

CRITERION

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Hispanic Catholics seeking 'more responsible' roles

BY JAIME FONSECA

WASHINGTON—In their drive for recognition by Church and society, Hispanic Catholics are demanding access to decision-making positions to protect the family, to seek an end to discrimination and injustice, and to help illegal aliens and farmworkers. Hispanics also see a great need to minister to the aspirations of youth in

America, their own young included, to improve both public and private schools, and to give women a greater role in Church affairs and public life.

These are among 30 or more proposals made at the second National Hispanic Pastoral Encuentro held in Washington Aug. 18-21 by 1,100 delegates and other representatives of the estimated 12 million Hispanic Catholics.

ENCUENTRO ORGANIZERS said these proposals came directly from the grassroots, after a consultation lasting four months with more than 100,000 Hispanics meeting in local, diocesan and regional gatherings to present their needs and aspirations.

"We intend to keep their freshness and style, and especially their massive impact," said Father Mario Vizcaino, who coordinated the Southeast region. There was also representative input from the Far West, the Midwest, the Northeast, the Northwest and the Southwest.

Encuentro delegates and observers discussed evangelization, Church ministries, human rights, political responsibility, bilingual education, and ways to reach unity within ethnic pluralism during 38 workshops and six plenary sessions held at Trinity College in Washington.

Most of the regional findings and proposals were amended before their approval and incorporation into a final document. Debates were spirited and often tense.

Final texts are now being prepared by the Secretariat for the Spanish Speaking of the U.S. Catholic Conference, which coordinated the Encuentro. Final resolutions will be presented to the November meeting of the National Conference of Catholic Bishops, many of whose members attended the Encuentro.

Evangelization, preaching and living the Gospel, should start with the Church itself, its leadership and people, said one set of resolutions.

"We want a Church united, poor and humble, embracing the whole community, giving fair recognition to all men and women as members of the People of God," delegates said.

HISPANICS ALSO MADE a strong bid for the integration of their traditions and culture into the liturgy and parish life, and for the recognition of the small, intimate Christian communities they seem to prefer to the large institutional parish.

They urged the Church hierarchy to improve the number and quality of ministries to Hispanics, not only in diocesan life, but to such groups as prison inmates, migrant farmworkers, the elderly and the sick, prostitutes, divorced persons, drug addicts, homosexuals and the handicapped.

"Youth as the hope of the future should be the special concern of pastoral programs," the Encuentro said.

Delegates thought increasing the number of permanent deacons chosen from the grassroots would help to solve many of the problems of Hispanics.

The Catholic school system, from primary level to higher education, should make an effort to "educate the whole person, free from prejudice, discrimination, and oppression," another set of proposals stated. It added that poor, or nonexistent bilingual and bilingual programs are responsible for Hispanic children losing their identity, and for the large number of school drop-outs.

Hispanics said they felt that while democracy is theoretically within the reach of every American, "the reality is that cultural, political, economic and social discrimination" have kept them forgotten citizens.

Other proposals sought a political coalition to overcome these handicaps, and sought Church help in educating Hispanics about their political rights and duties.



SINGING AT ENCUENTRO—Three observers from San Diego join a thousand of their fellow Spanish-speaking Catholics in song at Encuentro II's opening liturgy. Spanish-speaking bishops, priests and delegates from throughout the United States gathered in Washington for the conference aimed at problems of Hispanics in the Church. (NC photo by Bob Strawn)

New Know-Faith theme: 'Christian Life Today'

The 1977-78 Know Your Faith series begins in two weeks with the September 9th edition of The Criterion. The year-long feature will be entitled "Journey Into Light" and will focus on contemporary questions confronting Christians today and will show how they fit into the Church's history.

The theme article each week, "Christian Life Today," will be related to the U.S. Bishops' moral



Catholic doctrine. This year's series will examine our heritage—one which reveals failure and victory, weakness and strength—our struggle to grow and our continual reach toward God's promises.

All articles are reviewed by an advisory board of U.S. Catholic Conference theologians. They weigh the material for theological soundness and pastoral sensitivity. Archbishop John Quinn of San Francisco heads the board.

THE OUTLINE

for "Journey Into Light" is the product of a team of Church historians, catechists and editors. It was drawn up by Fr. Alfred McBride, O. Praem., director of the National Forum of Religious

Education, the National Catholic Education Association, and author of numerous books used in catechetical programs. Fr. Robert F. Trisco, professor of history at the Catholic University of America, served as adviser. Deacon Steve Landregan, editor of the Texas Catholic, was a consultant.

A schedule, author list and advance copy for the first issue is available in single quantities to readers upon request. Write to: KNOW YOUR FAITH, c/o The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

Fr. JOSEPH CHAMPLIN will continue his weekly articles focusing on the family. Fr. Alfred McBride will write a weekly article entitled "History," beginning with the story of first century Christianity and continuing to the present.

The series is designed as a part of the foundation of knowledge of our Catholic faith. Two years ago the Know Your Faith series began with a study of Scripture and proceeded the following year with a concentration on

Affecting Today's Youth."

Communion option date set

October 2 has been set by Archbishop Blakup as the effective date for implementing the option of Communion in the hand in the Archdiocese of Indianapolis.

In a packet sent to all priests this week, the Archbishop explained that "a program of intensive instruction on the Eucharist and the manner in which it is to be received must accompany the implementation of this practice."

Homilies on the Sundays of Sept. 11, 25, and Oct. 2 will be followed by regional workshops on the Eucharist for priests the latter part of October. In the spring of 1978 additional homilies will be provided the faithful.

New church announced for Richmond parish

BY CAROL FASNACHT

RICHMOND, Ind.—Plans for construction of a new, \$700,000 Holy Family Church have been announced by Father Robert Minton, pastor since the present church was erected in 1954.

The new facility, to be built just west of the present structure, is expected to be completed by the summer of 1978, Father Minton said. The old building will be converted into a gymnasium and auditorium and will continue to house the eight-grade parochial school.

The parish has saved enough money to completely cover cost of the new ashlar and smooth Bedford limestone structure through a building fund established shortly after completion of the rectory in 1961, according to Father Minton.

IN ADDITION TO the church proper, which will seat 500, the edifice will contain a pastor's office, Blessed Sacrament Chapel seating 40, reconciliation, bride's and servers' rooms, restroom facilities and wide foyer immediately inside the front doors. On ground level for easy entry by handicapped persons, the church

will be electrically heated and air-conditioned.

Towering over the two-story, octagonal church will be a bell tower topped by a stainless steel cross. Clerestory windows will allow outside light to illuminate the altar. The sanctuary ceiling will have large beams of light wood in harmony with pectan wood furnishings. An underground tunnel will lead from the

new church to the school building.

MONEY FROM THE estates of two former parish parishioners, Misses Mary and Lucille Carney, will be used toward establishing a music department, which will include a \$50,000 computer organ.

John K. Kelley, retired former Richmond man now serving as architectural consultant for the Diocese of Orlando, Fla., is architect for the new Holy Family building.

Jacobs-Maze and Associates is engineer. Clifford Dickman heads the parish building committee, assisted by Parish Council president Martin Schroeder and other council members.

studying for the priesthood. He indicated that the expanding ministerial role of the laity may be a means for reaching the black community. He cited the permanent diaconate as a possible help.

"WHEN YOU COMPARE the percentage of black priests to the black community with the percentage of priests to Catholics in general," he said, "there is not much difference in the number of vocations."

A problem he admitted is the tendency of the American Catholic Church to identify itself exclusively with the middle class.

When asked what the mission of the Church was, Bishop Howze stated "to

Board 'acts' on two schools

The Archdiocesan Board of Education at its monthly meeting Aug. 24 at St. Columba parish, Columbus, approved the re-opening of St. Francis de Sales school, Indianapolis, and the closing of Schulte High School, Terre Haute.

Both actions occurred after the board expressed satisfaction that alternative forms of religious education had been carefully screened.

In the case of St. Francis, the board's action was viewed as a positive reaction to an already developing program at that parish. In the case of Schulte High School, the board's action resulted from a lengthy preparation for alternative forms by the Terre Haute District Board.

those chosen are already serving. Re-elected were T.A. Eason Sr. of Indian Harbour Beach, Fla.; George B. Brackin of Linderwood, N.D.; Frederick H. Pelletier of San Fernando, Calif.; Medard R. Yutzenka of Argyle, Minn.; and Hilary F. Schmittze of Cape Girardeau, Mo.

New board members are Robert J. Hise, a 47-year-old engineer from Kankakee, Ill.; and Harvey M. MacDonald, a general manager of a real estate holding and management company from Corner Brook, Newfoundland, Canada.

The board of directors has full powers to make policy and supervise administration of the organization during the intervals between the council's yearly three-day meetings.

Bishop Howze predicts rise in black vocations

Bishop Joseph L. Howze, Ordinary of the diocese of Biloxi, Miss., visited Indianapolis last week to speak at the annual dinner meeting of Archdiocesan Black Catholics Concerned.

At an afternoon press conference, Bishop Howze, the first black Ordinary of a U.S. diocese, spoke of his own background as an encouragement to young black men who are considering

save souls." He elaborated by saying that all Catholics are obliged to save souls no matter what their color of skin.

AS A BLACK PRIEST, Bishop Howze is unique in that he is not a member of a Religious Order, as the other black bishops are, but a diocesan priest. In the history of the Catholic Church in the South, diocesan priests did not work among blacks, and Southern bishops invited various Religious orders into their dioceses for this work.

In his own diocese, Bishop Howze said that six all-black parishes exist. "I would not close them down," he said, "nor would I establish new parishes of one race. But I do encourage whites to attend these churches."

Retirement Community survey due

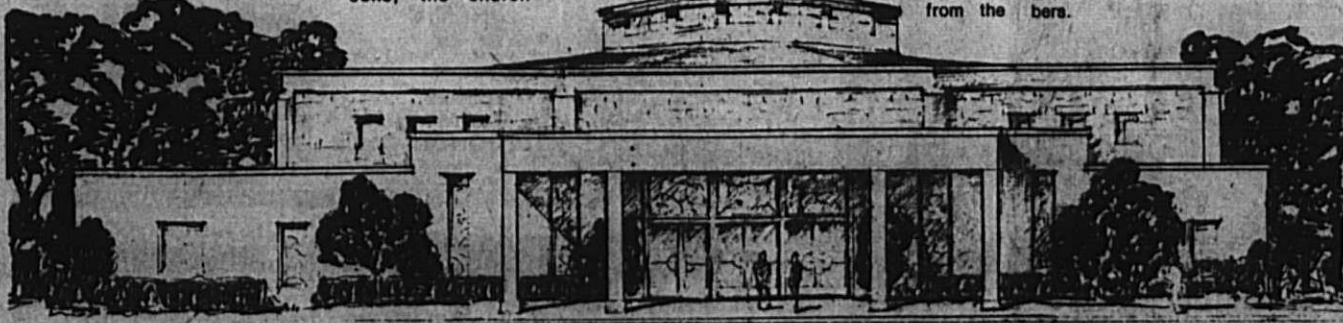
The signing of an agreement to study the need for a total concept retirement community was announced this week by Retirement Living, Inc., a newly formed not-for-profit corporation, and PHP Management Consultant Services, Inc. Both are located in Indianapolis.

Father Bernard L. Strange, president of the Retirement Living, Inc. Board of Directors, said that the survey will cover the northern portion of Marion County as well as Boone, Hamilton and Hendricks Counties.

THE TYPE OF COMMUNITY being considered would offer apartments and other accommodations for independent living to persons age 65 or over. Long term and emergency health care would be available as well as central dining, maintenance, housekeeping, transportation and recreational services.

Included is the concept of providing guaranteed life-time occupancy.

A monthly service fee would cover meals, maintenance, housekeeping (Continued on Page 9)



week's news in brief

by no news service

Plan to aid runaways, shut-ins

PHILADELPHIA—Delegates to the Junior Catholic Daughters of America (JCDA) national convention in Philadelphia agreed to begin programs to aid young runaways and shut-ins, and to fight child abuse and child pornography through a letter-writing campaign. Some 250 representatives of the 15,000-member organization attended the convention, where resolutions on evangelization, the International Year of the Child, and "religious coercion" were passed.

Father Kelly ordained bishop

WASHINGTON—Father Thomas Kelly of the U.S. Catholic Conference joined a line of succession going back to the time of the Apostles Aug. 15 when he was ordained a bishop in ancient and solemn ceremonies at the National Shrine of the Immaculate Conception in Washington. With the ceremonial "laying on of the hands" by ordaining prelates, the slim, 46-year-old Dominican priest became auxiliary bishop to Cardinal William Baum of Washington and titular bishop of Tuzura, Tunisia.



Father Basil M. Pham Xuan Huan has been ordained and assigned to St. Mary's parish in Pierce City, Mo., making him the first Vietnamese refugee to be ordained in the United States.

Ethnic TV comedies on rise

WASHINGTON—Television situation comedies about various ethnic groups "mushroomed" during the 1975-76 television season, but most were based on ethnic stereotypes, according to the U.S. Commission on Civil Rights. The commission made several comments about portrayal of ethnic characters in a larger report that focused on treatment of women and minorities in television programming and employment.

Keep unity, pro-lifers urged

WALTHAM, Mass.—A University of California law professor told a reception in his honor that there are parallels between the Supreme Court decisions which permitted slavery and abortion, and that pro-lifers should learn—as did the abolitionists—not to fight among themselves. Prof. John T. Noonan Jr. spoke in Waltham while visiting Massachusetts to testify in favor of a bill before the state legislature which would forbid the state from paying for welfare abortions.

Spanish cathedral vandalized

OVIEDO, Spain—Thieves stole millions of dollars worth of jewels torn from centuries-old crosses in Oviedo's cathedral, police have reported. Church officials said that the ninth-century Cross of Los Angeles and the 10th-century Cross of Victoria were ruined. Police would not give an estimate of the value of the jewels, but one church official said that, when intact, the two crosses and an agate chest from which jewels were also taken were worth nearly \$80 million.

in capsule form

The majority of American households—51.2%—are now made up of only one or two persons, according to a U.S. Bureau of the Census report. These small households made up only 40.9% of all households in 1960. . . Two patients died Aug. 10 after 171 were evacuated from St. Joseph's Hospital in Philadelphia when fire swept through the pediatric ward. The emergency room and clinic facilities at the hospital remained open, but no patients were admitted until Aug. 18. . . Pope Paul VI has hailed the National Congress on Evangelization, scheduled for Aug. 26-28 in Minneapolis, as "an excellent opportunity for deep and prayerful reflection on God's work and on the task of evangelization that is shared by all who belong to Jesus Christ." . . With contributions still coming in, Pittsburgh's Catholics have contributed \$261,592 in funds for victims of the Johnstown area floods that claimed more than 70 lives in July. . . The Christian Life Commission of the Southern Baptist Convention has prepared a 12-item "Help for Television Viewers" packet which is "designed to equip parents and other concerned persons with pertinent information about the moral crisis in television programming."

names

Father Peter Minwegen, the oldest Oblate missionary priest in the United States, died Aug. 12 in Sisseton, S.D., at the age of 96. A native of Germany, he celebrated his 70th anniversary as a priest in May. Cardinal John Dearden of Detroit returned to work Aug. 18 on a curtailed schedule, almost four months after he suffered a severe heart attack. The cardinal was stricken in his home early on the morning of April 27.

Retired Auxiliary Bishop Thomas J. Riley of Boston, whose byline appeared in the Catholic press for more than 25 years, died Aug. 17 at the age of 78. Bishop Riley was on a two-day holiday at the Kennebunk Beach, Maine,



BISHOP RILEY

Papal project is bearing fruit

BOGOTA—A rural project launched by Pope Paul VI during his 1968 visit to Colombia is helping 347 Indian families in Cauca province. A report on the Pope Paul Rural Development Fund said that since 1968, after an initial investment of \$3 million in farmland and equipment and technical aid, the Indian families have been able to start 57 community businesses.

Msgr. Fee new Irish primate

VATICAN CITY—Pope Paul VI has named Msgr. Thomas Fee, 53, archbishop of Armagh, Ireland's primate. Archbishop-elect Fee is of St. Patrick's College in Maynooth, the Irish national seminary. He succeeds the late Cardinal William Conway, who died April 17.

Rap Swiss abortion proposal

EINSIEDELN, Switzerland—To remove penalties from abortion during the first three months of pregnancy as proposed in Switzerland leaves the unborn child's life undefended, the Swiss bishops have said. The people of Switzerland are to vote on the proposal in a referendum on Sept. 25. The bishops said they would later discuss the matter more fully in a pastoral letter.

'Farmers should keep land'

SANTIAGO, Chile—Farmers plagued by inflation, poor market prices and lack of government aid should hold on to their land in spite of it all, said seven bishops whose dioceses cover agricultural areas. "The man who already has a piece of land must fight and not sell it," they said in a joint pastoral letter titled "Hope Unites Us."

Cites Black Catholics' strength

LOUISVILLE, Ky.—Drawing on the strength and experiences gained from their African and American heritage, black Catholics are in a position today to share with the rest of the Church what Auxiliary Bishop Joseph Francis of Newark, N.J., called "the richness of what we have learned." Many of those "riches" were enumerated during talks at opening sessions of the National Black Catholic Clergy Ministerial Conference in Louisville Aug. 18-19.

AFT condemns bishops' actions

BOSTON—The American Federation of Teachers (AFT), a national union of teachers in public and nonpublic schools, has condemned what it calls "the illegal and unfair actions of Catholic bishops who deny human rights to their employees."

'Window dressing' on TV

WASHINGTON—Women and minority "on-screen" newscasters and personalities are just "window dressing on the set," according to a report issued by the U.S. Commission on Civil Rights. They cover up lack of representation of women and minorities in decision-making roles in the television industry and stereotyped treatment of women and minorities in television programming, the report said.



LOURDES BOMBED—A crater five feet deep remains from a bomb that ripped the underground Basilica of Pope Pius X at Lourdes, France. The explosion resulted from six or seven pounds of dynamite in a ventilation duct at the famed shrine. No one was injured. (NC photo)

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the tacker

Thank you, judges

BY FRED W. FRIES

While we make no pretense of being a professional photographer, we have undoubtedly taken several thousand pictures during our 30 years as a newspaperman. We have used everything from a simple Brownie to a Speed Graphic. In recent years a Minolta dual-reflex has been our standby.

We know nothing about developing film and other darkroom techniques, confining ourselves to the actual operation of the camera.

We do not make it a practice to enter photography contests, but this year we decided to try the prestigious Indiana State Fair competition.

WE ENTERED THE maximum four prints—all of them in color, a medium we prefer to black-and-white. We were aware of but ignored the fact that hundreds (perhaps thousands) of photographs are submitted from throughout the state and that there is, therefore, little certainty that any given picture will be "hung," much less win an award.

The rules about the size of the prints and the mountings are strictly enforced. In fact, while we were filling our entries, another participant's pictures were ruled out because the mountings were a fraction of an inch off the required dimension.

There are two separate divisions, professional and non-professional, and cash prizes are awarded for the best three entries in black-and-white ("monochrome") and natural color in several different categories, such as adult portraiture, child portraiture, human interest and unclassified. As is customary in such shows, a premium best-of-show award goes to the photo judged the top entry in both black-and-white and color. Incidentally, the judging is done by a panel of three professional photographers.

ON THE DAY BEFORE the Fair opens, exhibitors in the various crafts—photography is only one of them—are invited to an evening Open House and preview to see how they fared with their respective entries.

When we walked into the photography section that Wednesday evening (Mrs. Fries went along for the "ride"), judging from the quality of the prints on display, we decided that we had—well—"struck out."

While we were there we decided to give the "winners" a quick perusal—maybe we could learn something—and then take in the "fancy work" and collectibles division, which was in the same building.

As we were about to leave (we neglected to pick up a list of the winners at the entrance) Mrs. Fries shouted: "There it is—the frosted window shot!" There it was, indeed—one of our four entries. Along side was the traditional red ribbon, indicative of a second place winner.

We had hardly got over that shock when a few seconds later she grabbed our arm and screamed: "There's another one—the paint can picture!" It too carried a second place ribbon. The first was entered under the "human interest" grouping and the other under "unclassified."

A BRIEF EXPLANATION of the two award winners might be of interest to Tacker readers—particularly those who visited the Fair and may have seen them.

The hands-on-the-frosted-window shot was taken several years ago when our great niece—Mary Jo Meyer—a five-year-old at the time—placed her hands on the panes and left an interesting pattern. We entitled the result: "Jack Frost's Calling Cards."

The second award winner was a spur-of-the-moment photo taken on a London side street near Windsor Castle during our 1975 trip to Europe. Readers will recall that we made the trip specifically to cover the outdoor ordination at St. Peter's, which we later treated in a series of Tacker columns.

As we walked down the street to our bus, we noticed what appeared to be a man painting a door. Closer examination revealed that it was actually a painting of a man painting a door. We asked two of our companions—Father Jack Okon and Paul Shikany, a seminarian from Little Flower parish—to act like they were supporting the paint can, which, incidentally, was tridimensional. The result: an unusual picture we called: "Optical Illusion."

We thank the judges for selecting two of our pictures for awards in the State Fair competition. We suppose that it refutes the old bromide that an old dog can't learn new tricks.



A helping hand for a "phantom" painter.

AUGUST 27

A rummage sale will be in progress at St. Patrick parish hall, 950 Prospect St., Indianapolis, from 9 a.m. until 2 p.m. Each item will sell for 10 cents. The Women's Club is sponsoring the event.

AUGUST 28

The third Simeon Project training session for St. Patrick parish, Terre Haute, will be held following the 9:30 a.m. liturgy in the rectory.

AUGUST 30

Archdiocesan Social Ministries will sponsor a Teen Marriage Convening

Bloomington to hold Day for Catechists

BLOOMINGTON, Ind. — To explore a creative way of teaching religion at various age levels, a learning day for Catholic catechists of the three Bloomington parishes will be conducted here Saturday, Sept. 3. Planned by the directors of religious education of St. Paul's, St. John's and St. Charles parishes, the tri-parish project will be held at St. Paul's Catholic Student Center from 10 a.m. to 3:30 p.m.

Mrs. Catherine Siffin, director of religious education for adults at St. Charles, explained that planners also hope to build and share a vision of the role of youth catechists, challenge each catechist to commit to growing in her or his own faith, and establish some community among catechists of the participating parishes.

SOME 60 OR 70 teachers will participate in the program. Nuns who will lead the various sessions include Sr. Mary Margaret Funk, director of religious studies for the Archdiocese; Sr. Mary Slattery, teacher at Roncalli High School, Indianapolis, and a specialist in religious education for high school youth; Sr. Kathleen Desautels, St. Mary-of-the-Woods, a specialist in catechetics; and Sr. Ellen Miller, a worker in pastoral ministry, and Sr. Sue Vallo, director of religious education, both of St. Mary's parish, Greensburg.

Subjects for discussion on the morning program will include: "A Challenge to the

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.

Meeting at St. Lawrence parish, Lawrenceburg, at 7:30 p.m.

AUGUST 31

The Simeon Project at St. Augustine parish, Jeffersonville, will meet in the rectory at 7:30 p.m.

There will be a Simeon Project Meeting at St. Bernard parish, Frenchtown, at 6:30 p.m. in the rectory.

SEPTEMBER 1

There will be Simeon meeting at Our Lady of Perpetual Help parish, New Albany, at 11 a.m. in the rectory.

SEPTEMBER 3-5

A women's week-end retreat will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis, with Father Louis Range, O.S.B., of St. Meinrad Archabbey as director. The week-end

Catechists" and "The Religious Development of Children and Youth." In the afternoon the discussion will center on "There's More to Learning than Texts," "Audio-visual and What It Can Do," "How to Turn Youth On," "Turning Youth on to Share."

THE PROGRAM has been arranged by Mrs. Patricia Jones, St. Paul's; Mrs. Mary Flaten, St. John's; and Mrs. Roberta Brauner and Mrs. Siffin, St. Charles.

Closing the program will be a question-and-answer period to promote the sharing of ideas among the participants.

Charismatic Mass

The monthly Indianapolis area Charismatic Mass will be held at 7 p.m. in St. Mary Church on Saturday, August 27. Father Martin Wolter, O.F.M., will be the celebrant. Persons interested in the Charismatic Movement are invited to participate.

remember them

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|--|---|
| † BEUMER, Elizabeth Claire, 73, St. Michael, Cannifton, August 15. | † MATTINGLY, Mary S., 84, St. Mary, New Albany, Aug. 17. |
| † BONUCCHI, Victor, 88, Sacred Heart, Clinton, August 20. | † MIRON, Philip, 81, St. Roch, Indianapolis, August 20. |
| † CAFOROS, Aline, 90, Sacred Heart, Indianapolis, August 20. | † MEYER, Easle, 73, St. Mary, Navilleton, August 18. |
| † ERNST, Edwin H., 73, Immaculate Heart of Mary, Indianapolis, August 18. | † MIRON, Philip, 81, St. Roch, Indianapolis, August 20. |
| † FINN, Vincent J., 73, St. Augustine Home Chapel, Indianapolis, August 19. | † O'GRADY, Jeremiah J., 78, Holy Spirit, Indianapolis, August 18. |
| † GALLAGHER, Joseph P., Sr., 85, St. Joan of Arc, Indianapolis, August 19. | † O'HERN, Charles Gatlin, 51, St. Augustine, Jeffersonville, August 15. |
| † GIBSON, Stella E., 73, St. Barnabas, Indianapolis, August 19. | † PATTERSON, John A., 87, St. Christopher, Indianapolis, August 22. |
| † HANNIGAN, Joseph D., 59, Holy Spirit, Indianapolis, August 20. | † PUTNAM, John T., Jr., 21, St. Jude, Indianapolis, August 17. |
| † HITTEL, Margaret Louise, 70, St. Catherine, Indianapolis, August 18. | † REDNER, Mamie, 84, St. Margaret Mary, Indianapolis, August 16. |
| † HORAN, Charles W., 74, St. Joan of Arc, Indianapolis, August 18. | † ROELL, Frieda M., 87, Little Flower, Indianapolis, August 22. |
| † HURLEY, Leo T., 81, St. Andrew, Indianapolis, Aug. 22. | † SHEA, Joseph T., (Spotsy), 76, St. Mark, Indianapolis, August 23. |
| † HURLEY, Mary A., 84, St. Anthony, Indianapolis, August 22. | † STURM, Ruth A., 57, Holy Name, Beech Grove, August 22. |
| † KELLEY, Cella M., Little Flower, Indianapolis, August 24. | † SUTHERLAND, Helen Ann, 82, St. Christopher, Indianapolis, August 19. |
| † KRUEER, Alban L., Sr., 48 St. Mary-of-the-Knobs, Floyd's Knobs, August 18. | † VAUGHN, Edna Rosalie, 76, St. Bernard, Frenchtown, August 17. |
| † MAHLER, Henry A., 66, St. Philip Neri, Indianapolis, August 22. | † WASHBURN, James H., 52, Our Lady of Lourdes, Indianapolis, August 18. |
| | † WISSEL, George A., 86, St. Gabriel, Connersville, August 18. |

theme is "Called to be a Holy People." For information call Fatima, (317) 545-7681.

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, Enochsburg invite the public to attend their annual chicken dinner to be held at the parish.

SEPTEMBER 9-11

Fatima Retreat House, Indianapolis, is sponsoring a women's Serenity Retreat beginning with registration 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) 545-7681.

SEPTEMBER 11

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.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 8:30 p.m.; K of C, Pius 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 Pitter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



JUST LIKE OLD TIMES—You'd never confuse these musicians with the Lawrence Welk Orchestra. Actually they are members of the St. Meinrad Alumni Association, who dusted off their saxophones and clarinets for an old-fashioned jam session at their recent annual meeting at the old Alma Mater. Holding the baton—this time from a wheel chair because of ailing knees—was Father John Thuis, O.S.B., who directed the seminary band for more than four decades. (Photo by Chuck Schiala)

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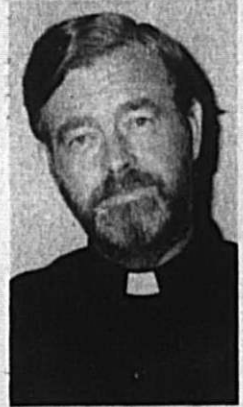
Faith through Catholic schools

[Condensation of a sermon given by Fr. William Munshower, pastor of Holy Spirit parish, Indianapolis, the second Sunday of Easter, April 16-17]

How precious the gift of faith! How grateful we must be to the people—the missionaries, the Sisters, the Brothers and priests, the catechists, the parents, grandparents and ancestors who have given us faith by their sacrifices and personal example.

One of the means that our parents and grandparents and other dedicated people of faith have created as a means of evangelization—that is, spreading the Gospel—is the Catholic school. Perhaps the single biggest project in the two-hundred-year history of the Catholic Church in the United States is the parochial school.

Many historians and sociologists cite the parochial school as the single most effective cause of the phenomenal growth and persistence of Catholicism in this country—once at least—hostile to our faith. Isn't it significant that one of the first repressive measures a dictatorship makes against the church is to separate the school and the church?



THE FUNDAMENTAL reason for the Catholic school is Jesus and His Gospel. Believing in Jesus means that Jesus and His Gospel are not optional, they are an essential part of life. And this to me is the most important point to a Catholic school. It works toward integration of life and religion. Religion is not added on to life, separate from life. Belief and moral values are not only taught, but they are experienced in the person of the teacher, in the interaction in the classroom, in daily prayer, in worship and sacrament, in an atmosphere of celebration and commemoration and anticipation.

Not only Christian faith is a gift of God, but our human talents and skills and vocations as well are gifts of God. Natural talents are stewardship and ministry in the Catholic philosophy of education.

Parents who believe in Jesus and His Gospel need an atmosphere larger than the home in which their children can be taught and can experience in a living way the beliefs and moral values the family itself accepts. Their children need to hear and see in other adults the beliefs and values of their parents. Children especially need to see and experience these beliefs and moral values among their own age group, for age group support is so important to children, especially adolescents.

The Catholic school is the extension of the parents; the public school must be the extension of the State. We wouldn't want it otherwise. And hence, the public school must be noncommitted in matters of religious faith and neutral in many areas of moral dispute, e.g. abortion. At best, the public school depends on a moral consensus of society at large which is increasingly hard to find.

We have gone through problems due to shortage of Sisters, Brothers and priests who used to staff our schools exclusively. But we are building up a body of lay teachers, administrators, catechists and volunteers that will make the history that the Religious did. Perhaps no single event in the history of the Church has created the dedicated lay leadership that the crisis in the Catholic schools has these last ten years.

As always, the maintenance of the Catholic school will take extraordinary effort. The Catholic school will always be different because we have to try harder. Our system isn't handed to us by an inexhaustible source of public funds. Our system could not exist without faith, idealism, personal investment by teachers and parents.

People say: Aren't there other priorities? Shouldn't we be putting our money, time and talent in more critical areas—for instance, social services? Frankly, this gives us pause. But it seems to me that the best way we can address the other social problems is by producing sound, conscientious Christians. It would seem to me that education and formation of individuals must come before social action. That formation of the Christian is the beginning of effective social action.

WE ARE A PARENTAL community. Even though not all of us are actually parents, we are all, so to speak, godparents. A vital faith is a shared faith. Those beliefs and values we cherish, we share with those we love. There are those of us who don't presently have children in the Catholic school and must remember that many people made personal sacrifices to give us a Catholic education. Many who say their children are already raised must remember that someone shared with them the burden of educating their children.

There is a hunger and thirst for spirituality and religion among young people, even to the point of going into exotic and strange cults. It's ironic and sad to see the children of Catholic parents who have never heard of the psalms or the rosary, turning desperately to transcendental meditation, or, young adults who have never been exposed to religious life joining Dr. Moon.

Sensitive children will one day be grateful to parents who gave them a faith which equipped them with meaning and courage and motives for self-sacrifice and service. Sensitive children will one day be disappointed in parents who didn't equip them to face the growing meaninglessness and cynicism and selfishness in the world around them.

Those of you who have been disappointed in the Catholic schools, or haven't thought too much about it, come back. Help us make an even more effective system. Join us in this exciting enterprise of faith.

Schools must stress Gospel revelation

Schools are opening for the 1977-78 year. And what was left unfinished in June will continue to plague them in the coming year. We again stress the following: the strength of Catholic schools lies in their total commitment to revealing the message of Jesus Christ in this world. They are not the only means by which the Church in this country can accomplish

that goal, but they are an important part. They are not the final means either and can only be considered initial steps in the process of creating Christians willing to live by the Gospel.

Therefore, Catholic schools can only supplement the religious education which begins in the family. This means, for one thing, that teachers hired in Catholic schools must be people of faith whether they be Religious or lay. Catholic schools cannot afford to handle the faith crises of teachers when teachers are supposed to be the examples of faith to pupils and the second most important means (next to parents) of inculcating that faith.

Catholic schools must be schools of strong academic achievement. A school which does not provide good academic training to its pupils is a lie.

Catholic schools must justly compensate those in their employ. Schools cannot credibly hire good teachers for meager sums. "Dedication"



"DO YOU STILL DRIBBLE LIKE I DID WHEN I WAS A KID?"

dale francis says

A fresh look at the Charismatics

by dale francis

Those who are convinced members of the Catholic Charismatic Renewal believe their movement will bring new life to the Church and that in the Pentecostal movement there is hope for Christian unity.

Those who are disturbed by the Catholic Charismatic Renewal believe the movement is a dangerous element within the Church and so divisive that it may destroy unity in the Church.

When the attitudes of Catholics are so diverse, it is obvious that whatever I may say about the movement cannot please both extremes and probably cannot please either.

But the Catholic Charismatic Renewal is, whether you approve of it or not, an important force in the Church today, and it is important that all Catholics be aware of it.

A FEW WEEKS AGO there was a meeting of Pentecostals in Kansas City that drew some 50,000 people, about half of whom were Catholics. I was there—as a newspaperman covering the event, not as a Pentecostal. It is important for you to understand that I find the manner in which Pentecostals worship alien to my own nature. Therefore, I suppose what I will say about the Charismatic Renewal is at least influenced by the fact that I am not a member of the movement itself. But then if I were, it would be influenced in the opposite way.

You have probably noticed that I alternate in the use of Charismatic and Pentecostal in speaking of the movement. Catholic Pentecostals, wishing to deemphasize the connection between the movement among Catholics and the traditional Protestant Pentecostalism, chose

to be known as Catholic Charismatics.

But the fact is that Catholic Charismatic Renewal had its origins in classical Pentecostalism. It was Protestant Pentecostals who served as mentors of the early movement among Catholics when it began a decade ago. The external manifestations of the movement, the way in which Charismatics worship, is identical with that of classical Pentecostalism.

Some apologists have tried to make an identification with Catholic tradition, but the truth is that the Catholic Charismatic Renewal has its roots in classical Protestant Protestantism.

But it is important to understand that we are speaking here of external manifestations. The Catholic Charismatic Renewal is not some Protestant infiltration of the Catholic Church. Catholic Charismatics have from the beginning insisted on the necessity of complete allegiance to the teachings of the Catholic Church and fidelity to the leadership of the Pope and the bishops as the successors of Peter and the successors of the Apostles.

It is my considered judgment, after talking with many Catholic Charismatics and listening to the talks given by the leaders of the movement, that the Catholic Charismatic Renewal is made up not only of faithful

living the questions

Which Gospel do we follow?

by fr. thomas widner

Looking for a topic to get into an argument over with your Catholic friends? Try this one—personal sanctification vs. living and social gospel.

The Criterion's Know Your Faith pages for Aug. 12 took up the question of morality. Fr. Castellet noted that in recent centuries the emphasis in Christian morality has been on individual responsibility, but that our responsibility to society has been neglected.

I would agree that it has been so much neglected that many Catholics believe their faith tells them nothing about responsibility to society. A reader wrote in recently saying that we seem "more concerned with social-political events . . . than with the teachings of Jesus in the Gospels."



Fr. Alfred McBride, also in the Know Youth Faith section, said that "It is wrong to emphasize the social gospel at the expense of personal moral improvement."

The same reader mentioned above quoted an editorial from another publication she had read stating "to be in Christ is to know far more about our social responsibility than most people realize—because it is a responsibility to him, from him, and in him."

And I would agree with this also. The heart of the matter is adherence to Jesus Christ and his Teachings.

Fr. McBride added the following: "It is an exaggeration to push people to forget the ideals of self-abnegation and sacrifice for personal improvement so that they will only ponder social evils. The fatal error here is that the preachers may be calling unrepentant individuals to undertake a moral cause for which they are personally unprepared. (Bold face mine). If a Catholic man or woman doesn't even know how to keep the commandments or engage in a life of virtue, how can he or she be expected to man the battlefronts for great social causes. Without individuals of sound moral character, could anyone expect that the ideals of social concern be pursued?"

I BELIEVE THAT the reactions of many Catholics to many social issues discussed in the Church today are telling us something about where many Catholics are regarding morality—still very much entrenched in a "me-and-God" outlook. I would encourage a re-reading of the Know Your Faith section for the week of Aug. 12.

The entire thrust of our Christianity is based on contradictions. Jesus died to give us life. The first shall be last. And so forth.

Such a concept is called a paradox—two seemingly opposite things which are both true at the same time.

Jesus' message was that we were to love God and neighbor and that the greatest act of love was to give up one's life for another.

"How can you claim to love the God whom you do not see when you do not love your neighbor whom you do see?" Such an admonition seems contradictory to instincts of self-preservation.

But loving neighbor in terms of the social gospel is an even bigger jump for many people today. And that, I believe, is because many people suspect that most priests and Religious men and women don't believe it either. Perhaps most of us are "unrepentant individuals," as Fr. McBride says—priests and Religious as well as laity.

If that is true, then many of us are unable to take up moral causes.

AND THAT'S WHY, it seems to me, the Church is finally getting around to real renewal. Real renewal begins with personal spiritual renewal and lays a foundation so that one can become ready to move out into the world as the Apostles did and live the Gospel.

I doubt that many of us are capable of living thoroughly Christian lives in the world. And this is manifested not just by the social Gospel, but by our attitudes in all areas of morality. Many people would have the Church become "relevant" by adopting every popular idea that comes along.

The real challenge, however, it seems to me, is what to do once we are spiritually renewed. The social Gospel must be preached even though we aren't all ready for it. And the thought of what our responsibilities might be once we are renewed can be frightening. Fear tends to dominate here. Fear that I will have to change my life and do something. But that's what Jesus had in mind.

"Repent," he said, "and believe the Good News." That Good News is His love for all men. And love doesn't just sit on a piece of paper waiting for someone to read it.



a softly lit room that is larger than a box and enables them to see. In a sense, it is like Christ providing sight to blind men.

[Marie Raade is an Archdiocesan catechist with a background in literature and drama.]

books of the hour

Book answers questions about new 'Confession'

BY MARIE RAADE

ANSWERS TO YOUR QUESTIONS ABOUT THE NEW CONFESSION by Joseph T. Nolan (Claretian Publications, 1977) 40 pp., \$0.95.

"Am I supposed to go to school first, to learn all over again how to confess my sins?"

With that question, Fr. Joseph Nolan begins a brief but readable series of 26 questions and answers designed to assist the cautious or even frightened Catholic in approaching the new Rite of Reconciliation. That's "going to confession" in the old Church.

"You don't have to make any change in words or procedure, but you may want to . . ." he says in response to a question about how to go to confession. And it reminds the reader that a large part of the problem of "going to confession" is the terminology. We are using new terms, and so the sacrament itself often seems to be new.

LIKE MOST OF THE sacraments which have been revised since the end of the Second Vatican Council, penance affords Catholics options rather than simply one way of doing it. That sometimes threatens Catholics who want always to be sure how to do things. Having options merely confuses those who think that there should be only one way. Having options means that one will have to think seriously about what he is doing in confession. And if one has to think about it, then one cannot simply roll out a list of sins to be confessed without any serious effort at asking oneself why one has sinned.

No doubt about it. The new rite is designed to make us think. About ourselves. About our sins. About how our sins affect us and others. We used to be taught that we only had to come up with a list of sins every two weeks

or so. No one taught us that we should consider changing our lives. Or if they did teach us that, it wasn't deemed as important as simply listing our sins.

FR. NOLAN DOESN'T REALLY say enough about such things as the penance we receive not being something to make up for our sins. He could have said more about that concept. And there are a few questions which prompt him to be a bit long-winded. The idea of a book such as Nolan's is that it provides clear, direct, and succinct responses while admitting that it is meant for immediate popular consumption.

The book in no way explains away the new rite as a theological treatise would. But it may prove helpful to Catholics who may be hesitant at first.

It does offer a couple of illustrations showing the how-to of face-to-face confessions. The book also provides an explanation of a communal penance service and four examples of examination of conscience. Like any priest, Nolan has a tendency to preach, but his preachiness is comforting and helpful, not distant and meaningless.

IT IS WORTH NOTING that some confessors have noticed a return to confession of at least some Catholics who never liked the old confessional boxes. Nolan says that it will probably take a generation for Catholics to become accustomed to the new format of the ritual, but some priests are already saying that many Catholics like both the format and the new insights. With the emphasis on changing one's life, many Catholics are finding confession something that does not have to be feared, but something to be looked forward to.

One reason for that is the very atmosphere of the confessional itself. Catholics can remain anonymous, but they can nevertheless confess sins in

the criterion

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VASECTOMY RULED NO BAR

Church 'tightens' marriage law

BY THOMAS J. BARBARIE

WASHINGTON—The Vatican ruling that men who have been sterilized can enter valid marriages has created a stir in some quarters, where the tendency has been to describe the ruling as a major shift in the Catholic teaching on the morality of contraceptive sterilization.

One headline in a Washington, D.C., daily newspaper read: "Vatican Switches on Vasectomies."

In fact, informed sources have pointed out to NC News that the Doctrinal Congregation's decision that semen produced in the testicles need not be present for conjugal intercourse means not a relaxation of the Church's attitude toward sterilization, but a tightening up of marriage court procedures.

"THE HOLY OFFICE (the former name for the Doctrinal Congregation) wants people to know they are getting married for life," one Church official told NC News.

"Remember, this is a purely legal question, not a moral one. The Church is not saying, 'It's all right to get vasectomies,'" he continued. "What the Church is saying is, 'You may not get married, then expect to have the marriage annulled because of a preexisting vasectomy.'"

"The law is extrinsic to per-

sons," the Church official said. "All the Holy Office is doing is judging the act."

Vasectomy, the severing of the ducts that carry sperm from the testicles, will always be judged wrong by the Church, the official said, because the prohibition does not stem from Church legislation, but from the natural law.

The prohibition of vasectomy is therefore unlike the prohibition on eating meat on Friday, which was repealed after Vatican Council II, and it cannot be repealed, he said.

WHILE VASECTOMIZED males had been allowed to marry in the Church, the Roman Rota, the Church's highest marriage tribunal, had been annulling such marriages upon application from the parties.

According to the Rota, since vasectomized males ejaculate no sperm, the substance which they do ejaculate is not "true semen." They are, therefore, impotent and incapable of contracting true marriages, had been the court's stance.

No longer will a married couple be able to point to a vasectomy performed on the male before marriage as guaranteed exit from a marriage which may have soured for other reasons. "A man with a vasectomy does contract a valid marriage," the Church official said.

A marriage involving a sterilized male may, of course, be annulled on other grounds, however, and it is here that the question becomes complicated, the official said.

Catholic teaching on marriage holds that the prior intention never to have children invalidates a marriage: that is, no marriage is validly contracted where one or both of the parties harbors such an intention.

A man who has had a vasectomy during courtship to insure that his will be a childless marriage might not enter a valid marriage despite the Doctrinal Congregation's ruling, another Church official said.

But once the condition exists—and vasectomies are rarely reversible—the person's disposition could change, several Church spokesmen pointed

out. That person is left with a condition which he cannot alter, but if he is contrite and harbors no continuing will not to have children, he could marry validly.

THE SECOND CHURCHMAN, who serves as top official on his diocesan tribunal, said: "Rome always had doubts about whether vasectomy was an invalidating impediment. Since there was doubt, it permitted such marriages. The Rota, when it came to invalidating, declared that there was no true semen after vasectomy; therefore, there was impotence and the marriage was invalidated."

The Doctrinal Congregation decision "does not relieve the parish priest of the obligation to question couples about their intention of having children. We have still to deal with the questions of intentions and attitudes," he noted.

question box

Can Protestant take 'Catholic' Communion?

BY MSGR. R. T. BOSLER

O. Although I am Protestant, I attend our local Catholic church services on Saturday evenings with a Catholic friend. My father was Catholic and my mother Protestant. I read in the Catholic paper that Communion in the hand will be offered soon. To date, I have never taken Communion in the Catholic church. However, a Catholic friend of mine attended services with me in our local Congregational church, and she accepted Communion in the hand when it was offered to her. May I receive Communion in the hand in the Catholic church even though I am a Protestant?



A. This is a question I dread to be asked, for it is so difficult to answer without being misunderstood. The Eucharist is both a sign of our unity and a source of our unity in Christ. Those who receive Communion together proclaim belief in one Lord, one Faith, and one Baptism, to use the words of St. Paul. For a Catholic

to profess one faith and accept one baptism is to claim membership in and accept the teachings of a visible, united church of Christ.

According to this concept, if Catholics and Protestants would receive Communion together, they would be professing a unity that does not yet exist. The concepts of Church and Eucharist in Catholic thought are so intimately connected that it is impossible to separate them. So the Catholic Church does not offer what is known as open Communion. Reluctantly our Church says wait; we'll deprive ourselves of the joy of receiving together so that we all work harder for closer unity. That is the official stand of the Catholic Church today. The new practice of receiving in the hand does not change this position. A faithful Catholic will hold to this position until the Church changes it.

THERE ARE DIFFICULTIES about this position, and it is being challenged more and more as ecumenical conversations have made it clearer and clearer that many Protestants sincerely believe in a special presence of Jesus in the

Communion service and that they are hoping, through unity at the Lord's table, that Christians now divided may be brought closer to visible unity.

The Eucharist is the source of unity in the Church. By denying Communion to the non-Catholics who worship with us, are we not making the very source of unity a barrier to unity? Would Jesus refuse access to anyone who wanted to come to his table? Are we doing more harm than good by our present stand? These are questions over which Catholic Church authorities are agonizing. The Orthodox, some of the Anglicans and Lutherans are facing the same problem.

There is a lot at stake here. Many Catholic people fear that the Church has already watered down her belief in the Real Presence by changes in the Mass and church structures that seem to be deemphasizing the tabernacle (the place where the Sacrament is reserved). Though this is not true, we must face the fact that people absorb changes slowly. Then there are the Catholics in marriages not recognized by the Church: they are not permitted to receive Communion until they rectify their condition; some of them

would resent the fact that Protestants could receive while they could not.

SOME CATHOLIC PEOPLE have solved the problem for themselves and do receive at Protestant communion services. When Communion is brought down to the pews, as happens in some Protestant congregations, it may seem to them the only charitable way to act. Protestants receive Communion in Catholic churches, especially at funerals and on Christmas and Easter Sunday, but the priest or person giving Communion has no way of knowing that the one receiving is not a member of the Church. I cannot invite you to do this, but if you come forward for Communion during a Catholic Mass, you are not likely to be refused. Since you are attending Mass every week and you want to receive Communion, I do invite you to take instructions in the Catholic faith from the priest in the local church you attend. You might then want to make your first Communion in the Catholic Church a profession of your complete union with us.

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letters

'Productivity' vs. 'being a bum'

To the Editor:

James Kilpatrick on the Aug. 14th edition of "60 Minutes" on television expressed the opinion that unproductiveness qualifies an individual for the unfortunate label of "bum." Kilpatrick was specifically referring to financial productiveness—the ability to provide for one's own needs in a monetary sense. This conclusion is, I believe, not a completely uncommon one.

Kilpatrick might consider the fact that unproductiveness in many cases is due to disability, lack of opportunity, cultural restraint, or momentary circumstances; not the simple outgrowth of being a "bum." He did not qualify; he only projected to arrive at his incorrect correlation. Many blind people are not financially productive. Neither are many of the mentally ill, the retarded, the aged, children, students, housewives, the physically diseased and handicapped or the illiterate. Even a man recuperating in bed from an operation is unproductive. I'm afraid that Kilpatrick's definition would include millions of people who are just not "bums."

The value of a man should be judged upon the basis of his moral fibre, not his ability in the business world. Does he possess compassion, kindness and moral restraints in his dealings with others? Does he care for others, and is

he willing to offer help?

Productiveness is not a given for everyone. Unfortunately, all people are not created equal; some are destined to be better off than others. Ability allows the attainment of privilege, and abilities are not always equal. Equality is an ideal. There are all levels of achievement, and in every society there will be some people at the bottom of the social strata, and it is not always because they are "bums."

There is no better way for an individual or the populace of this country in general to avoid the use of the term "bum" in regard to themselves than to exercise caution; caution in condemning, labeling, stereotyping and in withholding. It is the true test of mankind; in fact, it is the ultimate ability to find in oneself the quality of compassion and to exercise it for the benefit of those who may be less fortunate.

If that could be accomplished, there might not be any need for the use of the word "bum" because there would be no "bums," only people working together for a better world—a world in which suffering is not left unheeded. Because suffering is the resultant effect of unproductivity.

To describe the unfortunate as "bums" is only to increase that suffering not to alleviate it.

David Johnson

Indianapolis

Rober notes school problems

To the Editor:

After closely following the program in two Indianapolis Catholic parish schools, I find that other parents like myself have discovered a lack of religious instruction in their schools. Why the lack? I attempted to find out and talked with the pastors who told

me to talk to the principals. The principals are nuns, and I have not been able to get an answer from them. Have you ever tried to contact a nun who doesn't want to be contacted and who lives several miles from the parish school?

The fact that a school is housed in a building owned by a Catholic parish and is financed by that parish, with a crucifix on the wall, is not enough to make it a Catholic school. It is the curriculum that determines whether a school is a Catholic one or a "secular" one.

As parochial school teachers' salaries are lower than those of public school teachers, naturally many parochial school teachers are less experienced. Every principal worth her salt gives in-service training to her staff, but this hasn't been done in my parish. These inexperienced teachers are left completely on their own. This is not fair to them or their pupils. A principal who is not willing or capable of giving in-service training is not fulfilling her duties.

As you parents enroll your children this fall, don't just pay the fees and walk away. Take the textbooks and workbooks home and read them and study them. If there is no mention of the Catholic faith, God, or the Bible, ask your pastor and principal for an explanation. If you can't get answers from them, ask the board of education. If you can't get answers from them, write our good Archbishop, whose duty it is to see to the education of the members of his flock.

Now is the time for the "powers that be" to get Catholic religious training and education back into the parish schools. If they are not willing to do this, then the time has come for the faithful to take steps to close these "secular" schools now operating falsely under the guise of Catholic parochial schools.

Grant Rober

Indianapolis

the word
this sunday

By Father Donn Raabe

TWENTY-SECOND SUNDAY
IN ORDINARY TIME

"Upward mobility"

Sirach 3:17-20, 28-29
Psalm 68:4-7, 10-11
Hebrews 12:18-19, 22-24
Luke 14:1, 7-14

Jesus offered words of advice to those who were trying to get the choicest seats at supper. On the one hand, it could be interpreted as sage wisdom on the social graces. On the other hand, it packed a wallop. Jesus invited them to be vulnerable not secure, to not seek prestige and success in the eyes of others, but to be genuinely self-emptying. Position and upward mobility (being "somebody" and getting "somewhere") have tremendous draw for us in these days. All they give in return is fear—that the next person will take over when I get weak. That kind of fear leads to defensiveness and hostility, which leave no room for the vulnerability of self-emptying love, which was the way Jesus was and is what he calls us to.



'WALK FOR WATER'—Eddie Fischer is walking to Indianapolis from Guatemala City as part of a three-nation 4,100 mile "Walk for Water," which will terminate in his home town of Philadelphia, Pa. Fischer is walking to bring to the attention of Americans the plight of 30,000 people in Rabinal, Guatemala, who have been living with almost no water since the massive earthquake that destroyed their town and most of their country last year. He is hoping that he can raise \$300,000 to provide a life-saving water system for the suffering Guatemalans. Fischer says that he plans to continue living in that country and eventually to study for the priesthood. He is scheduled to arrive in the Hoosier capital on August 28.

At Black Catholics' annual dinner meeting



Dignitaries and guests at the annual dinner of Archdiocesan Black Catholics. Dignitaries included: (clockwise beginning lower left) [1] Mrs. Mary Jo Day, Mr. and Mrs. Ray [Marianne] Ruffo, and John Day. Ruffo is executive director of the Indiana Catholic Conference and Day is Indiana State Representative from Dist. 45. [2] Mrs. Alma Worthington, and Mrs. Norma Park, members of St. Andrew parish, Joseph Smith, director of the Human Relations Consortium, and Sr. Lucia Betz, O.S.B., director of Religious Education at St. Andrew parish. [3] Mrs. Willie Strong, Archdiocesan president of ABCC, Fr. John LaBauve, pastor of St. Rita parish, Virginia Davis, executive secretary of ABCC, and Bishop Howze. [4] Archbishop Blaskup and Mrs. Doris Parker, chairman of the National Committee for the Campaign for Human Development. [5] Kenny Taylor, Archdiocesan seminarian from Holy Angels parish in his fourth year of theology.

Help youth, appeal of 3rd Order

FORT WAYNE, Ind. — Young Franciscan tertiaries from the Midwest have asked the world's bishops to give serious attention to the needs of Catholic youth, especially in parishes.

More than 100 members of the Third Order of St. Francis, including a dozen priests and adult leaders, took up the issue at a convention (Aug. 13-16) at St. Francis College in Fort Wayne.

At the conclusion of their sessions they addressed a letter to Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops. In it they asked him to bring the issue to the attention of the World Synod of Bishops, at which he is one of the U.S. delegates.

IN THE LETTER the tertiaries lamented what they called "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," the letter stated.

The letter continued: "And so we are forced to seek other outlets for our gifts away from our 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 say..."

The tertiaries proposed as "possibilities for renewing the sense of community in parishes" creative liturgies, informal prayer sessions, days of recollection, discussions on moral problems, social activities and participation of young people in such parish activities as serving as lectors, singing in the choir and membership on parish councils and commissions.

Women invited to NCCW meet

An invitation has been extended to all members of the Archdiocesan Council of Catholic Women to attend the organization's national convention to be held in San Antonio, Texas, November 2-6.

The invitation was formally extended by Mrs. Louis Krieg, ACCW president, at the quarterly board meeting held at Assumption parish, Brazil, on August 9. Board discussion covered a wide area of social issues.



GIRLS' SOFTBALL CHAMPS—This team from Holy Name, Beech Grove, took the championship in the recent girls' softball tournament, defeating St. Catherine, 15-5, in the final game. With the team are Father Harry Tully, priest moderator, and Coaches Tom Goldbey and Herb Devore.



BOYS' SOFTBALL CHAMPIONS—The St. Michael's boys' softball team above knocked off St. Catherine's, 15-5, to capture the 1977 CYO-sponsored tournament held at Metropolitan Stadium, Indianapolis. Pictured with the champions are Coaches Steve Beck and Rich Hagan.



TOPS IN TENNIS—Counteracting losses in boys' and girls' softball, the tennis team from St. Catherine's, Indianapolis, won the overall trophy in the annual CYO tournament. The team's coach, Mrs. John Price, is standing at the extreme right.

cyo

All CYO Kickball coaches are to meet in the CYO Office Tuesday, Sept. 6, at 7:30 p.m. Schedules and important information will be distributed.

Anyone interested in officiating CYO Football should call the CYO Office at 632-9311 and attend a meeting Tuesday, Sept. 6, at 7:30 p.m. at the K of C Council #437, 1305 N. Delaware St.

CYO One Act Play Directors must attend a meeting Wednesday, Sept. 7

at 7:30 p.m. in the CYO Office.

Entry Blanks for the 56 "B" Football League are due next Thursday, Sept. 1.

Entry Blanks for the 1977 Cadet Hobby Show have been mailed and should be returned to the CYO Office by Tuesday, Sept. 20.

Teams Interested in playing in the Junior Touch Football League should return the Entry Blank to the CYO Office by Sept. 5.

CYO football practice opens

More than 2,000 grade school CYO'ers started football practice last week in preparation for the 1977 season.

All teams will play in the Jamboree Saturday, September 10, at the Roncalli High School Stadium beginning at 9:30 a.m. Prior to that, though, all teams and players should report to the CYO Office to be weighed in either

Sr. Germaine Marie Ottke dies

OLDENBURG, Ind. — Mass of Christian Burial for Sister Germaine Marie Ottke, O.S.F., was celebrated on August 23 in the motherhouse chapel here.

She died here on August 21 at the age of 78. The former Theodosia Ottke of Fostoria, O., Sister Germaine Marie entered the Sisters of St. Francis in 1927. She was an elementary teacher in Indiana, Missouri and Ohio. In Indianapolis she taught at St. Francis de Sales, Holy Trinity and Little Flower Schools. Other assignments in the Archdiocese included Brazil, Brookville, Millhouse, Shelbyville and Yorkville. She retired from St. Andrew, Richmond, in 1973.

Survivors include three

brothers: Norbert Ottke of Santa Rosa, Calif.; Herman Ottke of Cincinnati and Anthony Ottke of Lebanon, O.

Burial was in the motherhouse cemetery.

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Summer Festival

The Spanish Committee of St. Mary's Church, Indianapolis, invites the public to attend its Summer Festival on Saturday, Aug. 27. The Festival will be held on the church grounds, 317 N. New Jersey St. from 12 noon to 12 midnight. There will be games, lots of prizes, a variety of Latin American food and a Dance from 9 p.m. to midnight. The Dance will feature the "Los Latinos" Combo.

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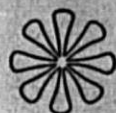
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New movie is labeled 'shaggy visit to Bedlam'

BY JAMES W. ARNOLD

Despite apparently good intentions, "I Never Promised You a Rose Garden" comes out smelling like a department store perfume. It's a kind of shaggy visit-to-Bedlam entertainment about a young woman's struggle to beat both schizophrenia and the horrors of life in a nice contemporary mental hospital.

Like "Cuckoo's Nest," the movie is based on an early 1960's novel that has been widely read but recognized as difficult to film. (Joanne Greenberg's book was based on her own experiences as a patient). But "Cuckoo's Nest" was only superficially about psychiatry: It was both a political and sexual allegory, as well as something of an expose. "Rose Garden," in contrast, is a straight will-the-heroine-be-cured drama that suffers greatly from lack of clinical detail. We never really learn the causes of her illness, or why she improves, short of fairly routine conferences with an understanding shrink (not too creatively) Dr. Fried, whom we implicitly trust because she's played by the sensitive Swedish actress Bibi Andersson.

WHAT WE DO get is heavy exposure to the bizarre manifestations of the illness, which range from attempts at suicide and self-torture to repeated visions of the heroine's private set of devils. (Director Anthony Page visualizes them as a hairy tribe of white aborigines in sequences that seem more silly than frightening, especially compared to, say, Fellini's creations in "Juliet of the Spirits").

We're also treated (a la "Cuckoo's Nest") to the madhouse follies, a dayroom full of flaky females exuberantly played by a disarray of aging actresses (Sylvia Sidney, Susan Tyrrell, Signe Hasso, Diane Varsi) working for supporting Oscars. While the point is made about the difficulty of recovering one's sanity in this circus atmosphere, our attention is mostly on the comedy and horror of the freak show.

Undoubtedly the best thing about "Rose Garden" is the convincing and sympathetic performance by young Kathleen Quinlan as the victim-heroine—always granting that it's easier to play psychotics than mere neurotics like the rest of us.

The hospital staff comes off as reasonably human—there is only one resident sadist, and he is eventually squeezed out by the system. At the end, the tenuous nature of mental illness "cure" is honestly suggested without spoiling the genuine

aura of poignant uplift.

"Rose Garden" offers few educational insights, but it does work its way through the "snakepit"—story clichés without serious trauma. Its modest values are mostly theatrical. (Rating: A-3—unobjectionable for adults)

★ ★ ★

THE BAD NEWS Bears are back again (in "Breaking Training"), which may be dubious news for parents who agreed with the Catholic Film Office that the original 1976 film chiefly offered for entertainment the sound of pre-adolescents talking and acting like adult delinquents. Well, it wasn't that bad the first time, and the sequel is passable, too. But the idea is wearing thin.

The Bears are latter-day reincarnations of the Dead End Kids, only younger, and cast as a disreputable and incompetent Little League baseball team. The first movie, with Walter Matthau and Tatum O'Neal and directed by Michael Ritchie, combined wacky irreverence and fresh sports humor to spoof effectively the male chauvinism of win-or-lose amateur athletics.

For the second round, there is less behind-camera talent involved and the message is entirely conventional. Can the ragtag, multi-racial Bears (somehow now supposed to be California champions) get their psyches together in time to beat the supercilious, super-serious Texas champions in the big game at the Houston Astrodome? Unfortunately, you can bet on it.

Most of the original players are back (a year older and somewhat less cute), and William Devane rescues the film as a convincing runaway father who returns to pull the team together and become reconciled with his precociously

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obnoxious son (Jackie Earle Haley).

The off-the-field humor is occasionally questionable (the kids take off for Texas in a van by themselves after persuading their parents that a retarded groundskeeper is their new coach), but the father-son entanglement is credibly touching. The Astrodome finale has spectators roaring with delight.

"Breaking Training" works against the goody-goody expectations of kid movies, and thus maintains its appeal to that hard-to-please 10-16 age group without seriously subverting them. It's unlikely that this series will get better, but there's always hope. The original writer and director, plus Tony Curtis, are set for "The Bad News Bears Go to Japan." (Rating not available)

★ trivia contest ★

(The Criterion will pay \$5 to the reader who can fill in the blanks correctly in the following bit of film trivia. Answers must be submitted in writing and must be mailed to: Film Trivia Contest, c/o The Criterion, P.O. Box 174, Indianapolis, IN 46206. No hand-delivered responses to our office will be accepted. Replies must be in our office by Friday morning of the week after publication. Letters will be drawn at random and the first correct answer wins.)

portrayed a silent movie star in

_____, a Hollywood musical of the 1950's which is considered one of the best of the film musicals. In the story, the silent movie star falls to successfully move into sound films because of a high-pitched, babylike voice. The actress playing the part also played the wife of Danny Thomas in a successful TV situation comedy called

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Indianapolis Life

Public television catching on

Public television is not a competitor of the networks, but an alternative offering viewers something different, if not better, than what is available on commercial channels.

Because it is not in the rating race for advertising revenue, public television can afford, therefore, to be concerned primarily with quality of programming and not the number of viewers.

Which is not to say that public television is oblivious of its audience and their response to the programs they are offered. The Corporation for Public Broadcasting—the agency created by Congress to administer the system's federal funding—makes periodic studies of the viewing public.

The findings of CPB's most recent survey indicate that some 89% of adult Americans are aware of their local public television station, but that only 64% of those say that they ever watch it. Of the 48% who said they had watched a public television program in the previous week, only 17%

could recall the name of the program.

THESE AND THE MANY other statistics in the CPB report were based on random telephone samplings subject to various degrees of error and differences on interpretation. CPB chose to draw conclusions from this data that are for the most part positive, emphasizing the gains that have been made in audience awareness and viewing.

Such optimistic conclusions might be considered somewhat misleading, however, especially when compared with statistics used by the Public Broadcasting Service—the organization that provides the programming interconnection of the local public stations. The national audience for public television, according to PBS, averages about 18 or 19 million viewers each month.

But when one looks at the ratings of particular shows, the meaning of all these statistics becomes rather obvious. Individual programs in the more popular series such as

"Masterpiece Theatre" or "Sesame Street" might receive Nielsen ratings of 3.8,—whereas network programs are dropped when they fall below 17. The rest of the schedule has ratings declining down to BMS, meaning "below minimum standards," with an audience too small to be measured. There have been a few programs that have received ratings comparable to those of network programming: the highest was the 24.8 rating in October 1975 for the National Geographic's *The Incredible Machine*, a series that had originally begun on network television.

EVEN THOUGH THESE figures are rather negligible by network standards, they do not in any way negate the promise of public television for the future of broadcasting in this country. PBS is today not only a leader in cultural and educational programming, but in children's shows, consumer information programs, dramatic entertainment, and public affairs documentaries. It has made a difference in the broadcasting spectrum as, for instance, in its live coverage of the Watergate hearings.

What the CPB statistics show is that the public is, indeed, becoming more aware of public television's existence but the PBS figures indicate that they have not yet made room for it in their viewing habits. It doesn't hurt to accentuate the positive, as is done by CPB's audience survey. But the basic need remains—public television must develop a more regular viewership for it to be truly public.

It is critical right now that the audience not only be aware of public television but that they support it by becoming subscribers to their local station. PBS is funded only partially by the

federal government which requires matching grants from outside sources such as corporations and foundations. Congress now requires even more money be raised for each government dollar received. Public contributions have become increasingly essential to public television's operation and many local stations now depend upon on-air fund-raising appeals.

It seems ironic that at the very time that public television is fighting to expand its regular viewership that it be required to bombard its audience with appeals for money. It has gotten an excellent response from the faithful few who already have the PBS habit, those who already have a sense of commitment to their local station. However, such fund-raising appeals would not seem likely to win the affection of new viewers or encourage them to tune in a second time.

PUBLIC TELEVISION has come a long way in a short time. Within less than a decade, PBS has created a national schedule of programming that has made a virtue out of such limitations as dependence upon re-runs.

this week's

★ tv films

SHARK'S TREASURE (1975) (CBS, Friday, Aug. 26): Cornel Wilde's messed-up, seagolping version of "Treasure of the Sierra Madre," with a lot of added shark footage to snag the "Jaws" fans. Basically a weak adventure film, with an awkward homosexual angle developed late in the story. Not recommended.

A FISTFUL OF DOLLARS (1967) (ABC, Sunday, Aug. 28): Sergio Leone's breakthrough European western, introducing the soon-to-be-famous Clint Eastwood as a kind of cowboy Bogart, tough and competent but a soft touch for women, kids and old men. There is probably more brutality, sadism and death than in all the Hollywood westerns since William S. Hart, but at least it's done with flare and style. Satisfactory only for adult western buffs.

LIFE GOES TO THE MOVIES (1976) (NBC, Monday, Aug. 29): A three-hour retrospective of the films, stars and legends of the movies in the period 1936-72. The emphasis is on nostalgia. Based on the coffee-table book published in 1975.



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FEEDING A FRIEND—A senior citizen in a Milwaukee park entertains a small visitor. The squirrel and the man enjoy the warm autumn days but colder days ahead will make them strangers once again. (NC photo by Robert L. Miller)

Tomorrow's confessors—

waiting to reveal 'the heart of the Father'

By Father Joseph M. Champlin

"Bless me, Father. It's been 10 years since my last confession. You see, Father, my wife just died, services are tomorrow and I wanted to receive Communion at the funeral Mass."

That sounds, of course, like a probably middle-age widower admitting his sins.

In point of fact, however, it was a 24-year-old seminarian "confessing" to one of his classmates here in the North American College at Rome. They were role-playing in an attempt, under this writer's supervision, to master the mechanics of the new rite for the sacrament of Penance and to develop their skills as future confessors in the United States.

Last fall, two unused side chapel areas of our seminary were converted into quite attractive rooms of reconciliation. They provide the option recommended by our American bishops of either anonymous, behind the screen or open, face-to-face confession.

THESE HAVE been used with positive results each Wednesday afternoon during the regular period for celebration of that sacrament. However, we have also found them extremely valuable in

the preparation of our deacons for their soon-to-begin ministry of healing and forgiveness.

Each of my students was asked to prepare two hypothetical confessions, one of a man, the other of a woman; one for an anonymous, the other for a face-to-face arrangement, and, if they so desired, one to include some sexual sin.

They selected a partner and together signed up for an hour of this role-playing exercise. The experience was tape recorded and after each confession (the student thus was penitent twice and priest twice), I solicited their own observations, then gave my lengthy comments. Later in their rooms they listened to the recording and learned from their own performances.

Teachers often do not realize immediate fruit from their labors and frequently never hear of the impact they made. It may be a decade later when some students recall lessons learned in school years earlier.

THIS confessional role-playing project, however, was an exception. In every instance I could detect immediate growth and the seminarians universally commented on how productive the hour had been.



These future priests face a double challenge with regard to this sacrament. They must acquire the art of being good confessors and, at the same time, also serve as instructors introducing, through actual practice, a new liturgical rite to the Roman Catholics of America. The former in itself is a delicate, painstaking task; the latter, an equally fragile and long-term project, requiring considerable skill and sensitivity.

As a priest for 21 years, I watched with mixed emotions as they struggled, then grew comfortable with the revised ritual and these hypothetical but true to life confessions. Most were very gentle and understanding; a few, somewhat stern and rigid. They found the open arrangement more satisfying and effective, but dealt successfully with behind-the-screen situations.

These fine young men, after the initial awkwardness, swiftly displayed an ease with spontaneous prayer, scriptural reading and creative penances. The extension of both hands over the penitent's head proved clumsy for them; it will take time for this to attain in their ministry the richness it possesses as a gesture of reconciliation with the Lord and with the Church.

THE TENDENCY, almost compulsion, to give swift answers and immediate advice was present in almost every student. I trust, after our sessions, they will be more inclined simply to listen, to inquire "What do you think you should do about this?" or to ask "How do you hope to improve, to be better in the days ahead?"

My hopes for them as confessors in the future are those expressed in the renewed ritual for Penance (Article 10):

- that they "judge wisely."
- that they be "guided by the teaching authority of the Church and especially by fervent prayer to God."
- that they reveal "the heart of the Father" and show "the image of Christ the Good Shepherd."

Around the time this column appears, these 40 students will be ordained priests, soon beginning their pastoral ministry in many dioceses throughout the United States. I wonder if, or how often, a reader will receive the sacrament of Penance from one of those young men and at that time possibly recall the story of their role-playing training session. That possibility makes this writer and their professor smile in a contented, yet expectant way.

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God's will is for 'a lived relationship'

By Mary Maher

It may be easier to know what God's will is not than what it is. That is one way of saying what Eastern Orthodox theology says about the negative character of our knowledge of God: We know more of who He is from what we do not know than from what we claim to know.

I do not suggest, as the philosopher Nietzsche did, that God is a capricious character, abstracted in the sky, One who keeps us under His sway by the power of His evasion or our delusion. But use the term "the will of God" and for most people it conjures up all sorts of learned images.

For some, it means an idea or a plan in God's mind about our future — sort of a religious Amtrex scheduling of our destinations. Some use the term as a convenient cover-up for catastrophes in our world which defy human reason and challenge human justice. Such as earthquakes which usually wipe out those already afflicted because they cannot afford to live other than on fissured land.

FOR SOME few I know, the will of God is equated with knowing when opportunity knocks and exactly when to

open the door to it. They hear it like Levi Strauss who made millions from the crisis event in which a friend needed pants, so he picked up a bolt of tent canvas and made the first of several million levis. The will of God is perceived as a series of "good breaks."

The Hebrew Scripture speaks a good deal about God's will as primarily involving a relationship with God. It does not speak of God's will as a design model for predestination. The Torah, the Law, intends to guide man to receive God's loving goodness. It stresses God's faithful nature more than man's.

This makes a good deal of difference when we come to concretely talking about what God wishes of us. It means, first and foremost, that the events of our lives, harsh or lovely, disclose God's care of us more than measurement of our goodness. We are good — that God has assured us of. Scripture invites us to learn wisdom about this will by awaiting meanings in our lives.

The Torah was a guide, not a prison manual for the human setting. It is wisdom more than the way to it. Rabbi Heschel put it thus: "To fulfill the will of God in deeds means to act in the name of God, not only for the sake of God; to

carry out in acts what is potential to His will. He is in need of the work of man for the fulfillment of His ends in the world."

JESUS restressed that the main tone of His Father's will was mercy. He acted in the sentiment of His Hebrew ancestors. Beatitude consisted in reaching out, as God does, to embrace mankind with compassion for its weakness and invitation to its strength. Jesus was more a nurturer of the human setting than its measurer. He presented God's will in the way He lived — that was a crisis to some who wished Him to categorize rather than to show in His own flesh its original meanings of God's will.

Psychologists tell us that all our human acting is multi-motivational. We act for many reasons. To say that of us, whether the choice is a marriage partner, job or dress, is to say that we act consciously but we are also greatly influenced by levels of unconsciousness in ourselves.

We learn God's will little by little in our lives — it is never a neat scheme. We don't consult a drawing board, even a moral one, for its primary meaning. God's will is in our lives.

NOT LONG ago I saw a magnificent sculpture in an art exhibit near Lincoln

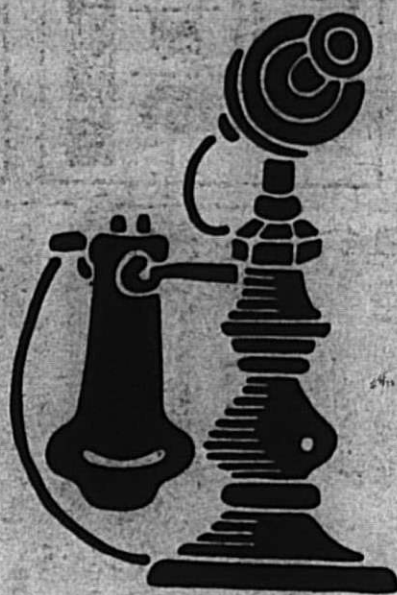
Center. This sculpture by Thelma Hillman places a dozen or more carrara mirrors in artistic design so that, standing before it, one gets a marvelous number of images of self. Lovely and changing images — not of the distorted funhouse sort. All these images are the person who stands before it. Hillman calls it "Shalom."

The will of God in our behalf may be like this. It is not one thing, one plan, but a lived relationship with God. In many ways it calls us toward ourselves and others. It involves knowledge of ourselves which comes with both success and failure. It means love that has healed as well as hurt us. It means depending on others as they grow and as they grow away from us. It means learning to trust when that is easy and also when it is hard.

The will of God is seen in all the scriptural personalities. It meant for Moses and Jesus a going on without assurance that they knew the outcome. It meant fruitfulness for Ruth; Jeremiah grumbled about it. It meant healing for Magdalene. One thing is sure: It is only by reading one's own heart with reverence that even a minimal description of "the will of God" is possible.

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Is your
to heaven



'hotline'
on hold?

By Father John J. Castelot

In every age and culture there have been people claiming to have a "hot line" to heaven. Some were sincerely convinced they had the ability to know and reveal the divine will. Others were quacks, preying on the anxieties of people who wanted to make sure the gods — or God — would smile on their various ventures.

In antiquity there were officials in the royal court whose task was precisely this: to tell the king whether the gods thought he should go to war or, if he did, whether he would win. And there were more than enough "seers" for the common people to consult.

In the early days of Israel the priests exercised this function. People came to them primarily "to consult God" (*Dt. 33, 8-10*), to learn the divine will in specific cases. Just how the priests arrived at their answers is not altogether clear. We are told they used the ephod, Urim and Thummim for this purpose, but we have little information on the exact nature and functioning of these instruments.

THE EPHOD was an article of priestly apparel, a sort of apron, the material and form of which varied. In it, or in a burselike affair attached to it, were kept the Urim and Thummim (*Ex. 28,30*).

We have no clear knowledge of what these two objects were: sticks, stones, dice? At any rate, they were of contrary signification, like two coins, one indicating "heads," the other "tails." God's will would be determined by a process of elimination, going from the general to the particular. "If you draw Urim, I shall do so and so; if you draw Thummim, I shall do the opposite." Depending on the emergence of one or the other, further determination would have to be made, until a precise determination of God's will was at last obtained.

Though this process smacks of superstition, actually it was a humble act of confidence in God's interest in human affairs. The willingness to abide by the decision, accompanied by the elimination of all human factors, testified to the trust of the suppliants that God would manifest His will through His appointed representatives. For a much later instance of this, read the account of the selection of Matthias in Acts 1, 15-26.

AS TIME went on, this function of the priesthood declined, eventually to be taken over in quite another fashion by the prophets. Now the human element came more into play, with God selecting men to preach to the people and to reveal His moral will. Each of them was assured, sometimes in an extraordinary way, that God had indeed chosen him. Read, for instance, the "inaugural

visions" of Isaiah (*Is. 6*), Jeremiah (*Jer. 1*), or Ezekiel (*Ez. 1-3*).

They, then, were sure of their divine mission, but how could the people be sure? This was, and always has been, a real problem. The only objective criteria the prophets could present were the orthodoxy of their teaching, the integrity

of their personal lives, and their willingness to suffer for their convictions. Often, however, these criteria were not enough and, strangely, miracles, which might have been especially impressive, were an extreme rarity in the careers of the classical prophets.

The problem was aggravated by the

fact that they consistently preached an unpopular message and ran into fierce competition from false prophets. The latter also claimed a divine mission and usually managed to tell the people what they wanted to hear. The competition sometimes broke out into violent confrontation (*1 Kgs. 22,1-38; Jer. 28,1-17*). In just about every case the true prophet was vindicated only after his death, when subsequent events showed that he had been right, after all.

IT WAS THE same with Jesus. He, too, had a divine mission, but He, too, met with vehement opposition and was not really understood even by those closest to Him. The Father vindicated Him, too, by raising Him from the dead.

But it was only then, in the light of their experience of the risen Christ, that His followers began to penetrate the mystery of His identity and His meaning. In the light of the Spirit they grew in understanding, an understanding different from that by which people ordinarily come to grasp truth. St. Paul discusses this in 1 Corinthians:

"Since in God's wisdom the world did not come to know him through 'wisdom,' it pleased God to save those who believe through the absurdity of the preaching of the gospel. Yes, Jews demand 'signs' and Greeks look for 'wisdom,' but we preach Christ crucified — a stumbling block to Jews, and an absurdity to Gentiles; . . . The Spirit we have received is not the world's spirit but God's Spirit, helping us to recognize the gifts he has given us . . . For, 'Who has known the mind of the Lord, so as to instruct him?' But we have the mind of Christ (*1 Cor. 1,21-23; 2,12, 16*)."

EVEN WITH "the mind of Christ" the Christian community faced situations for which there was no simple answer. There were different "prophetic" voices raised even within this context, and who could tell which was right? Paul did not just silence them all; that is never a solution. His working principle seems to have been: "Do not stifle the Spirit. Do not despise prophecies. Test everything; retain what is good. Avoid any semblance of evil" (*1 Thes 5:19-22*).

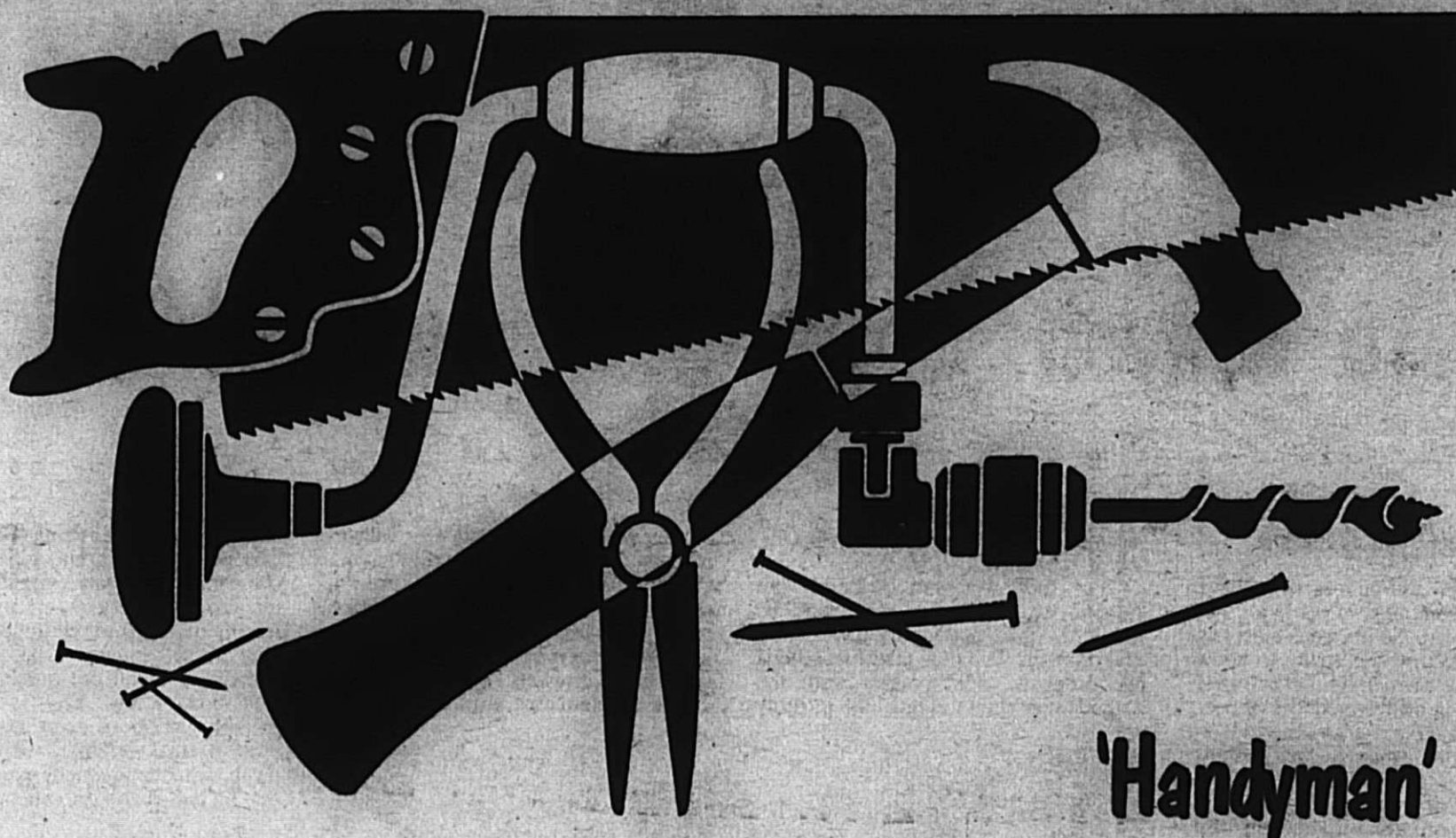
We have the mind of Christ and a guarantee of the essential truth leading to salvation. But especially on the personal level we are often faced with serious choices. If we wait for God to reveal His will for us in some spectacular way, we may end up in a paralysis of inaction. He has given us intellects and wills to ponder and make mature decisions. We can only pray that He will approve and bless our course of action.

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The prophet Ezekiel's vision is depicted in this painting by Raphael. Each prophet was assured, sometimes in an extraordinary way, that God had indeed chosen him 'to preach to the people and to reveal His moral will.'

The Dameans



'Handyman'

Handy Man

Hey, girls, gather round
Listen to what I'm putting down
Hey, baby
I'm your handy man

I'm not the kind to use a pencil or rule
I'm handy with love and I'm no fool
I fix broken hearts
I know what I truly can do

If your broken heart should need
repair

Over the years of writing this column, we have noticed that so often people see in music only what they want to see, or what they themselves are going through at that time. The letters we receive make this very clear. Well, this time this commentary is going to be obviously influenced by something else. It will be based on a book that colors my thinking during these days.

I have just finished reading Richard Bach's new book, "Illusions: The Adventures of a Reluctant Messiah." You may remember that Richard Bach is

If you recall, "Jesus Christ Superstar" said the same thing: The people kept begging Jesus for more and more healings until He was exhausted by their demands and cried for them to heal themselves. Scripture bears this out; Jesus is forced to slip away for prayer on one occasion and on another He flees the mob who want to make Him King.

RICHARD BACH suggests that messiahs do not like the limelight because they are so free and easy about themselves. In Jesus' case, for instance, He is much more comfortable with pointing to His Father or applauding the faith of others. Jesus almost makes Himself dispensable. And in the end, He gives His life with an ease that is startling.

When I first heard "Handy Man" I could not help but think of the book by Bach. I was struck by real messiahs and those who feel the need to claim to be. I realized that I am naturally suspicious of those who insist that they have life together. There is something phony

about a person who glories in a crowd, who dazzles others with miracles of his or her wisdom, or artistic accomplishment, or graceful athletics, or authority and power.

And when a person says that he can fix other people's hearts and that he expects large numbers to come running to him, I know there is a "con job" going on. There is almost certainly a person whose own heart is in need of fixing.

There is something about "Handy Man" that rankles what I believe about real messiahs and real lovers. But, you will say that there is really not enough in the song to make this kind of judgment. And I will be forced to say that I have read too much into the lyrics. Fortunately I warned you to watch out for my jaundiced eye — a few thoughts on reality and unreality.

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

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"And when a person says that he can fix other people's hearts and that he expects large numbers to come running to him, I know there is a 'con job' going on. There is almost certainly a person whose own heart is in need of fixing."

Then I am the man to see
I whisper sweet things, you tell all your friends
They'll come running to me

Here is the main thing that I want to say
I'm busy twenty-four hours a day
I fix broken hearts
I know what I truly can do

They'll come running to me

Here is the main thing that I want to say
I'm busy twenty-four hours a day
I fix broken hearts
Baby, I'm your handy man

By J. Jones O. Blackwell
Sung by James Taylor
(p) 1977 CBS, Inc.)

I'M GOING to give you fair warning. This article will not interpret the song listed above with any degree of justice. In fact, it will find things in this song which are not present at all.

the author of "Jonathan Livingston Seagull." His newest is a reflection on the success of the seagull and the changes it has brought in his life.

THE STORY is a lighthearted treatment of a mechanic who is able to work miracles. Very quickly the crowds begin to gather and he is not able to do his work. He is unhappy with the change in his life since he does not like crowds, so one day he announces that he quits as the messiah. He gets an old Travel Air biplane and goes off barnstorming, selling rides for three dollars a person. In this way he escapes from one town to the next, from one crowd to another.

I have no intention of ruining the book for you. But I believe that there is an interesting point which is central to the entire storyline. Bach is actually writing about the pain of real messiahs. He is saying that a messiah suffers at the hands of a crowd.

Discussion questions

1. Discuss this statement: "One seldom hears of the will of God these days."

2. In general, how do people manage to accept adversity today? What was good about the "will of God" attitude? What was bad about it?

3. Discuss this statement: "Ultimately, the human mind can solve all problems."

4. In the early days of Israel, who were the "seers"?

5. How did the seers determine what the will of God was?

6. In Acts, read Chapter 1, verses 15 through 26.

7. What was the function of the prophets? How were they usually received by the people?

8. Discuss this statement: "The Father vindicated Him (Jesus)...by raising Him

from the dead. But it was only then, in the light of their experience of the risen Christ, that His followers began to penetrate the mystery of His identity and His meaning."

9. How did St. Paul deal with the different "prophetic" voices that were raised?

10. What course should we follow in attempting to discern the will of God? Discuss.

11. Discuss this statement: "It may be easier to know what God's will is not than what it is."

12. How did Jesus present God's will?

13. In what ways is God's will revealed to us? Discuss.

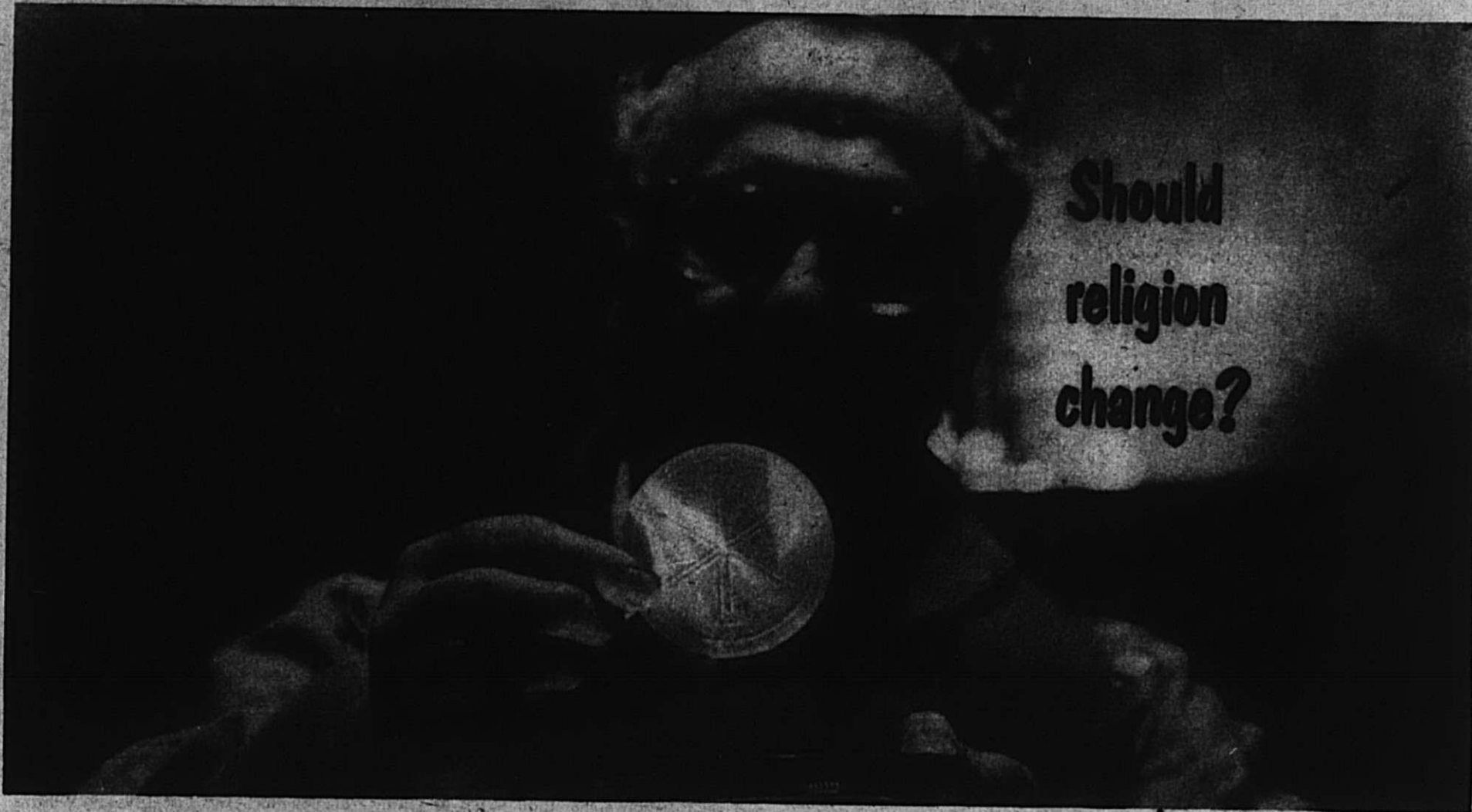
14. As we focus on various people in both the Old and New Testaments, what do we learn from them about discerning the will of God? Discuss.

KNOW
YOUR
FAITH

THE BIBLE

Is faith compatible with cultural change?

a special section to help the people of God grow in their faith



Should
religion
change?

At a Mass celebrated much differently than it was only a generation ago, Msgr. Lawrence Breslin of Cincinnati, elevates the Eucharist, the bread of life which never changes.

By Father John J. Castelot

It is not unusual to meet people who are upset by the changes that have taken place in the Church in recent years. They are even more disturbed by the variety of practices, ideas, and theological opinions.

After all, they reason, God is one, truth is one, and so religion should be absolute, static, unchangeable. Well, it is true that God is absolute, eternal, and unchangeable, but religion by its very nature is concerned not with God alone. It is a divine-human relationship, and once the human element is introduced, we have to deal with variables.

Humanity is not absolute or unchangeable; on the contrary, it is constantly evolving, in one direction or another. Twentieth-century culture is not first-century culture, and in any one age one must deal with a variety of cultures: cultural pluralism.

IF RELIGION is really to touch people's lives and be something other than a vague, unreal myth floating around somewhere up there on cloud nine, it must take this pluralism into account. When Jesus prayed at the Last Supper that we might all be one, He did not pray that we might all be the same, for that is manifestly impossible.

And yet there are those who insist that we must all be the same; they define unity as uniformity, even identity, and when anyone questions their idealistic status quo, their security is threatened and they rush to the defense of what they call "the faith" by hurling charges of "heresy," "modernism," "secularism," without even knowing what the terms mean.

At any rate, such an attitude betrays a woeful ignorance of salvation history. God has chosen to work out humanity's ultimate redemption within the framework of human history. He could have chosen otherwise, but at the price of recalling the most precious and terrible gift He entrusted to people: freedom. The history of His dealings with His children throughout the Old Testament period is a story of constant change.

THE BASIC revelation of Sinai was a revelation that had to be lived, and lived by people moving from one cultural situation to another. They did not stay at the foot of the mountain forever; they did not live a semi-nomadic desert existence forever. They took possession of Canaan and settled down to farming and animal husbandry — a real cultural shock.

With the establishment of the

monarchy came eventually urban civilization with all its attendant ills. They lived through civil war, anarchy, oppression, defeat, exile, restoration — constant change.

Their fundamental faith in Yahweh and His law remained constant throughout all this: constant but not static. The theology of the patriarchal narratives is not that of Second Isaiah. Laws had to be brought into line with changing conditions if they were to mean anything; the liturgy underwent constant revision, adaptation, development. A static religion is meaningless for a dynamic humanity.

THE SAME phenomenon can be discerned even in the much shorter New Testament period, the second half of the first century A.D. The first Christians were in possession of some basic "Christian" facts. Under the guidance of the Spirit it took time and no little trouble to interpret those facts, formulate their meaning, and work out their implications for practical living.

And the results were not uniform: The theology of Paul is not that of James; Mark and John are at opposite ends of the theological spectrum. In other words, there is an amazing pluralism even with-

in the New Testament itself.

The problem of cultural pluralism was an acute one as far back as the days of Peter and Paul. The very first Christians were all devout Jews. It took time for them to realize fully their uniqueness as Christians. It was an agonizing struggle, and for a while many were reluctant to question the validity of the religion of their fathers.

IN FACT, they insisted that if Gentiles wanted to join the community, they would have to become Jews first and submit to all the regulations of the Mosaic Law. Talk about a cultural conflict! The tension was heightened by Paul's wholesale conversion of Gentiles without benefit of circumcision and a solution was found, at least in principle, at the so-called Council of Jerusalem. It was more a compromise than anything else and the result was a culturally pluralistic Church.

One could cite examples of all sorts of variety in churches of the New Testament. They point to the conclusion that, if common sense alone were not enough to indicate the inevitability of pluralism in the Church, Scripture itself would demonstrate it.

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