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Meet needs of the time, nuns are told

BY MARY GART

CHICAGO—Administrators of 365 congregations of nuns were given three choices at their annual meeting in Chicago. They were told they could go backwards and merely be a labor force in the Church, stay as they are and probably die, or move ahead and risk a lot.

The choices were offered by Benedictine Sister Jean Chittister, who has served for the past year as president for the Leadership Conference of Women Religious. Addressing the opening session of the LCWR assembly at the Continental Plaza, Sister Chittister told the 500 nuns in attendance that "we can't afford to become reluctant leaders."

TRACING THE HISTORY of religious orders, Sister Chittister said every change had been met with hostility within the Church and society. Religious life began with the ascetics in the desert who wanted to be "alone with God," she said.

New Directory off the press

The 1977-78 Archdiocese of Indianapolis Catholic Directory and Buyers' Guide is off the press!

Done in an attractive blue binding, the new edition features a complete listing of parishes and institutions with telephone numbers and addresses and other pertinent information. A separate listing of Archdiocesan priests includes histories of clerical assignments. New to the directory is a separate listing of Religious women by residence.

Advance order copies are being mailed and should be delivered within the next two weeks. Additional copies may still be obtained by mail from the Criterion, P.O. Box 174, Indianapolis, Ind. 46206. Copies may also be purchased at the Catholic Communications Center, 136 W. Georgia St., Indianapolis, Ind. 46225. Cost is \$5 per copy.

These were followed by the stable communities (such as monks), then by the mobile mendicant orders, she continued. Next, there were apostolic groups who went out to save people. Most recently, there were the teaching congregations who sought to keep the masses by teaching among the immigrants and the poor, she said.

"The changes in religious life have always reached out to meet new needs," she said, "and these needs have in turn effected more changes."

"If we are to survive, we must be capable of meeting these changing needs," she said.

In another talk, Incoming LCWR president Sister of Charity Jean Doyle spoke of "three seeds quickening in the lives of U.S. Religious."

She listed these seeds as the potential for a "deeper and richer life of contemplation," a "richer insight into what it means to be more fully human" and "the fullness of justice" seen as integral to the Gospel message.

DISCUSSING THE LIFE of contemplation, Sister Doyle said, "This rebirth in prayer and faith is deeply rooted in our rediscovery of Scripture," and grows only in an environment of faith.

"Today the movement is away from the moral ethical focus on vows, vows as ends, vows as a code of behavior," she continued. "We are going back to the heart of our commitment—the faith commitment," she stated.

The seed of humanization, she said, affects the structure of communities which were formerly based on European models and now are adaptations of the democratic mold, with a trend toward smaller communities, "human-sized" groups.

"The change to contemporary dress has made women Religious less identifiable," she said, "and so we will continue to experience less prestige and privilege. The

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SERVES IUPUI CAMPUS

Catholic Student Center keeps chaplain on run

BY FR. THOMAS C. WIDNER

"If you reach 10% of the Catholic population in a single semester at a commuter college campus, you are doing a great deal."

That's the conclusion of chaplains at the University of Illinois Chicago Circle campus, the largest commuter campus in the country. It is a conclusion shared by Fr. Myles Smith, newly appointed chaplain to the Catholic Student Center of another commuter campus, Indiana University-Purdue University at Indianapolis.

"The campus serves more than 26,000 students, and we estimate that 5,000 of those are Catholics," he explained.

FR. SMITH HAS BEEN on the job as chaplain for a month. This is in addition to his duties at the Archdiocesan Matrimonial Tribunal, his principal assignment. Though those duties don't allow him full-time at IUPUI, he finds himself commuting back and forth four times a day.

"We are offering a weekday Mass Monday through Friday at 12:10 p.m.," he said. "I am available for counseling and confessions from 11:30 to 1:30 and then again from 5 p.m. on. For the hours after 5 p.m. I prefer to make appointments."

That seems little to ask for a job whose description is wide open.

"Because our students commute, we cannot host activities like a resident campus can. In fact, I just don't know yet what we can do. When school opens, I'd like to offer a series of lectures on the Catholic faith, but I have no idea as to when or how. I'll have to find out first what the needs of the students are on this campus."

FR. SMITH'S FIRST objective then is publicity. By making the center known, he will learn who the students are. Then he can discover their needs.

"Most of the students don't know we exist," he stated emphatically. "And that's because there has never been a full-time chaplain here. We have a center at 1309 W. Michigan St. that was purchased four years ago through the efforts of Fr. Fred Schmitt who preceded me here as chaplain. But Fr. Schmitt was also pastor of St. Joseph parish. I use the center as my residence, and so I'm available there in a way that he couldn't be. Anyone can call me at 264-4987."

Fr. Smith has already had a number of posters made and distributed around the university campus through the Student Activities Chairman of the university, Michael Waggoner. In addition, he has taken out a weekly advertisement in the IUPUI student newspaper Sagamore. Also he is encouraging the already active members of the student-run Newman

Club to spread the news of the center by word of mouth.

"I am stressing the daily Mass," Fr. Smith continued. "We do have a Mass on Sunday evening at 5:30 p.m. here at the center, but the daily Mass will be the major activity through which we will reach most Catholic students here. The Sunday Mass reaches mainly the residents of the allied health services. We encourage students who come for the daily Mass to bring a brown bag lunch and stay around afterward."

Once university classes begin, the center will continue an already existing tradition—the Midweek Menu. Beginning Sept. 7 a one-dish meal will be offered once a week—chili, spaghetti, stew, etc.—from 4:30 until 6:30 in the evening.

"We have a small library of Catholic reading available to students, too," Fr. Smith added. "But not being a resident campus, we can't offer a wide range of educational programs for the students. We can't plan lots of

(Continued on Page 10)

USCC hits President on jobless

BY CLIFF FOSTER

WASHINGTON—Two officials of the U.S. Catholic Conference (USCC) have criticized President Jimmy Carter for not keeping his campaign promises on full employment.

"President Carter called for a national commitment to full employment and endorsed the Full Employment and Balanced Growth Act in his campaign, but has thus far failed to follow through on these pledges," said Msgr. George Higgins, USCC secretary for research, and John Carr, USCC urban issues coordinator, in a joint Labor Day statement.

"He has put forth a modest program of economic stimulus and public employment initiatives which has reduced joblessness, but falls far short of genuine full employment," they maintained.

POPULARLY CALLED the Humphrey-Hawkins bill after its congressional sponsors, Sen. Hubert Humphrey (D-Minn.) and Rep. Augustus Hawkins (D-Cal.), the full employment act would require the federal government to adopt policies to bring the adult unemployment rate down to three percent within four years of passage. It has received strong backing from a variety of religious groups, including the USCC.

Noting another Carter campaign promise, Carr and Msgr. Higgins said it will be a "difficult task" for the President to balance the budget and reduce unemployment. "Any successful attempt to balance the federal budget will reduce action to eliminate

(Continued on Page 4)

Aid bills will help all schools

BY EMILE COMAR

NEW ORLEANS—A \$13-million package of educational bills advanced by the Louisiana Catholic Conference (LCC) and Citizens For Educational Freedom (CEF) has been approved by the Louisiana Legislature and signed into law by Gov. Edwin W. Edwards.

Pupils in both public and nonpublic schools will be beneficiaries of the program of additional bus transportation and textbooks, library books and school supplies.

TEACHERS in BOTH public and nonpublic schools will be eligible for free tuition at public colleges and universities in Louisiana for continuing education as a means of upgrading quality of education in the state.

The package is expected to be funded by the end of 1977 and, in the meantime, rules and regulations will be drafted at the administrative level by which the benefits will be transmitted to students.

Sacred Heart Brother Felician Fourier, a member of the State Board of Elementary and Secondary Education and education coordinator for LCC, said parents will be notified through the schools as soon as rules and regulations can be compiled.

HERE, IN CAPSULE FORM, is what

Count them in

NEWARK, N.J.—In ceremonies at St. Benedict's Prep in Newark's inner city August 25, Gov. Brendan T. Byrne of New Jersey signed into law two bills designed to assist students in the state's nonpublic schools.

In signing the bills, the governor—a Catholic who is engaged in a tough struggle for reelection—said: "This is an important day for New Jersey. These bills recognize that parents of nonpublic school children are taxpayers and that their children are constitutionally entitled to this kind of support."

the Legislature did with the package proposed by LCC and CEF and endorsed and supported by the Edwards administration:

—Approved a bill requiring that children who live more than one mile from school either be transported on public school buses or be reimbursed for the cost of other transportation. Reimbursement would be limited to \$100 per child, not to exceed \$200 per family. (In excess of 40,000 additional nonpublic school children and more than 20,000 additional public school children will be eligible for either school bus rides or reimbursement.)

—Approved a 33% increase in the amount of funds that both public and nonpublic school children receive for textbooks, library books and supplies. The increase is from \$10 to \$15 per child annually.

—Approved a continuing education

program for teachers in both public and nonpublic schools. The teachers will be eligible for free tuition at public colleges and universities beginning in the summer of next year.

—Approved a plan whereby public school boards at the local level will receive payment from the state for the handling and storage of textbooks and other supplies destined for nonpublic school children. Local school boards were beginning to assess such charges against nonpublic school children.

—Approved payment by the state of the cost of standardized tests administered to nonpublic school children. Such costs have been borne by the local nonpublic schools.

Overall, the educational package amounts to \$13,700,000, of which \$5,770,000 will benefit children in nonpublic schools.

Pope announces theme for Communications Day

VATICAN CITY—Pope Paul VI has chosen as the theme for the 12th World Communications Day "The Receiver in Social Communications: His Expectations, His Rights, His Duties."

World Communications Day, to be celebrated next year on May 7, is an annual celebration established by Pope Paul to call attention to and begin dialogue on central issues regarding mass media.

"In making the receiver—reader or listener—the target of the 1978 celebration, we hope to help people keep their balance and make mature choices in the midst of the bombardment of information they receive," said an official of the Pontifical Commission for Social Communications.

THE OFFICIAL SAID that the

commission has been greatly concerned about improving the education of listeners, viewers and readers of mass media.

While education is how to be an intelligent mass media "receiver" is unknown in many countries, the Church in certain lands has made an effort to begin "receiver" education.

AUSTRALIAN BROTHER Kelvin Canavan, for example, has published a detailed syllabus in media education for use in elementary and secondary Catholic schools. The success of the program in Australia has attracted the attention of public school officials, who are about to introduce it in the public school curriculum.

Some seminars in Africa now offer courses in media listening, viewing and reading, the pontifical commission official pointed out.



SCHOOL BELL RINGS TUESDAY—This little tyke typifies many youngsters who will be starting their long academic careers next Tuesday. Several schools have already opened, but the vast majority of high schools and grade schools in the Archdiocese will be observing the traditional day-after-Labor Day opening of the fall semester.

week's news in brief

by no news service

Advise 'independent approach' Paper to boycott porno ads

WASHINGTON—Officials of the U.S. Catholic Conference (USCC) and the National Conference of Catholic Bishops (NCCB) have urged the U.S. bishops to take an "independent approach" to the problem of teen-age pregnancy and illegitimacy, in light of Planned Parenthood's current effort to initiate or increase sex education and family planning programs in schools and other agencies. Msgr. James T. McHugh, director of the NCCB Secretariat for Pro-Life Activities, and Father Donald B. Conroy, USCC representative for family life, said in a letter to all bishops that Planned Parenthood's efforts can be expected "to grow in magnitude and intensity in the months ahead."



LOS ANGELES—The Los Angeles Times has announced that it will no longer accept advertising for hard core pornographic movies. The announcement was made by Otin Chandler, publisher of The Times.

Recover two stolen statues

ROME—Police said they have recovered two of four bronze statues by Benvenuto Cellini that were stolen last March from a Rome church. The other two are still missing. The statues, depicting the four Evangelists, are authoritatively attributed to Cellini, a 16th-century sculptor, metalsmith and author. The recovered statues are worth about \$450,000.



MISERY'S COMPANY—The inoculation gun seems to be in sympathy with Eva Lomax as she gets a diphtheria booster shot from nurse Reva Schlomer. The shot was the last

ritual before Eva could enter kindergarten at Sunset School in Phoenix, Ariz. [NC photo by Paul DeGruccio]

Accuse Barnards of death pact

VATICAN CITY—The Vatican daily newspaper L'Osservatore Romano has accused heart-transplant pioneer Dr. Christian Barnard and his brother of seeking to "legitimate" and spread the criminal procedure of euthanasia by entering into a death pact. At the end of August, the famed South African heart surgeon announced that he and his brother Marius, a heart specialist, had pledged that, if ever one brother's health had degenerated to the point that life was not worth living, the other would help him commit suicide.

in capsule form

Archbishop Philip M. Hannan of New Orleans labeled as "absolutely deplorable, contrary to Catholic doctrine, and completely illogical" the affirmation given by the National Assembly of Women Religious (NAWR) to Sister Elizabeth Candon, secretary for human services of Vermont, for her stance regarding the equal access of all women to legal rights. . . the brief will of the late Archbishop Karl J. Alter, who died August 23 at the age of 92, is a declaration of faith in God and of gratitude to God's people. The will, executed October 15, 1973, bequeaths "all my property and possessions, of whatever kind, to Most Rev. Joseph L. Bernardin, Archbishop of Cincinnati, in trust for charitable purposes according to his own discretion." Those possessions, the will said, "are and have been few and simple." . . . The Committee on the Liturgy of the National Conference of Catholic Bishops (NCCB) is undertaking a year-long study on the U.S. implementation of the Rite of Christian Initiation of Adults. . . Despite numerous official decrees and declarations on freedom of religion, "there is no freedom of religion yet" in Vietnam Archbishop Philip Nguyen Kim Dien of Hue told a meeting of officials of the Binh Tri Thien province and the city of Hue. The archbishop said that Catholics in Vietnam face discrimination in the school and in unemployment and that their worship is restricted. . . There were 386,025 Catholics in Japan's population of more than 110 million as of last Dec. 31, according to the latest figures published by Tosei, the Japanese Catholic news agency. . . The President of the National Council of Catholic Women (NCCW), Mrs. Arthur Horsey, has expressed dismay at the rejection of a resolution at the recent National Assembly of Women Religious (NAWR) convention which called for cooperation between the two groups. . . Mixing old symbols and new hopes, thousands of women and a handful of men wearing white clothes and comfortable shoes marched down Pennsylvania Avenue from the National Archives to the White House to mark Women's Equality Day, Aug. 26.

names

Father Pedro Arrupe, superior general of the Jesuits, has appealed to Christians to adopt an austere style of living, even doing without necessities, so that progress may take place on a worldwide scale at a more uniform pace. Bishop Louis E. Gelineau of Providence, R.I., will preview three episodes of ABC's fall series, "SOAP," before the local ABC affiliate decides whether to run the show. Father Norman F. Rotert, 46, pastor of St. Theresa the Little Flower inner-city parish in Kansas City, Mo., was stabbed several times in the face, throat and chest with a broken whiskey bottle during an attempted robbery August 25. Archbishop Francis J. Furey of San Antonio, Tex., is reportedly "doing fine" following surgery for removal of his prostate gland at San Antonio's Community Hospital.

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Threaten pornography suit

ECORSE, Mich.—A citizens' group led by a Catholic pastor says it will sue the city of Ecorse if it does not enforce an ordinance against pornography by closing a theater that features live burlesque and x-rated films. Ecorse Residents Against Showing Erotica (ERASE) have been picketing the Harbor Theater for five months, according to Father Joseph Femminino, who heads ERASE.

Curtail Pope's work load

CASTELGANDOLFO, Italy—Close aides of Pope Paul VI are striving to keep the aging Pontiff's work load down to bare bones during the vacation time he has left. The Pope is passing one of his quietest summers ever at his hillside villa in Castelgandolfo. He has received only a few official visitors—far fewer than in previous summers.

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Monk's progress

BY FRED W. FRIES

On Friday, August 5, four young men, including one from Indianapolis, came before the assembled monks of St. Meinrad Archabbey to request permission to try the monastic way of life.

Presiding at the traditional ceremony in the Chapter Room was Archabbot Gabriel Verkamp, O.S.B.

The religious superior answered the request of the young men before him with a simple response: "The monastic family welcomes you. Come and see our way of life."

The four candidates were then invested in the black, Benedictine habit and began their year-long period of training as novices.

A DAY IN THE LIFE of a Benedictine novice at St. Meinrad consists principally of working in and around the monastery, attending classes and participating with the rest of the community in Divine Worship. Subjects treated in the classroom include Holy Scripture, Monastic History, the Liturgy and the Rule of St. Benedict, which provides the basic guidelines for the life of the monk. The classes are conducted by the Novice Master, Father Vincent Tobin, O.S.B., and other members of the community.

At the completion of their novitiate—a year of intensive spiritual preparation and prayer—the young monks will be asked to make pledges of commitment to the Archabbey. Some of them may continue their studies in the Seminary at St. Meinrad, which will lead to ordination to the priesthood as a Benedictine monk. Others may elect to serve the community as religious Brothers.

After completing their required studies, they will begin their service in specific areas of the community.

Following the year of novitiate, until they pronounce their final vows (a step that is possible after three years under the pledge of commitment but may be delayed for up to nine years), the monks are called "Juniors." They bear the title of "Brother" until they are ordained to the priesthood, or, if they choose to remain Brothers, they will, of course, retain that title for their lifetime.

Among the new novices invested on August 5 was Mark Messick of Immaculate Heart of Mary parish, Indianapolis.

ON AUGUST 6, SIX YOUNG men who completed their novitiate made their three-year pledge of commitment to the Archabbey. This ceremony took place in the Archabbey Church during second vespers.

The class included one native of the Archdiocese: Rand McNally of St. Mary parish, Richmond.

On Wednesday, August 24, eight monks made their final profession of vows in the Archabbey Church before Archabbot Gabriel. Among the eight who made a lifetime commitment to the monastic life are two men from the Archdiocese: Brother Bede Cisco of Little Flower parish, Indianapolis, and Brother Jacob Grisley of St. Bernadette parish, Indianapolis.

ST. JOHN ALUMNAE MASS AND BRUNCH—The 18th annual reunion of the St. John Academy Alumnae Association has been set for Sunday, Sept. 18, at 10:30 a.m. Mass in St. John Church will be followed by a brunch at the new La Scala's Restaurant, 110 S. Meridian St. All former students, teachers and friends are invited. Mrs. Gertrude [Delaney] Calne is in charge of arrangements. Advance reservations are required (no tickets will be sold at the door) and may be obtained by calling Delores (Kemp) Martin at 358-6795 or Laverne (Lohman) Shepherd at 784-3311.

OF HISPANIC INTEREST—A dance to commemorate Mexican Independence Day has been scheduled for Saturday, Sept. 11, at Catholic Social Services, 823 E. North St., Indianapolis. One of the highlights will be the coronation of a queen from among the young ladies of the Hispanic community. Details about the dance can be obtained by calling 638-8551.

GAYNOR FAMILY REUNION—About 60 members of the Gaynor family got together on Sunday, Aug. 14 at St. John the Baptist Church, Dover, Ind., for a special Mass and a gala reunion. Occasion was the return to his home town of Father James E. Gaynor, C.P.P.S., after a nine-year stint as a missionary in Santiago, Chile. In addition to members of the immediate family, in attendance was Retired Colonel James K. Gaynor, Professor of Law Emeritus at Northern Kentucky University, who wrote a comprehensive history of the Gaynor family. Father Gaynor visited cousins in the Greensburg area, while awaiting a new assignment by his superiors.

AROUND AND ABOUT—Capuchin Brother John McCracken, a native son of St. Louis parish, Batesville, pronounced his Solemn Vows on August 28 at St. Lawrence Seminary, Mount Calvary, Wisconsin. Thomas W. Moses was recently elected president of the St. Vincent Hospital Foundation, and Mrs. John J. Metts heads the St. Vincent Hospital Guild, Inc. Fred B. McCashland is the new Director of Development at Brebeuf Preparatory School and Robert C. Smith is the newly appointed Chairman of the Executive Council.

HIGH SCHOOL REUNIONS—Plans are underway for two high school class reunions: a 40th year gathering of the class of 1937 at Cathedral High School and a 30th year reunion of the St. Mary Academy graduates of 1947. The CHS festivities will be held at the school on Saturday, Sept. 10. The traditional banquet will follow at 5:30 p.m. reception. Alumnus Joe Clifford is calling the shots. The St. Mary Academy get-together is scheduled for Our Lady of Fatima Council, Knights of Columbus, on Friday, Sept. 16. Patty Gause, 357-4423, and Mary Lenahan, 353-0780, are the contacts.

OBSERVANCE FOR THE DEAF—Members of the deaf community and their families participated (August 18-21) in what is believed to be the first Deaf Community Week ever held in Indiana. Among the participants at the workshop, hosted by St. Maur's Theological Center in Indianapolis, were the vacationing students at the Indiana School for the Deaf. In addition to periods of discussion, religious instruction and prayer, including a daily Mass in sign language, there were recreational activities for both adults and children. Priests and Sisters from outside the Archdiocese conducted the observance, supplemented by members of the Benedictine staff at St. Maur's. The unique project was held under the auspices of the National Catholic Office of the Deaf, Washington, D.C.

SIGN LANGUAGE CLASSES—Two beginning classes in Sign Language are being offered during the fall semester at Marian College, on Monday and Wednesday evenings. They are offered for one hour of college credit or may be audited. Details can be obtained by calling 923-3291.

SEPTEMBER 4

St. Charles parish, Bloomington, will sponsor a festival on the parish grounds from noon until 10 p.m. Features of the event include a chicken dinner served from 4 p.m. to 7 p.m. and live entertainment on the hour.

Father Ambrose Schneider and his parishioners at St. John parish, Elkhart, invite the public to attend their annual chicken dinner to be held at the parish.

SEPTEMBER 5

St. Anthony parish, Morris, Ind., will have a Labor Day picnic featuring chicken dinners, fun, food and games. The public is invited.

A Labor Day picnic will be held at St. Peter's parish in Franklin County. Chicken dinners will be served. There will also be all kinds of amusements.

SEPTEMBER 9-11

Fatima Retreat House, Indianapolis, is sponsoring a women's Serenity Retreat beginning with registration

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

on Friday evening. The program is under the direction of Father Fred Lawrence of the Missionary Servants of the Most Holy Trinity, Sterling, N.J.

More information is available by contacting the Retreat House, (317) 546-7881.

SEPTEMBER 11

The annual fall festival will be held at St. Mary parish, Rushville, with a variety of picnic fare. Chicken and ham dinners will be served from 11 a.m. to 2 p.m.

All interested adults are welcome to participate in the Genesis II program at 7:30 p.m. at St. Monica parish, Indianapolis. There will be 13 sessions with the last one

scheduled for January 15, 1978.

To register for the introductory session or to get further information, contact Mary Jo Thomas-Day, director of religious education at St. Monica's, (317) 257-3043.

The annual festival at St. Plus parish, Troy, will begin at 11 a.m. and continue throughout the day. The public is invited.

St. Monica parish, Indianapolis, is sponsoring Genesis II, an adult education program of spiritual renewal, beginning this evening. All those interested should contact Mary Jo Thomas-Day at 317-257-3043 for more information.

SEPTEMBER 16-18

A spiritual retreat for separated and divorced Catholics will be held at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis. Father Martin Wolter and Father Anton Braun will share in directing this retreat.

Write or call Alverna, (317) 257-7338, for registration forms or more detailed information.

A women's Serenity Retreat will be conducted by Father Rip Collins, a Redemptorist father, at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Further information about

the week-end retreat may be obtained by calling (317) 545-7881.

Dr. Forest Tate, director of the Student Counseling Center at Indiana State University, Terre Haute, will direct a psychoanalysis workshop at Alverna Retreat House, Indianapolis.

Interested persons can get further information about the program by calling Alverna, (317) 257-7338.

SOCIALS

MONDAY: St. Ann, 6:30

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



NO REGRETS—Jolene Happe, a member of Immaculate Conception parish in Sioux City, Iowa, holds her son, Joseph, now 19 months old. Mrs. Happe, who is now blind, was told that termination of her pregnancy might save her eyesight but she and her husband decided to have the baby anyway. Even though she can't see her healthy son, the Happes feel they made the right decision. (NC photo)

remember them

† BECKER, Edward J., 74, St. John, Indianapolis, August 27.

† DUGAN, Caroline, 95, St. Roch, Indianapolis, August 30.

† DWYER, Edmund, 81, St. Philip, Indianapolis, August 30.

† HEID, George V., 59, Sacred Heart, Indianapolis, August 29.

† HUNT, Martha E., 74, St. Andrew, Richmond, August 25.

† KELLEY, Celia M., Little Flower, Indianapolis, August 31.

† KIRWAN, Harriet M., 82, St. Francis de Sales, Indianapolis, August 27.

† LANDER, Harold Jerome, 81, Sacred Heart, Jeffersonville, August 25.

† LENTS, Thomas P., 41, St. Anthony, Indianapolis, August 25.

† OLMSTEAD, Amalia C., 81, St. Jude, Indianapolis, August 31.

† RENN, Richard J., 53, St. Joseph, St. Joseph Hill, August 11.

† SHEA, Joseph T., 76, St. Mark, Indianapolis, August 30.

† SHEA, Margaret C., SS. Peter and Paul, Indianapolis, August 27.

† STANFIELD, Ima M., 75, Little Flower, Indianapolis, August 30.

† STELLMACK, Charles, 75, Sacred Heart, Indianapolis, August 27.

† UHL, Carl J., 48, St. Anthony, Clarksville, August 25.

† WARREN, Frances M., 66, Little Flower, Indianapolis, August 30.

† WEAVER, Lucille, 69, St. Mary, New Albany, August 10.

† WILLIAMS, Harold, 67, St. Bartholomew, Columbus, August 22.

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Sept. 4	Fr. Steve Banet	Immaculate Heart of Mary, Indpls.
Sept. 11	Fr. William Munshower	Holy Spirit Parish, Indpls.
Sept. 18	Fr. Donn Raabe	St. Joan of Arc Parish, Indpls.
Sept. 25	Fr. Clement Davis, OSB	Marriage Encounter Team Community
Oct. 2	Fr. John Beitans	St. Michael Parish, Indpls.
Oct. 9	Fr. Joseph Beechem	Indpls. Chapter, Knights of Columbus
Oct. 16	Fr. Ed Soergel	Our Lady of Greenwood, Greenwood
Oct. 23	Fr. Gerald Burkert	St. Jude Parish, Indpls.
Oct. 30	Magr. Francis Reine	St. Christopher Parish, Speedway

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letters

Alert bishops to needs of youth

Following is the text of the letter sent recently by young Franciscan tertiaries to Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops. At the conclusion of their recent Midwest convention in Ft. Wayne, the Third Order members drafted the letter in which they urged the world's bishops to give "serious consideration to the needs of Catholic youth."

To the Most Reverend Joseph L. Bernardin, president, U.S. Catholic Conference:

We are writing to you as members of the Third Order of St. Francis from our annual youth convention at St. Francis College in Fort Wayne, Ind. The theme of our convention is "The Church, St. Francis, and Modern Youth." We would like to share some of our thoughts and ideas with you in anticipation of the Synod of Bishops in Rome this fall.

We experience the fullness of Christian life as members of the Third Order of St. Francis because our needs are fulfilled there. Our concern is that these needs are not fulfilled at the parish level. These are our concerns:

I. The Upbuilding of the Parish Community

All that we have and all we know of the Lord Jesus comes to us through the Church. Our parish is where we meet Him and share His Life through the sacraments. In a very real sense the parish is our spiritual family. It is the place in the Church where we most belong. We are troubled because our relationship to many of our parishes is strained, and we often feel far away.

We want to share in the ministry of the parish, but often what the parish asks we cannot give—the parish asks financial support, but we have little money. We do have time and energy and talent, but we are seldom, if ever, approached.

We want to experience the fullness of community and belonging in our parish family. In most parishes, the only means to this end is the Sunday liturgy. There is a general lack of program to meet the need for community among young people.

We yearn to use our gifts for the upbuilding of the Body of Christ, yet we are saddened that in many parishes no channels exist through which we can utilize these talents. And so, we are forced to seek other outlets for our gifts away from spiritual home.

We are seeking involvement in the day to day life of the Church, but there seems to be no place for us. No one seems interested in what we have to say. The feeling of being ignored feeds a sense of alienation.

We realize that you cannot create community in the parishes of the various dioceses, but urge you to present our concerns to your fellow bishops. How much we want to belong!

We also propose to you the following possibilities for renewing the sense of community in parishes:

- creative liturgies, informal prayer sessions, days of recollection, retreats, and other similar activities sponsored by the parish that would draw separated young people back to their spiritual home, involve young people who do attend liturgy regularly, and provide personal spiritual development for all.
- discussions on moral issues, problems, and other topics that would interest young people such as formation of conscience and obligations in marriage.
- participation of young people in various parish activities such as liturgy committees, lectors for Mass, parish choir, and parish council.
- social activities for young people that would prepare the way for further spiritual interaction.

II. The Proclamation of the Word of God

We are spiritually hungry for the nourishment that comes from the preaching of God's Word in the Scriptures. We believe that the pulpit should not be used for extraneous materials such as parish financial reports or announcements. We gather at Liturgy to hear The Word, and all too often we leave empty. Because the pulpit is not being used to proclaim the Word of God, we are unfulfilled.

We are unclear about many of the teachings of the Church because we receive contradictory interpretations. We need to know more about the essentials of our religion. We are uncertain because our teachers seem confused.

Yet we anticipate possibilities for preaching that speaks to our ideals and for religious education that meets our need to understand our faith more fully. We propose the following:

- programs for continuing religious development in the parish such as Bible studies.
- para-liturgical celebrations that highlight the teaching ministry of the Church. We encourage liturgical drama and dance and multi-media presentations.
- the opening of existing communication channels and the creation of new ones so that diocesan initiatives reach young people in parishes.

We know that you cannot legislate acceptance of our proposals, but we urge you to speak before your fellow bishops on our behalf.

We are anxious for your reply. Please respond c/o Father Albert Nimeth, O.F.M., 1434 West 51st Street, Chicago, IL 60609. We are forwarding copies of this letter to Catholic newspapers in Chicago, Cincinnati, and Indianapolis.

Sincerely yours,
Fr. Albert Nimeth, O.F.M.
Franciscan Herald Magazine

BY JIM CASTELLI

WASHINGTON—Some people have compared President Jimmy Carter's effort to finalize a new Panama Canal treaty to Woodrow Wilson's efforts to win U.S. approval of the League of Nations.

This may be overly dramatic, but the treaty fight will certainly be a test of Carter's political leadership—particularly of his ability to change public opinion, which is now against a new treaty.

Carter took one step to get people to change their minds about the treaty when he told a press conference (Aug. 23) that he had changed his own mind. He said he was not convinced a year ago that a new treaty would be "advantageous" to the United States, but he is now.

The major factor, he said, is that he got Panama to agree to guarantee that the canal would be permanently neutral—open to all nations—after Panama takes over the canal's operation in 1999. The agreement includes a provision that the United States can defend that neutrality indefinitely and without limit.

WHITE HOUSE STAFFERS working on the canal treaty and other treaty supporters make some additional points in favor of the treaty. They say that Panama is now having economic problems which led it to accept terms more favorable to the United States in exchange for more money in tolls. At the same time, the White House points out, Panama will be paid a yearly fee from canal tolls, not from the U.S. Treasury.

The major argument for the treaty, supporters say, is that it will prevent possible violence in Panama and will improve U.S. relations with Latin America by diminishing its colonialist image.

The answer to what kind of selling job Carter does will apparently have to wait until at least early 1978. Senate Majority Leader Robert Byrd says the Senate, which goes into recess in October, won't get to the treaty before then because it will be working on the Administration's energy proposals.

The White House doesn't want to wait that long because it doesn't want the treaty to become an election issue next year. But it also looks like the White House needs the time to make its own case and counter efforts by treaty opponents.

The opponents—led by Senators Strom Thurmond (R-S.C.) and Jesse Helms (R-N.C.)—are off to a running start. Working with groups such as the American Conservative Union, they have begun an "educational" campaign against the treaty and have promised to filibuster against the treaty in the Senate. The Veterans of Foreign Wars has also come out strongly against a treaty.

THE TREATY OPPONENTS make three basic arguments. One, they don't believe the proposed treaty would adequately protect U.S. access to the canal after 1999. Second, they believe the United States is bargaining under duress; Helms calls the negotiations "blackmail." Third, they believe the United States built the canal and made it a source of national pride which should be kept.

While polls show 70% or more of the American people against the canal treaty, the only active lobbying against a treaty so far has come from conservative groups. But there have

been three major defections from those generally regarded as "conservative."

First, leading conservative figures such as columnist William Buckley, Sen. Barry Goldwater (R-Ariz.) and Sen. S. I. Hayakawa (R-Calif.)—who said of the canal in his Senate campaign, "we stole it fair and square"—support the treaty.

Second, big business appears ready to support the treaty. Business leaders believe that failure to ratify the treaty would increase anti-American feeling in Latin America and hurt American business interests there. The U.S. Chamber of Commerce, the National Association of Manufacturers and the Council of the Americas have all backed the principles behind the treaty and are likely to back the treaty itself.

Third, American military leaders support the treaty, although Ronald Reagan points out that it would be unlikely that military men reporting to the President would oppose him on the issue, as some former military leaders have done.

ANOTHER POSSIBLY important group of treaty supporters are the churches. The U.S. Catholic bishops, the National Council of Churches, B'nai B'rith, the Episcopal Church, the Presbyterian Church and the Church of the Brethren have all supported a new treaty.

The treaty struggle will also be a test for the churches to see what kind

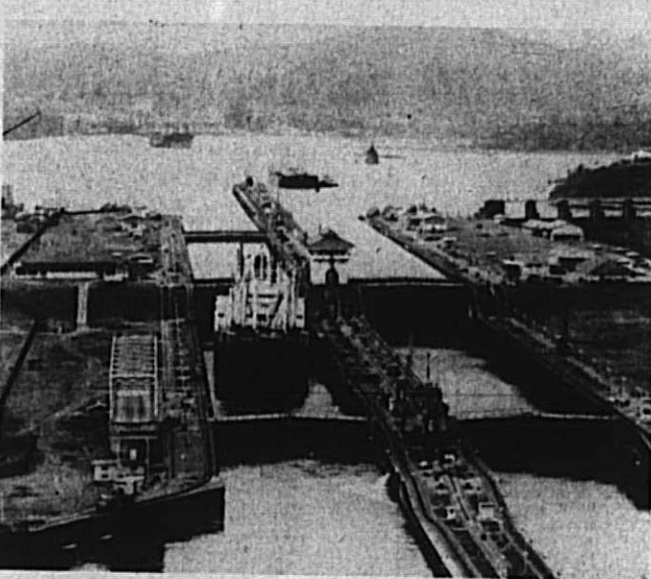
of support they can deliver on an issue on which many people question their competence.

The position of the AFL-CIO and individual labor unions will be important. The unions want to protect the rights of their members in the Canal Zone. Sol Linowitz, one of Carter's negotiators on the treaty, said he thinks labor didn't get everything it wanted, but got enough to earn its support.

The White House estimates that it

has 50 solid Senate votes for the treaty. An Associated Press poll found 17 senators for the treaty and 17 against, with 62 undecided. AP said it couldn't reach four senators for comment.

One Senate source sees the situation this way: On an issue like this, there are 40 sure votes for the treaty. There are another 30 or so senators who will vote for it if they hear from someone other than conservatives on the issue.



FIRST OF A SERIES

Synod of Bishops: what and why?

BY REV. DONALD W. WUERL

In October of this year the world Synod of Bishops will meet in Rome. The session will coincide with the 10th anniversary of the first such meeting in 1967, two years after the structure was set up by Pope Paul VI to "hear" what the bishops are saying.

This is the fifth such gathering of bishops from every part of the world since the Pope reestablished this particular type of forum for discussion in the Western (Latin) church. This year the attention of the Fathers will focus on the sole theme catechetics.

The idea of a Synod of Bishops to assist the Pope by advice and counsel was raised at the time of the Second Vatican Council. The council document Bishops' Pastoral Office calls the assembly by the proper name "Synod of Bishops" and states that such a group will render especially helpful assistance to the supreme pastor of the Church. That document points out that any synod would "be acting in the name of the entire Catholic episcopate" and would at the same time "demonstrate that all bishops in hierarchical communion share in the responsibility for the universal Church." (No. 5)

The Pope, at the time of the council, made a reference to the manner of receiving help and support from the bishops. He called for an instrument that would yield "a more effective and responsible collaboration with our brothers in the episcopate."

On Sept. 15, 1965, the motu proprio

(Father Donald Wuerl, a priest of the Pittsburgh diocese, works at the Vatican Congregation for the Clergy. The congregation, headed by American Cardinal John Wright, is in charge of catechetical matters, as well as many issues involving priests. Father Wuerl is co-author of the bestselling "The Teaching of Christ: A Catholic Catechism for Adults," which has been translated into seven languages.)

Apostolica Sollicitudo was promulgated. With this step by the Pope, synods in the Western Catholic Church were revived on paper. This papal document amounted to a constitution for the newly instituted structure.

The importance of the document rests not only on its normative nature as the instrument by which synods would be held but also in its theological references. Although the specific theological aspects of the nature of a synod and its place in the Church still need to be worked out, it is becoming clear that the synod represents a further stage in developing a view of the Church that takes into account the principle of collegiality and the college of bishops.

THE INTRODUCTION OF the motu proprio established a context for the synod. The episcopate and the doctrine of collegiality form the background against which the details of synodal procedure are set. The aims of the synod are listed as:

- (1) To encourage close union and

valued assistance between the sovereign Pontiff and the bishops of the entire world.

(2) To ensure that direct and real information is provided on the questions involving the internal action of the Church and its necessary action in the world today.

(3) To facilitate agreement on essential points of doctrine and on methods of procedure in the life of the Church.

The document stresses that the body is to be a consultative one in which the chief functions will be "informing and giving advice." Nevertheless, Apostolica Sollicitudo does note that "it may also have deliberative power when such power is conferred upon it by the Sovereign Pontiff who will in such cases confirm the decisions of the synod."

IN THIS STATEMENT of the aims of the synod, we can find some indication as to the nature of service the synod is to perform and also the theological quality of its statements and decisions. It is apparent that the motu proprio establishes the synod to give advice and offer information.

Since its members are to come representing every quarter of the globe, the information presumably would represent a world view of any specific subject. Having established this general view, the bishops could offer recommendations for actions relative to the matter under study. This, in fact, is what has happened so far in the first four synods.

Next: Collegiality in Practice

At Encuentro

In the photo at the top left, Auxiliary Bishop Patrick Flores of San Antonio makes a point during a workshop on evangelization during Encuentro II, a national meeting of Hispanic Catholics held recently in Washington, D.C. In the two bottom photos, one observer listens attentively (left) and a group of delegates cast their vote on a resolution by raising their hands. In the photo at the right dancers carrying candles do a Colombian dance called the "Cumbia" during the music-filled evening festival, which was part of the Encuentro.



question box

BY MSGR. R. T. BOSLER

Q. What did Jesus mean when he said, meaning this world, "Oh, now I wish it were ablaze already?"

A. You are undoubtedly referring to the Gospel of Luke, Chapter 12: 49-50: "I have to light a fire on the earth. How I wish the blaze were ignited. I have a baptism to receive. What anguish I feel till it is over." These verses give us an insight into the depths of the soul of Jesus. The baptism he is to receive is the suffering and death on the



cross. He knows this must come first before the fire of the Gospel can set ablaze the Christian revolution. Much of this anguish of Jesus must have come from the realization that so many were paying no serious attention to him, that even his closest friends did not understand, would deny and betray him.

Luke may have felt that the fire Jesus had in mind was the purification that would separate and cleanse those who were meant for the kingdom of heaven, for he adds the following saying of Jesus: "Do you think I have come to establish peace on the earth? I assure you, the contrary is true; I have come for division. From now on, a household of five will be divided

three against two and two against three; father will be split against son and son against father, etc."

Jesus came not to lull men and women into a peace of complacency, but to stir them up, to turn the values of the world upside down. Happy are the poor, not the rich. There will be peace when the world lives by such standards. Those will be with the Father who find Jesus in the hungry and needy, the unfortunate criminals in jail. That's the gentle way in which

Jesus, the greatest Prophet, fulfilled the prophetic role of denouncing injustice and inequity to advance the cause of the poor.

The Christian message is not just "pie in the sky." It offers a reward, yes, but a reward for attempting to bring Christ's peace to the world. If this means breaking ties with relatives and friends, this is what it takes to help Christ spread his fire. That's what I discover in this exciting passage.

As I write this, it suddenly strikes me that the teachings of the Church on social justice are rarely discussed these days when we are all perturbed over changes in the Church. Something to think about.

Q. I read in the Bible that people confessed their sins when John the Baptist baptized them in the Jordan. Did they confess privately, or publicly confess all their sins, or simply that they were sinners?

A. The text in Mark 1:5, goes: "They were being baptized by him in the Jordan as they confessed their sins." A note for this verse in the St. Joseph Edition of the New American Bible says: "Whether the confession was explicit and individual or general and collective is not determinable

from the text." However, "as they confessed their sins" seems to imply that the individual acknowledged himself a sinner as he entered the waters and thereby professed, he wanted to change his life and start all over again as a faithful Jew.

Was this action a forgiveness of sins like a sacrament? Mark's Gospel has the Baptist "proclaiming a baptism of repentance which led to the forgiveness of sins . . ." Matthew does not use Mark's phrase, which leads the Jerome Biblical Commentary to observe: "Possibly by the time of Matthew this phrase might have seemed to assimilate the baptisms of John with Christian baptism." Matthew wrote when the Christian church and teachings were more developed than at the time of Mark.

God surely forgave sins on the occasion of John's baptism, but this was not Christian baptism. John said: "I baptize you in water for the sake of reform, but the one who will follow me . . . will baptize you in the Holy Spirit and fire" (Matthew 3:11).

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the word
this sunday

By Father Donn Raabe

TWENTY-THIRD SUNDAY
IN ORDINARY TIME

"Wisdom is . . ."

Wisdom 9:13-18
Psalm 90:3-6; 12-17
Philemon 9-10, 12-17
Luke 14:25-33

Human wisdom is limited. Most of it is based on hindsight which very often involves having made a mistake, but growing from it. Sometimes it's awfully hard to admit our mistakes and change. We have an "image" to keep up. Jesus demands that His disciples renounce all that keeps them clinging to this world unable to follow him wholeheartedly. It demands choosing Him (his stories about deciding to build a tower and the king deciding about war)—weighing the consequences. To choose Him takes some pretty clear thinking with hindsight, wisdom and a lot of trust.

Fidelity to Church vital, Pope says

CASTELGANDOLFO, Italy — No one can claim to be a member of the Church if he does not maintain fidelity to the Church's magisterium (teaching authority), Pope Paul VI told thousands at his summer residence (Aug. 24). "People who say they are

"THE CHURCH is a faithful people which accepts the invitation to accept a faith

which is not vague, uncertain or exposed to free interpretation—a type of faith which is found even among good people today.

"Faith is rather subject, humbly and joyously, to a well-defined and reassuring magisterium."

The Pope's words appeared to be aimed at least in part at rebellious French Archbishop Marcel Lefebvre and his followers.

The archbishop, while defying papal orders and rejecting much of the Second Vatican Council, insists that he has not left the Church and is an exemplary Catholic.

THE POPE SAID that men today try to avoid being pinned down by the obligation to be faithful. But he asserted that membership in the Church transcends "all buyers of

Desegregation
backing asked

DES MOINES, Iowa — Bishop Maurice Dingman of Des Moines has asked all Catholics to support the Des Moines school district's desegregation plan which took effect August 29.

In a letter read at all Masses in the diocese August 20 and 21, the bishop said other denominational leaders in Des Moines were backing the school desegregation effort.

"Our common purpose is to share our moral conviction that religiously enlightened people should support quality integrated education in our community," he said.

Nun appointed

ROCKVILLE CENTRE, N.Y. — Sister Mary Julia Quinn, director of development for the New York province of the Sisters of Mercy, has been named to head the National Catholic Development Conference's new public information program.

Her duties in the new post, which took effect August 15, will be to develop a program to inform the public of the positive contributions of religious charitable organizations to society.

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Revised Passion Play wins approval

OBERAMMERGAU, Germany — The world-famed Oberammergau Passion Play will in all probability be presented in a new version when it is next performed for the general public in 1980.

The revised version of the 300-year-old play met with articulate approval from what seemed to be a clear majority of the people of

Oberammergau when a trial production for the villagers was run five times in August. Opponents of the revision—a vocal but rather small minority, according to observers—seem almost certain to lose out in a popular referendum they have asked for to determine which version should be used.

The traditional version of the play, in use since 1860, has come under increasing attack in recent years because of anti-Semitic overtones.

In 1832, when the people of Oberammergau were spared from a plague sweeping through Bavaria, the town council and villagers vowed to set aside one full year every decade to stage the Passion Play as an act of repentance and thanksgiving for deliverance from the plague. The tradition has continued unbroken since then. In 1970 more than half a million people saw the play.

The 1970 text evoked considerable controversy. Although it was edited to eliminate a number of anti-Jewish passages, critics charged that it still had anti-Semitic overtones.

The new version is actually an adaptation by Alois Fink of an older text, dating from 1750, by Father Fer-

dinand Rosner of nearby Ettal Benedictine Abbey.

Media reviews of the new production were nearly unanimous in supporting it.

AS A SPOKESMAN for Jewish communities in Germany, Dr. Simon Snopkowski, a Munich physician, expressed "great satisfaction" over the new text.

Hans Schweighofer, director of the play and a long-time proponent of the new version, has introduced scenic elements which reviewers consider quite effective, such as the hanging of Judas and his dropping into Hell amid the scornful clatter of evil demons. An angel cries out: "Don't say the Jews have betrayed their man, for we all have done this often enough."

The new version—five hours for the play itself plus two hours' intermission—is considerably shorter than the old, which began at 8 a.m. and ended about 5:30 p.m. with a two-and-a-half hour break for lunch.

Family treasures picture of old church

A picture can suggest a memory and for the Meisbergers of St. Bernadette parish, Indianapolis, a picture brings them back. Hanging on a wall of Mr. and Mrs. Carl Meisberger's home is a painting of St. Magdalen Church at New Marion. The church in the painting isn't actually located at New Marion, however, but is a picture of the original church, which was at a different site.

Painted by Phyllis (Stone) Miller, the picture was given to Mrs. Elizabeth Meisberger on her 80th birthday by her children. She is now 90 years of age and presently resides at Colonial Crest Nursing Home in Indianapolis. Mrs. Meisberger and her deceased husband, George, were married in the church in the painting, which was located on the present Jefferson Proving Grounds in Jefferson County, near Madison. The church building was razed when the proving grounds were begun.

Family tradition, according to Mrs. Carl Meisberger, says that her husband's grandfather, George, helped in the building of the church. When Elizabeth moved to Colonial Crest, she no longer wanted the painting, nor did another son, and Mrs. Carl Meisberger was elated to place it in her home.



HISTORIC PICTURE—Mrs. Carl Meisberger and her four daughters show off the painting of the original St. Magdalen Church, which hangs in their home. The painting, a gift of her husband's grandmother, was done by Phyllis (Stone) Miller. [Photo by Sr. Mary Jonathan Schultz]

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Meet needs of time

(Continued from Page 1)
barrier between us and
other women will be
lessened.

Commenting on the effects of the women's movement within communities, Sister Doyle asserted: "No longer the docile dependent group that we once were or appeared to be, women Religious are thinking, active persons—women who assume a critical stance toward all structures that inhibit growth. We desire and ask for participation in all decisions affecting our lives."

"There must be acceptance on the part of the Church's men to share with women the directions, tasks and responsibilities of the people of God," she said. "Without such a change of heart, women will continue to be among the Church's marginal people."

Concerning the seed of justice, she said, "we are not credible unless we practice what we preach."

Congregations are calling on members to live a life of simplicity and sharing, she added, to pay a just wage and give adequate benefits to those they employ, and also to evaluate the congregations' institutions and apostolates in the light of efforts to implement justice.

SISTER DOYLE SAID that her presentation was the result of consultation by LCWR board members with representatives of the hierarchy, the laity and nuns. Those attending the Chicago meeting were also asked to give their responses so they could be incorporated into a paper.

In November, the paper will be presented at a joint meeting in Montreal of the Canadian Religious Con-

ference, the Latin American Religious Conference, the U.S. Conference of Major Superiors of Men and the LCWR.

Sister Doyle, who will serve as LCWR president for the next year, is a Chicagoan who holds degrees from Mundelein College and Marquette University.

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A GRADUATE SPEAKS OUT

High school: how important is it?

BY MAUREEN FOLEY

To measure the practical knowledge which one has gained throughout high school is, at best, a difficult endeavor. But to chart the personal growth and deepened maturity which four years of school fosters is nearly an impossible task; the process of true learning is one which can only be measured by the person who experiences it.

High school—what is its real importance? Is it a training ground where trainees are drilled in facts and methods, or a vastly personal stage of growth? A proving ground for ad-

ministrative power or a testing ground for student projects and theories? Do the interpersonal relationships which stem from daily contact heighten one's awareness of human relations, or cause us to group, exclude or reject? And do we, in fact, experience real learning?

In truth, high school is a combination of all these. Those within the academic community can envision a creative atmosphere which would stimulate the student to be actively interested in and involved in his own education.

MANY PARENTS hold the

expectation that the school will perpetuate the values and ideals which they have attempted to instill in their children. Those whose personal contact with high school ceased upon their own graduation remember educational systems of years past.

Yet only the student who is now participating in the secondary learning process can appreciate its full scope. He alone experiences the pressures, joys, frustrations and desires characteristic of his role in life, and of his generation as a whole.

Never has a learning process been so intense. We

inhabit a community of extremes where pressures are monumental, joys profound, expectations high and opportunities virtually unlimited. The student of today does not live a middle-of-the-road existence. He feels a need to take a stand; to be radical or conservative, pro or con.

Having examined somewhat the character of today's high school, we confront the crucial question: what do we expect students to acquire, and also does the high school fulfill that expectation?

If we seek to merely obtain a college admission, a diploma, or a general workable knowledge of basic academic material, it might be safe to assume that the high school is doing its job.

Yet, I feel that much more profound learning can and must occur during the four years. We need an awareness of people and training in the basic processes of thinking and reasoning, as well as a sense of genuine enthusiasm for learning. We need to be prepared to meet the realities of today's world, not the ideals and expectations of ages past.

How limited is a system which prizes the acquisition of good marks over the ability to think independently; which seeks to teach material rather than people.

stated: "The future is not a present. It is an achievement." Perhaps this is an attitude which we should attempt to carry with us in any uncertain endeavor; it is certainly one which I will carry with me into college. It will be a new and unique experience, one which must be met with honest openness, a desire for growth and sincere respect for different individuals and philosophies.

COLLEGE WILL enrich my life as a reasoning person, but, in truth, the world is my classroom. Each new opportunity is a chance for learning; often I am able to complete the full circle by sharing something I know or feel with others—teaching. Here I learn from and about people, their institutions and goals. And I can appreciate the realization that only in relations to the world around me does my academic knowledge become valid and meaningful.

I am about to begin a new stage of growth, a time of questioning, evaluation and new consciousness. Perhaps I will not be able to be an outstanding scholar, but I will be a better person for having made the effort. Robert Frost once conveyed a similar sentiment:

"Have I not often walked without an upward look of caution under stars that well might not have missed me when they shot and fell—It was a chance I had to take and took."

We must seize challenge. For only when we have attempted to meet and overcome them do we show our strength as persons and our willingness to adapt, make an effort and, perhaps, succeed. Each one of us can and must try to make a difference.



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Mature Living Seminar again slated at Marian

The background customs and cultures of the immigrant Americans and the values they brought to their new nation will be explored in an eight-week Mature Living Seminar at Marian College this fall.

Sponsored with the aid of a \$4,322 grant from the Indiana Committee for the Humanities, the series will be held from September 6 through October 25 at two sites—Marian and the Jewish Community Center.

DESIGNED FOR older citizens, the free program will follow the theme "America—Land of the Free." Contrasts will be drawn between lifestyles and philosophies of the immigrants' ancestral

homelands and their abilities to adapt to American ideals.

Sessions will be held at Marian on consecutive Tuesdays from 10 a.m. to 2 p.m. Jewish Community Center classes are scheduled on Tuesdays or Thursdays from 1 to 2:30 p.m.

SPECIFIC countries to be discussed will include: France, Italy, Germany, Greece, Poland, England, Ireland, India, Egypt, Africa, Russia, Japan, Mexico and Bolivia.

Advance registration and additional information about the Mature Living Seminar is available by calling Marian College, Public Information Office, 924-3291, Ext. 215.

Plan 'curriculum blitz'

A "curriculum blitz" for early childhood education teachers and parents of young children will be held Saturday, Sept. 10, at Marian College.

Sponsored by the college's Early Childhood Education Department with funds provided by Lilly Endowment, Inc., the day-long workshop will begin at 8:30 a.m.

Included in the program will be a film festival, community resource personnel, and discussion of learning centers for preschool teachers. The workshop is limited to 50 participants and has a registration deadline of Tuesday, Sept. 6. A nominal \$2 fee will be charged. For reservations, call 924-3291, Ext. 269.

Don't hold breath, Comrades

VATICAN CITY — The Vatican daily newspaper reported in a front-page story (August 28) that more than 2,000 Russian Orthodox in the city of Gorki reportedly have signed a petition asking authorities for permission to construct a new church.

L'Osservatore Romano

said that according to reports the Orthodox of Gorki threatened to appeal to the Belgrade International conference "to show how the USSR is keeping its pledges undertaken at the Helsinki conference" if the request to build a church is not granted.

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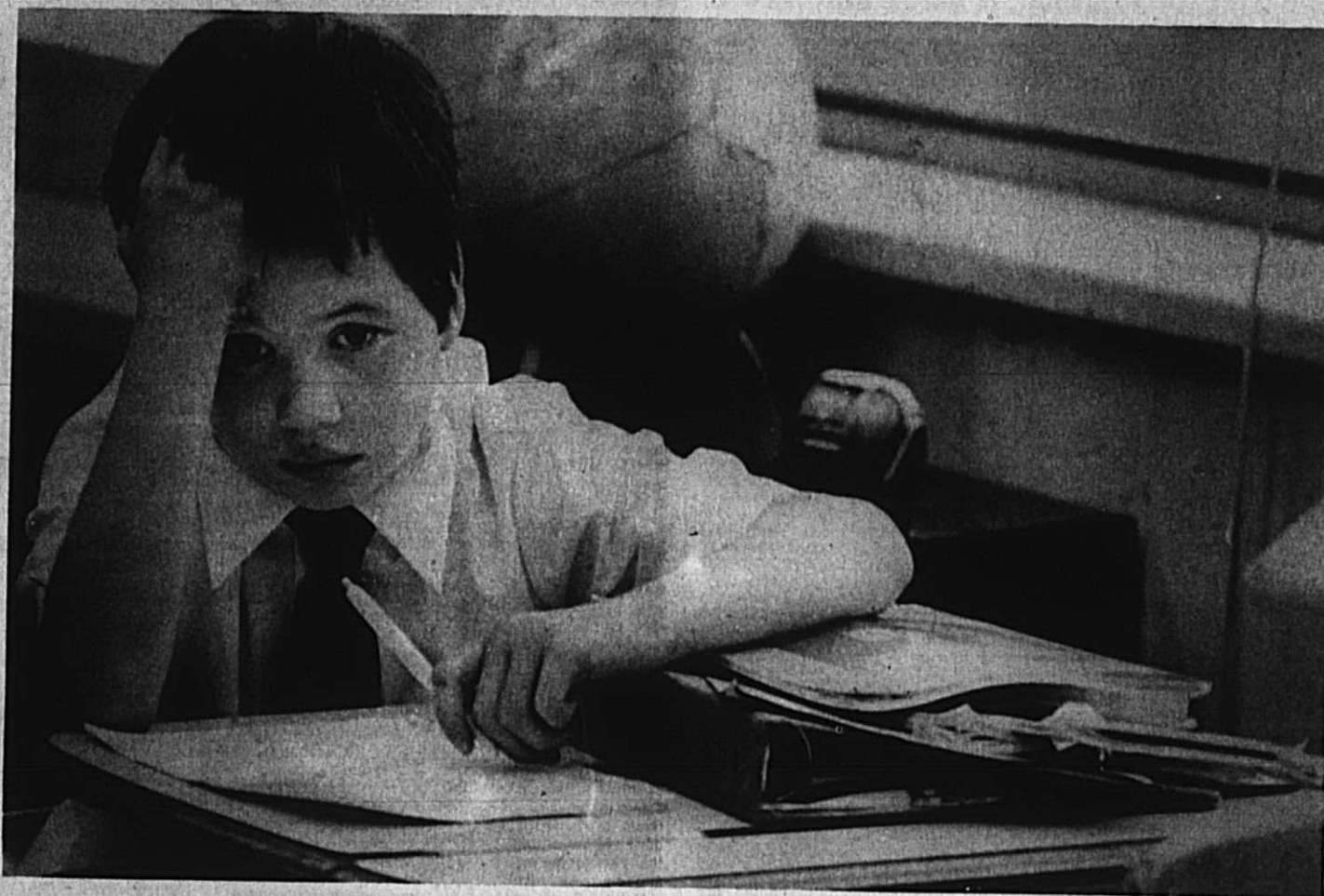
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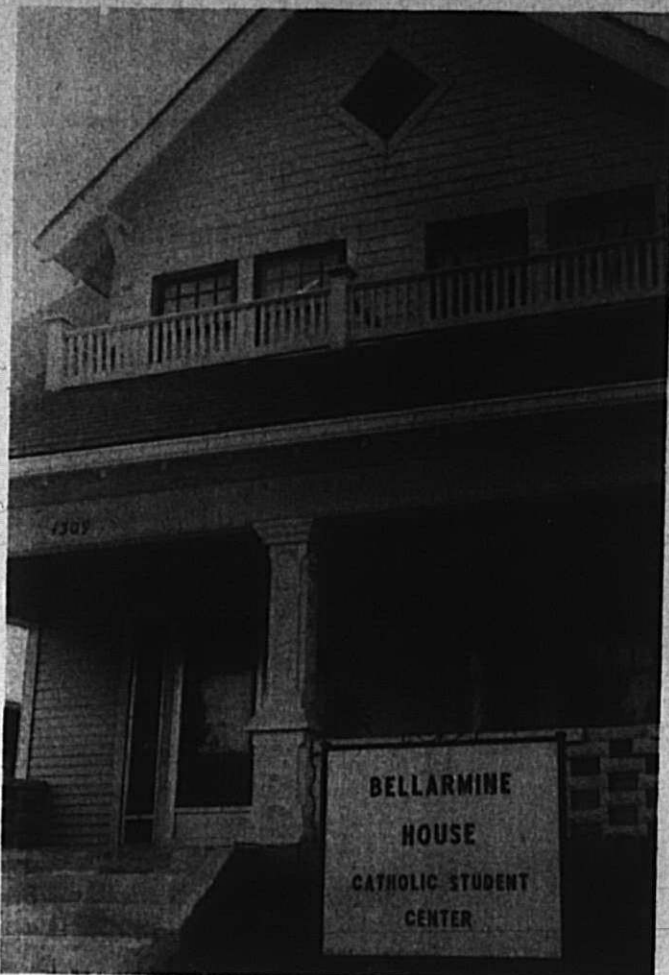
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Catholic

(Continued from Page 1)

festivals, lectures, sit-down dinners and the like. We do have a faithful Newman Club headed by Greg Holzer. The club is student-run, and they have spent some valuable time doing such things as providing a Halloween party for a day care center, Christmas caroling at the IU hospitals, etc. They do some social things, too."

Fr. Smith's appointment is a small step toward recognizing the need for full-time chaplains at the university campuses in the Archdiocese. Priests work among the college campuses of our country is sometimes one of the least priorities afforded a diocese, and yet is one of the greatest needs. For it is from college campuses that the leaders of the Church of today and tomorrow are coming, and it is especially college campuses which are largely responsible for the increase in priestly and Religious vocations.

Call her Sister, Captain, Nurse; she's all of 'em

DUBUQUE, Iowa—You can call her Sister, you can call her Mary, you can call her Captain, or you can call her Nurse. She is U.S. Air Force Capt. Mary Hargrafen, a member of the Franciscan Sisters of Dubuque and a registered nurse.

Sister Hargrafen, who has been a Religious for 23 years and is a seven-year veteran of the Air Force, believes she is the only nurse who is a nun on duty in the Armed Forces.

"I think the military should have within its ranks persons interested in justice and concern for all, and not just people motivated to fight battles," she said.

WHEN SHE IS in her military uniform or her street clothes, the only thing that identifies Sister Hargrafen as a nun is a ring with a cross on it. "When people find out I'm a nun, they're surprised, then pleased," she said. "Many more people want to know me as a person because I'm a nun and they seek me out in times of trouble or when they have to make a major decision."

As an Air Force captain, Sister Hargrafen earns about \$18,000 a year, plus another \$110 monthly in flight pay. But because of her vow of poverty, her wages are sent back to the Dubuque motherhouse.

THE NUN TRACES her interest in the military to a visit to her brother, Father (Lt. Col.) John Hargrafen, an Air Force chaplain. She left recently for Rhein Main Air Force Base in Germany where she will care for patients on flights between bases in Spain, Italy, Turkey and Crete.

And the question of what to call her has never been a real problem. "Some call me Mary; some the more formal Captain; and others call me Sister," she said. "There is a slight problem, but it makes no difference to me. I respond equally well to all."

cyo

One-Act Play directors meet next Wednesday, Sept. 7, at 7:30 p.m. in the CYO office.

All persons registered to officiate at CYO football games are asked to attend a meeting on Tuesday, Sept. 6, at 7:30 p.m. at the KC Council at 13th and Delaware Sts. Schedules for the season will be distributed, and final instructions will be given.

The National CYO Convention notice has been mailed to those people registered to attend the Convention, which will be held November 10-13 in Niagara Falls, N.Y.

Entries for the 1977 CYO Cadet Hobby Show have been mailed to all principals. The entries are due in the CYO office by Sept. 20.

Ninety-one CYO kickball teams start their seasons in the four leagues which begin

next Thursday, Sept. 8.

All CYO coaches will meet at 7:30 p.m. Sept. 6, at the CYO office for a pre-season skul session.

Scheduled games will be played in the four leagues—Cadet "A," Cadet "B," "56," and Junior—through the second week in October with play-offs immediately following.

To visit U.S.

COLOGNE, Germany — Cardinal Joseph Höffner of Cologne, president of the German Bishops' Conference, will visit German soldiers stationed in El Paso, Texas, Sept. 8.

The cardinal will make the brief visit to the United States during a trip to Mexico and Brazil (Sept. 3-15).

In Mexico City the German prelate will be the guest of Cardinal Miguel Barrio Miranda y Gomes, the capital's archbishop.

Boxers win three

St. Rita's CYO boxers won three bouts and lost five last Saturday at the Pendleton Reformatory in Pendleton.

The individual results were as follows:

Kevin Murphy, Pendleton, defeated Gonzales Glasco, St. Rita; Steve Dorsey, St. Rita, defeated Murphy Gibbons, Pendleton; Tyrone Hayward, Pendleton, defeated James Matlock, St. Rita; Julius Toran, Pendleton, defeated Ronald Simington, St. Rita.

Smith, St. Rita; Nolan McPardall, Pendleton, defeated Floyd Keyes, St. Rita; Ira Hathaway, St. Rita, defeated Tom Johnson, Pendleton; Curtis Smith, St. Rita, defeated Bobby Perkins, Pendleton; and Bob Atchinson, Pendleton, defeated Ronald Simington, St. Rita.

Coach Colton "Champ" Chaney said the next boxing matches will be held in October.

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MANY SCHOOLS PARTICIPATING

U.S. School Lunch Program is boon to parents

In compliance with U.S. government regulations, schools participating in the National School Lunch, School Breakfast and Special Milk programs sponsored by the Department of Agriculture are required to announce this in local news media.

Since space limitations prevent The Criterion from publishing detailed announcements from every school, the Archdiocesan Office of Catholic Education—after consultation with proper of-

ficials—has determined that publication of one general story on the Lunch Program satisfies these requirements.

It is suggested that schools taking part in these programs clip this out and save it for proof of publicity. A large number of Catholic schools in the Indianapolis Archdiocese are participating in the National School Lunch Program.

This announcement is made by the Archdiocesan Office of Catholic Education, representing the elementary and secondary schools in the 31-county Archdiocese.

THE SCHOOLS recognize the importance of meeting nutritional needs of the students, it was pointed out, and under this program are now serving well-balanced lunches every school day. Since families often find it difficult to pay the full price, the school will provide these lunches free of charge or at a reduced price to those children determined by the principal and/or pastor to be unable to pay the full price.

Families who feel that their children may be eligible for free or reduced price lunches are urged to apply. They should check with the principal of their children's school to find out if the program is in operation there—and if so—what the eligibility requirements are. Participating schools will

be sending home copies of the application form in letters to parents. Additional copies may be obtained at principals' offices.

The completed application, signed by an adult member of the family, should be returned to the principal or pastor, whomever the letter designates. Such applications will be promptly reviewed and the family notified in writing as to the decision made.

ALL INFORMATION provided on the application will be held in the "strictest confidence." Decision for approval will be based on income charts which will be sent home.

Any unusual circumstances or hardships which affect the family's ability to pay for school lunches—such as prolonged illness in the family, unexpected expenses due to fire, flood and other disasters of this nature, seasonal employment and similar emergency situations—will also be considered.

If a family is not satisfied with the decision made on their application, they may request a hearing to appeal the decision. This request may be made orally or in writing. Every school will designate to whom appeals may be made. This person will then review the application and see if more

satisfactory arrangements can be made.

EVERY SCHOOL'S formal fee and reduced price policy statement, and the procedure that will be followed when a decision is appealed, are on file in the principal's office and may be reviewed by any interested person.

The superintendent's office is convinced of the merits of the National School Lunch Program and urges all eligible parents to take advantage of the benefits.

In the operation of child feeding programs, no child will be discriminated against because of race, sex, color or national origin.

Income Criteria

Following is a table of Family size income criteria to determine eligibility for benefits under the National School Lunch Program.

Family Size	Eligibility Scale For Free Meals and Free Milk and Free Milk Only	Eligibility Scale For Reduced Price Meals
1	\$ 3,930.00	\$ 6,120.00
2	5,160.00	8,050.00
3	6,390.00	9,970.00
4	7,610.00	11,880.00
5	8,740.00	13,630.00
6	9,860.00	15,380.00
7	10,980.00	16,980.00
8	11,910.00	18,580.00
9	12,840.00	20,030.00
10	13,760.00	21,470.00
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12	15,590.00	24,310.00
Each additional family member	910.00	1,420.00

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International Mass

VATICAN CITY — The first International Mass in what is to be a monthly series established for the benefit of pilgrims from around the world was celebrated in St. Peter's Basilica August 29.

Archbishop Emanuele Clivio, pro-president of the Pontifical Commission for Migrations and Tourism, was the principal celebrant, and Cardinal Paolo Marelli, archbishop of the basilica, attended.

Among pilgrims at the Mass were visitors from Ghana, Venezuela, Spain, Germany and Japan.

Mass was celebrated in a style introduced during the

1975 Holy Year, with the Liturgy of the Word in various languages and the eucharistic prayer in Latin.

The initiative for the Mass came from the Peregrinatio ad Petri Sedem (Pilgrimage to the See of Peter), an organization set up by Pope Plus XI to assist pilgrims to Rome.

Archbishop Clivio, who heads the organization, gave the homily in French, Italian, Portuguese, Spanish, German and English.

Fifty years ago the new Cathedral High School, located at 14th and Meridian Sts., Indianapolis, was formally dedicated by Bishop Joseph Chartrand. The new school opened with an enrollment of 700.

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Rock idol Elvis Presley a 'creature of his times'

BY JAMES W. ARNOLD

Elvis, we knew you were here.

That's the one sure thing that can be written after the passing of rock singer Elvis Presley Aug. 18 at an inappropriate age (42). Despite compassion for the dead and aggrieved, it's difficult to join the chorus of acclaim and eulogy, which has largely been self-serving. Elvis himself would've been bitterly amused at the praise he received in death from those who mocked him in life. It's clearer than ever that the one sure way to universal acceptance for a contemporary personality is simply to die.

Like him or not, Elvis changed the world. Not because he was a great talent. He could sing only passably; with the guitar, he basically faked it. If he had an extraordinary ability, it was in expression—a gift of affecting millions of mostly young, unsophisticated people with the uninhibited joy he communicated through and beyond the texts of extremely simple songs. To say this is not to put him down. The same,

more or less, could be said of nearly all the popular entertainers of this century.

THE WORLD conceivably would have changed without him. Culture in the mid-1950's was ripe for something explosive. The post-war doldrums had stretched to the breaking point. There was the stultifying atmosphere of conformity, fear of war and communism. It was the decade of Eisenhower and McCarthy: traditionalism was in tight control. A new generation, with few ties to the past, was rising in vast numbers, and they had money to spend that no young generation had ever had before. The same was true of the working classes, especially in the South and West. Their appetites for fun music were unlikely to continue to be served by the clever coterie of New York tunesmiths who had dominated pop music since the 1920's, largely by pleasing urban adults. The male singers were rich, aging, and either bland or sophisticated.

The record industry was seething, and itching to break out. Long-play records

had just been perfected, with heavy competition among giants like CBS and RCA. The old composers, through their trade association, ASCAP, had a stranglehold on radio. Television was an infant, still largely the darling of the affluent and educated. The media, as always, hungered for new celebrities. There were interesting portents in the movies, where the major new stars, Brando and James Dean, clearly symbolized young working class rebellion.

PRESLEY BROUGHT all these trends together with a crash. As a young white with sex appeal, who could somehow be linked to the crooner idols of the past, he provided entry for black and Nashville-oriented music that was already close to breaking down the cultural doors.

Riding the wave of Elvis' notoriety, rock 'n' roll came booming through the walls. Elvis defined the style, and gave it its first image.

It was a traumatic period. Outside youth and the working class, there was anger and panic. (Typically, there was even a Congressional investigation. It all seemed like a conspiracy—how could we go from Rodgers and Hammerstein to "Hound Dog" in a couple of years? The disc jockey payola scandals eventually lent some substance to suspicions.)

Partly it was the undisguised sexuality of the music—or the way Elvis performed it—that upset people. But mostly it was class warfare. The lowers

wanted music simple, raw, physical. The uppers had been conditioned to subtlety, prettiness, a touch of wit and poetry in the lyrics. The kids voted for rock, not just because their parents and principals hated it, but because it was fun. By the 1960's, it became the soul beat of the youth culture.

ALTHOUGH HE HAD been crucial, Elvis quickly passed out of the eye of the storm. By the age of 30, he was classic, a grandfather-pioneer figure. Whatever he had done that was controversial had been surpassed by others. His movies—relentlessly trivial from "Love Me Tender" (1956) to "Change of Habit" (1970)—in retrospect were bland and conventional. His personal life is largely a mystery (we're sure to learn the essentials of the legend soon), but likely no different from the usual horror-success story of the pop idol. The sick hero-worship of the fanatics is part of the scenario.

Elvis was less a creator than a creature of his times and our extraordinary media culture. He benefitted greatly, and he suffered greatly.

I cannot agree with his fans, or with some critics who now wax nostalgic about his contributions to music. He helped make rock happen, and one's judgment of him is inevitably tied to one's judgment of rock, its impact on society, sensibility, taste and human values. With or without Elvis, though, it would have happened, because we are the kind of people we are.

this week's tv films

SUGARLAND EXPRESS (1974) (NBC, Saturday, Sept. 3): The interesting but somewhat overdone first film by young director Steven ("Jaws") Spielberg. It's a tragicomic about a fugitive couple (Goldie Hawn, William Atherton) leading the police on a crazy chase across Texas en route to claim their baby, which is about to be adopted by somebody else. Flawed, but worth watching, for adults and mature youth.

LOGAN'S RUN (1976) (CBS, Tuesday, Sept. 6): An intriguing novel about a future society which solves its population and pollution problems by killing everybody off at the age of

30 is turned into a rather mindless and humorous film. (It's also about to become a TV series). The production design is first-class, however, and aided by use of actual new futurist buildings in and near Dallas. With Michael York, Jenny Agutter and Peter Ustinov. Disappointing schlock, mostly for disheveled sci-fi fans.

THE HINDENBURG (1975) (NBC, Tuesday, Sept. 6): Robert Wise's straightforward and cinematically impressive re-creation of the final trip of the German dirigible which crashed at Lakehurst, N.J., in 1937. The film's theory about the cause of the disaster (sabotage) is authentic, and the movie is educational about both airships and the crash without being overly sensational. Unfortunately, attempts at human characterization are thin and unsatisfying. Satisfactory for all but very young children.

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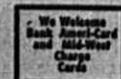
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entertainment

ABC tackles Watergate era

If you are the least bit curious about the political climate that nurtured the Watergate morality, you could do worse than watch the entire 12½ hours of *Washington: Behind Closed Doors*, airing Tuesday, Sept. 6 at 8:30-11 p.m. through Sunday, Sept. 11 at 9-11 p.m. on ABC.

Washington is partially based on *The Company*, a novel by John Ehrlichman, a key aide of the former President Nixon. As adapted by David W. Rintels and Eric Bercovici, the television series becomes a fictionalized account of the Nixon Administration, transparently disguising the identities of the actual participants: Nixon becomes Richard Monckton, Johnson is Eaker S. Anderson, Kissinger is Tessler, and so on. A few of the characters are composites of the less prominent officials in the Administration. Some roles are completely fictitious and serve mainly as narrative links in a complicated story.

There is a subplot that surfaces occasionally concerning the CIA's attempts to control political events in order to prevent exposure of some of its more unsavory activities such as assassinations of foreign leaders.

Rintels is one of television's leading writers of docudrama, a genre that tries to re-stage history as a story acted out as authentically as possible for the benefit of the camera.

THE PUBLIC'S interest and sophistication about history, especially the recent past, has grown remarkably since the old heroic version supplied by Hollywood starring such romantic figures as Errol Flynn playing Essex to Bette Davis' Elizabeth. Today's audiences are less interested in historical romance than in what actually happened, and television has been uniquely able to supply this demand.

Rintels' *Washington* is the product of painstaking research and documentary-like re-creation of political events and Washington social life. But because it is

presented as fiction, he has the luxury to indulge his historical imagination in creating the personalities and motivations behind the public record. In other words, this is not meant to be an historical dramatization such as *All the President's Men* but an historical fiction that draws its interest from our unsatisfied curiosity about what went wrong with our government and how could it have happened.

THIS SERIES, like *Roots*, is a superior melodrama that simplifies issues and characters. Unlike *Roots*, however, which had a straight-forward story line and instantaneous recognition of heroes and villains, *Washington* reveals in the dense murkiness of political machinations and offers no heroes—only villains and victims.

The exposition may not be very subtle, but with 175 speaking parts, one's leaving the room even momentarily during an episode can create troubling gaps in understanding character relationships.

The roles may not be very complex but the casting is ingeniously inventive, either going for type, such as Andy Griffith's down-home, folksy manner as Anderson/Johnson, or against stereotype as with Jason Robards' convoluted power-tripping interpretation of Monckton/Nixon.

There is considerable enjoyment in such role playing as viewer's memories are jogged about the actual participants and their actions. The production, directed by Gary Nelson, succeeds in recreating the tensions that marked the national mood of the Nixon years.

movie ratings

The rating symbols following the title of each film relate to the Office for Film and Broadcasting's classification of the film on a basis of moral suitability: 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 unobjectionable in part for all; C, condemned.

The Bad News Bears, A-2
Breaking Training, A-3
A Bridge Too Far, A-3
Greased Lightning, A-2
Herbie Goes To Monte Carlo, A-1
I Never Promised You A Rose Garden, A-3
The Last Remake of Beau Geste, A-3
MacArthur, A-2
March or Die, A-3
Orca, the Killer Whale, A-3
The Other Side Of Midnight, C
The Rescuers, A-1
Rollercoaster, A-3
Smokey and the Bandit, A-3
Slap Shot, C
Star Wars, A-2



NEW FAMILY SERIES—"The Fitzpatricks," an hour-long dramatic series about a large Irish-Catholic family living in Flint, Mich., will premier in September on the CBS Television Network. The series features, from left, Sean Marshall, Michelle Tobin, Bert Kramer and Clark Brandon among the cast regulars. [NC photo from CBS]

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Close families— an endangered species



By Angela M. Schrelber

On a July evening in 1977, the dazzling lights of New York brightened the dark sky. Suddenly its flame was extinguished. Total darkness.

A moment of shocked silence. Then fear. And feet scurrying on concrete pavement. Hands pushing shop doors open — hands reaching for clothing, jewelry, appliances, merchandise of every description. Policemen apprehending as many looters as they could. Anguished cries of shopowners as their life's work dissolved before them.

Earlier that same day, a young woman sat in an abortion clinic in the nation's Capital. She and her husband already had their family — a boy and a girl. They certainly wanted to provide them with the best of everything. And, too, the children would both be in school next year. She was looking forward to more freedom. No, a new baby simply could not fit into their lives.

AND IN A midwestern city, another young woman sat in her apartment alone. His clothes and all his belongings were gone. He had walked out of her life as though she had never existed. She hadn't thought she cared so much. For a while, it had all been so much fun. And

neither of them wanted the responsibility of marriage. But now she was left empty. The loneliness was almost more than she could stand.

In San Francisco, a shabbily dressed, bearded man opened the door on the second floor of an ill-kept rooming house. He greeted an old man who lay helpless on a thin mattress. Then he reached into the brown paper bag he was carrying, emptied its contents onto a small table, plugged in the electric hot plate, and began preparing a simple meal.

As he worked, they talked. Finally, the younger man changed the bed linens and saw that the old man was comfortable. He was about to leave giving the old man his usual assurance of returning the next day when the old man said simply, "Bro. Gregory, I don't know what would become of me without you. You don't preach religion to me. You just do it."

SOUNDS OF laughter and joy made the day even brighter as the Wilsons prepared to leave for a week in the mountains. Each child had a suitcase or bedding or food to carry to the car. Dad did a final check of the car and Mom picked up the baby. He seemed to know it was a special trip. He was all smiles. She thought for a moment about their lives together.

Things weren't always this lighthearted and gay. The winter had brought its share of colds and sore throats, night after night of homework. But there were always those quiet moments with her husband, Dan. Moments when they might not even talk. Just the knowledge of the other's presence was enough. Then there were the thoughtful things the children sometimes surprised her with. Like the day Frances gave her an afghan she had been working on for months. Yes, she thought, life has been good to me.

This is the world of the 20th century. Pluses and minuses. Good and bad. Generous and selfish. Loving and unloving. None of it is really new. If we could push a time button and go back to Christ's world, we would see it all in a different setting.

In each era, people must diagnose their society's ills, then strive to cure them. But usually, certain society illnesses seem to stand out. In the 20th century, I believe our most acute illnesses are family unity and selfishness.

OUR 20TH century is unique because it is a new technological age — the age of scientific miracles. An age when we might destroy poverty among the human race. But being human, many of us who

have much want more. Many of us desire to find a real Utopia — a land where we have no real responsibility. A "let's live for the moment" attitude. A fear of being hemmed in, hampered from realizing our full potential for joy.

The result? Fewer marriages. Climbing divorce. An ever stronger urge to acquire material wealth. A disregard for the "Have nots." How many of us asked why looting occurred in New York a few weeks ago?

Where does God fit into our modern scheme? Can His message of love and sharing break through the maze?

I believe the maze grows thinner with each march for the Right to Life, with each Marriage Encounter, and every time a young couple takes the marriage vow. And each time a human being meets a difficult challenge of life with honor, God's light grows stronger. There are still lots of Bro. Gregorys and Wilsons among us too. And I see their numbers growing.

BUT THIS isn't nearly all of it. When God fashioned us, He made us into beings who need to be loved and to love. Regardless of the age in which we are created, we can't program out that need. And as long as we have that need, God will lead us to Him in spite of ourselves.

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A great God speaks in all languages

By Deacon Steve Landregan

If your God is so great, why doesn't he speak my language?" The question, asked by a Central American Indian who could not understand why he must learn Spanish to read the Word of God, illustrates the continuing challenge of adapting the Gospel message to the culture and language of various peoples.

It is not a new problem. The early church faced it with the cultural conflicts between Aramaic-speaking Jews and Greek-speaking Jews. It came up again with the spread of the faith to the gentiles and triggered the Church's first general council at Jerusalem about 43 A.D.

The introduction of Latin as the liturgical language in the fourth century was basically a cultural adaptation as was the subsequent restoration of the vernacular language to the liturgy in recent years.

THE FATHERS of the Vatican Council summed up the process of constant adaptation to language and culture. "From the beginning of her history, she

(the Church) has learned to express the message of Christ with the help of the ideas and terminology of various peoples, and has tried to clarify it with the wisdom of philosophers, too" (The Church in the Modern World, Par. 44).

Because of the danger of adulterating or watering down the Gospel in the name of cultural adaptation, the process of adaptation is a dangerous one and is historically surrounded with controversy.

An example would be the ancient Chinese custom of ancestor worship which is deeply ingrained in the culture of the people. An early missionary to China, Jesuit Father Matteo Ricci, permitted the worship of ancestors as an expression of culture.

Other missionaries, Franciscans and Dominicans, challenged the extent of Father Ricci's adaptations in this and other areas. As the controversy continued, the Vatican issued a series of on-again-off-again decrees alternately permitting and condemning the practices introduced by Father Ricci. The seemingly inconsistent actions of Rome

finally disgusted and alienated a previously friendly Chinese emperor and a promising growth of Catholicism in China was thwarted. That was in the 18th century.

TWO HUNDRED years later, two modern popes, Pius XI and Pius XII, reversed the final condemnation of their predecessor, Benedict XIV, and permitted the Chinese Catholics to honor their ancestors by the traditional rites. Unfortunately, within a decade the Communists had taken over China and any rekindling of earlier Christian fervor was thwarted.

One doesn't need to go back two centuries or halfway around the globe to confront the challenge of cultural adaptation. The United States is the fifth largest Spanish-speaking nation in the world, yet we have a history of attempting to Anglicize our Mexican-American Catholics instead of utilizing their own cultural background to illuminate the Gospel message.

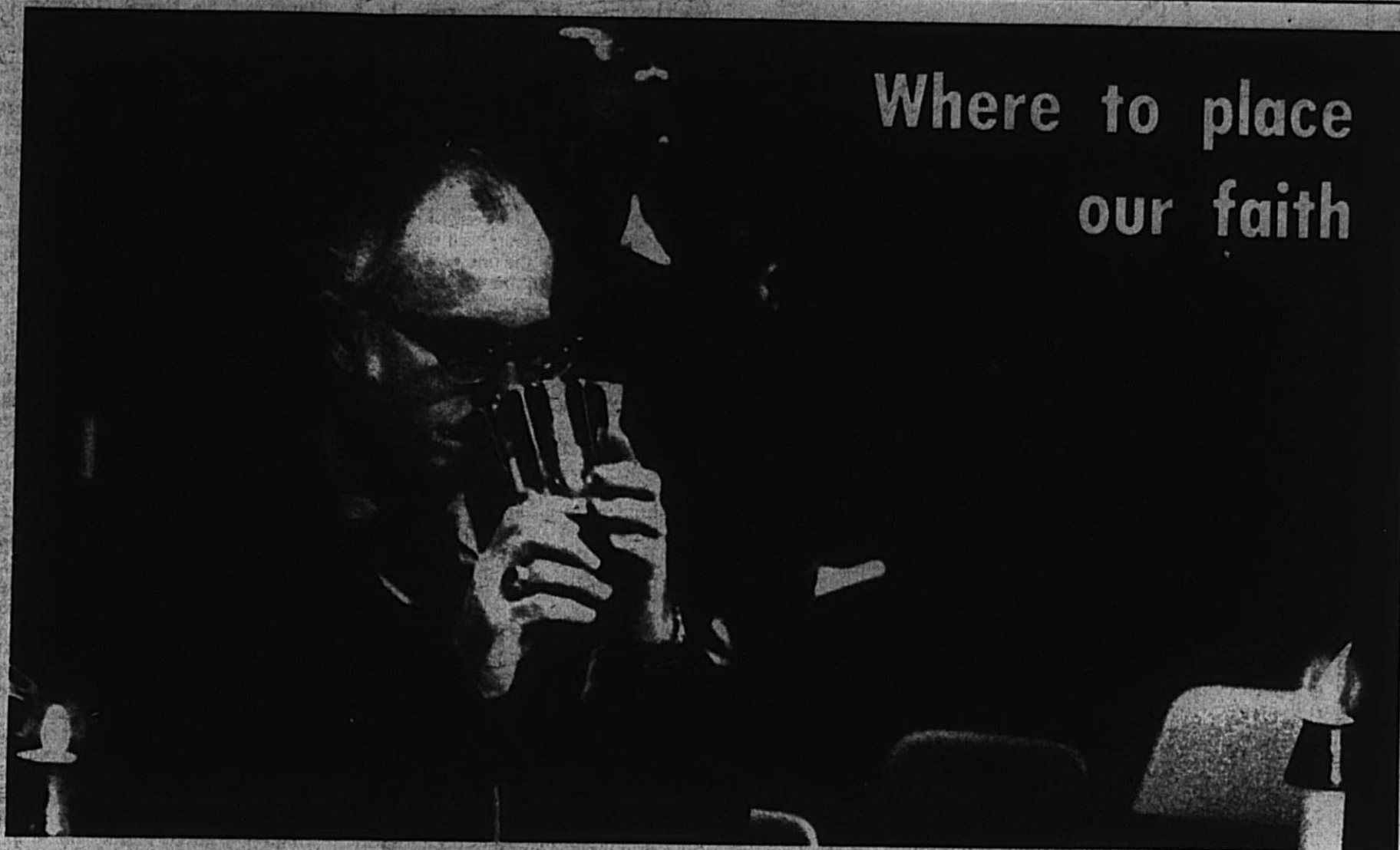
In 1975, Pope Paul VI summarized

both the need for and the danger of cultural adaptation in his encyclical on "Evangelization in the Modern World."

"Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life. But on the other hand evangelization risks losing its power and disappearing altogether if one empties or adulterates its content under the pretext of translating it."

"If your God is so great, why doesn't he speak my language?" The question redounds through the centuries of Christianity. It has been asked in Greek, Latin, German, English, Chinese, Swahili, Eskimo, Sioux, Tagalog, Spanish . . . and languages not yet named. The question will continue to be asked and continue to challenge the Church until there is no one left to ask it.

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Where to place our faith

By Rev. Leonel L. Mitchell

There is an old story that when Adam and Eve were leaving the Garden of Eden, one of them remarked, "My dear, we are living in a time of vast cultural change."

We still are. The relative stability of the previous few centuries has dissolved into rapid change in all areas of life. We are in a state of cultural shock, and we pick up the morning newspaper with mixed feelings about the possibilities for "new advances" it may contain.

WHEN WE turn to the sphere of religion the problem becomes even worse. We are not nearly so threatened by radical changes in technology or in the structure of society as we are by what appear to be changes in religion and morality. What we thought would be our fixed bearings to guide us through the sea of change, seem themselves to be mutable. Where can we put our faith?

The answer is that we put our faith where we have always put it, in the Lord Jesus Christ who "is the same yesterday and today and forever. (Heb. 8,13)" Christ does not change, and the Church which is his Body does not change — but in another and very real sense, it is always changing.

We do not come to Christ from the same world from which our parents came to Him, nor even from the same world from which we ourselves came 20 years ago, and because we come from different situations, with different expectations, and ask different questions, we receive different answers.

The first document which came out of Vatican Council II, the Constitution on the Sacred Liturgy, sets down a principle concerning change in the worship of the Church, which gives us a clue toward dealing with change in all aspects of our religious lives:

"THE LITURGY is made up of immutable elements divinely instituted, and of elements subject to change. These not only may be thought to be changed with the passage of time if they have

suffered from anything out of harmony with the inner nature of the liturgy, or have become unsuited to it."

The principle presents us with a practical problem: distinguishing the "immutable elements divinely instituted" from those "subject to change." Often this is a distinction we have not made. The "faith once delivered to the saints" becomes confused in our minds with the specific teaching of Church leaders on contemporary issues, or even with the personal opinions and prejudices of the pastor.

Often what seem to us major changes are only reflections of a changing cultural situation in which our ideas of socially acceptable behavior have changed, and actions, such as women wearing pantsuits and no hats to church, which would have scandalized our grandparents, pass unnoticed.

Sometimes there is real change, as the Constitution says there ought to be.

"We do not come to Christ from the same world from which our parents came to Him . . . and because we come from different situations, with different expectations, and ask different questions, we receive different answers."

When practice has gotten "out of harmony" with the principle which it was intended to express, it needs to be changed — perhaps radically changed, in order to express clearly a truth it had come to distort.

THE CHURCH today has begun to take secular culture seriously, to use its insights and to recognize that people live in the world — not just in the Church. There is a profound recognition that God is the source of all truth, not just religious truth, and that He is the unifying principle of all that is.

Frequently in the recent past the Church tried to shield her children from

harsh reality and withdraw them to a place of refuge. Today, she is concerned to equip them to venture out boldly into the deep, where the "action" is.

The most visible sign of this change in approach was the active participation of priests and religious in the social movements of the 1960s and early 1970s. Another sign is the growth of the ecumenical movement in which Catholics and Protestants have come to a greater appreciation of their common Christian heritage, rather than defensively emphasizing their differences.

Unquestionably some Christians have used the Church's dialogue with contemporary cultures as a reason — or excuse — for abandoning parts of their faith. We need to heed the warning of anthropologist Peter Berger, "The theologian who trades ideas with the modern world is likely to come out with a poor bargain." ("A Rumor of Angels," p. 22) We cannot bargain away those "immuta-

be much more circumspect and draw their lines rather tightly around the Nicene Creed, the Canon of Holy Scripture, and the sacraments.

At present, for example, there is serious discussion as to whether the restriction of ordination to men and the universality of infant baptism belong on the immutable or the "ought to be changed" side of the line.

There is a very real danger in coming to grips with contemporary issues in a changing world. It is the danger of being wrong, and the Church has sometimes found that it "backed the wrong horse" in the long run and has changed its stance. It did this on the important issue of slavery, to give just one example.

BUT IN A real sense, the important thing is that the Church cares enough to become involved, to take the risk. For we do not put our faith in the Church's stand on this or that social issue, but in our Lord Jesus Christ, and in His promises to guide and lead us.

Throughout its history the Church has adapted itself to every form of social structure known to humanity, and has weathered every storm of new thought or new discovery. It is still proclaiming the same Gospel which it proclaimed from the beginning, as St. Peter and St. John preached in the courts of the temple, "God raised Jesus from the dead. To this we are witnesses." (Acts 3,15)

This Gospel of the Resurrection which the Lord empowered his Church by the Holy Spirit to proclaim is the core of our faith — a faith that does not change when everything else seems to be constantly shifting from under us. It is this power which we experience in Word and sacrament which enables us to live as Christians in the world today.

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KNOW YOUR FAITH

The Dameans say farewell



A "Time for Everything Under the Heavens"

The third chapter of the Book of Ecclesiastics in the Bible begins: "There is an appointed time for everything, and a time for every occupation under the heavens — a time to be born, a time to die — a time to plant and a time to uproot the plant — a time to tear down, a time to build — a time to embrace, and a time to be far from embraces — a time to keep, and a time to cast away . . ."

These wise, ageless words have reflected the journey of human lives for scores of centuries and today serve to summarize the feelings that we, the Dameans, are experiencing. After almost six years of writing this column, we have decided that it is time to end the column and move on to other things.

THIS DECISION was not easy and was discussed over a long period of time. As most of you know, we are four Catholic diocesan priests working in three different Louisiana dioceses. We have

been together as a group for nearly 10 years and have five albums of our own compositions. We travel once a month as a group and give workshops, concerts, and in general are committed to spreading the Good News of the Kingdom through our music.

Our decision to discontinue writing this column is to enable us to use the time and creative energies for our music and to further develop our interest in liturgy (the worship of the Church). And we feel the need to be challenged by new things as it is so easy to fall into a rut and rely on the comfortable.

Recently we had a nice discussion about the column. We felt that this final article might reflect some of the ideas shared, and what it has meant to us. There was some nostalgia and a lot of laughs about our experiences. We all agreed that the column really helped us to be in touch with probably the most influential media of our society.

By listening intently and trying to understand the music of our times, we

benefitted from better understanding the thought, values and struggles of today's people. We have come to better realize how music affects people's thinking and where they are in their lives.

GARY MENTIONED that he was impressed, and often inspired, with the way many people struggled with the words to songs and did not simply accept uncritically the values that songs portray. We all smiled when Gary said this because he was usually the one who chose to comment on the more controversial songs. (Of course, he was often the object of letters of disagreement which we received.)

Darryl felt the column helped him to discipline his thinking and enabled him to express himself more clearly and concisely. Out of the whole group, Darryl was the best at being able to understand the words on a record. In order to get the words to the songs, we had to listen to the record often over and over. There were times when we made mistakes or when it seemed impossible to catch what was being sung through the noise, mumbles and jumbles.

IN REMINISCING about some of our favorite songs to write about, all agreed that it wasn't easy to decide on any one since we have each written about 70 articles. We all felt that we enjoyed commenting on the songs that touched our own personal experiences. Then we could convey our feelings.

"Jet Airliner" was special because it gave him the opportunity to reflect on friends in his own life and what it meant to be at "home."

"Cats in te Cradle" was a favorite of Gary's because it enabled him to think about his own father and the thankfulness he felt in that relationship.

Darryl felt that "Operator" by Manhattan Transfer was his most creative article.

Mike decided on both "Send in the Clowns" and "Like a Sad Song." He added that in writing those articles, it helped him to clarify where he was at that time in his own life. Writing the articles, he said, left him "peaceful." Incidentally, Mike was noted for choosing the tough songs to write about, for example,

"Horse with No Name," "Tin Man" and "Yellow Brick Road."

IN REFLECTING on the past, we thought about the first article each of us wrote — "Fire and Rain" by James Taylor, "Signs" by the Five Man Electrical Band, "American Pie" by Don McLean and "Friends" by John Denver.

There were the difficult moments of writing the articles — often they were due at times when we were busiest in the parish like Holy Week or Christmas. The places where we wrote ranged from camp grounds in Maine, on the plane while flying to an engagement, or even during a recording session.

Then sometimes we bombed out in terms of both the lack of popularity of the song or the general response from the readers. The scathing letters we received after the "I Am Woman" article; the feelings of sadness that were felt with the response to "Tonight's the Night" with the awareness of the wide gulf in attitudes between adults and teenagers; and the up-tightness that was felt when certain vulgar words to songs were printed and our realization that people got more upset over the words used than an underlying damaging value of life.

With regard to what we attempted to accomplish by our articles, Buddy commented that he hoped that they helped people to better discern what music media was expressing in terms of values in life. We wanted to encourage people to question and hopefully better understand themselves, life, and God who is the source of all life and love. By offering some positive comments on life, by opening the possibilities to discover God in life, we see our work as worth the effort and energy expended.

ALL OF US, Gary, Mike, Darryl and Buddy, offer you thanks for your support, as well as your challenge to us. We are grateful for this opportunity to search out through music the deeper realities of life. There is a "time for everything under heaven" and we offer thanks to you and the Father for this time.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 79821.)

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Discussion questions

1. When did Latin become the liturgical language of the Church? Why?
2. Why has the vernacular language been restored to the liturgy in recent years? Why is there danger in the process of cultural adaptation?
3. Why is there a need for cultural adaptation? Discuss.
4. Discuss this statement: "It (religion) is a divine-human relationship, and once the human element is introduced, we have to deal with variables."
5. How do we see cultural change in the Old Testament?
6. What remained the same for the people of the Old Testament?
7. How do we see pluralism in the early New Testament times?
8. What does this pluralism tell us about our own time in history? Discuss.
9. Discuss this statement: "We are not nearly so threatened by radical changes

in technology or in the structure of society as we are by what appear to be changes in religion and morality."

10. How can God never change, and the Church which is His Body never change, yet in a sense, the Church is always changing?

11. Discuss this statement: "The Church today has begun to take secular culture seriously; to use its insights and to recognize that people live in the world — not just in the Church."

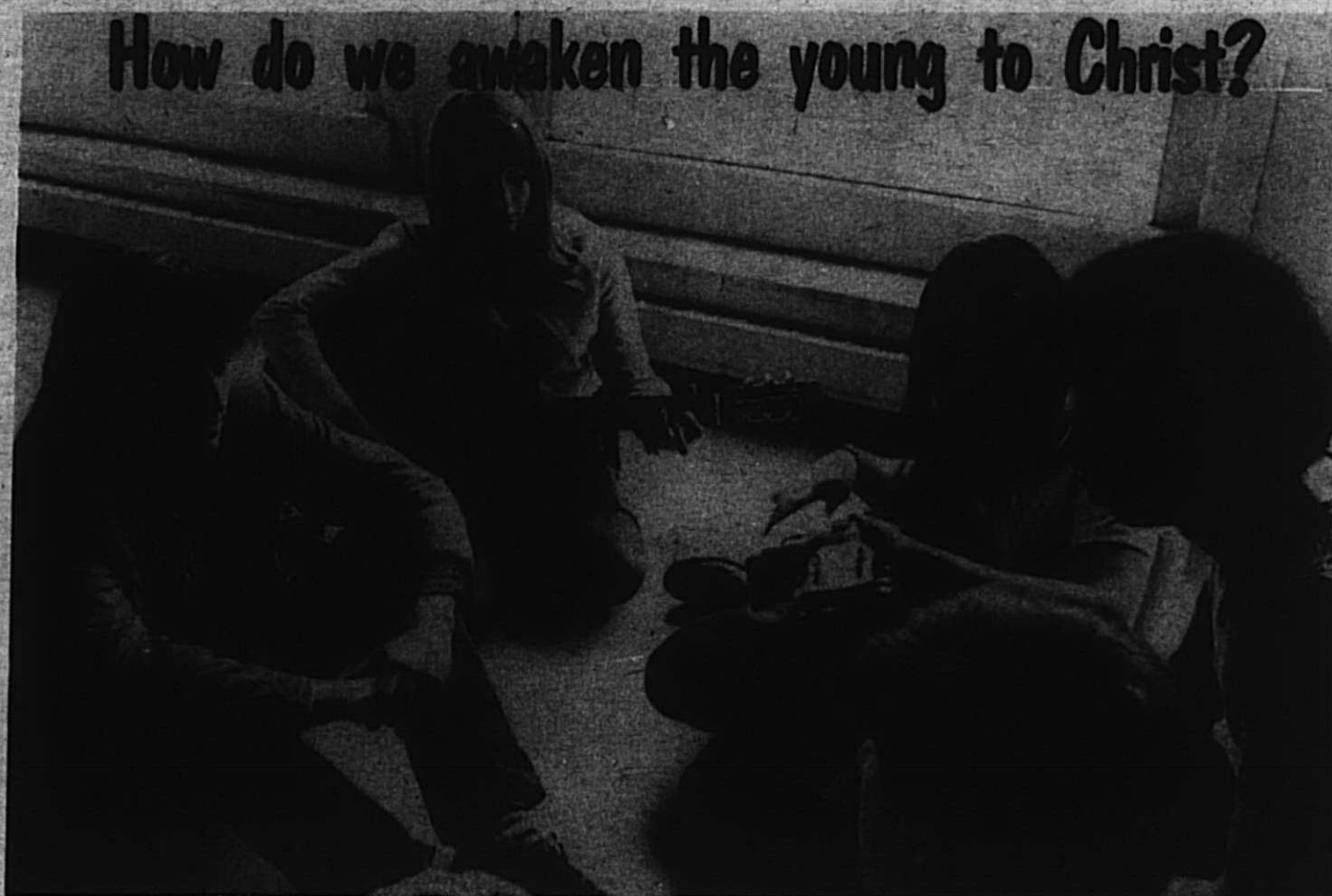
12. In what ways do you see growth in the Church? Discuss.

13. Analyze the type of culture we live in today. What is incompatible with Christianity? What is compatible with Christianity?

14. How does God fit into the modern world? Discuss with a parish group and/or your children.

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KNOW YOUR FAITH



How do we awaken the young to Christ?

By Michael Warren

"What's the matter with our young people?" the new pastor asks. He continued, "We have lots of teenagers in this parish, but you never see them at Sunday Mass. How can we wake them up?" He was walking me to my car after the first of a five-week Lenten program on adult spirituality. Twenty adults had committed themselves to a program of reflection and discussion on their spiritual growth.

As I drove, I reflected on this man's concern about awakening the young to Christian faith, but he didn't seem to know where to begin. Then I asked myself what my convictions were about the process by which youth move toward conversion to the person of Jesus.

I believe the process of awakening faith is basically the same today as it was when the Church began. Those early Christians believe Jesus was present in their midst. In coming together to break bread, they experienced the presence of the Holy Mystery. Their joy was intense. They determined to pattern their lives after Jesus' life. They sought out the outcasts, the weak and powerless, the bruised and maimed. Their faith in Jesus, joy, and service to the poorest were major signs giving credibility to their claims.

They awakened others' faith by the depth of their own faith and their service to others. This was the powerful sign par excellence; the life of an entire group who centered on Jesus and his way. Their way of life was shocking in

the sense it woke others up to ask about their "secret."

SO TO ANY community wishing to hand Christian faith on to the young, I would say: Take your own faith seriously. Allow yourselves to undergo the continual conversion that is needed in following Jesus' way. Ask yourselves: How much astonishing joy is present in our worship? What sort of commitment to the powerless does our community have? Before asking when young people will wake up to Christian faith, ask: Are we as a community awake, or are we half asleep?

In the earliest communities members were encouraged to give an account of their faith in Jesus as their own. So filled were they with joyful faith that they struggled to find images and symbols to express what was in some senses inexpressible. They were unafraid to speak about their experience of the Lord Jesus. The New Testament is their legacy to us. What they handed on was not something from a text or the belief of an unidentifiable abstraction called "The Church." What they shared was the community's faith, certainly, but as it had intersected their own lives, as it had become their own personal secret.

This sort of sharing gradually became formalized in the role of the mystagogue, who was the person who led the newly baptized more deeply into the secrets of the Holy Mystery revealed in Jesus. Again, the mystagogue invited those being instructed to share in his/her own personal piety and experience of Jesus.

IN MY SEARCH for adults to minister to youth, I have found numberless persons willing to share material in some religion text. However I have met far too few willing or even able to let the Christian mystery come to personal word. They had little ability to share their own experience of the Gospel, their own journey to faith. Such sharing was either too difficult or too threatening. It would have involved much more than "looking over the next lesson." It would have involved much prayer and reflection as part of the immediate preparation of a "lesson."

I wanted to tell our new pastor that young people are asking the same question Jesus' followers asked Him at the start of John's Gospel: "Master, where do you live?" Many young people have been awakened to a desire to know Jesus better. The sad part is that far too few adult Christians are willing to respond with the answer of Jesus Himself: "Come, I will show you. Come, I will show you where I love and even live there with you. Come, I invite you to share something of my life."

There is no simple way of leading young people to conversion; there are no neat formulas, no simplistic catechism answers. And yet the basic way of sharing one's experience is not all that complicated, once an adult community has truly awakened to the Gospel. Such a community seems to be the key and thus where our attention should be. With those reflections in mind, I began preparing the following week's program on adult spirituality.

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