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Church 'deficient' in work of preparing couples for marriage

BY FR. THOMAS WIDNER

"The Church has done a poor job of preparing couples for marriage."

That's the opinion of Father Thomas J. Lynch, chancellor of the Archdiocese of Hartford, Conn. Father Lynch made the statement in the presence of nearly 200 priests of the Archdiocese of Indianapolis in two separate day long workshops explaining the new teen-age marriage procedures of the Archdiocese to the priests.

Beginning January 1, 1978, any individual who approaches a priest for marriage and has not reached the age of 20 must observe a brief period of preparation in order to determine his or her readiness for marriage. This procedure is in addition to the normal pre-nuptial preparation required of all couples who seek marriage in the Church.

"Any policy such as this," said Father Lynch, "is at best a late stop-gap measure."

That means, he believes, that the policy is likely only to preclude hopeless marriages. It will not necessarily end divorce. It is primarily a means for younger and more immature couples to examine their readiness for marriage. The policy is not a means for preventing a marriage but it may cause an individual couple to decide to postpone one. In fact, it applies to any prospective couple who may show immaturity.

"GOOD MARRIAGES," stated Father Lynch, "are made. They are not born. They do not just happen. The Church should begin preparing individuals in the meaning of marriage very young. Courses begin about the junior year of high school. To my mind, this is ten years too late."

When asked by one of the priests attending the workshop whether or not the new policy would drive people out of the Church, Father Lynch expressed a resounding "No! We have been using the procedure for more than five years in the Archdiocese of Hartford.

"The biggest objectors to the procedure are those Catholics whose only connection with the Church is



FR. THOMAS J. LYNCH

their having been baptized. Our greatest difficulty is with those whose attachment to the Church is minimal."

Father Lynch gave the keynote address at the workshop held in Jeffersonville May 11 and in Indianapolis May 12. In addition to Father Lynch, the program featured speakers and resource persons from the Indianapolis Archdiocese and Father Lawrence Welsh, chancellor of the Rapid City, S.D. diocese, who explained the Pre-Marital Inventory, a tool to be used by the priest in all teen-age marriages.

"The inventory," he said, "is a tool not a test. A couple who takes the inventory does not pass or fail. It is designed to help couples understand each other's feelings. It does not tell the priest whether or not an individual has the ability to get married. It does, however, say something about one individual's ability to marry another specific individual."

The Pre-Marital Inventory is a series

of statements with which each individual expresses agreement or disagreement. Through its use, a couple discovers areas where they might need more information or where they may later have problems.

"Couples consistently score low on finances," Father Welsh stressed.

He pointed out that statistics indicate 90% of all people who are divorced marry a second time and that 80% of these second marriages work. The problem, he expressed, was inadequate preparation for marriage the first time. Most often, couples are too immature for marriage, not ready or too young. Good preparation can change the statistics.

"The Pre-Marital Inventory," Father Welsh declared, "is used in 80 dioceses in the United States as policy. In the diocese of New Ulm, Minn., it has been so successful that some civil authorities there have adopted it. And, of course, the state of California requires all teen-agers planning to be married before a judge to undergo professional marriage counseling. Similar legislation is pending in South Dakota and it is likely to spread to other states."

FATHER WELSH ASSISTED in the development of the inventory or PMI as it is called in 1971. He expressed the feeling that it should be given to any couple preparing for marriage, not only teen-agers.

"Just because a couple is older," he said, "doesn't mean there's any more compatibility than in a younger couple."

Father Jim Farrell, associate pastor of St. Plus X parish, Indianapolis, has been using the PMI on an experimental basis for four months. He indicated positive feedback on it.

"I have used the PMI with 17 couples," he stated. "I used it with couples of all ages, not just teen-agers. I found that all of them were quite anxious for some objective help in discussing many things about being married. And they were just as anxious to see the results. The thing that was most helpful was discussing the individual statements in the PMI."

The use of a teen-age marriage procedure or the PMI is part of a growing change in understanding law in the Church, a change from a (Continued on Page 9)



ABORTION LAW NEAR—In spite of anti-abortion posters such as these on walls throughout Rome, Italy's proposed bill to liberalize abortion seems to be well on its way to passage in the Italian Senate. The bill would provide

abortion virtually on demand at state expense for women in the first three months of pregnancy. The posters read, "Battle against abortion for a more humane society." (NC photo by Mary Michelle Noon)

Action of U.S. Bishops seen 'gesture of love'

The U.S. Catholic bishops voted during their May 3-5 meeting in Chicago to lift the penalty of excommunication imposed on divorced Catholics who have remarried. Their decision must now be ratified by the Pope. However, since this particular penalty of excommunication is in effect only in the United States, the Pope's ratification is expected. Bishop Cletus O'Donnell of Madison, Wis., chairman of the National Conference of Catholic Bishops Committee for Canonical Affairs, issued a statement after the vote explaining the implications of the bishops' action. "We wish to help divorced and remarried Catholics without seeming to weaken the unbreakable bond of marriage covenant entered into freely in Christ," O'Donnell said. "Divorced Catholics who have remarried should see in this action 'a genuine invitation from the Church community,'" he added. "This step is 'not a total solution,' according to the bishop. But it is a 'promise of help and support'; above all it is a 'gesture of love and reconciliation from the other members of the Church.'" The text of O'Donnell's statement follows.

All Catholics should be concerned, compassionate and loving toward their sisters and brothers in the faith who have suffered the tragedy of marital failure.

How are we to manifest Christian love toward those who are in invalid marital unions, without compromising or diluting Catholic teaching about Christian marriage? This is a critical, continuing problem. We wish to help divorced and remarried Catholics without seeming to weaken the unbreakable bond of marriage covenant entered into freely in Christ.

The decision of the Catholic bishops of the United States to seek to remove one burden from the shoulders of divorced and remarried Catholics—the Church penalty of excommunication—must therefore be prefaced by a clear explanation.

TO UNDERSTAND this decision, some explanation of Church penalties is necessary. Most violations of Church law and certainly most moral transgressions are not punished by Church law. The latter is very different from civil law in which every regulation carries with it a penalty for violators.

Sometimes, however, Church law does add the sanction of a penalty, because of the extreme seriousness of the violation or sinful action or perhaps because the abuse in question is or may become widespread. The added sanction does not make the transgression any more serious, nor does the absence of a sanction indicate that the act is not a sinful violation. In 1884 the bishops of the Third Plenary Council of Baltimore judged that remarriage after divorce, prohibited then as it is now, should have the added sanction of excommunication.

Excommunication is the most severe of Church penalties. It means separation from the community of

the faithful, prohibition of reception of sacraments, loss of any share in the public prayers of the Church, prohibition of the holding of Church offices and the exercise of Church jurisdiction, etc. So severe is this penalty that it is never imposed simply as a punishment or for retribution. It is always an invitation to repentance and reconciliation with God and the Church.

AFTER STUDY AND REFLECTION, the bishops of the United States have concluded that the removal of this particular excommunication, which is not in effect in other countries, can foster healing and reconciliation for many Catholics remarried after divorce.

Apart from a national council, the bishops cannot take this action without prior permission of the Holy Father. Their decision is, therefore, subject to confirmation or ratification by him.

The positive dimensions of this decision are very real. It welcomes back to the community of believers in Christ all who may have been separated by excommunication. It offers them a share in all the public prayers of the Church community. It restores their right to take part in Church services. It removes certain canonical restrictions upon their participation in Church life. It is a promise of help and support in the resolution of the burden of family life. Perhaps above all, it is a gesture of love and reconciliation from the other members of the Church.

However, this important step is not a total solution to the problems of these people. It would be false and unfair to them to suggest otherwise. The Church cannot recognize as valid and sacramental those second marriages after divorce, unless there has been a determination by a Church tribunal on behalf of the Church community that the persons involved are free to marry in Christ the Lord.

THE GENERAL CHURCH law is to limit the full active participation of the remarried in Church life. And the lifting of the burden of excommunication does not of itself permit those who have remarried after divorce to receive the sacraments of penance and the holy Eucharist. This last and most difficult question—return to full Eucharistic communion—can be resolved only in a limited number of instances, depending on the particular circumstances.

Those who have remarried and may have incurred the Church penalty of excommunication should see in this decision to remove the penalty a genuine invitation from the Church community. It is up to them to take the next step by approaching parish priests and diocesan tribunals to see whether their return to full Eucharistic communion is possible.

The priests, religious and lay people who work in diocesan tribunals have made extraordinary efforts in the last few years to study and solve these problems. Clearer and simpler procedures together with a more profound understanding of the marriage covenant, have helped achieve an equitable solution of very many difficult personal problems. No one should hesitate to seek such assistance from parish priests and diocesan tribunals.

This decision, to remove the penalty of excommunication for remarriage after divorce, will not answer all questions by any means. It is only a single step, but it offers encouragement and hope to disaffected or alienated Catholics.

Pastoral counseling, resolution of problems of conscience, evaluation of first marriages by diocesan tribunals, all are needed. For the future, thorough preparation for marriage and support for marriage and family life by the whole community of the Church are the only genuine solutions.

COMMUNICATIONS DAY MESSAGE

Tell truth: Pope to advertisers

BY JOHN MUTHIG

VATICAN CITY—In his message for the 11th World Communications Day, Pope Paul VI has appealed to advertisers to tell the truth and to respect human dignity and man's right to make free decisions.

The Pope's message for the May 22 celebration included a "strong protest" against movie advertisements which, he said, "do no honor to our civilization, but which gravely offend the dignity of man, disturb the peace

of consciences, and promote disharmony among men."

Advertising, said the Pontiff, must be "truthful, prudent, respectful of man and of his essential values, careful in its choices of the circumstances in which it addresses him, and of the manner in which it makes its presentation."

THE POPE WARNED advertisers to take care in development of the psychological and social means they use to persuade people.

"It is here above all that there is imposed . . . on those within the advertising profession the imperative requirement to respect the human person, his right and duty to make a responsible choice, and his inner freedom," said the message.

The Pope referred to "delicate moral questions" facing advertisers, such as "the education of youth, respect for women and the safeguarding of the family and the protection of the rights of the human person."

"Some film advertisements," declared the Pope, "do no honor to our civilization, but . . . gravely offend the dignity of man, disturb the peace of consciences and promote disharmony among men."

THE POPE ASKED bishops, priests and laity to "enter into a healthy and open dialogue" with directors of advertising agencies.

He appealed to agency directors and to executives of the media which accept advertising to "make known to the public, to subscribe to and apply the codes of professional ethics which already have been opportunely established, so as to have the cooperation of the public in making these codes still better and in en-

forcing their observance."

He also urged companies which advertise not to "neglect moral principles . . . which truly favor the development of the person and of his spiritual and human values."

Vatican officials said that the Pope was appealing especially for more advertising in Catholic newspapers.

The Pope asserted that "no one now can escape the influence of advertising" and the vision of the world it presents "pulls at the Christian, affects his judgment and influences his manner of acting."

THE FINANCIAL income furnished to the media from advertising, added the Pontiff, "directly and sometimes dangerously, influences the freedom of the press."

But the Pope asserted that the church sees in advertising a "sign and an anticipation of an ever greater brotherhood" among men.

"From this point of view (the Church) encourages advertising which can become a wholesome and efficacious instrument for reciprocal help among men," said the message.

Good response

As of May 10, a total of 128 priests of the Archdiocese had indicated their intention to participate in one of the two June sessions of the Father Vincent Dwyer spirituality program, according to an announcement by Father Joseph V. Beechem, president of the Priests' Senate. Father Beechem termed the response "very gratifying." The two sessions will be held at Fatima Retreat House on June 19 and June 22.

'Vigil' to greet Carter at N.D.

A Prayer Vigil for Human Rights, sponsored by Indiana Right to Life, will greet President Jimmy Carter on Sunday, May 22, when he arrives in South Bend to address the 132nd Notre Dame University commencement.

The Vigil will begin at 12:30 p.m. at the Michiana Regional Airport.

President Carter is scheduled to speak on the theme of Human Rights at the commencement and receive an honorary degree.

In announcing the Vigil, Mrs. Michele McRae, president of IRTL, said, "Carter has expressed his 'personal' opposition to abortion, but as yet has done nothing to stop the slaughter of more than a million babies a year."

"We urge all concerned people to join us in asking President Carter to use his influence in Congress to secure a Human Life Amendment to protect the unborn."

Priesthood Day

Three Archdiocesan priests marking their golden jubilee and three silver jubilarians will be honored at the annual Priesthood Day celebration to be held Tuesday, May 24, at St. Paul Catholic Center, Bloomington. A testimonial dinner will follow an 11 a.m. concelebrated Mass at which Archbishop Biskup will be the principal celebrant.

Father John Kirby, associate pastor of Sacred Heart parish, Jeffersonville, will be the homilist, and Father John Sciarras, pastor of St. Barnabas parish, Indianapolis, will be the master of ceremonies at the dinner.

Golden jubilarians include Msgr. James Jensen, Father Joseph Grothaus and Father John Bankowski. Marking their 25th anniversary are Father James Byrne, Father Charles Kraeszig and Father Lawrence Moran.

Members of the 1977 ordination class will also be guests of honor at the Priesthood Day celebration.

Deanery Observances Honor Senior Citizens



Oldest Guest

Carrie Dopp of Our Lady of Greenwood parish won the prize as the oldest guest at the Indianapolis luncheon, held at Secena High School, following Mass at Little Flower Church. Congratulating the winner above is Father Edwin Soergel, who served as master-of-ceremonies. This marked the fourth year for the capital city observance and the first for Terre Haute, New Albany, Richmond and Jeffersonville. The affair was held on Wednesday, April 6, in all communities except Richmond, where it was held on Tuesday, April 19. A similar event was held on April 28 at St. Leon, Dearborn County, sponsored by the Lawrenceburg Deanery Council of Catholic Women. This was the second year for that particular observance. In the other communities coordinating agencies were the Archdiocesan Council of Catholic Women and Archdiocesan Social Ministries. (Photo by Douglas Johnson)

A Good Idea Catches On and Spreads

Back in the spring of 1974 the King's Court, a Golden Age Club at Christ the King parish, Indianapolis, and their moderator, Father Robert Scheldler, conceived the idea of a special Mass and Luncheon for senior citizens. The Mass was held on April 4, 1974, at Little Flower Church—selected because of its proximity to Secena High School, where the luncheon was held. Archbishop George J. Biskup gave his blessing to the project and participated in the inaugural event. To the surprise of some of the organizers, more than 500 senior citizens showed up for what has become an annual event. Each year the attendance has grown with more than 1,000 participating in the 1977 renewal on April 6. In addition to Indianapolis, four other Deaneries followed suit this year and scheduled Senior Citizen observances in their own areas. All were enthusiastically received, and there is every hope that they will become—as the Indianapolis observance has—annual tributes to Catholic Senior Citizens. The photos on this page point up the highlights at several of the luncheons where photo coverage was provided.

—The Editors.



Waiters in Richmond

As they did at the luncheon in other communities, members of the local clergy served as waiters at the Young Men's Institute, Richmond, following the Mass in St. Andrew's Church. Pictured, left to right, are Father Ed Hilderbrand, St. Andrew's; Father Robert Minton, Holy Family; Father Harold Kneven, St. Gabriel, Connersville;

and Father Sal Bentivegna, O.S.J., St. Mary. Father Francis Van Bente, St. Mary pastor, also participated, but was not present for the photograph. Father Minton did a quick-change act after serving as homilist at the Mass at St. Andrew's.



Working Committee

Shown with guest of honor Archbishop George J. Biskup at the speaker's table in the Secena cafeteria are some of the members of the working committee who helped organize the Indianapolis event. Pictured from left to right are Mr. and Mrs. J. Earl Owens of St. Philip Neri parish; Arch-

bishop Biskup; Miss Frances Graney, Christ the King parish; Mrs. Anna Marie Bauer, Little Flower parish; and Ed Wieland, St. Matthew parish. (Photo by Douglas Johnson)



Winners and Planners

Shown above are the prize winners at the Richmond observance and some of those responsible for its success. Standing, left to right, Teresa Jones, committee; Sue Ley, Archdiocesan Social Ministries; George Schutte, Holy Family; Russell McMinn, Holy Family; Martha Crouch, committee; Mary Kaye Tolen, committee; and Marian Markley, committee. Seated, left to right, Helen Rihm, St. Elizabeth, Cambridge City; Leona Heath, Holy Family;

Ethel Toschlog, Holy Family; and Lois Clark, also of Holy Family. The Fay Cox Band, a trio of retired men who are still active musicians, provided the luncheon entertainment there. More than 250 turned out for the affair in the New Albany Deanery, with the Mass offered at St. Augustine, Jeffersonville. Father Edward Ripberger was the homilist. An Easter Bonnet Review was a feature of the luncheon in the Knights of Columbus Hall.



One Milk, Please

Tom Morgan, Director of Catholic Charities, holds up a beckoning finger at the Indianapolis Senior Citizens' luncheon to Father David Lawler, one of a battery of apron-clad priests who served the meal to the honored guests. This has become a custom at Senior Citizens' luncheons since the observance was inaugurated in 1974. Attendance in Indianapolis has grown from 600 to more than 1,000 in the four-year period. Some 40 priests celebrated the Mass in Little Flower Church, and Father George Knab, O.M.I., was the homilist. The Ritter High School choral group provided special entertainment. (Photo by Douglas Johnson)



Terre Haute Turn-Out

More than 200 persons turned out for the Senior Citizens Day observance in Terre Haute. The Mass was offered in St. Patrick Church with 12 area priests concelebrating. Father John Dede, pastor of St. Margaret Mary parish, gave the homily. Above is the "lunch bunch" at St. Patrick School. Most of the Sisters

who attended are retired Sisters of Providence at neighboring St. Mary-of-the-Woods. Father John Elford, pastor of St. Patrick parish, drove the school bus to the Woods to pick up the contingent of retired nuns.



the tacker

For the birdies

by fred w. fries

It didn't work out as planned.

When we left on our week's vacation, we had every intention of 1) improving our golf game and 2) losing a little weight.

Far from accomplishing these modest goals, we actually added two pounds to our already ample avoirdupois and padded our golf handicap as well.

We can't blame the weather—or maybe we can, at that: It was just too perfect. Normally, in early May in Indiana one can expect two or three days of rain, and this gives a fellow a chance to rest up between rounds on the links, but this year the weather was different. All week long, there was hardly a cloud in the sky.

LAST YEAR WAS another story. As we recall it, there were two days when golf was impractical if not altogether impossible, which means that conditions were close to catastrophic.

On one of those rainy days we decided—in a moment of obvious mental aberration—to paint the porch furniture. At the time, the whole venture sounded innocent enough, but it proved to be an indiscretion for which we had to pay dearly. Using muscles which had long been dormant (if not completely atrophied), our sacroiliac began to protest, and—sad to relate—we had to cancel out any golf plans for the rest of the week.

As we said, this year was different. Each evening, when we got home, tired and footsore (we rode a cart for only one round, and that was late in the week), we would ponder the wisdom of laying out a day, resting up and possibly doing a little light work around the apartment. We even discussed it with the long-suffering Mrs. Tacker. The whole idea, however, seemed altogether abhorrent, and the temptation soon vanished.

WHILE IT WAS STILL a lingering, though remote, possibility, the phone would ring, and the issue would be neatly resolved. Likely as not, the caller would be a golfer, sometimes a clergy-type, who needed a fourth. (Obviously, the word had spread that Ol' Tacker was available and that, like the proverbial sheep, he was ready for a fleecing.)

One young priest (name withheld) conned us into believing that he had played the game only a couple of years (which was true) and that he was the rankest kind of duffer (which he is not). Result: we were taken to the proverbial cleaners.

Even in the one round when we shot better than our 23 handicap, we emerged with a flattened billfold, because our opponents lucked out on two or three fifty-foot "snakes."

All in all, it was a great week for golf and for the first time in more than 40 years of pursuing the elusive white pellet, we played the game on six consecutive days, a record we are not interested in surpassing.

WE COULD BLAME OUR consistent lack of success on the links last week on the birds, and we mean that literally.

Let us hasten to explain. Two robins set up housekeeping recently in a maple tree within a few feet of our bedroom window. Well, last week they must have been holding open house.

You can believe this if you want to, but every morning, promptly at 3:30 a.m. what sounded like a dozen birds would start to chirp and sing in unison. The boisterous demonstration (no, Madam, we don't drink, so it was not a hangover) went on every day for a full half hour. In the still morning hours, each chirp sounded like an air-raid claxon.

For a full half-hour the avian chorus

held forth, and then promptly ceased without a peep.

Needless to say, we were wide awake by that time and spent the rest of the night until reveille reliving the three putts we took the previous day from 10 feet away.

Golf vacations are for the birdies. Chirp, chirp.

NEW ORLEANS DIARY—One of the

highlights of our recent trip to New Orleans for the Catholic Press Convention was a visit to Preservation Hall, legendary site of the "birth of the blues." For a nominal \$1 admission charge, visitors can stand on a bare wooden floor in a ramshackle room in the heart of the French Quarter and be treated to some of the finest jazz played anywhere in the world. Five veteran black musicians—all appear to be in their late 60's or early 70's—combine their talents in foot-stomping renditions of immortal jazz classics. The clarinetist doubles in brass on the banjo. Other instruments include a honky-tonk piano, trumpet, trombone and drums. The night we were there a young white man in his 20's sat in the trombonist's chair and his virtuoso playing drew thunderous applause from the audience and approving nods from the leader of the band. After playing a number three or four times, each of the musicians has a shot at a solo rendition. Then the whole group tackles it in rising crescendo. A large weather-beaten sign indicates that requests will be honored for a special fee: old standards, \$1, others \$2, the Saints, \$5. The latter refers to "When the Saints Go Marching In," an all-time favorite. The premium donation is charged so that the number will not be requested too often to the exclusion of other well-known jazz selections. The group plays about a half hour and then takes a 15-minute break. Although there is no time limit, most of the audience clears out before the next set of numbers and heads for the nearest tavern to hoist a couple of cool ones. The standing-room crowd at Preservation Hall includes people from all walks of life—women in mink coats and teen-agers in tee shirts—all with a common denominator: a love for jazz music in its purist form. Our visit there was a musical treat we shall long remember.

THE ACADEMIC SCENE—Marguerite Blackwell Lewis, of St. Matthew's parish, Indianapolis, was named to receive the Mother Theodore Guerin Medalion at St. Mary-of-the-Woods alumnae reunion ceremonies on May 14. The annual award is presented to an alumna "who best personifies the principles and spirit of Mother Theodore," the Congregation's foundress. The recipient is the mother of eight children, two sons and six daughters, all of whom are Woods graduates. Eugene S. Pulliam, publisher of the Indianapolis Star and News, will address the 56th Cathedral High School graduating class—the first since the school was relocated—in commencement exercises to be held at 2 p.m. Sunday, May 22, in SS. Peter and Paul Cathedral.

REMINDER—Mary E. Taylor of Indianapolis is among several persons who have called to request that we issue a reminder about the daily Radio Rosary. The broadcast is carried each day, including Sunday, at 5 p.m. on AM-WNTS 1590, Indianapolis.



TO BE HONORED—Father Robert P. Hartman, pastor of Holy Name Church, Beech Grove, will be honored at a testimonial dinner and reception to be held at 6:30 p.m., Tuesday, May 24, at the Sherwood, 6500 S. Emerson Ave. Father Hartman, who will retire in July, will be honored by the city of Beech Grove "for his outstanding service to his parish and community." Dinner tickets are being sold at City Hall and at all churches, civic organizations and banks in Beech Grove.



TO NOTE JUBILEE—Magr. Charles Ross, pastor of St. Plus X parish, Indianapolis, will mark the 40th anniversary of his ordination on Thursday, May 26, with a Mass of Thanksgiving at 7:30 p.m. Following the Mass a reception will be held in the parish hall to which all members of the clergy and laity are cordially invited. Two other Archdiocesan priests, Magr. Cornelius M. Sweeney, V.G., and Father Richard Grogan, are also marking their 40th anniversary, but no formal celebrations have been announced.

Planning unit finishes first phase of work

The Educational Planning Commission appointed by Archbishop Bishop in January, completed the first phase of its work on May 13-14 at Marian College.

Under the leadership of Charles E. Redman, the 24 members reviewed the results of the archdiocesan consultation on the draft mission statement and the educational needs.

Sixty-six percent of the parishes and 83% of the districts submitted written consultation to the EPC.

Members of the EPC will present the commission's recommendations on the mission statement and educational needs to the Archdiocesan Board of Education at a special hearing at 7 p.m. on Tuesday, May 24, at St. Columba parish, Columbus.

The ABE is scheduled to vote on the EPC's recommendations at its June 7 meeting.

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week's news in brief

by nc news service

Oppose Carter hospital plan

WASHINGTON—The Catholic Hospital Association (CHA) has opposed a Carter Administration proposal to limit hospital revenue increases. The CHA said hospital costs could be held down by implementing and enforcing health care planning legislation now on the books. The Administration proposals, the CHA said, would cause hospitals to cut back on care for "the sick, the poor, the terminally ill, the chronically ill, the aged—those whom our members have particularly pledged themselves to serve."

Back nuclear demonstration

BUFFALO, N.Y.—A nun-scientist who opposes the use of nuclear energy said members of the Clamshell Alliance had a "moral right" to demonstrate at a nuclear power plant being built in Seabrook, N.H. Sister Rosalie Bertell, assistant research professor at the State University of New York at Buffalo and senior cancer researcher at Roswell Park Memorial Institute, said "people ought to protest when their lives are being threatened." The Clamshell Alliance is an umbrella organization of anti-nuclear power groups who conducted a one-day sit-in at the Seabrook site May 1.

'Mystical experience' common?

LONDON—At least a third of British adults claim to have had a direct mystical or spiritual experience, and the proportion could go over 60%, according to the preliminary findings of a research project being conducted by David Hay, a lecturer at the Nottingham University School of Education. Among those surveyed who attend church, two thirds claimed to have experienced a power beyond themselves. The findings broadly confirm the results of a similar survey conducted in the United States.

No change in Quinlan status

MT. ARLINGTON, N.J.—The mother of Karen Ann Quinlan, the 23-year-old woman who has been in a coma since April, 1975, says that there is no change in her daughter's condition. Mrs. Julie Quinlan said news reports quoting Father Thomas Trapasso, pastor of Our Lady of the Lake Church here, where the Quinlans are parishioners, "misconstrued what Father Tom said." A reporter quoted Father Trapasso as saying Mrs. Quinlan "seems to feel that Karen is holding her head and neck a little stiffer." He added he did not know what the change was an indication of.

names

Cardinal Terence Cooke of New York has called for "a prompt and humane solution" to the problems facing illegal aliens in the United States.

Deported Jesuit Father Jorge Sarsanedas has charged that the government of El Salvador has launched a large-scale persecution campaign against the Catholic Church.

Dominican Sister Alice O'Rourke, a history professor at Rosary College, River Forest, Ill., has been appointed president of Edgewood College in Madison, Wis. A native of Downs, Ill., Sister O'Rourke is the sister of Bishop Edward O'Rourke of Peoria, Ill.

civic groups in Lake Wales, Fla., have nearly paid for Carol Lindberg's medical victory over Huntington's chorea disease. The 27-year-old former telephone operator has been recuperating after a cerebral pacemaker was implanted at the base of her skull (April 25). The operation is believed to be the first in which a cerebral pacemaker has been used to control involuntary body movements associated with Huntington's chorea.

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Charismatic parley slated

KANSAS CITY, Mo.—Kansas City is the site of the 1977 Conference of Charismatic Renewal in the Christian Churches to be held July 20-24. Sponsors estimate the conference will draw between 60,000 and 100,000 people. It is believed to be the first and largest gathering of Catholic and Protestant charismatics in the United States.

Traditionalist holds 'talks'

ALBANO, Italy—Traditionalist Archbishop Marcel Lefebvre left the small town of Albano near Rome May 13 after several days of talks with two Vatican theologians, according to an aide of the rebel archbishop. A spokesman for the archbishop said that the prelate had been summoned to talks in Rome by Archbishop Giovanni Benelli, papal undersecretary of state. Vatican spokesmen could not be reached for comment on the reported meetings.

in capsule form

"A measure of political consensus has emerged" in support of government aid to parochial schools, Sen. Daniel Patrick Moynihan (D-N.Y.) said in a commencement address at Jesuit-operated LeMoyne College in Syracuse. That consensus should be used, he said, to pass a billion-dollar tax-credit program for parents of children in private elementary and secondary schools. . . . More than a million Africans will be able for the first time to read a part of the Bible in the Swazi language now that a new translation of St. Mark's Gospel has been completed. . . . An archdiocesan official supported efforts to curb pornography in testimony before the Rules Committee of the Philadelphia City Council. Msgr. Francis J. Clemens, vice chancellor of the archdiocese, told council members that anti-pornography legislation "reflects the ideals, the goals, the values of a democratic society." . . . Bishop Ernest Unterkoefler of Charleston, S.C., has reaffirmed his opposition to a "living will" bill in the South Carolina legislature. He said the bill seeks to define death in a way that would establish "a point at which a human being loses his legal status as a person and no longer has a right to medical or other basic services." . . . A protest demonstration planned by students of the Catholic University at Rio de Janeiro has been banned by Brazil's ministry of justice in another move to tighten control of the country. Minister Armando Falcão ordered all 27 state governors to withhold permits for marches or demonstrations until further notice.

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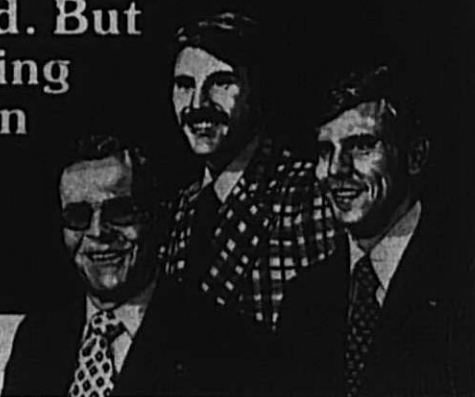
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editorials

Priests forever

We should be thankful for the five priests who are about to be ordained this week-end. They are a dying breed.

The future for the numbers of priests is not optimistic. Though there have been 32 deacons ordained to the priesthood for the Archdiocese since 1970, there are 16 fewer priests serving in the Archdiocese now than in 1970.

Perhaps we should not worry, however. Do we really need more priests? The Catholic population has not only remained stable the past few years, it is apparently declining somewhat. Since there are fewer Catholics, perhaps we actually need fewer priests.

There are those who believe that a shortage of priests is real. There are those who believe it is not. In the Archdiocese of Indianapolis, they say, there are priests serving parishes of fewer than 400 people; there are also priests serving parishes of more than 1,500 people. Redistribute the priests, they

say, and you will find that there is not really a genuine shortage.

Numbers, while useful, say nothing about the quality and dedication of those being ordained or those already ordained. Even more than giving their lives to a parish and its people, priests give their lives to God Himself. Perhaps such dedication is not always demanded of priests. We are often content to just have one living in the rectory.

Quality and dedication can be developed. These attributes do not have to be perfected in the newly ordained. The seeds of those virtues can be planted by people in parishes who display their need for the priest. A priest who is not sought, complimented, loved, and, yes, criticized is a priest about whom people feel indifferent.

The shortage of priests, if one is certain that it is actually there, exists because many people don't care to have them around in the first place.—T.W.

Abrogate and desist

The action of the Bishops abrogating a 93-year-old American Church law which excommunicates divorced Catholics who remarry is a little like the action of the Second Vatican Council when the council Fathers forgave the Jews for being the instruments by which Jesus was crucified. Both were totally safe actions to perform.

The most recent action of the Bishops was a necessary one. The law existed and it had to be done away with. But its effects on the state of divorced and remarried Catholics will be virtually meaningless unless further action is taken to deal with a problem which continues to expand like a never bursting balloon.

There are many Catholics who have not been near a church for years because they believe themselves unworthy to even enter the building as a result of their having been divorced and remarried. The misunderstandings which exist are as varied and complex as the number of cases involved.

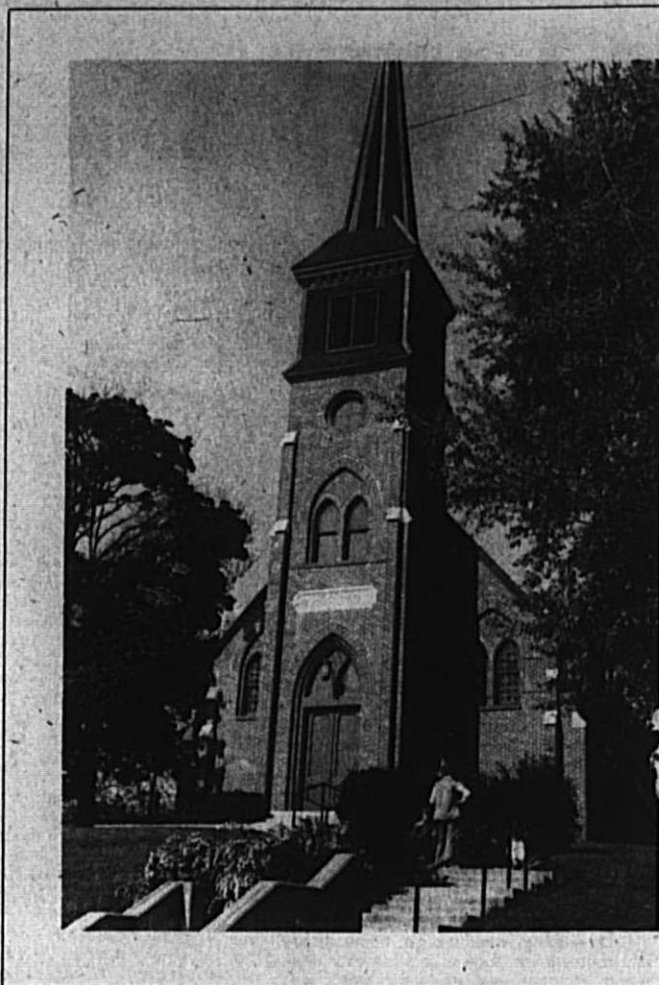
It is certain that there can be no blanket admittance of divorced and remarried

Catholics to the Eucharist, but it is even more certain that it may be possible for exceptions to be made in individual cases. Most priests can narrate instances of faithful Catholics, perhaps more faithful and charitable than the self-righteous, whose only difficulty with the Church is a broken first marriage.

Last week at workshops for priests explaining the new diocesan teen-age marriage policy, it was stated that more than 80% of second marriages encountered by the Church last and that the problem with marriage preparation is that it does not sufficiently help people to determine their compatibility with one another.

The Church cannot soon enough strengthen its programs of marriage preparation to meet the real need of the engaged couple—are they compatible with one another?

The Church cannot soon enough act to assist couples in second marriages who wish to be full members of the Church through reception of the sacraments to be able to do so. It is possible with some. It is time to educate both clergy and laity to that possibility.—T.W.



features

BY SR. MARY LYNNE WROCKLAGE

Sister Mary Lynne Wrocklage has worked as religious education coordinator for a group of parishes in rural Minnesota and in a similar position at Jesus Our Savior Parish in Morehead, Kentucky. The article is adapted from the spring issue of *Kinship*, a magazine sent to donors of the Glenmary Sisters.

Non-Catholics, especially in the mission areas of rural America, are often puzzled about aspects of our Catholic Faith. One point of particular confusion is the role that we Catholics give to Mary in our Church. Non-Catholics often wonder if the honor we give to Mary somehow subtracts from the honor we give to God. Some would even feel that the Catholic Church commits idolatry by substituting a creature for the Creator.

The first time I personally met this "Mariolatry" opinion was four years ago in the Glenmary Sisters mission in Morehead, Kentucky. A young man approached me as I was preparing to begin the year's CCD classes. He told me he had chosen to write a high school term paper on Catholics. "I only know one thing about you Catholics," he said, "you worship Mary, don't you?"

What should I say to him? Here was a polite, well-dressed young man who thought we worshiped Mary, just as he had been taught to worship God alone. In that moment I realized I had begun to work in Missionland U.S.A.

I TRIED to explain to the young man that we Catholics do not worship Mary, we worship only God, just as he does. I told him the words that Catholic theology uses: *latría* and *dulia*. There is one kind of prayer which is worship, that is, giving God the honor He deserves as God. This is *latría*, or "adoration." Every Catholic adores God alone, just like other Christians.

When we speak to the Saints, who are with God in heaven, we ask their help, and honor their heroic lives. This prayer to the Saints we call *dulia*, or "veneration." To Mary, we give a special honor or veneration, called *hyper-dulia*, because God gave her a special role in the redemption of mankind.

After explaining Catholic veneration of Mary, we talked briefly about other aspects of our Faiths. Then he went off to do his term paper, and I went off to coordinate my CCD classes. He had questions, but he also left me with questions: How can we explain Mary to non-Catholics? What should we say about Mary—after stressing that we do not worship her?

Whatever we say about Mary will be influenced by our own "experience" of the Mother of the Lord. For this reason, we need to cultivate a deep personal devotion to Mary. We must also understand Mary through the recent works written by Vatican II, Pope Paul and the American Bishops. Then we will come to know and love Mary, our Mother "in the order of grace."

ONE DIFFICULTY we face in discussing Mary with other Christians is the result of the development of dogma. Some 400 years ago Christianity suffered those divisions which were the beginnings of some Protestant Churches and the predecessors of others. Many of the Protestant Churches recognize a common heritage with the Catholic Church in the time of the early Church Fathers, but they admit that our

Churches have taken different paths of development since the 16th century.

The Catholic Church has infallibly defined four dogmas about the Blessed Mother. Two of these dogmas were developed centuries ago in the patristic era. Of the other two, one was declared just over 100 years ago, and the other only some 20 years ago. Many American Christians will share

some of our common teachings of the early Councils of the Church, but they will not formally profess doctrines developed since the Reformation.

Hence, many other Christians will share our belief that Mary conceived Jesus while remaining a Virgin, as we learn from the Gospels of Matthew and Luke. Protestants may differ with us Catholics on the perpetual virginity of Mary, but they profess the virgin conception of Jesus. In fact, the Virgin Birth is one of the famous five fundamental doctrines which have been defended against liberal

Protestant denials by the Fundamentalist Movement since its origin in the past century.

Many separated brethren will also accept the first doctrinal deduction which the Church made about Mary. From the fact that Jesus is fully God, the Church deduced at the Council of Ephesus (A.D. 431) that Mary is the *theotokos*, the "Mother of God." Both the Lutheran and Reformed Churches endorsed this doctrine during the Reformation period.

But the dogmas of the Immaculate Conception (defined in 1854) and the Assumption (defined in 1950) are not a part of our common early heritage, and are sometimes questioned by other Christians.

IN THE TEACHING of the Immaculate Conception, we believe that God's grace was so active in Mary's life that she was filled with His sanctifying grace from the first moment of her conception. She was saved from sin by the foreseen merits of her Son Jesus. In writing the "Magnificat," Luke the Evangelist has Mary become the first person to say "God, My Savior, has done great things for me." Thus, in spirit, Mary is similar to all those non-Catholic brethren who call upon Jesus as their

personal Savior. Because of her redemption in Christ, she was immaculately conceived. Through our Baptism we receive the grace of new life in Christ.

In the doctrine of the Assumption, we have the promise to which all faithful Christians are called at the end of the world. Mary was assumed body and soul into heavenly glory. She is fully redeemed—and fully united to God. Mary is the great promise for all of us in every Christian denomination. She is the sign of the richness of the treasure which God has in store for those who love Him. A human being like all of us, Mary was very much the woman of Faith. She was assumed into heaven. Faith has its reward in the full unity with God.

Our Catholic understanding of Mary has grown over the centuries, as believers have prayed and reflected over the meaning of the Scriptures. Therefore the first common ground that Catholics share with other Christians is the Bible itself. We can go to the Word of God to begin our discussions with others about Mary. We can ask our Protestant friends to prayerfully reflect with us on the stories of the nativity of Jesus, the wedding at Cana, and the people present with Jesus at the foot of the

cross. We can invite them to share their own insights about this woman addressed in the Bible as "Mother of my Lord."

THE LETTER to the Hebrews calls the Scripture "a two-edged sword." When we allow the Scripture to speak to us about Mary, it will cut through many of the old misunderstandings Protestants and Catholics have about this woman who was so important to our salvation. When we see Mary in the Bible, we always see her in relationship to Jesus. When Mary appears in a Bible story, it is because Jesus is there. When we see Mary, look for Jesus. The whole and only meaning of her life is Jesus. The goal of every Catholic and every other Christian must be to become what Mary is: she is one who lives by Faith and brings Christ into the world.

The person who prays that God's will should be done in her life can understand Mary. The person who learns to rejoice at the simplest little things show God's love can understand Mary. The person who has been filled with the Holy Spirit can understand Mary. The person who ponders God in her heart can understand Mary. The person who lives by Faith can understand Mary. For Mary, too, is such a person.

dale francis says

The view of a convert

by dale francis

May is the month of Mary, and I've been thinking about her and the way it was I thought about her before I became a Catholic.

I think what I thought about Mary was about what most Protestants think of her. I had a great respect for her. She was the mother of our Lord and that was reason enough for me to have a great respect for her.

I've seen some anti-Catholic material that was an attack on Mary. I hope no Catholics think this is an attitude that derives from Protestantism. It isn't. The real attitude towards Mary among Protestants is great respect for her.

YOU NOTICE, I didn't say love for Mary. It is love for Mary you find among Catholics. But I don't think it would be accurate to say there is love for Mary among most Protestants.

But, quickly, so you'll not make any hasty judgment concerning the meaning of this, let me explain that this is in no way an indication of a lesser respect for her. It is just that among Protestants, Mary doesn't have the same immediacy she has for Catholics.

Maybe I can explain what I mean on another level, on the level of a historical figure. Take Abraham Lincoln. You admire him, think he was

a great man, a great president. You may have the greatest of admiration for him but you're not going to say that you love him. You're not going to say it because you relate to him as a historical figure, as someone in the past.

If you say you love someone, then this is an indication of an immediate relationship. You don't have that with Abraham Lincoln so, much as you admire him and all he represented, you're not likely to say you love him.

Now that is the relationship Protestants have with Mary. She is to them a historical figure, maybe the greatest of all historical figures, for she was the channel God chose for the Incarnation, but, nevertheless, a historical figure. So it is possible to express great admiration but, because the relationship in immediacy does not exist, is not possible to speak of loving her.

Protestants do have that sense of immediate relationship with Jesus. If he was a historical figure, this is not the real truth about how Protestants know Him. They know Him now, and so it is natural to speak of loving Him.

THAT'S WHERE THE real difference between how Catholics view Mary and how Protestants view Mary. Catholics have the same sense of immediate relationship with Mary that they have of the immediate relationship with Jesus. So that no Protestants reading this will misunderstand, that doesn't

mean Catholics hold Mary and her Divine Son as equal. He was her Redeemer, too, and, while we love her, the honor we offer her is of an entirely different kind from the love and worship we offer her Son, true God and true Man.

Really it is that sense of immediate relationship Catholics have with all in Heaven that makes for differences in the way we worship.

I'm certain many Protestants, observing Catholics, may think, "Catholics have a strange kind of worship in which they pray to Mary and to all kinds of saints." That's really not an attack on us. That is just a manifestation of the fact we have a different relationship with Heaven.

Catholics don't pray to Mary or to the saints in the sense they pray to God. Rather, they ask Mary and those in Heaven to pray for us. Protestants ask others to pray for them, too. They ask their friends, and they quite naturally ask the friends who seem closest to God to pray for them most of all.

We ask our friends to pray for us, too, but because we have a sense of the immediacy of all in Heaven we ask especially those who are closest to God—and who could be closer than those already in Heaven?

May is the month of Mary. Ask her prayers for all of us and especially that all people will come ever closer to God and all in Heaven.



CARTER PROPOSAL EXAMINED

Energy plan: pro and con

BY JIM CASTELLI

Americans have now had a few weeks to digest the Carter energy proposals and the program has been a success in at least one sense—it has millions of people taking the energy crisis seriously and talking about solutions.

There are a number of unanswered questions about the Carter proposals. This column—based on an analysis of the program, and evaluations of the program by key congressmen, church, labor and environmental groups—will try to give some tentative answers.

—Is there really an energy crisis?

Yes. There is room for disagreement among experts about whether it will become most severe in 10, 30 or 50 years but in many ways, it doesn't make much difference; the world is rapidly running out of non-renewable fossil fuels. If existing supplies are not stretched as far as possible and new forms of energy made readily available, hardship and serious social upheaval can become common.

—Does the Carter proposal really call for much sacrifice by Americans?

No. It calls for a number of changes, some inconveniences, but many of those changes won't demand real sacrifice. Carter and environmentalists point out, for example, that nations such as Sweden and West Germany use only half as much energy per person as the United States and pay much more for gasoline, yet have standards of living comparable to ours.

In fact, a number of low- and middle-income families can actually make money on Carter's energy "sacrifices"—rebates on small cars, possible rebates on energy taxes and tax credits for insulation—which will in itself save money.

The most sacrifice will come from those who supposedly can afford it; big business and the rich, who drive large "gas-guzzlers" and own boats and trailers. Carter's energy proposals are in some degree a "luxury" or a "vice" tax, similar to longstanding

taxes on liquor or cigarettes.

Basically, Carter's proposals are probably as tough as he thought politically feasible at this time. If it does not result in conservation, he may well make tougher proposals that may find a more receptive audience than the current plan.

—Is Carter's proposal any good?

It's a good starting point but it needs refinement and will undergo some changes.

Some elements of the program—tax credits for insulation and solar energy, adjustment of utility rates and conversion local—have fairly widespread support. The plan to tax big, inefficient cars up to \$2,500 and to offer rebates on fuel-efficient cars is seen as an incentive to some people to buy smaller cars.

The biggest question is whether increased energy costs will really result in a decrease in energy consumption. The historical evidence is that it will not. A Newsweek poll, for example, found that only 12 percent of the American people believe they would cut back driving "a lot" if gasoline prices go up; 40 percent said they would cut back "some."

—Is Carter's program fair to everyone?

Yes and no. There was an attempt to make the program equitable, but it is far from perfect. The "gas-guzzler" tax, for example, would hurt large families who need a family size car. At the same time, a family with two small cars might drive each car 10,000 miles a year and get a tax rebate, while a family which drives a larger car only 5,000 miles a year would have to pay a tax penalty.

Some members of Congress suggest that instead of the "gas-guzzler" tax, lighter requirements should be placed on the auto industry to make more fuel-efficient cars.

Similarly, congressmen such as Rep. Edward Beard (D-R.I.), chairman of the newly formed "Blue Collar Caucus," believe the stand-by tax on gasoline will hurt poor and middle-income people and should be replaced by a system of rationing that will spread the burden more equally.

Carter has proposed rebating the stand-by gasoline tax and the tax on "old" oil. One problem here is that if people are given back all they paid in increased energy costs, there is no longer an incentive to cut back.

Carter, White House energy adviser James Schlesinger and Secretary of Health, Education and Welfare Joseph Califano, have all suggested that some of the energy taxes will be used to pay for welfare reform and other social programs. If this is the case, the benefits may be enough to justify the taxes even if they produce only a modest cutback in actual energy

consumption.

Carter's energy proposals will be the main topic of attention in Washington for months to come. Discussion will involve other issues not spelled out in great detail in the program—the future of nuclear energy; development of new energy sources; mass transportation and plans to help the transition of people who may be forced out of work by the energy program.

The mood in Congress seems to be that it has accepted the challenge to formulate an energy program, but won't just rubber-stamp Carter's proposal.



letters

Fr. Survil writes from Costa Rica about the States

To the Editor:

I feel so much safer now walking the streets of this Latin American town. Kids play here and there; men and students come home from work or school. Dewy clouds hang over the Sierras to the east. By May they'll tumble down the Central Valley dumping buckets of new rain to replenish dry river beds.

But when I was in Seattle in March, I didn't feel at all safe. Why? Because across Puget Sound they are completing the Trident Sub base, sure to make Northwest Washington State a bullseye for an enemy attack. The Archbishop of Seattle and the Bishop of neighboring Vancouver both, as a consequence, have had hard things to

say about the USA's nuclear first strike policy.

Chicago's not a safe place either. From the 38th floor of an apartment building one can see the radiating spokes of rail lines and Interstates, making Chicago—the transport nerve center of the nation—another bullseye. Worse, they say some 50% of the electric power for the city will soon be produced by the atom, so hard to contain and control.

New York City is such a problem that there are no contingency plans to even hope to evacuate its 10 million in the event of a nuclear attack. I was one of the write-offs while staying in New York in early April.

Then there are the many secondary

but major cities of the Midwest, like Indianapolis which a terrorist group could well hold hostage with its home-made Big Bomb. This is hardly a new threat, but it is one that has become more probable with each passing year.

But here, yes, here I feel safe from the beyond-the-imagination nuclear rumble. But I wonder: Why would any world dweller want to have his/her taxes buying a nuclear capability almost certain to boomerang on his/her children? Is this the unconscious reason the birthrate in the developed countries like the U.S.A. is dropping so much; because of the increasing certainty that couples would thereby be pre-creating more victims for the holocaust?

Is this threat also nature's reason for keeping the birthrates in the miserably poor Third World countries down south here so high: so that the poor will be in a position to repopulate the earth after the highly technological northern nations which possess nuclear weapons have leveled each other's continents?

I have too many friends in Central Indiana or elsewhere in the U.S. to go on musing thus for long, but I still wager that my chances for a long life are better than theirs right now.

Because here, out of civilization's way, even the most evil folk have limited opportunity to work mischief. The few hundred or thousand a tyrannical government might send to their reward are nothing compared to the tens of millions the more "advanced" nations are willing to dispatch with their pre-meditated nuclear fire.

So I say, I feel relatively safe here,

Parent expresses thanks to teachers

To the Editor:

As this school year is drawing to an end, I would like to express my appreciation to the teachers, principals, and staff of our Catholic schools.

I suppose every parent thinks their children's school has the most understanding and dedicated teachers. I know for a fact that ours has.

I would like to say thank you for another year of hard, productive labor.

Teachers are in a class by themselves and often times overlooked, so enjoy your vacation and come back refreshed.

Rose A. Bess

A St. Simon and Scaccia Parent Indianapolis

George B. DeKalb

Bloomington, Ind.

E. J. Dowd

Indianapolis

and so I pray:

"Lord, my thanks to you for sending me out of harm's way.

"Now protect the tens of millions of your sons and daughters in the more advanced countries that populate your Earth; protect them from the nuclear judgment even though they willfully bring this judgment on themselves by building and deploying such monstrosities as the Trident Submarine death system.

"Send, rather than the nuclear flash, the illumination of your wisdom so that American Catholics renounce the intended first use of nuclear weaponry and quickly dispossess themselves of all kinds of nuclear arms."

[Rev.] Bernard Survil

Costa Rica, Latin America

Arthur Pratt sends apologies

To the Editor:

I regret the mistake made by our company in printing the outside page of the Criterion in reverse.

I believe that our night crew, which printed the paper was unacquainted with the technique of printing upside down, which is necessary in delivering the paper as you wished.

In the future this error will be remedied.

Sincerely in Christ

Arthur Pratt, President
Pratt Printing Company

Indianapolis

the criterion

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Throughout its history the community of Holy Trinity parish in Edinburg has been closely related to the Catholic church in Columbus. Fr. Vincent Bacquelin was the first priest to minister in Edinburg. He was appointed pastor of the scattered Catholics in central Indiana in August, 1837, by Bishop Simon Bruté. The first church was built in 1851. The present building was dedicated in 1883. Except for a short period after 1868, the parish has always existed as a mission. Bishop Maurice de Saint Palais appointed Fr. Victor Schnell resident pastor in 1868 with the intention of making the parish the center of a number of missions, but in 1873 Fr. Schnell was transferred to Columbus as resident pastor retaining Edinburg as a mission. Fr. Mike Welch, Archdiocesan vocation director, is present administrator of the parish. The church itself is in the picture at the left, and a CCD class enjoys the spring warmth on a Sunday morning in the picture above. (Photos by Fr. Thomas Widner)

question box

Skeptical about hell

by msgr. r. t. bosler

Q. I am a philosophy major. One of my biggest problems is the doctrine of hell: heaven to believers in Christ and hell to non-believers. I know the Bible seems to support this, but I have devoted much thought to this statement of Socrates: "Knowledge is virtue, and vice is ignorance." Sin is, in reality, ignorance. How can a hell exist as punishment for people's ignorance?



A. Without entering into a discussion of what Socrates meant by virtue and vice, I begin my answer by stating that it is not vice or ignorance that renders man liable to hell, but a sin that is a total turning away from God. Sin is not ignorance. It is not possible to sin without knowing that what you are doing is against God's laws.

Ignorance is a lack of knowledge; it can be culpable or unculpable. It is culpable if the knowledge is something you could and should have obtained; it is unculpable if it is something you could not obtain or had no obligation to obtain. All men have an obligation to seek for the meaning of life and to determine their actions by what they find. God, we believe, will judge them according to what they know. Some people, however, grow up in such deplorable circumstances that they never learn about this basic obligation. God, we believe, will take this into account.

Those who have no way of knowing who Christ is and what He means are in a state of culpable ignorance. These can be people who have never heard of Christ or those who have been turned away from Him by the way Christians live or by the faulty explanations they gave about Him. We can confidently say today that God does not condemn these people to hell because they do not believe in Christ. I say today, because in the past the Christian Church was uncertain about

what happened to those who did not believe in Christ. Before Europeans learned of the existence of China and the New World, they did not face the problem of what happened to all the people who never heard of Christ. Everyone in Christendom, it was presumed, had a chance to hear about Christ, and so they stringently applied the words in the Gospel of Mark: "The man who believes in it (the good news about Christ) and accepts baptism will be saved; the man who refuses to believe in it will be condemned."

When Christians realized there were hundreds of thousands of Chinese, Africans, Indians, etc. they had to ask new questions of the Scriptures. How could all these unbelievers enter the kingdom of God? A solution commonly accepted for a long time was the theory that those who were good enjoyed a natural happiness in a place called Limbo. But as time went on Christians began to recognize the import of the revelation that Christ died for all men and that God wants all men to be saved. Vatican Council II went so far as to extend the possibility of salvation even to atheists. Here is the passage from the Constitution on the Church, which should eliminate all your difficulties:

"Those also can attain to everlasting salvation who through no fault of their own do not know the gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does Divine Providence deny the help necessary for salvation to those who without blame on their part have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to His grace."

Q. I know Adam and Eve were our first parents, but then how do you explain the Negro race?

A. Why should we presume the first humans were white? It is quite likely they were dark skinned.

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Sullivan 5-20

"RIGHT OFF THE TOP, MRS. DELANO—ARE YOU SURE YOU BOTH WANT COUNSELING?"

remember them

CLARKSVILLE
† GENEVIEVE COLLINS, 81, St. Anthony, May 11. Mother of Mary Agnes Williams and Mona Howard; sister of Carl Lechner and Mrs. C. J. Theobald.

CLINTON
† ANTHONY REPOSH, 70, Sacred Heart, May 10. Brother of Angeline Shannon, Mary O'Rourke, Frank, Joseph, Leo, Louis and Rudolf Reposh.

CONNERSVILLE
† WILLIAM H. WEILBAKER, 19, St. Gabriel, May 10. Son of Mr. and Mrs. Charles W. Weilbaker; grandson of Dan C. Weilbaker; grandson of James Randall.

† ANNIE ELIZABETH NEELY, infant, St. Gabriel, May 9. Daughter of L. and Mrs. David R. Neely; granddaughter of Ann Danckert, Diane Benson and Raymond Neely; great-granddaughter of Estella Walnwright and Martin Neely.

ENOCHSBURG
† RUBY BOHMAN, 74, St. John, May 13. Wife of Harry; mother of Betty Bohman.

FRENCHTOWN
† VIOLET MAE NOLOT, 69, St. Bernard, May 14. Wife of John Henry Nolot; mother of Keith R. Nolot, Bonnie Fessel, and Mary Jenkins.

GREENSBURG
† CATHERINE KINKER, 78, St. Mary, May 13. Mother of Robert, Paul, Orville and Raymond Kinker, Rita Mae Vanderpol and Mary Jane Gels; sister of Joseph Wessling and Rose Wertz.

HENRYVILLE
† LOUISE MARIE VITTIOW, 69, St. Francis, May 9. Mother of Stanley Vittiow and Norma Hulsey; sister of William, Bernard, and Arnold Brangers, Irene Norrenbrock, Lorene Deleuli, Evelyn Stokker, and Catherine Nowacki.

INDIANAPOLIS
† CLARENCE J. CAROSELLI, St. Joan of Arc, May 11. Father of Jennifer Gales; brother of Ruth Manitold, Clara Cuccinello, Mary

Schultz, Don, Meo and Tony Caroselli.

† MARGARET T. JOHNSTON, 68, Christ the King, May 11. Wife of George T.; mother of Judith Ann Meyer, Kathleen Rader, James and Jeffrey Johnston; sister of Dorothy Nini, Geraldine Dixon, Virginia Stone, Genevieve Fultz, Felix, Donald and James Pawlicki.

† NORA T. MCKIBBEN, 88, Our Lady of Lourdes, May 11. Mother of Mary Hittle, Catherine Clift, Patricia Traub, William J. and Robert F. McKibben.

† LAWRENCE O'KEEFE, Jr., 54, Immaculate Heart of Mary, May 11. Husband of Doris E.; father of Peggy Douglas and Michael J. O'Keefe; brother of Mary Williams.

† HELEN M. AKIN, 79, St. Luke, May 12. Mother of Robert G. Akin and Eloise Kibler; sister of Gertrude Kallenbach, Mary L. Sauer and John L. Sauer.

† LOIS FULLER, 83, Peter and Paul, May 12. Mother of Joan L. Lewis.

† BARBARA JOYCE MCQUIRE, 38, St. Ann, May 12. Mother of Julia Ann, Jonathan and Jamie McGuire; daughter of George Yeager.

† VIRGIL L. WAITMAN, 51, Our Lady of Lourdes, May 12. Father of Diana Waitman; son of Nellie Whelchel.

† JACK A. FARMER, 48, Little Flower, May 13. Husband of Marilyn; father of Suzanne Rossi, Gregory, Jeffrey and Mary Anne Farmer; son of Mr. and Mrs. Harold J. Farmer; brother of Betty Esamann, Dorothy Swinney and Judy Farmer.

† CLARENE GOEBEL, 73, St. Mark, May 13. Mother of Audrey Singleton, Jean Rosengarten, Marlene Pearson, Adolph Goebel, Sister Mary Audrey, C.S.J., and Jo Egold; sister of Howard Westbrook, Helen Shumaker, Goldie Shelley and Lovella Sanner.

† JOSEPH M. MORLEY, 72, St.



OFFICERS FOR PRINCIPALS' ASSOCIATION—Officers for the Archdiocesan Principals' Association who were recently installed include, from the left, Sister Donna Watzke, S.P., president; Frank Velikan, treasurer; Sister Antoinette Purcell, O.S.B., corresponding secretary; Sister Marie Alexis Geiger, S.P., recording secretary; and Joe Schaefer, vice-president. The APA, formed in 1974, attempts to improve communication among Archdiocesan school principals and with the Office of Catholic Education, to provide effective leadership in the schools and to work toward increasing professional and creative competence.

John, May 13. Husband of Florence; father of Judith Ann Barrett, Sister Mary Morley, S.P., and Ellen Matthews; brother of Herbert, Madeline and Helen Morley and Mary Koelker.

† ANGELO LaGROTTE, 69, Nativity, May 14. Husband of Augustine; father of Thomasine d'Ambrosio, Leo, Ralph and Michael LaGrotte.

† BEATRICE B. FITZPATRICK, 85, St. Matthew, May 18. Sister of Genevieve Burns.

† HERBERT F. GRANDE, Sr., 71, St. Christopher, May 18. Husband of Louise; father of Catherine, Theresa Ann, Herbert F., Jr., and

Charles Grande; brother of Clara Maloney and Edward C. Grande, Sr.

† ALBERT C. HALL, 67, St. Patrick, May 16. Husband of Nora T.; father of Charles and Thomas Hall; brother of Lillian Mathes, Jeanette Wilks, Johnny, Walter and James Hall.

† JERRY LEE RASCHKE, 41, Christ the King, May 16. Husband of Charlene; father of Linda and Stephen Lee Raschke; brother of Mrs. Michael McDermott and David Raschke; grandson of Zada Fox.

† MARY J. MEYER, 93, St. Mary, May 16. No immediate survivors.

† VINCENT B. CORRIGAN, 82, Our Lady of Lourdes, May 16. Husband of Marie D.; father of Rosemary Donahue; brother of Mary E. Corrigan.

† CAROLINE B. HUHN, 93, Sacred Heart, May 17. Mother of Robert Huhn, Marie West and Rosalie Huhn.

JEFFERSONVILLE
† EDNA LEE BOSTON, 73, Sacred Heart, May 13. Sister of William H. Boston, Nellie Carroll, and Alice Crow.

† LILLIE D. JOHNSON, 78, St. Augustine, May 16. Sister of Jesse H. Yarbough.

MOUNT PLEASANT
† GLADYS C. JAMES, 52, St. Augustine, Leopold, May 11. Mother of Jerome James and Dorothy Ballow; daughter of Jye Lyons; sister of Marjorie Seltz, Edith Nyeenhaus, Eugene, Russell, Lawrence and Darrel Lyons.

NEW ALBANY
† JOSEPH E. WULF, 65, St. Mary, May 9. Husband of Sally; father of Janet Clark and Sharon Timberlake; brother of Bernice Wulf.

RICHMOND
† CARL H. PLATT, 87, St. Andrew, May 10. Brother of Susan Fleisch.

STARLIGHT
† ZITA LYNCH, 65, St. John, May 11. Mother of Edwin Jr., James, Marvin, Thomas, William, and Mary Sue Lynch, Mrs. Richard Spellman, Mrs. Paul E. Youngs, and Mrs. Charles Adams.

TERRE HAUTE
† PETE F. WEAVER, 99, St. Patrick, May 14. No immediate survivors.

MAY 21

The annual Spring Festival at St. Ambrose parish, Seymour, will be in progress in the church parking lot during the afternoon and evening.

MAY 22

The Little Flower Auxiliary Knights of St. John will sponsor a Card Party Sunday, at 2 p.m. in the auditorium of Little Flower parish, Indianapolis.

A Qualification Day Breakfast will be served at the St. Plus X Knights of Columbus Hall, 71st and Keystone, Indianapolis, from 8:30 a.m. to 1:30 p.m.

The Alumnae and friends of St. Mary's Academy, Indianapolis, are invited to attend an Appreciation Day celebration for the Sisters of St. Francis, who have staffed the Academy for the past 93 years. The program will begin with a Mass at 10 a.m. followed by a reception in the school.

The Academy will be closed at the end of this school year.

MAY 25

A Birthline training session will be held from 9 to 11 a.m. at the Social Ministries office, 915 N. Holmes, Indianapolis.

MAY 26-29

A Men's Cursillo is scheduled at the Franciscan Retreat Center, Mount St. Francis, Ind., for this week-end.

MAY 27

Holy Trinity parish at the corner of St. Clair and Holmes Avenue, Indianapolis will sponsor a '500' Dance from 9 p.m. to 1 a.m.

For ticket information call 638-9272 or 631-2939.

WHO? WHAT? WHERE? WHEN? WHO? WHAT?

ACTIVITIES CALENDAR

WHERE? WHEN? WHO? WHAT? WHERE? WHEN?

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

MAY 27-29

A Tobit Week-end for engaged couples will be held at Alvena Retreat House, Indianapolis. The staff directing the week-end includes trained Marriage Encounter couples with the assistance of Father Martin Wolter, O.F.M., and Father Anton Braun, O.F.M.

Complete information is available by calling Alvena, (317) 257-7339.

JUNE 3-5

A week-end Retreat for Single Parents—Widows, widowers and divorced—is scheduled at Fatima Retreat House, Indianapolis, with registration on Friday evening. Father Edwin Sahm is retreat director.

For details call the Retreat House, (317) 545-7681.

The Franciscan Retreat Center at Mount St. Francis, Ind., will conduct a week-

MAY 28

"Alabre," a movie on the 1975 charismatic conference in Rome will be shown at Holy Cross Hall, 125 N. Oriental, Indianapolis, at 7:30 p.m. Following the movie there will be small group sharing on the topic of renewal in the church.

The Knights and Ladies of St. Peter Claver Council and Court are sponsoring a Black and White Dance at the Sheraton Motor Inn, 7701 E. 42 Street, Indianapolis. Further information is available from Bert Williams, 924-1646.

JUNE 2, 3 and 4

The St. Patrick Festival sponsored by St. Patrick parish, Indianapolis, will be held from 5 to 10 p.m. on Thursday, 5 to 11 p.m. on Friday and 12 noon to 11 p.m. on Saturday. The festival features food, entertainment and prizes of all kinds.

and retreat for men with registration beginning at 7:30 p.m. on Friday. The closing conference and Benediction are at 2 p.m. Sunday.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 8:30 p.m. **TUESDAY:** Assumption, 8:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine's parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



RICHMOND COUPLE WED 50 YEARS—Mr. and Mrs. Anthony (Tony) Luerman of St. Andrew parish, Richmond, will mark their 50th wedding anniversary with a Mass at 1:30 p.m. Sunday, May 22, at their home parish. A reception will follow the Mass at the Young Men's Institute (YMI) until 4 p.m. Relatives and friends are invited. The couple was married on May 16, 1927, at St. Andrew's. Mrs. Luerman is the former Hilda Maurer. They are the parents of four living daughters: Romane DeLuco, Jean Krebs, Sister Joan Luerman, O.S.F., and Mary Anita Coblentz. A daughter, Joan Marie, died in 1953.



GROUND BROKEN FOR HERMITAGE ADDITION—Heavy equipment was moved in recently at St. Paul Hermitage, a retirement home in Beech Grove, where work was begun on the expansion program that will provide facilities for occupational, physical and recreational therapy departments as well as additional rooms for comprehensive care and residential care. In the background at the left Sister Mary Philip Seib, O.S.B., prioress at Our Lady of Grace Convent, and Sister Mary Gilbert Schipp, O.S.B., administrator at the Hermitage, survey the groundbreaking. The home is under the administration of the Benedictine Sisters. Contributions to the building fund are being accepted at the Hermitage. (Photo by Sister Mary Jonathan Schultz)

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Church 'deficient'

(Continued from Page 1)
juridical understanding to a more pastoral one.

THIS WAS EMPHASIZED by Msgr. Charles Koster, official for the Archdiocese of Indianapolis. Msgr. Koster's job is overseeing the numbers of cases in which couples request Church recognition for declaring a marriage null and void.

The changing understanding, he said, is the Church recognizing that people cannot live only by law but at the same time cannot escape the obligation of law. He expressed a liking for the new policy in that it "emphasizes pastoral responsibility as a beginning for the procedure. This responsibility is rooted in law but it is not law-oriented."

According to the Code of Canon Law, a bishop may defer for a time the particular instance of a marriage for a good reason. The whole thrust of the procedure is based on this canon.

"True marriage," Msgr. Koster said, "and an indissoluble one is one in which the couple has the will to commit one's whole self in a unique relationship that expresses to all God's beneficence. The couple has in that an effective sharing of the redeeming love of Christ Himself."

Thus Father Koster stressed that the procedure is not for either permitting or forbidding a marriage. It is a learning procedure for both couple and priest, a procedure in which all three learn more about one another in order to determine the couple's readiness for marriage.

"The thing that priests are going to need to know in order for this procedure to work," Msgr. Koster stressed, "is the meaning of marriage itself. Moreover, the priest is going to need the insight to know what people need in order to be married."

As part of the procedure, the use of professional counseling might occur. If a priest decides that a particular couple is not ready to be married, he can then refer them either to professional counselors or to specially trained married couples. After a period of time the couple may once again request to be married.

Professional counselors are being sought throughout the Archdiocese for this procedure. Catholic Social



AT TEEN-AGE MARRIAGE WORKSHOP—Archbishop George J. Blakup, Fr. James Higgins and Father David Senefeld are shown in the photo at the left listening in on a discussion at last week's dual workshop on teen-age marriage. Pictured at the right are three of the speakers. They are, left to right: James



O'Donnell, director of Catholic Social Services; Fr. Lawrence Welsh, chancellor of the diocese of Rapid City, S.D.; and Fr. Robert Klein, chairman of the Priests' Senate Committee for Teen-Age Marriage Guidelines.

the word this sunday

By Father Donn Raabe

SEVENTH SUNDAY OF EASTER
". . . as you loved Me"

Acts 7:55-60
Psalm 97:1-2, 6-9
Revelations 22:12-17, 20
John 17:20-26

Did Stephen give his life for faith? What does that mean? He gave his life for love! Stephen came to believe in God because of His great love shown and experienced through Jesus. In Jesus' own words: "You loved them as you loved Me." That wasn't idle verbiage, but living truth—something you could trust enough to die for, someone you could trust enough to die for. Come Lord Jesus—now, and forever!

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Elect Council officers

Ann Patrice Papesh of St. Catherine parish takes the gavel as president of the Indianapolis Deaneries CYO Youth Council following her election last Monday night at the Council's monthly meeting.

Other officers elected

were Andy Mohr, St. Malachy, vice-president; Sheila Blanton, Little Flower, secretary; Chris Roberts, St. Lawrence, treasurer.

Miss Papesh is a junior at St. Mary Academy and has enrolled at Our Lady of Grace Academy for her senior year. She has served the Youth Council as secretary during the past year.

Retiring Youth Council officers are Maria Cantwell, president; Jane McLaughlin, vice-president; Mary Ellen Spanke, treasurer.

First Mass set by Fr. Lori

CLARKSVILLE, Ind. — Father William E. Lori, who

was ordained to the priesthood by Cardinal William Baum at St. Matthew's Cathedral, Washington, D.C., on Saturday, May 14, will celebrate a Mass of Thanksgiving at St. Anthony Church here at 2 p.m. on Sunday, May 22.

Father Lori is the son of Mr. and Mrs. Francis H. Lori. He attended Our Lady of Perpetual Help School, New Albany, and was graduated from St. Pius X Seminary in Covington, Ky., and Mount St. Mary's Seminary, Emmitsburg, Md.

He will return to the Archdiocese of Washington for assignment.

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St. Pius X cops team track trophy

In the annual City Cadet Boys' Track and Field Meet, St. Pius X captured the Class "B" and Class "C" Team trophies along with the Over-All Team trophy. Mt. Carmel garnered the Class "A" trophy.

Mt. Carmel's Mike Davis captured three events in Class "A," taking the 50-yard dash, the 100-yard dash and the long jump.

From St. Rita's Class "B" contestants, Jim Sarver won the 50-yard dash and the 220-yard dash.

In Class "C," Holy Spirit's Jeff Williams also won two events—the high jump and the long jump.

THE TEAM RESULTS were as follows:

Class A—1. Mt. Carmel; 2. St. Simon; 3. St. Pius X; 4. Holy Spirit; 5. St. Michael.

Class B—1. St. Pius X; 2. St. Rita; 3. St. Simon; 4. Mt. Carmel; 5. St. Luke.

Class C—1. St. Pius X; 2. Holy Spirit; 3. St. Simon; 4. Mt. Carmel; 5. St. Luke.

OVER-ALL TEAM

1. St. Pius X; 2. St. Simon; 3. Mt. Carmel; 4. Holy Spirit; 5. St. Luke.

Thirty years ago a new Carmelite Monastery was opened on Allendale Road in Terre Haute with Mother Agnes of Jesus as the first Prioress.

New Talbot House officers

INDIANAPOLIS — The board of directors of Talbot House, a residence for recovering male alcoholics, recently elected officers for the coming year.

Thomas M. Cisco was elected president. Other officers include Joseph B. Kelly, vice-president; Michael Alerding, treasurer; John L. Grande, secretary; Elizabeth Bales, assistant secretary.

New board members are Neil Sullivan, Thomas J.

Connor and Michael Alerding.

Anniversary

INDIANAPOLIS — Mr. and Mrs. Edward Codling will mark their fortieth wedding anniversary with a Mass of Thanksgiving at St. Barnabas Church Sunday, May 22, at 12 o'clock noon. The Codlings were married May 29, 1937.

Relatives and friends are invited to join the Codlings for the celebration of the Mass.

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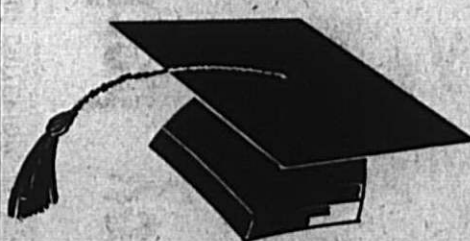
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viewing with arnold

'Annie' is choice Woody



by james arnold

With "Annie Hall," Woody Allen makes another leap forward—though he would undoubtedly prefer to put a banana peel in that image somewhere. Already the screen's most intelligent current funnyman, he reaches beyond slapstick and parody for the first time to make fresh and cinematic comment on contemporary life.

Allen's only comic rivals in the last decade have been Peter Sellers, who now seems mired in the debt but trivial farce of the "Pink Panther" series, and Mel Brooks, who seems interested only in spoofing, one by one, the old movie genres. (He just began production on a "respectful" satire of Hitchcock.) Allen has worked both of these avenues (his last original movie was the satirical "Love and Death"), but "Annie Hall" is a spoof of nothing and has no outrageous

moments that couldn't occur in real life.

IT'S A ROMANTIC comedy, though far from conventional in treatment. Boy (essentially Woody playing himself as comedy writer and TV-night-club celebrity) meets girl (his regular co-star, Diane Keaton), wins her for awhile, then eventually loses her. But while it lasts, their "relationship" is charming, warm and funny. When it's over, Woody has few regrets. It was a worthwhile experience, he tells the audience more or less directly, and the sort of thing that, for all its mixed-up craziness and pain, is vital to the human spirit. It's intended, and comes across, as an upbeat message.

Writer-director-star Allen, of course, is addressing his dedicated primary audience of young urban sophisticates about an increasingly common experience—the, tender

passing affair. He has to be seen as part of the contemporary American cultural establishment, slightly hip and avant-garde division, and Catholics have no more reason to expect him to reflect their moral values than "Charlie's Angels," Johnny Carson or Norman Lear.

But there are comforts in Allen. He may accept the casual affair (with some poignance) but he does offer an attractive image of heterosexual affection and friendship that is missing in most of today's dark and pessimistic films. He is also a gifted wit, shares many of our likes and dislikes, and in the course of the movie sends raucous shots in the direction of many deserving targets.

AMONG THEM: ROCK stars, pop religion, raunchy standup comics, California and Hollywood mores, psychoanalysis, TV laugh tracks, intellectual pretension, middle-class anti-Semitism, sex and drugs, and the popular fad of giving awards: "Greatest Fascist Dictator—Adolf Hitler."

The familiar element in "Annie Hall" is the now well-established Allen character, the gloomy self-deprecating neurotic New York Jew who sees himself in conflict with most standards of American middle-class success, while secretly envying them. He is the pipe-squeak intellectual without the body to be a triumphant athlete or lover, without the ruthlessness to be rich, but living on fantasies of all. He has perennial bad luck with women (thus the poignance of his successful match with Keaton) and spends a lot of time at deep movies (here, Ophüls' "Sorrow and the Pity") and with his shrink. His style of counterattack is the putdown; e.g., of analysts: "I've been in analysis for 15 years. I'll give him one more year, then I'm going to Lourdes."

THE KEY TO the movie's success is actress Keaton, who is dazzling and delightful as the outgoing girl from Chippewa Falls, Wis., who wants to be a nightclub singer and eventually becomes good enough at it that she goes to Hollywood and leaves Woody behind. Keaton, who has never been all that noticeable in previous Allen films, projects an enormously fresh image, and a likeableness that is necessary if the touching aspect of the ending is to work.

Equally significant is a playful filmic style which

allows Allen to indulge his zany free-association wit without the restrictions of a conventional chronological narrative.

"Annie" skips around in place and time—back to Allen's childhood and his previous faulty marriages—and sometimes the past characters speak to us directly (school children telling us what funny-sad things have happened to them as adults). There are

split-screen sequences, one hilariously comparing family meals in Brooklyn and Wisconsin; subtitles telling us what boy and girl are really thinking as they make small talk after their first meeting; shots of Allen talking on the Cavett show and entertaining at a college campus; and even a cartoon passage, with Woody and his "first love"—the Wicked Queen from Disney's "Sleeping Beauty."

IN ANOTHER inspired bit, Allen brings in media theorist Marshall McLuhan to put down a bore in a movie line who has been expounding about Fellini and other heavy subjects. But best of all is the sheer jolt de vivre Allen and Keaton radiate in their scenes together, whether they're chasing lobsters around an apartment kitchen or sitting in the park making comic observations about the odd characters strolling about like fugitives from "Candid Camera."

In a world of selective pleasures, in which most blessings are mixed, "Annie Hall" may leave one less than totally enchanted. But it offers a premier comedy talent decidedly on the upswing. [Not rated.]



SCHOLARSHIP RECIPIENTS—Dan Bruno, senior at Secaucus High School, and Vicki Miller, senior at Roncalli High School, have received four-year scholarships to Notre Dame University through the Scholarship Program promoted by the Notre Dame Club of Indianapolis. This is the third year that a Secaucus student has been a recipient of the scholarship. Bernard O'Brien received the award in 1975 and John Ritter in 1976.

from the uscc film and broadcasting office

Does science have to be understood?

Some science programs address themselves to the interested lay viewer and go to great lengths to explain their subjects in language capable of being understood by the average person. Others make no such concession to their audience and present their material in terms comprehensible only by the informed specialist. Unfortunately, it is in this latter category that must be placed *The Key To the Universe*, airing Tuesday, May 24 at 8-10 p.m. on PBS channels.

Unfortunately — because the program is about new breakthroughs in our scientific understanding of how the universe came into being and the fundamental laws by which it operates.

Most recently, newspaper stories have reported proof of the existence of quarks, the basic particles of all matter, but readers of such stories have felt frustrated by the arcane scientific language describing this discovery.

The Key To the Universe might have helped ordinary people understand their world a little better. If the producers had kept them in mind instead of being swept away by the unparalleled opportunity of talking with the experts from all over the world about their specialties.

However, even if you don't have a degree in physics or chemistry, there is much on the program that is fascinating and worth two hours of your time and effort.

One thing that is impressive is the laborious and painstaking work of the experimental physicists who design and work with ingenious and often enormous equipment. What inspires their enthusiasm is an almost religious belief in the value of their work to mankind.

EVEN IF MUCH of what they are working on remains a mystery, the direction of their findings seems to indicate that the physical laws governing a vast and complex universe are basically simple. What is emerging is the cosmic

symmetry of nature, its neat and elegant patterns which one scientist described as forming a universe composed of "sonnets and not free verse."

If nothing else the program communicates the excitement of the scientists who are sure they are on the verge of constructing a simple "grand design" of how all the various new elements and forces work harmoniously together. This is the stuff out of which will come the textbooks of the future and perhaps the ideal audience are the youngsters in the family who will have to study them.

★ ★ ★

Rape is an ugly word for an obscene act that violates not only the body but the person of its victim. Because it is so degrading, psychologists estimate that four out of five women who have been sexually assaulted cannot bring themselves to report it to the authorities, most of whom are men.

Contributing to our understanding of rape as a crime of violence rather than passion is this re-enactment, based on the court transcript, of a 1974 trial, *The People vs. Inez Garcia* airing Wednesday, May 25 at 10 p.m. on PBS channels.

This was a murder trial in which the woman based her defense on the shock of

being raped and her fear of further attacks which justified her killing one of her assailants. The judge and jury disregarded the question of rape entirely, she was found guilty of second-degree murder, and sentenced to prison for five years to life. An appellate court reversed the conviction, ruling that the judge had erred in his instructions to the jury, and the case is now in the process of being retried.

This trial was a complex one for many reasons and the television replay has narrowed down the issues to two: the effect of rape upon the victim and whether our judicial process insures equal justice for minority defendants.

INEZ GARCIA, half Cuban and half Puerto Rican, was raised in a New York barrio, married at the age of 14, with almost no schooling and little facility with English, considered a devout Catholic and conditioned by a macho

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culture. Even with the best does not employ euphemisms for the occasionally strong language in the trial transcript. The program proves to be a valuable consciousness-raising experience about the outrage of rape as well as a significant document only because of the nature of showing the nature of our judicial system.

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this week's tv films

BRANNIGAN (1975) (CBS, Friday, May 20): John Wayne at his tough-cop, right-wing worst, as a sock-it-to-'em Chicago detective sent on a mission to England, where he teaches the refined British some good old American dirty tricks in catching crooks. The more you really understand and respect the law, the more offensive the movie becomes. Not recommended.

BEN-HUR (1959) (CBS, Sunday, May 22): William Wyler's all-time box-office spectacular loses much of its impact on the small screen. Its strength is in visuals, and not in the acting, script or psychological insights, despite a well-

intentioned moralistic tone and mid-movie switch from pagan materialism to Christian inspiration. The chariot race is a classic sequence, but its graphic violence makes it problematic for the very young. Satisfactory entertainment for adults and youth.

HELLO, DOLLY! (1969) (CBS, Monday, May 23): Gene Kelly's film of the blockbuster stage musical, produced out of its mind (for \$20 million) into a practically perfect movie entertainment. The plot, set in the innocence of old New York, has its tedious spots, but is merely an excuse for socko musical numbers staged in relentlessly whip-creamy fashion. Barbra Streisand is impossibly good as the comic matchmaker and Walter Matthau is her marvelously stuffy straight man. Highly recommended for the tired businessman and harassed housewife.

RED SUN (1971) (CBS, Wednesday, May 25): A grotesquely plotted Charles Bronson western, in which an outlaw (Bronson) and a Japanese samurai (Toshiro Mifune) team up to recover a stolen ceremonial sword and wind up fighting both bad guys and Indians. East meets West, however, with lackluster results. Not recommended.

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CFM plans Family '77

ESTES PARK, Colo. — The Christian Family Movement, National Marriage Encounter and the Family Ministries Staff Conference of the National Conference of Churches will sponsor Family '77 July 12-16 at the YMCA of the Rockies in Estes Park.

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Apostleship in the New Testament

By Father John J. Castelot

In order to forestall possible misunderstanding, it may be well to point out the purpose and limits of this article. It aims at stating, however briefly, the data of the New Testament regarding apostles and the apostolic ministry — nothing more or less. This is a question of no little complexity and has occasioned a vast amount of study in modern times. There is no single, simple picture of apostles and their ministry in the New Testament. Two broad portraits emerge, which scholars call the Lucan and the Pauline. The former is based largely on what Luke tells us in the Acts of the Apostles and the latter on the authentic letters of Paul.

For Luke the apostles were the Twelve, the men specially chosen by Jesus during His ministry and commissioned by Him after the resurrection. It would be an exaggeration to say that Luke would refuse the title to anyone else. He calls Paul and Barnabas 'the apostles' in Acts 14, 4, 14, but this is rather exceptional; for him the apostles are pre-eminently the Twelve. As former companions of Jesus, they could authenticate His message for the community, and at least equally importantly, they were accredited witnesses to His having been raised from the dead.

AFTER THE defection of Judas, the Eleven were anxious to bring their number back up to 12 (perhaps because of its symbolic suggestion of the 12 tribes of Israel). Interestingly, however, after the martyrdom of James (Acts 12, 1-2), they made no effort to replace him. The Twelve were, in a real sense, unique and, at least as far as some of their apostolic qualifications were concerned, could have no successors.

How did they function? All indications point to their having acted as a collegial

body, deciding difficult issues, approving new courses of action. Thus they approved the solution of the dispute between the Greek-speaking Jewish Christians and the Palestinian Christians (Acts 6, 1-6). And in Acts 15, 1-12 we read of their approval of the very touchy problem of Paul's mission to the Gentiles. They seem to have remained based in Jerusalem, even when persecution scattered many members of the community elsewhere (Acts 8, 1).

Positively, then, they acted together as a sort of governing board and court of final appeals for the Church. Of their individual activity we know next to nothing. Peter is the only one who made pastoral visitations outside of Jerusalem, and the New Testament traces him only as far as Antioch in Syria, where his visit occasioned an interesting dispute (Gal 2, 11-14).

THEY WERE not, to use modern terminology, "residential bishops," each in charge of a local church. James seems to have enjoyed special prestige among the leaders of the Jerusalem community because he was a relative of Jesus, but he was not one of the Twelve. The evidence does indicate that the Apostles did transmit their faith and mission to the Christians who were the coworkers. As "The Twelve" they were unique. They functioned as a group, and when they died, the group as such ceased to exist.

In Paul we meet another type of apostle, the missionary apostle. He considered himself on a par with the Twelve and often had to defend his apostleship against the attacks of his enemies. They would surely have objected that he had never known Jesus, but he was convinced that he had the really essential

qualifications for true apostleship: he had seen the risen Lord (1 Cor 15, 8-11) and had been commissioned by Him to preach (Acts 26, 16-18; Gal 1, 1).

The function of the missionary apostle, however, was quite different from that of the Twelve. He acted as an individual, not as a member of a group. He was not localized, immobilized, but constantly on the move, preaching, teaching, founding, and organizing churches. But while independent, he respected the special authority of the Twelve and anxiously sought their approval (Act 15; Gal 2).

WHAT OF HIS relationship to his churches? Like the Twelve, Paul was not a "residential bishop." And yet, he considered himself always the head of the churches he founded. If he couldn't be there personally, he wrote letters. Someone had to see to the good order and progress of the churches, and to that end he appointed responsible groups (overseers and elders) to watch over things in his absence. But here again the data are not consistent. Paul does mention church officers once: overseers and deacons in Phil 1, 1. The church at Corinth seems to have been largely unstructured, charismatic.

The Pastoral letters (1-2 Tim., Titus) were in all likelihood not written by Paul. They reflect a situation in the generation after his death. The apostolic generation had passed and the churches were experiencing the need for a more stable structure. Thus did the Holy Spirit lead the Church to the adoption of the system which became rather standard: one residential bishop in a church assisted by a presbyterate and a diaconate. This may seem rather removed from an older and rather simplistic view of what constitutes "apostolic succession."

1977 by NC News Service



By Father Joseph M. Champlin

When a normal, healthy man in his early 20s promises solemnly never to marry, he is obviously taking a monumental step in life. The months just prior to that pledge thus can be very soul searching for the person involved.

Our third year students at the North American College here in Rome were precisely at such a point when nearly half of the class joined a group of 50 colleagues in making the first ever Priest Seminarian Marriage Encounter experience. This 44-hour weekend session at the same time helped and hindered those candidates for holy orders in their consideration of celibacy. For they witnessed during it the attractiveness of both the priesthood and the sacrament of matrimony.

Father Robert Blauvelt, a full-time Marriage Encounter Brooklyn priest who has conducted over 200 regular weekends for couples, developed several years ago an adaptation of basic Marriage Encounter principles and techniques to a specialized similar experience for priests. Since many parish clergy cannot get away for a couples weekend session, he reasoned this accommodated Priest Encounter would offer them a taste of it and encourage them either to make a standard Marriage Encounter or at least to become very understanding and supportive of the movement.

A PRELIMINARY inquiry among

our students at the college indicated roughly one-third were definitely interested in making a further adapted Priest Seminarian Marriage Encounter experience.

Father Blauvelt, a young priest from Rochester, three couples and myself — all veteran Marriage Encounter personnel, then began the process of adjusting the priest experience to those highly idealistic and extremely intelligent, yet relatively innocent seminary students so far removed from the American scene.

The going was rough. The Priest Experience fuses concepts from Marriage Encounter and principles from the American Bishops' booklet on the "Spiritual Renewal of the American Priesthood." That alone represents a difficult task.

We needed to go further and apply this to the particular situation of seminarians. The team spent 20 committee hours merely fashioning a structure for the weekend and outlines for each presentation. Each of us probably expended an equal amount of time writing our individual talks.

THERE WERE many obstacles and opponents. But we felt it would work. We believed the exposure of seminarians to the solid truths of Marriage Encounter and this official document, to the example of married couples deeply committed to the Church, their own sacrament and the priesthood, to several close, working,

loving relationships between priests and couples — we felt these experiences might prove quite helpful to those future apostles of the Church.

Our efforts and vision were supported by an enormous campaign of prayer, fasting and self-denial by interested persons in over 40 dioceses throughout the United States. Encountered people adopted a seminary from their area and started their petitions for him long before the weekend in Rome opened, then intensified these pleadings during the experience itself.

THE RESULTS exceeded our fondest expectations. A great peace, love and joy descended upon the group from the initial meal and conference; the students listened carefully, worked hard, and entered into exchanges with open hearts; many were moved to tears as they listened to the presentations or came to grips with the realities of their own vocations; they returned on a bus singing and happy, then impressed compatriots back at the seminary with their serenity, enthusiasm and patience.

But the weekend did complicate the celibacy issue for some. They observed the magnificent love these married couples have for the Church, for the priesthood and for them. That helped. But they also understood better the joy and holiness of Christian matrimony and, in a way, that hindered their choice for celibacy.

1977 by NC News Service

**Celibacy:
difficult
choice
in
priesthood**

If you're baptized, you're an apostle

By Joseph K. Hogan

Who is an apostle? I believe all the baptized are apostles of Jesus Christ by the very act of being baptized and confirmed in the faith. Of course, bishops, priests and deacons have a very special responsibility as apostles.

But first, what about the ordinary Joe, like myself? How are the Mabels, Bills and Johns apostles in this burly world of ours? We don't preach from the pulpit; we don't spend our lives preaching the Word of God. We have to cope with the ordinary world of business and raising families and being homemakers. So how can we possibly be apostles?

We, who are parents, pass our faith on to our children. We are their first teachers. We introduce them to God. We are the living witness of Christianity during their infancy, childhood, adolescence and young adulthood. We are the first apostles they meet.

IN BUSINESS, we are often called

upon to act like Christians. It might have to do with business practice or it might have to do with relationships with co-workers. When we choose to make a Christian response, we are living proof of our Christianity. We are, indeed, apostles.

Many go out of their way to assist another in need. Assistance comes in the forms of material help and the giving of oneself. Perhaps the most difficult type of assistance is the giving of self. Christ helped those in need; He expects us to do likewise. When we live up to those expectations, again we are active apostles.

At first glance, it looks as though being a Christian is not too difficult. But upon closer examination, we find that it is not so easy always to make the Christian choice. As we reach the full realization of what it means to be a living example of Christianity to our children and our fellow man, we discover that the responsibility is not light.

THE CHRISTIAN response in busi-

ness matters is not always the profitable choice. And the difficult co-worker might be easier to deal with if we had no moral conscience.

It's much more pleasant to avoid people who have troubles. It can be inconvenient and sometimes very trying to go out of the way to help them. But can we call ourselves Christians if we take the easy way out, let alone consider ourselves apostles?

The answer lies in Christ's own life. Though He was God, along with the joys of life, He accepted the pain it brought. Finally, He gave all of Himself. He made no compromises. And if we are to be one with Him, we, too, must take the pain as well as the joy. We, too, must give of ourselves to others. Neither can we compromise. We are all called upon to share in His apostleship, and finally to share eternal life with him.

Then there are those among us who are called in a more formal way to share the apostolic mission — the priests, deacons, religious, bishops, archbishops,

popes. Perhaps the best insight into this apostleship can be found by reading a small section of the ceremony used in the ordination rite of bishops:

"... OUR LORD Jesus Christ, who was sent by the Father to redeem the human race, in turn sent twelve apostles into the world. These men were filled with the power of the Holy Spirit to preach the Gospel and gather every race and people into a single flock to be guided and governed in the way of holiness. Because this service was to continue to the end of time, the apostles selected others to help them. By the laying on of hands which confers the sacrament of orders in its fullness, the apostles passed on the gift of the Holy Spirit which they themselves had received from Christ. In that way, by a succession of bishops unbroken from one generation to the next, the powers conferred in the beginning were handed down, and the work of the Savior lives and grows in our time."

1977 by NC News Service



Discussion questions

1. Who are apostles?
2. What place does the word, apostle, mean in the world of religion?
3. "While an apostolic passion ought to touch the person of every Christian, the reality is regrettably otherwise." Do you agree with this statement? If you do agree, why do you feel this situation exists? Discuss.
4. Of the people you know, who are the ones you consider to be involved in the real work of apostleship?
5. Examine yourself. Do you consider yourself an apostle? If not, why?
6. How does the term, apostle, relate to the clergy?
7. Reflect upon this statement; "Act as yet another apostle of the Lord."
8. What are the two broad portraits of apostles and the apostolic ministry that emerge from the New Testament? Upon what are they based?
9. Who did Luke consider to be the apostles? Why?
10. How did he 12 apostles function? Read Acts, Chapter 6, verses 1 through 6; Acts, Chapter 15, verses 1 through 12; Acts Chapter 8, verse 1.
11. Were the 12 apostles "residential bishops," each in charge of a local church?
12. Who was James?
13. To what type of apostle does Paul introduce us? How did Paul consider himself? Why?
14. Read the First Epistle to the Corinthians, Chapter 15, verses 8 through 11; Acts, Chapter 26, verses 16 through 18; Galations, Chapter 1, verse 1.
15. How did the missionary apostles regard the Twelve? Read Acts, Chapter 15; Galations, Chapter 2.
16. When Paul moved on after having founded a church, how did he see that things were watched over?
17. Discuss this statement: "As we reach the full realization of what it means to be a living example of Christianity to our children and our fellow man, we discover that the responsibility is not light."

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When I Need You

When I need you I just close my eyes and I'm with you and

*All that I so want to give you is only a heartbeat away.
When I need love I hold out my hand and I touch love
I never knew there was so much love keeping me warm night and day.*

*Miles and miles of empty space in between us
The telephone can't take the place of your smile
But you know I won't be travelling forever
It's cold out but hold out and do like I do.*

When I need you...

*It's not easy when the road is your driver,
Honey, that's a heavy load that we bear.
But you know I won't be travelling a lifetime,
It's cold out but hold out and do like I do.
I need you.*

When I need love...

*When I need you I just close my eyes and you're right here
By my side keeping me warm night and day.
I just hold out my hands, I just hold out my hands and
I'm with you, darling, yes, I'm with you darling.
All I want to give you is only a heartbeat away.
Oh, I need you, darling, I want you...*

Written by Carole Bayer Sager and Albert Hammond
Sung by Leo Sayer
Unichappell Music, Inc.
Begonia Melodies, Inc.
Albert Hammond Music-ASCAP

LEO SAYER sings the song of someone on the road away from a loved one. It could be a truck driver on a long haul, a student away at school, or an entertainer who plays for new faces every night. It's a love song which says, "I'm thinking of you and you're dear to me even if you aren't near to me right now."

It's a pain to be on the road, especially when it seems that, "the road is your driver." Unfamiliar faces and places make our hearts long to be at home with those we love and who love us.

When the pain of being apart starts to hurt, sometimes it's only the memory of those who care for us that keep us going, people you can tell, "I miss you," and they'll always reply, "I miss you back!"

On the other hand, the separation of time and distance can tell us a lot about love. It can tell us the difference between those who have permanent residence in our hearts and those with only visitors' passes. It can help prove or disprove the old adage, "Out of sight, out of mind."

THE LESSON of separation from a loved one can teach us what faithfulness is all about. What is the sticking power of love when miles or months come between people? How much

strength is there to "hold out" when it's "cold out?"

A few years ago another singer told us, "If you can't be with the one you love, love the one you're with." This is one of those neat phrases that can either be very wise or very dumb. If it means that while you're away from the one you really love you've got to go on living, reaching out to others instead of closing in on yourself in grief, then it is wise. But if it means to substitute the new love for the absent one, or love the new one in the same way as the other, it is dumb because you can't treat a new love like a true love without eventually replacing it.

CLOSING YOUR eyes and dreaming isn't as good as being with the one you love and, "the telephone can't take the place of a smile," but love doesn't panic when it has to wait. Patience has a way of showing just how strong and sincere love is, and since our singer knows he won't be travelling forever, he can look forward to coming home one day for good.

To wait with faithfulness and hope is the mark of mature love. When two people love each other deeply, no time is too long and no distance is too far because they are never more than a heartbeat away, and that's not very far at all.

(All correspondence should be directed to: The Dameans; P.O. Box 2108, Baton Rouge, La. 70821.)

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Roots of our faith:

What images do we have of the Church?

By Father Alfred McBride, O.Praem.

Draw a geometric design of what you think the Church is like. Did you sketch a pyramid? Or did you pen a circle? If you chose the pyramid, you tend to think of the Church in administrative and institutional forms. If you selected the circle you lean to seeing the Church in community terms. The choice makes a difference in how you relate to the Church and how you determine your behavior in the light of the Church.

Should you prefer the pyramid, the organizational approach to understanding the Church, then you stand for the values of order, law, direction, authority and system. You admire the results of continuity, the comparative assurance that clear headed administration brings, the strength that comes from belonging to a goal — directed group and the identification of performance that comes from a knowledge of the distribution of roles. You appreciate the need of evaluation, critical standards and attention to basic norms.

SHOULD YOU prefer the circle, the communal approach to coping with the Church, then you stand for the values of community, interpersonal behaviors, support systems, growing Christian maturity, responsible behavior, personal participation in decision making and the ideal of human togetherness in an all too nomadic society. You admire the immediacy of congregational gathering, enjoy the feeling of face-to-face communing, the strength that comes from personal encouragements and the preference of person over status. You appreciate the radical need in a lonely world for a center where people can gather in love and affection and find a sense of future and hope.

Is the Church a pyramid or a circle? Must one make a choice between the Church as an organization and a community? Is this an either/or sort of decision? Am I doomed to pick one over the other?

OR CAN THE church be both? Is it possible the Church can be both an institution and a center for communal gathering? Is the parish church of a Sunday morning an assembly of people with conflicting expectations — some wanting a pyramid and others wanting the circle? And if so, is this an unbridgeable divide? Is there any hope for the institutionalists? Must the communalists despair?

Perhaps the answer is self evident. A total view of the Church includes both the organization and the community. It will stress one aspect over the other depending on the need. When barbarian hordes were sweeping across Europe during the Dark Ages, the church re-

sponded by strengthening her administrative bonds. Today, when the processes of dehumanization and impersonalism threaten to crush the individual person, the Church comes forth to offer the consolation of community.

THE EMPHASIS on one does not mean the denial of the other. Any time people group together they need some organization. What the administrators must watch is that they do not eclipse the value of community in their enthusiasm to organize.

At the same time, when a group assembles it has the right to expect some

humanity, some feeling for community, some esprit de corps. But the communalists must not be so sanguine about their personal needs that they spurn all institutional activity as mere interference.

Jesus approached the matter at both levels. He organized the apostles, taught them persistently and gradually over a period of years, gave them specific guidelines for their preaching and ministry. Jesus was not loathe to evaluate their performance nor to criticize them when needed.

At the same time Jesus upheld the value of community. At the Last Supper,

in particular, He devoted His final exhortation to the subject of love, unity, community and fraternal bonding. He showed the apostles that organization was a tool to serve the needs of communal growth. He advised them to make sure that communal development occurred even as the administrative groundwork was being laid.

So put your pyramid inside your circle. Integrate the ideals of organization and community for a rich texture of your image of the Church. Stand for institution and community and thus be faithful to a total Church.

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