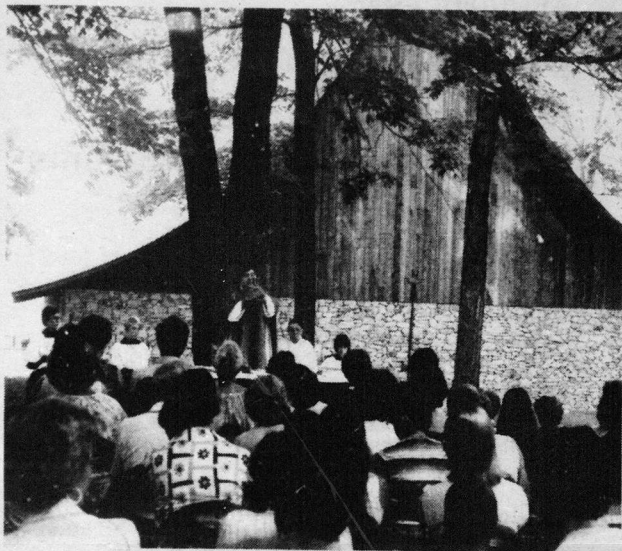


THE CRITERION

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FLIGHT OF THE BUMBLEBEES IN REVERSE—Sunday Mass at St. Patrick's Catholic Church in Salem was held on the church lawn recently, not because it was a beautiful morning, but because honey bees had invaded the church building. Bees built a nest in one of the peaks of the church roof and when exterminators attacked the nest, many of the bees sought refuge through a small hole in the wall created by woodpeckers. That hole gave the bees access to the interior of the church. Parishioners arriving Sunday morning found the church filled with bees and many bee carcasses littering the floors and pews. Here Father Carmen Petrone, co-pastor, celebrates Mass under the trees behind the church. (Photo courtesy Cecil J. Smith, The Salem Leader)

Archdiocese ready for Chicago trip

Hundreds of thousands of people will gather in Chicago's Grant Park on October 5 to see Pope John Paul II offer Mass. Of those hundreds of thousands, approximately 1,500 will ride on specially chartered buses from the Archdiocese of Indianapolis.

At least 25 buses have been chartered to accommodate the parishes and archdiocesan agencies that will send delegations to cheer the Holy Father. Father James Bonke, pastor of Nativity parish in Indianapolis, is the coordinator for the travel arrangements of the Indianapolis archdiocese for the Pontiff's Chicago visit.

"It involves coordinating all the arrangements for groups going to Chicago from the archdiocese. The purpose is that there will be one person in Indianapolis who the people in Chicago can talk with," said Father Bonke, describing his duties as coordinator.

The priest's duties include arranging with officials of the Chicago Archdiocese

so that parking spaces can be reserved for the chartered buses. Special identification stickers will allow buses to park in the Soldiers Field parking lot adjacent to the park and a special section will be reserved in the park for out-of-town visitors.

Father Bonke requested that parishes and organizations that intend to make the Chicago trip contact him so that he can make special arrangements with the Chicago archdiocesan officials.

THE PRIEST asserted that because of the expected crowds to see the pope, no arrangements can be made for private autos.

The official archdiocesan delegation will ride two buses which will leave at 8 a.m. from the Chancery offices on October 5. The delegation will include representatives from parishes randomly selected from each deanery, the heads of archdiocesan agencies, the leaders of the religious communities active in the archdiocese and lay people who have been

Claims Pope did not 'cover-up' scandal

by NC News Service

PHILADELPHIA—Pope John Paul II did not "cover up" a scandal involving the U.S. branch of a Polish religious order, said a spokesman for the Philadelphia Archdiocese, where the order operates a large shrine.

The spokesman, Msgr. Charles B. Mynaugh, archdiocesan communications director, made public the provisions of a Vatican decree dated May 21 and issued with the approval of Pope John Paul.

The decree's provisions were made public after a copyrighted story by the Gannett News Service alleged that the pope had quashed an investigation by Vatican appointees of the financial dealings of the U.S. branch of the Order of Monks of St. Paul the First Hermit, or Pauline Fathers.

The order has 21 priests in the United States and 226 members worldwide. Its headquarters are at the shrine of Our Lady of Czestochowa at Jasna Gora,

and investments be observed by the Pauline Fathers at the National Shrine of Our Lady of Czestochowa in Doylestown;

—No permission to seek a loan be granted without the written observations of Cardinal John Krol of Philadelphia on the request;

—No appointments to positions of responsibility among the Pauline Fathers in the United States be made without consultation with the bishop of the place in which the appointment would be effective.

"IT IS NO secret that there were problems of management and investment at the Doylestown shrine," Msgr. Mynaugh said. "These problems, which were made public five years ago, led to the appointment of two apostolic visitors by the Vatican, Bishop George H. Guilfoyle of Camden, N.J., and Father Paul Boyle, superior of the Passionist Fathers."

Pope Paul VI made those appointments in October 1974.

"While this visitation was in process, corrections were made in the management of the National Shrine of Our Lady of Czestochowa," Msgr. Mynaugh said. He noted also that in 1976 Cardinal Krol launched a fund-raising campaign to pay off the more than \$7.5 million debt then owed by the Doylestown shrine.

LESS THAN A year after the campaign began, it had received \$3 million in pledges and Cardinal John Cody of Chicago had presented a check for \$500,000 to Cardinal Krol, chairman of the National Czestochowa Trust Appeal.

"The decree issued with the approval of Pope John Paul II on May 21 was designed to insure that the present healthy state of the shrine continues and that future abuses do not occur," Msgr. Mynaugh said.

Charles Tilden, corporate trust vice (See POPE on page 2)

Related story, page 3

Poland, which has been under the order's care since 1382. In the United States, the order owns and operates the National Shrine of Our Lady of Czestochowa in Doylestown, Pa., a Philadelphia suburb. The shrine in Poland is dear to the heart of the Polish Pope John Paul, who visited the Doylestown shrine before becoming pope.

In the May decree, Msgr. Mynaugh said, the pope reaffirmed that:

—The provisions of church law on loans

honored with special Papal awards.

Along with the official delegation, individual parishes and organizations have chartered their own buses. Little Flower parish in Indianapolis, for example, has chartered six buses to make the trip.

Father Bonke advised that people who want to see the Pope make arrangements with organizations that have chartered buses. The priest explained that the expected traffic tie-ups around Chicago on October 5 will make it nearly impossible for private automobiles to find a parking space in the city.

The priest also added, "The buses will need to leave home at a very early hour due to expected traffic congestion at Chicago. Upon arrival at Grant Park there will be many hours of standing. Toilet facilities will be either scarce or nonexistent. Elderly persons or persons who are not strong may find the trip very difficult."

He stated that he expects the trip to be "very, very strenuous."

Pope (from 1)

president of the First National Bank of Minneapolis, which once extended credit to the Pauline Fathers at Doylestown and which represented Catholics in the Midwest who had purchased more than \$4 million worth of construction bonds for the shrine, told NC News the bank has court judgments against the Pauline Fathers and all of their real estate for the payment of debts. "They have not repaid us," Tilden said.

Anglican-Rome talks progress

LONDON—There was "real convergence" on the highly divisive issues of papal primacy and infallibility at the latest meeting of the Anglican-Roman Catholic International Commission, held in Venice, Italy, from Aug. 28 to Sept. 6, said a communiqué issued afterwards.

This convergence, though it fell short of complete agreement, encouraged the commission to hope that it might be able to offer its final report to the authorities of the Anglican and Roman Catholic churches within two years, the communiqué said.

The meeting, under the co-chairmanship of Anglican Archbishop Henry McAdoo of Dublin, Ireland, and Catholic Bishop Alan Clark of East Anglia, England, continued working on the problems connected with the papal primacy that had been left unresolved at the conclusion of its 1976 agreed statement on authority.

The bank has received \$3.2 million raised by Cardinal Krol and others in the fund drive, he said. About \$2.7 million is still owed, he added.

According to the Gannett News Service story, Bishop Guilfoyle and Father Boyle, now superior general of the Passionist Fathers, both canon lawyers, recommended that the Pauline Fathers involved in financial dealings associated with the Doylestown shrine should be severely disciplined and that various steps be taken to correct deficiencies in the Doylestown monastery.

The pope's decree in May, Gannett reported, warned the monks to observe the rules of their order, but ignored the visitors' specific recommendations and closed the investigation.

Bishop Guilfoyle would not comment on the Gannett report.

Father Boyle was not at his headquarters in Rome and could not be reached immediately for comment.

The vice director of the Vatican press office, Father Pierfranco Pastore, said the Vatican did not have any immediate comment on the allegation that Pope John Paul had issued a decree quashing the investigation and ignoring most of its recommendations. But he indicated on Sept. 10 that a statement might be forthcoming within the next few days.

Father Lucius Tyrasinski, prior of the Doylestown monastery, was "out of town," the shrine switchboard operator said. Father Michael M. Zembrzski, 70, former prior of the Doylestown monastery and initiator of the project to build the shrine there, was not at the Pauline Fathers' monastery in Kitaning, Pa., where he is now stationed.

THE GANNETT report alleged that:

—There was a struggle between Cardinal Stefan Wyszyński of Warsaw, primate of Poland, and the Vatican Congregation for Religious and Secular Institutes over control of the Pauline Fathers;

—An estimated \$250,000 was contributed to the Pauline Fathers for Mass

Bishop Gumbleton to speak to ARIA

Bishop Thomas J. Gumbleton, auxiliary bishop of Detroit, will speak at Our Lady of Grace Convent, Beech Grove, on Saturday, Sept. 22 during the annual Social Justice Education Day. The event is sponsored by the Association for Religious in the Indianapolis Archdiocese (ARIA).

Ordained in 1956, Bishop Gumbleton has been actively engaged in current social issues such as poverty programs in the United States, civil rights, and the rights of the oppressed. The bishop is currently president of Pax Christi, a Christian group dedicated to halting the arms race, and Bread for the World, an interdenominational organization concerned with the problems of world hunger.



requests, after which the money was spent and the Masses were never said;

—More than \$400,000 was donated to the Doylestown shrine for bronze memorial plaques and the money was spent without erecting the plaques.

—Investments were made in various businesses under an arrangement designed to take advantage of the Pauline Fathers' tax-exempt status;

—More than \$64,000 of a cemetery

fund, legally required for "perpetual care" burial plots and other memorials, was misappropriated for other purposes;

—Father Zembrzski retained a disbarred attorney who had served time in prison for federal tax evasion;

—Some of the priests at the Doylestown monastery had their own cars, televisions, stereos, credit cards and checking accounts and lived in a style not in keeping with the monastic vow of poverty.

ARCHDIOCESAN

Social Ministries...

helping those in need by developing volunteer programs within the parish structure

Archdiocesan Social Ministries is one of four major service agencies in the Archdiocese. The agency is primarily devoted to recruiting and training volunteers for charitable programs and to the organization and administration of those programs within the parish structure. The agency maintains offices in Indianapolis, New Albany and Terre Haute, and extends the Church's ministry a hundredfold through the work of a small professional staff and thousands of hours of volunteer service. Its programs include:

- **BIRTHLINE**—Provides assistance to women in a crisis involving the sanctity of human life.
- **EMERGENCY RELIEF PROGRAM**—Direct emergency aid for those in need.
- **FAMILY LIFE APOSTOLATES**—Parish programs on spirituality, communications and finances in marriage.
- **SIMEON PROJECT**—Volunteer program to assist pastors in ministry to the aged.
- **CAMPAIGN FOR HUMAN DEVELOPMENT**—Annual campaign to fund Self-Help projects for the poor.
- **LEGISLATIVE INFORMATION CENTER**—Program to organize and disseminate information on State and national social welfare legislation.
- **RESPECT FOR LIFE COMMISSION**—Parish level program on Pro-Life education, pastoral care and public policy.
- **REFUGEE RESETTLEMENT**—Parish program to assist in resettlement of refugee families.
- **ALCOHOLISM**—Program to develop help and information resources within the community.



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YOUNG AUTHOR—Eleven-year-old Kevin McLaughlin lies on his bed in his St. Michael, Minn., home while doing some research on his favorite subject—Pope John Paul II. The sixth grader at St. Michael's School is hoping for a private audience when the pope visits the United States in October. With more than 600 pictures of popes, mostly Pope John Paul II, in his collection, Kevin is writing a book, "The Tragedies, Triumphs and Trials of Pope John Paul II," and hopes the pope will give him some help. (NC photo by Bob Gibbons)

Jadot describes positive role of nuns

SAN ANTONIO, Texas—Archbishop Jean Jadot, apostolic delegate in the United States, described three positive developments he sees among nuns in a talk to a meeting of the Leadership Conference of Women Religious (LCWR), an organization of sisters holding top administrative posts in their communities.

Some 600 women attended the five-day meeting.

He said the developments were:

- The renewal of prayer, both individual and communal.

- The continuing concern with ministry and the emergence of new forms as "a result of discernment of spirits."

- The growing involvement of nuns in service to adults.

Archbishop Jadot also urged the women Religious to improve the quality of their theological formation and to "remain steady along the path" of simplicity of lifestyle.

The meeting focused on the role of nuns in bringing about social change.

The LCWR's newly elected president, Sister of Mercy Theresa Kane, head of the Sisters of Mercy in Potomac, Md., said, "A primary responsibility of leadership is to effect social change—to bring about transformation within ourselves and within the world."

"We have a responsibility to use the power with which we have been entrusted for the building of this earth by speaking the truth courageously," she said.

Sister of Divine Providence Lora Ann Quinonez, LCWR's executive director, outlined the organization's four continuing and future projects:

- Developing a contemporary theology of religious life based on the experience of American nuns.

- Working with various groups on education for social change.

- Completing a study of U.S. women in ministry.

- Continuing to explore the concepts of power, authority, obedience and leadership within religious congregations and the church.

Attending from Indianapolis were

Benedictine Sister Mildred Wannenmuehler, Franciscan Sisters Miriam Clare Heskamp, Rosita Purler, Norma Rocklage, Mary Patrick O'Connell, Mary Carol Schroeder, and Providence Sisters Loretta Schafer, Ann Casper, and Ann Margaret O'Hara.

Sister Loretta Schafer is the regional chairperson for the Leadership Conference in Indiana and Michigan. Sister Ann Margaret O'Hara served as program chairperson for the annual conference.

Catholic schools widen scope

by Stephenie Overman

WASHINGTON—With elementary and secondary enrollments stabilizing, Catholic schools are widening their scope to include more kindergarten, pre-kindergarten and learning disabled students.

Catholic educators may have fewer worries about declining enrollment but inflation, energy conservation and busing pose problems for many dioceses.

"It looks like it's going to be a good year," in terms of enrollment, according to Father John F. Meyers, president of the National Catholic Educational Association. Although the NCEA will not have exact figures until late October, Father Meyers said the enrollment situation seems to have stabilized.

According to Sister Carleen Reck, NCEA director of elementary education, 56 percent of all parochial elementary schools plan kindergartens this year, three percent higher than last year. And, "about 53 percent of the dioceses have

some kind of parish pre-kindergarten on a daily basis.

In high schools enrollment also has stabilized, according to Brother John Olsen, NCEA director of secondary education, although he cautioned against being too optimistic.

To combat the constantly tight financial situation, Brother Olsen said Catholic high schools "are becoming much more conscious of accounting and business procedures so there's no waste. High schools are also working toward the establishment of endowments."

In the face of the energy crisis, "I know of schools that have really put the brakes on," Brother Olsen said. "In some cases they have cut back usage of energy in the school one fifth to one fourth by controlling heating and lighting. But the increased costs which the utility companies have placed on them have made their efforts almost dismaying. When the bill comes in, there's decreased usage but the bill is the same."

Monastery troubles already resolved, bishop says

CAMDEN, N.J.—Bishop George H. Guilfoyle of Camden, one of the two former apostolic visitors appointed by the Vatican in the case of the U.S. branch of the Pauline Fathers and their monastery in Doylestown, Pa., denied there was a "cover up" of the priests' financial dealings.

Bishop Guilfoyle issued a statement after the Gannett News Service began running a series of articles alleging that Catholic Church officials, including Pope John Paul II, quashed an investigation of the U.S. branch of the Polish Order of Monks of St. Paul the First Hermit, or Pauline Fathers, and their National Shrine of Our Lady of Czestochowa in Doylestown.

"The articles," Bishop Guilfoyle said, "now assert as problems matters already resolved and they do so in a way that unfortunately minimizes the genuine renewal and stability achieved at the shrine through the (apostolic) visitation."

An apostolic visitation is the Catholic Church's equivalent of an investigation into situations that may involve improper, immoral or illegal activity by clergymen or members of religious orders.

"The newspaper accounts," the bishop said, "do not reflect the fact that a

canonical visitation involves the use of ecclesiastical authority to accomplish desirable results during its very course. At the end of such a visitation there can be additional recommendations, as there were in the situation discussed.

"It is untrue to speak of a 'cover up' by the church of the situation at the Pauline monastery of Our Lady of Czestochowa in Doylestown. Problems existed before the visitation began, but during its nearly five years every recommendation of the visitors relating to the administration of the shrine was carried out. Their authority was from the Holy See.

"These recommendations," the bishop said, "include the following:

- "The satisfaction of every Mass request which had previously or currently been sent to the shrine;

- "The repayment in full of all deposits on housing units for senior citizens which the shrine had planned to build;

- "The payment in full of every vendor of the shrine and its programs. All bills have been kept current since 1975;

- "The funding of the perpetual care fund for the shrine cemetery with proper deposits for all graves sold since its establishment;

- "The repayment of all the local banks which had advanced funds to the shrine despite the Bond Trustees Agreement;

- "The offering to every contributor to shrine memorials the opportunity to have his or her gift commemorated as a bronze memorial since the financial situation did not permit further construction at this time. The offer was gratefully accepted by the vast majority of donors who were able to be contacted.

- "The repayment of the individual loans made to the shrine (present balance is \$790 due to persons unable to be located);

- "The repayment of \$1,506,000 to the coupon noteholders who had loaned money to the shrine at interest rates of 5.5 percent to 7.25 percent between 1965 and 1969;

- "The deposit by the Czestochowa Trust Appeal of \$1,541,860.52 with the First National Bank of Minneapolis as trustee for the bondholders to be used as further payment to those who purchased the shrine notes;

- "The termination of any shrine interest in any corporation other than itself. This termination was done in accord with church law which prohibits this type of participation in business affairs."

Bishop Guilfoyle continued: "Long term recommendations are currently being carried out or evaluated for possibly better alternatives. In submitting their final report in February of this year, the visitors felt that the overall situation had substantially improved and that significant progress had been made in the administration of the shrine. All obligations have been fulfilled or are being fulfilled.

"As respects the religious order and its personnel, as distinguished from the shrine itself," the bishop concluded, "the recommendations continue to be evaluated under the special supervision of a representative of the prior general of the Pauline Order."

Editorials

Accepting the Task

The culmination of three years of planning occurs this Sunday. Perhaps more than any other word in the English language, "Planning" has been indelibly sealed on the minds of just about every active Catholic in the Archdiocese. Attach the adjective "educational" and the description is complete. An all-stops-out ceremony winds it up—so that it may begin all over again.

Deemed a preparation phase by the Office of Catholic Education, the last three years merely point the way to the future. Hopefully such a ceremony as will take place Sunday in St. John's church in downtown Indianapolis will be repeated every three

years. In this way the whole Archdiocese will come together to celebrate the efforts of clergy and laity to design the future of educational programs throughout the whole Archdiocese.

It is that point which makes the ceremony so important.

Unlike many areas of our country where education is not only running in all directions, but is doing so in a seemingly uncontrollable way, the Archdiocese of Indianapolis has attempted to get Catholics here to take control of their own educational future. This has meant an extremely involved process, long hours of study and discussion, endless meetings—all with one aim in mind, to get Catholics in the Archdiocese to take responsibility for the educational future of themselves and Catholics who will come after us.

So the ceremony which will occur Sunday is more than symbolic froth. It is the moment which will mark the acceptance of that task. It is the moment from which Catholics should realize their own responsibilities and give thanks for their own efforts. Catholic education is no longer the work of priests and sisters. Catholic education in the Archdiocese is from now on the combined effort of priests, Religious and laity, but with the principal driving force being the choice which lay Catholics make in determining the educational programs in their parishes, districts and at the Archdiocesan level itself.

The Church and Labor

A pastor recently lamented the loss of a loyal parish maintenance employee to a better paying job. "If he needed more money, why didn't he ask me?" was the pastor's sad question.

The pastoral attitude is not uncommon. We in the Church are not used to thinking of regular cost of living raises for employees much less bonuses and promotional increases. We often expect employees to request what is rightfully theirs. Were it not for a central accounting through the Archdiocesan Board of Education, it is doubtful that teachers in some of our schools would be receiving annual increments.

Not that such attitudes represent malicious attempts to deprive teachers or other employees of justified salary increases. We simply are not used to thinking in the economic terms of the rest of the world.

The Archdiocese as a whole should be justly proud of its own record in attempting to provide just wages for its employees. That does not mean, however, that we do not need to do more.

Msgr. George Higgins, who as Secretary of Research for the United States Catholic Conference issues an annual Labor Day statement, this year reminded church leaders that what rights we defend for the employees of other professions we must likewise defend within our own Church. In other words, if the Church calls for justice for employees of J. P. Stevens, for instance, then the Church must call for justice for its own employees. If we believe employees of J. P. Stevens have the right to organize then so do employees of Church-related institutions.

The right must be defended. Whether or not the right is exercised is something employees decide for themselves. Where the Church is just in providing for its employees, it is unlikely such organization is necessary. Nevertheless, the right remains.

Perhaps in the discussion of what the future of the Archdiocese will be under a new archbishop, attention might focus on justice for our own employees. Initially such attention might consider the need to educate local Church leaders, clergy, Religious and lay, of the right of an employee to a just wage. It would be a beginning of changing attitudes—attitudes that would wonder why our employees quit in favor of better paying jobs elsewhere.

Reporter's View

A native New Yorker's 'pet peeves' about Indiana

by Peter Feuerherd

A recent vacation to my home turf in New York City and its surrounding environs brought home to me one fact. My fellow New Yorkers are probably, although they would hate to admit it, one of the most provincial people in the country.

"Why Indiana?" some of them asked in disbelief, wondering how anyone could leave the city of Broadway, subway rides and the Mets in favor of the Midwest.

I defended the Indiana that I have grown to appreciate in the short time I have been here against this onslaught from snobbish New Yorkers who believe that anything west of the Hudson River and east of San Francisco is barely



tamed wildlands, fit for a few hardy souls who sit around the campfire and watch their cattle while the wolves bay in the distance.

Indiana, I said, is a place where people have time to talk and to listen. It is a place where people are not in such a rush that they will trample all over you. It is a fine place to raise a family, whether you are living in Indianapolis or in the small communities surrounded by acres of rich farmland in southern Indiana.

In essence, I said I like living in Indiana. It is a lot different than New York, but in many ways it is a more decent place to live.

So that the Hoosiers who read this do not feel too smug, however, I have compiled a list of my "pet peeves" about the state. It is not a complete list and the items included here are not necessarily listed in their order of importance. My apologies to communities outside of Indianapolis where my criticisms may not apply.

1. **Shopping Malls.** It seems like you can't buy anything here without going to a giant complex surrounded by acres of parking lots. Whatever happened to good old-fashioned neighborhood shops where everybody knew the owner? The coldness and anonymity of shopping malls leave me with a stale feeling.

2. **Chain Stores.** Around Indianapolis it is hard to find a drug store, a bakery or even a restaurant that is not part of some giant conglomerate. Some of these outfits are living proof that what Catholics describe as the "principle of subsidiarity" or what is now referred to as "small is better" makes a lot of sense.

3. **The Newspapers.** Indianapolis is, for all intents and purposes, subject to a print media monopoly. One company owns both daily newspapers, a situation that would be so bad if the products produced were at least journalistically sound.

For example, the annoying habit of the *Star's* front page editorializing, especially in its cartoons, are especially atrocious. The recent gem on the local school teachers' strike is a classic case.

The paper printed a front-page cartoon ridiculing the teachers' position. Whatever one may think about the merits of the strike, any high school newspaper editor knows that opinionated comments belong on the editorial pages, not placed in an inflammatory way on the front page.

4. **Pizza.** The point here is that I have yet to find a decent pizza in my travels through Indiana. An apt description of the culinary art of pizza-making in this state, as one observer put it, "is a cracker with Italian sauce on it."

I long to sink my teeth into a slice of pizza that has the kind of thick mozzarella cheese that drips all over your shirt when you bite into it, on top of a thick, chewy crust. There are some places that come close, but I have found none in Indiana that truly satisfy a pizza-lovers palate.

5. **Bobby Knight.** The best that can be said of the Indiana University basketball coach is that his antics have all become rather boring. This is no crime, but the attempt of some local sportswriters and television sportscasters to make him into a hero may possibly be.

I think that I will stop here, even though I could go on and on with my list. The point that I would like to make is, however, that Indiana is a real fine place to live—a point that the movie "Breaking Away" brings out much more creatively than I can.

Although the film has been adequately discussed in this space before, it aptly illustrated what is one of my major "pet peeves" about the state.

That pet peeve is that Hoosiers themselves often seem apologetic about being natives of Indiana. Despite all my pet peeves about this state, it is plain to me, being an outsider, that Hoosiers do have a lot to appreciate.

But the attitude that I sense with many Indiana natives is that, like the Bloomington youth who desperately tries to be an "Italian" bicyclist in "Breaking Away," Hoosiers would rather be somewhere else.

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by Jim Castelli

WASHINGTON—Public opinion polls show that while a majority of Americans favors nuclear energy, a similar majority opposes the construction of nuclear power plants in their neighborhoods.

Most Americans are concerned about safety in nuclear plants, particularly after the radiation leak last March at the Three-Mile Island plant in Harrisburg, Pa.

At times there seems to be less concern about actual danger than a feeling that no one knows what the danger is.

Two Catholics working from somewhat different perspectives recently made some telling comments about the information crisis surrounding the nuclear industry and about the industry itself.

One is Bishop Joseph Daley of Harrisburg, who called for a moratorium on new nuclear plant construction until safety questions concerning nuclear waste disposal, plant operations and low-level radiation exposure can be resolved.

The other is John Ahearne, one of the five commissioners of the Nuclear Regulatory Commission and an active layman who once took part in a Georgetown University seminar on ethics in government.

"I believe one problem with nuclear power," Ahearne said in a speech to nuclear industry representatives, "is that it is almost impossible for the citizen to get a clear picture."

"I almost said the average citizen, but I don't think it is possible for anyone to get a clear picture on many of the important issues. I have said a clear picture. I might have added that it is open to question whether one can get a straight answer."

Ahearne cited conflicting opinions in several reports on danger from exposure to low-level radiation.

"SCIENTISTS do not agree," he said. "They have difficulty explaining what is and is not known. Proponents argue there is no hazard; opponents argue that nuclear power will lead to large effects many years in the future. It is no wonder the general public is confused and the residents of the Harrisburg area have no confidence they know what the future will bring."

Ahearne made a similar complaint about information on waste disposal. He cited a report by a presidential review group and said, "I cannot read the ... report and reach a conclusion as to whether or not safe waste management is going to be possible. And that may well be the accurate picture—but it would help were the report to say so clearly, rather than to leave the reader wondering



Washington Newsletter

Nuclear dilemma discussed

whether he is inferring something or whether the implication is really there."

Bishop Daley spoke of the information crisis from the perspective of the people in the Harrisburg area.

"From the time of the crisis at Three-Mile Island," he said, "we have been virtually overwhelmed by conflicting and confusing information on the specific situation at Three-Mile Island and on the general issue of nuclear reactors.

"The people most directly affected—the people of the diocese—have found themselves victims not only of the emotional and physical effects of the accident, but of the lack of reliable information on which to make personal decisions about their own lives and their families."

Bishop Daley said it was inevitable that, in such an atmosphere, people would look for "scapegoats" and find them in the

people responsible for operating and regulating the Three-Mile Island plant.

But, he said, "if we frame the debate over nuclear energy developments in terms of evil intent and confrontations designed to shift all responsibility for Three-Mile Island to others, it does not seem likely that the debate will produce legitimate and morally acceptable long-term solutions."

Question Box

Are the Scriptures infallible?

by Msgr. R. T. Bosler

Q. Do you believe that the Bible is inerrant and infallible?

A. I believe what Vatican Council II teaches: "The books of Scripture must be acknowledged as teaching firmly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of our salvation." (Constitution on Revelation #11)

The Bible contains geographical, historical and astronomical errors



that in no way detract from or distort the truths necessary for salvation.

St. Augustine, in the fifth century, recognized this when he wrote that the Holy Spirit did not intend to utter through the sacred writers any information about astronomy but only what was profitable for salvation. Too bad the churchmen who condemned Galileo were not aware of this.

Inerrancy is an unfortunate and misleading word that only began to be applied to the Scriptures in the last century, when defenders of the inspiration of the Bible were in desperate battles with its critics. It would be better to speak of the truthfulness of the Bible; this

truthfulness is to be sought in the Bible as a whole rather than any one part, for there is a development of revelation concerning God and how humans are to act.

Many books of the Old Testament give only the haziest notions of life after death. Portions of the New Testament are very vague about the divinity of Jesus. And who wants to say that the Bible teaches infallibly the right to kill innocent victims of war as described in the Book of Joshua (11:14-15)?

The Bible is infallible, but fallible men can misread it, as they do when they fail to recognize that some of the sacred writers teach as poets, others as storytellers, others as chroniclers, some even in literary forms unknown to us, and that all—contrary to our way of doing things today—are more interested in bringing out the significance of what happened in the past and its meaning for the present than they are in accuracy about what happened.

To the editor . . .

Sisters should complement ministry

To the editor:

I congratulate Peter Feuerherd on his incisive and challenging final article on the lay diaconate. I would like to speak to one of the objections stated in the article to the establishment of the diaconate program in the Archdiocese.

The fact that sisters are effective as parish ministers is not a reason against a diaconate program, but rather their ministry is complementary to it working with clergy and laity to extend the services of the priest.

We as a Congregation encourage sisters to go into parish ministry, after ap-

propriate re-education, because that is the need of the Church at this time and in this place. Many people forget that women Religious began teaching and operating hospitals because no one else was providing these services for the poor. Now many others are sharing in that ministry.

One of the charisms of Religious women is the freedom to go where others cannot go, to stay until we can enable others to carry on a particular work of the church, and then to move on to try to meet other needs.

We are in parish ministry today because that is one of the vital needs. We all know relatives or friends who are lonely, whom the priest is able to visit only once a month, hospital patients that are not visited each day, youth who know no priest or Religious.

We will feel a need to remain in parish ministry in larger numbers until laity are enabled and adequately prepared to take greater responsibility for that ministry. Then we will turn our face to the challenge where the Spirit will next lead us.

Ann Margaret O'Hara, S.P.
Provincial
Sisters of Providence
St. Gabriel Province

Q. In Matthew 23:9, Jesus said, "And you must not call anyone here on earth 'Father' because you have only the one Father in heaven." The Catholic Church refers to her priests as "Father." This clearly violates what Christ taught. Is the church presently planning to change this idolatrous title for her priests?

A. Oh come now, is it idolatry to call your male parent "father"? If you interpret this text from Matthew literally, then you must conclude that Jesus forbids us to call anyone rabbi, teacher or father. From the context it is evident that the words of Jesus are being quoted to emphasize his teaching in a following verse: "The greatest among you will be the one who serves the rest" (23:12). It was the misuse of authority your text is warning against, using the word teacher or father in the wrong way.

The application of father to priests is supposed to be a reminder that their authority is to be exercised in a fatherly way, not in a despotic fashion. The practice is grounded deep in Scripture. St. Paul, calling the Corinthians his beloved children, wrote: "Granted you have 10,000 guardians in Christ, you have only one father. It was I who begot you in Christ Jesus through my preaching of the Gospel" (1 Corinthians 4:15).

Need for priest retirement home seen

To the editor:

I know that when a priest who belongs to a particular order retires or becomes too ill to care for himself any longer, that he returns to the house from which his order operates.

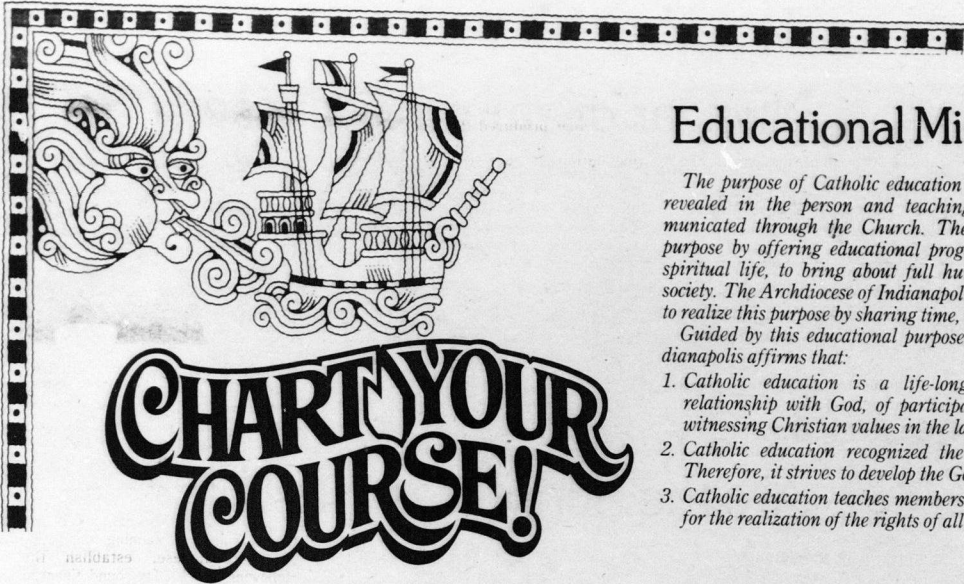
What happens to a priest that does not belong to an order? It is unrealistic to believe that he can always live with a brother or sister. There are, of course nursing homes, but I would imagine a priest would like to retire with fellow priests.

Would it be financially feasible for the

Archdiocese of Indianapolis to either build or remodel a retirement home for her priests? After the many years of hard work and sacrifice it seems terribly cruel to have no place available for the retired and sick priests of the archdiocese.

I am sure that other dioceses have just such a facility as I have mentioned. If they can do it, why can't we? I am positive that the good people of the archdiocese would be willing to help build and support such a facility.

Name Withheld



Educational Mission Statement

The purpose of Catholic education is to make known the Gospel Message revealed in the person and teachings of Jesus Christ authentically communicated through the Church. The Catholic Church seeks to fulfill this purpose by offering educational programs that are designed to nurture the spiritual life, to bring about full human development, and to foster a just society. The Archdiocese of Indianapolis calls its people to assume responsibility to realize this purpose by sharing time, talent, and material resources.

Guided by this educational purpose, the Church of the Archdiocese of Indianapolis affirms that:

1. Catholic education is a life-long process of deepening our personal relationship with God, of participating in the Church's worship, and of witnessing Christian values in the larger society.
2. Catholic education recognized the freedom and dignity of all persons. Therefore, it strives to develop the God-given abilities of each individual.
3. Catholic education teaches members of the Church to be morally responsible for the realization of the rights of all people.

Archdiocesan Board looks towards the 1980's

Step 1: Mission Statement

The statement was recommended to the Archdiocesan Board of Education (ABE) by the Educational Planning Commission (EPC) after an archdiocesan-wide consultation. The Archdiocesan Board of Education approved its mission statement in June 1977.

Step 2: Assessment

Through seven (7) task forces, the EPC assessed diocesan level needs in Total Catholic Education. These needs were translated into 27 proposals and submitted to the archdiocese for consultation. The ABE acted on seven of these proposals in June 1978 and the remaining proposals in June and July 1979.

Step 3: Analysis

In this step, the ABE, with its mission statement and the approved and ratified policies and decisions for action as background, will examine the current goals and objectives of the Superintendent to determine:

1. Which of these goals/objectives the ABE wishes to keep as ABE goals for 1980-1983?
2. Which of these goals/objectives the ABE wishes to change/drop for 1980-1983?
3. What goals/objectives... in addition to those implicit in the approved proposals... does the ABE wish to add for 1980-1983?

Step 4: Three Year Planning

Three terms recur in describing this step:

Goal: Written description of what the ABE intends to accomplish at the end of three years (6/30/83). Developed by board working with staff.

Objective: Written description of what the ABE intends to accomplish in one year to meet the goal (6/30/81). Developed by board working with staff.

Action Plan: "How, when, who, where, and cost necessary to implement

Nearly three years of educational planning by priests, Religious and laity in the Archdiocese concludes Sunday, September 16, with the convocation to be held at St. John's Church in Indianapolis to mark the completion of parish and district goal setting for 1979-82 planning for Total Catholic Education. On these pages the process for three year planning is described along with the present Archdiocesan Educational Mission Statement. In addition the proposals presented by the Educational Planning Commission which have been adopted by the Archdiocesan Board of Education (either as policy or recommendations for the Archbishop have been identified.

the objective." Developed by staff and reviewed by board. Budget approved by board.

In this step, the ABE working with the OCE staff will accomplish six tasks:

TASK I: Establishment of Goals and Objectives. Based on the results of ABE input in Step 3 and goals based on the 27 proposals, the superintendent will put the proposed 1980-1983 goals and 1980-1981 objectives into goal and objective language. The Superintendent will propose these ABE goals and objectives to the board at its special session on September 30.

TASK II: Selection of Goals and Objectives. ABE will choose its goals and objectives at its special session on October 7.

TASK III: Securing Archbishop's Approval of Goals and Objectives. In the absence of an Archdiocesan Pastoral Council, the ABE will present its goals and objectives to the archbishop for approval. This approval is an approval of thrust and authorization to move to action planning and budget. The archbishop's approval at this point is NOT an agreement to fund the approved goals and objectives.

TASK IV: Specification of Action Plans. The Superintendent will specify action plans for each of the goals and objectives. The superintendent will present these action plans for ABE review at the board's special meeting on November 11. The focus of the ABE's review is "Will the action plan accomplish the objective?" NOT, "Is this the way I would do it?" If the response to the first

question is "yes," the action plans stand as presented. If the response is "no," the board requests the superintendent to alter the action plan to meet the objective.

TASK V: Preparation and Approval of Budget. Superintendent will prepare the ABE 1980-1981 budget and submit the budget to the ABE in January for action in February. The ABE will submit its budget to the archbishop for ratification. In the event of a change in the bottom line figure approved by the archbishop, the ABE will direct the superintendent to alter the budget to meet the approved subsidy. The superintendent will alter line items as necessary and indicate to the board any

necessary alterations in objectives and action plans.

The ABE will publish its 1980-1983 goals and 1980-1981 objectives to the archdiocese

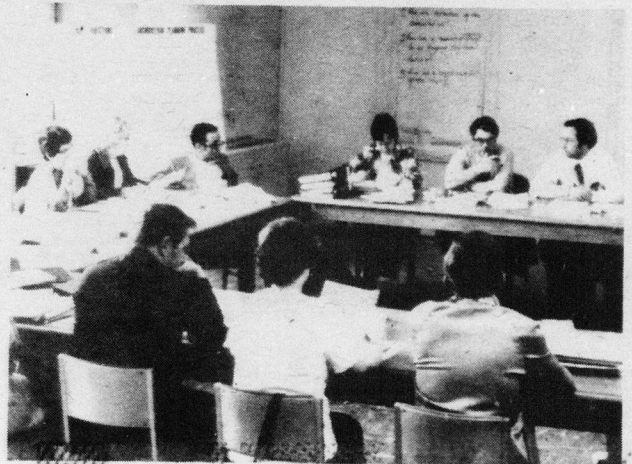
Step 5: Implementation

Superintendent will implement the ABE's goals and objectives, and action plans for 1980-1981.

Step 6: Evaluation

The Superintendent will submit a semi-annual goal review to the ABE in January and July for each of the previous six months. In August the ABE will submit an annual report on its goals and objectives to the archbishop and archdiocese.

In October of 1980 and 1981, the board will establish objectives for the second and third years of the planning cycle. The superintendent will submit action plans for review in November and budget in January. In 1982-1983, the board will establish goals for 1983-1986.



KEY QUESTIONS

ARCHDIOCESAN PLANNING



New Education Policies

Proposals in Set 1: Criteria to Guide Parish and District Level Planning

1. **ADULT EDUCATION:** The continued formation of adults is a vital part of the Church's teaching mission. Personnel, time, space, and budgeting shall reflect a commitment to the continuing religious education of adults within the parish, district, and archdiocese.
2. **CONTINUING EDUCATION OF CATECHISTS:** Parishes shall have competent catechists who continue their educational and spiritual growth and formation on a regular basis by participation in programs approved by the Office of Catholic Education.
3. **DIRECTORS OF RELIGIOUS EDUCATION:** There shall be a competent coordinator or director of religious education in each parish. The services of this person may be shared by more than one person.
4. **RELIGIOUS EDUCATION OF CHILDREN AND YOUTH NOT IN CATHOLIC SCHOOLS:** The formation of youth is a vital part of the Church's teaching mission. Quality religious education shall be provided for all Catholic youth (preschool through high school). Personnel, time, space, and budgeting on the parish, district, and archdiocesan levels shall reflect the needs of these youths.
5. **CATHOLIC ELEMENTARY AND SECONDARY SCHOOLS:** Catholic elementary and secondary schools are an important means for assisting the Church in its mission of total Catholic education. Therefore, the Archdiocesan Board of Education affirms

the value of these schools in the archdiocese insofar as they accomplish this task. The Office of Catholic Education shall help each parish and district school to be accountable for accomplishing this part of the total Catholic education mission of the Church.

6. **EDUCATION FOR AND IMPLEMENTATION OF NEW SACRAMENTAL RITES:** Effective catechetical preparation for the reception of First Reconciliation, First Communion, and Confirmation shall be provided by each parish. The Office of Catholic Education in consultation with the Office of Worship will develop catechetical guides for the preparation of candidates for the celebration of the sacraments according to the revised rites. These guides will be adaptable to all parishes of the Archdiocese of Indianapolis.
7. **TOTAL CATHOLIC EDUCATION PLANNING:** The parish, district, and archdiocesan boards of education shall fulfill their constitutional function "to determine objectives for total Catholic education" by a continuing process of evaluation and planning.

Proposals in Set 2: Archdiocesan-Wide Educational Concerns

1. **FAMILY-CENTERED RELIGIOUS EDUCATION:** The Office of Catholic Education will assist parishes and groups of parishes to provide opportunities for a family-centered religious education.
2. **FAMILY-LIFE EDUCATION:** The Office of Catholic Education will collaborate with agencies concerned with family-life ministry in implementing the educational component of family life.
3. **EVANGELIZATION:** The Archdiocesan Board of Education through its policies and the Office of Catholic Education through its rules, programs and procedures will encourage evangelical outreach for all educational activities, facilities, and structures on the archdiocesan, district, and parish levels.
In addition, the Office of Catholic Education will be accountable for the catechetical components of evangelization within the archdiocese.
4. **SOCIAL JUSTICE:** The Archdiocesan Board of Education and the Office of Catholic Education will implement the Church's teaching on social justice in the development of all their policies and procedures.
5. **OFFICE OF CATHOLIC EDUCATION:** The Office of Catholic Education is the administrative agent of the Archdiocesan Board of Education. The board will define the functions of the Office of Catholic

Members of the Educational Planning Commission are shown here involved in the effort which produced 21 policies and recommendations to guide the Archdiocesan Board of Education in planning for Total Catholic Education. The commission has met regularly since early in 1977.



Education through the triennial educational planning process. An outside evaluation of the office will be part of the planning process every three years. The structure of the Office of Catholic Education will be determined by the Superintendent of Education based on the functions of the Office of Catholic Education as defined by the board.

6. **INTERPAROCHIAL COOPERATION:** The Office of Catholic Education shall provide programs for educational leadership that will foster inter-parochial cooperation.
7. **UNIFORM BOOKKEEPING AND ACCOUNTING SYSTEM:** The Office of Catholic Education will establish and maintain a uniform bookkeeping and accounting system for total Catholic education at the parish and district levels.
8. **CATHOLIC COLLEGES:** The Office of Catholic Education will seek to involve the Catholic colleges in the Archdiocese in its planning for total Catholic education and will strive to establish working relationships with them.
9. **FORMAL RELIGIOUS EDUCATION:** Educational administrators are accountable for: 1) teaching basic Catholic doctrines and authentic traditions; 2) evaluating knowledge, understanding, attitudes and Christian action of participants in religious education programs; and 3) communicating the results of such evaluation to participants, and in the case of children, to their parents and guardians. The Office of Catholic Education will assist educational administrators in these tasks.

Proposals in Set 3: Recommendations to the New Archbishop on Matters Broader than Education, but Which Affect Education in the Archdiocese

1. **FAMILY-LIFE MINISTRY:** The Archdiocesan Board of Education recommends to the Archbishop that he direct all appropriate archdiocesan agencies to collaborate in the area of family-life ministry.
2. **SOCIAL JUSTICE:** The Archdiocesan Board of Education requests the Archbishop to direct all policy-making groups: 1) To be sensitive and seek input from minority groups, persons with handicapping conditions, and those living in urban and rural areas,

concerning their unique needs; 2) To actively solicit membership from minority groups, persons with handicapping conditions, and those living in urban and rural areas for policy-making groups.

3. **FINANCIAL MANAGEMENT:** The Archdiocesan Board of Education requests that the Archbishop, in line with the pastoral planning concept for the archdiocese, establish the following articles for sound financial management in all areas of the archdiocesan structure including that of Catholic education: 1) Central financial accounting and reporting system covering all functions and responsibilities mandated by the Archbishop. 2) A finance committee made up of district/deanery representatives to be appointed by the Archbishop to review, analyze, and make recommendations on financial matters, including programs for the sharing of educational costs. 3) A development program for funding be studied for inclusion in the financial planning responsibilities of the district and archdiocesan boards of education. 4) A financial officer be appointed at the Chancery level by the Archbishop to be responsible for the centralized financial accounting and reporting.
4. **PASTORAL PLANNING:** The Archdiocesan Board of Education requests that the Archbishop establish a pastoral planning process for the archdiocese.
5. **CLEARING HOUSE FOR PERSONNEL NEEDS:** The Archdiocesan Board of Education requests that the Archbishop, as part of pastoral planning, consider the need for a clearing house for archdiocesan ministerial needs and personnel recruitment and placement.

EPC members developed proposals on the basis of needs and concerns expressed by Catholics throughout the Archdiocese.



Remember them

† ALTMAN, Catherine, 87, St. Meinrad Church, St. Meinrad, Sept. 1.

† BARROWS, Henry J., 66, St. Leonard, West Terre Haute, Sept. 1.

† BOOTH, Robert, 85, St. Michael, Bradford, Sept. 8. Husband of Elizabeth; father of James R., Russell, Joe, Eugene, Vincent, and Manuel Booth; Margaret Becht, Boretta Schenck, Roberta Black and Wilma Ehringer.

† CALDWELL, Clifton, 81, St. Luke, Indianapolis, Sept. 8. Brother of Lula Mae

Wellington, Eliza Jane Boyd, Jessie Franklin, Annie Lou Pugh and Daisy Hicks.

† FELLER, Clarence "Lefty," 59, St. Paul, New Alsace, Sept. 4. Son of Mathilda Feller; brother of John and Donald Feller, Irene Peters, Frances Peters and Dorothy Stephenson.

† GUNTZ, Mary O'Brien, 68, Little Flower, Indianapolis, Sept. 8. Mother of Edward W. and Raymond J. Guntz; sister of John F. O'Brien, Mrs. Julia E. Shewman and Mrs. Ann Marie Noll.

† KENT, Elizabeth, 71, Holy Cross, Indianapolis, Sept. 5. Mother of Donald Kent, Beverly Frelie, Joan Eads and Shirley Morgan; sister of Rev. J. White and Helen Ford.

† KING, Patricia J., 46, St. Bartholomew, Columbus, Sept. 7. Wife of Clarence (Buddy) King; mother of Elmer (Rick) and Robert King; sister of Elmer F., Charles Julius and Michael Easton; Curtis Wright and William Berry; Laura Mae Edmo; Dora McGuire, Mary Frances Simmons, Diana Green, Betty Brown, Wilma Nixon, Florence Tardy, Andrietta Grant, Stella Easton and Betty Maxwell.

† MORAN, Francis E. (Rudy), 66, St. Joseph, Indianapolis, Sept. 5. Husband of Lucille (Lawler); father of Susan Holt; brother of John W. and Florence M. Moran.

† MYLER, Theris N., 79, Holy Cross, St. Croix, Sept. 5. Husband of Ida; father of Mrs. Orian Hollen.

† NEWMAN, Brian J., St. Barnabas, Indianapolis, Sept. 5. Son of John T. and Patricia Newman; brother of Wilma Newman; grandson of Mr. and Mrs. Thomas W. Newman and Mr. and Mrs. Alphonse Tietz.

† NEWMAN, Ida C., 88, St. James, Indianapolis, Sept. 11. Mother of Betty L. Kuhner and George H. Newman.

† O'CONNOR, Frances S., St. Barnabas, Indianapolis, Sept. 4. Mother of Mrs. Al (Rosemary) Wyss.

† PAULIN, Geneva, 77, St. Paul, Tell City, Sept. 6.

† RICHMER, Marie Michaels, 87, St. Mary, Lanesville, Sept. 6. Mother of William and Forest Richmer and Mary R. Smith.

† ROCHE, Helene W., 69, St. Joan of Arc, Indianapolis, Sept. 6. Sister of Don M. Traut.

† RYAN, Dorothy Jane, 66, Annunciation, Brazil, Sept. 5. Mother of Mary Martha Turner and Marjorie Pflueger.

† SCHERZER, Henry, 83, St. Pius, Troy, Sept. 7.

† SMITH, Everett W. (Bud), 61, Our Lady of Perpetual Help, Sept. 5. Husband of Muriel C., father of Marcia

K. Norrenbrock; son of Mr. and Mrs. Everett O. Smith.

† THOMPSON, Elizabeth A., 95, St. Mary, Richmond, Sept. 5. Mother of Margaret Faucett, Dorothy Steele and George Thompson.

† TYRRELL, Agnes, 86, Annunciation, Brazil, Sept. 7. Aunt of Ruth Forrest and Margaret Ann Krampe.

† WALSH, Robert F., 59, St. Luke, Indianapolis, Sept. 8. Brother of Gertrude Walsh.

† WHITE, Angela Marie, 24, St. Mary, New Albany, Sept. 6. Wife of Donald G.; Mother of Stephanie; daughter of Thelma Phelps; granddaughter of Katherine Griffith and Mr. and Mrs. Stephen Price.

† WILDER, Sophie F., 70, SS. Peter and Paul Cathedral, Indianapolis, Sept. 6. Sister of Frank Fonn and Edna M. Fonn.

Salem youth retreat

SALEM, Ind.— A mini-retreat weekend for Catholic boys and girls in grades 1 through 8 will be held here on Saturday and Sunday, Sept. 29 and 30. Children from Mitchell, Bedford, Scottsburg, Salem, Brownstown and Henryville parishes are invited to attend.

The entire weekend program is being sponsored by the Bedford and Mitchell Councils of the Knights of Columbus in cooperation with Father Carmen Petrone, chaplain for the Knights and co-pastor in a team ministry of all of the parishes except Bedford.

The program will begin with lunch at noon on Sunday. At the Mass on

Sunday at 11:30 a.m., the parents of the retreatants are invited to attend. The liturgy will be planned by the children. The sponsors emphasize that there will be "plenty of adult supervision at all times."

Parents permission slips must be sent to St. Patrick Church in Salem by Sept. 23. Area chairman may also be contacted for further information. They include Paul D. Caraway, Bedford, 275-2390; Father Petrone, Brownstown and Scottsburg, 752-3693; Tom and Libby Krueger, Campbellsburg (Salem), 755-4030; Robert Whiteside, Mitchell, 849-5186; and Mary Elsner, Borden (Henryville), 294-4059.

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KNOW YOUR FAITH

The Criterion, September 14, 1979

Who are the people of God who belong to God's family? A good place to start the search is the place we call home. As the new Know Your Faith series begins, Father David Burrell delves into how we relate to the people right around us — and to God. Inside, see how "The Good Shepherd" treats us, His flock. Meet a woman no one could love. And there's a story and a picture for the children to color, too.

At our roots: family

By Father David B. Burrell, C.S.C.

Nearly all of us grow up in families and rely every hour of every day on the lessons we learned there.

Whatever is worthwhile in us, we instinctively feel, was refined in that crucible. The most lasting education we know — the one we count most on — happened there.

Yet when we speak of education, we think of schools. And even worse, when we try to locate families in our social and political landscape, we are told to think of them as "voluntary associations."

Yet there is little that is voluntary about families; even the initial choices of a partner turns out to have been much

"We sense there is something odd in proposals that children protest their rights or that homemakers strike for pay, but we cannot immediately say what is wrong with either."

less "free" than we thought. And children certainly have no choice about their home.

It is better to think of families as natural associations, linked less by intention than by natural functions: eating and its consequences, procreation and what follows upon it.

The areas in any home central to the relations among its members are always the kitchen, dining area and bathroom. That's what family life is about.

BUT WE DON'T think very well, in our sophisticated world, about natural associations. We're more comfortable with the voluntary kind — like stamp collectors.

We know the family is much more basic than these, of course, but we don't know very well how to think about it. So we can be taught to worry about "children's rights," and to deplore the fact that wives or husbands whose primary role centers on the home do all that without pay.

We sense there is something odd in proposals that children protest their rights or that homemakers strike for pay, but we cannot immediately say what is wrong with either proposal. Yet what is wrong with them is that each presumes a political model for dealing with a natural grouping.

The associations within a family are governed by rules, certainly, which flow directly from the peculiar, natural relationships which occur between parents and children or between spouses. But to characterize these by terms from civil society — like "rights," or from the marketplace — like "wages" — directs our gaze away from what makes a family the basic unit of any society.

FAMILIES are basic because they are at root natural. Of course, we can intentionally shape our families in certain ways. But regardless of the directions we take when we set out to build a family, we will be involved willy-nilly in much that is natural to all families.

Children drive that point home, especially in their neediest early years, as do the spontaneous joys, linked with homecoming later on, especially at Christmas time. Family creates natural bonds that we cannot help but feel — at times richly — yet can never quite understand. Cousins from extended families may seldom meet until college, yet feel a kinship even then.

What is it, this association we call a family? It lays hold of us before we become conscious of our rights; it affirms our worth well before we are taught to tie that to remuneration. It creates in us a tangle of expectations and bestows on each of us an identity. And through it we are rooted somewhere — ethnically at least, if not locally, and often religiously as well.

These givens afford us something to explore, and exploring them comes naturally — for we need to affirm (as well as question) what we are, if we are to become anyone at all.

BECAUSE NEARLY everything about it is so natural, the family connects us as nothing else can with creation, and with the one whom Jews and Christians acknowledge to be Creator. It is not happenstance, certainly, that we are invited by Jesus to call God our Father — rather

than say, our leader. For we worship God because it is utterly natural to return thanks to the one "in whom we live, move, and have our being," just as it is quite spontaneous, after children reach a certain maturity, for them to feel and show gratitude to their parents.

All this is so natural, and yet nothing seems more easily overlooked — in a sophisticated society — as those things that should come naturally. Maybe they will reassert themselves, however, if they are truly natural.

Perhaps we need only help that process along by pointing out how easily we miss what lies before our eyes. God's family — or the family of man — will be a flimsy metaphor unless each of us begins to reflect on how much a part of a family we are, and can learn to appreciate that fact in practical ways. Like taking out the garbage.

It's so natural.

**'Bringing
Us
Home'**

**First
of a new
adult
religious
education
series for
this fall**



Could anyone love her?

By Angela M. Schreiber

As Father Monahan climbed the stairs to the fourth-floor apartment, the musty odor and assorted smells offended him even though he had entered many such buildings. He said his usual simple prayer earnestly, "Lord, give me strength to carry out this task with understanding and compassion."

He was the bearer of a most precious gift, the Eucharist. A woman's voice invited him to come in.

As he entered, he gave the greetings always used when bringing Holy Communion, "Peace to this house and to all who dwell within." The woman replied bitterly, "There's no peace here."

SHE LAY IN the middle of dirty bed-clothes, her hair disheveled. Her legs, covered with running sores, were propped on pillows. The stench inside the apartment made the halls smell clean.

As the priest gave her the Eucharist, a few peaceful moments followed.

But the peace was only momentary. She told him how miserable she was. She had fallen boarding the bus several weeks before and failed to heal properly. Her two grown children, she said, had abandoned her.

"Everyone leaves me. There isn't such a thing as friends. You'll be turned off, too, Father," He uttered a protest.

She interrupted, "Oh no. You won't be back. Nobody's any different. Those damned social workers, they come back, though. I can't get rid of them. All they say is, 'Now, Mrs. Gibson, you can wash up and make some effort to keep your apartment clean.' How can anybody call this dump an apartment? They make me sicker than I already am."

She grinned at him tauntingly and added, "No, I won't see you again. Nobody really cares about me. I'm through talking." She turned her head away and closed her eyes.

WHEN FATHER Monahan returned to the rectory, he called the deacon's wife and told her about Mrs. Gibson.

"The social worker contacted Catholic Charities when she found that Mrs. Gibson was Catholic, so they got in touch with our parish. I was told this was a difficult case, but even I was not prepared for what I found. During my 10 years in the priesthood, I have not encountered such a degree of bitterness. And the physical situation takes a strong stomach. Nevertheless, we must reach this woman."

"I'll call on her tomorrow morning, Father," Mrs. Stevens replied.

"The St. Vincent de Paul Society keeps her in groceries. And I'll bring Holy Communion to her once a week. But this isn't enough. She needs to know that someone really does care. It's so much harder to give what she needs because finding the loveableness in her may be impossible. She was so abusive to the social workers that I understand she's on the fourth one. Are you sure you want to go over there?"

WHEN MRS. STEVENS went the next morning to visit Mrs. Gibson, she took clean bedding and bath soap. She also purchased doughnuts. "I wonder how long it has been since someone simply visited this woman and shared a cup of coffee," she thought.

Even Father Monahan's description had not prepared her. Suddenly the doughnuts seemed like an enemy. How could she possibly have thought she could sit down beside this woman and swallow anything?

Mrs. Gibson greeted her, "So you're a 'do gooder,' are you? Welcome to my parlor. I adore lying here all day with nothing to eat. Now it's your cue to say, 'Being poor and sick will make you holy.' Hell, there's nothing holy about it. I think God, along with everybody else, has forgotten me. Lady, take your handbag and packages and get out."

Mrs. Stevens explained that she had come to visit. "I've got clean sheets and blankets and I'm going to make you more comfortable, then we'll have coffee and doughnuts while we talk."

"I told you, lady, there's nothing to eat here. No coffee. No anything. Go home!" Mrs. Gibson shouted.

WHEN THE OLD lady was lying in a clean bed, Mrs. Stevens went to the cabinet. It was bare. Yet there was an unmistakable odor of food. Looking around, she discovered a plate of rotted food hidden underneath newspapers. Mrs. Gibson objected violently as Mrs. Stevens went through the filthy room and found packages of unopened food and spoiled dinners. Her search finally brought forth a jar of Sanka.

She managed to sit beside Mrs. Gibson with her hot drink. She asked, "Why don't

'Even Father Monahan's description had not prepared her. Suddenly the doughnuts seemed like an enemy. How could she possibly have thought she could sit down beside this woman and swallow anything.'

you eat these nice meals the St. Vincent de Paul Society brings?"

"They don't care whether I live or die. They're just 'do gooders.'"

Bit by bit, Mrs. Stevens drew the old lady out. The neighbors, she learned, brought food too. But they laid it out and left. Actually, there was more food in that apartment than one person could eat in a month.

But Mrs. Gibson craved company. She wasn't about to divulge there were visitors. By hiding the food, no one need know that he was not the only caller. How contradictory this woman was. She did nothing to endear herself to anyone, yet she was lonely.

AT THEIR meeting, Father Monahan, Deacon Stevens and his wife determined to place Mrs. Gibson with the Little Sisters of the Poor. The procedure took several weeks.

Mrs. Gibson declared, "I don't need charity."

Her first months with the Little Sisters of the Poor were no bed of roses for those who waited on her. But today, when Mrs. Stevens calls on her, there are periods of serenity. And Mrs. Gibson no longer says, "Get out."

Mrs. Stevens recalls when she realized Mrs. Gibson was worth the effort.

As she was about to leave one day, the old lady's face softened and she said, "I do like seeing you. And I'm not so lonely now."

"When will you come again?"

Our Shepherd knows

By Father John J. Castelot

To be human means to exist in a complex of relationships. The very fact that we are creatures means that we are by nature one term of a divine-human relationship.

Furthermore, to be human is not simply to be, but to be-with-others. Not surprisingly, then, religion tends to find expression in societal structures, in communities. This leads almost inevitably to institutionalism with its accompanying ritual.

Given our social nature, our being-with-others, it could hardly be otherwise, and it satisfies a deeply-felt need. But it entails also a serious and strangely paradoxical risk, that of blinding one to the profoundly interpersonal nature of religion.

Just what does it mean to be human?

By Father Cornelius J. van der Poel

A hand touches gently the hair, the face, the shoulder or the arm of another person. The other may be a child or a parent, a fiancé or a friend.

The scene and gesture are so familiar that they do not even draw our attention. It hardly ever occurs to us that this simple care is part of a relationship that reaches deep into the hearts and minds and spirit of those who give and receive this expression of loving concern.

Caring is a human attitude and action which speaks a language of respect and concern, of good wishes, closeness and mutual belonging. Caring has its influence upon the giver as well as upon the receiver. In normal circumstances it is an influence of growth and integration. Let us try to explain this in a little more detail.

OUR DISCUSSION is based upon the belief that the human being is created in the image of God. Through creation we are placed in this world to express in daily human life the goodness and love of the Creator. This means that we are not simply called to live according to God's life.

This is an important distinction. To live according to commandments means to be guided by principles suggested from the outside. To live according to God's life brings the source of our action, as a gift of God, into the center of our being.

This gift of God contains both a sense of personal dignity and the need-ability to reach out in constructive ways.

Caring has innumerable forms of expression, ranging from a simple smile to the greatest sacrifice of personal self-giving. Whatever the form may be, it contributes to a sense of personal dignity and value, and it is an action of constructive love.

Family relationships offer the clearest examples of these values.

LOOK AT THE parent-child relationship. The countless ways in which parents express their concern for the child are for the child so many experiences that it is loved and appreciated.

Through the caring concern of the parents a child develops a sense of personal value. It is not a conscious awareness or a reasoned-out understanding. It is rather a knowledge of personal goodness which can form a basis for friendship with others, for generosity and respect for people who are different from themselves.

IT IS A SAD fact of history that people have repeatedly fallen into the trap of substituting structures, ritual, codes for the essential personal dimensions of religion, both vertical and horizontal: human person to God and person to person.

So true is this that many of our contemporaries speak disparagingly, even sneeringly, of "institutional religion." Without, as a result, abandoning the latter — an impossibility — one must strive constantly and prayerfully to realize and to live the warmly-interpersonal essence of religion.

From first page to last, the Scriptures practically shout this truth. Jesus, in particular, both taught it and lived it.

Keenly aware of His own unique filial

The caring that a child receives is an indispensable element in its future ability to relate to others, to contribute to the well-being of the community and to find a meaningful relationship to God.

THE CARING of the parents is indeed a ministry of the highest quality since it enables the young person to develop his or her total self and to become a person in his or her own rights, reflecting the goodness and the love of God.

The caring for what the child can become is a continuous support for the physical well-being, for the emotional or interhuman abilities, and for the spiritual values which will slowly become conscious. It is a ministry of human wholeness.

The child who receives the care is not the only one who benefits. The parents who give the care grow in the process. Human life reaches its fullness by active expression. The ability to care reaches its fulfillment in active caring.

THE CALL TO live God's love in the human reality is followed by actively reaching out to others. Caring is that kind of self-realization that leads to human

Discussion questions

1. Discuss this statement: "When we try to locate families in our social and political landscape, we are told to think of them as 'voluntary associations.' Yet there is little that is voluntary about families; even the initial choices of a partner turn out to have been much less 'free' than we thought."

2. What are some things that are natural to all families? Discuss.

3. Why do we call God our Father? How does this relationship affect the human race? Discuss.

4. What is caring? Discuss.

5. What does it mean to "express in daily human life the goodness and love of the Creator?" Discuss.

6. How do family relationships express caring? Cite examples in your own family.

7. How do caring and ministering come together? Discuss.

8. What does it mean to be human? How does this relate to the family concept? Discuss.

9. Why did Jesus present Himself as shepherd? Discuss.

10. Discuss Jesus' statement: "I know My sheep and My sheep know Me in the same way that the Father knows Me and I know

Shows us, loves us

relationship to God, He instructed His hearers to think of and to address God as their Father. This was just one of the symbols which He used to communicate the intimacy of our relationship to Him.

But the Scriptures invite us also to a like intimacy with Jesus Himself — and in a variety of ways.

ONE OF THE MOST picturesque ways — at least of His contemporaries — was His presentation of Himself as a shepherd and His followers as His sheep.

The cultural roots of the Jews were deeply pastoral; the patriarchs had all been shepherds; their ideal king, David, had been a shepherd.

The long discourse of Jesus in John 10 spoke most eloquently of His own unique

relationship with His followers. Like so many of the discourses in this Gospel, it is composite in makeup and becomes really clear only when one recognizes that two separate parables with corresponding explanations are involved.

In the first Jesus likens Himself to the gate of the sheepfold (10,1-3a); this figure is explained in 10,7-10. In the second He compares Himself to the shepherds (10,3b-5), and this is explained in 10,11-16.

IT IS THE SECOND one which expresses in especially moving fashion His relationship with us: "The sheep hear his voice as he calls his own by name and leads them out. When he has brought out those that are his, he walks in front of them, and the sheep follow him because they recognize his voice" (10,3b-4).

Each shepherd whistled in a distinctive way; anyone else could whistle until he was blue in the face and the sheep would simply ignore him. But they were keenly sensitive to their own shepherd's call and would respond immediately. Some shepherds actually called some of their sheep by pet names. This alone would indicate the degree of mutual recognition and response binding Jesus and us. But He goes further:

"I am the good shepherd; the good shepherd lays down his life for his sheep...I am the good shepherd. I know My sheep and My sheep know Me in the same way that the Father knows Me and I know the Father; for these sheep I will give My life" (10,11, 14-15).

IN BIBLICAL language, "to know" means much more than "to recognize, acknowledge"; it means "to love, to experience, to embrace." This is how He "knows" us — even to the point of dying for us — and invites us to "know" Him.

And in responding we are caught up into the mutual love of Jesus and his Father.

"I have other sheep that do not belong to this fold. I must lead them, too, and they shall hear my voice" (10,16).

Jesus' love is not exclusive. It reaches out to embrace all, and especially the lost, the bewildered, the alienated. Luke has preserved the touching parable of the shepherd who leaves 99 sheep in the wasteland and goes in search of the poor little stray. "And when he finds it, he puts it on his shoulders in jubilation" (Luke 15,5).

"We are His people, the sheep of His flock" (Psalm 95,7).



Touch means so much

wholeness.

Active caring (in our example, parental caring) gives a concrete expression to the physical abilities of the parents, to their interhuman feelings of love and concern, and, if they are persons of faith, they have an intellectual and feeling awareness that they are actively cooperating with God's creative love.

Caring is a ministry in which the source and the goal are human wholeness, or in other words, which brings forth or deepens a human being in whom the life and love of God is visible and real.

Questions for 'Know Your Faith'

...the Father; for these sheep I will give My life."

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT WITH YOUNGSTERS:

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

• As Jesus watched a shepherd with his flock, what are some of the things he noticed?

• How did the shepherd react to one of the sheep that strayed away?

• Why did people gather around Jesus?

• When Jesus spoke to the people, how did He refer to Himself?

• How did Jesus describe a good shepherd? Shepherds who are not good?

• What qualities does a good shepherd have that are also the way

Jesus is toward His friends?

• How did many of the people feel about Jesus' words to them?

• How do you feel about His words?

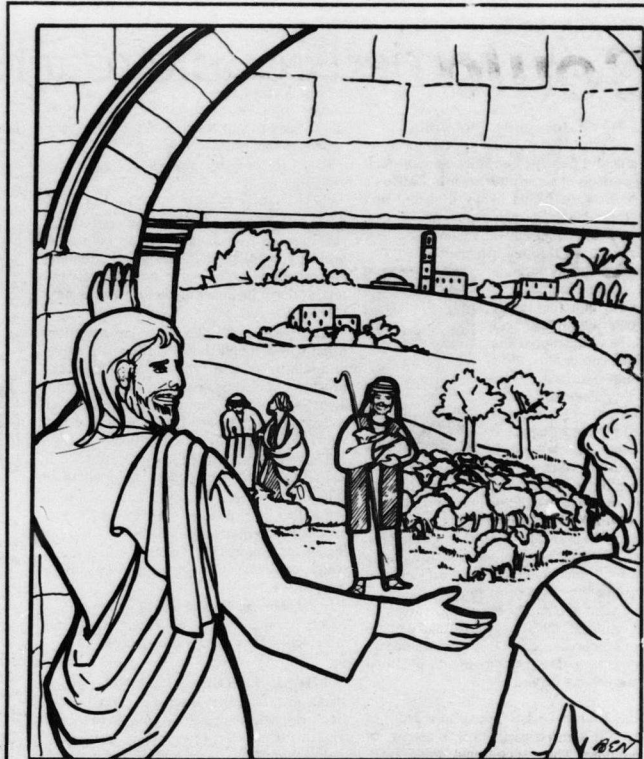
• How did Jesus tell the people that His friendship and love are for everyone?

2. Learn by memory Psalm 23, "The Lord, Shepherd and Host." Pray it often.

3. If the story, "I've Found the Sheep" by Alan T. Dale (Wilton, Conn.: Morehouse-Barlow Co., 1975) is available, read it.

4. Listen to and sing along with songs about the good shepherd. "I Am the Good Shepherd" by Jack Mifflenton, Side One, Song 7 on the record "With Skins of Steel" (Cincinnati, Ohio: World Library of Sacred Music).

"The Lord is My Shepherd" by Dorothy F. Poulton, Side One, Band Three on the record, "We're All God's Children" (Minneapolis, Minn.: Augsburg Publishing House, 1974).



Jesus, the Good Shepherd

By Janaan Manternach

One day Jesus was standing by one of the great gates leading in and out of Jerusalem. People were coming and going.

Jesus stood there looking out at the beautiful hills just outside of the city. He noticed a shepherd with his flock of sheep on a nearby hill.

Jesus watched how the sheep followed their shepherd. They obviously knew him well and felt close to him. There were other shepherds nearby, but the sheep would not follow them. The sheep stayed close to their own shepherd.

Jesus could hear the shepherd whistling to the sheep. The shepherd also called the sheep by pet names. The sheep responded right away to the shepherd's voice or whistle.

AS JESUS watched, He noticed one of the sheep straying off from the rest. The grass over the hill lured him away from the flock. Soon the sheep seemed lost.

After a moment the shepherd noticed that one sheep was missing. He whistled and called, but the sheep could not hear him. So he left the flock and went out searching for the missing sheep. Finally he found it and happily carried it back to the flock.

While Jesus watched the shepherd and his sheep, people noticed him standing at the gate. Soon a crowd gathered. Wherever Jesus went, people grouped around Him to listen to His teachings.

Jesus turned around and looked at all the people. He noticed some friends in the crowd. He also noticed some of the religious leaders, the scribes and Pharisees. He knew they were not friendly to Him.

JESUS BEGAN to speak. He pointed at the shepherd on the nearby hill. "I am the good shepherd," he said. "The good shepherd is willing to die for his sheep." The

The Story Hour

(Read me to a child)

people glanced at the shepherd on the hill as Jesus continued to speak.

"There are others," he said, "who are more like hired hands than shepherds." Jesus looked directly at the religious leaders as He spoke.

"Such men have no real care for the sheep. When they see a wolf coming, they run. They let the wolf scatter and snatch the sheep." Some of the religious leaders were uneasy. They knew Jesus was talking about them.

Smiling at his friends in the crowd, Jesus said again, "I am the good shepherd. I know My sheep. My sheep know Me. They recognize My voice. We care about one another. We love each other. If one of them gets lost, I go out in search of it to carry it back to My flock. I will give My life for these sheep of Mine."

THE PEOPLE could sense how much Jesus loved His friends. They had seen Him search out people who seemed to be lost. They knew He cared enough to die for those He loved. He acted toward them much like the shepherd acts toward his sheep.

Many of the people who listened to Jesus were touched by His words. They could feel that He knew them and loved them. They wanted to get to know and love Him more. They said in their hearts that they would follow Him and His way. They liked thinking of Jesus as their good shepherd.

"There are still others," Jesus concluded, "who are not yet part of My flock. I want to lead them, too. They, too, will recognize my voice. Then there will be one flock, one shepherd."

Our Church Family

A married couple reaches out

by Fr. Joseph M. Champlin

Frank and Carolyn Ledwell live on a small farm outside of Charlottetown in Canada's Prince Edward Island. They designed and built their house, produce their own eggs, fruit and vegetables and are raising their four children, ages 7 through two months.

Carolyn formerly taught high school English, but the farm and the family, particularly nursing baby Tom, has interrupted that teaching career.

Frank works at the island's university as a professor of English literature and now, in addition, as the newly appointed dean for the school of arts.

Together, however, they still find time to reach out and help build better marriages and better families. Trained as instructors in the Billing's natural family planning method, Frank and Carolyn also serve in leadership roles with an imaginative, diocesan-level marriage preparation program.

Last year about 300 engaged couples or approximately 60% of those married in Catholic churches on P.E.I. participated in this course, a three-Sunday-nights plus one live-in weekend experience.

THE LEDWELLS belong to a cadre of nearly 100 married partners who as part of the course give presentations, guide small group discussions, spend that weekend with

the engaged and related informally, personally to four of the couples.

Each series runs for four consecutive weekends.

On the initial Sunday night, the activities deal with attitudes, feelings and concerns of the engaged pair. It is meant to be an ice-breaking evening, the start of an attending and sharing experience, but the format followed will be generally kept over the next weeks.

Some sort of 30-minute presentation, usually by a couple, but occasionally a movie or a talk by another type speaker, opens the program. The couples then separate and, alone, write for 20 minutes their feelings or reflections in response to a question or two which flows from that presentation.

They rejoin their intended spouse after this period and share a dialogue, also for about 20 minutes.

Finally, the couples break into small groups with a married couple assigned as the leader for four engaged ones, a relationship which continues throughout the four-week program.

In subsequent Sunday nights, the evenings cover communicating with self, God and others plus the motives for marriage.

THESE THREE sessions build an environment of trust leading to the live-in weekend held at a retreat center or hotel. The pattern of presentation, reflection, dialogue and discussion continues there with topics like these: the self, values, ad-

justments, sexuality, family planning, God in my life.

On Sunday afternoon they discuss details about planning the actual wedding celebration. The entire series concludes at that point with a Eucharist.

The price tag per couple is \$90 with \$40 paid by the couple, the rest by the engaged pair's parish. Apparently they judge the expense justified for only 5% drop out along the way, almost all eventually pay the fee, the program receives rave reviews on

Parts of the Mass

Holy Mass has four basic sections: an entrance or introductory rite; Liturgy of the Word; Liturgy of the Eucharist; a concluding rite. The main portions, of course, are the Word and Eucharist sections which center on the inspired book and then on the sacred altar. Like two mountains, each with an ascending and descending slope during them, we speak to God, then God speaks to us (the Lord's word); we give to God, then God gives to us (Christ's Body and Blood).



Meeting the challenge

by Father John Catoir

I was a guest recently at the home of a young couple. They had been blessed with three beautiful children in less than 2½ years. The second delivery brought them twins, a boy and a girl.

The young wife had hardly gotten used to motherhood when she had three babies to manage. The twins are now 18 months old and the mother has adjusted to her new life and is enjoying it. But it wasn't that way at first.

She had been raised in relative comfort, an average American teenager. She loved her sleep and boasted of needing nine hours a night just to function. After the first child she was exhausted. The demands of her infant seemed overwhelming, and she dreamed of getting out, finding a part-time job. She loved her child but resented the absolute demands he made upon her.

After the twins arrived she was on the verge of collapse, and thought of running away. But she hung in there and did her job. Now she's very happy she did. She speaks of the normal joys of motherhood and tells me she can see the difference between the neighborhood children whose mothers work and those whose mothers stay home.

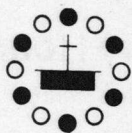
The children of working mothers, she says, seem difficult to manage, demanding of attention, and even aggressive at times. Her own children play together for a time and once in a while one or another will come over to her, hug her leg and run off. They need the occasional reassurance of her presence. She wonders what the children would feel if she weren't there.

She said, "I'm glad I didn't go to work. I find it easier now with the three than it was when I had only one."

That young woman has discovered something about herself. Even though she is now averaging only five to six hours sleep a night, she is happy. The old ways of doing exactly what she wanted to do, when she wanted to do it, are a thing of the past. Now she has grown up, and is meeting the challenge of love.

With three beautiful children growing up in a loving atmosphere, she has found peace and a heightened sense of self-respect. She is constantly bolstered by all sorts of gifts of love from her children and her husband.

Marriage can be difficult and irksome at times but "love can make it easy, perfect love can make it a joy," as one marriage rite proclaims.



LITURGY

Isaiah 50:4-9
James 2:14-18
Mark 8:27-35

by Rev. Richard J. Butler

Self-denial isn't in vogue these days. The "Me" generation reportedly looks to self only for the sake of increase, fulfillment, satisfaction. Thus, bodies are made more beautiful, comforts are built into life, careers are charted to guarantee all that will build us up and that nothing will turn us off.

Madison Avenue plays well to this. The advertising industry knows that a product will not sell if it suggests putting down one's goals or ambitions, stifling one's growth or comfort, denying one's future. No, the industry concentrates on affirming the audience, building it up, and then selling a product.

The Gospel does it the other way around. Especially this week the Gospel turns us into ourselves, challenges the process of the world around us, and, yes, calls us to self-denial.

It begins with Isaiah. "I gave my back to those who beat me, my cheeks to those who plucked my beard." Such pacifist views are so strange in a world of aggression, in a world of upward mobility, in a world of self-fulfillment, as to be taken as unreal. They cannot be literally true! Yet Jesus takes them for real and his apostles are put down in the process.

It comes right after Peter has come forth with the great profession of faith. Here at last the people Jesus had gathered were beginning to see who he was and so he began to let them in on his vision, his plan, his purpose.

It was a plan to suffer, to be rejected, to be

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

SEPTEMBER 16, 1979
TWENTY-FOURTH SUNDAY
OF THE YEAR (B)

put to death and to be raised to life—a new life. The life they could accept but the death they could not and so Peter, who had been first to affirm Jesus as Messiah, is the first to renege with him in his plan and purpose. But Jesus is firm. To follow Jesus is, first, to deny one's very self.

Some would rationalize the Gospel quickly. Of course, we must deny the sin, the weakness, the failing of ourselves. But that is not what the Gospel says.

To gather in the community to give praise and thanks calls for more than denial of sin; it calls for denial of self. And each time we celebrate liturgy the call is a call to self-denial.

The Apostle James certainly had this spirit. His admonition is so homey as to be disturbing. To greet a brother or sister with a cheerful wish but no action is empty faith. No, in meeting our brothers and sisters we meet them in real needs and every meeting must balance out our lives with theirs. What we have we must share and only with authentic self-denial is this sharing possible.

Christian faith has such a vision of the new life in Christ and such a vision of the fellowship of life shared with others, that self-denial is inevitable. It flows instinctively in one who has seen the vision of the kingdom so that the immediacy of this world's self-fulfillment is empty and must be curbed.

It is for this that we gather about the table of the Lord, that we enter his death, and that we celebrate his new life.

the Saints by Luke



ST. MATTHEW



MATTHEW WAS A JEW WHO COLLECTED TAXES FOR THE ROMANS FROM HIS FELLOW JEWS. ONE DAY AS JESUS WAS WALKING BY THE SEA OF GALILEE, HE SAW MATTHEW THE PUBLICAN SITTING AND RECEIVING CUSTOMS. OUR LORD WALKED UP TO HIM AND SAID, "FOLLOW ME," AND MATTHEW AROSE AND FOLLOWED HIM, LEAVING EVERYTHING BEHIND AND BECAME ONE OF OUR LORD'S APOSTLES.

THE PUBLICANS WERE DESPISED BY THE JEWS AS ENEMIES OF THEIR NATION. SINNERS AND OUTCASTS, NO PHARISEE WOULD SIT AT THE SAME TABLE WITH ONE. OUR SAVIOR ALONE HAD COMPASSION FOR THEM. SO, IT WAS SHOCKING TO THEM TO LEARN JESUS HAD CALLED SUCH A MAN TO FOLLOW HIM.

ST. MATTHEW HAD A GOING AWAY BANQUET AT HIS HOUSE. HE INVITED OUR LORD AND FELLOW TAX-COLLECTORS AND MANY KNOWN AS SINNERS, WHICH SHOCKED THE PHARISEES EVEN MORE. IT WAS IN ANSWER THEN, TO THE MURMURS OF THE PHARISEES, OUR LORD REPLIED "THEY THAT ARE IN HEALTH NEED NO PHYSICIAN. I HAVE NOT COME TO CALL THE SELF-RIGHTEOUS, BUT SINNERS."

AFTER OUR LORD'S ASCENSION, ST. MATTHEW STAYED IN JUDAEA AWHILE AND WROTE HIS GOSPEL, TO TEACH THE DIVINITY OF CHRIST AS THE PROPHETS FORETOLD. HE PREACHED IN MANY LANDS. IT IS SAID HE DIED A MARTYR'S DEATH IN PARTHIA.

THE FEAST OF ST. MATTHEW IS SEPT. 21.



The Active List

September 14

Monte Carlo—mini-social at Father Busald Hall, St. Catherine parish; Shelby and Tabor Street, Indianapolis. For adults only. Benefit of Central Catholic Schools.

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 Lamport, 899-4682.

Our Lady of the Greenwood parish women's club will sponsor an Old Settlers' Day pancake breakfast from 7:30 to 11:30 a.m. A breakfast featuring pancakes and sausage links will be served for \$1.50.

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.

A Pre-Cana Conference for couples in the Indianapolis area will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove from 12:30 to 6 p.m. Pre-registration is required. Call 317-634-1913.

A card party sponsored by the Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will begin at 2 p.m. Admission is \$1. The public is welcome.

Pat Grant, well-known Irish balladeer, will be featured at the Irish Performing Arts Society's program at St. Michael Church basement, 3354 W. 30th St., Indianapolis, from 2 to 4 p.m. For more information, phone 317-293-1982.

September 18

The regularly scheduled meeting for the Archdiocesan Board of Education will be held at St. Columba School, Columbus, at 7:30 p.m.

The theme for the Mature Living Seminar at Marian College, Indianapolis, next Wednesday is entitled "Sociologically" with Mary Haugh, Ph.D., directing the program. The seminar is an eight-weeks' program held each Tuesday through Oct. 30.

Sept. 18, 19

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. They will be held on Tuesday, Sept.

18, at Our Lady of Grace Center, Beech Grove, and Wednesday, Sept. 19, at St. Mary Church, New Albany, from 7:30 to 10 p.m. Father Robert Sidner, spiritual director at St. Meinrad College, will be the director. The fee is \$3 per person or \$25 per parish (unlimited number).

Two programs on the agenda at Fatima Retreat House, 5353 E. 56th St., Indianapolis, include Leisure Day on Sept. 18 when Dr. John Nurnberger will

September 19

The monthly cemetery Mass will be celebrated at the chapel in St. Joseph Cemetery, Indianapolis, at 2 p.m. Father Augustine Sansone of St. Jude parish will be the celebrant.

September 20

The Lawrenceburg Deanery Council of Catholic Women will hold a quarterly meeting at St.

John Church, Enochburg, beginning with registration at noon and followed by a celebration of the Mass at 12:30 p.m. Father Lawrence Voelker, the principal speaker, will talk on "Marriage and the Family." Father Voelker is the director of Archdiocesan Catholic Charities.

September 21

The quarterly meeting of the Central Indiana Separated, Divorced and Remarried Catholics will be held at 7:30 p.m. at Alverna Center, 8140 Spring Mill Road, Indianapolis. The evening will feature an auction to raise money for an

(Continued on page 14)



FIRST THINGS FIRST!

Christ wants you to share with His poor, certainly! But first and foremost, He wants you to take care of yourself and your own.

As St. Paul puts it—"If anyone does not take care of his own... he is worse than an unbeliever."

Catholic Near East now offers three plans which enable you to honor both these precepts safely and without undue strain on your budget.

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FESTIVAL

**Sunday
Sept. 16**

Welcome to
**ST. LOUIS
CHURCH**
Batesville, Ind.

(I-74 & S.R. 229,
One hour from Indianapolis)

Country Style
**CHICKEN & BEEF
DINNERS**

10:30-2:00

Adults \$4.00

Children \$2.00

Reservations Advisable

Ph. (812) 934-3204

CAFETERIA SUPPER

Beginning at 4 p.m.

Famous Mock Turtle Soup

✓ Quilts ✓ Grandfather Clock
✓ Carving of the Last Supper (in Solid Walnut)
✓ Major Award \$1,000.00 ✓ Country Store

SDRC children's Christmas party and wine and cheese.

September 22

Children of SDRC will meet for a teen group rap session at 1 p.m. at Alverna Center, Indianapolis.

The southside group of SDRC extend an invitation to all members to join them at Beef 'n Boards Dinner Theatre at 6:30 p.m. For reservations, contact Barb Martin, 317-882-0675 by Sept. 15.

A stew supper and Monte

Carlo night will be held at St. Bernadette parish, 4826 Fletcher Ave., Indianapolis, beginning at 4 p.m. The public is invited to attend, have a good meal and enjoy a variety of games.

The Altar Society of St. Joseph Church, Terre Haute, is sponsoring a day of recollection at St. Mary-of-the-Woods' Owens Hall from 10 a.m. to 4 p.m. Sister Rosemary Rafter, a Providence Sister, will direct the program. Call Jeanette Findley, 812-235-3433, Helen Sorensen, 812-877-9189, or St.

Joseph Friary, 812-232-7011 for reservations.

Sept. 22, 23

Courses in Natural Family Planning will be taught by members of the Couple to Couple League at two archdiocesan locations: at St. Joseph parish, Rockville, on Sept. 22 from 12:30 to 5:30 p.m. Contact the rectory for registration, 317-569-5406. On Sept. 23 the course will be taught at St. Mary parish, Lanesville, from 12:30 to 5:30 p.m. Pre-register through the parish, P.O. Box 144, Lanesville, IN 47136, phone 812-952-2853.

September 23

The annual fall festival sponsored by St. Gabriel parish, Connersville, will be held at the parish from 10:30 a.m. to 8 p.m. Good food and a variety of entertainment for all ages are features of the event.

Two southern Indiana groups of SDRC will meet at 7:30 p.m. at St. Mary parish, New Albany, and Providence High School in Clarksville.

Sisters' workshop

OLDENBURG, Ind.—I-DEAS (Indiana Developers of Enrichment Association for Sisters) is presenting a one-day workshop, "Journeying Through Mid-Life" on Saturday, Sept. 22, at the Convent of the Sisters of St. Francis here.

The workshop begins at 8:45 a.m. and will conclude at 3:30 p.m.

Mrs. Judith Zentner, a registered nurse and co-author and editor of two comprehensive nursing texts, will address the physical aspects of the middle years.

Clinical psychologist and counselor for the Cincinnati Archdiocesan consultation Service, Richard Sacksteder, will speak about the psychological view of mid-life. The consultation service is primarily for priests, Sisters and Brothers of the greater Cincinnati area.

The third participant in the workshop is Mrs. Juanita Leonard. A sociologist, writer and supervisor of American Association for Marriage and Family Therapy, Mrs. Leonard will present a clinical view of the middle years.

The workshop fee is \$3 and registrations will be accepted at the door.

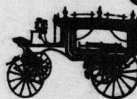


SCHOOL OUTREACH—Catholic Social Services, an agency of Archdiocesan Catholic Charities, has counseled and assisted thousands of persons in the Indianapolis area. Once counseling was offered only in the central CSS office. But with a more aggressive "go where they are" approach, help has been made available throughout metropolitan Indianapolis in the School Outreach Program. Pictured here are Rose Popovich (left) CSS school counselor, and Francisca Sister Timothy Kavanaugh, principal of St. Gabriel School, as they discuss plans for this new school year. In this program Ms. Popovich offers her counseling services to children in 23 Catholic schools in Indianapolis that are participating in School Outreach. (Photo by Frank McGrath, Jr.)

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Religious Studies Programs

1. There will be one course in four locations. The course is entitled, "Sharing the Light of Faith" and is a course in catechetics designed to help religion teachers and parents effectively use three major developments in catechetics:
 - a. **The National Catechetical Directory** published by the National Conference of Catholic Bishops this year. The NCD deals with the fundamental principles of catechesis and organization in this country.
 - b. **The Elementary Religious Education Guide** for the Archdiocese of Indianapolis. This Guide deals with helping administrators and teachers to set expectations of the content, attitudes and outcomes they expect the children to learn at each grade level. The Guide also aids in helping catechists to set down good criteria for successful programming and also to be able to report outcomes and results to parents.
 - c. **THE RELIGIOUS EDUCATION OUTCOMES INVENTORY (REOI) AND RELIGIOUS EDUCATION OUTCOMES INVENTORY OF KNOWLEDGE, ATTITUDES, AND PRACTICES (REKAP).** REOI and REKAP are tools for measuring the outcomes of teaching religion.

The course is designed to help participants become familiar with the above and how to best use them for the effective teaching of religion.

2. All course times are 7:30 local time.
3. Locations and instructors:
 1. **Indianapolis** — Tuesdays, October 2, 9, 16, 23 at Our Lady of Grace Student Center, 1402 Southern Ave., Beech Grove. **Instructors:** Father Jeff Godecker and Mary Jo Thomas Day
 2. **Clarksville** — Tuesdays, October 2, 9, 16, 23 at Our Lady of Providence High School, U.S. Highway 31. **Instructors:** Sr. Mary Margaret Funk, OSB and Father Michael Hilderbrand.
 3. **Oldenburg** — Mondays, October 1, 8, 15, 22 at the Convent of the Immaculate Conception Novitiate. **Instructors:** Matt Hayes and Sr. Mary Cecile Deken, OSB.
 4. **Terre Haute** — Thursdays, October 4, 11, 18, 25 at the Terre Haute District Center of Religious Education, 2931 Ohio Blvd. **Instructors:** Sr. Helen Jean Kormelin, OSB and Sr. Donna Fyffe, OSB.

No advance registration is necessary. The cost of the course is \$10.00 which covers the cost of the class materials and other expenses involved in providing a class.

This will be the only Religious Studies Program for the 1979-80 school year.

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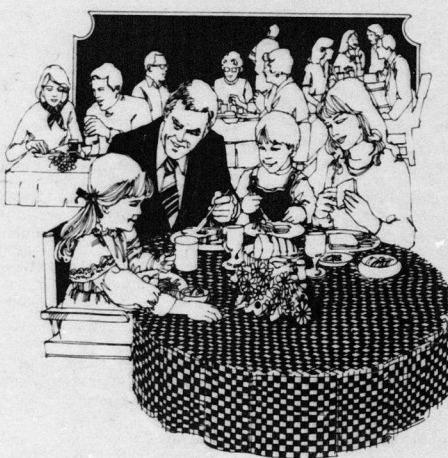
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The Hoosier Scene

Going to Chicago October 5?

by David Gerard Dolan

My wife Edna and I had a bit of an argument the other day. Luckily, I was able to bring her to her senses.

She wanted to go see the Pope in Chicago on October 5. Well, I told her that the crowds will be tremendous, that there will not be a place to sit to watch the Holy Father offer Mass and that it will be nearly impossible to find a parking space for our car in the Windy City on that day (it's hard enough for me to find a parking space in downtown Indianapolis when I take my infrequent trips north to the capital city).

She started to talk about how this will be a first and how we ought to see a Pope before we die. "You can drive up and stand in those crowds and get trampled on, but I am going to stay home and watch it on television. Besides, you could probably get a better view of the Pope via the tube than in person," I explained.

On October 5 Edna and I will sit on the porch and watch the whole thing on television. I think we will be a lot better off than those who will recklessly brave their way to the Windy City.

► **Father Kenneth J. Murphy** celebrated Mass as pastor of St. Rose in Knightstown for the last time on September 2. Our own Father Thomas C.

Widner, editor of the Criterion, will take the place of Father Murphy as administrator.

Jerri Ohlemiller, our correspondent in Knightstown, tells us that Father Murphy will report Nov. 1 for extended full-time duty as a Navy chaplain and will be with the first Marine Division at Camp Pendleton, Calif.

During Father Murphy's ten year pastorate at St. Rose, the CYO and CCD programs were instituted, the Women's Altar Society was reactivated and the parish church was revived.

The church's first bell, a carillon system, was dedicated on July 4, 1976. The dedication marked the 200th anniversary of the United States and the 104 years since the old St. Rose Mission was founded at Knightstown.

The parish honored Father Murphy with a dinner on Aug. 26, and awarded him with a brief case and camera for his travels. The final tribute for Father Murphy occurred during Sunday Mass on Sept. 2.

Jerri described the tribute in this way: "During the post-Communion prayer at St. Rose last Sunday the organist played a surprise tribute, 'Tura Lura Lura,' and 'When Irish Eyes Are Smiling.'" Our



correspondent also explained that Father Murphy wore his favorite Kelly green vestments and that the recessional hymn was "Auld Lang Syne."

Father Murphy was appointed administrator of St. Rose in 1969. He has served the last 14 years as chaplain of New Castle State Hospital as well.

A busy man, he joined the U.S. Navy Reserve Chaplains Corps in December, 1971. In 1974 he was promoted to lieutenant, his current rank.

► Our thanks to **A. R. Zigan** of Versailles for pointing out to us a story in the July 8 issue of Our Sunday Visitor, which dealt with our comments a few weeks back about the role of the church in providing low-cost housing for older people. The story in Our Sunday Visitor described a program in the Green Bay, Wis., diocese that allows senior citizens the chance to live in unused seminary space. Today there are 23 senior citizens who live at the Sacred Heart Center in Oneida, Wis. Their rents average \$150 a month and community residents work a few hours a day to help maintain the buildings.

I wonder if there is any unused church property in this archdiocese that would be suitable for such a low-cost housing effort for senior citizens.

► **Father Steve Jarrell** of the Office

of Worship reminds us that preparations for the Episcopal Installation Mass are underway in anticipation of the appointment of a new archbishop. The Office plans on making ten textile hangings, designed by a local artist, that will depict the history of the church in our archdiocese for our future archbishop.

To accomplish this project, Father Jarrell needs sewers. Anyone who can sew is asked to submit their name to the Office of Worship to assist in this important project.

► **The Vocations Office** wishes, to thank all those who contributed to the special Easter Collection for the support of their office. This year's collection amounted to \$278,575.70, a 12% increase over last year.

► A workshop for remedial reading teachers in junior and senior high school will be held at Marian College on Oct. 17 and 18. **Sr. Jean Otto**, reading consultant associated with the college, will conduct the workshop. The two-session workshop will utilize the Whole Language approach, which recognizes the psychology of perception and linguistics. The workshop fee is \$10 per session with a registration deadline of Oct. 5.

► Anyone interested in going to Chicago for Pope John Paul's visit there on Oct. 5 can still get seats on the chartered buses sponsored by **St. Bridget parish**, Indianapolis. But the round trip fee is \$18, not \$28 as reported in last week's Criterion. Call Evelyn Reed, 637-7711 or the rectory 635-6604 by Sept. 20 for reservations.

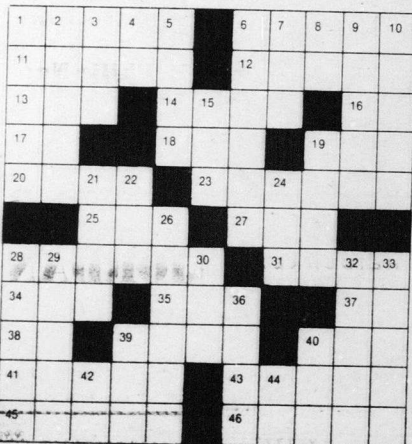
by Harry Schuck

St. Mary parish, North Vernon

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (Lamb of God—Jesus and priceless gem—jewel) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each number are scrambled and might apply to either puzzle.

Across

1. Lamb of God
priceless gem
6. wait upon
baseball for one
11. make one
curare (var.)
12. eagle's nest
S. American mountains
13. a lair
dawn (Scot.)
14. group of sheep
ground



16. route (abbr.)
eastern state (abbr.)
17. like (same _____)
southern state (abbr.)
18. kind of cap
young child
19. employ
fabric edging
20. listen
Isaac's eldest
23. speed competitors
list of names
25. attempt
tin container
27. Education organization
close to the ground
28. having a backbone
rocks
31. Quaker you
one time only
34. small boy
pork meat
35. distress signal
doving bird
37. high school (abbr.)
Chinese weight unit
38. toward the sky
man's nickname
39. plant part
large plant
40. belongs to him
cushion
41. neighborhood
iron for one

Double-take

(Solution, Next Week)

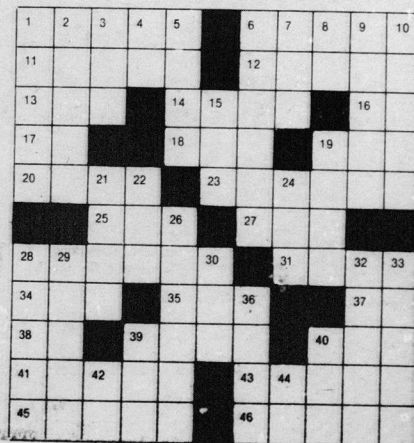
43. public official (L.)
choicest part
45. group of lions
a way in
46. father (L.)
broaden

Down

1. court official
ancient kingdom (Pal.)
2. rub out
masculine name
3. viewed
victorious
4. land of the beginning
and (L.)
5. gone away
sediment
6. kind of fish
light slipper
7. foot (L.)
finish
8. road (abbr.)
either, _____
9. more mature, as fruit
poem part
10. ethyl acetate
group working together
15. Swiss river
boat paddle
19. western state
edged out
21. small particle
sulfuric for one

22. angular vase
hurried
24. dove's sound
placed down
26. annually
snuggle
28. economic decline
possible oil source
29. pencil and _____
bird's claw

30. female deer
legal redress
32. S. American country
raise one's spirit
33. German city
large, northern duck
36. retain
old world merganser
39. unhappy
black paving material
40. put out of sight,
The _____ and The
Pendulum
42. cent (abbr.)
Asiatic lily tree
44. _____ of _____ (organization)
sixth scale note



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Today's Music

by Charlie Martin

Kenny Rogers' music has shown a gradual evolution in sound throughout his recording career. Originally Rogers was part of the pop rock era of the 1960s. As he has matured, his sound has grown more country and today he is one of the leading country recording artists.

Several of his recordings have crossed over into the Top 40 charts, spaces usually reserved for rock and disco sounds. "She Believes in Me" is his most recent Top 40 hit. It describes the hopes of a beginning songwriter as he struggles to believe in his own talent. These hopes remain buoyant through the unconditional faith placed in the writer by his wife.

The song offers several ideas and images for comment. The writer receives great strength from his wife's faith in him. This faith keeps him dreaming and hoping for a brighter future, but he seems so wrapped up in his own world that he fails to respond with sensitivity to her.

Even though he is out late playing his songs, he continues to "fumble with a melody or two" after he returns home, neglecting his wife's needs.

His behavior indicates how easily we can lose our perspective on life ex-



we must not do so at the cost of responding to others. Both hard work toward goals and a sensitive responsiveness to others are necessary for finding meaning in life. This does not seem to be the lifestyle described in the song.

THE MOST powerful message in the song is its statement on how our belief in others empowers them to become their best selves. None of us are so secure in our own abilities that we do not need encouragement and support from others. We need others to help us see our real abilities. And when we fail, we need others to help us understand these setbacks.

Jesus shows us how we should place our belief in others. He first accepted people in their own state, mirrored to them their goodness, then challenged them to grow. He showed others that he truly believed in them and revealed to them how important they are as sons and daughters of his Father.

Yet he always proclaimed his belief with truth and honesty, not denying the ways these people needed to change and grow.

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HE INVITED people to rise above their own small view of themselves and others, and welcomed them into the largeness of life possible for all of us as his Father's creation.

As Jesus' followers we are asked to do the same: believe strongly in our own uniqueness and self-value, and further clarify this belief in the way we treat others. Jesus knew that belief in one's self was the foundation for all of life's growth. Our mission is to be the same type of life-giving believer, affirming the worth of ourselves and all of those who are part of our lives.

SHE BELIEVES IN ME

While she lays sleeping/I stay out late at night and play my songs/And sometimes all the nights can be so long/And it's good when I fin'ly make it home all alone/While she lays dreaming/I try to get undressed without the light/Then quietly she says, "How was your night"/And I come to her and say it was alright/And I hold her tight/(CHORUS) And she believes in me/I'll never know just what she sees in me/I told her someday if she was my girl/I could change the world with my little songs/I was wrong/ but she has faith in me/And so I go on trying faithfully/And who knows maybe on some special night/If my song is right/I will find a way/Find a way/While she lays waiting/I stumble to the kitchen for a bite/Then I see my old guitar in the night/Just waiting for me like a secret friend/And there's no end/While she lays crying/I fumble with a melody or two/Then I'm torn between the things that I should do/Then she says to wake her up when I am through/God her love is true./REPEAT CHORUS/While she waits/While she waits for me.



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Rise in divorce rate probed

by Joel Severson

Two people are engaged. They get married, tackle a job, have some children, send them to school, they develop aspirations and marry, and now you're the proud owners of some vigorous young grand-

If you're the average American, you have one chance in three of failing this enduring cycle of life, becoming separated, thus destroying another family.

Until the twentieth century, divorces were enacted only as exceptional occurrences. The "until death do us part" line was rarely not followed by a couple partly because death came early, usually about 12 years after marriage.

Divorce is the ultimate killer and destroyer of the family, being brought about by various influential factors, strains and conflicts, all of which join forces and attack the increasingly vulnerable mentalities of the Mr. or Mrs.

SINCE 1900, the divorce rate has risen fairly steady. A peak was reached in 1945 during wartime marriages, but leveled off during the fifties and sixties. Today the divorce rate has catapulted out of control with about a million each year or one of every three united couples and families ripped to shreds.

What are some of the mental viruses inflicted upon these families? It is yet another offspring from our now heavily diseased television sets. Television has always been a potent teacher of values, instructing what is right and wrong. It also provides models for what the house

should look like as well as what a person should look like.

Oh, what a glamorous world we see, sipping our cokes fifteen feet away on the sofa! Everyone is handsome and well dressed, living in splendor in large beautiful homes.

TELEVISION has influenced millions of people in modest or poor circumstances to a highly affluent lifestyle which was cited as normal, to which all are entitled. If a family couldn't afford this, the wife would blame the husband for not making enough money. This is just one consequence.

A football player needed to make some contact with another player so he could get a better sense and feel for the game. The family

must make this same contact, only in a mental fashion. Members must converse and affection must be shown openly so dad or junior knows just what's going on.

Hospitable homes, general tolerance, prized rituals, communication, a sense of place, children in talk and conversation, and elders that are honored are all essential elements that act, explicitly 'n a role, to keep the family steadfast, together and strong.

Television is television and always will be television. But other destructive variables against the family can be controlled and conquered. Any information, pamphlets or advice, is at your fingertips. All you have to do is reach out . . . and put it to good use!

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Media Notebook

Hope brings 'global village' together

A decade ago Marshall McLuhan in his role of media guru described how television was on the verge of turning the world into a "global village" where war would be unthinkable because people would not like to watch it on the evening news.

Pingpong, however, plays well on TV—something the People's Republic of China understood when it used pingpong to signal a diplomatic initiative for formal recognition by the United States.

Television has recorded the thawing relations between our two governments, but for all the documentaries and cultural exchange programs, the mainland Chinese still seem as remote as—but less funny than—Orkians.

If television is to overcome a generation of Cold War hostilities between our nations and make us feel that we both are part of the same "global village," it will be through sharing human experiences rather than ideological abstractions.

McLuhan would be the first to recognize TV's popular entertainment potential in fostering better understanding between peoples. Bob Hope, however, was the first to put it into practice by spending five weeks taking a variety show in mainland China using American and Chinese performers together with the people and children of Beijing (Peking) and Shanghai.

How successfully this exchange of popular culture works out may be seen when "Bob Hope on the Road to China" is broadcast Sunday, Sept. 16, at 8-11 p.m. on NBC.

Religious Programming

RADIO: Sunday, Sept. 16 (NBC) "Guideline" presents the first of a two-part series of talks on suffering by Passionist Father Flavian Dougherty. Father Dougherty is former provincial of the eastern province of the Passionists and is currently director of St. Paul's, an international organization for research on the Passion of Christ as it relates to human suffering. The topic of Father Dougherty's talk today is "Facing the Reality of Suffering."

At a press conference several weeks ago, Bob Hope presented a look at some of the segments that are being edited into the show's final form. As Hope strolls down the Great Wall of China with prop golf club and comic patter song, it seems obvious that for most Americans the special will be prime entertainment agreeably spiced by the real splendor of exotic locales.

But the clips also revealed the culture shock on the part of the Chinese at the antics

of mimes Shields and Yarnell, pop singer Crystal Gayle, and disco swingers Peaches and Herb.

Less foreign to Chinese tastes as seen in the clips were Sesame Street's Big Bird leading children in a repetition song and Mikhail Baryshnikov teaching a master's class for appreciative ballet students.

In talking with the press, Hope praised the Chinese for their ability to pick up on his brand of satire, as in

kidding their lack of automobiles: "It was a wonderful ride from the airport but I almost fell off the handlebars."

He didn't mind not being recognized as a celebrity on the streets, but he found the problem of translating his jokes a little disconcerting especially because of the timing required for the humor of his one-liners. Even so, the Chinese did laugh at his jokes.

The question that kept

coming up was how much control Chinese officials had over the content of the show. Hope, known for his deep-seated conservative views, insisted that he had the contractual right of final cut and had exercised it.

But he also explained the difficulties of filming in a foreign country with a culture and value system so different from our own. He wanted to give a true picture of China, but at the same time he did not want to offend Chinese sensitivities.

During the filming of more than six hours of material, Hope said that there were only two instances where his official hosts raised an objection. Both were political

references, and Hope has not included them because this is not a show about politics but about people.

Asked about knuckling under to communist pressure, Hope replied with his wicked smile that his show got "just as much censorship there as at NBC."



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Television Highlights

Made-for-television movies not only cost less, they get higher ratings than theatrical movies. Sometimes they are better than the movies you pay to see in a theater—but not often.

If the TV movies shown by the networks this week are any indication of what is to come, it is going to be a bad year for parents who are concerned about the values of their children. Consider:

—Sunday, Sept. 16, 8:30 p.m. (CBS) "The Tenth Month." This is a

tearjerker starring Carol Burnett as a middle-aged, unwed mother who decides to keep her child. Rife with agony, the story is a muddle of issues, which include abortion and extramarital affairs. Forget you ever heard the term "family viewing hour."

—Wednesday, Sept. 19, 9-11 p.m. (CBS) "Sex and the Single Parent." Intended as a "warmhearted" comedy about the troubles young divorced parents have in establishing new "meaningful" relationships, the film

professes to worry a lot about what the kids will think of their parents' carryings-on. Not funny and definitely not for the kids.

—Wednesday, Sept. 19, 9-11 p.m. (NBC) "Mrs. R's Daughter." NBC describes this unpreviewed film as "an emotionally charged drama based on a true story of a mother's traumatic and frustrating battle to bring her daughter's rapist to trial." Need you know more?

—Friday, Sept. 21, 9-11 p.m. (ABC) "Diker." No one will quarrel with the message of this film: hitchhiking may be a way of life in suburbia but it is dangerous to your health. The problem is that the film's dramatic form is conveyed on the same dumb level as a 1950s "Beach Party" film. It is no great shakes, but at least you will have something to talk about with your teen-agers after it is over.

New TV Series of Note

Sundays, 10-11 p.m. (CBS) "Trapper John, M.D." This spinoff from the still popular "M-A-S-H" series teams the Korean War veteran surgeon with a sidekick from a Vietnam M-A-S-H unit in a contemporary hospital setting. As long as the writers keep the comedy-drama consistent with the characters, it has a sure audience.

Mondays, 8-9 p.m. (ABC) "240-Robert." A crack team of paramedics with guns assigned to the L.A. sheriff's department makes itself useful in the same kind of crises that made the multi-story format of "Emergency" so popular in the past. Adventure fantasy with a pro-social message.

Tuesdays, 10-11 p.m. (ABC) "The Lazarus Syndrome." Starring Lou Gossett Jr. as a heart surgeon battling hospital administration on behalf of his patients, this dramatic series is a breath of fresh air in dealing realistically with medical care problems. One

of the best of the new shows.

Wednesdays, 8:30-9 p.m. (CBS) "Struck by Lightning." The pilot has little to offer other than the comic mugging of veteran character actor Jack Elam as the modern-day Frankenstein monster. That will be enough for some, but not enough to keep the series on the air.

Thursdays, 8:30-9 p.m. (ABC) "Benson." A spinoff with the uppity black butler from "Soap," the series is tried and true TV comedy with Robert Guillaume running the household of a well-meaning but incompetent newly elected governor.

Saturdays, 10-11 p.m. (CBS) "Paris." James Earl Jones makes his series debut as a police detective who relies on his intelligence rather than on his revolver to solve crimes. Jones is a strong actor who has created a credible character, but he will need better scripts than the one used in the pilot.

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Viewing with Arnold

'Seduction of Joe Tynan'

by James W. Arnold

"The Seduction of Joe Tynan" is Alan Alda's new film about the dismal life in D.C. among the political elite. It left me confused. Writer (and title role star) Alda seems to suggest that a man's place is in the home with his family rather than working in the Senate or running for president.

The movie's protagonist is a liberal young senator from New York who is involved in two main plot actions: (1) He slowly allows himself to be persuaded to lead the opposition to a Supreme Court nominee from the South, despite a promise to an elderly colleague, because it will make him look like a hero and propel him toward the White House. (2) He carries on an affair with the attractive Louisiana politico (Meryl Streep) who has passed him all the dirt on the nominee. But ultimately he has to drop her and repair relations with his spouse (Barbara Harris) to tidy up his presidential image.

Put so bluntly, all this makes Joe Tynan seem rather despicable. (It also adds to the general fund of cynicism about politicians, which is like making a \$10 deposit in the Chase Manhattan.) But Alda-as-Tynan generates some sympathy with his nice witty-fellow charm (he seems like Hawkeye trying to survive in Washington as he did in Korea) and his ability to worry and agonize and feel guilty about the rotten things he's doing.

Unfortunately, it isn't

enough to save the movie. The "seduction" of the title apparently refers not to the sexual liaison (which mostly seems like fun) but to something writer Alda perceives as more wicked: Tynan's willingness to use

people, to violate his integrity, to neglect his troubled family, in the hustle for political power. But the script is too unbalanced to generate either dramatic or emotional impact.



ALDA WRITES good scenes for actors: e.g., the clumsy moment when he and Streep first reach out to each other. But he has heavily borrowed gimmicks from "Same Time, Next Year" (phone calls from home interrupting intimacies) and he lacks depth in writing intelligence.

The Supreme Court case, for example, hardly suffices as a case of corruption. The nominee is a man with a racist past who shows no convincing signs of change. Tynan is right to oppose him, and in fact, would be derelict to withhold opposition simply as a favor to an old crony (Mervyn Douglas), who is afraid the judge will beat him out of his Senate seat if he isn't safely sidetracked to the high court bench.

Better writing could have raised the stature of the nominee, or deepened the nobility of Douglas, who seems merely pitiful in his lapses into senility.

Since Tynan's integrity doesn't come off as all that terrible, a heavy negative burden falls on his family problems. That's what most

of the movie is about, and why the theme seems to be that family life and politics don't mix, and therefore politics ought to go.

Tynan's family stays in New York, where his wife's career is; the kids are neglected and starting to develop those big adolescent hangups. It's the Busy Parent syndrome, or how can I go on a family picnic when I have to speak at a big fundraiser, which might lead to a major spot on the convention program, which might lead to, etc. It's valid enough, of course, but rather dully and conventionally handled.

WHAT'S MISSING is strong feeling for the other side of the dilemma. It's one thing for a man to neglect his loved ones to sell Cadillac Eldorados. It's quite another if his work is to save lives in an operating room. Presumably, it also matters if he wants to be president.

"Seduction" tells us little about who Joe Tynan is or why he wants power. If he

were a profound man with profound motives, it wouldn't settle anything, but it would be more interesting. (It would be the story of Lincoln.) But the movie so undervalues politics that there is no real anguish—no blood or sweat, just tears.

As an actor, Alda remains likeable and competent but locked into his nasal wisecrack style. He's outdone here by the women—by Harris especially, who among things has to provide the film's final meaning with only a facial expression—and by Charles Kimbrough, whose pragmatic senatorial

aid is urbanely, chillingly perfect.

But others (Rip Torn as a womanizing redneck) are embarrassingly broad, and director Jerry Schatzberg usually just misses in efforts to capture the real flavor of the political inside—hearings, conventions, press conferences. All that's good in "Joe Tynan" has, in fact, been done better before—with Robert Redford in "The Candidate."

(Serious intent, but uninvolved and superficial; lots of sex situations and raunchy talk. Not recommended.) NCMP rating: A-3—morally unobjectionable for adults.

Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned.)

Alien A-3

American C

(Objectionable language and

graphic depiction of sexual misconduct)

The Amityville Horror A-3

Apocalypse Now A-4

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

Moonraker A-3

More American Graffiti A-3

The Muppet Movie A-1

Nest of Vipers B

(Some nudity and graphic sexuality)

North Dallas Fort 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

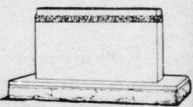
Flying Oddball A-1

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Bad News Bears in Breaking Training (1977) (ABC, Sept. 14): The Bears, the modern incarnation of the Dead End Kids, are somewhat less cute and funny in this fairly conventional sequel, which has them journey to Texas to play in a big game at the astrodome. William Devant helps a lot as a runaway father who makes up with his son and pulls the ragtag team together. Satisfactory but with tough edges, several notches below the original movie.

The Eiger Sanction (1975) (NBC, Saturday, Sept. 15): Clint Eastwood works his cool and amoral way through a gamut of sexy women, tough guys, sissies and weirdos to an Alpine peak, where he's supposed to push somebody off a mountain. The climbing scenes are picturesque, but the moral level is deep in the valley. Not recommended.

Annie Hall (1977) (ABC, Sunday, Sept. 16): This is Woody Allen's genial, witty, thinly disguised autobiographical tale recounting his broken

marriages, his affair with co-star Diane Keaton, and his love-hate relationship with Hollywood and Show Biz. His morality is not Catholic—here he's clearly a spokesman for the value of the casual affair—but otherwise the film is sensitive and upbeat. This is Allen's best film, and the 1977 Oscar winner. Recommended, with reservations, for adults.

Coming Home (1978) (NBC, Monday, Sept. 17): Hal Ashby's well-acted but improbable Vietnam era drama about a conventional Marine wife who falls in love with a sensitive paraplegic veteran while her husband is fighting in the war. Despite tight

performances by Oscar-winner Jane Fonda, Jon Voight and Bruce Dern, the film's main asset is its compassionate treatment of handicapped veterans. Not an outstanding film, but better than most TV drama; for adults.

The Other Side of Midnight (1977) (CBS, Tuesday, Sept. 18): Sidney Sheldon's schlocky best-seller about an innocent French girl who is jilted and builds her whole life around revenge as she works her way to the top of the Jet Set makes a predictably rotten movie. The theatrical version was C-rated for nudity and sex scenes. Not recommended.

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