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PINWHEEL KIDS—A simple pole on a Seattle playground becomes something new when the eye of the camera looks upward at a cluster of smiling faces. (NC photo by Chuck Pefley)

Permanent deacons: Do we need them?

by **Peter Feuerherd**
(First of a series)

Chapter 6 of the Acts of the Apostles describes the action of the apostles to appoint "seven men of good reputation" to service the early Christian community. These seven men, one of whom was the church's first martyr, St. Stephen, were the church's first permanent deacons.

The permanent diaconate is an ordained office. Men who are ordained as permanent deacons usually have careers and family responsibilities. They serve the church in the giving out of Communion, preaching at Mass, visiting the sick, witnessing to marriages and administering parishes. In short, the permanent deacon can perform all the functions that a priest performs except say the Mass and hear confessions.

The permanent diaconate, although active in the early church, diminished in importance until it practically disappeared by the end of the Middle Ages. The renewal of Vatican II sparked interest in the ancient office; today

the United States has one of the more extensive permanent diaconate programs in the world.

Vatican regulations on the permanent diaconate stipulate that candidates be male and at least 32 years old. Extensive training programs that include the theological education and psychological testing are now required in the American dioceses that use permanent deacons.

In early 1977 a series of meetings were conducted around the Indianapolis archdiocese to solicit interest in establishing a permanent diaconate program here. The meetings were held in the Indianapolis, Connersville, Terre Haute and New Albany areas. The organizer for those meetings was Father Frederick Schmitt, currently pastor of Little Flower parish in Indianapolis, who at the time was the head of the Priests' Senate Committee on the permanent diaconate.

"After four meetings combined we had fewer than 200 people. Less than 20 of those were priests," explained Father Schmitt, describing how lack of interest in a permanent diaconate has stifled the development of the

program in the archdiocese.

The priest conducted a survey of the archdiocesan clergy on this issue. The results of the survey were mixed.

"Our committee concluded that we felt that most priests were unopposed (to a permanent diaconate)," stated Father Schmitt. He continued, "There was not even a hint of opposition, but few priests saw it as an answer to their needs."

FATHER SCHMITT believes that the need for permanent deacons in the archdiocese has been relieved by the growing presence of nuns in parish ministry. The priest stated that the movement of nuns into the work of parish ministry is one of the "counter-moves" that the archdiocese has initiated to deal with the shrinking numbers of priests.

Father Ray Favret is the director of the permanent diaconate program for the Cincinnati Archdiocese. The Cincinnati program has graduated two classes (ap-
(See **DEACONS** on page 16)

CETA program barred from Catholic schools

MILWAUKEE—A federal district court judge in Milwaukee has barred the use of public service employees under the Comprehensive Employment and Training Act (CETA) in church-run elementary and secondary schools.

Michael Bolger, an attorney for Milwaukee archdiocesan schools, said he is sure the ruling will be appealed. U.S. Catholic Conference officials had no comment on the decision.

Judge John Reynolds said the placement of CETA employees in church schools creates excessive entanglement of church and state and violates the First Amendment.

Reynolds, granting a preliminary injunction asked by the Wisconsin Civil Liberties Union (WCLU), ordered the Labor Department to terminate all existing CETA contracts with church-run schools, bar any such funding in the future and make a good faith effort to transfer CETA employees in church schools to public schools.

Michael Campbell, an attorney with the WCLU, said the ruling affects the whole country and that he expects to challenge other church schools with CETA employees.

Stephen Noone, director of schools at the Indianapolis archdiocesan Office of Catholic Education, stated that the judge's ruling would have little effect on archdiocesan schools. "Very minimal" is how Noone characterized the role of CETA workers in Indianapolis archdiocesan schools.

Under the Title I program, administered by the Indianapolis Public Schools, a few inner-city Catholic schools

have received aid. The Title I program provides CETA workers who assist youngsters in remedial math and reading programs.

One such school that has received CETA workers under Title I is Holy Angels. Father Clarence Waldon, pastor of Holy Angels, explained that the

elimination of CETA workers would hurt the parish's school effort. Holy Angels school had four CETA workers involved as teachers' aides; with the across-the-board cuts in the CETA program, that number was reduced to two by the end of the last school year.

"Our country is taking the separation of

church and state way farther than it needs to go," asserted the pastor.

St. Rita's in Indianapolis used 30 CETA workers for the summer to assist in the parish's Day-Camp program (this program will probably not be affected by the judge's ruling). Another five CETA workers assisted in last year's nursery school program at the parish.

Mrs. Bettie Sims, the director of the nursery school program, does not foresee any major problems if CETA workers are not allowed to work in the nursery program. She expects volunteer help will be able to do much of the work that CETA workers have done in the past.



PAPAL DELIGHT—Pope John Paul II appears delighted as he picks up a baby (upper left), holds her aloft to admire her (right), then gives the baby a papal hug (lower left). The pontiff spotted the baby as he greeted the faithful during his regular Wednesday audience in St. Peter's Square July 26. (NC photo)

Prohibitions

WASHINGTON—The Senate Appropriations Committee has approved two House-backed prohibitions on Internal Revenue Service regulations affecting private schools and has dropped another. In an 18-7 vote, the committee approved an amendment sponsored by Rep. Robert Dornan (R-Calif.) which would prohibit IRS from using funds to implement regulations on racial discrimination in private schools first issued Aug. 22, 1978, and revised Feb. 13, 1979.

Priest slain at Mass

SAN SALVADOR, El Salvador—Father Alirio Napoleon was slain Aug. 5 by machinegun fire while celebrating Mass in the village of San Esteban Catarina. The assailants are thought to be members of the White Warrior Union which has claimed similar deaths in the recent past.

Father Napoleon, 49, is the sixth priest to be killed in 30 months by a rightwing paramilitary group acting with government consent, according to church sources.

Gas crisis praised at nuns conclave

SAN ANTONIO, Texas—Participants in the annual meeting of the National Assembly of Women Religious (NAWR) Aug. 2-5 in San Antonio heard one speaker thank God for the nation's gas crisis.

"Until this gas crisis, the dominant psychological assumption in the American culture was that things were going on and upward and getting bigger and better," pointed out Joe Holland of the Center of Concern in Washington.

"A very healthy skepticism is entering the American people," he added. "Whether or not we understand this time critically and creatively will determine the future shape of Christianity and whether the society itself becomes a creative and decent place to live."

Holland was a "process designer" at this year's NAWR meeting, which marked a departure from previous NAWR gatherings. Rather than listen to a series of speakers, as the organization has done in past years, the NAWR assembly

was an effort at "doing theology."

NAWR leaders said the sessions, called "workdays," were an attempt to teach participants a "specific method of living theology in a way that will change unjust social systems."

NAWR is an 11-year-old national organization founded by diocesan sisters councils in the United States. Its membership now totals 73 councils and some 2,000 individuals.

Holland told the 300 people attending the meeting that as much as half the world has not benefited from technological advances. Some parts of the world, he added, have been "touched negatively."

"What we have allowed to be created by others is a social structure which requires every day that it consume human life to perpetuate itself. And that is an absolute blasphemy to the living God who is the creator and redeemer of human history," Holland said.

Other "process designers" at the meeting stressed personal involvement

with the poor and oppressed as a key point to "doing theology."

To show that, 60 participants made a "prayer walk" through San Antonio's produce row at dawn Aug. 4 to show solidarity with the farm worker struggle in Texas and elsewhere.

After the "workdays" assembly, 84 official NAWR delegates voted on a variety of resolutions which will be the focus of members' efforts in the coming year.

There were resolutions supporting farm worker-sponsored boycotts of Chiquita bananas and Campbell and Libby products, and other actions on behalf of Hawaiian leprosy patients, the civil rights of homosexuals, underpaid church employees and boat people, among others.

Delegates also signed statements that each would participate in self-education and consciousness-raising about the arms race, militarism and nuclear disarmament.



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RESCUE AT SEA—A Vietnamese refugee clammers aboard the USS White Plains, clutching between his teeth a bag containing his only possessions after he and 28 others were rescued in the South China Sea. (NC photo)

Haring: 'Refugees are most pressing moral problem'

ALBANY, N.Y.—“The most pressing moral problem today is the situation of the Vietnamese and Cambodian refugees,” Father Bernard Haring, internationally known moral theologian and author said.

The situation of the boat people awaiting acceptance into a free country is “a scandal,” he said while speaking in Albany.

“We’re no longer a free world if we don’t harbor those who seek freedom at such a great risk of their own lives,” he said, and noted that there is more concern over the energy crisis than over human lives at stake in overcrowded boats upon an ocean.

Greater concern for gas than people, Father Haring said, typifies today’s consumer society which, he said, is at the root of contemporary moral problems. Problems such as drug and sexual abuse, he said, are the result of this consumer attitude.

“People find no deeper meaning in life than consumption,” he said. “We have to replace this attitude with a contemplative one wherein man looks into the deeper meanings in life and in relationships. We have to restore the contemplative dimension in man so that he learns to be appreciative and grateful, and begins to look for intimate meaning in his world and takes time to appreciate them.”

The drug industry is one reflection of consumerism, Father Haring noted. “Drug addiction is a sickness which comes after a consumerist society has neglected to develop inner resources and a contemplative vision.”

Concern for contraceptives is another

sign of consumerism, he added.

“Contraception is not so much a problem for devoted spouses,” he said, “as it is to the larger population which treats sex as a consumer article. It’s mostly used by those who don’t know the meaning of human sexuality as the experience of truth and fidelity.”

“There can be no peace of heart if there is no concern for the peace of others,” he continued. “Our involvement in the peace mission has to be at all levels of society.”

He pointed out that often one has to disturb people in order to do something for peace. He spoke of the need for more healthy disquietness in the world.

“Keep us free from disquiet” is the prayer of today’s people, he said. “But people have to be disturbed to be healed. What disquiets people,” he said, “is preaching Christ the prophet and asking for a radical conversion to Christ.”

Study shows schools build stronger faith

MADISON, Wis.—Preliminary findings of a new study on young Catholics done by the National Opinion Research Center in Chicago seem to indicate that attendance at Catholic schools helps build stronger faith in young people.

That’s what William McCready, senior study director at the center, told Catholic educators attending a week-long conference in Madison. The conference was sponsored by the National Catholic Educational Association.

A final report won’t be out until winter or spring, McCready said, but the findings so far show that Catholic school attendance has a kind of “resuscitation” effect on helping young Catholics who leave the church come back to full participation.

McCready said the study of Catholics 14-30 years old seems to reaffirm the 1974 landmark investigation. One finding then was that a combination of a religious father and parochial school education led to stronger faith on the part of the child. “These studies have shown that parochial schools are a very important part of our culture,” said McCready. “We shouldn’t replace them.”

He said that since American immigrant days Catholic schools have attempted to pass on Catholic values. Now Catholics are no longer predominantly a working class, but middle class and increasingly upwardly mobile people.

McCready said his studies show it’s the “total milieu”—not a specific program that prompts children to be more religious. And one thing that particularly affects them is how significant adults in their lives interact with each other.

Cardinal Alfredo Ottaviani dies

VATICAN CITY—Cardinal Alfredo Ottaviani, a major spokesman for traditionalism during the Second Vatican Council, died in the early afternoon of Aug. 3 in his apartment just off St. Peter’s Square after a long illness, Vatican Radio reported. He was 88.

His death leaves 132 members of the College of Cardinals, 120 of whom are eligible to vote in a papal election.

At his death, Cardinal Ottaviani held the honorary title of prefect emeritus of the Congregation for the Doctrine of the Faith, the Vatican department concerned with guarding the church’s doctrine on faith and morals.

From 1959 until 1968, he headed that department, which was called the Congregation of the Holy Office until 1965, when Pope Paul VI reorganized it and changed its name.

At the opening of the Second Vatican Council in October 1962, Cardinal Ottaviani had a reputation as an uncompromising defender of theological orthodoxy and an unbending foe of trends that seemed to him to smack of doctrinal deviation.

“Let us never forget, not all that is new is true and good merely because it is new. There are some new opinions in theology

today which are, if not false, at least debatable,” he said at the end of the council’s first session.

DURING THE first session of the council, Cardinal Ottaviani defended the centuries-old usage of Latin in the Mass and the administration of the sacraments, a custom which the council largely abolished.

At one point in the debate, Cardinal Ottaviani, expressing his views in Latin, exceeded his allotted time. Cardinal Bernard Alfrink of Utrecht, the Netherlands, presiding that day, warned him that his time was up. When Cardinal Ottaviani ignored the warning, the Dutch prelate pulled the cord on his microphone. The act and the subsequent burst of applause so hurt Cardinal Ottaviani that he walked out and did not return for a week.

Cardinal Ottaviani was also on the losing side in another and more important battle concerning the sources of revelation.

Cardinal Ottaviani guided the preparation of a schema, proposed council document, expressing the long-standing position that the Bible and tradition are two separate sources of divine revelation. Many council Fathers had the view that Scripture and tradition constitute a

whole—two modes, written and unwritten, by which the word of God is transmitted within the church.

After six days of debate, the council voted on the schema. Although a majority opposed it, opponents did not muster the necessary two-thirds to defeat the schema.

But the next day, Pope John XXIII intervened and ordered the schema withdrawn. The pope appointed a special commission to reconsider the topic. Many observers regarded the pope’s action as a major turning point in the council.

BORN OCT. 29, 1890, in Rome’s working class Trastevere section, Alfredo Ottaviani was the 10th of 12 children of a baker. In later life, he alluded to this in defending the church’s traditional opposition to artificial birth control.

During World War II, he sheltered Jews and other refugees in his apartment in the Palace of the Holy Office. He disguised some of them in Vatican uniforms.

A short, heavy, bald man, he had a keen sense of humor that contrasted with his reputation for grumpiness.

Cardinal Ottaviani perhaps best described himself when he chose as the motto for his cardinal’s coat of arms the Latin expression: *Semper Idem*—“Always the Same.”

Living the Questions

Discovering needs points to action

by Father Thomas C. Widner

Recent comment from a reader: "I've appreciated your columns on parish councils but I am very critical of the efforts of the Archdiocese in this matter. It appears to me that the Archdiocese has left us hanging on a limb. I mean, they initiated this process of parish councils and now they don't seem to care what happens to them. There's no follow through, it seems to me."

"There are two ways to kill an idea—one, don't let them get anywhere by having your authority forbid them; two, initiate an idea and then ignore it. I think the Archdiocese is guilty of setting parish councils into motion and now is ignoring them."

I'm not certain what the experience of this particular reader has been regarding parish councils but there's some logic to the process she describes.

Without arguing the responsibility the Archdiocese itself carries, we might note that these years of renewal have produced much in the way of imaginative, innovative religious reform. Parish councils are certainly a complex, yet effective twist to church leadership. When we merely give lip service to them instead of truly making them work, we do not only do parish councils a disservice but parishes as well. And that means people.

Which is why, I think, Archbishop Bishop chose not to form a diocesan pastoral council. The Archdiocesan people were not ready—and may still not be ready—to work with one. Bishop Shea of Evansville, a truly forward looking leader, disbanded his diocese's council for no other reason than the lack of interest the people of his diocese had in it. It was not doing its job. Members did not take it seriously and it became less than representative of the diocese.

Archbishop Bishop's idea of a diocesan pastoral council was that it grow out of the need that parishes would feel to work together. Certainly that need is expressed more frequently than ever before. But one wonders if it is a universally expressed need.

Part of the problem, of course, has to do with



education. Has diocesan and parish leadership sought to educate our Catholics about the importance and effectiveness of parish councils? The Priests Senate abandoned such a program of education a couple of years ago. There was no commitment on the part of the Senate to undertake such a program.

One hears this or that layperson asking whatever happened to such efforts, but one does not hear a general cry for the creation of such a council.

In the early part of this decade, Msgr. Bosler attempted to form an experimental deanery council but the lay people and priests who gathered to organize it didn't seem to know what to do with it.

Elsewhere in the paper this week, Mr. Feuerherd writes about the lack of interest in a permanent diaconate in this Archdiocese. The same problem exists here. A diocesan pastoral council will do no one any good until people see the need for it, realize what its possibilities are, and then make it work.

I dare say (once again!) that the only agency in the Archdiocese which has the initiative and the drive to make itself work is the Office of Catholic Education. Most of the rest of our diocesan agencies (and indeed, parishes and institutions) either do not have the time or do not care to ask themselves if they are truly contributing to the growth and development of the Church in the Archdiocese.

I've attempted to set forth at least a few ideas about the work parish councils can do. Certainly such thoughts don't begin to exhaust the possibilities. Those who take part in them must see the need for them and must want them and must make them work if the parish council is to be effective. That includes the clergy as well as the laity. If clergy, lay person, whomever, does not see the need for a parish council, a deanery council, a diocesan pastoral council—such organizations will not come into being. If they do come into being and they are not accepted, they will not long survive.

Nuclear Fiasco

Each day brings new revelations about the Marble Hill nuclear facility near Madison. The accident at

Three Mile Island, preceded by the ominous suggestions made in the film "The China Syndrome," have made every nuclear facility objects of careful scrutiny.

The problems at Marble Hill seem ridiculous. When men try to work to beat a deadline and choose to ignore ordinary safety measures, one suspects the motivation of an industry. As someone has recently said, the last thing considered is the safety of lives. All that such facilities seem to be built to consider is profit.

I cannot link myself with those groups which attempt to ban all nuclear power. It is inconceivable that such efforts already begun will not continue. But I do believe we as a public must demand responsibility on the part of those who develop and operate such nuclear power plants.

It is a human characteristic to want to make money in any business venture. It is totally irresponsible, however, for an industry which is so new and which contains so many unknowns to behave as many in the nuclear power industry are behaving. It is incumbent upon the American citizenry to demand responsible action in building nuclear facilities.

A father and three sons I know who work for Public Service New Jersey work in nuclear power plants. The one son works six days a week for twelve hours per day. There are not enough trained personnel to carry out the duties he is trained to carry out.

The field is too new. The dangers are real. The solutions are not always apparent. The public hunger for energy and power are such that, in some fairness to the industry, it must seem as though nuclear power is damned if it exists, damned if it doesn't.

As one of the plant workers in "The China Syndrome" commented as he watched a woman in a television interview complain about nuclear power, "Wait'll she can't use her hair dryer, then see her complain about nuclear power."

Nuclear power is a two-edged sword. Which way will the blade cut?

Spanish priest looks at American tribunal process

PHILADELPHIA—The speed in which church courts in the United States handle marriage cases "is perhaps not in accord

with the seriousness of the procedure," but their doctrine is "very correct," a judge of the Sacred Roman Rota, the church's supreme court, said in Philadelphia.

"The U.S. tribunals are always in a hurry," remarked Msgr. Jose Maria Serrano Ruiz in an interview with The Catholic Standard and Times, newspaper of the Philadelphia Archdiocese.

Msgr. Serrano was invited to study the work of the U.S. church tribunals by Msgr. James McGrath, officials (administrative judge) of the Philadelphia Metropolitan Tribunal. Msgr. McGrath acted as translator for Msgr. Serrano, a Spaniard who speaks little English.

Msgr. Serrano said the Rota, of which he is one of 20 judges, has a two-fold mission: to receive appeals from throughout the world and to unify interpretation of church law.

"The relationship between the Rota and the American tribunals has to be looked at

from the point of view of the peculiarities of the American system," said Msgr. Serrano, noting the granting in 1970 by Pope Paul VI of new norms to American tribunals to expedite cases more quickly.

One great difference, he said, is that decisions by U.S. marriage courts are completely independent of civil effects and civil law.

"There is much more emphasis (in non-American tribunals) on witnesses and they must do greater research," said Msgr. Serrano. "It doesn't rest as much on the conscience of the judge as it does in the United States."

Another difference is the way American tribunals "give greater attention to psychological sources and anomalies, that is, the tribunal judges that one of the parties was psychologically incapable of giving free or informed consent" for marriage, he said.

He added that he is "very much in

accord" with the psychological grounds which are implemented in granting declarations of nullity.

But "there should be a very deep and profound study in each and every case especially in this time when jurisprudence is in flux," he said.

Msgr. Serrano, a diocesan priest from Valladolid, Spain, who has served for nine years as a judge on the Rota, talked about the possible forthcoming changes in the Code of Canon Law and the effect they may have on future marriage cases.

"I think there will be a change not only in the procedure but also in the substance itself," he said. "The new law will simplify the procedure. It will give greater preciseness to causes of nullity due to the advance of jurisprudence of the Second Vatican Council."

He added that some parts of the new code may be published in advance of the entire code and the advance publication may include the matrimonial norms.

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Washington Newsletter

President Carter appoints two Catholics to cabinet positions

by Jim Castelli

WASHINGTON—When President Carter fired Secretary of Health, Education and Welfare Joseph Califano, the Wall Street Journal criticized him for firing the only Catholic in his cabinet.

But Carter has named two Catholics to his new cabinet and may have a third waiting in the wings.

Carter's picks for attorney general, Benjamin Civiletti, and secretary of housing and urban development, Moon Landrieu, are Catholic, as is Jerry Apodaca, former governor of New Mexico who is in the running to head the new Department of Education if Congress approves it.

Appointment of a black or Catholic or

Jew or Hispanic to a high level post does not insure votes from the appointee's ethnic or religious group.

But such appointments can be important as links to various communities and as symbols of prestige and legitimacy. Hispanic leaders like Apodaca, for example, argue that Hispanics will not take their proper role in American politics until they have a Cabinet officer.

Landrieu, 49, former mayor of New Orleans and chairman of the U.S. Conference of Mayors, is a colorful figure with a national reputation in the Califano mold as an outspoken, liberal Catholic and Democratic activist.

Archbishop Philip Hannan of New Orleans, a friend of the Landrieu family, describes him as "a very devoted family man" who "believes very deeply in the principles of social justice."

He said the whole family—Landrieu's wife, Verna, and nine children (all their

names begin with "M")—is "tightly knit and very personable."

ONE SON WILL be a sophomore at Catholic University this fall and Mrs. Landrieu won an award given by the archdiocesan Catholic schools' women's organization. Landrieu taught a political science course at Loyola University last year.

Emile Comar, general manager of the Clarion Herald, New Orleans archdiocesan newspaper, said Landrieu stood virtually alone in the state legislature in the early 1960s in opposing segregation policies. Landrieu is known across the country for bringing blacks into city government and fighting racism.

Archbishop Hannan notes that Landrieu remodeled the house his family has lived in for years to stay in his old neighborhood, which is now racially mixed.

Comar adds that Landrieu supported federal aid for New York City in 1975, a stand that was "extremely unpopular" in fiscally conservative New Orleans.

Msgr. Geno Baroni, a HUD assistant secretary, said Landrieu's appointment means "it will get a lot more political around here."

"If you're political," he said, "you've got to start listening to constituents."

Civiletti, 44, has kept a much lower profile than Landrieu in both his public and private life.

FATHER DENNIS Tinder of the Baltimore archdiocesan vocations office knew Civiletti several years ago when they were both in St. Pius X parish. Father Tinder described the parish as one with two factions—one very enthusiastic about the Second Vatican Council's reforms and one very unenthusiastic—and a pastor who did not want to share responsibility.

He said Civiletti helped both sides to learn to live together and helped write a parish council constitution that both the pastor and the reformers found comfortable. "I don't think it would have happened if he hadn't been there," Father Tinder said.

He said Civiletti is at his best in that kind of behind-the-scenes work, but he adds that Civiletti, who is publicly not a colorful figure, is "great to go out with socially—he can keep a conversation going for hours."

Civiletti apparently used that behind-the-scenes ability in getting a coalition of Hispanic groups to drop their opposition to his nomination. The coalition said that Civiletti has ignored Hispanics' rights, particularly in a series of police brutality cases.

BUT THE Hispanics changed their position to watchful caution after Civiletti met with their representatives for two-and-a-half hours and promised to set up a Hispanic Advisory Council at the Justice Department.

Carter's political aides believe Civiletti's appointment as the nation's top law-enforcement officer will be welcomed by Italian-Americans who often complain about Mafia stereotypes.

Msgr. Baroni says Civiletti is already making the circuit of Italian-American organizations.

To the editor...

Bayh condemned for abortion stand

To the editor:

For those who are not aware of the fact, National Abortion Rights Action League, Washington, D.C., is actively engaged in raising \$100,000 to support Pro-choice (in other words, abortion) candidates (senators and representatives) and to defeat those who vote against abortion.

In other words, these "baby-killers" are working frantically for their 1980 political goal to pack the U. S. Senate and House of Representatives with pro-abortionists.

They want "free" abortion laws, but the taxpayer will pay for it! Last year, there were over a million helpless infants murdered by abortion. (However, we learn from the Bible that LIFE IS GOD'S TO GIVE AND/OR TAKE!)

We, of Indiana, are shocked to learn that Senator Birch Bayh was given a 100% pro-abortion rating from the above-mentioned Abortion League! Let him hear from us in Indiana with the assurance that he has received OUR LAST VOTE! And do what you can to help block the progress of this Abortion League by contributions to the AMERICANS FOR LIFE, 418 "C" St., N.E., Suite 301, Washington, D.C., 20002.

Mr. and Mrs. J. M. Laurence

New Albany

Tacker' praises Dolan column

To the editor:

Best wishes to your new columnist, David Gerard Dolan. His inaugural effort in the July 27th issue was auspicious, and you can be sure that I will follow "The Hoosier Scene" with a great deal of interest.

Fred W. Fries

"The Tacker" (retired)

Indianapolis

P.S. The Criterion continues to improve each week. Your page one photo on July 27th entitled "Pipe Dreams" was a real stopper, as they say in the trade.

Sign language at Marian College

To the editor:

Two persons mentioned prominently in Mr. Feuerherd's feature on the deaf services at St. Mary's parish in Indianapolis (Criterion, 8/3) received their sign language training at Marian College, a fact not mentioned in the story.

Help needed

To the editor:

Our rosary making group has received a letter from The Ladies for Mary's Rosary, P. O. Box 15021, Cincinnati, Ohio 45215 that they will no longer be able to have the rosary in Indianapolis daily at 3 p.m. because of a lack of funds. They request help.

Mrs. Mary E. Taylor

Indianapolis

Both Robert Hahn and Sister Judith Papesh, O.S.F., are Marian College graduates, where they availed themselves of credit courses taught by Thomas Weakley. Mr. Weakley has been teaching the evening classes at Marian for the past five years.

This fall, Introduction to Sign Language (ED 130) will be offered on Monday and Wednesday evenings from 6:30 to 7:20 p.m. for Criterion readers who might be interested. The class, which begins August 28, may be taken for two hours of college credit or may be audited.

Many individuals who deal in human services have found the courses very profitable in dealing with the deaf community

Paul G. Fox
Marian College

Indianapolis

Write it down

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



One Year After His Death

Remembering Pope Paul VI

by Jerry Filleau

VATICAN CITY—It was late evening Aug. 6, 1978, at the papal villa in Castelgandolfo, Italy, when Pope Paul VI quietly died while praying the Our Father, his closest collaborators gathered around his bedside.

In the year since Pope Paul's death, the world has seen two remarkably different popes: the short-lived John Paul I, who quickly won the hearts of millions with his spontaneous shy smile and homely folk wisdom; and the gregarious, athletic John Paul II, the non-Italian pope whose globe-trotting habits and vigorous missionary outreach have already set the tone of a strong and perhaps long papacy.

Pope Paul, the introspective, troubled intellectual and diplomat, soon disappeared from the popular eye in the first waves of enthusiasm for the successive new popes.

By the time he died at age 80, the heady years of the Second Vatican Council at the beginning of his 15-year pontificate had fallen into distant memory. The toll of intramural battles over liturgy and church involvement in social issues, waves of confusion over church teachings and massive departures from priestly and religious life had drained the strong optimism of the church in the early Pauline years.

His encyclical of 1968 "Humanae Vitae," rejecting artificial means of birth control, remained a source of deep-seated conflict and resentment for the remainder of his pontificate. It was his last encyclical.

In his early years as pope he was nicknamed "the pilgrim pope" and "the apostle of peace" for his unprecedented world travels and his many efforts for peace—particularly his dramatic plea at the United Nations in 1965: "No more war! War never again!"

AS AGE AND crippling arthritis ended his travels and the reforms of the Second Vatican Council gradually moved from dramatic new initiatives to the settling-in stages, Pope Paul appeared less and less in the public limelight.

Even in his more active early years he often suffered unflattering comparisons with fat, jovial Pope John XXIII and often was not given full credit for his own initiatives and achievements.

Those who wanted Vatican II reforms to go farther and faster than they did often blamed Pope Paul for holding back, firmly believing that Pope John would have moved things more quickly.

And those who thought the council went too far often blamed Pope Paul as well. Some said he let it get out of hand and go beyond anything Pope John had intended.

Interestingly, many serious church historians find Pope John's views on theology, church structures, discipline and social justice far more traditional than those developed by Pope Paul.

At the same time, Pope Paul built his whole pontificate on the shoulders of Pope John and the council, deepening and expanding the seminal ideas of his predecessor's papacy.

Many say that it is much easier to begin a church council than to bring it to a

successful conclusion. When Pope John died in 1963—following only one session of Vatican II which had produced no final documents—the cardinals gathered in conclave. They were split between those who wanted the council continued and those who feared the trends already set in motion and wanted an abrupt halt to the whole thing.

THE CHOICE OF the majority, who

But he was also known as a pastorally oriented man. He had worked as a university student chaplain for many years while a diplomat.

In less than nine years in Milan he visited 694 parishes and initiated the successful Mission of Milan, an extensive outreach program to fallen-away working-class Catholics.

Upon his election to the papacy on June 21, 1963, his first pledge as pope was that

significant changes in emphasis on the importance of the laity as the people of God, on the role of the priesthood, on the approach to worship, on the workings of authority, on the diversity of the local churches united in the one universal church.

THE PAPACY itself was not the subject of the council's documents and the spirit of the council required a new understanding of the papacy and new ways of exercising the papal office.

Pope Paul showed in many ways that he grasped this from the very start.

After his election he was crowned with the traditional papal tiara (triple crown), but then he never wore it again. In fact, he donated it to raise funds for the poor. The move allowed his successors to forego the crowning completely and substitute a simple inauguration ceremony.

He disbanded the Noble Guards, Palatine Guards and Pontifical Gendarmes and threw out the ostrich-plume fans.

Such moves were symbols of a more pervasive change in the church. Just a month before he died Pope Paul said that one of the great achievements of the 20th-century papacy was the abandonment of the "worldly veils which once covered the church's regal face, to permit her poor and neglected fact, stripped of every artificial ornament, to shine forth in its original radiance."

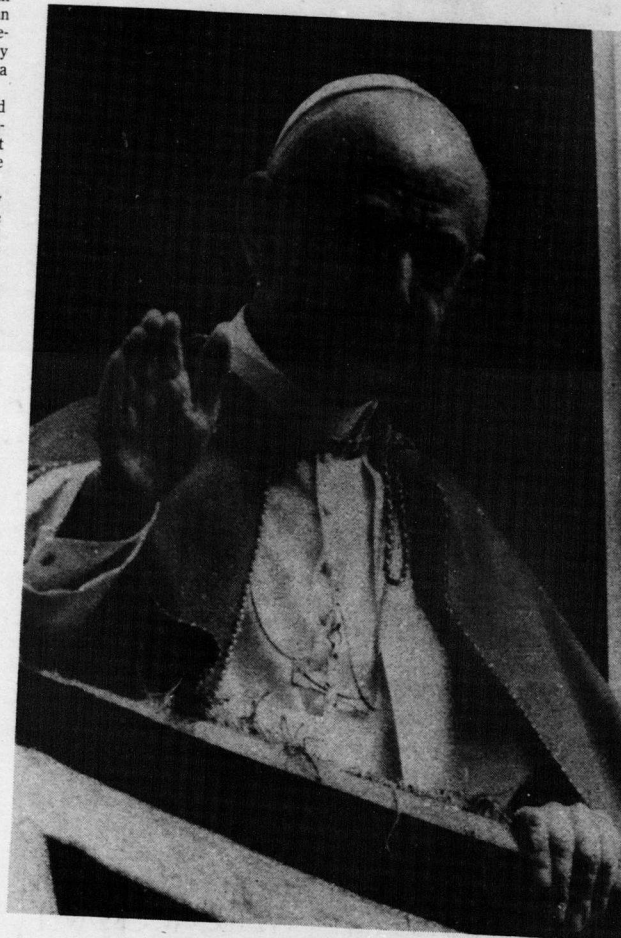
The "pilgrim pope" made nine trips abroad starting with a visit to the Holy Land in 1964. Trips to India, the United Nations and New York, Portugal, Turkey, Colombia, Switzerland and Uganda followed in the next five years. His final trip, in 1970, was an exhausting 10-day visit to Asia, the Pacific islands and Australia.

Calling himself a "pilgrim of peace, of joy, of serenity and love," he used the trips to stress the church's concern for peace, for the poor and for deeper ecumenical relations. The trips also emphasized the church's and the pope's universal mission.

IN ANOTHER major step toward universality, he internationalized the Roman Curia, the church's central administration. For the first time women were given positions of responsibility, although the number was not large and the highest posts remained reserved to men.

He streamlined the Curia, reorganizing some offices and adding others to meet the needs of the post-conciliar church. He reconfirmed and expanded the Secretariat for Promoting Christian Unity established by Pope John and added another, the Secretariat for Non-Christian Religions. He started a Justice and Peace Commission, the Council for the Laity and the Commission for the Family. He established an International Theological Commission and reorganized the Biblical Commission to make it more representative.

He centralized Curia functions under the Secretariat of State, reducing the ability of congregation heads to create



wanted the council continued, was Cardinal Giovanni Battista Montini, archbishop of Milan, Italy, since 1954 and a 30-year veteran of the Vatican's Secretariat of State before that.

The future pope was born Sept. 26, 1897, in the small town of Concesio near Brescia, Italy, and was the son of a Catholic newspaper editor. He went into the papal diplomatic service shortly after he was ordained a priest.

For most of the 20-year pontificate of Pope Pius XII, Msgr. Montini was one of his closest collaborators, first as undersecretary and then pro-secretary of state.

he would see the council to its completion and implementation throughout the church.

From his election to his death, his papacy was guided by that task.

Pope Paul's pontificate was marked by major achievements.

He oversaw the final three sessions of the council, signing every document that the council produced.

These included major changes in the church's attitudes toward the world at large, other Christians and non-Christian religions, church-state relations and freedom of religion.

Within the church there were

private fiefdoms that at times worked at cross purposes.

Pope Paul changed the name of the Holy Office to the Congregation for the Doctrine of the Faith, restructured it along more pastoral lines and abolished the Index of Forbidden Books.

National bishops' conferences were established and given a great amount of say in deciding church policies in their area. Local bishops were given the power to make many pastoral decisions and adaptations that once required special permission from the Holy See.

He established the world Synod of Bishops to draw on the experience of the world's bishops on major church issues.

Under Pope Paul the Catholic Church entered the ecumenical movement in earnest. Bilateral and trilateral consultations were begun with other faiths on the international level and encouraged at the national and local levels.

Pope Paul met with other religious leaders and encouraged ecumenism with numerous—and sometimes dramatic—symbols. On his visit to the Holy Land in 1964, he embraced Orthodox Ecumenical Patriarch Athenagoras of Constantinople. In 1969 he became the first pope to visit the World Council of Churches in Geneva, Switzerland. Once he knelt and kissed the feet of a visiting Orthodox leader.

One of Pope Paul's most outstanding accomplishments was the complete reform of all the church's liturgical rites. Before he died all the liturgical books—the missal, the liturgy of the hours, the rites for all the sacraments—were completely revised in accordance with the mandate of Vatican II. Latin nearly disappeared from the liturgy of the Western church except for major international meetings at the Vatican. The rites were translated into the languages locally spoken and understood.

IF LITURGICAL reform was one of the main projects achieved by Pope Paul, the complete reform of the Code of Canon Law was one of his major unfinished tasks. The reform commission he set up during the council to undertake the overhaul of church law in the light of the council was still laboring when he died.

Despite the turmoil within a changing church Pope Paul never drew back from the church's involvement in world affairs,

but rather expanded it and deepened it.

The veteran diplomat saw diplomacy as a central way of protecting religious rights and bringing religious attitudes into play in influencing international affairs.

Pope Paul met with over 80 world leaders while pontiff, including heads of communist-ruled countries. He established diplomatic relations with more than 40 countries including many of the emerging nations in Africa. The presence of Vatican representatives at international gatherings rose to over 180 meetings a year in the last years of his papacy. This was more than triple the number at the start of his pontificate.

He spoke out repeatedly on the broader issues of social and international justice

church buildings or against religious classes have been relaxed. Some forms of discrimination against believers have been eased. And openings were made for future progress.

The achievements of the Pauline years were also marred by serious problems.

The grassroots revitalization of Catholic life hoped for by the council did not take place as expected in most areas of the world. In some, such as the United States, the numbers of regularly practicing Catholics declined.

Priests and nuns left the rectories and convents in record numbers. Bitter debates over sexual morals in the 20th century and over the validity of the

Some of his most anguished pleas were directed against illicit liturgical experiments and Marxist versions of Christianity on the one hand, and traditionalist refusals to accept the council reforms regarding liturgy, ecumenism and religious freedom on the other.

IN HIS LATER years, burdened by the conflicts in the church and by what he seemed to see as an increasingly decadent and violent world, his public talks more frequently took on notes of pessimism and gloom.

Those who met him or knew him personally during his papacy remarked on his personal warmth, gentleness and thoughtfulness. But in public he seemed remote and withdrawn. His strong emotions were kept under tight control. Only rarely did they show.

In his last months he spoke more frequently of his approaching death and seemed to be preparing for it serenely. Just four days before he died, he visited the tomb of an old friend, Cardinal Giuseppe Pizzardo, and said he hoped to meet him "after death, which for us cannot be far away, in the glory of our Lord Jesus Christ."

In accordance with his last will and testament, the pope who had overseen one of the most turbulent eras in the history of the church and who had swept away much of the pomp of the papacy was buried in the grottoes of St. Peter's Basilica under a plain slab of marble, marked only with his name and the Chi-Rho, Greek symbol for Christ.

"No more war! War never again!"

Pope Paul VI—1965

and peace, though often leaving specific policy and action on particular issues to the local churches. His landmark social encyclical, "Populorum Progressio" (Progress of Peoples), has been described as the first papal encyclical to use the methodology of the modern social sciences.

One of his most delicate and far-reaching diplomatic efforts was his policy of detente with the communist governments of East Europe.

IN HIS 15 years, Pope Paul initiated contacts with a number of communist governments in an effort to get restrictions on the church eased. It was a slow, arduous process with limited gains. At times it brought charges of a "sell-out" from Catholics convinced that there could be no church dealings with communist regimes.

Yet real gains were made. A number of dioceses without bishops for years once again have their own bishops. In some places restrictions against construction of

church's traditional teachings and their relevancy to modern man divided priests, theologians and lay persons.

Pope Paul was faced with the challenge, not always fully appreciated, of preserving church unity in a period of ferment and upheaval.

Franciscan meet postponed

An announcement was made this week by Richard McCall, prefect of the Sacred Heart Fraternity of the secular order of Franciscans, that the regional meeting set for Sunday, Aug. 12, at Alverna Center, Indianapolis, has been postponed.

The membership will be advised at a later date about the rescheduling date.

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Question Box

Was God alone before Adam and Eve?

by Msgr. R. T. Bosler

Q. Was God alone before Adam and Eve and before the world was created? Wasn't he lonesome? Or were the angels with him?

A. You may brag that you share a problem with the great ancient Greek philosopher Plato, for he also was baffled by the concept of a supreme intelligent Being who would have no equal with whom to relate. But you have an advantage over Plato that you are overlooking.

As a Christian, you believe in the mystery of the Trinity, that revelation in Jesus Christ that in the Godhead there is a love life in which Father, Son and Holy Spirit enjoy a mutual love that is the source of all creation. Hence, God could never be lonely according to this belief. "They" are three Lovers in the Trinity so totally in love that "They" are one. That is the mystery of the Trinity, which man is given the challenge and opportunity to imitate.



The great contemporary Catholic theologian Karl Rahner has observed that Christians, who profess belief in the Trinity, in reality are "mere monotheists" today, since belief in the fact that the one God is three persons has seemingly no effect upon their daily lives. I hope you won't be offended if I point out that your question is an indication that Rahner is right.

Q. I was shocked to hear in the daily Scripture reading about how Sarah, who was childless, asked Abraham to have a child by her maid. How could they do that? Why read it in church? Young people could say if it was OK in those times why isn't it all right now?

A. If you read Chapter 30 of Genesis, you will find that Rachel and Leah, the wives of Jacob, both asked their husband to have children from their slave girls. This was a Mesopotamian custom, legal and proper in the days of the Patriarchs.

The Scriptures tell the story of how God gradually revealed himself to the chosen people and little by little lifted their moral

standards. Abraham, you must remember, was at the beginning of the process.

We can use these passages of Scripture to warn the young of the mistake so many are making today of returning to a morality of the past. You are going backward, we can warn them; there is really nothing new and progressive about returning to where mankind was before God began to lift us up.

Q. What is the church's view on second cousins marrying? Is there a problem with any deformity in children from a marriage in such a close relationship?

A. The Catholic Church permits marriage between second cousins. The church does consider the relationship of first cousins an impediment to marriage but will dispense from this and allow first cousins to marry. There is a possibility of deformity from a marriage between first cousins—something unlikely from a union between second cousins. The union of cousins can augment the good qualities or bad in a family strain.

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

the Saints by Luke

St. PIUS X

BORN JOSEPH MELCHIOR SARTO, JUNE 2, 1853, IN THE LITTLE VILLAGE OF RIESE IN UPPER ITALY, THIS REMARKABLE MAN SAID OF HIMSELF IN HIS WILL, "I WAS BORN POOR, I LIVED IN POVERTY, I WISH TO DIE POOR."

HIS PARENTS HAD NINE OTHER CHILDREN, TWO DIED AS INFANTS. WHEN HIS FATHER DIED, HIS MOTHER HAD TO SUPPORT THE FAMILY BY DOING SEWING AND FARMING. JOSEPH SARTO AT LENGTH WAS ORDAINED SEPT. 18, 1858, AND EVENTUALLY BECAME BISHOP OF MANTUA AND CARDINAL PATRIARCH OF VENICE IN 1893.

AFTER TEN YEARS, HE WAS ELECTED POPE TO SUCCEED LEO XIII. WHEN HE FAILED TO CONVINCE THE CARDINALS OF HIS UNWORTHINESS, HE SAID, "MY GOD, WHAT HAST THOU MADE OF THY UNWORTHY SERVANT?" HIS MOTTO WAS "TO RESTORE ALL THINGS IN CHRIST."

AMONG HIS OUTSTANDING WORKS WAS PERMISSION FOR YOUNG CHILDREN TO RECEIVE HOLY COMMUNION. HE ONCE SAID, "HOLY COMMUNION IS THE SHORTEST AND EASIEST WAY TO HEAVEN..." AND ENCOURAGED DAILY COMMUNION.

HE DIED IN 1914 AS WORLD WAR I WAS NEARING. HE WAS CANONIZED BY POPE PIUS XII ON MAY 29, 1954.

THE FEAST OF ST. PIUS X IS AUG. 21.



ST. PIUS X IS CALLED THE POPE OF THE HOLY EUCHARIST



Journey of our life is the route of growth

AUGUST 12, 1979
NINETEENTH SUNDAY
OF THE YEAR (B)

I Kings 19:4-8
Ephesians 4:30; 5:2
John 6:41-51

by Rev. Richard J. Butler

"Get up and eat, else the journey will be too long for you." How simply and directly did God speak to Elijah through his angel. Elijah was one of the great prophets of Israel. Yet he felt the same human frustrations that all of us feel in life. At this point, Elijah had labored hard to serve God but the people were not faithful to their covenant with God. This frustrated Elijah and the people were angered that Elijah remained faithful to God.

He had gone off to die when the angel brought food and kept urging him to eat else the journey would be too long.

The journey of our lives goes on and each of us has high moments and low moments. At times we run forward and at other times we sit down in frustration. At times we escape and at times we try to chart the journey into some dead-end.

BUT THE CALL of God keeps coming to all of us: "Get up and eat, else he journey will be too long for you." The journey of our lives is not of our own making alone. It is set by the God who created us and it is charted anew by the person of Jesus. Yet the route of the journey is given freely to us and we are free to follow or not to follow. We are free

to sit down and give up or to eat and to go on.

As we hear this Word this Sunday, we might well chart where the journey of our own life is. Tracing the journey of life calls for awareness of the path we trod, the choices we set, the decisions we make, the expectations we project, the plan we set. The journey of our life is the daily route of growth. It includes the inner solitude wherein we take measure of ourselves and it includes the multitude of relationships where we express ourselves. Sometimes it includes very conscious reflections of the role of God; sometimes the posture of God is cloudy. But for each of us the journey and its path are discernible if we take the time to listen.

COMFORT IS not always the measure of one's journey. In truth, most have their share of frustrations and dead-ends on the journey. Husbands and wives perhaps remember days when their relationship echoed more vibrantly. Teen-agers can remember the simpler days of youth. The cases are frequent where life has its problems. Yet it's precisely in this reality that the Word echoes: "Get up and eat, else the journey will be too long for you."

And the Gospel today reminds us what the food of the journey is. God has given us His Son, Jesus, as the bread of life and the nourishment for the journey. This is what we proclaim and celebrate in every liturgy: that the journey of our lives is again going forward for the Lord who has called and urges us on. Jesus says again, "I myself am the living bread. The bread I will give is my flesh for the life of the world."



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'My inner self agrees. . .'

The desire to do right

By William Ryan

Reflecting on faults tempts one to paraphrase Lincoln's famous adage: "You can overcome some of them all of the time and all of them some of the time, but you can't overcome all of the faults all of the time."

And so it seems to go in the Christian life. Try as we may, some failings in our moral life seem to resist our best efforts to overcome them. Or is it that their favored position in our lives tends to discourage us from putting forth our best

efforts in the first place? In any case, the experience is hardly unique.

ST. PAUL gives a classic description of human frailty, ultimately redeemed by Christ, in the seventh chapter of his Epistle to the Romans:

"I cannot even understand my own actions," he says, with a kind of amazed desperation that is both likeable and rather easy for most of us to identify with. "I do not do what I want to do but what I hate...the desire to do right is there but not the power. What happens is

that I do, not the good I will to do, but the evil I do not intend."

"My inner self," St. Paul continues, "agrees with the law of God, but I see in my body's members another law at war with the law of my mind; this makes me the prisoner of the law of sin in my members. What a wretched man I am! Who can free me from this body under the power of death?"

Happily, Paul immediately provides the answer: "All praise to God, through Jesus Christ Our Lord."

WHAT ST. PAUL is telling us is that gritting our teeth, flexing our muscles, or whistling a happy tune just will not suffice. Those things can help, of course, but it is only the power of God's grace working in Jesus Christ that can save us from certain defeat in this conflict. It is in the realization and whole hearted acceptance of this fact that the path to peace is found.

God created us with a free will and the power to reason. And he gave each of us something we call conscience. When we do something wrong, we say, "My conscience hurts me."

All of God's other creatures do what instinct tells them. They do not have that profound sense of right and wrong which man has. But we humans must work hard to overcome our imperfections, for each of us has the power of good and evil within us.

WE ARE BORN in God's own image. But, unlike God, we are not perfect. The word "perfect" brings to mind the image of goodness. And if we reflect for a moment on goodness, this brings to mind a person who thinks of others before self, one who chooses the morally good act rather than the morally bad act which would promise earthly reward or pleasure, and one who sublimates bodily comfort for the sake of principle. Such a person was Jesus. And this is the stuff saints are made of.

It's more than a little shocking to admit that all of us have this potential. When we stop to think about it, it can be discouraging to realize, like St. Paul, that even though we know perfectly well what we should do, we do not always do it. Were it not for God's grace, we would have every reason to despair.

We must remember that none of the saints who have lived and grown towards great perfection have managed their spiritual growth easily. They are people who have opened themselves to let God's grace in. They, too, like the rest of us have experienced failure. But they have not wallowed in their failure. They have picked themselves up and started over again.

CAN YOU IMAGINE how St. Peter must have felt when, after he had told Jesus he would never deny him, that he did indeed deny him not once but three times? How easy it would have been to despair. Peter wept bitterly, but he went on for he trusted in God's forgiveness and mercy.

We have each known failure in our spiritual lives. And each such failure is painful. But if we stop for a moment and think of Peter, we will know that God's mercy awaits us. And we will grow in grace, slowly but surely.



'We . . . must work hard to overcome our imperfections for each of us has the power of good and evil within us.' A Bolivian boy receives the sacrament of penance from a Maryknoll priest.

Peter:
'He
broke
down
and
began
to
cry'

...THIS VERY NIGHT BEFORE THE
COCK CROWS TWICE YOU WILL
DENY ME THREE TIMES.



with the prisoner. He hardly comes across as a model of consistency.

Somehow or other, a particularly sharp-eyed and nosy servant girl recognized him as he sat warming himself by the fire: "You, too, were with Jesus of Nazareth." Startled and alarmed, he began to stammer: "I... I... don't know, I... I... don't understand what you're talking about."

This is the impression conveyed by the two verbs in the Greek. In the simple form of the story, Peter would have fled at this point, not wanting to take any further chances. But as the narrative now stands, he just moves away from the fire. And the girl keeps after him, sensing that she has the fisherman, in his turn, squirming on the hook.

THIS TIME she points him out to the bystanders, and he gets really

uncomfortable, although Mark tells us simply that "once again he denied it." Matthew, on the other hand, builds the crescendo a bit: "Again he denied it with an oath: 'I do not know the man!'" (Matthew 26, 72). The crescendo reaches a climax when, in response to the accusation of one of the bystanders, "began to curse and to swear, 'I do not even know the man you are talking about!'" (Matthew 26, 74; Mark 14, 71).

Here Mark records the second cockcrow, which reminds Peter of Jesus' prediction: "Before the cock crows twice you will deny me three times." And he ends with the simple but poignant statement: "He broke down and began to cry" (14, 72). There is something sharply ironic about Peter's having crows so very cockily that he, of all people, would never betray Jesus, and that same Peter's being shocked into a realization of his

failure by the crowing of a real live rooster.

LUKE, with his keen eye for psychological reactions, has left us an unforgettable picture. Apparently unknown to Peter, Jesus, too, was in the courtyard, the preliminary hearing having been concluded. When the cock crowed, "The Lord turned around and looked at Peter, and Peter remembered. . . He went out and wept bitterly" (Luke 22, 61-62).

What a look that would have been, right into the depths of Peter's being, a look filled with sadness, disappointment, gentle reproach, pity, and yet with promise. For Peter did not despair, and in a few days the risen Lord would give him a chance to erase his triple denial with a triple protestation of love (John 21, 15-17).

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By Father John J. Castellet

Considering the evident importance of Peter in the apostolic church and the amount of attention paid to him throughout the New Testament writings, one is surprised to find his faults chronicled so candidly.

Not only was there no attempt to suppress the story of his most shocking failure, the denial of Jesus, but all four Gospels record the incident in some detail. The details vary but this is to be expected in material that reached the evangelists through the traditions of several communities.

The awkwardness of Mark's account alone — not always evident in translations — has led to the interesting and not implausible suggestion that behind it lay two originally separate versions of the story.

One would have told of just one question, one denial, and Peter's hasty departure, followed by the crowing of the cock (Mark 14, 66-68). This would later have been expanded to its present form, with the triple denial and the double cockcrow.

INTERESTING AS such matters are, they pale into insignificance before the point on which all versions agree, the almost incredible fact that Peter denied Jesus, that the Rock cracked at the nagging insistence of a servant girl. The apostle's presence in the courtyard of the high priest is already an indication of his inconsistency. After his moment of futile heroics in the garden, he had deserted Jesus and run away with all the rest (Mark 14, 50).

And now here he is back again, curious about the outcome of the arrest but careful not to reveal his connection

KYF synopsis

Synopsis

Each human being has inside the potential of good and evil. And each has a free will to choose how to develop.

Only God is perfect. Humans are imperfect beings reaching towards perfection. We know victory and we also know defeat. Defeat can lead to despair; defeat can lead to growth. The choice is ours, for God is always ready to forgive us and save us with his grace. All we need is trust in him.

THE GREAT St. Peter to whom Jesus entrusted his followers certainly knew defeat. So frightened was St. Peter when Jesus was taken captive that he denied even knowing him, not once but three times. When Jesus told Peter that he would deny him,

Peter could not imagine that the prediction would come true because he really loved Jesus.

All of us can see parallels in our own lives. We have all experienced committing a wrong when we knew better. But because we could not face the consequences we saw if we chose the right way, we did not have the courage to do the right thing. But Jesus waits for us, too, as he did for Peter.

JAN VAN Ruysbroeck, a 14th-century spiritual master, lived at a time when the idea was prevalent in some quarters that it was possible to achieve a state of grace in which it was no longer possible to sin, in which one was free from the body, which could do as it pleased, and free from laws, which bind only the imperfect.

It is a concept which has recurred in one form or another down through the ages and which is not foreign to our own. The other side of the coin, against which Ruysbroeck also wrote and preached, was the belief that the contemplation of God leads us to become so like God as to be indistinguishable from him.

"It is ridiculous to think that we can become God," Ruysbroeck wrote, but still our life "is nothing else than the image of God...in the noblest part of our souls, we are made as a living, eternal mirror of God." And the anguish occasioned by our faults is not to be feared but welcomed, he said, for it is in the agony of this effort that the soul traverses an indispensable stage in its homeward journey.

Jan van Ruysbroeck

By Father James V. Schall

Jan van Ruysbroeck would, at first sight, seem to be as difficult to understand as his Flemish name is to pronounce. Nor are the titles he chose for his various books apt to be on the best seller lists — *Seven Steps on the Ladder of Spiritual Love*, *The Mirror of Eternal Salvation*, *The Book of the Kingdom of the Lovers of God*, *The Four Temptations*, *The Twelve Beguines*, *The Spiritual Espousals*.

But this medieval Belgian mystic (1293-1381) is a worthwhile, charming,

Spiritual masters

and warm figure. He began his career with a controversy about the nature of the "free spirit," a sort of early liberation movement, with a lady by the unlikely name of Bloemardine. She held that once our spirit attained to God, we could

do what we pleased with our bodies — a not unheard of doctrine even in later centuries. After he was a priest at St. Gudule's in Brussels, Ruysbroeck retired to a forest where he founded Groenedael monastery.

Ruysbroeck revealed little of his own personality, yet his spiritual works are marvels of ascetical and mystical teaching. His style is often charming, though he once had to write a book to explain what he was talking about in a previous one. He was accused of heresy mainly because of a faulty translation into Latin from his original Flemish dialect. He was beatified by Pius X in 1908.

THE PRINCIPAL concern of Ruysbroeck may seem strange to us when the social order of this world seems uppermost. Yet, he is a reminder that this is not what is central in Christianity, whatever be its value. The mysticism of Ruysbroeck was concerned primarily with the triune God. His books are full of methods, steps and ways to achieve this, but he never doubts that the highest steps and the lowest are themselves gifts of God.

He has a clear distinction between man

and God. He speaks of the wonderful notion of "a life yearning for God." There is in Ruysbroeck a refreshing use of analogies and homey references, to bees and birds and constellations of stars.

QUANTITLY, he even speaks of God as a sea: "This flowing of God demands evermore a flowing back again; for God is a sea, ebbing and flowing, ceaselessly flowing into each one of his elect according to the needs and worth of each."

Ruysbroeck believed that each person is a mirror, an image of the trinity, that we are each unique, that we have an ultimate origin in God. The importance of mystical analogies such as this should not be underestimated, since they establish and support the basis not only of our uniqueness and ultimate destiny in what we are but also of our social and public worth. This also reminds us of the Christian tradition that anyone, in any society, no matter how bad it is, has a direct, ultimate relation with his trinitarian origin in God.

Ruysbroeck was sometimes accused of a kind of pantheism in his mysticism, of wanting to melt into God, as it were. But he is ever insisting that we cannot reach

God without his grace and glory, that we remain ourselves even in vision. What he does insist upon is that nothing less than God will or can satisfy us.

FOR RUYSBROECK, the faith leads only to this life — "For the Spirit of God desires not and counsels not and works not in any man things unlike the teachings of Christ and of Christianity." And so our main task is that of praise — "And we should also praise God with all of which we are capable." But our love must be true — "For to recognize God and to see him without love has no savour and neither helps nor profits a man."

In God, then, is our ultimate repose, a lovely word in Ruysbroeck signifying our contentment with the very "liberality" of God.

The famous introduction to *The Spiritual Espousals* cannot be meditated upon enough: "Christ, the wisdom of the Father, speaks and has spoken, inwardly according to his divinity, and has said to all men since Adam's days: 'See.'" This is indeed the essence of Christian mysticism.

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Children's Story Hour: Peter denies knowing Jesus

By Janaan Manternach

It was dark and cold. Peter huddled close to a fire the soldiers had built in the courtyard. He tried to warm himself, hoping no one would recognize him.

Hardly an hour had passed since Jesus was taken prisoner. He had been praying in the Garden of Olives. Peter was with him, and so were James and John. The other disciples were not far away. Suddenly an armed gang rushed into the garden. Their swords and daggers glistened in the light of the torches they carried. They quickly surrounded Jesus, tied him up with ropes, and led him away.

EXCEPT FOR Peter and John all the disciples ran away into the darkness. Peter followed the armed mob at a safe distance. He wanted to be near Jesus, but he was afraid he would also be captured.

The gang led Jesus to the house of the high priest. They pushed Jesus roughly through the door and locked it behind them. Peter slipped swiftly into the outside courtyard with the crowd.

He wanted to hide in the shadows, but he was cold. So he sat by the fire, with his cloak pulled over his head. Soon he felt someone was looking at him. He glanced around and saw a servant girl staring at him. He turned his face quickly away. But it was too late.

POINTING AT PETER, the servant girl said to the men around the fire, "This fellow was with Jesus." "Woman," Peter hurried to answer her, "I don't even know this man, Jesus." He huddled closer to the fire.

After a few moments someone else said to Peter, "You are one of Jesus' friends." "No," Peter said firmly, "I am

not." He felt guilty for saying he was not Jesus' friend, but he was shaking with fear.

An hour passed, then someone else challenged Peter. "This man was certainly with Jesus," he said to the soldiers, "Like Jesus, he comes from Galilee." Peter said coldly, "My friend, I don't know what you are talking about."

JUST THEN A cock, a rooster, crowed. It was almost morning. At the

same moment Jesus was led back into the courtyard. He turned around and looked at Peter. Peter happened to look up. His eyes met those of Jesus. As he looked into Jesus' eyes, Peter remembered something Jesus told him earlier in the evening. "Peter," Jesus had said, "The cock will not crow today until you have three times denied that you even know me."

Tears welled up in Peter's eyes. Jesus' glance revealed hurt, disappointment.

Yet Peter also saw forgiveness and love in Jesus' eyes.

Peter broke down and began to cry. He could not believe what he had done. His heart was heavy with sorrow. He found it even harder to believe that Jesus could forgive him so terrible a sin.

But Jesus' glance told him, "Peter, I forgive you. I will never deny that I know you. You are still my friend." That gave Peter the courage to go on.

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Lay ministers feel special 'nearness to the Lord'

By Father Joseph M. Champlin

The other night I spent a few relaxed hours visiting socially with a couple who have been actively involved in parish activities and now, in addition, serve as ministers of Communion on weekends. Our informal conversation centered around the church and various programs of which they presently are a part.

I felt a great warmth, joy and satisfaction within me as I drove home that evening and reflected upon the enormous change in their lives brought about by a half dozen years of such involvement.

THIS SPIRITUAL success story is not an isolated instance. My experience with several dozen ministers of Communion reveals the same pattern: A reluctance and sense of unworthiness in the beginning, then a gradual acceptance, a taste of joy and even some positive shifts in their personal behavior.

At one point I asked them to write down their reactions when initially invited to serve as ministers of Communion and their sentiments after having served in that capacity for a period of time. The responses were both informative and inspirational.

"As you know, my first reaction to lay ministers in the Catholic Church was a negative one. I guess I still had that feeling when you called and asked me to become one for our parish."

"But after thinking about the changes in the church over recent years and discussing them with my wife, I decided I also should be able to change to more modern concepts.

"I HAVE never regretted that decision."

Another's hesitation was based on a sense of his own unworthiness: "Sure I have been involved in the parish through the years, but I was no angel in my younger days. Thoughts of my past life with those foolish, shameful and arrogant episodes rose before me. How can I take our Blessed Lord into my hands and distribute him to people, many of whom are so much more worthy than I?"

The example of St. Augustine, whose *Confessions* he had read by chance while in Italy during World War II, helped him work through that obstacle.

One of our first appointees suffered some rejection: "The majority of the parish accepted this change. However, a few were critical and voiced their objections — even to the point of seeking me out at my place of employment and indicating they would never receive Communion from me."

Quite often special circumstances highlight this privilege for the ministers and touch them deeply:

"I felt a great nearness to the Lord the first time my children received Communion from me and I noticed the tears in my wife's eyes as I lifted the host and said, 'The Body of Christ.'"

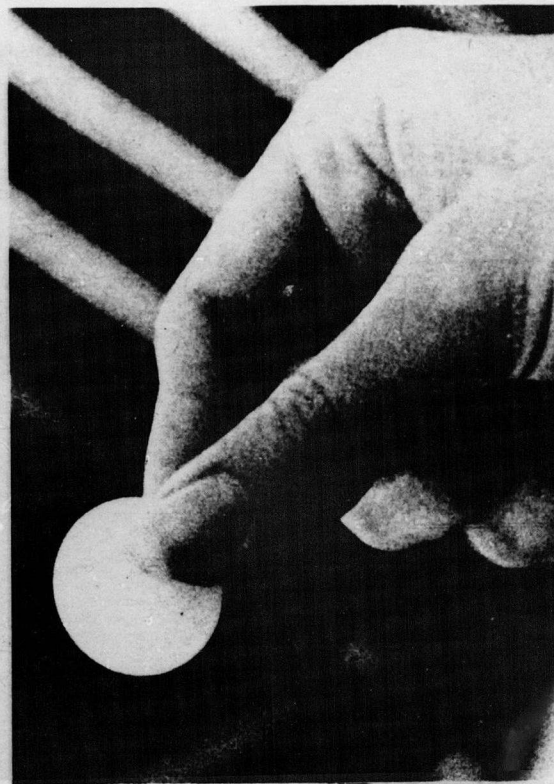
"As a minister of the cup for the first time, I felt as I gazed into the chalice a nearness that is beyond description. It was as if I could reach out and actually touch his face."

TAKING THE Eucharist to the sick bears with it a unique dimension for ministers of Communion. A father who every week carries the Lord to his handicapped daughter writes: "When I come home after Mass each Sunday, she is in a very somber mood with her hands clasped. I read to her from the missalette and give her Communion. One thing for certain: She looks forward to it and so do I."

Another middle-aged man has brought the Lord Sunday after Sunday to an ailing older gentleman unknown to him before he began this ministry to the sick. The result: "The friendship between myself and my spiritual brother has deepened over the last year to a point where I believe both of us can face his imminent death with a joy of Easter resurrection."

One single woman detected a significant improvement in her behavior after serving in this post. "There were some personal, not good living habits I was battling with. They now are completely eliminated from my life and lifestyle."

The father of six speaks for many when he states: "There are no words in the dictionary which describe the feeling experienced prior to and during the actual distribution of Communion to my fellow parishioners. It is of being as close to God as ever possible without seeing him in person."



Discussion questions

1. Is it possible to be too scrupulous in judging oneself? Discuss.

2. Discuss this statement: "We must remember that none of the saints who have lived and grown towards great perfection have managed their spiritual growth easily."

3. Can you recall a time when you made a mistake, felt very guilty and asked God's forgiveness? What was the result for you? Did you experience any spiritual growth?

4. When we think about Peter's denial of Jesus, how does this story give us hope?

5. Father Castelot observes that the Gospels make quite a point of telling us about Peter's weaknesses. Why do you think that the Gospels are so graphic?

6. What was the core of Jan van Ruysbroeck's spirituality?

7. Discuss this statement: "Ruysbroeck believed that each person is a mirror, an image of the trinity, that we are each unique, that we have an ultimate origin in God."

8. Consider the real meaning of happiness. Discuss this in a group.

And for parents using 'story hour' with their children

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

— How had Jesus been taken prisoner?

— How was Peter reacting to what was happening to Jesus?

— How was Peter taken off guard by the servant girl?

— How did Peter respond to the servant girl? To two others who also recognized him?

— Why did a rooster's crowing mean so much to Peter at this time?

— What happened between Jesus and Peter as the rooster was crowing?


— Why was Peter so sad about what he had done?

— Why could Peter go on in spite of what he had done?

— 2. Draw a picture of the meeting that took place between Jesus and Peter as the rooster was crowing. Share it and talk about it with an adult or others with whom you share special things.

3. Make the story into a playlet and act it out with some adults and/or young friends.

4. Write a story of a time when you failed to be loyal to someone or when someone failed to be loyal to you. Share and talk about your story.



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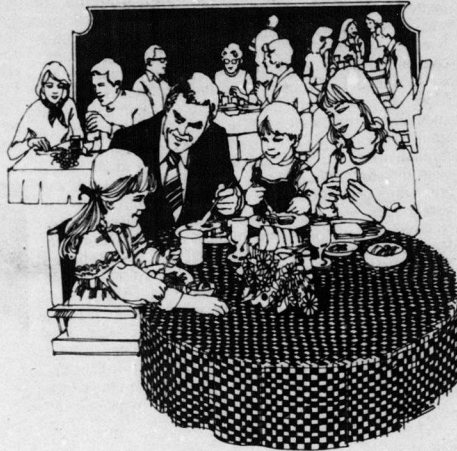
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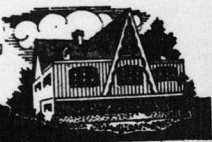
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The Hoosier Scene

Brownsburg reader likes Simeon work

by David Gerard Dolan

Our thanks to **Mr. Frank Collier** of St. Malachy's parish in Brownsburg for pointing out to us the value of the work of the **Simeon Project**. This program, sponsored by **Archdiocesan Social Ministries**, helps the elderly with their spiritual and material needs.

The organization is well established in Brownsburg, with a crew of volunteers who are always willing to help their elderly neighbors. The economic problems of many of the elderly are well known, some barely subsisting on meagre Social Security payments. The Simeon Project is designed to help our older people cope with these types of problems; the program is active in many parishes throughout the archdiocese.

Mr. Collier explains that it is no disgrace for an older person who needs help to request it. He is worried that pride may stand in the way of older people who may need help thereby preventing organizations like the Simeon Project to lend a hand.

I would just like to remind older people that may need help that Simeon Project assistance is not receiving charity; it is receiving what is due from a lifetime of contributing to our church and our country.

The Simeon Project has pretty good acceptance in many areas of the archdiocese. They've even been able to convert a convent in Terre Haute into a residence for senior citizens. Are there any other good activities being conducted by other Simeon Projects in the archdiocese?

The news from our friends at **St. Meinrad** is that the Benedictine Monastery has received a grant of \$24,000 from Lilly Endowment. The grant will be used over a two-year period to subsidize the salary of a development staff member who will be trained specifically in the area of deferred giving.

We are proud to announce that **Robert Deitchman**, son of Mr. and Mrs. Richard P. Deitchman of St. Pius X parish in Indianapolis, has entered the Benedictine order as a novice at St. Meinrad. He joined seven other young men who were invested in the order at a ceremony on August 5.

Good luck to all the new Benedictines as they prepare to enter their life of contemplation and prayer!

Around the diocese—**Bruce McDougal** of Brebeuf High School and **Karrie West** of Cathedral High School were appointed official delegates to the 36th National Junior Achievers Conference, sponsored by Junior Achievement of Central Indiana. The conference was held on the campus of Indiana University in Bloomington from August 5-10. . . . The **Chatard High School Band** will be holding two weeks of summer practices in preparation for this fall's football schedule, according to **Mike Lehoskey**, band director. All band members are asked to follow this schedule: Monday, Aug. 20 thru Thursday, Aug. 23; Monday, Aug. 27 thru Friday, Aug. 31; 6-7 p.m.—flutes, clarinets, alto saxophones, trumpets, cornets; 7-8 p.m.—tenor saxophones, trombones, French horns; arranged times—all percussionists.

Those students who have any question or have conflicts are asked to call Mr. Lehoskey at 251-1451.

I hope that the Chatard students are excited about this band, because I sure am! Last year, when we visited my brother-in-law who lives near Chatard, Edna and I took in a football game. We both appreciated the half-time show.

Franciscan novices **Sister Shirley Massey** and **Sister Jean Otto** will make their first commitment as Sisters of St. Francis, Oldenburg, on Aug. 11. In a private ceremony on the same day **Linda Crawford**, **Mary Beth Gianoli**, **Sharon Hubert** and **Martha J. Kollstedt** will be received into the Franciscan novitiate. . . . **Father J.**

David Sullivan, a Maryknoll priest doing mission work in the Philippines, is in Indianapolis for three months visiting his parents, Mr. and Mrs. Hugh Sullivan. Prior to going into the foreign mission fields six years ago, Father Sullivan worked for 19 years in Chicago. Friends are invited to visit him at the home of his parents. . . . **Indianapolis area high school and junior high school band students** are invited to audition for the 1979 Jamaica Thanksgiving vacation concert band tour from Monday, Nov. 19, through Sunday, Nov. 25. The tour includes sightseeing and concerts in Kingston and Montego Bay, Jamaica. Tour director is Dr. Judith E. Grimes of the Indiana State University Music Department in Terre Haute. In addition to the audition, the students must have a letter of recommendation from his/her band director or music teacher. For information contact Mike Lehoskey, Chatard High School band director, 317-251-1451. . . . In the needlework and crafts division of the Marion County Fair, four Benedictine sisters took high honors. **Sister Marguerite Hunter Ruppel**, a division one rating; and **Sisters Rebecca Marie Fitterer** and **Bernardine Ludwig** took second division ratings for their entries. . . . **Michael Maxwell** of St. Jude parish, Indianapolis, received a \$1,500 scholarship for the 1979 freshman class at St. Meinrad College. This year's awards consist of one \$2,000 scholarship, two for \$1,500 each and two for \$1,000 each. They are designed to recognize qualified students who are pursuing studies for the priesthood and are awarded on the basis of nation-wide competition.

Not necessarily the opinion of Management—We got some heavy response from readers telling us the error of our ways. The "glaring error" in the July 20 edition of the Criterion was the headline misspelling of the word "transition" as "transistion." We thank the intelligent readers in **Columbus (Mr. Max Harden and Mr. Oakel Hardy)** and an Indianapolis man, **Mr. Joseph K. Hanley**. . . . Our readers came out overwhelmingly against the decision of the New York Archdiocese to deny a church funeral to a notorious gangster, Carmine Galante. Typical were responses like these. This one came from a middle-aged wife and mother: "I don't think fallen-away Catholics should be denied a Christian burial. We don't know the condition of a person's soul at the time of death. I prefer seeing the church act in a merciful rather than a judgemental manner." An Indianapolis man wrote: "In this day and age, giving Galante a church funeral would hardly constitute a scandal."

Mrs. Margaret Manny of Indianapolis agreed with the New York archdiocese's decision. She wrote: "For many, many years the Mafia has placed itself above and beyond all governments and law enforcement officials, and has brought spiritual, social, and economic ruin, even death, to thousands of people. Perhaps if the Catholic Church will take a strong stand and fearlessly proclaim to the Mafia that their way of life is the way to everlasting damnation for their souls, the Holy Spirit can work in their lives and lead them to genuine and lasting repentance." . . . **Mr. Dan Mahan** of Holy Spirit parish in Indianapolis wrote to us saying that he was pleased with our first column. He also commented that our "Hoosier Scene" has given the Criterion "some new blood for a change." I would agree with Mr. Mahan except for the fact that it would be more appropriate to call this column an example of "recycled old blood." . . . Women's Liberation has gone too far! My wife Edna objected to last week's column where I said that I was smarter than she is. She called me a male chauvinist pig and burned my toast all week long (I tend to think it was a deliberate action). Despite such persecution, I will continue to "tell it as I see it" for our readers. . . . My thanks to **Holy Cross Brother John Lavelle** for sending me a Notre Dame football schedule. I, like all other good American Catholics, wish the "Fightin' Irish" the best of luck for the upcoming season. . . . I turned one of the letters which came to me this week over to Father Widner because it addressed him. It was the one from Mrs. Manny. She noticed the goof in the advertisement for the monthly Charismatic Mass (it carried a past date). Mrs. Manny said that Father Widner "mentioned something to the effect that

he was 'one of those people having trouble with the charismatic movement' but little did I think that Father Widner, i.e., The Criterion, would give the charismatic movement trouble." I had to pull Father Widner off the ceiling about that one. He figures he must be getting older because he doesn't remember mentioning the charismatic movement recently but he thinks Mrs. Manny must really have it bad because she apparently doesn't remember the series of articles he wrote a year ago in the Criterion on the charismatic movement. Maybe Mrs. Manny has Father Widner confused with Msgr. Bosler who doesn't work here anymore. Oh, and Father Widner thinks it's funny that Mrs. Manny speaks of him in the same breath as the Criterion as if he and the paper were the same thing. He reassured me that the ownership of the Criterion rests in the hands of the archdiocese. . . . Some people have called this office wanting to know if Edna and I were victims of the recent floods in southern Indiana. Well, I'm happy to say that we weren't. Our house sits high on a hill but we watched a lot of other people suffer with crop damage. It makes me thankful I've retired—I don't have to live through any of that again. But I'm sure sorry for a lot of my neighbors. I just wish some of our readers in the city could understand a little better what we've lost.



Thomas Dwyer, a member of St. Thomas Aquinas parish, Indianapolis, recently received an award for his outstanding leadership of the Central Indiana March of Dimes which he served as Chapter chairman the past two years. On hand to present Dwyer his plaque was March of Dimes State Chairman, Lt. Gov. Robert D. Orr, who lauded Dwyer's efforts which resulted in a total of nearly \$500,000 raised during his tenure.

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august 10-11

St. Catherine parish, 1109 E. Tabor, Indianapolis, will have its parish festival with meals being served on Friday from 5 to 10 p.m. and on Saturday from 3 to 10 p.m.

august 11

The Single Christian Adults will have a combination meeting and pizza party at the home of Larry Lampert, 8813 Bel Air Drive, Indianapolis, at 7 p.m. For more information call 899-4682.

The Women's Club of St. Michael parish, Indianapolis, will have a flea-market and garage sale at 3354 W. 30th St., from 9 a.m. to 4 p.m. The sale will be held rain or shine.

Dixieland Jazz will be featured at the Athenaeum Turners Summer Garden at 9 p.m. The occasion is the annual appearance of the New Charlestown Chasers presented in cooperation with the Indianapolis Jazz Club. Reservations and tickets can be obtained by calling the Athenaeum office, 401 E. Michigan St., at 635-6336 from 10 a.m. to 4 p.m.

The Indianapolis Chapter of the United Ostomy Association will have its annual picnic at noon at the shelter house of the James Whitcomb Riley Park in Greenfield. For further information call Gene Alvarez, 359-1876, or Dean Lacy, 269-6083 or 546-0481.

The Roncalli High School Booster Club, Indianapolis, will have its annual fund raising event at 7 p.m. The evening will feature Jug's famous fried chicken, refreshments, door prizes, dancing with music by

DON'T FORGET . . . The Criterion welcomes announcements of parish activities. Please keep them brief listing event, sponsor, date, time and location. No pictures please. We can't take announcements over the phone. They must be in our office by 10 a.m. Monday morning the week of publication. For more publicity details, please call our office and request a **Free** copy of our Publicity Guide.

635-4531



The Active List

the "New Beginning" and a Monte Carlo. Those purchasing a \$6 dinner ticket are eligible for the more than 50 door prizes. The public is invited.

august 11-12

Footlite Musicals will hold their annual rummage sale "on stage" at the rear entrance to the Hedback Community Theatre, 1847 N. Alabama St., Indianapolis, from 9 a.m. to 5 p.m. Items include clothing, housewares, records, books, furniture as well as other collectibles.

august 12

Enjoy a country style chicken dinner at St. Paul parish, New Alsace, with serving from noon through 4 p.m. EDT (fast time). Father William Engbers and his parishioners invite the

public to attend. See the parish ad in today's *Criterion*.

august 16, 19

A Pre-Can Conference for engaged couples, sponsored by the Aquinas Center for Continuing Religious Education, will be held at Providence High School, Clarksville in a two-session program: Thursday, Aug. 16, from 7:15 to 10 p.m. and the following Sunday from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priest.

august 17

Beginning this fall there will be a soccer club at Secenia Memorial High School, Indianapolis. Interested students should attend an organizational meeting at the school at 10 a.m.

august 17-18

Registration for fall semester classes at Marian College will be held on Friday from 9 a.m. to 4 p.m. and on Saturday from 9 a.m. to noon. The semester begins Tuesday, Aug. 28 and ends Dec. 21. Evening class fee is \$45 per credit hour, while the daytime rate is \$98. Auditing fee without grade or credit is \$50 per course. Those 60 or over pay \$15 per course. For information call 317-924-3291, Ext. 225.

Assumption's fish fry festival will be held at the parish, 1105 Blaine Ave., Indianapolis (indoors and outdoors) starting at 4 p.m. Both fish and chicken dinners will be featured along with a variety of entertainment.

august 18

The St. Peter Claver Court #201 of St. Andrew parish, will have a Disco dance at the St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, from 9 p.m. to 1 a.m. Tickets are \$4 and are available from Grova Lewis, 545-9868, or Flossie Hill, 542-1801.

An old-fashioned round and square dance sponsored by St. Michael parish Service Group, Bradford, will be held in the parish hall from 9 p.m. to 1 a.m. The "Tunnel Hill Band" will furnish the music. For tickets call 812-364-6794 or 812-364-6678.

august 19

An Ecumenical Vespers

Service will be held at Peace Lutheran Church, Connersville, at 6:30 p.m. Special features of the service will be music and interpretive liturgical dance. An ice cream social will follow the service. Co-sponsors are St. Gabriel parish, Peace Lutheran and Trinity Episcopal Churches.

The CYO unit of St. Gabriel parish, 6000 W. 34th St., Indianapolis, will sponsor an ice cream social from 7 to 10 p.m. There will be ice cream, games and awards.

The Single Christian Adults will attend the State Fair in a group and are requested to meet in the parking lot behind 525 E. 38th St., Indianapolis, at 2 p.m. Contact Dennis Hutchinson at 542-7826, or Karen Seal at 535-9764 for more information.

The Women's Club of St. Patrick Church, 936 Prospect St., Indianapolis, will have a card party beginning at 2 p.m. Admission is \$1. There will be door prizes and refreshments.

august 20

Marian College has scheduled eight courses for the fall semester at Fort Benjamin Harrison, Indianapolis, which begins on Monday, Aug. 20. Registration will be held in the Education Center, Building 400, from 7:30 a.m. to 4 p.m. For further information contact the Education Center, 542-3658.

august 22

The monthly cemetery Mass will be held at Calvary Cemetery, Indianapolis, at 2 p.m. Father Fred Easton will be the celebrant. All interested persons are invited to attend.

august 24-26

A Tobit weekend for engaged couples will be conducted at Alverna Center, 8140 Spring Mill Road, Indianapolis, IN 46260, phone 317-257-7338. The staff for the workshop includes Franciscan Fathers Martin Wolter and Anton Braun. A donation of \$40 per person is asked to cover expenses.

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Deacons (from 1)

proximately 67 men) who have been ordained as permanent deacons.

Permanent deacons in the Cincinnati Archdiocese are usually married men who serve as volunteers for a maximum of 15 hours a week in parish service. "Generally they have been helpful. They do all sorts of things," Father Favret explained.

A few permanent deacons in the Cincinnati Archdiocese serve as directors of religious education (in a full time paid capacity). Other permanent deacons who volunteer their services assist in sacramental preparation, especially for Baptism and Marriage.

Although mostly composed of volunteers, the Cincinnati permanent deacons participate in an extensive training course. The training period runs for three years and consists of one weekend a month of courses in theology, Scripture and counseling. The candidates for the diaconate are also encouraged to worship together during their weekend training sessions.

The Cincinnati program encourages wives to enter into the training with their husbands. Before a candidate is

allowed even to enter the program his wife and family are interviewed. If they do not fully support the diaconate candidate, he is rejected.

ALTHOUGH Father Favret explained that the program has been a success; there have been some problems. The priest explained, "Most of them (the problems) have been personality problems with pastors." To alleviate these problems, the Cincinnati Archdiocese now requires each candidate for the diaconate to have a contract with a pastor before he is ordained.

Father Cosmas Raimondi is currently an associate pastor of St. Thomas Aquinas parish in Indianapolis. He would like to see the Indianapolis archdiocese support a permanent diaconate program.

The value of the permanent diaconate, according to the priest, is in the area of sacramental preparation, particularly for Baptism and Marriage. Father Raimondi also believes that permanent deacons can be useful to the church in one-to-one pastoral ministry.

"What we really need is a lot of ministers in the church. There is a great need for those who are ordained to see people on a one-to-one basis. Given the number of

priests we can do that to an extent but not enough as needed," the priest explained.

Some critics of permanent diaconate programs have stated that permanent deacons are another form of clericalism and that the concept discourages lay people from fully exercising their role as ministers. Father Raimondi refuted that argument.

"WE CAN'T GET around the fact that many people need the presence of someone who is ordained in the church," the priest asserted. He cited divorced Catholics as one group that needs the official presence of the church in a caring ministerial role.

"It (the permanent diaconate) could give the impression that you have to be ordained to minister in the church. But it could also encourage lay people to think that celibacy is not necessary to minister," said Father Raimondi.

The priest believes that permanent deacons ought to be paid but should work only on a part-time basis so that they can devote time to their careers and their families. The priest also stated that the Indianapolis Archdiocese should study the example of other dioceses that currently have permanent diaconate programs.

(Next week . . . A look at what archdiocesan urban, small town and rural pastors feel about the need for a permanent diaconate. Two southern Indiana laymen discuss the problems they see with a permanent diaconate program.)

Sister Wheatley dies

TOLEDO, Ohio — daughters, Mrs. Catherine O'Connor D'Ancona of Miami, Fla., Mrs. Esther Fitzpatrick of Indianapolis and Mrs. Alma Burks of LaHabra, Calif.; two sons, Joseph Wheatley of Tucson, Ariz., and Clarence Wheatley of Indianapolis. Another son, Charles, died in 1967. There are also 20 grandchildren, 30 great-grandchildren and 1 great-grandchild and a sister, Mrs. Cecelia Ritter of Decatur, Ill.

Funeral services for Sister Mary Mercedes Wheatley were held at the Monastery of the Visitation here Tuesday, Aug. 7. The former Mrs. Charles Wheatley, Sr., of Indianapolis, Sister Mary Mercedes died Aug. 4. She would have been 93 on Aug. 15.

She entered the contemplative community on Oct. 16, 1953.

Survivors include three

daughters, Mrs. Catherine O'Connor D'Ancona of Miami, Fla., Mrs. Esther Fitzpatrick of Indianapolis and Mrs. Alma Burks of LaHabra, Calif.; two sons, Joseph Wheatley of Tucson, Ariz., and Clarence Wheatley of Indianapolis. Another son, Charles, died in 1967. There are also 20 grandchildren, 30 great-grandchildren and 1 great-grandchild and a sister, Mrs. Cecelia Ritter of Decatur, Ill.

Remember them

- | | |
|--|--|
| † BARBOUR, Walter E., St. Christopher, Indianapolis, Aug. 4. | † HALEY, Marvin A. (Hap), 73, St. Philip Neri, Indianapolis, Aug. 4. |
| † BURNS, Edward J., Jr., 66, St. Francis de Sales, Indianapolis, Aug. 7. | † HENDERSHOT, Thomas Gordon, 65, St. Mary, New Albany, July 30. |
| † CHERRY, Andrew, Sr., 78, St. Margaret Mary, Terre Haute, Aug. 3. | † KAZAKEVICH, Anthony G., 67, Sacred Heart, Clinton, Aug. 1. |
| † CHURCH, James J., 66, St. Ann, Terre Haute, Aug. 6. | † McLAUGHLIN, Evelyn L., 61, Christ the King, Indianapolis, Aug. 2. |
| † CRONE, Herbert G., 51, St. Mary, New Albany, July 31. | † NORRIS, Yoshiko (Aggie), 49, St. Anthony, Indianapolis, Aug. 7. |
| † COX, Marshall K. (Kenny), 73, St. Philip Neri, Indianapolis, Aug. 6. | † SISON, Sidney David, 13, St. Patrick, Indianapolis, Aug. 1. |
| † DEOM, Gene, 34, St. Isidore, Perry County, July 30. | † SEYFRIED, Mary Rita, 46, St. Gabriel, Indianapolis, Aug. 6. |
| † DETERMAN, Emma B. (Betzner), 80, St. Mark, Indianapolis, Aug. 1. | † SWIGERT, Mary Evelyn, 75, Holy Name, Beech Grove, Aug. 7. |
| † EHRINGER, William F., 73, St. Paul, Sellersburg, Aug. 3. | † WALSH, Charles E., 67, Christ the King, Indianapolis, Aug. 8. |
| † FRANK, Dortha L. (Padgett), 65, Assumption, Indianapolis, Aug. 1. | † WILKS, Lou, 64, Little Flower, Indianapolis, Aug. 2. |
| † FRIES, Mildred M., 73, Sacred Heart, Indianapolis, Aug. 6. | † WOLFE, Stanley I., 73, St. Matthew, Indianapolis, Aug. 7. |
| † GAMBIAIANI, Anita, 89, Sacred Heart, Clinton, Aug. 4. | |

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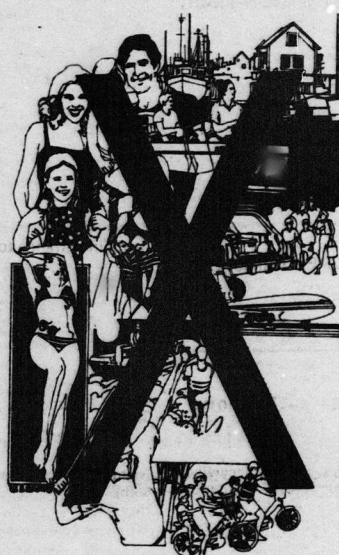
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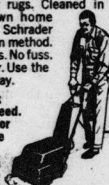
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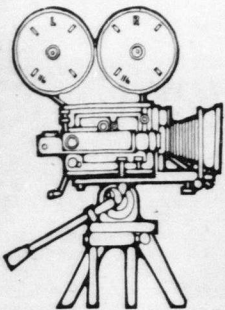
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Media Notebook

New film explores Holy Shroud



all fields of science from photography to space technology.

Although the press—secular as well as religious—has reported sporadically on the various tests conducted on the shroud during the past decade, the tests need to be put together like parts of a puzzle that has one or two pieces still missing.

Accomplishing just that is an English film, **"The Silent Witness,"** which earlier this year won a British Academy Award for best documentary of 1978. Distributed in this country by Pyramid Films (Box 1048, Santa Monica, Calif. 90406), the film is 55 minutes long and is available on 16mm or videotape.

The narration is

respectful of its religious subject but equally sensitive to the pitfalls of oversimplifying scientific matters for a lay audience. Producer-director David Rolfe orchestrates his location photography, dramatic re-creations, interviews, and scientific evidence into a compelling search for answers to perplexing questions—thus making his film a kind of cosmic mystery story.

"The Silent Witness" begins with the first record of the shroud as the possession of a French family in 1357. From there, it passed to a convent where the edges of the folded cloth were badly scorched by fire. In 1578 it was moved to Turin, Italy, where it has since remained.

Until 1898 skeptics had simply assumed that the image of a crucified man depicted on the rarely exhibited shroud was the work of a medieval forger, much like so many other manufactured relics of a credulous age.

A totally unexpected discovery was made, however, when the first photographs of the shroud were developed. Transferred to film, the shadowy figure on the shroud became clearly defined, appearing as a positive photograph printed from a negative.

Photographic experts could not explain the phenomenon and medical specialists were astounded by the exactness of anatomical detail. The more these and other photographs of the figure were studied, the more certain it became that this could not be the

work of some medieval forger.

In 1969 church authorities named a scientific commission to examine the shroud itself. Their findings aroused further interest and last fall, when the public was allowed to view the shroud for the first time since 1933, experts from around the world gathered to exchange information and to conduct further tests.

ONE OF the most troubling aspects about the shroud is the lack of any evidence of its existence prior to the 14th century. The film illustrates the theory of historian Ian Wilson, author of **"The Turin Shroud"** (Doubleday), which links the shroud to Constantinople from where it was taken as plunder by the Knights Templar during the Crusades.

Studies of the shroud's weave and cotton fibers place it approximate to the time of Christ. Most convincing, however, is the testimony given by an unassuming botanist who works for the Swiss police. He identified where the Shroud had been by finding pollen unique to Italy, France, Turkey, and Palestine.

An American expert in

forensic medicine, working with a life-size photo of the shroud, reconstructs what it shows of the brutal manner of death. It corresponds, in harrowing detail, to the Gospel account of Christ's passion and death.

The most recent tests have been conducted by image enhancement scientists with techniques used in the NASA programs. They found that the Shroud's image, unlike a simple photograph, contains information of spatial depth. Punching it up on a computer analyzer, they are able to show us a molded, three-dimensional image of the face.

FOR THEM, the essential scientific question is how such a sophisticated image was recorded on the shroud. One of the theories is that it was due to a sudden burst of radiation. The film concludes on the note that perhaps the shroud is a record of Christ at the moment of Resurrection.

For the believer, the essential question is who is the man of the shroud. Science has provided much evidence authenticating the shroud and its image. It is all

circumstantial, however, concerning the identity of this particular victim of crucifixion.

Even if one could rule out the possibility of some gigantic hoax—it seems remote, yet so too did that of Piltown Man and the Vinland Map—the area of faith is not one in which science has the final word.

The closest the church has come to making an official pronouncement on the shroud is when Pope Paul called it "the most important relic in the history of Christianity."

IN THE same way, one can call this film an important one for Christians, even if one does not accept the image on the shroud as that of the crucified Christ. The film, like the shroud, is an opportunity to contemplate in a deeper, more comprehending manner the sacrifice of Our Lord in redeeming us through his passion and crucifixion.

Editors Note: These columns were written through consensus of the staff of the USCC Department of Communication's Office of Film and Broadcasting.

Television Films

Mother, Jugs and Speed (1976) (ABC, Friday, Aug. 10): A hopeful but unsuccessful imitation of the medical comedy of "M.A.S.H.," this is a comedy about the trials and tribulations of a private ambulance service. Saving lives is incidental to madcap efforts to beat the competition and dodge the bill-collectors. Peter Yates directs Bill Cosby, Harvey Keitel, Raquel Welch. *Not recommended.*

Mixed Company (1974) (CBS, Saturday, Aug. 11): Family comedy specialist Mel Shavelson ("Yours, Mine and Ours") falters with this far-fetched farce about a frustrated losing basketball coach, already a father of three, whose

kookie spouse talks him into adopting three more kids—a black, a Vietnamese and a Hopi Indian. It's mildly unreal, but occasionally touching. Joseph Bologna and Barbara Harris, as the parents, make the most of the material. *Satisfactory entertainment for adults and mature youth.*

The Sentinel (1977) (NBC, Wednesday, Aug. 15): A horrifying film about a horrifying subject, in which a pretty model is caught in a struggle between good and evil at the edge of hell (placed, oddly enough, in a Brooklyn brownstone). A vulgar ripoff of religious beliefs and exploitation of the grossest physical deformities as fright material. *Not recommended.*

Television highlights for this week

Monday, Aug. 13, 9-11 p.m. (NBC) **"Operation Lifeline."** This two-part medical documentary shows Dr. James Duke, a Houston surgeon at the University of Texas Medical School, at work on accident victims over a Labor Day weekend and Dr. Robert Simon responding to emergencies in Reno, Nev.

Saturday, Aug. 18, 8-9 p.m. (ABC) **"Carol and Company."** For the next four weeks, Carol Burnett returns to the comedy-music-variety format in all-

new programs with regulars Vicki Lawrence, Kenneth Mars, Craig Richard Nelson and, sometimes, Tim Conway.

RADIO: Sunday, Aug. 12—NBC **"Guideline"** will conclude its series of programs with handicapped persons. The concluding interview stresses that love is reciprocal and, therefore, that all, not just a few, are needed in helping handicapped persons relate to society. The guest for the five-part series has been Franciscan Brother Joseph

Moloney, associate director of the Catholic Charities Office for Handicapped Persons of the Diocese of Brooklyn. He serves on the U.S. Catholic bishops' Advisory Committee for Ministry with Handicapped Persons and is executive director of the National Apostolate with Mentally Retarded Persons. The interviewer is Graymoor Father Thaddeus Horgan, director of the Graymoor Ecumenical Institute. (Please check local listings for exact time in your area.)

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Viewing with Arnold

Streisand vs. O'Neal in 'Main Event'

by James W. Arnold

"The Main Event" is a battle-of-the-sexes comedy that recalls, unfortunately, the Doris Day-Rock Hudson nightie-and-pajamas movies of the early 1960's. In this rematch of Barbra Streisand and Ryan O'Neal (both much funnier in "What's Up Doc?"), there is the same smarmy innuendo and shallow sophistication, but nobody's virginity is even remotely at issue.

The general subject is boxing, and the main comedy play by writers Gail Parent and Andrew Smith is to insert the brash, mouthy but feminine Barbra into the once-sacred male preserve of this brutal sport. A perfume company executive who has been embezzled into bankruptcy, she finds that one of her few remaining assets is the contract of a fighter (O'Neal) who no longer wants to fight. She takes over as manager and pushes him toward profitable combat with the Latin he once almost beat in the Pan Am games. They rage and bicker a lot, but end up in a romantic clinch in the ring that makes the final embrace in "Rocky" look like a handshake.

Ryan does his clumsy nice-guy shtick, but the big moments belong to Barbra—sashaying as a nervous voyeur around a gym among towel-clad Mr. America types; hollering dumb instructions to the embattled O'Neal; messing up her chores as a "corner person," but sometimes intuitively doing the right thing, like dumping ice cubes down the front of O'Neal's shorts; and sur-



living the rigors of a training camp in the Sierras as the only female in a barracks of rugged, love-starved pugilists.

This cutesy setup is neither amusing or endearing (compare a roughly similar, but delightful situation in the old musical, "Seven Brides for Seven Brothers"), and it gets worse when she moves into O'Neal's cabin for a coyly

teasing sharing-the-bed scene that murders whatever art there used to be in double entendre.

BENEATH all the mostly dumb jokes, fight movie clichés, and tasteless ogling of male and female physiques, "Event" is notable as one of the few subversive anti-macho fight films ever made.

The real subject is role reversal, with Streisand as the tough aggressor and O'Neal as the object-victim, and the ending deliberately mocks the masculine sports ritual of victory first, women second. It's not a movie that either John Wayne or Sylvester Stallone could understand, much less appreciate or believe.

Whatever one thinks of manly sport myths, and woman's hostility to them, "Event" has little punch or style beyond the stars' stereotyped personal charms, and its claims to adult attention and sensitivity are KO'd in the first round.

Tasteless, witless and not recommended. **NCOMP Rating: A-3—morally unobjectionable for adults.**

Not too many people may remember that Alan Arkin was the only actor besides Peter Sellers to play Inspector Clouseau in the "Pink Panther" movies.

Arkin's mad genius as a farceur, too long hidden under other talents and career interests, explodes once more in the ineptly titled, "The In-Laws," a wacky slapstick diversion not too far off the standard set by Sellers, Mel Brooks and Woody Allen.

THIS Andrew Bergman script—about a meek New York dentist (Arkin) who gets embroiled in a wild CIA caper in Latin America because his prospective in-law (Peter Falk) is a flamboyant cross between James Bond and Howard Hunt—is full of crazy invention and lines that pop like firecrackers. (Bergman scripted Brooks' raucous "Blazing Saddles." You have to catch even this throwaway—a Caribbean dictator lives at 501 United Fruit Blvd. next to the General Garcia tollbridge).

The plot manages to spoof everything from the CIA, big weddings and dental patients to Chinese aviators, banks, car paint shops, spoiled middle class children, TV and famous movie scenes, like the firing squad escape.

Director Arthur Hiller has an affable touch for comedy (he did "Popi" with Arkin, among others), and the cast is terrific, from Falk down to the Spanish military choir trying to sing Joyce Kilmer's "Trees."

BUT THE catalyst is Arkin, who slowly builds his reluctant dentist here from quiet normalcy to hyperactive hysteria. Arkin virtually personifies the average American slowly realizing what the CIA is getting him into, as he careens from shootouts and car chases to facing execution from the crazy dictator (Richard Libertini) who does Senor Wences hand-puppet routines.

It's worth the whole trip just to watch Arkin act (his firing squad speech) or even react (to an airplane steward

reading him emergency survival instructions in Chinese).

In a dubious ending, the heroes are allowed to keep \$10 million in ill-gotten cash, but the edge is softened when they each give a million to their kids as wedding gifts. If that isn't satire of an American fantasy, then Mickey Mouse is from Afghanistan.

Some street language and silliness, but ok for family. **NCOMP Rating: A-2—morally unobjectionable for adults and adolescents.**

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Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned.)

Alien A-3
The Amityville Horror A-3

The Apple Dumpling Gang Rides Again A-1

Bloodline C
(The film contains an abundance of sexual exploitation.)

Breaking Away A-2

The Champ A-2

Dracula B

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

The In-Laws A-2

Just You and Me, Kid A-2

Lost and Found A-3

The Main Event A-3

Meatballs A-3

Moonraker A-3

The Muppet Movie A-1

Phantasm C

Rocky II A-3

The Wanderers B

(Violence and foul language)

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