

the CRITERION

VOL. XII, NO. 40

INDIANAPOLIS, INDIANA, JULY 6, 1973

OFFICIAL APPOINTMENTS

Effective July 5, 1973

Rev. Charles Burkhart, granted a leave of absence at his own request.

Rev. Daniel Wagner, granted a leave of absence at his own request.

Effective July 11, 1973

Rev. Thomas Amsden, appointed chaplain of Mascatauck State Hospital and retaining his assignment as associate pastor of St. Mary parish, Greensburg.

Rev. Robert Borchertmeyer, from associate pastor of St. Charles parish, Bloomington, to co-pastor of St. Charles parish, Bloomington.

Rev. Edward Ripperger, from administrator pro tempore of St. Augustine parish, Jeffersonville, to pastor of St. Augustine parish, Jeffersonville.

Rev. Thomas Widner, from associate pastor pro tempore of St. Andrew parish, Indianapolis, to co-pastor of St. Andrew parish, Indianapolis.

Effective August 8, 1973

Rev. Charles Knight, from pastor of Our Lady of Perpetual Help parish, New Albany, granted a temporary leave of absence for reasons of health.

Rev. James Sweeney, from pastor of St. Lawrence parish, Lawrenceburg, to pastor of Our Lady of Perpetual Help parish, New Albany.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Assistant Chancellor.

July 3, 1973

Eight clergy shifts are announced

The Chancery Office this week announced eight additional clergy appointments including four new pastors.

Father James Sweeney, 40, has been named pastor of Our Lady of Perpetual Help parish, New Albany, succeeding Father Charles Knight, 61, who was granted a temporary leave of absence for reasons of health.

Father Robert Borchertmeyer, 41, was appointed co-pastor of St. Charles Borromeo parish, Bloomington, where he has served the past four years as associate pastor. His co-pastor is Msgr. Thomas Kilfoil, 68.

New pastor of St. Augustine's parish, Jeffersonville, is Father Edward Rip-

perger, 37, who served as temporary administrator there. Father Thomas Widner, 31, was named co-pastor of St. Andrew's parish, Indianapolis. He previously served there as associate pastor. The other co-pastor of St. Andrew's is Father Thomas Williams, 40.

Father Thomas Amsden, 31, who recently was named associate pastor of St. Mary's parish, Greensburg, was assigned as chaplain of Muscatatuck State School and Hospital, Butlerville.

Two priests were granted leaves of absence at their own request. They are: Father Charles Burkhart, 31, and Father Daniel Wagner, 29.

SITE OF PRE-SCHOOL PROJECT

New Castle parish aids migrant program

NEW CASTLE, Ind.—A mobile Head Start program and day care center for pre-school youngsters of families in the seasonal migrant labor stream was opened this past week in St. Anne's parish here, where the program leases the church's basement.

Operated by the Texas Migrant Council, Inc., with funds received from the U.S. Department of Health, Education and Welfare, the bi-lingual center is one of eight in Indiana this summer, an increase of two centers over last year's program.

According to Raymundo Lleverino, field supervisor for the Texas Migrant Council, the center at St. Anne's will care for more than 100 pre-school youngsters whose parents and older brothers and sisters are working in nearby tomato fields or packing plants in Henry County.

'White House religion' factor in Watergate

MIAMI—A Massachusetts theologian charged here that "White House religion" is a factor that must be considered in the Watergate scandal.

"Too much of what passes for evangelism today seeks the salvation of souls and allows the damnation of society," according to Dr. Gabriel Fackre of Andover Newton Theological School, Newton Centre, Mass.

"We view the Watergate scandal as a call to national repentance for the arrogance of power and the apathy of the citizenry," he said. "It is also an urgent mandate for an evangelism that proclaims both the good news of salvation and the bad news of judgment on wickedness in high and low places."

Charities head scores abortion for county ward

NEW ALBANY, Ind.—James J. Russell, president of the board of directors of Catholic Charities for the Archdiocese of Indianapolis, has denounced the Floyd County Welfare Board for approving an abortion for a minor who is a ward of the county.

Acting in loco parentis, the welfare board voted on June 19 to approve the abortion for a 16-year-old girl who was then in the fourth month of pregnancy. State law requires the permission of the parent or guardian before an abortion can be performed on a minor.

Russell told a news conference on Tuesday that "Catholic Charities holds that the decision was not the loving kindness of a parent nor was it a decision of (Continued on Page 3)

Backs welfare board's action

INDIANAPOLIS—Indiana Welfare Administrator Wayne A. Stanton told The Criterion Tuesday that he supported the action of the Floyd County Welfare Board in approving an abortion for a 16-year-old ward of the county.

"The board made a conscientious effort to arrive at the best decision possible based on sound and reputable medical determinations," Stanton said.

He said that he was consulted by the board but had no jurisdiction in the case. "It was a local matter, locally financed."

STANTON SAID that a purely medical—not psychiatric—determination had been made that an abortion was advisable. He said he understood the medical decision was based on a condition resulting from previous medical treatment.

"The board acted loco parentis with court approval and I don't believe in second guessing parental decisions. If the board had not approved the abortion, I would also support that decision," Stanton said.

He said he knew there were people in Floyd county who were opposing the board's approval on moral grounds. Referring specifically to Catholic opposition, Stanton stated that he didn't believe Catholics or other religious groups "have the right to impose judgment on individual decisions."

"TO DO SO is violative of the ecumenical movement and the concept of free will," he added.

Contrary to what has been reported in some papers, Stanton said, the Floyd County case is not the first time in which a county welfare board has approved an abortion for a minor ward. He said there had been similar cases in Marion County during the years he had served as Marion County Welfare Director.



FR. LAMBERT BROCKMANN, O.F.M.

Father Lambert Brockmann dies at the age of 75

BATESVILLE, Ind.—Funeral services for Father Lambert Brockmann, O.F.M., were held at St. Louis Church here Tuesday, July 3, with burial in Holy Family parish cemetery in nearby Oldenburg. He died (June 30) in Batesville Community Hospital at the age of 75.

A native of Holy Family parish, Father Lambert was associated there for many years—as a student in the elementary school and the Franciscan theologate there, where he later returned to teach dogmatic theology for 23 years.

He was ordained in 1925 and served the following 10 years in home missions of Texas and New Mexico. After graduate studies at Catholic University he joined the theologate faculty in Oldenburg, serving also as chaplain to the Sisters of St. Francis and the old Margaret-Mary Hospital (Batesville Community Hospital).

Father Lambert was local religious superior of the Oldenburg Friary from 1954 to 1957 and was an elected member of the Franciscan Provincial Board from 1951 to 1957.

Since 1959 he has resided at St. Louis parish here and was hospital chaplain until his retirement last year.

There are no immediate survivors.



TERRE HAUTE CARMEL CHAPEL—This striking photo shows the picture window in the rear of the public chapel of the Carmelite Monastery in Terre Haute. The community will host the annual Novena in honor of Our Lady of Mount Carmel beginning Sunday, July 8.

Reader Bonus Marriage court norms extended for another year

BY JERRY FILTEAU

This week The Criterion is pleased to bring its readers the full text of "Basic Teachings for Catholic Religious Education." Issued earlier this year by the U.S. Bishops, the document outlines the tenets of faith considered essential in the religious formation of Catholics of all ages.

Produced with the cooperation of The Record, publication of the archdiocese of Louisville, the document is reprinted on Pages 5 through 8 as a lift-out supplement. It can be easily removed, folded into an eight-page tabloid and retained intact for future reference.

"Basic Doctrines" is intended for a general audience of educators, parents, young people and, indeed, anyone interested in religious formation. In it the Bishops have attempted to meet squarely their own special responsibility in determining the content of faith instruction. Not incidentally, the Bishops hope the document will remove some of the confusion surrounding the field of religious instruction in recent years.

If vacation or holiday doings have you tied up, or you're suffering a case of the hot-weather blahs, just remove the supplement and put it away for reading later. But don't forget it. Sometime soon find a quiet half hour to study and digest what the U.S. Bishops have to say about the essentials of religious teaching.

The Editors

PRODIGAL SON

RIO DE JANEIRO, Brazil—Thirty-seven years after he ran away from home at the age of six, Henrique de Freitas, unemployed, came home to his mother. She got him a job at the neighborhood church of St. Anthony of the Poor. He lasted four weeks in the job before running away again, this time with \$300—the church collection for one month.

IN THE FIRST TWO years that the new norms were in effect, 1970-1971, the number of marriage cases that were opened in the United States more than tripled over the previous two years, and almost four times as many decisions were given.

Many dioceses have reported that in the average marriage case it now takes only about half as long to reach a decision as it did before the experimental norms went into effect.

Some of the 23 norms dwell on minor (Continued on Page 3)

Carmel Novena to open Sunday in Terre Haute

TERRE HAUTE, Ind.—The annual novena in honor of Our Lady of Mount Carmel will begin Sunday, July 8, at the Carmelite Monastery here with a Mass celebrated by Father Germain Belen, O.F.M. Conv., and Father Ralph Murtaugh, O.F.M. Conv., pastor and associate pastor respectively of St. Benedict parish, and Father Joseph Wade, associate pastor of St. Margaret Mary parish.

Homilies throughout the novena will be preached by Father Robert O'Riley, O.P., Chicago. Services will begin each night at 8 p.m. (EST) and are open to the public.

Other Mass celebrants will be Father Joseph McGinley, pastor of St. Leonard parish, West Terre Haute, July 9; Father Donald Meehling, pastor of St. Anthony of Padua parish, Effingham, Ill., July 10; Father Charles McSweeney, pastor of Sacred Heart parish, July 11; Father Barnabas Kannenburg, O.F.M. Conv., director of the Catholic Student Center, July 12; Father James Shanahan, pastor of Sacred Heart parish, Clinton, July 13; Father John Dede, pastor of St. Margaret Mary parish, July 14; and Father John Elford, administrator of St. Patrick parish, July 15.

The novena will close Monday, July 16, the feast of Our Lady of Mount Carmel, with a Mass celebrated by Father Bernard Beck, O.S.B., chaplain of Sisters of Providence, St. Mary-of-the-Woods; Father Joseph McGinley, pastor of St. Leonard's; Father Michael Albright, associate pastor of St. Patrick's; Father John Elmer, O.F.M. Conv., associate pastor of St. Joseph's; and Father McSweeney.

Slate Carmel rite in Indianapolis

INDIANAPOLIS—The Sisters of the Carmelite Monastery, 2500 Cold Spring Road, will hold public prayer services on Friday, July 13, Saturday, July 14, and Sunday, July 15, in preparation for the feast of Our Lady of Mount Carmel. Services will begin nightly at 7 p.m.

Father Keith P. Hosey of the John XXIII Retreat Center in Hartford City, Ind., will conduct the services and will be celebrant of the Mass on the final night.

Music on Friday and Saturday nights will be provided by the St. Lawrence parish choir, under the direction of Jean Weber, parish music coordinator. A choral group from St. Thomas Aquinas parish, under the direction of Dr. Robert Riegel, will lead the singing on Sunday night.

Nuns urge revamping of school priorities

CHICAGO—The National Coalition of American Nuns (NCAN) asked Catholic education leaders for "a courageous re-ordering of priorities" in the wake of the U.S. Supreme Court decision outlawing several forms of nonpublic school aid.

"We ask our bishops and other leaders to set highest priority on educating the poor," said the 1,800-member independent organization, which was formed to study and speak out on issues of human rights and justice.

NCAN said that the "crisis" faced by Catholic schools "can be turned into a redeeming future if we use our present resources for the service where it is most needed: the urban and rural poor."

This change in priorities "would bring re-affirmation of our Catholic education system and turn the present crisis into a new chapter of promise and fulfillment," the nuns' group said.



HONOR LONG-TIME VOLUNTEER—Miss Agnes Mahoney, a member of St. Susanna's parish, Plainfield, was honored last Sunday by students of the Indiana Boys School there in recognition of 54 years as a religious education volunteer. She was presented with flowers by Ronald Patton as other students

look on in the background. At right is Sister Margie English, O.S.F., of St. Mark's School, Indianapolis, a regular Boys School volunteer. Father Donald Buchanan is Boys School chaplain. (See Tacker, Page 3)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Judge 'restrains' Teamsters

COACHELLA, Calif.—After two days of violence, a judge ordered the Teamsters union to keep its members at least 60 feet away from United Farm Workers Union (UFWU) pickets in the Coachella Valley. The restraining order was issued by a Riverside County Superior Court judge after violence erupted between the Teamsters and the UFWU. Twenty-six persons—19 Teamsters and seven UFWU members—were arrested during the violence June 23 and 25.

Ask unconditional amnesty

NEW YORK—The American Jewish Congress called here for unconditional amnesty for "all those who were compelled by their conscience to refuse to participate in the Vietnam War." The organization's policy-making national governing council declared that "while historically Presidents have granted amnesty, court decisions and other interpretations seem to indicate that Congress has also the right to grant amnesty." "In accordance with this historical tradition," the council said, that "amnesty must now be extended to all those who were compelled by their conscience to refuse to participate in the Vietnam War."



TELL CITY JUBILARIANS—Mr. and Mrs. Thomas LaGrange of Tell City will observe their 50th Wedding Anniversary with a family dinner and reception Sunday, July 15. They were married July 17, 1923 in the old St. John's Church, near Bristow. They are the parents of: Mrs. Opal Dixon of Cannelton, Mrs. Linda Hess and Raphael LaGrange of Tell City, Francis LaGrange and Gilbert LaGrange, both of Evansville. There are 11 grandchildren. The public reception will be held from 2 to 5 p.m. in the Union Hall, Tell City. Mr. LaGrange is a former Perry County Sheriff and retired employee of General Electric.

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Withdraw injunction request

CLEVELAND, Ohio—The Catholic Elementary Lay Teachers Association (CELTA) withdrew its request for a temporary injunction recognizing it as sole bargaining agent for teachers of diocesan elementary schools here. The request was withdrawn because diocesan officials agreed to informal discussion with CELTA and AFL-CIO officials. The lay teachers association has filed a \$2 million damage suit against the Cleveland diocese, charging that a contract signed in 1968 has been violated.

Condemn Cambodia bombing

WASHINGTON—The U.S. bishops' committee on Social Development and World Peace has condemned U.S. bombing in Cambodia as a violation of "traditional Christian principles." Under these principles, the committee said, "weapons may not be used which are indiscriminate in their effects." "It appears to us," the committee said, "that the carpet bombing techniques used in Cambodia violate this principle in that it is difficult or impossible in practice to discriminate between combatants and non-combatants" in carpet bombing. The committee questioned the legal and military aspects of the bombing as well as its moral basis.

Church authority role probed

VATICAN CITY—The joint working group of the Roman Catholic Church and the World Council of Churches recommended that its parent bodies study the role of authority in the Church. The Roman Catholic-WCC group also recommended studies of the role of the Church in social and political affairs, especially civil rights. A third recommendation encouraged studies of the legitimate contribution that "new movements" might make to churches.

'Simpler' Marian cult urged

MEXICO CITY—During a pilgrimage here to the Shrine of Guadalupe by Catholics from Cuernavaca, their bishop called for simpler devotion to Mary and greater recognition of the Holy Spirit in the work of redemption. Bishop Sergio Mendez Arceo restated his love for Mary, and said, "We should reconsider the complicated and even burdening collection of titles, advocations and worships rendered to Mary."

Cardinal Krol visiting Ireland

ARMAGH, Northern Ireland—Cardinal John Krol, president of the U.S. National Conference of Catholic Bishops, offered Mass here, following a tour of strife-ridden Belfast with Irish Cardinal William Conway. In a voice choked with emotion, Cardinal Krol told the congregation of almost 1,000 that he had visited the devastated areas of Belfast. "I want you to know," he said, "that you have our understanding, our sympathy and our compassion. You also have the pledge of our continuing prayers."

Episcopal bishop raps abortion

WINTER PARK, Fla.—The Episcopal bishop of Central Florida has called on his people to respond to the U.S. Supreme Court abortion ruling by giving "witness to the sacredness of human life." Bishop William H. Folwell said, "We can do all in our power by God's grace and guidance to provide the finest alternatives to abortion, adoption being one of the finest," Bishop William H. Folwell said in a pastoral letter.

Mass offered for Red victim

TAIPEI, Taiwan—The red vestments that honor martyrs were worn by the concelebrants at a Mass offered in the cathedral here for Divine Word Father Alexander Chang Koting, who died in Communist China. Father Chang had spent 10 years in prison and labor camps following the Communist takeover. After his release, and suffering from a heart condition, he worked as a tailor to support himself.

Call bishop 'red'; villagers placed under interdict

LA RIOJA, Argentina — Bishop Enrique Angelelli of La Rioja placed under interdict 14 persons who called him a "Communist" during the patron saint celebrations at Anillaco, a rural community.

Interdict means that these persons "cannot attend religious services or receive the sacraments, nor can they be given Church burial," he said.

The bishop known for his strong defense of the poor, was accompanied by 10 priests, six nuns and several lay leaders when a group of rightists entered the parish rectory at Anillaco crying out "down with Red bishops and priests."

The group, calling themselves the Committee for the Defense of the Faith, demanded that the bishop and his priests leave town immediately.

Later Bishop Angelelli explained that he attributed the attack to local opposition from large landholders to a diocesan plan to convert a large farm into a cooperative of small farmers.

COMMITTEE NAMED

MONTREAL, Canada — Archbishop Paul Grogan of Montreal has established an archdiocesan pastoral committee to assure a Christian presence at the 1976 Olympic Games to be held here. The committee will be responsible for the pastoral needs of the thousands of athletes, officials and visitors at the games.

Twenty years ago Archbishop Paul C. Schulte officiated at the dedication of the new St. Ann's Church in Terre Haute.

Ask sharing of Eucharist

SOUTHBRIDGE, Mass. — The communities and officials of a Roman Catholic and an Episcopal church have asked for permission to share Holy Communion here.

The petition, which stated that "divisions have been too long, and healing has to begin with each of us," was signed by parishioners and pastors of Notre Dame Catholic Church and of Holy Trinity Episcopal church in a joint meeting last week.

THE ACTION, believed to be the first in the country, came as part of a trend towards the reunion of Catholics and Anglicans in the past few years, highlighted by the creation of an Anglican-Roman Catholic International Commission (ARCIC) and by the optimistic declarations of officials of both Churches.

The petition for the authorization of intercommunion will now be forwarded to authorities at the diocesan level and to Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity and to Anglican Archbishop Michael Ramsey of Canterbury.

A COPY will also be sent to the International Anglican-Roman Catholic Commission.

Father John F. Burke, chairman of the Ecumenical Commission of the Worcester diocese, said that the request for intercommunion is the logical result of the grassroots encounter of both communities.

Saying that "there has always been a great ecumenical spirit in Southbridge," Father Burke added that this type of grassroots input is a fundamental complement to the theological and hierarchical dialogue between both Churches. "Without it, the theological dialogue is conducted in a vacuum," he said.

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Bishop urges use of secret ballot for farm election

FRESNO, Calif.—Bishop Hugh A. Donohoe of Fresno, has announced his support of a "secret ballot election" to settle the farm labor dispute that has hit many parts of California. The bishop said that farm workers have been unable to choose between the United Farm Workers' Union (UFWU) and the Teamsters Union in a secret ballot election.

Even when such elections were held, the bishop said, "These efforts were never fully accepted by many growers who believed that undue pressure was being placed on the farm workers."

"As bishop of an area that is seriously affected by this continuing struggle," he urged growers to insist on a secret ballot election instead of relying on "a paper curtain of a law

that is recognized even though it has no substance."

He was referring to the December, 1972, decision by the California Supreme Court that upheld the legality of an agreement between the Teamsters Union and the

growers. While criticizing both Teamsters and growers, Bishop Donohoe described the contract as a "paper agreement upheld by law but having no binding force as far as other unions are concerned."

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THE TACKER

'Dean' of religious educators

BY PAUL G. FOX

The "dean" of lay religious educators in the Archdiocese last Sunday marked her 54th year of continuous service at the Indiana Boys School, Plainfield.

Miss Agnes Mahoney, a member of St. Susanna's parish there who retired a few years ago after a 50-year career as a teacher and administrator for the Indianapolis Public Schools, was recognized by about 40 boys who attend weekly Catholic services, about 20 percent of the school's enrollment. She was presented with a basket of flowers by the boys after Mass.

A thumbnail sketch of Miss Mahoney's lifelong interest in the correctional institution was given for the benefit of the "new boys" by Father Donald Buchanan, chaplain there the past three years. Through the years she has conducted weekly prayer services in the absence of a regular chaplain and religious instructions for countless thousands of boys.

In responding to the citation, she revealed that she had received correspondence just last week from a man who is now a grandfather whom she had known many years ago at the school. "I guess that makes me a great-grandmother," she quipped.

At present there are five regular volunteers at the school—Miss Mahoney, Mr. and Mrs. Robert Zeher of Plainfield, Sister Margie English, O.S.F., a teacher at St. Mark's School, and Rita's School, both in Indianapolis.

Father Buchanan, who also serves as full-time chaplain and guidance counselor at the Indiana Youth Center, Reception and Diagnostic Center, Plainfield, and the Indiana Girls School, Clermont, has issued an appeal for additional volunteers for the weekly religious education program at the Boys School and Girls School.

"We operate 52 weeks each year and need the

services of dependable persons who can relate to the teen-agers at the two schools," he said, adding that supplemental funds are also needed to provide for emergency services to the youths.

Any individual or group which wishes to make a contribution to the chaplain's emergency fund may contact him at the Indiana Reception and Diagnostic Center, P.O. Box 317, Plainfield, IN 46168. His phone number is (317) 839-2513.

NAMES IN THE NEWS—Father John Schoettelkotte, pastor of Our Lady of Greenwood parish, Greenwood, will appear on "Focus on Faith" at 1 p.m. Sunday, July 8 and 15, WRTV, Channel 6, Indianapolis. Topic of the discussions will be the Marriage Ceremony (July 8) and Open Marriage (July 15). He will appear with Rabbi Murray Saltzman and a Protestant clergy representative. . . . Sister Barbara Doherty, S.P., assistant professor of religion at St. Mary-of-the-Woods College, is presently conducting a series of retreats in Canada. She is a candidate for a doctorate in theology from Fordham University and will take a leave from the college faculty during the coming year to complete her dissertation and doctoral work. . . . Eugene R. Gobreski, assistant administrator of St. Anthony Hospital, Terre Haute, has completed the program of continuing education in hospital executive development sponsored by the St. Louis University Center for Hospital Continuing Education. Conducted each summer over a three-year period, the program is designed for hospital management personnel who have advanced into administrative positions. . . . Mrs. Bruno Costantino, a member of Holy Name parish, Beech Grove, wishes us to thank the nearly 100 blood donors who helped replace needed blood for her late husband. . . . Six seminarians served as pall bearers this past Wednesday for Sister Rosemary Braun, O.S.B., a former teacher of the young men while they were attending the Latin School of Indianapolis.

INDIANAPOLIS

Calendar of Events

FRIDAY, JULY 6

Fish Fry from 5:30 to 8:30 p.m. in St. Gabriel's parish, 6000 W. 34th St.

Summer Festival opens at St. Simon's parish and continues Saturday and Sunday.

WEDNESDAY, JULY 11

Luncheon-Card Party in St. Mark's parish hall, Stop 8 and U.S. 31. Luncheon at 11:30 a.m., card games at 12:30 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena High School Cafeteria, 6 p.m.

FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Chinese native customs approved for liturgy use

TAIPEI, Taiwan—The Chinese Bishops' Conference approved the adaptation of certain Chinese customs to the Catholic liturgy at a recent meeting here.

A deep bow before the Blessed Sacrament will be permitted instead of a genuflection.

A memorial for "our ancestors" will be added in requiem Masses, in consideration of the deep-rooted and traditional respect that Chinese show to ancestors.

DURING MASS, when the priest parts his hands as he says, "The Lord be with you," he will be permitted instead to raise his joined hands, fingers overlapping, in the habitual Chinese manner.

In addition, two special Masses were approved, one for the Chinese Autumnal Festival and one honoring Our Lady of China.

The Chinese bishops also discussed a regional meeting of the Federation of Asian Bishops' Conferences to be held here the last week of August. Bishops from Japan, Korea, Vietnam, Hong Kong and Taiwan will attend.

THAT MEETING will discuss evangelization in modern Asia, a theology for areas that have derived much of their culture from ancient China, and the cult of ancestors in Catholic practice.

At their meeting here the Chinese bishops also formed a committee for preparations for Holy Year observances.

Pickets protest private abortion clinic opening

ST. LOUIS, Mo.—Missouri's first private abortion clinic was greeted by more than 250 pickets on its second day of operation.

While the pickets, representing Missouri Citizens for Life, the St. Louis Archdiocesan Pro-Life Committee and St. Louis University Lawyers' Wives, marched in front of the clinic, legislators scrambled to come up with anti-abortion bills.

State legislators began working on bills to eliminate such private clinics and on an amendment to the budget that would prohibit use of public money for abortions at public hospitals.

Given preliminary approval by the state House of Representatives was a bill that would prohibit all abortions except those performed by hysterotomy (a mini-Cesarean section) in a hospital.

The St. Louis Women's Abortion Action committee picketed the office of Mayor John H. Poelker, protesting his refusal to allow abortions in city hospitals other than to save the life of the mother.

Poelker issued a statement saying that research would be initiated on legal decisions in other states to determine the "public responsibility to provide abortions along with other medical services."

Don't throw in towel on school aid: USCC

WASHINGTON—The U.S. Catholic Conference (USCC) ad hoc Committee on Education is not ready to "throw in the towel" on state or federal aid to nonpublic education, according to Russell Shaw, USCC associate secretary for communications and spokesman for the committee.

Shaw said that the committee, consisting of about 25 legal specialists, educators, bishops and USCC staff members, met here for a day and a half to discuss the ramifications of the June 25 Supreme Court decisions outlawing several forms of state aid to nonpublic schools or to parents of nonpublic school students.

SHAW SAID THE committee reached a general agreement on several areas:

—The high court "didn't take away anything we already had," such as textbook aid, busing, health services, but it did cut seriously into "what we hoped we would get."

—The 6-3 split in the court on the major decisions indicated some possibility that "there may be a reversal on this, as there has been on a variety of issues."

—It is too early yet to discern how Congress will react to the Supreme Court decisions. It is impossible to tell, for

example, what will happen to various "tax credit" bills pending in the House of Representatives.

—The federal Elementary and Secondary Education Act (ESEA), which provides certain types of funds to both public and nonpublic schools, may provide a key to seeing the direction of legislative sentiment. Since the ESEA will expire in about a year, its provisions are undergoing a thorough congressional scrutiny.

—ESEA funds may also become one of the main areas of court challenges by anti-aid groups in the near future.

—One of the more important areas of immediate concern is for nonpublic school groups to work on state legislation "maximizing forms of assistance" that have already been declared constitutional.

SHAW SAID THERE was a general feeling among committee members "that right now about the only thing you can realistically say to people is: If you want Catholic schools, you are going to have to pay for them, and you may have to pay more for them."

The ad hoc Committee on Education serves as an advisory group on educational issues for several USCC committees and departments.

Charities head scores abortion

(Continued from Page 1)
moral leadership in our community."

He added that since the welfare board is acting as guardian, "it is their decision in such cases which directly results in taking away unborn human life."

Steve Kramer, program coordinator for Indianapolis Catholic Charities, said he had been unable to find out if an abortion had been performed on the Floyd County resident. He said the abortion was to take place in a Louisville, Ky., hospital and he presumed that it had been performed shortly after the welfare board's approval.

He said the girl in question lives in a foster home and already has an 11-month-old child. She has been a ward for the county for three years.

Kramer said he understood from the welfare department that the girl's mother had been consulted and had given her permission for the abortion.

THE CASE HAS aroused controversy in this county, where Catholics make up a large part of the population. Catholic doctors have criticized the board's decision and Catholic groups are in the process of forming a right-to-life organization.

Kramer said that the Floyd County welfare department had been informed of the Birthright services offered through Catholic Charities and of Charities' willingness to aid in any way to prevent the abortion.

In his news conference statement,

Russell stated that Catholic Charities, through its member agency, St. Elizabeth's Home, "has traditionally assisted welfare departments in carrying out alternatives to abortion. We are still ready and willing to do so."

Kramer said there were "no medical indications" that an abortion was necessary. He said he had been told the girl had threatened to commit suicide and had received some psychiatric counseling, though he did not know how extensive the counseling had been.

The Division of Social Services of the Indiana Department of Welfare informed the Floyd County board on May 30 that the board was obliged to make a decision after receiving and studying a determination of medical needs.

He said Catholic Charities would continue to try to influence welfare departments and welfare boards in an educative fashion. Barring legislative change, Kramer added, about the only way Floyd County residents can intervene in similar abortion cases is to attend public hearings of the welfare board and testify in opposition to board approval.

PRIESTS OBJECT

GREEN BAY, Wisc.—The priests' senate of Green Bay has strongly objected that the diocese's Blue Cross-Blue Shield insurance policy allows payments of benefits for abortions.

Marriage court

(Continued from Page 1)

points involving the courts or the functions of court officers. But the major steps, aimed at simplicity and speed in processing a case, include:

—One judge, instead of the usual three to five judges, may handle a case if there is "grave reason." A diocesan bishop can get single-judge permission from the NCCB.

—A definite time limit of eight months has been set for any one case to be completed in a court of original jurisdiction. If a case moves up to appeals court, the time limit is an extra two months when no new testimony is involved and an extra seven months when new testimony is introduced.

—The advocates (lawyers for one or both parties in the marriage case) have greater recognition and status in the eyes of the diocesan tribunal, with greater leeway than they used to have in questioning witnesses and examining court records.

—The basis whereby a judge decides a case if shifted, giving major new weight to evidence from both sides. Under the old norms he could not grant an annulment unless he had "moral certitude" that a marriage was invalid; under the U.S. norms his moral certitude should be "generated by the prevailing weight of that evidence having a recognized value in law and jurisprudence."

—Dropped is the old mandatory requirement that the "defender of the bond" (the court official who acts as lawyer against the annulment-seeker, or defense lawyer for the marriage itself) must appeal whenever an annulment is granted. If he is convinced that the appeals court would uphold the annulment decision, he need not appeal.

—Flexibility is allowed on the geographic question of where a case is started. The diocesan court first getting the case can be in the diocese of either party, the diocese where the marriage took place, or even a diocese where a tribunal believes his court "is better able to judge the case than any other tribunal."

—A case can be transferred from one court to another at any time during the trial "for grave reason."

AFTER THE EXPERIMENTAL norms were first granted for the United States in 1970, Pope Paul VI in 1971 simplified the marriage case rules for the whole Church, including some but not all of the norms in use in this country.

In one instance the Pope went beyond the American rules: He allowed a layman to serve as one of the judges in cases requiring three judges.

The Pope also made a limited concession on the requirement of three judges for certain types of cases, but the American rules allowing one judge instead of three are broader in scope.

In his 1971 letter the Pope also allowed the mandatory court of appeal to review and ratify the lower court decision without delay—a step beyond the old law, but not as simple as the American norm which allows the appeal to be dispensed with.



MINISTER GENERAL VISITS—The annual Friars' Day observance on June 27 at the Our Lady of Consolation Province headquarters at Mt. St. Francis was highlighted by a visit from Father Vitale Bommarco, O.F.M. Conv., above center, minister-general of the Conventual Franciscan Order. Also shown are Father Donald Kos, O.F.M. Conv., right, assistant minister-general, and Father Lawrence Mattingly, O.F.M. Conv., minister provincial of Our Lady of Consolation Province. More than 100 friars attended the event as two Franciscans celebrated jubilees of ordination—Father Leonard Wren, O.F.M. Conv., 50 years, and Father Julian Dinkel, O.F.M. Conv. Both have served in the Indianapolis Archdiocese.

Wanderer Forum backs 'right-to-life'

BY DON EFFENBERGER

ST. PAUL, Minn.—Without dissent, a national gathering of conservative Catholics has thrown its support behind a proposed "right-to-life" amendment to the U.S. Constitution which would protect the life of the unborn from the "moment of conception."

In specifically endorsing the pro-life measure introduced by Rep. Lawrence Hogan (R-Md.), some 550 delegates attending the ninth national Wanderer Forum rejected a proposed amendment by Sen. James

Buckley (R-N.Y.).

The Buckley amendment, which generally has been considered more vague and consequently politically more acceptable would guarantee the right to life to "unborn offspring at every stage of their biological development."

SIMILAR SUPPORT for the Hogan amendment was voiced during the forum by Charles E. Rice, a law professor at the University of Notre Dame who has been active in the national pro-life movement.

Although delegates were

openly unhappy about the Supreme Court rulings on nonpublic school aid, reaction to the decisions took a back-seat to the repeated criticisms of the high court's abortion ruling.

The primary reason for the muted reaction to the school aid rulings appeared in the numerous complaints by forum speakers and delegates questioning how good a job Catholic schools are doing in teaching the Catholic faith.

AS IN PAST years, opposition was expressed to classroom sex education courses in Catholic schools and to some catechisms and textbooks regarded as weak or deficient in presenting official Catholic teaching.

In what appeared to be a middle course, delegates approved a resolution attacking the school aid decisions as an example of the court's "militant secularist attitude," but stopped short of endorsing any proposal for an alternate form of government aid.

The forum urged parents to "redouble their efforts to preserve Catholic schools," but at the same time to do all in their power to remove all "secularist" elements from the schools.

IN OTHER actions, the forum:

—Asked the bishops to fire any present Church official who has publicly dissented from Church teachings. The resolution did not mention anyone by name.

—Called for the continued practice of allowing first Confession before first Communion.

—Urged the use of only "individual and private" sex education for children.

In other forum business, Mrs. Phyllis Schlafly, the national head of opposition to the proposed Equal Rights Amendment (ERA), told the delegates the measure appears dead.

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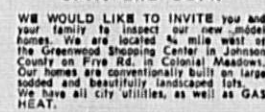
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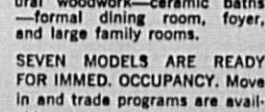
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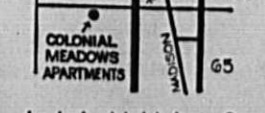
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BEHIND THE NEWS

Summer heats up

BY JERRY FILTEAU

Another "grape war" is shaping up for the summer of 1973.

As he did in 1968, Cesar Chavez, the head of the United Farm Workers Union (UFWU), has called for a nationwide boycott of table grapes that are not picked by UFWU workers.

He has spoken of the boycott at meetings and press conferences around the country since a number of growers in the Coachella

NC NEWS SERVICE SPECIAL

Valley of California signed what Chavez described as "sweetheart" contracts with the Teamsters union in an effort to oust the UFWU.

The UFWU immediately called for a strike against the Teamster-signed growers. It has not made a formal statement calling for a nationwide boycott yet, but Father John Banks, spokesman for the Coachella strike committee, said,

"As far as we're concerned, the boycott is on."

But the scenario for this year's battle is different from that of five years ago.

ON THE PLUS side for the UFWU are these several factors:

—The UFWU, a member of the AFL-CIO, has received a \$1.6 million strike fund from the parent organization, giving it an economic punch which it never had in its previous efforts.

—It has a nationwide network of local offices with organizing experience, which it did not have five years ago.

—It has the wide support of numerous religious organizations and groups, support that has grown and solidified over the past five years.

—It has the advantage of a widely increased grass-roots awareness of the UFWU.

ON THE OTHER HAND, several



CHAVEZ

complicating factors now make it more difficult to organize an effective boycott: —In 1968 the issue was union against non-union. With the Teamsters in the picture, the issue on the surface looks like

for Chavez & Co.

a simple union-against-union jurisdictional dispute.

—In 1968, when no growers were signed up with the UFWU, there was no question of selective boycotting. Now consumers who wish to buy UFWU grapes and boycott others are faced with the problem of discovering from reluctant grocery store personnel whether the grapes sitting on the produce counter are UFWU grapes.

—Because the Teamsters are portraying the issue as a jurisdictional conflict, the boycott cannot count on the almost automatic support of pro-unionists.

BUT CHAVEZ unionists feel confident that they will win their new battle. "The people will boycott now, and they will boycott with a vengeance, because they know what's going on," said Father Banks.

The harvest began in early June in the Coachella Valley.

It is starting in the Arvin-Lamont area, where the growers' contracts are with the Teamsters, then in the Delano area, where UFWU contracts are in effect until July 29, and finally in the Lodi-Fresno area, where most of UFWU contracts have expired and

growers have not entered into new contracts with either the UFWU or the Teamsters.

Naturally, the growers with later harvests are watching the Coachella strike very carefully. If the Coachella growers cannot harvest their grapes or sell them, it may convince the upstate growers to sign with the UFWU.

ACROSS THE country local UFWU units are gearing up for boycotts and picket efforts, aimed primarily at the nation's two largest supermarket chains, A & P and Safeway. Supporting them in their efforts will be a number of religious and interfaith groups.

Father Banks pointed out that California's bishops have issued a statement supporting the UFWU strike. Also the Northern California Ecumenical Council requested free union elections among the workers, an action the UFWU has consistently supported and the Teamsters have rejected.

And the growing numbers of local and statewide religious groups who have been endorsing the UFWU lettuce boycott are beginning to add table grapes to their boycott statements.

CRITERION EDITORIALS

Gagging those 'divisive' Churches

One of the most disturbing aspects of the recent United States Supreme Court rulings on aid to nonpublic schools is the reference to the "political divisiveness" of such aid. This is the second time in two years we have seen it.

On June 28, 1971, the court described Pennsylvania's purchase-of-services program and Rhode Island's teacher salary supplements as likely to intensify political fragmentation and divisiveness on religious lines.

Such controversial programs, the court said, tend "to confuse and obscure other issues of great urgency." Therefore, the court concluded, religious conflicts should not be permitted to divert attention from the vast array of political problems that confront every level of government.

Then last week the court said that New York's three financial aid programs (maintenance and repair grants, tuition reimbursement, and parental tax credits) carry "grave potential for (State) entanglement in the broader sense of continuing and expanding political strife over aid to religion."

The sum of this Alice in Wonderland reasoning is that aid to nonpublic schools or to the parents of nonpublic school children is unconstitutional because all of the people are not in favor of it.

There should be no rocking of the boat, the court said, as though political stagnancy were desirable, much less possible, in a

democratic society. Religious groups, it would seem, must desist from seeking support for their schools because not all Churches have schools and not all Church groups approve of public aid to nonpublic education.

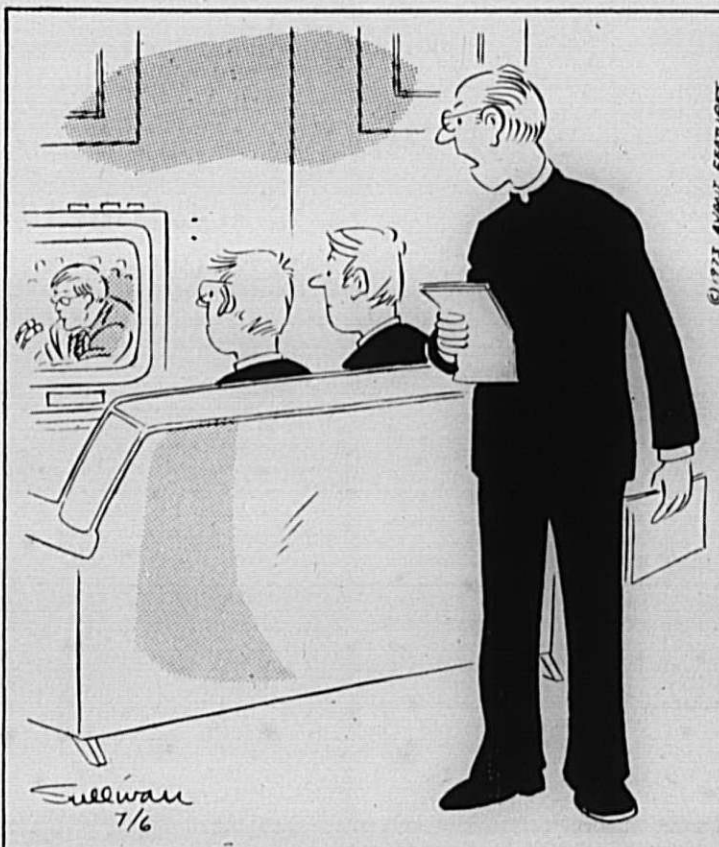
This incredible exercise in judicial non sequitur flies in the face of the First Amendment. In effect what the court is saying is that public forums should be purged of all religious conflict and debate. It would outlaw the airing of sectarian argument in a nation that the court has repeatedly acknowledged is religiously pluralistic and must be respected as such.

The court would so inhibit the freedom of speech of the Churches as to deny that constitutionally guaranteed freedom to all but the most politically obsequious groups mouthing placid platitudes.

As Father Charles M. Whelan, S.J., an authority on constitutional law, noted last week, the court's development of this "political divisiveness" doctrine was not essential—in 1971 or in 1973—to establish the invalidity of the legislation under question.

Father Whelan warned other Churches and religious organizations to pay careful attention to what the court is saying about religion and politics. And well they should. For while many of those same groups cheered the rejection of certain nonpublic school aid vehicles, they may not realize they were also cheering a dangerous turn in the direction of political repression of religion.

—B. H. ACKELMIRE



"ANOTHER LESSON WE CAN LEARN FROM WATERGATE IS HOW A TV PROGRAM CAN LOUSE UP THE WORK SCHEDULE AT ST. HILARY'S."

YOUR WORLD AND MINE

No reason for U.S. press to crow

BY GARY MacEOIN

Gentlemen of the media of communications have been understandably congratulating themselves on the diligence and endurance which brought to light the most loathsome and corruptive of national political scandals in a century. As a lifelong member of their profession, I share their satisfaction.

I see, nevertheless, little cause for triumphalism. All too often, even on issues of equal gravity, I fear we short-change the American public.

An example would be the reporting about Chile since Salvador Allende became president. A study by a group of sociologists at Rutgers University of leading U.S. newspapers, including the New York Times, Washington Post and Los Angeles Times, reveals incomprehensible distortions.

Reports have consistently lacked a historical context. They similarly lack a comparative context, blaming Allende for failure to solve problems which none of his predecessors or no neighboring president has solved.

NOT WISHING to be themselves charged with lack of comparative perspective, the Rutgers team studied Le Monde of Paris and other European newspapers. Their information from Chile was found to be far more objective and balanced.

The Cuba Resource Center, a New York-based organization funded by Catholic and Protestant church groups, is trying to fight a similar bias in the news about Cuba. Spokesmen for the Catholic bishops of the U.S. and of the principal Protestant churches have backed the repeated pleas of the bishops of Cuba and of Latin America generally for an end to the 11-year blockade of Cuba.

Argentina is the latest of a number of Latin American countries to reply. The U.S., in spite of its new friendship with Russia and China does not budge. Our press reflects nothing of the widespread concerns.

Instead, developments in Cuba have been distorted beyond recognition, and the end result is the isolation of the U.S. in the hemisphere.

ALL THE foregoing was recalled by an account from my friend Giancarlo Zizola

of his part in arranging a papal audience for Nguyen Van Thieu, head of the delegation to the Paris peace conference of the Provisional Revolutionary Government of South Vietnam, usually described in the American press as the Vietcong. Giancarlo is Italian correspondent of Informations Catholiques Internationales of Paris.

The interview with Pope Paul last May 12 was the culmination of a series of negotiations which began with a note from the Pope through the papal nuncio to France, and which later involved the Communist Party of Italy as a go-between. One of its purposes was to balance the interview the Pope gave to General Thieu, head of the Saigon government and thus stress the equal status of the two regimes in South Vietnam under cease-fire agreements.

THE YARDSTICK

Ecologists ignore labor rights

BY MSGR. GEORGE G. HIGGINS

World Environment Day was observed in the country-by Presidential proclamation—during the early part of June. It occasioned the usual round of doomsday statements on the imminent threat of a world-wide ecological crisis.

While I found many of these statements rather persuasive, I am glad that California's Senator Alan Cranston challenged the ecologists to take a hard look at the other side of the question.

Cranston accused the environmentalists of being "elitists." He charged them with being insensitive to the needs of the poor and accused them of espousing a no-growth philosophy which would favor the haves and penalize the have-nots in our society.

This no-growth philosophy, the Senator pointed out, "says to the many men and women who depend totally on jobs in the defense, aerospace, construction and highway industries that their jobs—and their very livelihoods—are less important than a clean environment, a city park, a few thousand acres of wilderness hundreds of miles away."

THE SENATOR also called upon environmental leaders "to cast off the stigma of elitism and to be more sensitive to the needs and desires of working men and women. We need to encourage a coalition of organized labor, minorities and environmentalists which is strong enough to insure that the benefits of a clean environment accrue to everyone and that the job rights of millions of workers are protected."

Cranston's criticism of the ecologists and environmentalists may have been overstated, possibly for rhetorical effect. Nevertheless, I think his statement was very timely and deserves to be taken seriously.

I don't know what occasioned the Senator's blast at the environmentalists, but it could have been prompted by the recent demise of a cement factory in the little town of San Juan Batists in his own state.

THE OWNERS OF this factory—the biggest source of employment in the town—reluctantly decided to go out of

"There can be little doubt that technology has caused our pollution problems. Yet there is also hope that it can solve them."

—America magazine 6-23-73

business on very short notice because, in their best judgment, they simply couldn't afford to meet the stringent requirements imposed upon them by California's newly adopted environmental control act.

The result of their decision is that several hundred able-bodied people in San Juan Batists are currently without work of any kind. Their chances of finding another suitable job in the area are, at best, rather slim.

I happened to be in San Francisco the day it was announced that this cement factory was going out of business. That evening all of the local television stations in the Bay area interviewed a number of the workers involved. They were completely bewildered by the tragedy which had hit them, without warning, like a ton of bricks. My heart went out to them, for their future is very bleak indeed.

I REALIZE, of course, that ecological reform is an absolute must. I also realize that we will have to pay a price—in some cases, a very heavy price—to eliminate air pollution, to clean up our rivers and lakes, and, in general, to avert an ecological disaster in this country.

But Senator Cranston's point is that the poor should not be penalized in the name of ecological reform. His point is well taken, and I am glad he made it so forcefully in his recent public statement on this issue.

The CRITERION

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RELIGIONS OF THE WORLD

LUTHERANISM

BY WILLIAM J. WHALEN

The Lutheran communion is not only the oldest Protestant denomination, but is also the largest on a worldwide basis. Seventy-five million Lutherans are concentrated in Germany, the Scandinavian countries of Sweden, Norway, Denmark and Finland, Brazil, Argentina and the United States.

Except for small movements, the unity of Western Christendom remained more or less intact until the start of the 16th century. Then this unity was broken by a German Augustinian friar, Martin Luther, who challenged the exercise and claims of papal authority and the condition of Church life at this time.



Luther left the study of law after a frightening experience in a thunderstorm in which he vowed to enter a monastery. Two years after joining the Augustinian order he was ordained a priest and in 1512 he received a doctorate in Scripture. He was assigned to teach at the new University of Wittenberg.

AT THIS STAGE of his life Martin Luther was preoccupied with the question: "What must I do to be saved?" He found no sure answers in his prayers, penances, fasting and faithful adherence to the rules of his order. But while reading St. Paul's Epistle to the Romans he was struck by the passage "The just man lives by faith" (Rom. 1:17). This would be the cornerstone of his religious system.

Along with specific criticisms of abuses in the Church he proposed the main elements of his theology in his famous 95

theses. According to the custom of his time he nailed a list of theses or propositions to be debated on the church door at Wittenberg on Oct. 31, 1517.

He had no intention to disrupt the unity of the Church by his act but as the years passed the basic differences grew. Luther was excommunicated in 1521. By the time he died in 1546 the Churches of the Reformation and the Roman Catholic Church were separate bodies.

The Catholic Church in Luther's day was vulnerable to attack. Some bishops, priests, religious and laity lived saintly lives but others were corrupt. The popes often acted more like war lords or feudal kings than spiritual fathers. Poor philosophy and theology produced a folk religion which promised forgiveness of sins and attainment of salvation through purchased indulgences and "bargains" with God.

LUTHERANISM RESTS on two fundamental principles: man is restored to friendship with God by faith in Jesus Christ alone, and the Bible is the only source and guide of faith and life.

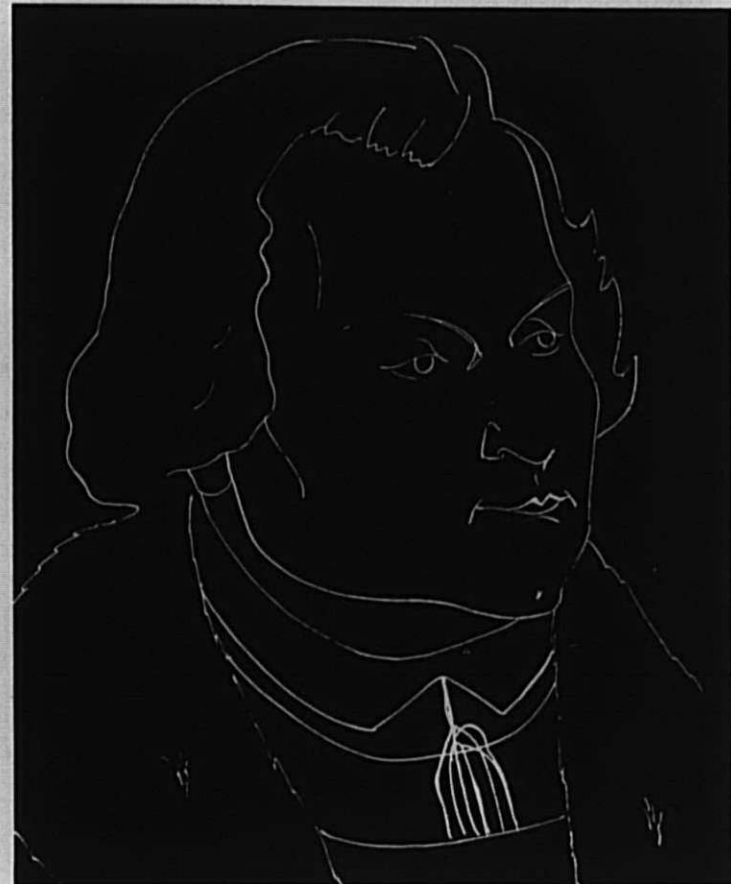
Luther rejected the authority claimed by the pope, the necessity of having bishops, reduced the role of tradition in comparison with the Bible, and regarded only Baptism and Holy Communion as sacraments clearly authorized by Sacred Scripture. Worship was conducted in vernacular instead of Latin, clergymen were allowed to marry, and the laity received both bread and wine in Holy Communion.

In retrospect Luther can be viewed as a conservative Reformer. He was repelled by the extreme positions of the Anabaptists who denied the validity of infant baptism. He argued with the Calvinists over such questions as predestination and the Real Presence in the Eucharist.

IN GERMANY, Lutherans eventually outnumbered the Catholics while in the Scandinavian countries the establishment of state Lutheran churches practically wiped out Catholic influence. The first Lutheran immigrants came to America in the 17th century and were the forerunners of the nearly 9 million U.S. Lutherans. Among Protestant denominations Lutherans rank after Baptists and Methodists.

Once bitterly hostile, the Roman Catholics and Lutherans in this country and in Germany are probably friendlier now than at any time during the 450 year separation. Basic doctrinal disagreements still exist but the gulf has narrowed through theological dialogue and efforts to erase misunderstanding.

(Copyright 1973, NC News Service)



"What shattered the unity of the Catholic Church in Europe was the challenge of a German Augustinian friar, Martin Luther, to papal authority and traditional doctrines." (NC photo courtesy Claretian Publications.)

CATECHETICS

Martin Luther and Faith

BY FR. CARL J. PFEIFER, S.J.

"Man, God is not angry with you. You are angry with God. Don't you know that God commands you to hope?"

The words have a contemporary ring. Actually they were spoken by a wise old priest to an anxious young man some 400 years ago. The young man's name was Martin Luther.

Like many a young person today, Luther was torn with questions and doubts. He anguished over how he could ever be saved. His inner torment kept him awake at night, but he continued his search for meaning. He searched through the Bible, he prayed, he sought counsel from others.

Finally one day he found the key to his search for peace. He was reading St. Paul's Letter to the Romans and stopped short at verse 21 of chapter 1: "The just man shall live by faith."

At last he found an answer to his anxiety.



It is through faith in God's grace that it is possible to be saved. Salvation is God's gift, not the result of personal achievement. Therefore one needs to trust oneself to God's love.

WHAT FOLLOWED in Luther's life grew out of this radical insight into the importance of faith in God, whose love and grace reaches man through Jesus Christ. The two facets—faith and grace—are complementary. One can only place one's life trustingly in God's hands if one is deeply convinced of his love, his grace. His grace in turn enables man to believe. As St. Paul wrote to the Christians at Rome: "All depends on faith, everything is grace" (Rom. 4:16).

Insight into the role of faith brought some measure of peace to Luther's anguished spirit. He shared his insight with his students and with his fellow theologians. Gradually for a variety of reasons, his teaching and preaching led to confrontation with Church authorities. Christianity was divided in spite of Luther's intent. Heated argument on both sides solidified mutual misunderstandings

and false interpretations.

Today, after the polemic fog is lifted, and serious efforts at ecumenism progress, it becomes clearer how sound and traditional Luther's germinal idea really was. It is through faith that man can hope for salvation. Faith that trustingly opens the mind and heart of God's saving grace or love. In fact Luther's emphasis on faith and grace is close to the heart of the New Testament (and Old Testament) message.

ST. PAUL, who anguished through the same kind of inner struggle Luther experienced, pointed out that it is not the law, nor ritual, that is most important. The one thing that counts for anything, he wrote to the Galatians is "only faith, which expresses itself in love." (Gal 5:6). Or as he writes so clearly to the Ephesians: "I repeat, it is owing to his favor that salvation is yours through faith" (Eph 2:8).

Recalling other New Testament passages we discover that a person becomes mature in faith by becoming like a child—trusting and open. Faith

guarantee the worth of the bill. Let's call the ten dollar bill a practical sign. The sacraments are practical signs of grace. They actually produce what they signify, because Christ backs them up, because He works through his Church when they are performed.

In baptism the minister of the sacrament says: "I baptize you . . ." He acts in the name and power of Christ. Jesus is present working through his minister, sharing his resurrected life, giving the gift of faith. The same is true in the sacrament for forgiving sins after baptism.

God's grace is not dispensed by the sacraments, but through or by means of the sacraments. To the Church Christ gave the power to forgive sins: "Whose sins you shall forgive they are forgiven." The Church is not just the sign in the world that God has forgiven man through Christ Jesus. It is the great sacrament through which Christ continues to work visibly in this world. The Church, which is one with Christ, does forgive sins through the sacraments of baptism and penance, and

therefore, the ministers of the sacraments are the agents or instruments through whom Christ forgives sins.

Q. I was informed that a non-sacramental marriage can be dissolved and it is not necessary for the party to be converted in order to marry a Catholic person. I was told to write to the bishop or pope for a dissolution.

A. I am informed that Rome for a time did dissolve such marriages without a conversion to the faith, but no longer does so. This is a privilege granted only to those who join the Church.

Q. Heaven is supposed to be a place where no sin is committed. If this is so, how did Lucifer in these surroundings fall with the sins of pride and greed? Wasn't Lucifer's sin the "original" and not Adam's?

A. The only mention of the fall of the angels in Scripture is to be found in two obscure and very difficult to interpret passages: 2 Peter 2:4: "Did God spare

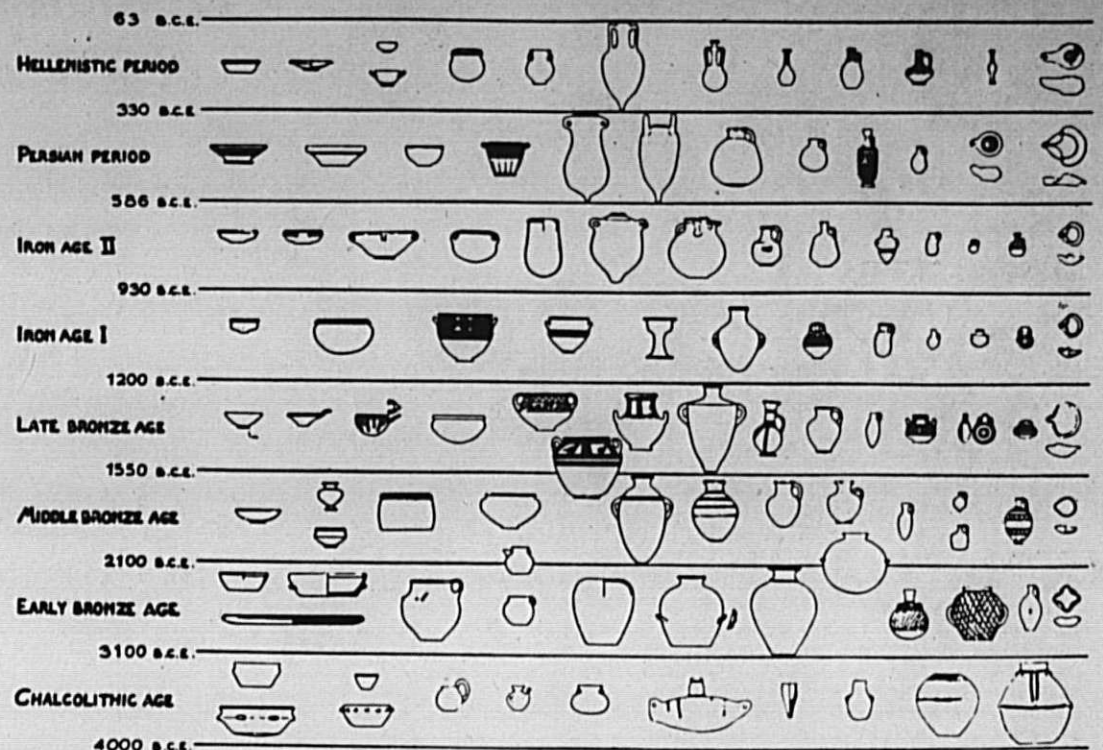
QUESTION BOX

Significance of signs in the sacraments

BY MSGR. R. T. BOSLER

Q. You once said that in the Sacrament of Penance Christ himself forgives our sins, using the human agent as his instrument. The human agent is not the instrument used to forgive sins but only the instrument used as a sign of that forgiveness. As finite beings we need finite signs of his infinite grace, but let us never imply that God's grace is dispensed by those signs.

A. We may be quibbling over words and I may be misreading you, but you seem to be denying what I think is the Catholic notion of the sacraments. The word sign can mean many things. A handshake is a sign that indicates friendship, but doesn't really bring about friendship. A ten dollar bill is a sign that actually causes something to happen. It will pay for ten dollars worth of goods or services as long as the government is sound and can



Pottery scraps found by archeologists can be reconstructed and used to date a particular discovery. The dates on the chart follow the Israeli system, in which C.E. (Common Era) and

B.C.E. (Before Common Era) are used instead of A.D. and B.C. (NC Chart courtesy Anthropology Department, Southern Methodist University.)

LITURGY

How Parish Helpers can aid pastor

BY FR. JOSEPH M. CHAMPLIN

Sisters Marilyn Goulet and Mary Seeley last year taught in Catholic schools of the Syracuse diocese. This year they work as full time "Parish Helpers" at Holy Family, coordinating the religious education program and planning with others our liturgical celebrations.

These two Sisters enjoyed in their previous positions excellent reputations as competent teachers, but they felt strongly the need to enter a more diversified type of apostolate. The job description we offered them and which they have followed attempts to take this approach. It is definite and varied, but open-ended, leaving room for creativity and flexibility.

Their major efforts have gone in these directions:

—Coordination of religious education classes for public school students in grades 1-12. The New York State released time provision and a most cooperative local

recognizes that there is more to life than any man can grasp or control. Faith admits that God is greater than man's heart.

The person of faith places himself, his life, his future in God's hands, fully confident that his grace is sufficient. By faith we recognize that God is not angry with us. Faith allows us to hope.

WHILE DIFFERENCES still remain between Roman Catholics and Lutherans, we are mutually discovering that many of the differences rest on mutual misunderstandings. We can be grateful to Luther and the great Luther tradition for preserving so clearly a central part of Christ's Gospel, namely that the just man lives by faith. Faith expresses itself, for Catholic and Lutheran alike, in justice, love, and service.

Today Luther's wish is approaching realization: "I beg that my name be passed over in silence, and that men will call themselves not Lutherans but Christians. What is Luther? My teaching is not mine . . . Let us root out party names and call ourselves Christians, for it is Christ's gospel we have."

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LANDS OF THE BIBLE

Archeology serves to fill in the gaps

BY STEVE LANDREGAN

There is a great deal the Bible doesn't tell us concerning the lands of the Bible. In fact, the sacred authors weren't interested in relating information about everyday living, or geography, or history, unless it had a direct bearing on the message they were inspired to write.

They took for granted their readers would be able to fill in the gaps from their own knowledge, or by asking an elder of the tribe. That might have worked well 2,600 years ago, but it leaves a lot to be desired in 1973.

Bible students today have many questions. Some of them due to curiosity,

board of education give us, time-wise, an excellent arrangement.

Grades 7-12 meet in the instruction center on either Tuesday, Wednesday, or Thursday mornings at 8 a.m., then walk to their school for the second period class. The youngsters of grades 1-6 come on Thursdays (by foot or bus) from 10:30-11:30 a.m.

Professionalism in such programs takes money, time and personnel. Books and equipment mean substantial cash outlays. Sizable numbers of students demand extensive organization and careful class planning. A large staff of volunteer instructors require faculty meetings and frequent communications.

—Sacramental preparation programs. Our adult religious education activity this year concentrated on the First Communion parents.

In different houses for three consecutive months clusters of couples gathered for film strips, a movie, verbal presentations, group discussion, explanations of the children's text and, finally, a well received home Mass with the young ones in attendance. We anticipate introducing a similar series for First Confession and Confirmation during the year ahead.

—Planning and executing Sunday liturgies. Every few months my priest partner in the parish, these two sisters, and our organist choir director spend several hours determining the general themes of Masses for the next period in the Church year. With those established, each begins different tasks which will develop appropriate liturgies for specific Sundays.

This means for the nuns, arranging gift bearers for four of the Masses, assisting different families who will take a unique part in certain celebrations, designing a participation leaflet and sometimes acting as lecturers in the service itself.

—Preparing worship services for special occasions. These include, for example, Advent and Lenten penance celebrations, a "Family Day of Prayer," the Three Hour Devotion on Good Friday, class Masses for the religious education courses.

—Regular hospital and home visitation. We have divided each week between the two priests and two sisters in such a way that normally every day someone from Holy Family visits sick parishioners at our local hospital.

In addition, the nuns frequently stop at homes to call upon shut-ins, discuss family participation in a coming liturgy or care for those myriad matters that arise in the life of a parish.

At the present moment, these Sisters are attending a four-week pastoral institute in Ohio. There they hope to acquire some added expertise and learn what imaginative things are being done in other parishes. Upon their return, we will plan for the 1973-74 year at Holy Family, building on the present base and pushing out into new areas.

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some to the realization that the more you know about how a person or a group of people lives, the more you understand about them.

YOU CAN LEARN MUCH about people by their garbage. If you sift carefully through a family's trash, you can learn how and what they eat, what they wear, what they read, what they write, and so on.

Looking through your neighbors' garbage or trash is frowned upon today. But if that trash happens to belong to someone who lived several thousand years ago, you're not a trash picker, you're an archeologist.

Perhaps I will have to defend myself against irate archeologists who resent being compared to trash pickers, but the comparison may help us understand what their science is all about.

The word "archeology" comes from a Greek word "archaologia." It means science of the past, and was first used by a Jewish-historian-turned-Roman, Flavius Josephus. Josephus wrote in about the year 93 A.D., and while his writing are recognized as somewhat slanted, nevertheless, they are fascinating and informative. Within the past few weeks an ancient manuscript was discovered that quotes Josephus' writing about Christ. Scholars at the Hebrew University in Jerusalem say it may be the oldest reference to Christ found to date outside the Bible.

IT IS AN INTERESTING coincidence that something written by the man who coined the term archeology, sheds new light on the past 1,900 years later.

Of course, there have been some publicized archeological discoveries like the Dead Sea Scrolls, but most archeological finds are less spectacular. But nonetheless significant.

Back to the idea of garbage. Two thousand years from now, some future archeologist may dig up a plastic bleach bottle, or a food carton, that will help identify his find as mid-20th century, probably between 1965 and 1975. Such bottles and cartons are different today than they were 20 years ago, or, than they will be 20 years from now.

Along with the bleach bottle and food carton the archeologist of the future may find some printed material that tells of the first trip of a president of the United States to China. Eureka! The find may make it possible to confirm what had been suspected but never known for sure . . . that President Nixon of the United States visited China in the early 1970's.

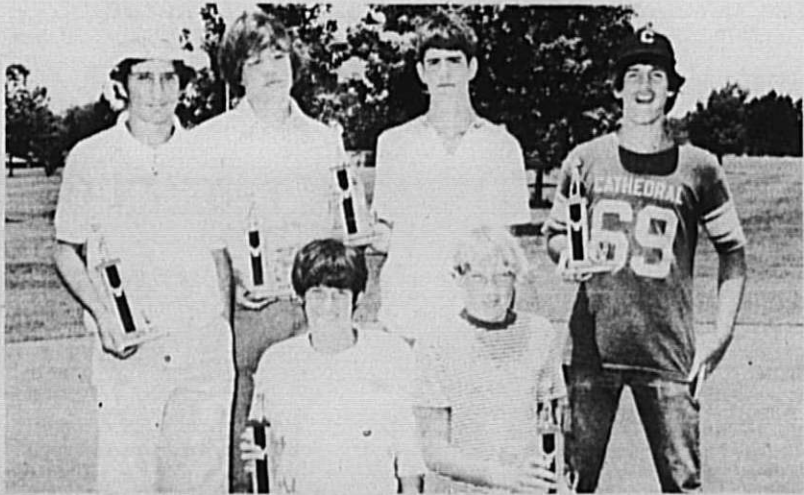
NOW LET'S MOVE the whole procedure back several thousand years. The archeologist lives in 1973. He is digging in Israel at the site of ancient Shechem. Instead of finding a bleach bottle and a food carton, he finds a scrap of a pottery jar and a bowl.

Because of the work of hundreds of other scientists before him, he can identify, from their shape and design, the date the pottery jar and bowl were made. Along with the pottery scraps is a small stone with ancient writing carved upon it. The writing tells of an attack upon the City of Shechem of Habirus from the mountains and others from across the river. Eureka! The find indicates that the Israelites joined forces with local tribes in attacking Shechem during the conquest of Joshua. Something suspected from the Bible, but never confirmed.

The point of the story is that archeology is a science that helps us to fill in the gaps left by the sacred writers. As such, it is an indispensable aid to find out all about the lands of the Bible.



JUNIOR-SENIOR GOLF TOURNEY WINNERS—These four young men captured Junior-Senior Division honors in last week's Junior Boys Match Play Golf Tourney at South Grove Municipal Course. From left are: Jim Schulz, St. Pius X, president's flight runnerup; Mark Wire, St. Catherine, president's flight; Mike Mayer, St. Mary, North Vernon, championship flight runnerup; and Jim Russell, St. Michael, championship flight. Russell, a recent graduate of Cathedral High School who was named to the All-State high school golf team, also was the medalist in the qualification round of the Junior-Senior Division.



FRESHMAN-SOPHOMORE GOLF TOURNEY WINNERS—Survivors of the week-long Junior Boys Match Play Golf Tourney in the Freshman-Sophomore Division are shown above. Kneeling from left are: Steve Kavanaugh, Nativity, vice-president's flight; and Greg Riddle, St. Matthew, vice-president's flight runnerup. Standing from left: Tom Malad, St. Michael, championship flight; Bruce Gregory, St. Mary, North Vernon, championship flight runnerup; Tim Catton, Holy Spirit, president's flight; and Tim Hock, Holy Spirit, president's flight runnerup. Gregory was also the medalist in the qualification round, winning the playoff against John Greer, St. Catherine.



JUNIOR CYO GOLF OUTING WINNERS—Shown above are the trophy winners at the recent Junior CYO Golf Outing held at Ensley's W. 56th Street Golf Center. First row, from left: Janet Deery, Our Lady of Lourdes; Debbie Stewart, Holy Spirit; Marlene Maxwell, St. Catherine; and Cathy Noe, St. Catherine. Second row: Frank Sergi, St. Bernadette; Mike Lorenzano, St. Bernadette; Karen Noe, St. Catherine; and Mary Liddy, Our Lady of Lourdes. Third row: Roy Stewart, Holy Spirit; Don Zimmerman, St. Catherine; Mark Wire, St. Catherine; Tom Hughes, St. Catherine; and John Greer, St. Catherine.

Monsignor Goossens Says:

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Sr. Rosemary Braun dies at age of 51

BEECH GROVE, Ind. — Funeral services for Sister Rosemary Braun, O.S.B., administrator of St. Paul's Hermitage the past five years, were held at Our Lady of Grace Convent here Wednesday afternoon, July 4. She died Monday (July 2) of cancer at the age of 51.

A native of Evansville, Sister Rosemary was a music teacher for more than 25 years at St. Paul's School, Tell City, Sacred Heart School, Vincennes, Our Lady of Grace Academy and the Latin School of Indianapolis.

SHE ENTERED the Benedictine Convent of the Immaculate Conception, Ferdinand, in 1939 and received an undergraduate degree in music from St. Benedict's College there. She obtained a master's degree in music from the University of Notre Dame in 1961.

Sister Rosemary became a charter member of Our Lady of Grace Convent in 1961. She was named administrator of St. Paul's Hermitage, Archdiocesan retirement home on the convent grounds, in 1967.

GOVERNOR EDGAR D. Whitcomb appointed her to the Indiana Board of Administration and Education for Health Facilities in 1969. She also served as a member of the Indiana Nursing Home Association, the Mayor's Task Force for the Aging, the American College of Nursing

Data on Brazil

RIO DE JANEIRO — Brazil, considered the country with the largest Catholic population, has 278 bishops in 32 Church provinces, and 84.3 million Catholics served by 13,300 priests, according to new statistics.

There was an increase of 20 million Catholics in the last ten years, or 30 per cent.

CYO NOTES

The Archdiocesan Youth Council will meet Sunday, July 15, in the Brown County State Park. Deadline for reservations is Monday, July 9.

St. Gabriel's parish will be the scene of the City-Wide Summer Outdoor Dance sponsored by the Indianapolis Deaneries Youth Council, on Friday, July 13. The Light Touch will provide the music.

Deadline is past for the Subnovice Swim Meet, to be held Monday, July 9, at the Brookside Pool. The Archdiocesan Swim Meet will be held July 16-17 at the Broad Ripple Pool. Entry deadline is July 12.

The Garfield Park Amphitheatre will be the site for the annual Junior CYO Talent Show on a date to be announced. Additions for acts in the show's three divisions will be held August 2 at a site to be announced. Entry deadline is July 27.

Deadline for entries in the Junior Tennis Tourney, to be held July 28-29, is Thursday, July 26.

Information on the fall football leagues were mailed this past week. If any parish did not receive the mailing, call the CYO Office.

A few openings for girl campers at CYO Camp Christina in Brown County remain during the weeks of July 29, August 5 and 12. Information is available from the CYO Office, 632-9311.

STANDINGS

JUNIOR BOYS SOFTBALL
Division I—St. Michael 2-1; Immaculate Heart 2-1; St. Malachy 2-1; St. Anthony 1-2; St. Christopher 1-2; St. Rita 0-3.
Division II—St. Lawrence 3-0; Our Lady of Lourdes 2-1; St. Pius X 2-1; St. Andrew 2-2; St. Soman 2-2; Holy Spirit 1-3; St. Philip Neri 0-3.
Division III—St. Barnabas 4-0; St. Bernadette 3-0; St. Jude 2-1; St. Catherine 1-2; Sacred Heart 0-2; St. Patrick 0-2; Nativity 0-3.

JUNIOR GIRLS SOFTBALL
Division I—St. Andrew 3-0; St. Anthony 2-0; St. Matthew 1-1; St. Pius X 1-1; Immaculate Heart 0-0; St. Gabriel 0-3.
Division II—Holy Name 3-0; St. Simon "A" 3-0; Holy Spirit 1-1; Nativity 1-1; Our Lady of Lourdes 1-2; St. Bernadette 0-3.
Division III—St. Jude 3-0; St. Roch 3-0; St. Catherine 1-1; St. Mark 1-1; St. Simon "B" 0-2; Sacred Heart 0-3; St. Barnabas 0-3.



SR. ROSEMARY BRAUN, O.S.B.

Home Administrators and Homes for the Aged and Aging. She is survived by her father, Raymond P. Braun of Evansville, a sister, Mrs. Beverly Schaefer of San Diego, Calif., and a brother, William Braun of Eureka, Mo.

Burial took place in the convent cemetery.

Students taking exams extended papal sympathy

VATICAN CITY—Pope Paul sent a "word of sympathy and good wishes" to students experiencing that "moment of tension and of trial" that is examination time.

The Pope was speaking July 1 at his Sunday blessing to crowds gathered in St. Peter's Square for the noonday Angelus.

After wishing the students well in their examinations, the Pope said he would make "only two side remarks."

His first was that examinations are not to be found only in school. There is another kind of examination for life, consisting in "a prolonged questioning about the use we make of our gifts," he said. Among such gifts he listed "time, our capacity for development, the ends to be achieved."

His second remark was to express his "high esteem and reverence" for teachers, and for the "greatness and nobility of their mission, which in this moment becomes decisive for the mind and future of their students."

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Uphold law on re-marriage

SYDNEY—Prohibition against re-marriage of a divorced person has been reaffirmed by the Anglican Church in Australia.

The Anglican General Synod has defeated a proposal to permit divorcees to remarry under certain circumstances in the Church. A change in canon law to this effect is now virtually impossible until the next General Synod in 1978.

Archbishop Marcus Loane of Sydney had offered the proposal. According to Archbishop G.T. Sambell of Perth, 11 of Australia's 26 dioceses already permit such a practice under special conditions.

Re-marriage of divorced persons is permitted in the laws of the Anglican Churches of Canada, New Zealand and Central Africa.

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CATHOLIC, EPISCOPAL BISHOPS EXCHANGE PULPITS—Bishop Arthur A. Vogel of the Episcopal Diocese of West Missouri and Catholic Bishop Charles H. Helmsing of Kansas City-St. Joseph are joined by Father Robert N. Deming, pastor of the Catholic Cathedral of the Immaculate Conception, and Dean Eugene G. Malcolm of the Episcopal Cathedral of Grace and Holy Trinity (left to right) in a Pentecost Sunday procession

Philip Berrigan wins appeal on letter-smuggling

PHILADELPHIA — A federal court of appeals here overturned three of four convictions against anti-war activist Philip Berrigan for smuggling letters out of prison.

The court also cleared Elizabeth McAlister, an ex-nun who recently married Berrigan, a former Josephite priest, of three similar convictions.

The seven-letter smuggling convictions were the sole outcome of the federal government's attempt to prove charges that Berrigan, McAlister and five others had conspired to kidnap presidential aide Henry Kissinger, blow up heating tunnels in Washington, and vandalize draft offices around the country in order to force an end to U.S. involvement in Vietnam.

Berrigan, who was in prison for a 1968 destruction of draft

records at the time of the alleged conspiracy, was convicted by the jury on four counts of smuggling letters from the prison.

The appeals court upheld one of the convictions, ruling that the first letter involved in the charges had been smuggled without the prison warden's knowledge.

But the court overturned the convictions on the other three letters, ruling that the warden knew about them and permitted the smuggling to continue despite the violation of prison rules.

Provide housing
HUARMEY, Peru — The Church World Service is providing slum dwellers here with low-cost housing units of prefabricated parts, for about \$800 a home. The first block has 50 units.

Church World Service, an unit of the Council of Churches of Christ, is working in cooperation with Peru's housing authorities to ease the lot of fishermen on the Pacific coast.

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Marion County Hibernians elect officers

INDIANAPOLIS — Jack Cronin, member of the St. Patrick's Division No. 1, Ancient Order of Hibernians in America, has been elected president of the Marion County Board, A.O.H.

The county Board coordinates the activities of the divisions in the county. Present membership in Marion county is about 1,000.

Other officers elected are: vice-president, Mike Delaney; recording secretary, Pat Kinney; financial secretary, Mike Clark; and treasurer, Mike Kirby.

NAMED FOR AWARD
NEW BRUNSWICK, N.J. — Dr. Jacinto Convit of Caracas, Venezuela, president of the International Leprosy Association (ILA), has been named the recipient of the 1973 Damion-Dutton Award.

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FESTIVAL GUIDE

For the convenience of Criterion readers, we are again printing a handy listing of Summer Festival and Picnic dates. Parishes are invited to submit dates of other picnics and festivals outside the Indianapolis area which they would like to see included in the weekly calendar. Affairs in the Indianapolis area will be carried in the regular Social Calendar.

Corydon—July 8
Navilleton—July 15
Sellersburg—July 29

ECUMENICAL POST
CAMBRIDGE, Mass.—A nun has been named acting director of the Boston Theological Institute, an ecumenical grouping of eight seminaries and schools of theology. She is Sister Mary Hennessey, a member of the Religious of the Cenacle.

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NANCY J. POLK, 22, Holy Name, June 27, wife of Merrill; daughter of Mr. and Mrs. Frank A. Cassiero, Sr.; sister of Tony, Mary, Kay, Roxanne and Jennifer Cassiero; granddaughter of Mary Bennett.
CHARLES F. COMMONS, 55, Holy Cross, June 28, husband of Ruby; father of Mrs. Richard J. Brelege; son of Michael Commons; brother of James, Robert and John Commons and Mary C. Shea.
MARY H. WALSH, 87, St. Augustine Home Chapel, June 28, sister of Father Charles Walsh.

JOSEPH A. NOLAN, 85, St. Catherine, June 29, father of Donald J., Kenneth and Jack Nolan.
LOUISE C. BURCH, 40, Holy Name, June 29, mother of Paul J., Joseph L. and Robert Burch; daughter of Bertha Kuntz; sister of Leo, Paul, Joseph and William Kuntz; Margaret Martin and Rose Sadler.
DONALD E. CLEGG, 43, Holy Cross, June 29, husband of Ina; father of Dennis, Theresa and Cathy Clegg; stepfather of Dianne Alexander and Donald Davis; son of Agnes Clegg; brother of John.

Daniel and James Clegg and Margaret Ennis; grandson of Bessie Davis.
LILLIE E. FROHLIGER, 87, St. Philip Neri, June 30, sister of Bertha Lovell.
ANNA VALCINS, 76, SS. Peter and Paul Cathedral, June 30, wife of Josef; mother of Valdis Valcins; sister of Alexander Lastovskis.
JAMES H. BEAVEN, 78, St. Rita, July 3, husband of Bertha M.; father of John, James, William, Lawrence, Charles, Clarence, Richard and Marion Beaven, Mary White, Clara Warner and Betty Hughes; brother of Will and Thomas Beaven.

TELL CITY
ALBERTINE A. THIERY, 94, St. Paul, June 27, mother of Floyd Thiery of Tell City; Mrs. Paul Winchell of Newburgh; Eva Falls of Louisville; Katie Quinlin of Evansville; Ida Baumeister and George Thiery, both of Evansville.

TERRE HAUTE
MICHAEL DOWALBY, 82, St. Joseph, June 28, husband of Anita; father of Mrs. John Bars of Lisle, Ill.; Marie Dowalby and Lois Miller, both of Chicago, Ill.

(Editor's Note: We apologize for any omissions in the obituary columns this week. An early press deadline, due to the Fourth of July holiday, forced us to prepare the lists early. Any omissions will be carried next week.)

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VIEWING WITH ARNOLD

For Vincent Price fans

BY JAMES W. ARNOLD

"Theater of Blood" is an inspired idea for a Vincent Price movie—a Shakespearean variation on "Dr. Phibes"—that may well be an instant black comedy classic. It's stylish enough to be among the best films of the year, yet it is obvious the producers didn't want to make it too good and lose their regular sadistic audience. They left in sufficient gore to keep the blood bank going through St. Valentine's Day.

Price is cast as a hammy thespian done out of the Best Actor of the Year award by the London Critics Circle. In living out what must be a perennial actor's fantasy, he despatches each of the nine critics in turn, despite the bumbling efforts of police—slaughtering them according to the scripts of plays in the Shakespearean repertoire. Thus, the first is stabbed to death on the Ides of March, another is speared and dragged behind a horse, a third is drowned in a wine cask, etc.

ALL THE WHILE Vincent, in his best over-ripe style, reads lines from the plays and nasty remarks from the victims' reviews. As they grovel for mercy, he notes all the fine actors their words have destroyed, thus equating his own real murders with their journalistic ones. It's high camp

poetic justice, and I hope Mr. Price remembers that this critic has always been kind to him.

Some of these assassinations are bloody gross, and director Douglas Hickox spares few audience sensibilities. E.g., a lady critic is fried to death under a beauty shop hairdryer (a reenactment of Joan of Arc's burning in "Henry VI") in a murder that is wildly graphic. The only defense is that it is done with outlandish humor (Price camping as a hairdresser in an Afro wig), and mature viewers, steered to this kind of macabre taste, won't be tempted to take it seriously. Thus, after Price-as-Shylock has literally exacted his pound of flesh from another critic, he weighs the still steaming heart and finds it's "two ounces over." After sealing another in the wine cask, he muses, "I wonder if he'll travel well."

THE VALUE HERE is surely not in imaginative mayhem and post-mortem wit. In this kind of flick, you must ask—do they give you anything else? They do. Anthony Greville-Bell's script is soaked in juicy satire of actors and critics, and since the gifted Diana Rigg appears as the mad actor's dutiful daughter and assistant, there is an excuse to play snatches of famous scenes from the Bard, including moments from "Lear" that help form an oddly moving finale. (The set burns

down on top of everyone. Ever see a Price movie end any other way?) There is also the side point that Shakespeare was pretty violent himself.

The "critics," an obnoxious and fatuous group victimized by their own moral weaknesses, are played by a notable set of British character actors, including Ian Hendry, Robert Morley, Robert Coote, Harry Andrews and Jack Hawkins. In another inventive touch, Price's "gang" is portrayed as a sinister, scabrous, alcohol-sodden group of Cockney poor who are a cross between the Droogs in "Clockwork Orange" and the inmates of "Marat-Sade."

DIRECTOR HICKOX's consistently interesting visuals are full of camera flamboyance, including a fabulous dueling scene amid the ropes, bars and trampolines of a gym, and some scary moments that would be effective in a straight chiller—e.g., the stabbing of "Caesar" against the transparent plastic paper wall of an abandoned factory. In another exceptional sequence, we are inside a modern apartment with the critics as Price, prowling the balcony outside the glass walls, contemplates suicide via the "To be or not to be" speech from "Hamlet." The tone slowly changes from mockery to tragedy and back to put-on. It's impressively staged.

But the tone of the movie is best captured by critic Hendry, sword at the throat, wearily listening to Price's cornball revenge rhetoric. "Please get it over with," he says, "so I won't have to listen to any more of your over-acting."

We live, in truth, in a time of primitive theatrical taste. The light touch and indirection in preference to "rubbing their noses in it" are not currently profitable. Still, one can't help recognizing good work when he sees it, even if he's not wild about the style. "Theater of Blood," in that limited sort of context, is a pleasant if grisly surprise. (Rating not available)

The week's TV network films

THE CINCINNATI KID (1965) (CBS, Friday, July 6): A simple and beautiful novel about a high-stakes poker game becomes vulgar melodrama. Ann-Margaret, Rip Torn and Tuesday Weld to death. Not recommended.

THE HONEY POT (1967) (NBC, Saturday, July 7): "Volpone" in modern dress, played for all possible variations including a murder mystery. Rex Harrison is the rich, aging rascal who invites three old flames to his Venice palazzo to explain that he will leave his fortune to one of them. It's stagey and talky, played mostly for yuks, and the excellent cast has a fine time with the snappy dialog. A bit creaky, but satisfactory, especially for adults.

TAMING OF THE SHREW (1967) (ABC, Sunday, July 8): Whether you like Franco Zeffirelli's spirited, visual and irreverent film of the Shakespeare comedy depends pretty much on whether you like your classics straight. In any case, it's a treat for the eyes. With Liz Taylor and Richard Burton in top form. Recommended for adults and mature youth.

SAILOR BEWARE (1952) (ABC, Monday, July 9): Another in ABC's determined efforts to expose us to the entire early Martin and Lewis repertoire. This one, obviously, has them in the Navy. If you missed it before, don't overlook this chance to miss it again. Not recommended.

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MEANEST THIEVES

BELLEVEILLE, Ill. — The meanest thieves in town stole from the blind, making off with specialized recording and radio equipment and office machines.

The burglary took place at the central office of radio station WMRY's Talking Book program. Some of the stolen machines were unique to the broadcast program which was inaugurated here in the past year.

WMRY's Talking Book airs programs of interest to the 20,000 blind and physically handicapped persons in the greater St. Louis area. Volunteers read the daily newspapers from the studio located at the Shrine of Our Lady of the Snows near Belleville. Books, articles, features, sports and financial information are read throughout the daytime hours—all by volunteer broadcasters who want to help those in less fortunate circumstances.

The program is non-profit. Friends and organizations donate the special wave-length receivers which are presented free of charge to eligible blind or handicapped persons.

Nun named to bank board

MINNEAPOLIS—A Roman Catholic nun, Sister Anne Joachim Moore, C.S.J., has been elected to the board of Fourth Northwestern Bank here.

Sister Anne Joachim is president of St. Mary's Junior College here, which she founded in 1964 after serving as director of the St. Mary's Hospital School of Nursing for seven years. The college adjoins the hospital.

She is the first woman to be elected to Northwestern's board and is believed to be the only member of a Catholic women's religious order serving on a bank board of directors.

"She's a dynamic person, and we know she'll be an asset to the bank," said W. A. Stein, bank vice-president.

Pope Paul says renewal can be 'dangerous' word

VATICAN CITY — Renewal is a beautiful word and may have excellent uses, but it can also conceal "a perilous equivocation," Pope Paul VI told a general audience on June 27.

"It is a happy word, renewal," he said. "Even the Holy Year has adopted it. It is used by everyone, in all fields: laws, customs, ways of thinking and of living. It is applied to culture, art, social structures... Everything must be new, everything must be renewed. 'Clearly it is a law of life. Life is continual newness: breath, the beating of the heart, the following of one day upon another and of one season upon another.'"

FROM SUCH observations, the Pope continued, stems an "obsessive" idea of progress. "Everything must change, everything must progress. Evolution seems to be a law that frees."

"Now there must be much truth in this outlook, and much

good. That is, because even in the moral and religious field a tension toward further development... spurs us to greater perfection."

BUT HE WARNED: "We must take care not to fall into a perilous equivocation. Renewal can mean many things. It can mean repudiation of values which cannot be renounced... 'Renewal can mean change, conversion, metanoia (change of heart). That's fine. But not every change is good and useful. Man has a heritage he cannot renounce: life. The Christian possesses a fortune he cannot neglect: the faith.'"

Pope Paul then made the point: "The renewal of which we are speaking cannot be reached through the loss of the very heritages that render it possible. Rather it is reached through the tenacious defense of these heritages, and by sagely taking the lid off the healthy energies they contain."

"In this sense, you cannot be progressive without being conservative."

Proposed Girl Scout badge draws fire

PHILADELPHIA — The archdiocese of Philadelphia is threatening to withdraw its support of the Girl Scouts unless the scouts terminate an experimental merit badge program which deals with birth control and abortion among other sexually related topics.

The badge, called "To Be a Woman," is an experiment being conducted by the Philadelphia area Cadette scouts which include girls 12 to 14 years old, and is not a national or permanent addition to other merit badges at present.

"The badge will serve as a pilot program in Philadelphia," Dr. Cecily C. Selby, executive director of the Girl Scouts of the U.S.A. said, "before being launched with the national stamp of approval."

DR. SELBY ALSO said that the badge is undergoing revisions. "We cannot approve requirements for this badge," she said, "until they adhere fully to all national policies, are educationally sound, and have been reviewed by our three religious consultants."

Msgr. Thomas J. Leonard, Catholic consultant to the Girl Scouts, called the proposed badge "an affront to the religious convictions of Catholic girls in the Girl Scout movement."

He also noted that the badge,

which includes the areas of sexual intercourse, pregnancy, menstruation, venereal disease and rape among its topics, conflicts with national Girl Scout policy of respect for the religious opinions of its members.

MRS. WILLIAMS McLeod Ittmann, national president of Girl Scouts, said that in respect to the religious convictions of the scouts, national policy has not changed.

"Every Girl Scout group," she said, "must respect the varying religious opinions and practices of its membership in

SUPPORT BOYCOTT

LANSING, Mich. — The Priests' Senate of the Lansing diocese voted, 14-2, to back the lettuce and grape boycotts called by the United Farm Workers Union.

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Blackwell heads Fatima Council

INDIANAPOLIS — Newly-installed Grand Knight of Our Lady of Fatima Council, Knights of Columbus, is Merrill A. Blackwell. Installation was conducted Saturday, June 23, by Robert J. Michaelis and Thomas Cisco.

Other new Council officers include: Charles R. Spencer, Deputy Grand Knight; Paul J. Horan, chancellor; George H. Rolf, recording secretary; Robert J. Bowman, treasurer; Eugene E. Weiss, financial secretary; J. Louis Seyfried, advocate; Edwin J. Merritt, warden; John Kephart, Jr., Brendan Cannaday and John Beidelman, guards; and Edward McCracken, trustee.



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Sunday, July 8 — 2 p.m. and 7 p.m.
Assumption Church Hall — 1105 South Blaine Street

CARD PARTY and LUNCHEON

Wednesday, July 11
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Basic Teachings For Religious Education

A year and a half after the Vatican issued its General Catechetical Directory (GCD), and with efforts underway toward preparation of a National Catechetical Directory for the United States, the U.S. Catholic bishops have approved for publication a new document entitled "Basic Teachings for Catholic Religious Education." The bishops explain that this new document is not to be confused with either the General or the National Directories. However, they added, it should be read "in the light of" the GCD and that it would be "helpful input" in planning for a National Directory.

The new document, released Jan. 11 after mail balloting by the bishops, is a listing of the essential elements of the faith which, the bishops state, must be stressed in the religious formation of Catholics of all ages. These basic teachings should never be "overlooked or minimized" and should be given "adequate and frequent emphasis," the bishops say. The text, however, "does not give guidance concerning a hierarchical order of importance of doctrines, or concerning methods of religious instruction."

The text was in preparation for two years. During that time it underwent numerous revisions as the result of broad consultation. The final version was approved by the Vatican's Congregation for the Clergy, the Congregation under whose auspices the GCD was prepared. The following text is copyright by the National Conference of Catholic Bishops.

INTRODUCTION

All religious education is formation in Christ, given to make "faith become living, conscious and active, through the light of instruction." (1) Religious education is proclaiming to others the gospel of the risen Lord, while showing that this "Good News" alone gives meaning to life. So the faith, prayer and lived example of the teacher are of great importance.

No list of documents can bring about real religious education, but certain basic teachings are necessary for doctrinal substance and stability.

This text sets down the principal elements of the Christian message. These basic teachings are here specified by the American bishops, who as bishops hold in the Church special responsibility for determining the content of faith instruction. (2) It is necessary that these basic teachings be central in all Catholic religious instruction, be never overlooked or minimized, and be given adequate and frequent emphasis.

This text makes clear what must be stressed in the religious formation of Catholics of all ages. The bishops have in mind every type of religious education: in the home, in Catholic schools, in programs of the Confraternity of Christian Doctrine, in courses of adult education in religion.

The most effective methodology is expected in teaching basic beliefs. Due consideration should be shown for the listener's level of maturity and understanding. (3) "In this instruction a proper sequence should be observed, as well as a method appropriate to the matter that is being treated, and to the natural disposition, ability, age and circumstances of life of the listener." (4)

It is necessary that the authentic teachings of the Church, and those only, be presented in religious instruction as official Catholic doctrine. Religion texts or classroom teachers should never present merely subjective theorizing as the Church's teaching.

"For this reason, a distinction must be borne in mind between, on the one hand, the area that is devoted to scientific investigation and, on the other, the area that concerns the teaching of the faithful. In the first, experts enjoy the freedom required by their work and are free to communicate to others, in books and commentaries, the fruits of their research. In the second, only those doctrines may be attributed to the Church

which are declared to be such by her authentic Magisterium." (5)

This document is not to be confused with either the General Catechetical Directory or the planned National Catechetical Directory (to which this document will be helpful input). This document should however be read in the light of the General Catechetical Directory, by which its admittedly limited scope can readily be understood.

This text does not give guidance concerning a hierarchical order of importance of doctrines, or concerning methods of religious instruction. This only specifies the doctrinal basics which the bishops expect in teaching Catholic doctrine. This is intended for parents and catechists, for priests, deacons and religious, for writers and publishers of catechetical texts — to use as adult study and in reviewing the content of religious education programs.

John Henry Cardinal Newman described the knowledge of religion expected in his day: "We want a laity... who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much history that they can defend it." (6)

A century later, the bishops want all this. But they ask and pray for much more — for a laity transformed by the gospel message, who put the gospel to work in every action of their daily lives, whose joy and simplicity and concern for others are so radiant that all

men recognize them as Christ's disciples by the love they have for one another.

There are three themes, chosen from others, which carry through all religious education. These are:

First Theme: The Importance of Prayer

The People of God have always been a praying people. Religious educators then, who are mature in the faith and faithful to this tradition, will teach prayer. This teaching will take place through experiences of prayer, through the example of prayer, and through the learning of common prayers. Religious education, at home or in the classroom, given by a teacher who values prayer, will provide both the instruction and the experience.

People can pray together as a community when they share some common prayers. So it is important that some of the Church's great prayers be understood, memorized and said frequently. Among these are the Sign of the Cross, the Our Father, the Hail Mary, the Apostles' Creed, an Act of Contrition, and the Rosary. (7)

But there is more to prayer than memorized formulas. Talking with God spontaneously and familiarly, and listening to him, is prayer. Informal prayer, suited to the person's age and capacity, should be explained and encouraged. Praise and thankfulness in prayer bring balance and strength in the difficulties, as well as the joys of life.

By instruction in prayer, through all levels of religious education, the learner is gradually led on to a more mature prayer — to meditation, contemplation, and union with God.

Second Theme: Participating in the Liturgy

As members of the Christian community, all are called to participate actively in the liturgical prayer of the Church. Religious education therefore must involve the student in his faith community and in that community's liturgy.

Liturgy itself educates. It teaches, it forms community, it forms the individ-

ual. It makes possible worship of God and a social apostolate to men.

The Mass, the Church's "great prayer," is the highest, most noble form of the Church's liturgy. Effective instruction will therefore help every Christian participate actively in the Eucharistic celebration of his own witnessing faith community.

It is especially important, therefore, that the Eucharistic celebration engage younger members of the parish in genuine worship. The parish community takes on new dimension and vitality from their participation in every Mass, especially when the community comes together on Sundays and holy days. The young of the parish are influenced by the example of their elders, and grow by their own full sharing in the sacrifice of the Mass.

Third Theme: Familiarity with the Holy Bible

A life of prayer is nourished by reading the Bible, which is in itself a form of prayer.

The Word of God is life-giving. It nourishes and inspires, strengthens and sustains. It is the primary source, with Tradition, of Church teaching.

Religious education should encourage love and respect for the Scriptures. This will happen as one is gradually introduced to the Scriptures and given a background knowledge which will prepare him for reading and understanding them. At an appropriate level, each one should have his own copy of the Bible.

In studying and teaching the Bible, the instructor should follow the approach of the Second Vatican Council. (8) The Bible has God as its author and helps us to know and love Jesus Christ.

The Bible is likewise to be taught as a collection of divinely inspired books, each with its human author, its history of composition, and type of literature (or literary form). These help us understand "what meaning the sacred writers really intended, and what God wanted to manifest by means of their words." (9)



Special Section

Basic Teachings for Catholic Religious Education



RELIGIOUS EDUCATION is "proclaiming to others the gospel of the risen Lord, while showing that this 'Good News' alone gives meaning to life."

The words of St. Paul should describe the Catholic student of religion: "From your infancy you have known the Sacred Scriptures, the source of the wisdom which, through faith in Jesus Christ, leads to salvation. All Scripture is inspired of God and is useful for teaching — for reproof, correction, and training in holiness, so that the man of God may be fully competent and equipped for every good work." (2 Tim. 3, 15-16)

Scripture and Tradition stand together as the "one sacred deposit of the word of God, which is committed to the Church." (10) The importance of Tradition is described by the Second Vatican Council: "This Tradition, which comes from the apostles, develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. . . ." (11) Catholics therefore should be well instructed in Tradition as well as Scripture.

BASIC TEACHINGS FOR CATHOLIC RELIGIOUS EDUCATION

1. The Mystery of the One God — Father, Son, Holy Spirit

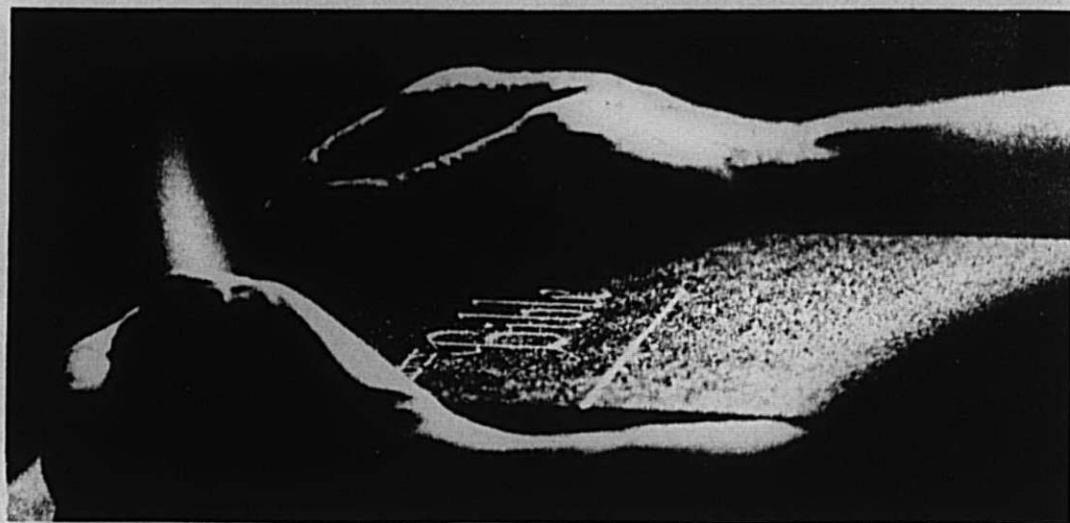
The "history of salvation" is the story of God's dealing with men. Through it, the one true God in three Persons — the Father, the Son, the Holy Spirit — reveals himself to man and saves man from sin.

In the Old Testament God revealed himself as the one true personal God, transcendent above this world. By these Old Testament words and actions, God prepared for the later revelation of the Trinity.

This mystery was expressed in the person, words, and works of Jesus Christ. Jesus revealed himself as the eternal and divine Son of God; more fully revealed the Father; and made known a third divine person, the Holy Spirit, whom the Father and he, as risen Lord, sent to his Church.

Thus, the divine teacher gives his disciples authoritative knowledge of the true God, and calls them to become sons of God through the gift of the Spirit which he bestows on them. (12)

Catechetical instruction should foster an ever-increasing awareness of the Tri-



RELIGIOUS EDUCATION "should encourage love and respect for the Scripture. . . Catholics therefore should be well instructed in Tradition as well as Scripture."

une God. It should enable students to grasp, through faith, the great truth that beginning at baptism, they are called to a lifelong developing intimacy with the three divine persons. (13)

2. True Worship of God in a World which Ignores Him

Religious education must stimulate an unshakable belief that God is all-good. "The living God" (Matt. 16, 16) is holy, just, and merciful. Infinitely wise and perfect, he has made firm commitments to men and bound them to himself by solemn covenants. He has each of us always in view. He frees us, saves us, and loves us with the love of a father, the love of a spouse. Instruction about God's goodness should awaken joy in the God who is the cause of our eternal hope (14) and should prompt us to worship him.

We worship God especially in the sacred liturgy, offering ourselves to him

through our Lord Jesus Christ. We commit ourselves to carrying out his will in our every activity, and to use and increase the talents he has given us. (15) And from his goodness we receive the graces needed to profess the truth in love (16) and to bring forth the fruits of love, justice and peace, all to his glory.

The sad fact is that many people today pay little or no attention to God, while others are persuaded that God is distant, indifferent, or altogether absent. That is because modern life is man-centered, not God-centered. Its climate is unfavorable to faith. Yet, no matter how hidden, some desire for God is lodged in every man. (17)

3. Knowledge of God and the Witness of Christian Love

Sacred Scripture testifies that man can come to know God through the things God has made. (18) The Church holds and teaches that from reflection on created things human reason can come to a knowledge of God as the beginning and end of all that is. (19)

Yet unbelievers need help to find God. They ask, "Show us a sign." We who are committed to Christ can do so, as the first generation Christians did. (20) How? By the compelling witness of a life which shows a steadfast and mature faith in God, which is lived in personal love of Christ, and which carries out works of justice and charity. (21)

True, our final goal is in eternity. But faith in God and union with Christ also entail an obligation to work at solving the problems which beset men here and now. (22) And so Christians must show by their actions that faith in God, far from freeing them of concern for the world's troubles, impels them to be involved and to press for their solution. (23)

4. Jesus Christ, Son of God, the Firstborn of All Creation, and Savior

The greatest of God's works is the taking on of human flesh (incarnation) by his Son, Jesus Christ. The Son came on earth and entered human history so as to renew the world from within and be for it an abiding source of supernatural life and salvation from sin.

He is the firstborn of all creation. He is before all. All things hold together in him. (24) just as all have been created in him, through him, and for him. (25)

Obedient unto death, he was exalted as Lord of all, and through the reality of his resurrection was made known to us as God's Son in power. (26) Being the firstborn of the dead, he gives eternal life to all. (27) In him we are created new men. (28) Through him all creatures will be saved from the slavery of corruption. (29) "There is no salvation in anyone else." (Acts 4, 12) Nor has there ever been, from the very beginning. (30)

5. Creation, the Beginning of the History of Man's Salvation

The entire universe was created out of nothing. This includes our world in which salvation and redemption are in fact accomplished through Jesus Christ.

In the Old Testament, God's creative action showed his power and proved that he is always with his people. (31) The creation of angels and of the world is the beginning of the mystery of salvation. (32) And the creation of man (33) is the first gift leading to Christ. In Christ's resurrection from the dead the same all-powerful action of God stands out splendidly. (34)

For this reason, creation is to be presented not in isolation, but as directly relating to the salvation accomplished by Jesus Christ. So, too, when a Christian considers the doctrine of creation, he must not only recall the first action by which God "created the heavens and the earth," but should also remember God's continuing activity as he works out the salvation of men.

God is actively and lovingly present in human history from start to finish, using his limitless power in our behalf. Just as his presence shines forth in the history of Israel, just as he was powerfully at work in the life, death, and resurrection of his Incarnate Son, so is he present among us today and will be for all generations. He will bring his saving work to final completion only at the end of the world, when there will be "new heavens and a new earth." (35)

6. Jesus Christ, the Center of All God's Saving Works

The Christian knows that in Jesus Christ he is joined to all history and all men. The story of man's salvation, set in the midst of the ongoing history of the world, is the carrying out of God's plan for us. Its aim is to form his people into "the whole Christ. . . that perfect man who is Christ come to full stature." (Eph. 4, 13)

Realizing this, the Christian addresses himself to his appointed task of making creation give glory to God. He does so to the full extent of his abilities and opportunities, through the power of Jesus the Savior. (36)

7. Jesus Christ, True Man and True God in the Unity of the Divine Person

Head and Lord of the universe, the Son of God was "manifested in the flesh." (1 Tim. 3, 16) This is "a wonderful mystery of our faith." (ibid.)

The man, Jesus Christ, lived among men. As man, he thought with a human mind, acted with a human will, loved with a human heart. By becoming man, he joined himself in a real way with every human being except sin. (37) He accorded the human person a degree of respect and concern such as no one before had done.



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PRAYER is one of the three themes to be included in all religious education. "This teaching will take place through experiences of prayer, through the example of prayer, and through learning of common prayer."

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He lived among men, was close to them, reached out to all — the virtuous and sinners, the poor and the rich, fellow-citizens and foreigners, and was especially solicitous for the suffering and the rejected. In him, God's love for man is seen.

And well it might be. For Jesus is also truly divine. He is not only the perfect man, but God's only-begotten Son: (38) "God from God, light from light, true God from true God, begotten not made, of one substance with the Father." (Nicene Creed)

In explaining the incarnation and the divinity of Christ, the teacher must take care to follow Christian tradition as expressed in Sacred Scripture and by the Fathers and councils of the Church. The instruction should convey the age-old witness of Christian life about this truth: In Christ there is all fullness of divinity. (39)

8. Jesus Christ, Savior and Redeemer of the World

Christ appeared in the history of man and the world, a history subject to sin. Christ steps into the world as God made man, to be its savior and redeemer. God so loved sinners that he gave his son, reconciling the world to himself. (40) It was by the obedience of the son to the will and command of his Father that all men were saved. (cf. Rom. 5, 19)

As the messiah fulfilling Old Testament prophecy and history, Jesus carried out his earthly mission. He preached the gospel of the kingdom of God and summoned men to interior conversion and faith. (41) He persisted in his ministry despite the resistance of religious leaders of his day and their threats of his life.

Out of filial love for his Father (42) and redemptive love of us, (43) he gave himself up to death, and passed through it to the glory of the Father. (44)

By his death and resurrection he redeemed mankind from slavery to sin and to the devil. Risen truly and literally, the Lord became the unfailing source of life and of the outpouring of the Holy Spirit upon the human race. (45) He is the firstborn among many brethren, (46) and created in himself a new humanity. (47)

9. The Holy Spirit in the Church and in the Life of the Christian

The Holy Spirit carries out Christ's work in the world. As Christ is present where a human being is in need. (MT. 28, 20.) so the Spirit is at work when persons answer God's invitation to love him and one another. The coming of the consoling Paraclete was promised by Christ. (48) He pledged that the Spirit of Truth would be within us and remain with us. (49) And the Holy Spirit did come at Pentecost, (50) never to depart. The Spirit is present in a special way in the community of those who acknowledge Christ as Lord, the Church. The Church, then, is enlivened by the Spirit. Our lives also are to be guided by that same Holy Spirit, the third person of the Trinity.

Catechetical instruction must underscore the importance and the work of the abiding Spirit of Truth in the Church and in our lives. For this the teachings of the Second Vatican Council will be useful. (51)

10. The Sacraments, Actions of Christ in the Church (the Universal Sacrament)

The saving work of Christ is continued in the Church. Through the gift of the Holy Spirit, the Church enjoys the presence of Christ and carries on his ministry and saving mission.

The Church has been entrusted with special means for carrying on Christ's works: namely, the sacraments which he instituted. They are outward signs both of God's grace and man's faith. They effectively show God's intention to sanctify man and man's willingness to receive this sanctification. In this way they bring us God's grace. (52)

The Church itself is in a true sense the universal sacrament. The Church is not only the People of God, but "by her relationship with Christ, the Church is, as it were, a sacrament (or sign and instrument) of intimate union with God and of the unity of all mankind." (53)

Sacraments are the principal actions through which Christ gives his Spirit to Christians and makes them a holy people. He has entrusted the sacraments to the Church, but they are always to be thought of as actions of Christ himself, from whom they get their power. Thus, it is Christ who baptizes, Christ who offers himself in the sacrifice of the Mass through the ministry of the priest, and Christ who forgives sins in the sacrament of Penance.

"The purpose of the sacraments is to sanctify men, to build up the body of Christ, and finally to give worship to God. Because they are signs, they also instruct... the very act of celebrating them disposes the faithful more effectively to receive the grace in a fruitful manner, to worship God duly, and to practice charity. It is therefore of capital importance that the faithful easily under-

stand the sacramental signs, and with great eagerness have frequent recourse to the sacraments, instituted to nourish Christian life." (54)

Catechetical instruction, then, must teach the seven sacraments according to this full meaning. Since they are sacraments of faith, the right attitude of faith must be encouraged, as well as the sincerity and generosity required for celebrating and receiving them worthily.

The sacraments must be seen as sources of grace for individuals and communities, in addition to being remedies for sin and the effects of sin. Therefore, the Christian's union with God in grace is to be presented as in an important measure connected with the sacraments. (55)

11. Religious Instruction on the Sacraments

In religious education each sacrament is to be taught, with careful attention to its individual nature. The instructor should carefully explain the external ritual or the "sign" for each, and should explain that sacraments, when worthily received, bring God's grace. The teacher should help the student appreciate the lifelong human and ecclesial goal of sacramental living. Such instruction will encourage the students to think about the meaning of the visible signs, as well as the invisible reality of God's saving love which these signs express.

Here, in broad outline, we note:

Baptism is the sacrament of rebirth as a child of God sanctified by the Spirit, of unity with Jesus in his death and resurrection, of cleansing from original sin and personal sins, and of welcome into the community of the Church. It permanently relates him to God with a relationship that can never be erased. It joins him to the priestly, prophetic, and kingly works of Christ.

Confirmation is the sacrament by which those born anew in Baptism now receive the seal of the Holy Spirit, the gift of the Father and the Son. Confirmation, as the sealing of the candidate with the Spirit, is linked with the other sacraments of Christian initiation, Baptism and the Eucharist. Religious instruction should emphasize the idea of initiation and explain the sealing of the Spirit as preparation for the witness of a mature Christian life, and for the apostolate of living in the world and extending and defending the faith. (56)

Penance brings to the Christian God's merciful forgiveness for sins committed after Baptism. Sacramental absolution, which follows upon sincere confession of sin, true sorrow, and resolution not to sin again, is a means of obtaining pardon from God. Usually given to the individual, it also brings about a reconciliation with the faith community, the Church, which is wounded by our sins. Religious instruction should teach this sacrament as bringing individualized direction towards spiritual growth, towards eliminating habits of sin and working for perfection. Confession is for the Catholic the sacramental way of obtaining pardon for sins, of submitting his offenses to the mercy and forgiving grace of God. If one has fallen into serious sin, sacramental confession

Particular attention must be given to matrimony in religious education

is the ordinary way established in the Church to reconcile the sinner with Christ and with his Church. It is also true that a sinner can be restored to grace by perfect sorrow or perfect contrition in the sense of the Church's Tradition. Therefore, every Catholic, from his early years, should be instructed how to receive and best profit from the regular reception of this sacrament. (57)

Holy Orders in a special way conforms certain members of the People of God to Christ the Mediator. It puts them in positions of special service for building up the Body of Christ (58) and



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"ALL ARE CALLED to participate actively in the liturgical prayer of the Church" and "effective instruction will therefore help every Christian participate actively in the Eucharistic celebration."



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THE HISTORY of salvation is "the story of God's dealing with men. Through it, the one true God in three Persons — the Father, the Son, the Holy Spirit — reveals himself to man and saves man from sin."

gives a sacred power to fulfill that ministry of service. Through this sacrament Christ bestows a permanent charism of the Holy Spirit enabling the recipients to guide and shepherd the faith community, proclaim and explain the gospel, and guide and sanctify God's people. Representing Christ, they primarily offer the sacrifice of the Mass. Also as his representatives, they administer the sacrament of Penance for the forgiveness of sins, and the sacrament of the anointing of the sick. (59)

The Anointing of the Sick is the sacrament for the seriously ill, infirm and aged. It is best received as soon as the danger of death begins, from either sickness or old age. By this anointing and the accompanying prayers for the restoration of health, the entire Church through the priests asks the Lord to lighten their sufferings, forgive their sins, and bring them to eternal salvation. The Church encourages the sick to contribute to the spiritual good of the entire people of God by associating themselves freely to the sufferings and death of Christ. (60)

12. The Eucharist, Center of all Sacramental Life

The Eucharist has primacy among the sacraments. It is of the greatest importance for uniting and strengthening of the Church. (61) The Eucharistic celebration is carried out in obedience to the words of Jesus at the Last Supper: "Do this in memory of me."

When a priest pronounces the words of Eucharistic consecration, the underlying reality of bread and wine is changed into the body and blood of Christ, given for us in sacrifice. That change has been given the name "transubstantiation." This means that Christ himself, true God and true man, is really and substantially present, in a mysterious way, under the appearances of bread and wine.

This sacrifice (of the Mass) is not merely a ritual which commemorates a past sacrifice. In it, through the ministry of priests, Christ perpetuates the sacrifice of the cross in an unbloody manner. (62) At the same time, the Eu-

charist is a meal which recalls the Last Supper, celebrates our unity together in Christ, and anticipates the messianic banquet of the kingdom. In the Eucharist Jesus nourishes Christians with his own self, the Bread of Life, so that they may become a people more acceptable to God and filled with greater love of God and neighbor.

To receive the Eucharist worthily the Christian must be in the state of grace. (cf. 1 Cor. 11, 27-28)

Having been nourished by the Lord himself, the Christian should with active love eliminate all prejudices and all barriers to brotherly cooperation with others. The Eucharist is a sacrament of unity. It is meant to unite the faithful more closely each day with God and with one another.

The Eucharist, reserved in our churches, is a powerful help to prayer and service of others. Religious instruction should stress the gratitude, adoration and devotion due to the real presence of Christ in the blessed sacrament reserved. (63)

13. The Sacrament of Matrimony

Particular attention must be given to religious education concerning matrimony. In modern society it is necessary to emphasize that marriage was instituted by the Creator himself and given by him certain purposes, laws and blessings. Students are to be acquainted with the vision and teaching of the Second Vatican Council concerning marriage and the family, concerning the indissolubility of marriage and the evil of divorce. (64)

Christ raised marriage of the baptized to the dignity of a sacrament. The spouses, expressing their personal and irrevocable consent, are the ministers of the sacrament. Therefore they live together in Christ's grace. They imitate — and in a way represent — Christ's own love for his Church. (65) By this sacrament Christian spouses are as it were consecrated to uphold the dignity of matrimony and to carry out its duties. It should be made clear that the Church discourages the contracting of mixed

marriages in order to encourage a full union of mind and life in matrimony. (66)

Following the Second Vatican Council, the religion teacher should show that marriage is the basis of family life. Special attention should be given to the unity and unbreakable quality of matrimony, as decreed by God. The purposes of marriage should be explained in accord with the teachings of the Second Vatican Council:

"Marriage and conjugal love are by their nature ordained toward the begetting and education of children. . . . Hence, while not making the other purposes of matrimony of less account, the true practice of conjugal love, and the whole meaning of the family life which results from it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior, who through them will enlarge and enrich his own family day by day. . . . Marriage to be sure is not instituted solely for procreation (but also that) the mutual love of the spouses, too, be embodied in a rightly ordered manner, that it grow and ripen." (67)

Similarly, there must be a clear presentation of the Church's teaching concerning chastity in marriage, moral methods of regulating births, and the protection due to human life once a child has been conceived.

The teacher should explain the vocation of every family to function perfectly as a community — that is, a group of persons sharing life together at a deep, personal level. Each member of the family has this obligation. Such a community will reach out to affect constructively the Church, the civic and the world community. (69)

14. The New Man in the Spirit

When man accepts the Spirit of Christ, God introduces him to a way of life completely new. It empowers a man to share in God's own life. He is joined to the Father and to Christ in a vital union which not even death can break. (70)

Religious instruction must not be silent about the reality of sin . . .

The indwelling Holy Spirit gives a man hope and courage, heals his weakness of soul, enables him to master passion and selfishness. The Spirit prompts man to pursue what is good and to advance in such virtues as charity, joy, peace, patience, kindness, longanimity, humility, fidelity, modesty, continence, and chastity. (71) The presence of the Holy Spirit makes prayer possible and effective.

God's dwelling in the soul is a matchless grace and manifold gift. Its effects have been expressed in many ways. Thus, a sinner is said to be "justified by God" or "given new life by the Holy Spirit," or "given a share in Christ's life in himself," or to receive grace. The root meaning is that a person dies to sin, shares in the divinity of the Son through the Spirit of adoption, and enters into close communion with the most Holy Trinity.

In the history of salvation, it is divinely appointed that man is to receive this sanctifying grace of adoption as God's child and to inherit eternal life. Because of the grace of Christ the savior, man is given supernatural life, meaning and dignity for beyond what his own nature confers. (72)

15. Human and Christian Freedom

God's plan is that man, united with



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"TOWARDS his fellow man the Christian has specific obligations in love. Like Christ, he will show that love by concern for the rights of his fellow man — his freedom, his housing, his food, his right to work. . ."

Jesus Christ, should give a free answer to God's call. At the outset, God endowed human nature with freedom. But this has been badly impaired by the sin of humanity, original sin. The resultant weakness is overcome by grace, so that man can live with holiness in the faith of Jesus Christ. (73)

The Church knows that, because of psychological difficulties or external conditions, freedom can be reduced slightly or considerably or altogether. Hence, conditions most favorable to the exercise of genuine human freedom

which are to be done or avoided if we are to respond generously to God's love.

Christian morality defines a way of living worthy of a human being and of an adopted son of God. It is a positive response to God, by growing in the new life given through Jesus Christ. It is supported and guided by the grace and gifts of the Holy Spirit. (80)

Christian freedom must be guided in questions of day-to-day living. Each person must have a right conscience

and just civil laws. All civil laws are not necessarily just, because at times evil laws permit what God forbids. "Better for us to obey God than men!" (Acts 5, 29) Christian witness is especially powerful when it defends the values of God rather than those of the world. (82)

18. The Perfection of Christian Love

The special characteristic of Christian moral teaching is its total relationship to the love of God, or charity. All commandments and norms for this moral teaching are summed up in faith working through charity. (83) Love of God is the soul of morality. God is love, and in God's plan that love reaches out in Jesus Christ, to unite men in mutual love.

It follows, then, that responding freely and perfectly to God and God's will means keeping his commandments and living in his love. It means accepting and practicing the "new commandment" of charity.

Sustained by faith, man is to live a life of love of God and of his fellow men. This is his greatest responsibility, and the course of his greatest dignity. A man's holiness, whatever his vocation or state of life may be, is the perfection of love of God. (84)

Following the Second Vatican Council, (85) religious instruction should speak of the importance for humanity and for the Church of those women and men who, accepting a religious vocation, show in this special and needed way their love of God and true service to mankind. Such instruction should acknowledge the excellence which the Christian message gives to virginity consecrated in Christ. (86)

19. Specifics in the Teaching of Morality

The duties and obligations flowing from love of God and man are to be taught in specific, practical fashion. The follower of Christ is to know the Christian response to the challenges and temptations of contemporary living. The Church has a duty to apply moral principles to current problems, personal and social.

The specifics of morality are to be taught within the overall framework of the ten commandments of God and the sermon on the mount, especially the

The Christian must know there are moral values which are absolute and never to be disregarded

must be promoted, not only for the man's temporal welfare but also for the higher good of grace and eternal salvation. Accordingly, the Church will seek to communicate a true sense and appreciation of freedom, will defend freedom against unjust force of every kind, and will summon Christians to work together with all men of good will to safeguard freedom. (74)

16. The Sins of Man

In working out his salvation, man finds that the greatest problem is sin.

Original sin is the first obstacle. How does it affect him?

"Although he was made by God in a state of holiness, from the very dawn of history man abused his liberty, at the urging of the evil one. Man set himself against God and sought to find fulfillment apart from God." (75)

"Through one man, sin entered the world, and with sin death, death thus coming to all men inasmuch as all sinned." (Rom. 5, 12)

"It is human nature so fallen, stripped of the grace that clothed it, injured in its own natural powers and subjected to the dominion of death, that is transmitted to all men — and it is in this sense that every man is born in sin." (76) This sin of mankind is multitudinous, has caused incalculable sorrow and ruin, and weighs down on every man.

In addition to the effects of original sin, there is personal sin, that committed by the individual. By it, a person, acting knowingly and deliberately, violates the moral law. The sinner falls in love of God. He turns away from, or even back from, his lifetime goal of doing God's will. He may even, by serious offense (mortal sin), rupture his relationship with the father.

It is important that the awareness of sin not be lost or lessened. The Christian must have clear knowledge of right and wrong, so as to be able to choose with an informed conscience to love God and avoid offending him.

Religious instruction must not be silent about the reality of sin, the kinds of sin and the degree of gravity and personal wilfulness which indicate mortal sin. Instruction must remind the student of the sufferings and the death on the cross which Christ endured to destroy the effects of sin. (77)

But it must go on to speak eloquently of God's forgiveness. Even though a man sins, he can be pardoned. The power of grace is greater than that of sin. The superabundant love of God restores the penitent and draws him toward salvation. (78)

17. The Moral Life of Christians

Christ directed his apostles to teach the observance of everything that he had commanded. (79) Catechetical instruction must include both the things which are to be believed and those

and follow it. Conscience is not feeling nor self-will, although these may affect the degree of culpability. Conscience is a personal judgment that something is right or wrong because of the will and law of God.

So the conscience of the Catholic Christian must pay respectful and obedient attention to the teaching authority of God's Church. (81) It is the duty of this teaching authority, or magisterium, to give guidance for applying the enduring norms and values of Christian morality to specific situations of everyday life.

The Christian must know that there are moral values which are absolute and never to be disregarded or violated by anyone in any situation. Fidelity to them may require heroism of the sort which we see in the lives of the saints and the deaths of the martyrs.

Obedience to the Holy Spirit includes a faithful observance of the commandments of God, the laws of the Church,



BAPTISM is the "sacrament of rebirth as a child of God sanctified by the Spirit. . . It permanently relates him to God with a relationship that can never be erased."



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THE EUCHARIST "has primacy among the sacraments. It is of the greatest importance for uniting and strengthening of the Church."

beatitudes (see Appendix A). Also included should be the spiritual and corporal works of mercy, the theological and moral virtues, the seven capital sins, etc. Whatever approach is used, the student should know the ten commandments as part of his religious heritage (see Appendix A). Teaching morality also should include instruction on the laws of the Church (see Appendix B). The Bible and the lives of the saints supply concrete examples of moral living.

Towards God the Christian has a lifelong obligation of love and service. The will of God must be put first in the scale of personal values, and must be kept there throughout life. One must have toward God the attitude of a son to an all-good, all-loving father, and must never think or live as if independent of God. He must gladly give to God genuine worship and, true prayer, both liturgical and private.

Man must not put anyone or anything in place of God. This is idolatry, which has its variations in superstition, witchcraft, occultism. Honoring God, man is never to blaspheme nor perjure himself. Honoring God, one is to show respect for persons, places and things related specially to God.

Atheism, heresy, and schism are to be rejected in the light of man's duties to God.

Towards his fellow man the Christian has specific obligations in love. Like Christ, he will show that love by concern for the rights of his fellow man — his freedom, his housing, his food, his health, his right to work, etc. The Christian is to show to all others the justice and charity of Christ — to reach out in the spirit of the beatitudes to help all others, to build up a better society in the local community and justice and peace throughout the world. His judgment and speech concerning others are to be ruled by the charity due all sons of God. He will respect and obey all lawful authority in the home, in civil society, and in the Church.

Many are the sins against neighbor. It is sinful to be selfishly apathetic towards others in their needs. It is sinful to violate the rights of others — to steal,



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"THE TEACHER should explain the vocation of every family to function perfectly as a community — that is, a group of persons sharing life together at a deep, personal level."

deliberately damage another's good name or property, cheat, not to pay one's debts. Respecting God's gift of life, the Christian cannot be anti-life and must avoid sins of murder, abortion, euthanasia, genocide, indiscriminate acts of war. He must not use immoral methods of family limitation. Sins of lying, detraction and calumny are forbidden, as are anger, hatred, racism and discrimination. In the area of sexuality, the Christian is to be modest in behavior and dress. In a sex-saturated society, the follower of Christ must be different. For the Christian there can be no premarital sex, fornication, adultery, or other acts of impurity or scandal to others. He must remain chaste, repelling lustful desires and temptations, self-abuse, pornography and indecent entertainment of every description.

Towards self the follower of Christ has certain duties. He must be another Christ in the world of his own day, a living example of Christian goodness. He must be humble and patient in the face of his own imperfections, as well as those of others. He must show a Christ-like simplicity towards material things and the affluence of our society. The follower of Christ must be pure in words and actions even in the midst of corruption.

To be guarded against is the capital sin of pride, with its many manifestations. So too with sloth — spiritual, intellectual and physical. The Christian must resist envy of others' success and of their financial and material possessions. He is not to surrender self-control and abuse his bodily health by intemperance in drugs, alcohol, food.

**The Church rejects
as un-Christian
any unjust
discrimination
or injustice**

Obviously this listing does not cover all morality or all immorality. But it indicates the practical approach which will help the Christian to form a right conscience, choose always what is right, avoid sin and the occasions of sin, and live in this world according to the Spirit of Christ in love of God.

20. The Church, People of God and Institution for Salvation

The Church, founded by Christ, had its origin in his death and resurrection. It is the new People of God, prepared for in the Old Testament and given life, growth, and direction by Christ in the Holy Spirit. It is the work of God's saving love in Christ.

In the Catholic Church are found the deposit of faith, the sacraments, and the ministries inherited from the apostles. Through these gifts of God, the Church is able to act and grow as a community in Christ, serving mankind and giving men his saving word and activity.

The Church shares in the prophetic office of Christ.(87) Assembled by God's Word, it accepts that Word and witnesses to it in every quarter of the globe. So the Church is missionary by its very nature, and every member of the Church shares the command from Christ to carry the good news to all mankind.(88)

The Church is also a priestly people. (89)

By God's design, it is a society with leaders — i.e., with a hierarchy. As such, it is a people guided by its bishops, who are in union with the people, the bishops of Rome, the vicar of Christ. He has succeeded to the office of Peter in his care and guidance of the whole flock of Christ(90) and is the head of the college of bishops. To them the community of faith owes respect and obedience, for "in exercising his office of father and pastor, a bishop should stand as one who serves."(91)

Religious instruction should treat the role of the pope and of the bishops in their office of teaching, sanctifying and governing the Church. It should explain the gift of infallibility in the Church,(92) and the way and manner in which the teaching authority of the Church guides the faithful in truth.

The Holy Spirit preserves the Church as the body of Christ and his bride, so that — despite the sins of its members — it will never fail in faithfulness to him and will meet him in holiness at the end of the world. The Spirit also helps the Church constantly to purify and renew itself and its members. To help its members, the Spirit-guided

the one cause of Christ. The pope and the bishops coordinate this work, in every rite, diocese, parish and mission. In each, no matter how small or poor or isolated, "Christ is present, and by his power the one, holy, catholic and apostolic Church is gathered together."(95)

22. The Quest for Unity

Christ willed that all who believe in him be one, so that the world might know that he was sent by the Father. (96) Christian unity, then, in faith and love, is God's will. Prayer and work for Christian unity are essential to Catholic life, and religious education must bring this out. Catholics should be deeply, personally concerned over the present, sad divisions of Christians. Catholics should take the first steps in ecumenical dialogue and should try to make the Church more faithful to Christ and to its heritage from the apostles.

We recognize the unique fullness of the Catholic Church which we believe to be the ordinary means of salvation, and which we desire to share with all men. But we also recognize that Catholics can be enriched by the authentic insights into the Gospel as witnessed by other religious traditions.(98)

A still wider unity must be a concern of Catholic life and education: the unity of all men under God. Following the Second Vatican Council, religious education must show Christ-like respect for all men of good will, beginning with our elder brothers in faith, the Jewish people, and reaching out to those others who with us believe in God.(99)

Religious instruction is, then, to show a sensitive appreciation of the dignity and unique value of every human being. The Church rejects as un-Christian any unjust discrimination or injustice because of race, national origin, ethnic origin, color, sex, class, or religion. God has given to every man intrinsic dignity, freedom and eternal importance. "If anyone says, 'My love is fixed on God,' yet hates his brother, he is a liar. One who has no love for the brother he has seen cannot love the God he has not seen." (1 Jn. 4,20).

23. The Church as the Institution for Salvation

The Church is a community of the

Church can modernize in those areas that permit change.(93)

21. The Church as a Community

The Church is a community sharing together the life of Christ, a people assembled by God. Within this assembly there is a basic equality of all persons. There are different responsibilities in the Church. For example, the ministerial priesthood is essentially different from the "priesthood of the people." But all are united and equal as the one People of God.(94)

In the Church every individual has a call from God, a vocation to holiness. Each deserves respect, since all join in



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THE CHURCH is a "community of the People of God with Christ as leader and head. It is a structured institution to which Christ has given the mission of bringing the message of salvation to all men."

People of God with Christ as leader and head. It is a structured institution to which Christ has given the mission of bringing the message of salvation to all men.(100) "Established by Christ as a fellowship of life, charity and truth, this messianic people is also used by him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth."(101)

The Church is not of this world, and can never conform itself to this world. But it both speaks and listens to the world, and strives to be seen by the world as faithful to the Gospel. So "Christians cannot yearn for anything more ardently than to serve the men of the modern world ever more generously and effectively. Therefore, holding faithfully to the Gospel and benefitting from its resources, and united with every man who loves and practices justice, Christians have shouldered a gigantic task demanding fulfillment in this world. Concerning this task they must give a reckoning to him who will judge every man on the last day."(102)

In, but not of this world, the Church is "inspired by no earthly ambition." (103) Only in heaven will it be perfect. Engaged in the world, it always has heaven in view, toward which the People of God are journeying.(104)

24. Mary, Mother of God, Mother and Model of the Church

The Gospel of Luke gives us Mary's words: "My spirit finds joy in God my savior, for he has looked upon his servant in her lowliness; all ages to come shall call me blessed." (Luke 1, 47-48)

Religious instruction should lead students to see Mary as singularly blessed and relevant to their own lives and needs. Following venerable Christian tradition as continued in the Second Vatican Council, the teacher should ex-

plain the special place of the Virgin Mary in the history of salvation and in the Church.(105)

The "ever-virgin mother of Jesus Christ our Lord and God,"(106) she is in the Church in a place highest after Christ, and also is very close to us as our spiritual mother. In religious instruction there should be explanations of her special gifts from God (being Mother of God, being preserved from all stain of original sin, being assumed body and soul to heaven). The special veneration due to Mary — mother of Christ, mother of the Church, our spiritual mother — should be taught by word and example.

The Church likewise honors the other saints who are already with the Lord in heaven. They inspire us by the heroic example of their lives. To them we pray, asking their intercession with God for us.(107)

The teacher should remind students of reverence towards the bodies of those who have gone before us in death, and our duty of praying for deceased relatives, friends and all the faithful departed.(108)

25. Final Reunion with God

During this earthly life, Christians look forward to their final reunion with God. They long for the coming of "our Lord Jesus Christ, who will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body." (Phil. 3,21)(109)

But the final realities will come about only when Christ returns with power to bring history to its appointed end. Then as judge of the living and the dead he will hand over his people to the father. Then only will the Church reach perfection and enter into the fullness of God. Until the Lord's arrival in majesty, "some of his disciples are pilgrims on earth, some have finished this life and are being purified, and others are

in glory, beholding clearly God himself three and one, as he is."(110)

Religious instruction on death, judgment, and eternity should be given in a spirit of consoling hope, as well as salutary fear. (cf. Thess. 4,18) The Lord's resurrection means that death has been conquered. So we have reason to live, and to face death, with courage and joy. The renewed funeral liturgy sets the tone for religious instruction on death. In the risen Christ we live, we die, and we shall live again. We look ahead to a homecoming with God our loving father.(111)

Religious instructions should treat seriously the awesome responsibility which each person has about his eternal destiny. The importance of the individual judgment after death, of the refining and purifying punishments of purgatory, of the dreadful possibility of the eternal death of hell, and of the last judgment should be taught in the light of Christian hope.

On the day of the last judgment each person will fully reach his eternal destiny. Then all of us will be revealed "before the judgment place of Christ, so that each one may receive what he deserves, according to what he has done, good or bad, in his bodily life."

(2 Cor. 5,10) Then "the evildoers shall rise to be damned," and "those who have done right shall rise to live" (cf. Jn. 5,29) — to a life eternally with God beyond what the heart of man can imagine, to receive the good things that God has prepared for those who love him.(112)

APPENDIX A

The ten commandments of God are of special importance in teaching specifics of morality. The Old Testament,(113) the New Testament(114) and the long use of the Church testify to this. A summary presentation of the ten commandments of God taken from the New American Bible translation(115) is:

1. I, the Lord, am your God. You shall not have other gods besides me.
2. You shall not take the name of the Lord, your God, in vain.
3. Remember to keep holy the sabbath day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.

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8. You shall not bear false witness against your neighbor.

9. You shall not covet your neighbor's wife.

10. You shall not covet anything that belongs to your neighbor.

The beatitudes are likewise of particu-

thirst for holiness: they shall have their fill.

5. Blessed are they who show mercy: mercy shall be theirs.

6. Blessed are the single-hearted: for they shall see God.

7. Blessed are the peacemakers: they shall be called sons of God.

8. Blessed are those persecuted for holiness' sake: the reign of God is theirs. (Mt 5, 3-10)

APPENDIX B

From time to time the Church has listed certain specific duties of Catholics. Some duties expected of Catholic Christians today include the following. (Those traditionally mentioned as precepts of the Church (116) are marked with an asterisk.)

1. To keep holy the day of the Lord's resurrection: to worship God by participating in Mass every Sunday and holy-day of obligation;* to avoid those activities that would hinder renewal of soul and body, e.g., needless work and business activities, unnecessary shopping, etc.

2. To lead a sacramental life: to receive holy communion frequently and the sacrament of penance regularly — minimally, to receive the sacrament of penance at least once a year (annual confession is obligatory only if serious sin is involved)* — minimally, to receive holy communion at least once a year, between the first Sunday of Lent and Trinity Sunday.*

3. To study Catholic teaching in preparation for the sacrament of confirmation, to be confirmed, and then to continue to study and advance the cause of Christ.



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RELIGIOUS EDUCATION must be directed to all age groups and in teaching "due consideration should be shown for the listener's level of maturity and understanding."

4. To observe the marriage laws of the Church;* to give religious training (by example and word) to one's children: to use parish schools and religious education programs.

5. To strengthen and support the Church;* one's own parish community

and parish priests, the worldwide Church and the holy father.

6. To do penance, including abstaining from meat and fasting from food on the appointed days.*

7. To join in the missionary spirit and apostolate of the Church.

FOOTNOTES

1. Decree on Bishops' Pastoral Office in the Church of the Second Vatican Council, no. 14.
2. Constitution on the Church of the Second Vatican Council, no. 25: "Among the principal duties of bishops, the preaching of the gospel occupies an eminent place. . . They are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice."
3. cf. General Catechetical Directory, nos. 70-78.
4. Decree on Bishops' Pastoral Office in the Church of the Second Vatican Council, no. 14.
5. Pastoral Instruction on the Means of Social Communications (May 23, 1971), no. 118. Cf. Apostolic Exhortation of Pope Paul VI to all bishops (Dec. 8, 1970), Part II.
6. Present Position of Catholics in England, by Cardinal Newman (1852).
7. cf. General Catechetical Directory, nos. 22, 25.
8. cf. entire Constitution on Divine Revelation of the Second Vatican Council. Note also the way in which the Second Vatican Council, in all its decrees, demonstrates the importance of the Sacred Scriptures.
9. Constitution on Divine Revelation of the Second Vatican Council, no. 12.
10. Constitution on Divine Revelation of the Second Vatican Council, no. 10.
11. Constitution on Divine Revelation of the Second Vatican Council, no. 8.
12. cf. John 1, 12; Rom. 8, 15.
13. For this entire section, cf. General Catechetical Directory, no. 47.
14. cf. 1 Pet. 1, 3-4.
15. cf. Matt. 25, 14 and the following verses.
16. cf. Eph. 4, 15.
17. For this entire section, cf. General Catechetical Directory, no. 48.
18. cf. Rom. 1, 20; Acts 15, 17; Ps. 19, 1; Wis. 13, 1-9.
19. cf. Dogmatic Constitution Dei Filius of the First Vatican Council.
20. cf. Acts 2, 42-47.
21. cf. Constitution on the Church in the Modern World of the Second Vatican Council, no. 21.
22. cf. John 4, 20-21.
23. For this entire section, cf. General Catechetical Directory, no. 49.
24. cf. Col. 1, 15-17.
25. cf. Col. 1, 15 and following.
26. cf. Rom. 1, 4.
27. cf. 1 Cor. 15, 22.
28. cf. Eph. 2, 10.
29. cf. Rom. 8, 19-21.
30. For this entire section, cf. General Catechetical Directory, no. 50.
31. Is. 40, 27-28; 51, 9-19.
32. cf. Constitution on Divine Revelation of the Second Vatican Council, no. 3.
33. cf. Encyclical Humani Generis (1950) of

- Pope Pius XII, A.A.S., Vol. 42, pp. 575-6.
34. Constitution on the Church in the Modern World of the Second Vatican Council, no. 12; no. 14.
35. cf. 2 Pet. 3, 13. For this entire section, cf. General Catechetical Directory, no. 51.
36. cf. 1 Cor. 15, 28. For this entire section, cf. General Catechetical Directory, no. 52.
37. cf. Constitution on the Church in the Modern World of the Second Vatican Council, no. 22.
38. cf. John 1, 18.
39. cf. Declaration for Safeguarding the Belief in the Mysteries of the Incarnation and of the Most Holy Trinity against Some Recent Errors (Feb. 21, 1972), by the Sacred Congregation for the Doctrine of the Faith. For this entire section, cf. General Catechetical Directory, no. 53.
40. cf. 2 Cor. 5, 19.
41. cf. Mk. 1, 15.
42. cf. John 14, 31.
43. cf. Gal. 2, 20; John 3, 16.
44. cf. Phil. 2, 9-11; Eph. 1, 20.
45. cf. John 7, 39; Acts 2, 33; Rom. 4, 25; 8, 11; 1 Cor. 15, 45; Heb. 5, 9.
46. cf. Rom. 8, 29.
47. For this entire section, cf. General Catechetical Directory, no. 54.
48. John 14, 16; 15, 26.
49. John 14, 17.
50. Acts 2, 1-4 and following.
51. cf. Constitution on the Church of the Second Vatican Council, no. 4.
52. cf. Decree on the Sacraments of the Council of Trent: Dec. — Sch., 1601, 1606.
53. cf. Constitution on the Church of the Second Vatican Council, no. 1.
54. cf. Constitution on the Liturgy of the Second Vatican Council, no. 59.
55. For this entire section, cf. General Catechetical Directory, no. 55.
56. cf. Apostolic Constitution on the Sacrament of Confirmation by Pope Paul VI (Aug. 15, 1971).
57. cf. Addendum of the General Catechetical Directory: "The special task of catechesis here is to explain in a suitable way that sacramental Confession is a means offered children of the Church to obtain pardon for sin, and furthermore that it is even necessary per se if one has fallen into serious sin. To be sure, Christian parents and religious educators ought to teach the child in such a way that above all he will strive to advance to a more intimate love of the Lord Jesus and to genuine love of neighbor. The doctrine on the sacrament of Penance is to be presented in a broad framework of attaining purification and spiritual growth with great confidence in the mercy and love of God."
58. "One should also keep in mind the usefulness of Confession, which retains its efficacy even when only venial sins are in question, and which gives an increase of grace and of charity, increases the child's good dispositions for receiving the Eucharist, and also helps to perfect the Christian life."
59. cf. Decree on Ministry and Life of Priests of the Second Vatican Council, no. 13.
60. cf. James 5, 14-16; cf. Constitution on the

- Church of the Second Vatican Council, no. 11. For this entire section, cf. General Catechetical Directory, nos. 56-57.
61. cf. Constitution on the Church of the Second Vatican Council, no. 11, no. 17.
62. cf. Constitution on the Liturgy of the Second Vatican Council, no. 47.
63. For this entire section, cf. General Catechetical Directory, no. 58.
64. cf. Constitution on the Church of the Second Vatican Council, nos. 11, 35, 41; cf. Constitution on the Church in the Modern World of the Second Vatican Council, no. 48.
65. cf. Eph. 5, 25.
66. cf. Motu Proprio "Determining Norms for Mixed Marriages" of Pope Paul VI (1970).
67. Constitution on the Church in the Modern World of the Second Vatican Council, nos. 49-50.
68. cf. Constitution on the Church in the Modern World of the Second Vatican Council, no. 51; cf. Encyclical On Human Life of Pope Paul VI (1968), no. 10-17.
69. For this entire section, cf. General Catechetical Directory, no. 59.
70. cf. John 14, 23.
71. cf. Gal. 5, 22-23.
72. For this entire section, cf. General Catechetical Directory, no. 60.
73. cf. Gal. 2, 20.
74. For this entire section, cf. General Catechetical Directory, no. 61.
75. Constitution on the Church in the Modern World of the Second Vatican Council, no. 13.
76. Credo of the People of God of Pope Paul VI (1968), no. 16.
77. cf. Rom. 5.
78. For this entire section, cf. General Catechetical Directory, no. 62.
79. cf. Matt. 28, 20.
80. cf. Rom. 5, 5.
81. cf. Declaration on Religious Freedom of the Second Vatican Council, nos. 8-9; cf. Constitution on the Church of the Second Vatican Council, no. 25: "In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul. This religious submission of will and of mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking ex cathedra."
82. For this entire section, cf. General Catechetical Directory, no. 63.
83. cf. Rom. 13, 8-10; Gal. 5, 6.
84. cf. Constitution on the Church of the Second Vatican Council, nos. 39-42.
85. cf. Constitution on the Church of the Second Vatican Council, no. 43-44.
86. For this entire section, cf. General Catechetical Directory, no. 64.
87. cf. Constitution on the Church of the Second Vatican Council, no. 12.
88. cf. Decree on the Church's Missionary Activity of the Second Vatican Council, nos. 1-2.
89. cf. Rev. 1, 6; cf. Constitution on the Church of the Second Vatican Council, no. 10.
90. cf. John 21, 15-17.

91. cf. Decree on Bishops' Pastoral Office in the Church, no. 16.
92. cf. Constitution on the Church of the Second Vatican Council, no. 25.
93. For this entire section, cf. General Catechetical Directory, no. 65.
94. cf. Eph. 4, 1-6; cf. Constitution on the Church of the Second Vatican Council, no. 32.
95. cf. Constitution on the Church of the Second Vatican Council, no. 26. For this entire section, cf. General Catechetical Directory, no. 66.
96. cf. John 17, 20-21.
97. cf. Decree on Ecumenism of the Second Vatican Council, nos. 4-5.
98. cf. Constitution on the Church of the Second Vatican Council, no. 8, nos. 14-16; cf. Declaration on Religious Freedom of the Second Vatican Council, no. 1; cf. entire Decree on Ecumenism of the Second Vatican Council; cf. General Catechetical Directory, no. 27.
99. cf. Constitution on the Church of the Second Vatican Council, nos. 13-16; cf. entire Declaration on the Relationship of the Church to Non-Christian Religions.
100. cf. Matt. 28, 16-20.
101. Constitution on the Church of the Second Vatican Council, no. 9. Cf. entire Decree on the Church's Missionary Activity of the Second Vatican Council.
102. Constitution on the Church in the Modern World of the Second Vatican Council, no. 93.
103. Constitution on the Church in the Modern World of the Second Vatican Council, no. 3.
104. For this entire section, cf. General Catechetical Directory, no. 67.
105. cf. Constitution on the Church of the Second Vatican Council, nos. 52-69.
106. First Eucharistic Prayer of the Mass.
107. cf. Constitution on the Church of the Second Vatican Council, nos. 49-50.
108. For this entire section, cf. General Catechetical Directory, no. 68.
109. cf. 1 Cor. 15.
110. Constitution on the Church of the Second Vatican Council, no. 49.
111. cf. Luke 15.
112. cf. Constitution on the Church of the Second Vatican Council, no. 48. For this entire section, cf. General Catechetical Directory, no. 69.
113. cf. Jerome Biblical Commentary, 1:5, 1:23; 3:48-50; 6:20; 20:8.
114. cf. Matt. 19, 16-19; Mark 10, 17-20; Luke 18, 18-22.
115. cf. Exod. 20, 2-17; Deut. 5, 6-21.
116. The traditionally listed chief Precepts of the Church are the following six:
 1. To assist at Mass on all Sundays and holy days of obligation.
 2. To fast and abstain on the days appointed.
 3. To confess our sins at least once a year.
 4. To receive Holy Communion during the Easter time.
 5. To contribute to the support of the Church.
 6. To observe the laws of the Church concerning marriage.

