of August.

Done in the troupe's usual style of harebrained nihilism, this Monty Python comedy has as its hero a hapless and invincibly dense Englishman named Brian who has been born on Christmas Eve in a stable neighboring the one sheltering the Holy Family, grows up to become involved in the People's Liberation Front of Judea, finds himself mistaken for the Messiah by an idiotic crowd that purues him and is finally crucified by the Romans under a lapping, faggish Pontius Pilate.

Though Brian is never presented as Jesus, many elements and parallels to biblical incidents from the life of Jesus are employed throughout. For example, the film opens before the credits with the Magi visiting Brian's crib, adoring him and leaving their traditional gifts only to return frantically to retrieve them once they have learned their error.

After the credits are flashed, the movie gets underway with a scene (identified as taking place in "Judea, 33 A.D., at Saturday tea-time") showing Brian and his mother involved in a raucous dispute at the far edge of the crowd which is endeavoring to hear Jesus as he delivers his Sermon on the Mount. "Blessed are the peacemakers" is heard as "Blessed are the cheesemakers."

From time to time various well-known words of the Gospels are put into the mouths of the crowd or

communications department of the Archdiocese of New York has expressed concern for the mockery of Christ's life that this movie represents.

In his "Cinema Sound" radio review Robert E. A. Lee of the Lutheran Council in the USA stated that "if blasphemy is still an operative word in our society, we must apply it to the outrageous Monty Python film satire, 'Life of Brian.'" He notes that the portrayal of Brian's mother as a "drag madonna," a role played by director Terry Jones himself, could hardly be more gross. He takes strong exception to the ridiculing of the Crucifixion story and raises the question of "What is happening in a world where faith is publicly ridiculed, mocked and scorned for the entertainment dollar."

In a statement issued on behalf of themselves and Orion Pictures, the worthies at Warner Brothers said: "The public has been enthusiastic, having flocked to every theater now playing the picture. It is entertainment... and, to many, an enjoyable movie experience. It was never our intention to offend anyone's beliefs and we certainly regret having done so. The film is a satire; it is a spoof, and it should be viewed in that context."

The Motion Picture Association of America issued an R rating to the film ("Restricted, under 17 requires accompanying

parent or adult guardian"). Such a rating also allows the film to display the MPAA code seal of approval.

MPAA'S FORMER "standards for production," which until relatively recently governed whether a film would qualify for the code seal of approval, required that "religion shall not be demeaned." If the spirit at least of that standard were to have guided the MPAA, "Life of Brian" would have been given an X rating and denied a code seal.

The Office for Films and

Broadcasting of the U.S. Catholic Conference has issued a C (Condemned) rating and in its commentary states that "the final Crucifixion scene, with its clear parallels to the Gospel story, plays as a mocking parody of the cross and redemption of Christ." (Production notes distributed to critics by Warner Brothers state that the Python group at one time toyed with the title "Jesus Christ, Just for Glory.")

At this writing it is rather clear that Warner Brothers, though acknowledging the

serious offense the film will give to Jews and Christians, does not intend to alter its distribution plans for it.

Pythomaniacs in our midst include any number of adolescent children who have come to know Monty Python and his lunatic colleagues through television. Parents may therefore expect to encounter resistance when they tell their children that "Life of Brian" is not for them. Neither is it a film for parents or for anyone else who believes that Jesus is Lord.

Editor's Note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

Religious Broadcasting

The Getaway (1972) (CBS, Saturday, Sept. 8): A generally gross, violent and mindless modern gangster film, directed by Sam Peckinpah, with Steve McQueen and Ali MacGraw speeding noisily to the border pursued by fleets of inept police cars. Sometimes tense and gripping, but mostly a Roadrunner cartoon for adults. **Not recommended.**

Holocaust (1978) (NBC, for four consecutive nights, starting Monday, Sept. 10): The highly influential and

much-honored mini-series about the fate of a Jewish family in Nazi Germany. **Recommended.**

The Bingo Long Traveling All-Stars and Motor Kings (1976) (CBS, Wednesday, Sept. 12): John Badham's funny and also poignant film about renegade black baseball players trying to survive and market their skills in a time (1939) when the sport was marked by racism and hard times. Delightful performances by Billy Dee

Williams, James Earl Jones and Richard Pryor. **Recommended for all ages.**

Gator (1976) (CBS, Thursday, Sept. 13): Burt Reynolds' somewhat disastrous first effort at directing, starring himself as an agent investigating corruption in a Southern county, and ranging unpredictably from comedy to melodrama and soap opera. **Strictly for fans of Reynolds in his good 'ole boy style.**

Television Film Fare

TELEVISION: Sunday, Sept. 9 (ABC)—"Directions" opens its fall series by exploring the question of the rights of the Palestinians, which has received new international attention in the aftermath of Ambassador Andrew Young's resignation as United States Delegate to the United Nations. (Check local listing for exact time in your area.)

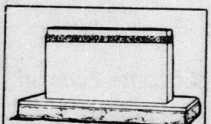
RADIO: Sunday, Sept. 9 (NBC)—"Guideline" pre-

sents the conclusion of the two-part series on "The Boat People," the Vietnamese refugees. The discussion, as originally presented on TV, is moderated by NBC News correspondent Jack Reynolds. The panelists are Ambassador-at-large Dick Clark, President Carter's coordinator for refugee affairs; Jesuit Father Robert Drinan, Democratic representative from Massachusetts; and John

McCarthy, director of Migration and Refugee Services for the U.S. Catholic Conference. (Check local listings for exact time in your area.)



"RICH KIDS"—Jeremy Levy and Trini Alvarado play two children who develop a friendship occasioned by their sharing the trauma that comes from having divorced parents. The film is a sometimes light-hearted but essentially serious look at what happens to the young when parents decide to go their own ways. (NC photo)



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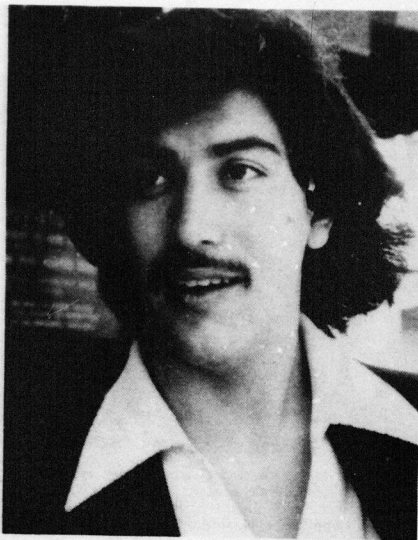
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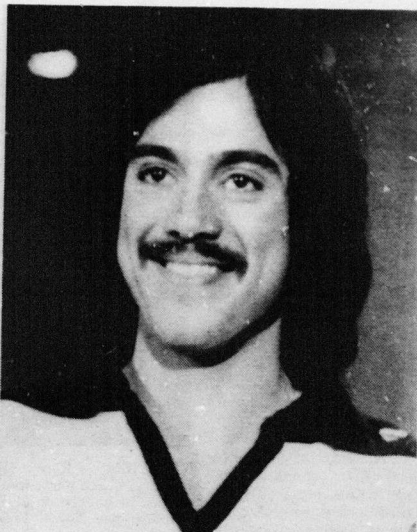
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IN HIS IMAGE — Ira Angustain (left) stars as comedian Freddie Prinze in a dramatic new movie, "Can You Hear the Laughter? The Story of Freddie Prinze," Sept. 11 on CBS. The real Prinze (right) is



best remembered for his role in the hit television series, "Chico and the Man" before committing suicide in January 1977 at the age of 22. (NC Photos)

Television Highlights

NEW YORK—The tragic story of Freddie Prinze, a successful young TV entertainer whose life went haywire, is dramatized in "Can You Hear the Laughter?" airing Tuesday, Sept. 11, at 9-11 p.m. on CBS.

The product of a New York barrio, Prinze achieved early stardom as the Latino lead of the popular TV series, "Chico and the Man." He was at the top when he killed himself in January 1977 at the age of 22.

Success had come too fast and, lost in the Hollywood glitter, he became increasingly dependent upon drugs, alcohol, women and unlimited credit. The TV movie suggests that his suicide was triggered by a confused fear that the Chico role was destroying his real identity.

However close to the actual details of Prinze's life, the dramatization is worth watching for its variations on the old story about show people who get "too much too soon."

Early on, Prinze says to his girlfriend, "I'm a Puerto Rican and I want it to show." This more than anything else brings him instant fame when TV starts looking for ethnic comedians.

Playing the lead is Ira Angustain, who looks so much like the real Prinze that it is almost eerie. Instead of exploring the emotional contradictions within the character, however, the script concentrates on the empty phoniness of the Hollywood world.

If you were one of Chico's

fans, this will be a sad reminder of the seemingly happy young man who couldn't handle success. The adult nature of his problems, although handled discreetly by director Burt Brinkerhoff, makes the program inappropriate for youngsters.

'30 Minutes' returns for second season

After having picked up a gratifying number of accolades, including a Peabody Award and an Emmy nomination, "30 Minutes" returns for its second season of current interest features for teenagers, premiering Saturday, Sept. 15, at 1:30-2 p.m. on

CBS.

Produced by CBS News, the program reports on subjects of special interest or concern for teen-agers—television's only actuality show aimed at this age group.

Betty Aaron and Christopher Glenn are the

reporters—first-rate broadcast journalists who never talk down to their audience because they respect the intelligence of their young viewers.

Aaron's story on the premier examines why suicide has become the third largest killer of teen-agers.

Some think that due to unreported suicides it is in fact the major killer of kids.

Going to a wealthy San Francisco suburb which has the country's highest suicide rate, Aaron talks with a girl who has tried to kill herself three times.

Without trying to oversimplify a complex problem, the segment goes into some of the reasons for teen-age depression and how talking about the problems can help. It is a serious subject, sensitively handled, and Aaron brings it to a satisfying upbeat conclusion.

Glenn's story is about how the Golden Gloves competition offered a poor kid from working class neighborhood in New York City a chance for a better life.

The point of this segment is not that sports—boxing in particular—should be thought of as a way out of the ghetto. What is emphasized instead is the training and self-discipline that leads to better self-understanding of what a person can do in life.

Upcoming shows deal with such subjects as alcoholic parents, the volunteer army, cosmetic surgery, fast foods and the Scholastic Aptitude Tests (SAT). Each of the 20 new shows this season will have the regular "Who's Right?" feature with Pat Maguire of the National Street Law Institute answering a question on the legal rights of minors.

Television Film Fare

"The Bingo Long Traveling All-Stars and Motor Kings" (1976), Wednesday, Sept. 12, 8 p.m. (CBS): This boisterous and nostalgic comedy is about a

barnstorming black baseball team in the late 30s. Very good adult fare, but the language and an episode involving a brothel rule it out for younger viewers.

Morally unobjectionable for adults.

"Gator" (1976), Thursday, Sept. 13, 8 p.m. (CBS): Burt Reynolds stars in and directs this story of an undercover agent's attempt to send the Mr. Big of a corrupt Southern county to prison. Mediocre entertainment at best, the film veers in mood from slapstick to violent melodrama to soap opera and back again. The violence makes it adult material. Morally unobjectionable for adults.

"The Bad News Bears in Breaking Training" (1977), Friday, Sept. 14, 9 p.m. (ABC): This sequel takes the inept Little League team of the first film to the Astrodome, with the estranged father of one of them stepping in as coach. The foul language so prominent in the original has been toned down, but there are lapses enough in taste to make this mildly entertaining comedy questionable material for younger viewers. Morally unobjectionable for adults.

10:30 p.m. (PBS) Terrence Knapp's moving portrayal of the compassionate "leper priest" of Molokai provides an extraordinary viewing experience in this rebroadcast of the one-character dramatization written by Aldyth Morris and produced by Hawaii Public Television.

Thursday, Sept. 13, 10:30-11 p.m. (NBC) "Holocaust: A Postscript." This special program, produced by NBC News, examines the impact of the original "Holocaust" presentation and the controversy it caused in the United States, Germany and Israel.

Programs of Note

Sunday, Sept. 9, 9-10 p.m. (PBS) "Kean." Jean Paul Sarte's heavy-handed comedy about the talented but temperamental 19th-century English actor Edmund Kean with Anthony Hopkins in the title role for this two-part "Masterpiece Theatre" series.

Monday, Sept. 10, 8-11 p.m. (NBC) "Holocaust." This rebroadcast of last year's acclaimed series about a family of German Jews under the Third Reich continues on Tuesday and Wednesday, Sept. 11 and 12, at 9-11 p.m., and concludes on Thursday, Sept. 13, at 8-10:30 p.m.

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Viewing with Arnold

'Amityville Horror'

by James W. Arnold

Judging from the movie, the real secret of the publicity-haunted house in Amityville is that it's sitting on an oil field. If the demons don't need fuel, perhaps the whole escapade is another plot by Exxon.

This is at least one logical conclusion from American International's juvenile, over-produced, but terribly profitable thriller based on Jay Anson's book about the Lutz family and their wild four weeks in 1975-76 in that fancy Dutch colonial on Long Island.

The black stuff leaks into the toilets, oozes through the walls and down the stairs, and finally boils up from under the basement floor. What the Lutzes reported as good old traditional green slime—their spooks had definitely seen a lot of old movies—shows up variously as oil or blood (yecchl). C'mon fellas, let's get those colors right.

Of course, what may really have occurred in Amityville is no joke. Religious persons would be the last to disbelieve in evil spirits, at least in general, while judging specific cases on the evidence.

Anson's best-seller tells the Lutzes' version—essentially, it's the "evil house" tale transferred to contemporary suburbia. They suffered the whole shopping list of ghastly phenomena, from noises, voices and scrapings to a kind of bacchanale of door and window openings and the green slime, culminating in awesome apparitions and levitations of their own

bodies. (The last two, oddly, are omitted from the film).

These were, indeed, peculiar demons. They freaked out the telephone service, played with the thermostat like a yo-yo, stole \$1,500 in cash, and even had a marching band in the living room after midnight.

THE MAJOR support

for the Lutzes' account was their willingness to abandon the place and their belongings and flee to another state. (One marvels that they persevered as long as they did, but for a while George Lutz stubbornly refused to let the spirits have his house).

Their experience was also corroborated by Kathleen Lutz's priest-counselor, who was bedevilled (at least metaphorically) by sickness and mysterious infestations and harassments after he tried to bless the house as a casual gesture of priestly service.

The "explanation" of the real Amityville case remains open. Were people lying? Were they deluded? (We know almost nothing about the past or character of the Lutzes). Were other than demonic causes (perhaps natural or parapsychological) plausible? Or was this indeed a place—like the fictional monstrosity in Shirley Jackson's "Hill House"—so unholy that it should be burned down and the ground covered with salt? The case for demons is weakened, but not destroyed, by the pleasantly uneventful history of the house since the Lutzes departed.



NEW FILMS — Robert Duval as a war-loving air cavalry commander, relaxes at a nocturnal beach party (top photo) with Albert Hall, center, who plays a Navy petty officer in charge of a small river boat, and Martin Sheen, as an assassin, in "Apocalypse Now," Francis Ford Coppola's epic about the Vietnam War. (NC Photos)

THE MOVIE (shot in Tom's River, N.J.) accepts the haunting theory with total enthusiasm. The script by Sandor Stern, a Canadian M.D. who has come late as a convert to big money movieland, differs from Anson in many small details, and also in some big ones. The worst change is what Stern has done to the character of the priest (acted with utter hysteria by Rod Steiger) and the "official" reaction of the Church.

An insufferable monsignor-type (Murray Hamilton, reprising his boor from "Jaws") tells Steiger he's nuts. In reality, the

church was more sensitive, and suggested calling in parapsychic experts.

Equally bad, though, is creating fake horror-movie suspense by suggesting that George Lutz is slowly being possessed and about to chop up his wife (Margot Kidder) and kids with an axe. There is no such implication in the Lutzes' own account.

The movie Lutz (James Brolin) slowly deteriorates to the brink of madness and tragedy. Whether he's hero or villain is kept ambiguous to the last possible moment. In the more upbeat "real" story, George snaps out of his lethargy in plenty of time to fight back and save his family.

LIKE MOST Satan-genre films, "Amityville" is heavy with Catholic trappings: priests and nuns, religious hymns, statues, crucifixes used in do-it-yourself exorcism rites. Most of it is more ludicrous than offensive, but there is an especially awful fictional scene in which Steiger,

saying Mass, prays in increasing volume (as if to hold God's attention) as the church statues crumble about him. He goes blind and becomes catatonic. It didn't happen, and it attributes more power to demons than they claim in their advertising.

Otherwise, director Stuart Rosenberg has resorted to the entire repertoire of schlock ghost movies, including thunder and lightning, loud music and screams, distorted facial closeups, black cats at the window, and endless long shots of the house made to resemble a large jack-o-lantern with slanted eyes. Perhaps the worst horror of all is turning whatever-it was that transpired at Amityville into brainless fright movie entertainment. (NCMP rating: Not Available)

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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 well as the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned.)

Alien A-3

Americathon C

(Objectable language and graphic depiction of sexual misconduct)

The Amityville Horror A-3

Apocalypse Now A-4

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.)

Hot Stuff A-3

The In-Laws A-2

Life of Brian C

The Main Event 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.)

Rocky II A-3

The Seduction of

Joe Tynan A-3

Sunburn A-2

The Unidentified

Flying Oddball A-1

The Villain A-3

The Wanderers B

(Violence and foul language)

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