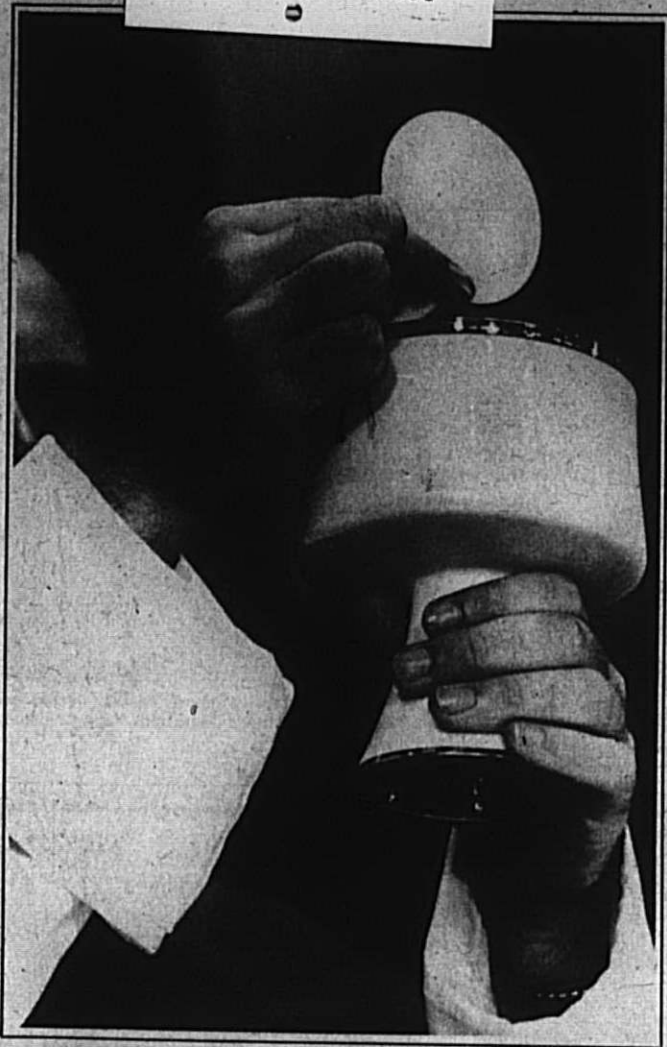


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VOCATIONS SUNDAY—The indispensable ministry of the priest will be emphasized this Sunday, April 20, as the entire Church observes World Day of Prayer for Vocations. In sermon and prayer, parishes throughout the Archdiocese will express hope for additional clergy and Religious to carry on the work of Christ. A priest elevates the chalice, symbolic of his role as minister. (NC photo by Paul Tucker)

## Bishop explains ban on NOW supporters

SAN DIEGO, Calif.—If Catholic members of such groups as the National Organization of Women (NOW) remain totally opposed to abortion, they may still receive Communion in the San Diego diocese, Bishop Leo T. Maher of San Diego told a press conference here April 14.

"Such persons," he said, "are not separated from the Church."

He told reporters, however, that Catholics in his diocese who actively and publicly promote abortion "have separated themselves from the Church" and are to be "refused the Eucharist."

IN ADDITION, he said, it is a pro-abortion stand to support "a woman's right to choose" abortion.

His nationally-publicized pastoral letter on abortion, he emphasized, still stands. But the letter's directive denying Communion to pro-abortion

## National policy on food urged

WASHINGTON—Calling the development of a comprehensive national food policy an "urgent priority," the U.S. Catholic Conference Department of Social Development and World Peace has charged that "hunger and malnutrition flow from basic failures in our society's social and economic structures."

"Hunger," said an 11-page statement issued by the department, "is often the result of persistent poverty, and food programs only supplement inadequate income. They cannot substitute for economic resources, jobs, decent wages, equal opportunity or the power to change economic and political institutions."

"Fundamentally, our nation must provide jobs for those who are able to work and a minimal income for those who cannot. The U.S. Catholic Conference has consistently supported programs that would guarantee an adequate income for all Americans. We renew that call today."

THE STATEMENT, entitled "Feeding the Hungry: Toward a U.S. Domestic Food Policy," was timed to coincide with Food Day events across the country April 17.

The USCC statement urged

(Continued on Page 9)

## WEDDING SECTION

The season for brides is fast approaching, and we direct our readers' attention to the special Wedding Section which is part of this issue of The Criterion.

Principal articles are from the current Know Your Faith series on Marriage, which began in last week's paper. Supplementing these are shorter articles of particular interest to the prospective bride and groom.

We hope that readers will find the Section both attractive and useful.

—The Editors

# Archdiocese to implement revised financial program

## Mounting parish debts emphasized by Archbishop

Archbishop George J. Biskup this week outlined a comprehensive revision of Archdiocesan fiscal policy to be inaugurated and implemented over the next 15 months. Details were contained in a letter sent to all priests.

The primary interest and purpose of the changes, said Archbishop Biskup, "is to establish sound fiscal policies in the parishes and thus assist parishes in carrying and liquidating their burden of debt."

Serious effort must be made to reduce the debt parishes owe to the Archdiocese, he stated, to avoid the necessity of borrowing from outside sources at current high interest rates.

Total parish debt, including delinquent assessments and long-term debt, stood at \$8,931,646 at the end of February, the letter stated. Parish assets on deposit with the Archdiocese on that same date amounted to \$3,433,024.

The number of parishes not making progress in paying their debts and assessments was said to be large enough to cause "grave concern."

Internal fiscal policies and attitudes, as well as inflation and recession, were responsible for the mounting debt, Archbishop Biskup said.

Main features of the new policy include consolidating all debts of an individual parish; placing all high schools on current financing basis; making mandatory the deposit of surplus funds with the Archdiocese; increasing deposit and loan interest; and the establishing of penalties for delinquent payments.

The full text of the Archbishop's letter to priests follows:

Dear Father:

On February 28, 1975, the parishes of the Archdiocese owed the Archdiocese, including the Education Office, \$8,931,646.93. This debt consisted of the following:

Delinquent Elementary and High School Assessments	\$ 865,172.75
Estimated 1974-75 High School Deficit (normally collected in 1975-76)	908,457.00
Delinquent Chancery, Hospitalization and Retirement Assessments	28,107.30
Long Term Parish Debt with Archdiocese	7,129,909.88
	\$8,931,646.93

The parishes had on deposit \$3,433,024.72 with the Chancery at that time. Fortunately, the Archdiocese, because of deposits from cemetery associations and other institutions, as well as restricted and designated fund balances, has not had to borrow money from non-archdiocesan sources. However, unless serious effort is made not only to curtail the growth of this debt but actually to reduce it, we will soon be in a position which would necessitate borrowing from non-archdiocesan sources at current high interest rates.

Taking a realistic look at the history which has brought us to this position, it must be noted that, (1) some parishes have been making no payments or very small payments on their debt with no evidence of a firm debt retirement program, (2) some

(Continued on Page 9)

## Benedictine Sister to address board

Sister Mary Margaret Funk, O.S.B., will make a presentation on the work of the Benedictine Sisters during a meeting of the Archdiocesan Board of Catholic Education to be held at 4 p.m., Sunday, April 20, at St. Paul Church, 814 Jefferson St., Tell City.

The Tell City district board will host the meeting.

Other business on the agenda includes staff reports, presentation of charge to the ad hoc committee that will study district boundaries, and further discussion of the proposed board constitutions.

The meeting is open to all interested persons, and there will be an opportunity for comments or questions from the floor.

## Pilgrims' progress

VATICAN CITY—Vatican Radio said April 14 that about one million pilgrims visited Rome during the first quarter of 1975, according to figures from the Holy Year Central Committee.



VOL. XIV, NO. 28 INDIANAPOLIS, INDIANA, APRIL 18, 1975

## Relief groups at odds over orphan airlifts

BY JOHN MUTHIG

ROME—The Church in South Vietnam and Caritas Internationalis, an international Catholic relief organization, both oppose any plans for evacuating orphans from South Vietnam, according to a Caritas official.

In a April 11 press conference here, Father Charles Grange, a Vietnam specialist who has visited that Asian nation frequently, called the recent airlifts of orphans from Vietnam "mistaken initiatives prompted by fear or by misunderstanding of the problem."

The Caritas Internationalis official said that there is "no humanitarian reason for proceeding with this massive airlift. Caritas Internationalis and the Church in Vietnam are against this."

FATHER GRANGE, a French priest, said that Caritas had recently received

a communique from the Church in Saigon saying that it opposed the airlift. But he did not say who specifically sent the communique.

A high Vatican source confirmed for NC News that Father Grange was speaking for Caritas Internationalis and also confirmed that the South Vietnamese Church opposes the airlift.

In the United States, U.S. Catholic officials sought to refute Father Grange's charge that the airlift of orphans was a mistake.

Bishop Edward E. Swannstrom, executive director of Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, said that the "standards employed in the screening, processing and placement of Vietnamese orphans have been, and will continue to be, of the highest professional level with the best in-

(Continued on Page 11)

## Liturgists plan 1976 Convention in Indianapolis

The Board of Directors of the National Federation of Diocesan Liturgical Commissions (FDLC) has accepted an invitation from Archbishop George J. Biskup to hold the 1976 national convention of the FDLC in Indianapolis on Oct. 11-14. The meeting will be co-sponsored by the Bishops' Committee on Liturgy; the FDLC; and the Indianapolis Archdiocesan Liturgical Commission.

An executive committee comprised of Liturgical Commission members has been established to begin formulating plans for the meeting. Members of the executive committee are: Father Richard Mueller, chairman; Father Albert Ajamie, Father James Bonke, and Father Charles Fisher. Subcommittees will be formed to assist in carrying out the details of planning and organizing the convention.

Stouffer's Indianapolis Inn has been selected as the headquarters hotel for the 500-600 people from throughout the United States expected to attend.

The theme for the 1976 convention has not yet been determined. This year's convention, to be held in Boston, Oct. 13-16, has the theme of "Parish Liturgy: American Style." Several delegates from Indianapolis are expected to attend the Boston meeting.

## HELP WANTED

Catholic Charities is recruiting volunteers to help prepare mailings for the annual Charities appeal. Those able to give some time between now and May 2 are asked to phone Pat Kelley, 849-5603.

## FIRST FULL-TIME VOCATIONS DIRECTOR

# On the road with Fr. Welch

BY B. H. ACKELMIRE

Father Michael Welch has traveled 14,000 miles since last July when he became the Archdiocese's first full-time Director of Vocations. Most of those miles have been clocked between Indianapolis and St. Meinrad, where he spends several days a month counseling and visiting with the seminarians.

At present the Archdiocese has 10 students in the School of Theology there and 28 students in the college. In addition there are two Theology students in Rome, six in Louvain and one special student. Two students are in college in Kentucky.

The total, 49, is a giant step back from 1967, for instance, when there were 135 men preparing for the priesthood. The 59% decline is slightly more than the national decline of 54%.

"I let people decide for themselves whether we have a vocation crisis," Father Welch told The Criterion. With that, he produced a table of statistics comparing Church needs with available personnel.

THE ARCHDIOCESE has 205 active priests at present. Of these, 185 to 190 are engaged in full-time parish work. The remainder teach in the high schools, are in chaplaincies or at the Chancery. They are available only part-time in a parish. On any given day, there are likely to be five to ten priests in the hospital.

"We have 164 parishes and missions," Father Welch notes. "Some are being staffed by Religious orders but we still have the responsibility. That means there are 164 places and 185 to 190 men to staff them. And under the new retirement program, there will be 17 priests retiring from administration in the next six years."

Put those figures alongside a reduced number of ordinands—seven expected this year—and the inescapable conclusion is that the Archdiocese does indeed have a vocation shortage.

"Obviously there is an urgent need to challenge young men to the priesthood," Father Welch said. And he believes that one of the biggest helps will be the Latin School.

"MORE THAN HALF of all high school seminarians in the country have closed in recent years. We're fortunate to have ours. The Latin School has been and probably will continue to be our primary source of vocations."

The school is located in Indianapolis, but it is better known in the other areas of the Archdiocese, according to Father Welch. Currently there are 94 boys enrolled and an effort is underway in Indianapolis to actively recruit prospects in the grade schools.

It is also on the grade school level that the newest vocations program concentrates. Father Welch is enthusiastic about the development of an eighth grade retreat project.

"WE HAVE SENT out letters and brochures to all Catholic grade schools in the city and have volunteered our services," he said. "As of last week we will have been in 21 of 31 grade schools here."

"The program goes like this. A staff of priests and Sisters come into the school at 9 a.m. and normally leave about 8 p.m. They are with the eighth graders—boys and girls—all day."

"A number of priests plus the Serra Club have become involved. Father Jack Okon of Little Flower parish has been coordinating the program and

## Franciscans appoint Sister Nancy to post

OLDENBURG, Ind.—Sister Nancy Meyer, O.S.F., has been appointed Vocations Director of the Sisters of St. Francis, effective September 1.

Currently missioned in Evansville, Sister Nancy is president of the Senate of Women Religious in that diocese. She has been active on the Senate Vocations Committee and also serves on the Diocesan Youth Commission.

In her new apostolate, she will direct the introductory experiences and education of young women interested in becoming Sisters of St. Francis. She will also sponsor and encourage Christian Living Week-ends for high school students and other interested young women.

Sister Nancy is from Dayton, O., and a graduate of Marian College, Indianapolis. She has been a Sister of St. Francis for 10 years.



SISTER NANCY



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Senate kills welfare curb

WASHINGTON—The Senate has killed by a 54-36 vote an amendment to prohibit the use of federal welfare or Medicaid funds for abortions not necessary to save the life of a mother. The Senate agreed to table, or set aside, the amendment, sponsored by Sen. Dewey Bartlett (R-Okla.). Opposition to the amendment was led by Sen. Edward Kennedy (D-Mass.). Kennedy, a Catholic, said he is personally opposed to abortion, but opposed the Bartlett amendment because, he said, the existing Social Security law, which covers Medicaid and welfare funds, allows abortions that are "medically necessary."

## Panel opposes abortion ban

WASHINGTON—The U.S. Commission on Civil Rights has opposed passage of any constitutional amendment "designed to deny the right to terminate a pregnancy." The commission also urged Congress to reject and repeal legislation that would "undermine the constitutional right to limit childbearing." The commission said a constitutional amendment prohibiting abortion would violate the First, Ninth and Fourteenth Amendments. It also said success in using an amendment to overturn a right guaranteed by the Constitution would lead to similar strategies being used against other rights.

## Rally supports Soviet Jews

NEW YORK—The struggle of Jews in the Soviet Union for human rights is our struggle, Cardinal Terence Cooke of New York said in a message read at a rally that brought an estimated 100,000 persons to demonstrate their support for Soviet Jews. The cardinal's message, read at the rally at Dag Hammarskjold Plaza in front of the United Nations building by Sister Anne Gillen, a member of the Interreligious Task Force on Soviet Jewry, said: "It is fitting we should join together with our Jewish friends and neighbors in behalf of Soviet Jews and other persons who are denied their human rights in the Soviet Union. Their struggle is our struggle."



## Korean police seize corpse

SEOUL, South Korea—South Korean police interrupted a funeral procession to a Catholic church where Mass was to be said for one of eight men hanged as a convicted plotter against the government of President Park Chung Hee. The police seized the body of the hanged man, Song Sang Jin, a 46-year-old beekeeper, and had it cremated without his family's consent. The police said they had been ordered to prevent the funeral but gave no reason for the order.

## Portuguese bishops urge vote

LISBON—In the midst of an election campaign dominated by extremists, the bishops of Portugal have asked Catholics to show up at the polls in great numbers and to elect non-communist delegates to the new constitutional assembly. "Catholics are morally forbidden to vote for parties that by their ideology, objectives, prejudices and history have shown themselves to be incompatible with the Christian concept of man and his life in society," the bishops said in a statement issued here less than two weeks before the April 25 elections.

## Rate hikes threaten press

WASHINGTON—Some diocesan newspapers will fold and others will be subsidized with funds taken from other Church purposes if Congress fails to appropriate funds to subsidize postal rate increases for publications sent by second-class mail, the president of the Catholic Press Association (CPA), John Fink, told a House appropriations subcommittee.

## Names . .

Father Pedro Arrupe, superior general of the Society of Jesus, has created a special study group to analyze the order's central administration.

Capt. Eugene A. Cernan, American astronaut who walked on the moon, had a private audience with the Pope on April 14.

Msgr. William Stanley Fleming, 48, of the Covington, Ky., diocese, has been appointed director of the U.S. Bishops' office for American visitors to the Vatican.

Father Robert Drinan, Massachusetts Congressman, has introduced a bill calling for a five-year study of nuclear energy, with emphasis on safety and environmental factors.

Sargent Shriver has invited Soviet scholars to send a scientist to work as a research fellow at the Kennedy Institute for the Study of Human Reproduction and Bioethics, Washington.

Tom Pagna, former assistant football coach, is

the new executive director of the University of Notre Dame Alumni Association.

Sister Virginia Schwager, head of the Health Affairs Division of the U.S. Catholic Conference, said persons opposed to euthanasia must be prepared to fight permissive legislation in that field.

Bishop Joseph Hogan of Rochester, N.Y., made a personal \$2,500 donation to the new Philip S. Bernstein Chair in Jewish Studies at the University of Rochester.

Joe and Jan Rigert, Minneapolis, parents of an adopted interracial family, have been named recipients of the 1975 Franciscan International Award.

Col. Oris E. Kelly, a United Methodist clergyman, has been named Army Chief of Chaplains, subject to Senate confirmation.

Father Riccardo Lombardi, S.J., of Silver Spring, Md., founder of the Movement for a Better World, has resigned as the organization's director for health reasons.

## In capsule form . . .

Major superiors of women Religious in Michigan and Indiana are holding their spring meeting this week, April 13-18, at Nazareth College, Kalamazoo, Mich. . . . Boys Town is trying to contact its 14,000 alumni across the country preparatory to building a network of alumni associations. . . . West German bishops have appealed for donations to aid people of South Vietnam.

America, the Jesuit magazine of opinion, has published a special issue commemorating the 20th anniversary of the death of French Jesuit Teilhard de Chardin. . . . The California legislature is considering a bill to repeal a law banning medical experiments on live fetuses. . . . Repentance is necessary to absolve sin, according to a majority of Utah State Prison inmates participating in a confidential survey of their religious beliefs.

The American National Cattlemen's Association has urged Catholic leaders to promote the canning and distribution of beef as a means of feeding the starving without depleting U.S. grain supplies. . . . Brazilian bishops have urged that nation's congress to strengthen family life by giving families economic and social help, instead of legalizing divorce. . . . About 100 bishops, priests, Religious and lay persons from the Northwest met in Seattle, Wash., to discuss the National Catechetical Directory.

The Texas House of Representatives has voted approval of a bill authorizing silent prayer in public schools. . . . Los Angeles has begun a program to train lay persons as ministers of the Eucharist for the sick and elderly. . . . A gold tabernacle containing the Blessed Sacrament was taken from St. Kevin's Church in Warwick, R.I.

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SIMEON VOLUNTEERS—Among those attending a recent Simeon Project meeting at Immaculate Heart were (standing, left to right) Sue Ley, Catholic Charities staff; Marie Melloy, Immaculate Heart; Linda Barnett, St. An-

draw; and Kenneth Prince, St. Joan of Arc. Seated are Margaret McNamara, left, St. John, and Peggy Loudon, Christ the King.

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## THE TACKER

## For Sunday drivers

BY FRED W. FRIES

Looking for a place to take the family this Sunday? Why not head for St. Mary-of-the-Woods College? There the students and faculty are planning a special project on April 20, called "Spring is Here."

Features include the annual Art Fair; a children's dramatic production to be staged in front of Guerin Hall; a flea market; a sale of baked goods, handicrafts and house plants; and a display of horsemanship by Woods equestrians. In addition, the college library and bookstore will be open for browsing. You youngsters are invited to bring your kites and frisbees.

There is plenty of grass for picnicking if you want to pack your own lunch, or food and drinks can be purchased at a minimal charge. If you prefer, the formal activities are scheduled from 1 p.m. to 5 p.m., according to Sister Jean Fuqua, S.P., who is putting it all together. See you there.

**SPRECHEN SIE DEUTSCH?**—A German cooking class, an exhibit of 14 German-made cars and soccer games will highlight the annual convention of the Indiana Federation of Students of German to be held on the Marian College Campus Saturday, April 19. Some 23 high schools and two colleges are sending delegates. There will be the usual conferences, workshops and exhibits, along with special entertainment. Guest speakers will include Eduard Adler, Austrian Consul to the U.S., and two representatives of the East German Consulate in Washington, D.C., Heinz-Joachim Switalia and Norbert Reimer. Two Marian freshmen, Fraulein Renee Gronkowski and Fraulein Carol Lukasek, are handling the arrangements. Ach du lieber!

**MARITAL MILESTONES**—Tacker extends best wishes to the following Archdiocesan couples on the observance of recent or upcoming wedding anniversaries: Mr. and Mrs. Joseph Armbruster, Holy Name, Beech Grove, 25th anniversary, April 12; Mr. and Mrs. Carl J. Schnebelt, St. Michael, Madison, 50th, April 13; Mr. and Mrs. Martin Landwerlen, St. Luke, Indianapolis, 50th, April 20; and Mr. and Mrs. Lawrence W. Huff, Sr., St. Anthony, Clarksville, 65th, April 21.

**FOR MUSIC LOVERS**—The three choirs of the Second Presbyterian Church, totaling more than 150 voices, will present Gian Carlo Menotti's celebrated "Death of the Bishop of Brindisi" in a public performance at 8 p.m. Sunday, April 20, in the church sanctuary, 7700 N. Meridian St., Indianapolis. In addition, Conductor Robert Sheffer will conduct the 68-voice adult Sanctuary Choir in Mozart's "Solemn Vespers of the Confessor." There is no admission charge.

**HERE AND THERE**—W. Patrick Leonard, Ph. D., a Cathedral High School graduate and a native of St. Anthony parish, Indianapolis, was honored recently at a testimonial dinner by Chicago State University for his service there as Director of Libraries. . . . Father Carey Landry, famed liturgical composer-musician, will appear in concert at 7:30 p.m. April 20 in St. Thomas Aquinas gymnasium. Admission is \$1.00. . . . Sister Carmela Whitton, O.S.F., pastoral minister from Midland, Mich., will deliver the homily at all Masses this Sunday, April 20, at St. Monica Church. Her subject: "The Role of Women Religious in the Church."

**SCHOLARSHIP WINNER**—Phil Kern, a member of St. Michael parish, Indianapolis, and a senior at Ritter High School, took first place in the fine arts scholarship sponsored by the Kappa Kappa Kappa Sorority. He played piano in the statewide competition held April 12 at the Indiana University School of Music. The \$500 scholarship, top award, is applicable at any college. Phil, the son of Mr. and Mrs. James P. Kern, plans to enter Marian College in the fall, and he will major in music.

**HOLY YEAR OBSERVANCE**—Indianapolis Southside parishes have joined forces in a special Holy Year observance. Once a month a Sunday liturgy and social get-together are held at one of the participating churches. On Sunday, April 20, Sacred Heart parish will host the observance at 3 p.m. The public is invited to participate.

**RECOGNITION AWARDS BANQUET**—Some 24 chairmen and co-chairmen of parish blood donor programs in the Indianapolis area will be among those who will be honored at a Recognition Awards Banquet sponsored by the Central Indiana Regional Blood Center on Tuesday, April 22, at the Marriott Hotel. The honorees and their respective parishes include: Mrs. Rosalind Butorac, Christ the King; Mr. and Mrs. Edward Griffin and Mr. and Mrs. Joseph Mattis, Holy Name; Mrs. Eleanor Kolbus and Mrs. Mary O'Brien, Holy Spirit; Mrs. Ann Krieg, Immaculate Heart; Mrs. Eileen Davis, Nativity; Mrs. Mimi Krump, Our Lady of Lourdes; Warren Huddleston, St. Andrew; and Mrs. Margaret McGuire, St. Barnabas.

Also Mr. and Mrs. Irvin W. Scheib, St. Bernadette; Mrs. Diane Kowalski, St. Joseph; Mrs. Clara Shannon, St. Jude; Mrs. Lillian Good, St. Lawrence; Mrs. Elizabeth Herold, St. Matthew; Mrs. Ann Thompson and Mrs. Florence Miller, St. Michael; Mrs. Jo Ann Czarwinski, St. Simon; Mrs. Dottie Kirby, Little Flower; and Mrs. Cecilia Strigari, St. Thomas Aquinas.

## Sr. Helen Cecilia Ulrich dies at 88

OLDENBURG, Ind. — The Mass of Christian burial for Sister Helen Cecilia (Leona) Ulrich, 88, was celebrated April 9 in the motherhouse chapel of the Sisters of St. Francis.

A teacher of music in elementary schools for 51 years, Sister Helen Cecilia had been retired since 1964. She had taught at St. Francis de Sales, St. Bridget and St. Christopher, Indianapolis, and St. Lawrence, Lawrenceburg.

She is survived by a sister, Miss Helen Ulrich of Aurora.

## Seccina Booster

## dance scheduled

INDIANAPOLIS — The Booster Club of Seccina High School will sponsor its annual Spring Dance on Saturday, April 26, in the gymnasium.

Nancy and Her Gentlemen will provide the music. Tickets are priced at \$5.00 a couple in advance, and \$5.50 a couple at the door.

A grand award of \$400 tuition credit for 1975-76 will be given away during the evening.

## Slate benefit

INDIANAPOLIS — St. Paul Hermitage will benefit from the Spring Card Party of the Ave Maria Guild to be held at 2 p.m. Sunday, April 20, in Our Lady of Grace Auditorium.

Mrs. J.P. Stephens and Miss Camilla Zinkan are serving as co-chairmen.

Forty years ago the West Baden Springs Hotel property was donated by the owner, Edward Ballard, to the Chicago Province of the Society of Jesus.

INDIANAPOLIS  
Calendar  
of Events

**SATURDAY, APRIL 19**  
Spaghetti Dinner at St. Mark social hall, Edgewood Ave. and U.S. 31 South. Serving from 5 p.m. to 8 p.m. Sponsored by parish P.T.A.

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council 3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seccina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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## On the road with Father Welch

(Continued from Page 1)

continued. "We've got two retreats scheduled for New Albany and one for Jeffersonville. With a little luck, we'll be over in Terre Haute soon. By the end of the school year we will have given approximately 30 retreats.

"Over a day's time the children see anywhere from five to seven different faces, priests and Sisters, talking to them about God and showing they are happy in what they are doing. Later on, the priests and Sisters can walk into the high schools, the kids will recognize them, and there will be an automatic rapport.

"The response we've had so far on the program has been just tremendous. But it is the priests taking part in the program who are making it work."

No comparable success can be cited yet on the high school level. "We've done everything from being present on Career Night to going to senior boys' retreats and giving talks but nothing has jelled yet."

## A NEW APPROACH involves

Three bishops  
on rights forum

NOTRE DAME, Ind.—Three Catholic bishops of Mexican-American heritage will take part in a University of Notre Dame symposium, "Human Rights and Social Justice and the Church," Saturday and Sunday, April 19-20, in the Center for Continuing Education.

The prelates are Bishop Patrick F. Flores, auxiliary of San Antonio, Tex.; Auxiliary Bishop Gilbert E. Chavez of San Diego, Calif., and Archbishop Robert F. Sanchez, Santa Fe, N.M.

Sponsored by the Mexican-American Lecture Series, the symposium will cover the history of the Chicano presence in America, together with potentials and prospects for the future. A highlight of the two-day meeting will be a consecrated Mass by the three bishops at 9 a.m. Sunday in St. Stephen's Church of South Bend.

bringing St. Meinrad collegians into the high schools. Two such tries have been well-received.

"The seminarians relate more easily to the high school students. They speak the same language. We'll have to wait and see how this develops but it looks promising.

"As for the college level, we haven't been able to do anything yet but there is an openness among many students on campus and we want to reach them."

Father Welch is excited about another program—this one initiated by the Serra Club and implemented by individual members.

"Through Jim Alerding, who is coordinating the program for Serra, we sent all the pastors questionnaires asking if they'd like to have a member of the club come into their parish some Sunday and give a sermon on vocations. The response was phenomenal. Seventy pastors requested the sermon. Serra can't handle all the requests this year but they've already been in 13 different parishes.

"THE VOCATION apostolate is not just the responsibility of the Director of Vocations or the priests and Sisters. It is the responsibility of the total community. Serra realizes this and is doing something about it.

"Likewise, we are trying to make the parishes as communities aware of their responsibilities for recruitment. Vocations are going to come from the parishes and no place else. If the parishes aren't going to be supportive, then no type of program is going to succeed.

"Priests, too, have to remember how influential they can be in forming vocations. The percentage of us who are actively involved in recruiting, actively encouraging prospective candidates, is low. We have got to change that and be positive about the priesthood and our lives."

Father Welch thinks families, as well, are a key factor in vocations but there has been a change of attitude among some parents in recent years.

"We've run into instances where a young man is interested but his parents don't encourage him, so he decides not to go on. I'm not saying this is the fault of the parents. There have been so many changes, so much confusion. We've been a transitional Church in recent years.

"PARENTS SEE OTHER men leaving the priesthood. They wonder why. Or maybe they are struggling with their own faith. If faith isn't strong, parents are not going to encourage vocations."

But Father Welch is not pessimistic about the future. Quite the contrary. "I think our parishes are beginning to develop into strong centers again. There are definite signs. If this direction continues, if the Sunday Eucharist, for instance, is a strong influence, if there is a prayer life, a spirituality in the parishes, then the vocations will come. I'm sure of that."

Another hopeful element is the type of young men going into the seminaries.

"Although the numbers are comparatively low, the men we have now in the seminary are excellent. They're high caliber, really top quality men. The theologians, especially, are intelligent and dedicated. They have a good concept of ministry and of service. They are ready to work when they come out of the seminary.

"We are getting good men. We simply have to come up with more of them."

## Bishop resigns

WASHINGTON—Pope Paul VI has accepted the resignation of Bishop Joseph Durick of Nashville, Tenn., 60, who will devote the remainder of his ministry to work with prisoners and their families.

Bishop Durick will be succeeded by Msgr. James D. Niederges, 58, pastor of Sts. Peter and Paul's parish in Chattanooga, Tenn.

Pope Paul has also named Auxiliary Bishop F. Joseph Gossman of Baltimore, 45, bishop of Raleigh, N.C., and Msgr. Norbert Gaughan, 53, vicar general of the Greensburg, Pa., diocese, auxiliary bishop of Greensburg.

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## Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

## New inquiry needed

We hope the mounting rejection of the Warren Commission's report results in a new, full-fledged, wholly objective, scrupulously thorough investigation of the assassination of John F. Kennedy.

The former President's body was hardly cold before a spate of books and articles began appearing—all charging conspiracy of one sort or another. Much of the material was sensational nonsense calculated to ride the crest of public outrage. Some of it, however, was the result of careful study and research. There were, later on, analyses of the Warren Commission's report which exposed inaccuracies, unanswered questions, and slipshod investigation.

The flood of material slackened considerably as the years passed, but it never dried up altogether. Now, once again, the conspiracy theory is with us, gathering steam and supporters. It has been revived by disclosures of involvement of the Central Intelligence Agency in assassination plots against several foreign heads of state and by the revelation of FBI "irregularities" to the Senate Watergate committee. Most recently, publication of the transcript of a secret Warren

Commission meeting contains statements from former CIA director Allen Dulles to the effect that even if Lee Harvey Oswald, the accused assassin, were an FBI or CIA agent, both agencies would deny it.

The growing suspicion that the first investigation may have been—unwitting or no—a whitewash deserves some hard answers. Perhaps there was no real conspiracy. But too many citizens are now convinced that, at the very least, the Warren Commission did not expose the truth, the whole truth, and nothing but the truth.

Any new inquiry will open old wounds. Senator Edward Kennedy has said he does not support a new investigation and no doubt is expressing the wish of all the family. That attitude is understandable. Nothing will change the fact that the former President was murdered. But the common good and the national sense of well-being would seem to demand that the doubts and suspicions be laid to rest. Nothing short of a completely independent investigation will accomplish that.

We hope a full-scale inquiry will be undertaken soon by the Senate and will be conducted in an atmosphere charged with one, and only one, imperative—the need to find the truth.

## Family viewing time

The Federal Communications Commission has abdicated its responsibility to the public by permitting the television industry to police itself. And no better proof can be offered than the two-hour "family viewing time" proposed by the broadcasters.

The proposal is worse than nothing because its adoption, according to some media experts, will result in even more sex and sadism during the remainder of the schedule. It is being described as an amendment to the present television code, a standard that is proving to be as reliable as the movie industry's code.

The proposal, drawn up by the major networks as a response to public pressure and adopted by the board of directors of the National Association of Broadcasters, would designate 7 to 9 p.m. EST as Mr. Clean time. During that period the networks would originate only those programs judged suitable for viewing by children and general family audiences. Beginning next September, network affiliates would be obliged to honor the proposal or be fined.

There are only about six dozen things wrong with the proposal. Not all stations belong to a network and not all stations subscribe to the provisions of the general television code. But the most obvious drawback is that children and family audiences watch television at times other than 7 to 9 p.m.

Father Morton A. Hill, S.J., national president of Morality in

Media and former member of the Presidential Commission on Obscenity and Pornography, noted that "stations operate 18 hours a day. Kids don't watch TV just two hours during prime time. There are still 16 hours left for sex and violence."

Moreover, the proposal does not specify what constitutes proper family-type fare. The vagueness has some people worried. A United Church official warned that because of the difficulty in screening materials, the industry would tend to avoid all worthwhile controversy and settle for trivia or pablum.

It is disappointing and frustrating that two hours of televised family-time inanity is all that has emerged from months of Congressional hearings, a torrent of complaints from parents, and demands that the FCC do what it is officially charged to do—enforce standards of good taste and social responsibility on an industry that utilizes public airwaves. And we await with misgivings the additional exploitation that is bound to follow in the wake of this regulatory sop to the public's conscience.

## THE WORD THIS SUNDAY

FOURTH SUNDAY OF EASTER  
April 20, 1975

"The Good Shepherd"

Acts 2:14, 36-41  
1 Peter 2:20-25  
John 10:1-10

The figure of the Good Shepherd which John presents for us is spelled out in Acts and 1 Peter: God will go to any length to draw us to himself. The Shepherd cares, calls by name, gathers, leads and brings to life. Jesus who embodies God's love for us is the Shepherd who takes upon himself the weight of the people. Working in Spirit and others, he constantly urges us to reform and set ourselves apart from the godless.

Isn't it wonderful that God will go to any length to draw me to himself?

## Quiet wheel deserves some attention, too

BY DALE FRANCIS

All over the world Catholics are asked to think about religious vocations on Vocation Sunday, April 20.

I'd like to suggest a way to celebrate the occasion. It is not to think about the problems that face us because there are too few vocations. It is not to think about those who have decided they can no longer continue the commitment they have made and so leave the active priesthood or the religious life.



The way to celebrate this day is with thankfulness, with appreciation to all the thousands of priests, Brothers and Sisters who faithfully continue to serve Christ and His Church.

THEY DON'T make the headlines in newspapers. They aren't invited to sit in on the television talk shows. In a day when the attention goes to the flamboyant, they are almost forgotten.

But the truth is they are the ones we should remember most. They are the ones to whom we are indebted in a way we can never repay.

They don't seek public attention. They don't even seek our gratitude. All they want is the opportunity to continue to serve.

I'm a newspaperman and what I know is that newspapers are interested in those who are flamboyant. The man who challenges the Pope, who lashes out at the Church, is the man who gets the headlines. The thousands who quietly serve, who affirm the teachings of the Church, who faithfully fulfill the duties given to them, never make the news at all. Maybe that's the trouble with news, but that is the way it is.

IN THIS DAY of social activism, there are some among priests and Religious who gain public attention by actions in support of justice. They deserve that attention because it is important that there be those who offer witness in support of social justice.

But for every one of these we give

attention, there are a thousand who go about quietly doing work that must be done. They carry on pastoral duties, they teach in the schools, they work in the hospitals.

Vatican II reminded us that we are all involved in carrying out the mission of the Church. There have been many volumes written to proclaim this as the age of the laity.

BUT THE TRUTH is that while we are all called to serve the mission of the Church, we are all dependent most of all on those men and women who have given their lives totally to service of Christ.

So as we observe a day dedicated to vocations to the religious life, let us observe it by showing our gratitude to priests, Sisters and Brothers.

Let us honor the priests who serve us. Let us offer our prayers for all those men who celebrate Mass, visit the sick, counsel us when we have problems, carry on a task of service to the parish.

LET US OFFER our prayers for the

Sisters and Brothers who teach in our schools, who every day in a quiet way help our children grow in knowledge.

Let us offer our prayers for those who carry on the work of the hospitals, the works of charity for the poor, the orphaned, the old.

The Catholic Directory tells us there are more than 56,000 priests, more than 139,000 Sisters, more than 9,000 Brothers, in the United States.

THEY NEVER MAKE the headlines. Chances are the only public recognition they will ever get will come when they die.

But they are the ones we should honor most, they are the ones to whom we owe most. Let vocation day be a day for honoring them. Go out of your way to offer your thanks to them. But most of all pray for them, because they are people who know the value of prayer.

And finally that is how we will find the new vocations we need—it is their lives of service that inspire the service that others will give.

## RULES, PRACTICES RECONCILED

## Imprimatur changes to have little effect

BY JERRY FILTEAU

WASHINGTON—New Church rules for Catholics who publish books on faith and morals will probably affect U.S. practices very little, if at all.

Although many news reports immediately labeled the rules a new attempt to enforce censorship, a highly placed source in the National Conference of Catholic Bishops (NCCB) rejected that view. "It isn't a crackdown," he said.

When the decree was published, several questions were raised almost immediately: Would it infringe on academic freedom in colleges and universities? Would it place restrictions on current catechetical programs? Does it establish new, more stringent censorship boards?

IN FACT the new regulations, drawn up by the Vatican's Doctrinal Congregation and issued with Pope Paul VI's approval April 9, are a liberalization of previous law in virtually every area where there is a change.

In terms of Church practice in the United States, the new law is far more consonant with actual practice today than were the older laws it replaces.

The previous law, for example, required that before publication all books by Catholics touching on matters of faith or morals have the imprimatur (Latin for "Let it be printed") from a local bishop—a declaration by the bishop that the book was free of error in faith or morals.

Under the new law the type of book requiring such an imprimatur is restricted primarily to Scripture

translations, liturgical books and prayer books, catechetical works, and books pertaining to faith or morals that are used as texts in schools.

FOR OTHER books on faith or morals, generally laypersons, priests and Religious are only strongly urged to receive permission from the bishop before publishing.

Old laws forbade priests or laypersons to write in magazines or periodicals that show a regular opposition to Catholicism or good

display racks in Churches. But he rejected that interpretation "because of what I would call the customary interpretation"—that is, the generally accepted view that such periodicals do not fall under Imprimatur laws in the first place.

The same sort of question arose concerning the new law's requirement that "catechisms and other writings pertaining to catechetical instruction" need the approval of a local bishop or bishops' conference, and that books pertaining to theology, Scripture,

of the bishop of each diocese in which they are used.

The Imprimatur requirement would apply only to the principal textbooks used for courses, not to auxiliary teaching aids or assigned readings or outside readings for students.

The rule does not apply to all to postgraduate studies, since the term used in the decree is not one that is used to refer to such institutions.

A HIGH VATICAN official interviewed by NC News' Rome Bureau dismissed the idea that the decree infringes on academic freedom, pointing out that in the areas where the decree applies, it applies only to teaching texts, and does not in any way prevent students or teachers from reading other books.

A portion of the document that was widely picked up in the secular press as indicating a new wave of censorship was a rule saying that national or regional conferences of bishops can establish a commission of censors or a list of censors.

The NCCB summary of the decree referred to this as a commission or listing of "evaluators"—a term more in keeping with the original Latin word, which means one who assesses or evaluates.

Several sources pointed out that the decree still places on the local bishop the primary right and duty of approving books, and that such a commission or listing of names would simply provide a wider range of expertise for the bishop if he should decide to make use of it.

Most NC News sources said they doubt such a commission or nationwide listing would be created because most dioceses already have their own boards of censors.

## VATICAN SEES NO INFRINGEMENT OF ACADEMIC FREEDOM

morals, unless they received prior permission from their bishop.

The new law keeps the same prohibition for priests, but it says laypersons may exercise their own discretion. As guidelines, they are told that they should not write for such periodicals "except for a just and reasonable cause."

One new restriction is imposed by the new legislation: "Books or other writings that treat questions of religion or morals cannot be displayed, sold or distributed in churches or oratories, unless they are published with the approval of a competent Church authority."

AN NCCB SOURCE said that a casual reading of this law might suggest that Catholic newspapers or magazines that do not carry imprimaturs must be removed from the

Church law, Church history, or faith or morals cannot be used as texts in schools unless they were published with the approval of a competent Church authority.

Ambiguous wording in the decree led two national Conferences of Christian Doctrine (CCD) officials to wonder whether all materials used in religious education classes would need clearance from the local bishop.

But several Church law experts and official sources in Washington and in Rome said the new law adds no new restrictions in this area. Their comments, taken together, added up to this picture:

As before, catechisms, catechetical texts, and other textbooks used in Catholic schools, if they pertain to matters of faith or morals, must have an imprimatur. But they do not need the specific approval

## Whatever happened to Edelin baby?

BY LIZ JEFFRIES

BOSTON—Whatever happened to the baby in the Edelin case?

Aborted by hysterotomy Oct. 3, 1973, the occasion of a national furor between pro- and anti-abortionists across the nation as a result of the recent historic trial in Boston, the body of the baby rests in a kind of limbo.

What has become of the black male baby for whose death Dr. Kenneth C. Edelin was convicted?

"That's a good question," said Judi Bernstein, secretary to William P. Homans, Edelin's defense attorney.

SO GOOD, in fact, Miss Bernstein couldn't answer it. She did not know. Neither did Homans. He was recovering from a heart attack suffered March 1. Health, not death, occupies his attention these days.

Dr. Edelin seems to be too busy catching up on work missed during the six-week trial. Interviews are not part of his regular agenda.

The prosecutor, Newman A. Flanagan, had the answer to the whereabouts of the star in his successful case against Edelin.

As of early April it was down at the Southern District Mortuary. "It's in the custody of the medical examiner," Flanagan said.

FOR 17 MONTHS the 13-inch corpse has remained unburied, ignored. During the trial its picture was the most important piece of evidence.

"I don't think the jury really understood what I was saying until they saw that picture," Flanagan said.

The picture has been impounded, essential in the appeal. So why hasn't the baby been buried?

No death certificate.

Despite the fact that Massachusetts state law requires a fetal or stillborn death certificate for all babies 20 weeks old or more, none has been filed for this body—estimated to be between 22 and 28 weeks old.

Why not?

"APPARENTLY no one wanted to sign one," Flanagan said. "There is no death certificate for this baby in existence. This is just a guess but it might be because they had to put down the cause of death."

Without a death certificate, the baby couldn't be buried.

Will it ever be buried?

"I've no idea when," Flanagan said. "I would anticipate, however, that the death certificate would be signed soon by the medical examiner."

The unsigned death certificate was not part of the trial.

"Dr. Edelin testified he requested a stillborn certificate to be issued," Miss Bernstein said. "He said he assumed it had been done. This matter wasn't dealt with by either counsel during the trial. I guess they didn't want to make it look like sloppy record-keeping, so they all kept away from it."

FLANAGAN disagreed. According to him the issue was kept out of the trial by Suffolk Superior Court Judge James P. McGuire.

"I wasn't allowed to go into this," Flanagan said. "The judge's position was that this was a collateral issue, not material to the case itself."

It was the unburied baby itself that started the investigation resulting in Edelin's indictment on a charge of manslaughter and his conviction.

According to Flanagan, the baby was discovered in the hospital morgue some two months after the hysterotomy. At that time his office

was already investigating four other Boston City Hospital doctors as a result of an article they wrote in the New England Journal of Medicine.

IN THEIR article the doctors described experiments on aborted fetuses. Included in the article were statistics on the number of women in the study aborted by saline solution

and the number by hysterotomy.

Because most babies aborted by hysterotomy are alive, pro-life supporters brought the article to the attention of Boston City Council. They were concerned that the fetuses aborted by hysterotomy, said in the article to be 20 weeks old or more, were alive when removed to the laboratory to be dissected.



"OH, COME NOW, I KNOW I OVERHEARD IT... WHICH ONE OF YOU REFERRED TO ME AS 'THE TOP BANANA'?"

## The CRITERION

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BY MSQR. R. T. BOSLER

Q. One thing has really bothered me about my Church, and as the years have gone by I feel more strongly than ever on this matter. It is the Church's attitude of always having all the answers. The leaders are to make the rules and all the rest of us to follow. When I read your reply to the pathetic woman who endured an unbelievable life with a mentally sick husband for 30 years, you said: "See your pastor for permission to seek a civil divorce." I am sick of hearing that permission seeking is necessary for responsible Catholic adults. Shouldn't they be in a far better position to know what course their lives should take? Seek advice, perhaps; permission, never. I have been giving serious thought to leaving the Church for some time now. I am over 40 and have been faithful to my Church, conscientious about my beliefs, sacrificing (self as well as money) and all I see is a Church devoid of real concern for people. Rules and



laws are of primary importance in this Church, and people are secondary.

A. I could answer that the laws are there to protect the rights and the spiritual life of the members, but I don't want to argue. I sympathize with you and many other Catholics who find themselves overwhelmed by the same problem. However, I urge you to consider the plight of those Catholics who have left the Church or no longer attend Mass because they feel that the old Church that had all the answers has disappeared. Others are disturbed because the Church no longer specifies what acts of penance must be performed during Lent and no longer requires Friday abstinence. They are shocked when bishops' conferences issue statements that imply Catholics may interpret the pope's teaching as allowing them to choose birth control as a lesser of two evils. Not all Catholics obviously are prepared to make decisions for themselves. And if this is true in advanced civilizations, think of the problems in primitive societies where the Church is now taking hold.

We have a fuller concept of the Church today, as the Sacrament of

Christ, the People of God, a community of believers, but it is still an institution and precisely as an institution it is able to organize support for God's laws when governments ignore them to the peril of freedom and human dignity—and this service of the Church most of us must recognize as more necessary now than ever before. Since it is an institution, the Church is burdened by all the weaknesses typical of institutions. Those who work for corporations, or the government or—the classic example—the military, are continually obliged to seek permissions. We can hardly expect anything else from the oldest institution on earth that claims to have authority from Christ himself.

THE EXAMPLE THAT bothers you seems not altogether unreasonable or oppressive. The state obliges couples to obtain a divorce, and many cities require a waiting period or even conferences with counselors in an effort to save marriages. It is not surprising that the Church would want to do the same. In my limited experience I know of marriages that have been saved because people sought permission from the bishop before

going to the courts. This would scarcely apply to the example we are considering, but for the sake of upholding a law that might save some marriages, it seems best to support it. By the way, the law we are talking about does not apply everywhere and may fast be losing its effectiveness for the reason you give, that Catholics today want to assume more responsibility for themselves.

Officially the Church has recognized that people must be treated differently in these times. In the Declaration on Religious Freedom, Vatican Council II declared: "A sense of dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man.

And the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty. . . . This Vatican Synod takes careful note of these desires in the minds of men. It proposes to declare them to be greatly in accord with truth and justice."

THIS TEACHING WILL eventually change laws and styles of leadership in the Church, if people like yourself stay with the old institution. That great Declaration on Religious Freedom would never have been accepted by the council had it not been for Father John Courtney

Murray, S.J. In the years prior to the council this great intellect was treated like a child by the Roman authorities, who forbade him to speak or write on the subject of Church and State or religious freedom. He must have been tempted to give up, but he remained loyal to the Church he believed in in spite of its obvious human weaknesses. It was my privilege to work with him and help him in a modest way during the council. Whenever I get discouraged at the slow rate the Church is implementing the directives of the council, I think of Father Murray and take heart. Maybe his story will help you.

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## Archdiocese to implement

(Continued from Page 1)

parishes are delinquent in meeting school and other assessments, (3) some parishes have not deposited excess funds in the Archdiocesan Deposit and Loan Fund, (4) the Indianapolis, Madison and Terre Haute high schools have been operating on a one-year delayed subsidy basis.

It must be recalled that the Archdiocesan Deposit and Loan Fund was established to assist parishes in financial need. While some parishes of the Archdiocese need funds for building or other capital improvements, there are on the other hand, parishes with extra funds. The "Home-Mission" project known as the Archdiocesan Deposit and Loan Fund is the means of bringing together parishes which need funds and those with surplus funds to the benefit of both.

### INVESTING SURPLUS

When considering the investment of surplus funds, the natural consideration is the highest rate of interest which might be earned. However, the philosophy of the Archdiocesan Deposit and Loan Fund is that a more important consideration than interest return is sharing in the work of Christ's Church throughout the Archdiocese. This should be kept in mind and called to the attention of lay financial advisors.

It is of vital importance that this policy be continued and that surplus funds of whatever nature be deposited in the Archdiocesan Deposit and Loan Fund. Notes payable on demand are issued for these deposits. At the same time, parishes with indebtedness or which plan on incurring indebtedness must have a firm schedule of repayment.

We are most grateful to those parishes that do have and abide by a debt retirement program, and to those parishes which faithfully deposit excess funds in the Archdiocesan Deposit and Loan Fund. However, the number of parishes that are not making progress in the payment of their debts and assessments is large enough to cause grave concern.

The problem areas of indebtedness are parishes:

- Not retiring their capital funds indebtedness;
- Not meeting elementary school operational costs and/or high school or parish sharing assessments;
- Not meeting Archdiocesan

## National policy

(Continued from Page 1)

Catholics "to deepen their understanding of the food crisis and commit themselves to continued reflection and action to feed the hungry both here and abroad."

The statement is a follow-up to the pastoral plan on food adopted by the National Conference of Catholic Bishops at their annual general meeting the past November.

"THE GRAVE international consequences of food shortages must be a continuing concern of the American people," the new statement noted, and, "we must not neglect the very serious food and nutrition needs in our own country."

"The United States has a responsibility in both domestic and international areas. These responsibilities should not be seen in conflict with each other, but viewed as different aspects of the same problem."

The statement dealt with three major areas: federal food programs, ownership and control of resources and full agricultural production.

Noting that inflation in food prices, unemployment and recession have increased hunger and malnutrition in the United States, the statement supported expansion of government food programs and urged Congress to "resist attempts" to reduce funding for food assistance.

Chancery, hospitalization/retirement assessments;  
d. Not, in a few cases, meeting interest payments.

It must be stated that the Archdiocese is in no position to subsidize parishes. Nor is the Archdiocese able to continue to carry long term loans with no assurance of an effective debt retirement program, which is a subtle form of subsidization.

### INTERNAL POLICIES

While on the surface the problems that exist might be attributed to recession and/or inflation, there are some internal fiscal policies and attitudes which are judged even more critical factors contributing to the debt problem.

I share with you some of these factors.

(1) Knowledge of the total debt including elementary and high school indebtedness is not always made available to the entire parish. Such indebtedness is not therefore included in Budget Planning.

(2) Failure to have, and abide by, a firm schedule of payments on long term debt.

(3) Failure to meet deadlines for payment of educational and archdiocesan assessments.

(4) Reluctance to hold organized programs for increased support of the parish to its full potential.

### GENERAL PROGRAM

In order for the work of the Church to continue to prosper and contribute to the needs of the people, the Church needs to be fiscally sound. With this in mind, as well as the background outlined above, the following general program is to be inaugurated and implemented over the next fifteen months.

(1) All debts including loans, past due elementary and high school assessments, 1974-75 Indianapolis, Madison and Terre Haute high school deficits, past due Archdiocesan assessments, including Chancery, hospital/retirement are to be consolidated. A realistic and firm repayment schedule is to be prepared and submitted for approval to take effect no later than July 1, 1976. The repayment period should be between 1 and 20 years with an average for all parishes being less than 10 years. Payments should be scheduled weekly or monthly. The repayment schedule must take into account the potential income of the parish. In order to ascertain and arrive at the potential income of the parish, the help of our Director of Development, Mr. Leonard Plotzkowski, should be obtained.

(2) Those high schools, namely of the Indianapolis, Madison and Terre Haute areas, not financed on a current basis will do so for the 1975-76 fiscal year. They will be asked to prepare a realistic budget on an accrual basis. This budget will be divided over a 12 month basis. Parishes will be paying subsidies for the current rather than the past year. The schools must stay within their budget and the parishes must meet payment deadlines. This means that proper attention must be given to the collection of tuition and receivables as well as the monitoring of expenses.

These schools have been operating on a one-year delay basis. In other words the operating deficit or subsidy for the 1973-74 fiscal year is being collected in 1974-75. The estimated 1974-75 deficit to be normally collected in 1975-76 is \$908,457.00. This amount will be added to the long term debt of the parishes involved.

### CURRENT BILLINGS

(3) Billing for the central payroll and parish sharing programs of the Indianapolis deaneries, plus Schulte and Shaw High Schools, will be changed to a 12 month basis and kept on a current basis beginning July 1, 1975.

(4) Parishes whose present income is not now sufficient to cover their current expenses and their new schedule of loan payments will be expected to organize drives to increase their weekly contributions. Again the expertise of our Director of Development, Mr. Leonard Plotzkowski, should be utilized.

(5) Interest on deposits will be increased gradually until they are close to bank savings account rates. The first increase will be in the amount of 1% effective 1/1/76 resulting in a new rate of 3% on all deposits.

(6) In order to obtain the funds to pay the above savings rates it will be necessary to increase loan rates proportionally. Therefore, effective 1/1/76 the interest rate on all existing and future loans will be increased 1% to 3½%.

(7) Assessments are made and scheduled to meet current expenses of the various Archdiocesan offices. When assessment payments are not made on time it becomes necessary to borrow money to meet these expenses. The cost of such borrowing must be charged against the delinquent parishes. Therefore, in order to maintain a proper cash flow as well as insure that each parish does its fair share, penalties for late or delinquent payments of assessments as well as loan and interest payments will be made. A penalty of 1% per month will be charged on any payment more than 15 days late. If payments are consistently late the penalty will be charged from the first day after a written notice has been issued. Penalties will become effective January 1, 1976.

### TRANSFER OF FUNDS

(8) All funds invested in non-archdiocesan sources (savings accounts, Certificates of Deposits, etc.) must be transferred to the Archdiocesan Deposit and Loan Fund by December 31, 1975.

(9) In the future, billings for assessments will be in one amount. You will be given a breakdown at the beginning of the fiscal year and after that you will receive one invoice each month (12) showing a total assessment amount.

These will include: Archdiocesan Assessment, Clergy Hospitalization Assessment, Retirement Assessment, High School Assessment, Central Payroll and Parish Sharing Assessments.

A separate invoice will be issued for loan payments and interest. These invoices will be payable at the Chancery.

You will continue to receive invoices from the Education Office for substitute teachers as well as teachers' and lay employees' insurance.

### GOOD BUSINESS

The task ahead is not necessarily an easy one. However, in view of the very large total amount of money involved, good business procedures are necessary for the good of the whole Archdiocese.

Much thought, planning and consultation has taken place in preparing the policies herein set forth. The prime interest and purpose is to establish sound fiscal policies in the parishes and thus assist parishes in carrying and liquidating their burden of debt.

Our office will be responsive to any requests for assistance in implementing this program and answering specific questions which might arise. Please feel free to contact Mr. Harry T. Dearing, Business Administrator.

Devotedly yours in Christ,

*George J. Bishop*

Most Rev. George J. Bishop  
Archbishop of Indianapolis

Indianapolis

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**PLAN GUILD CARD PARTY**—The Ave Maria Guild will sponsor a card party Sunday, April 20, for the benefit of St. Paul Hermitage. The party is scheduled for 2 p.m. in Our Lady of Grace Auditorium. Displaying the comforter which will be the major award are Helen Ellis, left, and Amanda Stephens.

### † Remember them In your prayers

**CLINTON**  
† ELIZABETH COHEN, 51, Sacred Heart, April 13. Mother of Harry at home; daughter of John of Huntington Park, Calif.

**INDIANAPOLIS**  
† JOHN B. TEPE, 52, St. Michael, Greenfield, April 7. Husband of Mary Ellis; father of Mary Charles Murphy, Mrs. Matthew Chinchur and John M. Tepe; stepfather of Mrs. Ted Brattain, Mrs. Martha Montgomery, Mrs. Kerry Blueher and Dale B. Spencer; brother of Mrs. Thomas Hunt and James Tepe.

† ESTELLA M. WELSH, 80, St. Patrick, April 8. Sister of Bernice Vandivier, Bertha Lady, Mary Miles, Virgil and Carl Decker.

† BETTY J. KISER, 41, St. Rita, April 9. Mother of Robert W. Kiser; sister of Lois Kiser, Mrs. Joan Eldridge, Mrs. Catherine Walker, Jack W. and Robert J. Kiser.

† ANNA L. FIELDS, 87, St. Mark, April 9. Mother of Mrs. Luther Baldrige.

† ROBERT LESLIE MINDACH, 2, St. Simon, April 9. Son of Mr. and Mrs. Robert A. Mindach; grandson of Mr. and Mrs. James P. Skelley, Mrs. Joyce A. Mindach and John F. Mindach; great-grandson of Mrs. G. J. Cecil and Paul L. Skelley.

† RALPH E. CLEMENS, 64, St. Matthew, April 10. Husband of Hestelle M.; brother of Mildred Pogue, Martin C., Charles J. and James J. Clemens.

**LANESVILLE**  
† LEE E. HUBERT, 82, St. Mary, April 8. Father of John, Carl R., William E., Robert E., Edward L., and James A. Hubert, all of Lanesville; Charles and Elmer G. Hubert, both of Elizabeth; and Walter Hubert and Clara Pearl Nuckles, both of New Albany.

**JEFFERSONVILLE**  
† WILLIAM V. ENGEL, 48, Sacred Heart, April 12. Husband of Bonnie; father of Betty J. Jennette of Louisville, Ky.; Joan, Susan, Annette, Wilma, and Regina Engel, all at home; stepfather of Rita Uthoff of Jeffersonville.

**NEW MIDDLETOWN**  
† MARY FRANCES STEINER, 62, Most Precious Blood, April 8. Wife of Theodore W. Steiner; mother of Theodore E. Steiner and Betty Morris, both of Elizabeth.

**RICHMOND**  
† KATHRYN JENKINS, 101, St. Mary, April 11. Mother of Norman and Ryan, both of Richmond; Louise Tenney of Stewart, Fla.; and Margaret Lafoon of Key Largo, Fla.

### Fatima plans Leisure Day

**INDIANAPOLIS** — Father Robert Ross, S.J., chaplain of St. Vincent Hospital, will be guest speaker during a Leisure Day for mothers and pre-school children to be held Wednesday, April 23, at Fatima Retreat House.

Babysitting services and lunch will be provided for infants and toddlers. Reservations for the 9 a.m. to 2 p.m. program are necessary and may be made by writing Fatima, 5353 East 56th St., or phoning 545-7681. Women of all faiths are welcome.

□ Forty years ago Bishop Joseph E. Ritter presided in the formal installation of Msgr. Raymond R. Noll as pastor of St. Peter and Paul Cathedral.

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**PLAN 'DUTCH TREAT'**—An Old World atmosphere will dominate the "Dutch Treat" Card Party and Style Show planned by the St. Plus X K of C Guild for 7:30 p.m. Friday, April 18, at the Council, 2100 E. 71st St. Committee heads shown above are, left to right: Emma Bixler; Mary Jane Owens, general chairman; Jane Joseph; and Alda Grau.

### Guild to hold Recollection

**INDIANAPOLIS** — Our Lady of Hope Hospital Guild members will attend an Evening of Recollection on Tuesday, May 6, at Fatima Retreat House. The program will begin at 6 p.m.

Joining Guild members will be the Martha and Mary Helpers of Little Flower parish and the St. Bridget's Division of the Daughters of Erin.

### Announce '500' theme for party

Reservations, which must be in by April 25, can be made by calling Dorothy Gates at 784-4576 or Eula Murphy at 355-8745.

### NAMED TO BOARD

**PITTSBURGH, Pa.** — Sister Jane Scully, president of Carlow College, here, has been named to the board of directors of the Gulf Oil Corp.



**WED 65 YEARS**—Mr. and Mrs. Lawrence W. Hutt, Sr., members of St. Anthony parish, Clarksville, will celebrate their 65th wedding anniversary on Monday, April 21. A son, Father David Hutt, O.F.M. Conv., Carey, O., will celebrate a Mass of Thanksgiving for the family. The couple has nine other children: Charlotte Gwaltney and Mary MacDougall, Clarksville; Clara Weidner, Jeffersonville; Edna Murphy, Phoenix, Ariz.; Wilma Belviy, Indianapolis; and William, Frank, Lawrence W. Jr., and George Hutt, all of Clarksville.



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## Over 400 teen-agers at parley

BY DENNY SOUTHERLAND

More than 400 teen-agers convened at Seelna Memorial High School last week-end for the 18th Annual Indianapolis Catholic Youth Organization Archdiocesan Convention.

Three Indianapolis youths were elected officers of the CYO Archdiocesan Youth Council. They are: President, Vince Roberts, Cathedral Junior; Vice-President, Miss Karen Noe, Manual Junior; and Recording Secretary, Miss Karen Crossland, Shortridge Junior.

The other officers are: Sherry Spellman, New Albany, Corresponding Secretary, Gall Rissler, Tell City, Deanery Co-Ordinator.

Delegates to the convention unanimously voted to adopt the following resolutions: to take an active role to protect the environment; to conserve natural resources; to search for a more rounded faith; to strive for self-awareness; to accept a challenge to better themselves and their society; and, to collectively work to elect their Archdiocesan candidate, Gregg Gallo, to National Office.

Guest speakers at the three-day long convention were National CYO President, William S. Sahm, Jr. and Richard Forestal, Jr.



MAUREEN RILEY

## St. Thomas' Miss Riley pacesetter

INDIANAPOLIS — She's not bragging, but Maureen Riley thinks she's a "first" — the first full-time parish Youth Minister in the Archdiocese. She is working for St. Thomas Aquinas and was formally commissioned on April 6.

St. Thomas is one of five northside congregations selected to participate in a pilot project that, hopefully, will prove to young people that the Church really is interested in them.

THE OTHER participating churches are First Baptist North, a predominantly black church; Pleasant View Lutheran, a quasi-suburban church; Second Presbyterian, an upper-income church; and Fairview Presbyterian, a Capitol Ave. neighbor of St. Thomas.

The project is funded in large part by a two-year grant from Lilly Endowment, Inc.

Maureen, 21, an elementary education major at IUPUI, has done a variety of volunteer work with young people in her home parish, Holy Cross. She has counseled runaway teenagers and is active in the Search for Christian Maturity program sponsored by CYO.

THE NEXT FEW months Maureen will spend researching youth programs in the parish and working closely with Youth Ministers in the other churches and with St. Thomas' Family Life and Youth Committee. The project is aimed at those in the 13 to 25 age group, but she expects to concentrate on teen-agers.

"I'll be working with the kids where they are," she said. "But first we have to find out where they are. Too many of them stay away from church. That's what the project is all about."

## St. Jude tops in volleyball

INDIANAPOLIS — St. Jude's girls captured the CYO Junior League Volleyball championship on Tuesday, defeating Holy Spirit in two straight games. The match was played at Holy Spirit, and the victory gave St. Jude's an undefeated season. Last January the champions won the St. Joan of Arc Invitational.

Holy Spirit took the measure of St. Michael, 2-0, to reach the final against St. Jude.

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## Relief groups at odds on airlifts

(Continued from Page 1)  
terests of the child considered paramount."

AFTER DESCRIBING other CRS activities in child care in South Vietnam, Bishop Swannstrom emphasized that the U.S. Catholic agency's entire program "has been carried on in complete cooperation with the Roman Catholic bishops of South Vietnam, and will be continued on that basis."

Mgr. Lawrence J. Corcoran, executive director of the National Conference of Catholic Charities (NCCC) in Washington, D.C., stressed that Charities agencies cooperating in the program apply the same principles to those cases that they normally apply to adoptions. The agencies, he said, seek to have children remain with their own families whenever possible.

According to Father Grange, the Vietnamese Church opposes the

orphan airlift because it is "damaging to the Vietnamese people."

Recently Archbishop Paul Nguyen Van Binh of Saigon appealed to South Vietnamese Catholics not to abandon their parishes when threatened by invasion, but to stay and help in "establishing peace and concord between Vietnamese."

FATHER GRANGE, throughout his comments, avoided blaming the United States for its major role in the recent airlift of orphans and pointed out that orphans are being received by many western countries. At one point, however, he deplored the "psychological impact" of uprooting Vietnamese children and added: "The U.S. is a different world."

Asserting that it is "not necessary to send these children away," Father Grange claimed that there are many Vietnamese families willing to adopt orphans.

"It sounds to me as though he (Father Grange) is proceeding on the assumption that all those children will be absorbed into families over there," Msgr. Corcoran said. "We are proceeding on factual evidence that they will not be."

BISHOP SWANNSTROM pointed out that Catholic Relief's 1974-75 child-care program has provided services to 111 Catholic orphanages throughout South Vietnam caring for 16,591 children, nursery services for soldiers' widows who have to work, and maternal-child health services.

"It will be noticed from the above," Bishop Swannstrom continued, "that CRS has neither encouraged nor participated in any 'mass' expatriation of infants from Vietnam, and has never believed an orphan placement program would completely solve the problem of caring for Vietnamese children, orphans or otherwise."



IN ACADEMY'S 'WIZARD'—Mary Armbruster of St. Catherine parish, left, has the role of the Tin Man and Peggy O'Hara of St. Philip Neri parish portrays the Wicked Witch in the St. Mary Academy production of "The Wizard of Oz" to be presented Saturday and Sunday, April 19 and 20, in the auditorium. Curtain time is 8 p.m. Tickets are \$1.00 in advance and \$1.25 at the door. (Photo by Dave Skripky)

## Organizational Music Contest opens April 20

CYO musicians will compete in the Organizational Music Contest at Roncalli High School Sunday, April 20, at 1 p.m.

The music competition has been divided into two categories this year. The first section for solos and ensembles was held last

February. The Organizational Music Competition this week-end will include a new twist—vocal groups.

In the vocal division, five groups will perform in three categories, Boys' Choir, Girls' Choir and Mixed Chorus.

Nine bands from around the Archdiocese are also preparing for the Contest.

### CYO NOTES

Baseball coaches will meet Tuesday, April 22, at 7 p.m. in the CYO Office.

Cadet Boys' Track and Field City Wide meet entries have been accepted. The deadline is May 14.

President Tom McNulty announces the next Youth Council meeting will be held Monday, April 28, at 7:30 p.m. in the CYO Office. Nominations for 1975-76 Deanery Offices will be accepted.

### Slide lecture

FRENCH LICK, Ind. — Dr. Damien Schmeiz, O.S.B., head of the Department of Biology, St. Meinrad, will give an illustrated slide lecture on the beginning of human life at 7:30 p.m., Friday, April 18, in the third floor auditorium of Northwood Institute.

Sponsored by Father David Kahle, pastor of Our Lady of the Springs Church, the program is entitled "Abortion—Just When Does Life Really Begin?" The public is invited.

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VIEWING WITH ARNOLD

# 'Like a roller-coaster ride'

BY JAMES W. ARNOLD

"Alice Doesn't Live Here Anymore" is a generally delightful on-the-road movie with a feminine perspective. It reverses the situation in "Paper Moon." This time it's a mother moving through the American boondocks with a shockingly precocious young son. As before, they don't earn your admiration so much as steal your affection.

Young New York director Martin Scorsese of "Mean Streets" transfers here to an entirely different environment—the contemporary Southwest, chiefly Phoenix, Tucson and points between—but with the same zesty flavor of real life and stunning unpredictability, sometimes socko funny or socko sad, sometimes just plain socko. Reality is not just an ingredient in Scorsese's films—it's the whole menu.

ELLEN BURSTYN is Alice, age 35, a working-class housewife tyrannized by a surly, chauvinist truck-driver husband and a wiseacre 11-year-old kid (Alfred Lutter) who talks like a foul-mouthed Oscar Levant. The husband gets killed early, to nobody's regret, and Alice and son, impoverished and alone, take off in the station wagon for her home in California. En route, and working out of various

glossy motels, momma earns bread as a borderline piano-bar singer and cafe waitress, while trying to cope with attention from new males and keep bored genius son from inventive mischief.

The film, with a brightly original, Oscar-nominated script by Robert Getchell, is not a conventional story but a series of strung-out encounters, loosely tied to a woman's consciousness theme. Alice is on her own for the first time as both breadwinner and parent, and unsure she can hack it. The world she travels through is male-dominated; even her son dominates her and is "spoiled rotten." By the end, she seems to have found another man (rancher Kris Kristofferson), but on her own terms, and the boy also seems to be maturing out of his defensive battle with the grown-up universe.

IN ANY CASE, the encounters are what make the film. Some are just giddy, like an escalating motel-room water fight between mother and son. Some are funny-poignant, like Alice's efforts to find a singing job in a variety of seedy Phoenix cocktail lounges. (Alice identifies somewhat with Alice Faye, and her songs moody renditions of ballads from the Forties).

Others are scary, like the nice young man (Harvey

Kitel) who turns out to be cheating on his pregnant wife and sick child, and nearly kills everyone in the script about halfway through. (Kitel played Scorsese's hoodlum hero in "Mean Streets"). Or the son's meeting with a cynically sophisticated girl-child (Jodie Foster) who, among other things, gets him smashed on ripple wine.

Throughout there is a sharp implied commentary on both the violent and exploiting relationship between men and women and its effect on the kids, cringing in another room, or perhaps abandoned in a motel room somewhere to feast on cheeseburgers, hard rock, and the dregs of culture flickering in on the TV tube.

BEST OF ALL is the final section, describing with vulgar hilarity the ordeal of a waitress in a fast-order Tucson cafe. This is the setting for Alice's encounter with two other women—Flo (Diane Ladd) who has raised dirty talk to the level of fine art (and turns out to have a heart of gold), and Vera (Valerie Curtin), the dumbest and klutziest waitress this side of a Sennett comedy. The cafe is really the chauvinist household writ Large and Noisy. The other waitresses' lives are un-sentimentalized alternatives to Alice's; the focus is relentlessly on the life of today's ordinary single woman, and comedy alone softens it.

Ms. Burstyn as an actress

gets to display a full repertoire of moods and emotions, although she may have a trifle too much class for her role. Young Lutter, like most kid actors these days, is phenomenal, although one begins to notice a new movie child stereotype, low on sweets and heavy on vinegar. Do kids all really talk like Gore Vidal?

But there are few "although's" about the movie. If you don't mind hanging-on tight to a good roller-coaster ride through what is happening to some honest-to-Pete women out there, you'll like it. You also don't get too many chances at a buddy-buddy, mother-and-son movie. [Rating: A-4—unobjectionable for adults with reservations]



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## The week's TV network films

**NORWOOD (1970)** (ABC, Saturday, April 19): A mildly pleasant variation on the "down-home boy visits wicked New York" theme, with Glen Campbell and Joe Namath as ex-Army buddies and Kim Darby and Carol Lynley as the girls they meet. Lightly amusing, but mainly for fans of country singers and swinging quarterbacks.

**QB VII (1974)** (ABC, Tuesday, Wednesday, Thursday, April 22, 23, 24): An all-star cast in the adaptation of Leon Uris' novel about the Nazi concentration camps. At 6½ hours, the longest made-for-TV movie in history.

**THE GOOD GUYS AND THE BAD GUYS (1969)** (CBS, Thursday, April 24): Still another in Burt Kennedy's endless spoofs ("Support Your Local Sheriff") of movie

westerns, which range from pleasant to awful. This one is closer to pleasant, mainly because of the cast. The film not only introduces David Carradine, but includes such nice movie people as his father John, Robert Mitchum, George Kennedy, Lois Nettleton, Marie Windsor and Martin Balsam. Tolerable entertainment for cowboy buffs.

**PLANET OF THE APES (1968)** (CBS, Friday, April 25): The first and best of the actors-in-ape suits movie series. Pierre Boulle's fascinating satirical novel is diluted into a space opera that is part thriller, part obvious comedy. Despite some good moments, it's mostly pulp-magazine action and horror, with the villain intriguingly changed from a scientist to a reactionary religionist. The schlock flick at its best and worst.

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# MARRIAGE

BY FR. PAUL F. PALMER, S.J.

Marriage begins as a community of two, but it is not meant to be a "solitude for two." Marriage may well begin with "tea for two," but if love is open to life, the marriage community will expand to three or four, or even more. In the words of Vatican II, marriage is "an intimate community of life and love . . . which is brought into being by the marriage covenant of irrevocable personal consent."

Marriage is God's kindly strategy for educating people to a love that is ecstatic, a love that goes outside oneself, a giving of oneself so completely to the other that lover and beloved become one flesh, one being. But like the love of the Triune God, married love is meant to break out of the fastness of a community of two and to

create with God the larger community of the family.

**FOR THIS REASON**, the Fathers of Vatican II could not speak of marriage without discussing the complement and the compliment to marriage which is children, the "crowning achievement of marital love." Thus, "marriage and marital love are ordered by their very nature to the procreation and education of the child" ("On Fostering the Nobility of Marriage and the Family," No. 50).

True, the Fathers of Vatican II do not speak of children as the primary purpose of marriage. To do so would imply that love is a secondary value. In the early books of the Old Testament fecundity or fertility was the overriding concern of the Patriarchs; so much so, that the sterile wife had to share her husband with other wives, con-

cubines and servant maids.

Instead love and new life are regarded as complementary values. Children are not the purpose of any kind of marriage; they are to be the fruit of marital love. This refinement of Vatican II is of utmost importance if we are to understand the Church's teaching on marriage and responsible parenthood.

**THE CHURCH DOES NOT** demand that affective love be present at the time of marriage. In some cultures, bride and groom meet for the first time at the altar. But the Church or, better, God demands that covenant marriage be open to love, that love be not excluded. In the same way the Church does not demand that marriage should be fruitful, but that married love should be open to new life, that children not be excluded. To refuse to love or to cultivate love is coming to be regarded by many theologians and canon lawyers as an obstacle or impediment to marriage. Similarly, the refusal to have any children has long been regarded by the Church as a condition or proviso which can invalidate a marriage.

Although children are "the supreme gift of marriage and contribute very substantially to the welfare of their parents," the Fathers of Vatican II are aware that a marriage can be childless—"despite, rather often, and intense desire of the couple." And yet such a marriage continues as a "community of life and maintains its value and indissolubility" (No. 50).

In discussing marriage as a graced covenant or sacrament, we emphasized the tremendous faith in God and trust in one's partner that is initially demanded. But when marital love actually opens to new life, most husbands and wives find themselves in conditions that make more and more demands on their selflessness.

Some years ago, an eminent Catholic anthropologist rightly noted that "a good 90 percent of the deeds of justice and charity, of fulfillment of the commandments and the works of mercy, carried out in this human world of ours, is carried out within the family and kinship circle" (Rev. J. M. Cooper, in "The Family Today," NCWC, 1944). After all, who feeds the hungry, gives drink to the thirsty, clothes the naked? And all this as so much a matter of course, that mother and father will definitely be surprised when they hear the Lord say: "As often as you did it for the least of my brethren, you did it for me" (Mat. 24:40).

**LOVE IS BY** definition diffusive of self. Married love, unless nature intervenes—and this is the great tragedy of a husband and wife in love—will become fruitful in children.

Where possible, the love of husband and wife will build itself a home that is full of children, and yet large enough for the neighbors' children. Married love will build itself a table, but never too small for an extra plate. It will build itself a door that is wide enough for the poor and the stranger to enter in. But more important, married love will fashion within the husband and wife hearts expansive enough to embrace the world and ultimately God Himself.





# Christian Marriage and the Scriptures

BY  
FR. A.P. HENNESSY, C.P.

John the Baptist emerges from the pages of Sacred Scripture as a rugged man. He was tough, not a man clothed in soft garments. He was fierce in condemning evil, not a reed shaken by the wind. He was not afraid to denounce a king yet he was always deferential to the meek and gentle Jesus. To me, never is he so beautiful

as when he refers to Jesus as the bridegroom and to himself as the bridegroom's friend.

"He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices exceedingly at the voice of the bridegroom. Thus, my joy, therefore, is made full." (John 3:29)

JESUS accepted the image of Himself as a

bridegroom. He told His critics that He would not allow His disciples to be sad or gloomy as long as the bridegroom was with them. He explained His presence among men as one who came that we might have life and have it more abundantly. He sealed a covenant of love with redeemed mankind by an outpouring of His own life on Calvary. Then His Spirit inspired Paul to tell us the meaning of it all in unforgettable words: "Christ loved the Church. He gave Himself up for her to make her holy, purifying her in the bath of water by the power of the word, to present to Himself a glorious church, holy and immaculate, without stain or wrinkle or anything of that sort." (Ephesians 5:25-27)

Christ, the bridegroom, is always intent upon fashioning a flawless mystic bride for Himself and He lifted up human love into the world of sacramental reality so that men and women all over the earth might join Him in the work of transforming humanity into this one timeless bride.

So when a man and a woman pledge themselves to convalidated love in Christian marriage, they are

implicitly saying to each other what Jesus has said to all mankind: "I have come that you might have life and have it more abundantly." They are making a commitment to family living. And the increase of life that they promise to each other will normally reach its fulfillment within the framework of family love.

WHEN A YOUNG couple gets married in Christ, they should expect an enlargement of life from their commitment to each other. They rightly expect to help each other achieve an increase of spiritual, psychical, and physical life. And this expectation is founded on three basic needs of the human heart.

All of us bring to any commitment to friendship a need to be healed by love. Unless we are marvels of God's merciful grace from our infancy, most of us are plagued throughout life by a hard-shelled, sturdy egotism. It is a self-centeredness which surrounds itself with ramparts of defense and wants to go on asserting itself until we die. And it imperils our spiritual growth in Christ.

Commitment to family living is a willingness to let ourselves be healed of this sickness of spirit. The presence of a spouse and the imperious demands of little children are constant incentives toward achieving some growth in other-centered love.

Marriage makes this a holy adventure because all the while a man and woman are growing in other-centeredness, they are two in one flesh and are thereby loving themselves. Literally, they are loving themselves into an increase of divine life through spiritual growth.

ALMOST ON THE first page of Sacred Scripture, God revealed a disability of the human heart. Aloneness. There is a nagging loneliness so intrinsic to creaturehood that nobody was ever designed by God to bear it without sharing the burden. Not all of us may be called to receive this surcease from pain within the bonds of marital friendship but no man or woman is called to meet it and wrestle with it in isolation. Psychic complementation is as great a need of the human spirit as food for the human body. God knew that it was not good for man or woman to be alone, and commitment to family living is an expectation on the part of husband and wife to give and to receive an enlargement of psychic life.

There is a fear that has haunted men and women as long as the human heart has been beating on this earth. It is the fear of extinction. The terrifying fear that one's own

life will be snuffed out in a meaningless universe.

The longing to extend oneself in a child gives impetus to much of the sacrificial love ever witnessed on this earth. The child becomes the visible embodiment of meaning. The child is a reassuring presence whose very vitality is the promise of a better world to come. So commitment to family living with its promise of an increase of physical life is the normal environment wherein a haunting human fear is laid to rest.

"It was on the tree of the Cross," wrote Pope Pius XII, "that Christ entered into possession of His Church." The bridegroom gave life to His mystic bride through a gift of sacrificial love. And sacrificial love is still the gift that gives life and gives it more abundantly when a man and a woman commit themselves to family living.

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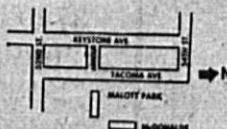
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BY SALLY WALL

How much of an expert on marriage is a person who is the first to admit that, 20 years ago, she was lucky in love?

It would be smugly satisfying to say that my husband and I entertained a prudently lengthy courtship; that we'd successfully completed pre-Cana; that we'd made note of each other's likes and dislikes and evaluated our tolerance of them before a blissful and family-attended wedding.

BUT ALAS, I can make no such claims. My husband-to-be and I knew each other a fairly long time, but not well. It came upon us rather suddenly that we knew we loved each other and, 20 years ago, it followed that when you fell in love you married. If there were no obstacles.

So, having no rationally perfect foundation to point back to, I must reflect over the years and try to capture the elusive reasons why, after two decades, our love remains alive, deepened, and indissoluble.

My first thought (and real conviction) is so old-fashioned maybe its time is coming around again. My husband and I believe in God. Not passively, but in hard-working effort to know Him and be worthy of the everlasting life He promised.

What practical value does this hope in the Lord have in our everyday lives? Well, first of all, it gets us through the hard times, the unreasonable times when we get fed up with problems and even each other. We impose no conditions for survival on our marriage. We expect to stay married "until death do

us part" so that when we're confronted with dissatisfaction we try to think of it as a temporary difficulty we can overcome.

More often than less, when we have a disagreement we each come back having decided to accept the other person's point of view. It's easier to come to an agreement then because we both feel cherished and esteemed and "who won the battle" seems much less important.

LAST SUMMER I was soaking up some sun at the neighborhood swimming pool, and a boy who couldn't have been more than 10 years old jumped off the high diving board. When he surfaced the water, he began to let out a string of cuss words that would do a Marine sergeant proud. He pulled himself out of the pool and, examining his hand, muttered something about how he knew he was going to hurt himself that day, and sure enough he'd cut his fingers. This child expressed a genuine sense of outrage that a hurt had been inflicted on him as though somehow the water in the swimming pool hadn't played fair with him.

And so it seems to me it is the modern way, to be highly conscious of self. Our own children tell me that in the experience of their lives it doesn't pay to be polite or kind. It's the self-assertive person who gets the attention and

has the friends.

Certainly we all must come to know ourselves and see fulfillment of our inner beings. But that is only the first step. After we learn to love ourselves we can't just keep on loving only ourselves. We must grow and begin to reach out. We must

love others and care about what they think and feel.

A MARRIED couple in my own family lived together for over 25 years. For much of that time the life they shared was sad and torturous. They stayed together because of remembered love, and a solemn vow. Of a different

generation, they fulfilled their duty as they saw it but they wasted their capacity for love and spoiled the growth of their humanity. I hope they contributed something to the world in their steadfast allegiance to an ideal that was higher than their reach. Distorted as their fidelity was, perhaps it

was the most noble thing about them.

But that is not enough. A lifetime should wed faithfulness to joyful generosity. Love can't be broken into little pieces and doled out at this moment or that moment of our lives.

Love is a flame, easily kindled, easily extinguished. If we choose to nurture the flame we will be consumed eventually in love for God, for family, for neighbor. Love is our divine gift and its fire lights the world.

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# MARRIAGE AND

BY WILLIAM E. MAY

A popular song some years ago expressed the sentiment that "love and marriage go together like a horse and carriage," and hardly anyone would disagree with this. By its very nature marriage implies a deep and abiding love between a man and a woman, a willingness to grow together in love and understanding. A love for the other rooted in the willingness to share and communicate life is at the heart of the marriage covenant. It is this union of wills that makes them to be "two in one flesh," that brings them into communion with one another.

It can also be truthfully said that "marriage and the family go together like a horse and carriage," although today many people would probably disagree. This is why it is important to reflect seriously on the relationship between marriage and the family and to accept the challenge given by the Fathers of Vatican II: "It has always been the duty of Christian couples, but today it is the supreme task of their apostolate, to manifest and prove by their

own way of life the unbreakable and sacred character of the marriage bond, to affirm vigorously the right and duty of parents and guardians to educate children in a Christian manner, and to defend the dignity and lawful independence of the family" ("Decree on the Apostolate of the Laity," par. 11).

**MANY MARRIED** couples do not have families, in the sense that they do not have children of their own. For some this is tragic, for they desperately would like to have children, if not their own biologically then their own by adoption.

Still others may not have children because of a conscious choice, and this choice can be and certainly is, in many instances, a good and praiseworthy choice, for there can be morally compelling reasons for a particular couple NOT to have children of their own (for example, if they learn that they are carriers of a particularly crippling genetic defect and that there is a very high risk of having a child who will himself be crippled terribly by this defect). Thus, childless couples do exist, there are mar-

riages without "families"; these may well be marriages wherein love and a deep commitment to Christ and to our brothers and sisters in Christ are found.

Yet this fact in no way severs the bond between marriage and the family. A family is the natural and divinely intended development of married life and love, and the one is meant for another. To see the

truth of this statement, consider the following.

Each of us was once a helpless infant. To grow into the human, to become consciously aware of ourselves as personal subjects and to become aware of our dignity and sanctity as living images of the one and only God, we needed help. And that help was first given to us by our parents. Our life itself was a gift that they gave to us. Ultimately, o-

## Church regulations p

The Church always has concerned herself with the welfare and happiness of a couple about to be married.

The rules and regulations imposed upon an engaged couple are not meant to be obstacles. They are there for the protection of the sacredness of the marriage contract and to insure that the marriage is valid.

When a couple has decided to marry, their first contact should be with a parish priest. The meeting should be arranged at least one month, preferably three, in advance to the wedding. Preference is given to the

parish priest of the woman—or in the case of a mixed marriage, to the parish priest of the Catholic party.

**THE SACRAMENTAL** character of marriage of baptized persons adds to the obligation of the Church to foster respect for its sanctity and dignity and to do what is necessary to defend it from irreverence.

Each party will be asked to obtain a certificate of Baptism issued by the parish where the Baptism took place.

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course, our life was a gift from the wonderful and loving God who made us for Himself, but this was a life that He gave us through our parents.

**A MAN AND WOMAN** joined to one another in the loving union that we call marriage are capable of communicating the life they share and the love they have for one another to a new generation of human beings, and they can communicate

this love in the very act in which they express most intimately their own love for one another.

That is why the act of begetting new human life is truthfully called the "procreative" act. Sometimes we speak of human "reproduction," but when we do we miss the meaning of marital, conjugal intercourse. The making of new human beings is not like the production of automobiles or television

sets. It is an activity in which the Lord of life and a man and woman act together in bringing into existence a being of priceless worth, a human child who is summoned to share in the life of God Himself.

Frequently today we hear it said that "no unwanted child ought ever to be born." This is a slogan adopted by many who advocate the widespread use of contraceptives and abortion as a means of "post conceptive birth control."

The Church, by teaching us that marriage involves a family commitment, is teaching us that we ought rather to say "no child, no human being in fact, ought to be unwanted." And the way to make sure that children will be wanted and that all human beings will become wanted is to see how deeply marriage and family life are interrelated.

The love that a man and woman bear for one another and that is sealed in the covenant of marriage is a love that will make children wanted. It is a love that will be willing to share life with a

new generation of human beings and give to them the root room they need to grow and develop as God wants them to. Children, in turn, are meant to be the living symbols of the love that exists between their parents. They are meant to deepen the love that their mothers and fathers have for one another. And they will do this if they are wanted, if their parents are really ready to communicate and share the life and love they have for one another with a new generation of human beings.

**EVEN THOSE** couples who are, for good reasons, childless, are to show that they love the "procreative good." For the procreative good is, in the concrete, a new human being, a new generation of men and women who are in truth children of God. And every human being, in particular every Christian, is called upon to minister to the needs of these children, to help them in whatever way is open to them, to become aware of who they are and to be able to DO what they must do if they are to be faithful images of the loving God.

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## s protect engaged couple

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A certificate of Confirmation also may be requested. A baptized person who is not a Catholic will be asked for a certificate or statement regarding the Baptism in his own church. The parties should have these required documents with them when they first call upon the parish priest to begin preparation for marriage.

Because the priest has a heavy responsibility toward the parties with respect to their marriage, he will speak to them separately.

BY THEIR answers to his

questions, the priest will ascertain whether there is any impediment to the marriage or defect of intention, whether they each have that freedom of decision which is their right, and whether the nature of marriage is well enough understood.

The priest will make arrangements to have the banns of marriage published in the proper parishes.

From the conversation with the parties and from the information about them, the priest will know what doctrinal instructions should be given.



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# Book lists couple's options in planning wedding

What kind of freedom do couples have in planning their wedding? "Together for Life, a Preparation for Marriage and for the Ceremony," by Rev. Joseph M. Champlin, outlines the options permitted a couple.

## Wedding Procession

Instead of the customary procession where the bride enters on the arm of her father, the clergyman meets the bridal party at the door

and then leads the bride, accompanied by her parents, and the groom, escorted by his father and mother, down the aisle into the sanctuary.

## Reading

One or both fathers could do the first two readings from Scripture. Or the role of lector could be assigned to an attendant or close friend.

## Gifts

The bride and groom,

parents or members of the congregation may participate in the bringing of gifts to the altar at the Offertory.

## Kiss of Peace

Once the celebrant invites the couple to exchange the kiss of peace or actually bestows it upon each one, the bride and groom may

then embrace and extend this greeting to the best man, maid of honor and others.

## Communion From The Cup

At the Second Vatican Council, the bishops decreed that on special occasions, and marriage is one of them, Catholics may again receive Communion

under both species.

"Together for Life" gives a selection of about 30 passages from the Old and New Testament from which a couple may select the readings for their nuptial Mass. The bride and groom may, after the exchange of vows and rings, during Thanksgiving after Communion, recite together a

brief prayer of their own composition. (The Prayer of the Couple.) They may also write a very personal list of intentions for their Prayer of the Faithful.

## Titles of special interest to couples

**THE CREATIVE WEDDING HANDBOOK** by Wendy Somerville Wall (1973, Paulist/Newman Press) \$1.50: This book provides what might be called "personal touches," i.e., prayers and explanations that might be added to the approved liturgy of marriage.

**THE COURAGE TO BE MARRIED** by Jonathan Hanaghan (1974, Abbey Press) \$2.95: The author blends his psychiatric competence with a truly Christian approach to marriage in developing the theme that courage is needed for marital success and for happiness.

**MARRIAGE IS FOR GROWNUPS** by Joseph and Lois Bird (1969, Doubleday) \$1.45: The authors draw upon their experience in marriage counseling in writing of the potential problem areas that any marriage may face. Directed to normal married couples who are probably familiar

with some of these areas, the book provides that common-sense approach that can help them avoid the dangers and make their marriage truly productive and happy.

**THE FREEDOM OF SEXUAL LOVE** by Joseph and Lois Bird (1967, Doubleday) \$1.25: Written in the light of Vatican II's teaching on marriage, this book is highly valuable to young couples beginning marriage, to single persons who seek greater insights into human sexuality and to parents who are looking for clearer concepts in teaching human sexuality to their children.

**PARENTING, PRINCIPLES AND POLITICS OF PARENTHOOD** by Sydney Cornelia Callahan (1974, Doubleday) \$1.95: A highly informative and provocative book on contemporary parenthood. The book combines research data and common sense, and

assumes that today's parents are intelligent and dedicated.

## Faces of love

Love is smiling when you've just had your hair done and he asks—When are you going to have your hair done?

Love is ironing a shirt 10 minutes before you both have to leave for work.

Love is when he eats the toast no matter how it turns out.

Love is when he asks to look at the wedding pictures again because you looked so pretty.

Love is when he tells you the coffee's good.

Love is when he says you look beautiful just after you've tumbled out of bed.

Love is not keeping secrets.

Love is making him feel important.

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# A woman can be liberated and married, too

BY DELORES CURRAN

"I wouldn't expect you to be interested in women's lib," a friend said after I made a pro-woman comment. "You've got a good marriage."

The attitude that one must be anti-marriage in order to be pro-woman is an unfortunate by-product of the women's movement. I don't see that it has to be an either/or situation but rather that real liberation involves free choice in choosing or rejecting marriage.

I realize those are fighting words to many women who have spent years trying to improve miserable marriages. They are bitter toward men in general and enjoy venting this hostility with others in the same situation. While this undoubtedly has some therapeutic value, it has given the women's movement a decidedly anti-marriage flavor.

## DENYING ONESELF

marriage in order to be liberated isn't freedom in my book. It's similar to the woman who had her jaws cemented shut to lose weight. Denying herself food made her thin but it certainly limited her freedom.

I hope we can show our daughters that a woman can have herself and marriage, too. Marriage is for many a truly liberating experience. It can free both spouses to be individuals through one another.

This is a hard concept to buy because thousands of couples fortunate enough to find themselves in that kind of marriage have failed to promote it. It seems immodest, if not foolhardy, to claim liberation through marriage because it runs counter to both the liberation claims and the media image of the happy marriage.

The beautiful young bride who "catches" the on-his-way-up groom and plunges with him into a quest for the good life through things isn't

going to find the liberation our culture promises her. Instead of freeing her, these goods close in on her. She has followed society's blueprints for the happy marriage but she isn't happy.

Further frustrated because she's told she should be satisfied and grateful, she attributes her dissatisfaction to a need for more clothes, a different home, or a job.

The frenzy to acquire new things and life styles can be measured according to the degree of dissatisfaction in the marital relationship. It becomes a domestic treadmill in which the bewildered husband, not understanding his wife's conditioned hopes and inevitable disappointments, rightfully labels her as demanding and ungrateful.

IN ORDER TO BE both herself and married, a girl has to search for those qualities in a man which see

her as a person rather than as a wife only.

This kind of man is secure enough not to be threatened by his wife's other life and interests, and he is fulfilled enough in his personal and public life so that he doesn't need a subordinate in order to make him feel important. His manliness isn't destroyed if she has independent thoughts, interests, and income. He enjoys her expertise in some place other than the kitchen and bedroom. He is proud of her as a person and enjoys her company.

Compared to our TV image of the prize man, this man appears to come in second, but not to the woman who is looking for something other than a sportsman, star, or executive. She wants a man who doesn't need constant adulation, one who doesn't get his kicks out of showing off an expensive wife or a country-club style of life.

## Questions to be resolved

In mixed marriages there can be need to resolve questions about children's religious upbringing. Magr. James T. McHugh, director of the Family Life Division of the United States Catholic Conference, makes these observations:

1. The child has a right to religious education, and to do nothing until the child is grown is a failure in parental responsibility.

2. To provide the child with only a general Christian education, without membership in a particular Church, is unacceptable because the child deserves to belong to a faith community. Moreover, the "general education" is only a compromise, and is unfair to

the child and to the respective faith communities of the parents.

3. To divide the children into groups, with some following the religion of the father and some that of the mother is not an ecumenical solution, and it can be a divisive factor in the life of the family.

There are more of these men than we realize but we haven't publicized them to our daughters as the really top prizes. In reality they aren't prizes at all, but partners looking for partners.

MARRIAGE HASN'T failed to produce freedom. People have. Often the best marriages, according to society's standards, carry

the worst potential for freeing both spouses to be themselves. They require constant pretense.

The wife must pretend to be satisfied and happy with children, hair salon and The Club. If she isn't, she's bound to blame marriage, not her own values in selecting a mate and lack of courage in taking the steps toward remaining a person and a wife at the same time.

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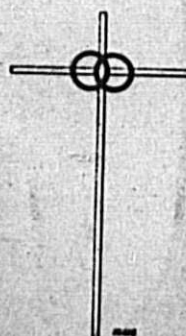
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