

# the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, JULY 23, 1976

## Spain renounces right to nominate bishops

BY JOHN T. MUTHIG

VATICAN CITY—A Vatican spokesman has announced that Spanish King Juan Carlos will renounce the right of presenting candidates to fill vacant episcopal sees.

The spokesman, Father Romeo Panciroli, said the King had told Pope Paul VI that he wants to end the privilege granted to Spanish heads of state since the 16th century.

The move was seen as a giant step toward more cordial relations between Spain and the Vatican.

THOSE RELATIONS deteriorated late in the rule of Generalissimo Francisco Franco, who clashed violently several times with Pope Paul VI.

Last October, the Pope personally telephoned Franco in an attempt to halt the execution of terrorists. When Franco did not heed the Pope's request, the Pontiff publicly condemned Franco's policy of "murderous repression."

In 1968 Pope Paul asked Franco to renounce voluntarily the privileged role he played in naming Spanish bishops. Franco

refused, taking four months to communicate his decision to the Pope.

The issue of naming bishops was at the top of the Vatican's list of desired changes during endless rounds of talks on revision of the 1953 Vatican-Spanish concordat.

Originally the say in the naming of bishops was granted to King Ferdinand and Queen Isabella in gratitude for their Christianizing efforts in the New World.

Franco fell heir to that 16th-century privilege.

THE FORMULA FOLLOWED in the naming of a new bishop began with the drawing up of a list of six names agreeable to the Vatican's nunciature and to the Spanish government.

The list was then presented to the Vatican which, in turn, chose three of the names. The Spanish government finally picked one of the three to be bishop.

As Spain's bishops became more and more defenders of the rights of workers and critics of Franco's repression of Basques, the naming of bishops became progressively more difficult.

The Second Vatican Council's clear call for an end to all such Church-state involvement threw further sand in the gears of the process.

IN RECENT YEARS the Vatican dodged the Church-state concordat provisions by naming administrator bishops to take over the running of a diocese for an elderly bishop, or by entrusting a diocese to the care of the bishop of a nearby See.

Currently nine Spanish dioceses are without Ordinaries—bishops with full jurisdictional rights.

The king's decision to renounce so-called "privilege of presentation" foreshadows a smoother series of negotiations to redraft the aging concordat.

## 'Some' tuition tax relief OK'd in New Jersey

TRENTON, N.J.—As part of New Jersey's first income tax law, the state legislature has provided a small amount of tax relief for parents of children attending nonpublic schools. The relief was part of a measure signed by Gov. Brendan T. Byrne, a Catholic, which ended a six-year controversy over enactment of an income tax to finance education throughout the state. Collection of the tax is to begin in September through payroll deductions.

For the better part of two years, the legislature had failed to approve various income tax proposals until the state Supreme Court on July 1 ordered all the state's public schools closed. Then with pressure on the legislators mounting, proponents of an income tax had to accept a variety of proposals to obtain the necessary votes for passage. One such proposal was the usually volatile issue of assisting parents of nonpublic school children.

THAT SECTION OF THE law provides a \$1,000 deduction from income for each child between six and 18 attending a nonpublic school. For parents of children in Catholic schools the provision will mean a tax saving of \$20 or \$25, depending on whether adjusted gross income—Income minus deductions—is about or below \$20,000. Up to \$20,000, income will be taxed at a 2% rate, and over \$20,000, the rate will be 2.5%.

Still pending is a measure to provide a \$1,000 exemption for parents of children attending college.

The school crisis stemmed from a suit charging that children attending urban schools were victims of discrimination because of the cities' inability to fund their education at the same level as suburban school districts.

The state Supreme Court upheld a lower court ruling that the state's reliance on the local property tax was inequitable. The court also held that the state, rather than the local school district, was responsible for education under the terms of the state constitution.

THE SUPREME COURT ruled that an equitable financing program would have to be established or it would order the schools closed by July 1. When the legislature was unable to agree on a tax measure, the schools were shut down for more than a week.

The shutdown also cut off funds to Catholic schools for a variety of purposes under federal and state programs and threatened the state's textbook loan program, which is administered through public school districts.

## DOES HE HAVE A PROBLEM?

# Carter and U.S. Catholics

BY JIM CASTELLI

NEW YORK—Does Democratic presidential nominee Jimmy Carter have a "Catholic problem?"

Carter, a rural southerner, has not had much contact with the urban lifestyle of Catholic and Jewish ethnics in the Northeast and Midwest.

At the same time, many of those interviewed saw potential strength for Carter among ethnic groups.

Carter's pollster, Pat Caddell, said Carter's appeal to Catholics is "not a problem per se, but a problem of softness."

This means, basically, that Carter, depending on how he handles the campaign, can either alienate ethnic voters or broaden his base of support among them.

A NEW YORK TIMES-CBS poll released during the convention showed Carter with slightly more than half of the Catholic vote, running against either President Ford or former California Gov. Ronald Reagan, with a sizable percentage of Catholics either undecided or saying they would not vote.

The poll indicated that Carter can win the election with less than 60% of the Catholic vote—the percentage judged to be essential for a Democratic presidential candidate to win an election—as long as he receives a majority of the Catholic vote and strong support from Protestants.

Caddell denied, however, that this means that Carter does not care about the Catholic vote.

Carter has often been compared to the Catholic John Kennedy because of concern about how his religion will affect his voter appeal.

Sister Lucille Ann Egan, an officially uncommitted delegate from New Jersey who voted for Carter on the presidential ballot, was typical of those interviewed when she said, "I can't believe that any thinking Catholic would vote against Carter because he worships God in a different way, any more than I believe that thinking Protestants voted against John Kennedy because he was a Catholic."

FATHER ROBERT DALY of Boston,



JIMMY CARTER

a Carter alternate who knows Carter and his family personally, said he believes Carter will do well among Catholic ethnics.

Father Daly said he knew Carter through a mutual friend. "We get on well," Father Daly said. "There was no discomfort on his part at all about my being either a Catholic or a priest."

Another priest and Carter delegate, Father William Graham, a Franciscan Capuchin from Pennsylvania, said Carter would sweep the ethnic vote in Pennsylvania.

Father Graham, like Father Daly and Sister Egan, disagreed with the platform plank opposing a constitutional amendment to restrict abortion; Father Graham was circulating a petition dissenting from the plank within the Pennsylvania delegation.

He said he is convinced that Carter is personally opposed to abortion and is "inconsistent" in opposing an amendment.

But Father Graham said, "all in all, I am very comfortable with Carter and have no problems supporting him as a public Catholic figure." Father Graham is vocations director for his order.

Father Daly said that Carter's "appointments and policies as president" will act in opposition to abortion.

## Mrs. Robert Poorman is elected president of board of education

Mrs. Robert (Caye) Poorman became the first woman president of the Archdiocesan board of education in annual elections held Tuesday, July 20, at the Chancery Office. Mrs. Poorman, a member of St. Lawrence parish, Indianapolis, just completed a term as vice-president of the board.

She has served previously as vice-president of the Indianapolis North District board of education and as chairman of the Education Committee of St. Lawrence parish. She is a member of the parish council at St. Lawrence, co-chairman of its ecumenical and apostolic committee, coordinator of the high school religious education program, and a lay minister of the Eucharist.

ELECTED TO THE OFFICE of vice-president was Father Joseph Mader, associate pastor of Holy Rosary parish, Indianapolis. Elected to the office of secretary was Father Joseph Riedman, pastor of St. Michael parish, Greenfield.

In other board business, the calendar for 1976-1977 was approved as was a resolution to hold those meetings in a single location instead of rotating them as has been done the past year. In the coming year the board will meet regularly at St. Columba parish, Columbus, unless otherwise noted.

BOARD CONSTITUTIONS were approved for St. Mary parish, North Vernon, the North Vernon District board, and the Bedford District board.

Terre Haute representatives reported the resignation of Jerry Cline as principal of Schulte High School. Father Gerald Gelfing, superintendent of education, reported the resignation of Daniel McDevitt, director of schools.

Sister Judith Shanahan, director of planning, gave a brief presentation concerning the planning process which will begin soon.

## Eucharistic rite set at Cathedral Aug. 1st as Congress opens

A special Eucharistic celebration will be held at 3 p.m. Sunday, August 1, in St. Peter and Paul Cathedral in conjunction with the Eucharistic Congress, which opens in Philadelphia on that day.

In a letter to priests of the Archdiocese, the Chancery has invited the clergy to concelebrate with Archbishop George J. Biskup and to "encourage representatives" from the respective parishes to participate.

"The Eucharistic Congress of 1976," the letter, signed by Father Robert A. Mohrhaus, Chancellor, stated "is a major event in the life of the Church, not only in the United States, but throughout the world. Our joining in pilgrimage to our Cathedral is an opportunity to visibly express our faith in the Eucharist and, through the consecrated liturgy and homily, allow ourselves to develop and deepen that faith."

## Ford repeats abortion stand

WASHINGTON—President Gerald Ford has repeated his support of a states' rights constitutional amendment to restrict legal abortions.

Ford said at a White House press conference that new Supreme Court decisions do "not necessarily" make it more difficult to pass such an amendment.

"I do not believe in abortion on demand," the President said. "I do think you have a right to have an abortion where the life of a mother is involved, where there is a rape."

"I DON'T GO ALONG with those who advocate an amendment that would be so ironclad you couldn't under any circumstances have an abortion."

"I reiterate what I have said on a number of occasions," he said. "I



FATHER OFER

## Fr. Paul J. Ofer, retired priest, dies at age 70

A concelebrated Funeral Mass was offered in St. Matthew Church, Mount Vernon, Ind., for Father Paul J. Ofer, retired priest of the Archdiocese, who died on July 17 at St. John's Home for the Aged in Evansville.

Bishop Francis Shea of Evansville was the principal celebrant, and Father Bernard Voges, pastor of St. John parish, Osgood, preached the homily.

Survivors include five brothers: Joseph and Hubert, both of California; John of Detroit; Cosmas of Evansville; and Damian of Mount Vernon; and a sister, Sister Mary Jape Ofer, O.S.B., of Our Lady of Grace Convent, Beech Grove.

FATHER OFER, whose last assignment was as pastor of St. Mary Church, Mitchell, was a native of Bloomington, Ind. He made his seminary studies at St. Meinrad, where he was ordained on May 21, 1929.

His first assignment was as associate pastor of St. Mary's Church, Washington, Ind., where he served until 1935, when he was named associate pastor of St. Charles Church, Bloomington.

In 1938, he was appointed administrator of St. Mary's Church, Navilleton, and in 1941 pastor of St. Mark's, Perry County.

IN 1949 HE WAS NAMED pastor at St. Mary-of-the-Knobs, Floyd's Knobs, a post he filled for the next 21 years.

After serving briefly at Holy Trinity parish, New Albany, Father Ofer was assigned to the pastorate of St. Mary Church, Mitchell, also attending the mission parish of Christ the King at Paoli.

FORD'S COMMENTS came after the close of the Democratic National Convention, which approved a platform plank saying it is "undesirable" to attempt to amend the Constitution to reverse the Supreme Court's abortion decisions.

A number of Democrats have issued personal dissents from the plank. Democratic presidential nominee Jimmy Carter has said he would use the powers of the presidency to "minimize the need for abortion" but is opposed to an amendment.



NEW BELL TOWER—A workman puts the finishing touches on the new bell tower of St. Ann Church, Terre Haute, which will be formally dedicated at the 11 a.m. Mass on Sunday, July 25.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Neumann 'cause' progresses

VATICAN CITY—Final approval by Pope Paul VI is the only obstacle left in the long path to the canonization of Blessed John Nepomucene Neumann, Cardinal John Krol of Philadelphia has announced. If the Pope gives his approval—an action most observers consider a foregone conclusion—Blessed John will soon become the first male U.S. saint. Though born in Bohemia, he was ordained in the United States and was bishop of Philadelphia from 1852 until his death in 1860.

## Urges asylum for refugees

WASHINGTON—Temporary asylum for Vietnamese and Cambodian refugees at sea in small boats, who were refused entry at their first port of call, has been "urged in strongest terms" by Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops (NCCB). In a telegram to Prince Sadruddin Aga Khan, United Nations High Commissioner for Refugees. According to John McCarthy, director of migration and refugee services for the United States Catholic Conference (USCC), "Hundreds of small boats have gone into the South China Sea and have been refused landing rights by the Philippines, Malaysia, Singapore, Hong Kong, Thailand and others. Putting the boats out in typhoon season is sure death for the people on them."

## In capsule form . . .

Pope Paul VI has praised the Olympic Games in Canada as a celebration of friendship among peoples of the earth and a festival of peace . . . Donations to the Catholic Relief Services' Italian Earthquake Fund have already topped \$435,000 as American Catholics continue to pour in contributions each day, according to CRS headquarters here . . . More than 5,000 persons, including Canadian Prime Minister Pierre Trudeau, attended special memorial services in Montreal for the Israeli athletes who were killed by terrorists during the 1972 Olympic Games in Munich, Germany . . . The 80th birthday of the former archbishop of Washington, D.C., Cardinal Patrick O'Boyle, on July 18 brought the voting strength of U.S. cardinals in a papal election down to 10, since cardinals do not have such voting privileges after they pass the age of 80.

## Support ordination of women

ST. JOSEPH, Minn.—Two hundred of 350 participants in the Minnesota Ordination Conference here voted in support of the controversial ordination of 15 women as Episcopal priests in the United States over the past two years. Modeled after last November's national conference on women's ordination in Detroit, the meeting here was aimed at promoting the ordination of women in the Catholic Church. Meeting participants were mostly women.

## Willing to meet with Carter

NEW YORK—The president of the National Conference of Catholic Bishops (NCCB) said he is "open" to a meeting with Democratic presidential nominee Jimmy Carter. The NCCB president, Archbishop Joseph Bernardin of Cincinnati, said abortion would "obviously" be discussed at such a meeting, but that he would expect to discuss "a number of other issues with which we are concerned" with Carter and his representatives.

## Report prelate denied passport

ROME—Sources close to Ukrainian-rite Cardinal Josip Slipyi say that Pope Paul VI has refused to grant the exiled prelate a passport to attend the 41st International Eucharistic Congress in Philadelphia. Cardinal Slipyi, exiled major archbishop of Lvov in the Soviet Ukraine, has been trying to proclaim himself patriarch of a Ukrainian-rite Catholic patriarchate.

## Deplores Red persecution

COLOGNE, Germany—Cardinal Joseph Hoeffner of Cologne has lashed out at Communist persecution of Christians in a pastoral letter, "Can't You Hear Their Cry?" The title of the letter comes from the slogan adopted by a group of 10,000 people who have banded together to show their solidarity with Christians behind the Iron Curtain.

## Back role in naming bishops

YORK, England—By an overwhelming majority the General Synod of the (Anglican) Church of England has endorsed proposals that would continue to give the British prime minister final say over the appointment of the Church's bishops. The proposals would also give a stronger voice to the Church itself in the selection process.

## Names . .

Melkite-rite Patriarch Maximos V. Hakim will visit the Catholic University of America in Washington on July 28. He will be awarded the President's Medal at a university convocation in his honor at the National Shrine of the Immaculate Conception.

Sister Helen Flaherty, a Sister of Charity, has been appointed vicar for women Religious of the Denver archdiocese by Archbishop James V. Casey. Very few women hold such positions in this country, and about seven or eight years ago only priests were assigned to such posts.

Archbishop William D. Borders of Baltimore, 62, is in traction and is being treated for arthritis in his lower back.

Father Thomas J. Marti, a Maryknoll missionary who served in the Philippines,

has assailed Catholic Relief Services, (CRS) assistance programs there as "too closely tied" to U.S. government support of Filipino President Ferdinand Marcos' military regime.

## Seek better Indian relations

ST. PAUL, Minn.—More than 50 recommendations on Church-American Indian relations in the St. Paul—Minneapolis archdiocese have been approved and supported by Archbishop John R. Roach. Archdiocesan funds totaling \$40,000 the first year and support from archdiocesan agencies and institutions were pledged by the archbishop following recommendations from an ad hoc committee on Church-American Indian relations. The committee, made up of American Indians and representatives of archdiocesan agencies, was established last June at the request of the archbishop.

## Churches fight exploitation

TORONTO—Five major churches in Canada—Catholic, Anglican, Presbyterian, Lutheran and United Churches—have joined in a common effort to fight exploitation of the people and land in the Canadian northlands. The bulk of their work revolves around the native people who live north of the 60th parallel. So they spend half their time traveling in northern Quebec, northern Manitoba, northwestern British Columbia, the Northwest Territories and the Yukon—listening, advising and encouraging native people. The other half of their time is spent "educating" church officials, government bureaucrats and corporation executives.

## 'Right-to-work' repeal sought

LITTLE ROCK, Ark.—The Little Rock diocese has urged voters to repeal Arkansas' "Right-to-work" law in a November referendum, calling such laws "part of a program by economically underdeveloped states seeking to attract industry by the lure of a docile and low-paid labor force." In a 4,000-word position paper put out by the diocesan social services department, the term "right-to-work" is called "a play on words to cloak the real purpose . . . which is to enforce further restrictions upon union activity."



GOLDEN WEDDING ANNIVERSARY—Mr. and Mrs. William Garrett will mark their 50th wedding anniversary Sunday, July 25, with a Mass at 10 a.m. at St. Bridget Church, Indianapolis, and a reception from 2 to 4 p.m. in the parish hall. Mrs. Garrett is the former Alleen O'Daniel. The couple has eight children including Mrs. Clara Smith, Mrs. Marjorie Collins, Mrs. Beatrice Rivers, Mrs. Agnes Teeters, Gloria, James, Thomas and Anthony Garrett.

## ANNUAL PICNIC

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## THE TACKER

## 'I miss Paul Fox'

BY FRED W. FRIES

The editors wish to express their thanks to the more than 375 readers who took the time to respond to our recent Reader Survey. Late returns are still trickling in with each mail delivery, but, of course, none received after last Friday's deadline are being counted in our tabulation.

Experts have assured us that the volume of returns indicates that the Criterion readership is far from anemic. This is encouraging. One of the greatest fears of editors is not so much that readers do not agree with them as that no one out there is listening.

IF YOU WILL FORGIVE a personal note, you can be assured that Old Tacker was pleased with the response to this column as reflected in the Survey results: 83% replied that they read it "always" or "generally." Let our humility medal get tarnished, we hurry to add that 14% reported that they seldom read the column and another 3% said that they (ouch!) "never, never" look at it.

One reader minced no words about his reaction to the current Tacker column. Across the entry form he wrote: "I miss Paul Fox!" (Mr. Fox conducted the column for some 17 years from its inception on March 7, 1958). One staffer suggested that the entry might have been submitted by Mrs. Paul Fox, but our resident graphologist assured us that this was only wishful thinking—that it was definitely not Rosemary's handwriting!

PRECEDENT—Rosemarie T. McLeish, 1978 Roncalli High School graduate and daughter of Mr. and Mrs. Joseph McLeish of Nativity parish, Indianapolis, is among the first group of young women admitted to the U.S. Air Force Academy in Colorado Springs. A brother, Ensign Michael McLeish, who was graduated from Roncalli in 1971, is stationed with the Naval Air Force in Corpus Christi, Texas.

NAMES IN THE NEWS—Patrick McGee, a fifth grader at Our Lady of Greenwood School and a son of Mr. and Mrs. James W. McGee, was among the winners of the recent Bicentennial Art Contest sponsored by the William H. Block Company of Indianapolis. The contest drew more than 2,000 entries. . . . Brother Kerle (Jerome) Dever, C.S.C., will be honored at an Open House to be held at 3 p.m. Sunday, July 25, at the home of his sister, Catherine Cooper, 2050 N. Allison St., Speedway City. Friends are invited. Brother Kerle is home on leave from his mission assignment in Brazil, South America. . . .

TOUCHING THE BASES—Mary Egan was recently installed as new president of the St. Francis Hospital Auxiliary. . . . Past Grand Knight Frank S. Wuensch of Monsignor Downey Council No. 3680, Knights of Columbus, was recently re-elected to a three-year term as a Director of the Knights of Columbus National Bowling Association. . . . Kevin Rostenkowski, son of Mr. and Mrs. Rose Rostenkowski of St. Mark parish, Indianapolis, was chosen by the San Francisco Giants in the recent Free Agent Draft conducted by the Major Leagues. An all-around athlete, young Rostenkowski was named to the Indiana All-Star Basketball team. . . .

RICHMOND MILESTONE—Richmond residents are still talking about "Chautauqua '78"—a Bicentennial observance held on June 20. One observer called it "the greatest ecumenical event in Richmond history." On that Sunday hundreds of people from the three major faiths—Catholic, Protestant and Jewish—gathered at Glen Miller Park for a religious and social interchange which drew accolades from the participants. Brief religious services conducted by the various faiths occupied the morning hours. (Father Robert Minton, pastor of Holy Family parish, gave the opening invocation, and Father Ed Hilderbrand of St. Andrew parish later offered a Mass for Justice and Peace, with a special youth choir providing the singing and guitar music.) At noon participants joined in neighborly conversation over a picnic lunch. At the same time there were skits and demonstrations by the various denominations—many with historic overtones. (On display in the Catholic tent, for example, was a nun's habit of the style worn by the Franciscan Sisters who came into the area in pioneer days.) In the afternoon, the Episcopalians hosted a tea, and the day closed with a Vesper Service conducted by the Lutheran pastors of the area. One of the special guest speakers at the Chautauqua was Vonda Van Dyke, a former Miss America. In charge of overall arrangements for the historic observance were Mrs. Wayne Tolen, a member of the Archdiocesan Commission for Ecumenism, and Mrs. David Barker, a Quaker.



SITE OF WOODS NOVENA—Above are exterior and interior views of the 100-year-old St. Anne Shell Chapel on the campus of St. Mary-of-the-Woods College—site of a centennial Novena now in progress. The chapel received its name from the construction of the altar, which is faced entirely with sea shells. The statue of St. Anne was brought over from France by the saintly Mother Theodora Guerin, who founded the Sisters of Providence community. The Novena, in which parishes in the Terre Haute area are participating, will close on Sunday evening, July 25. Services will begin at 8:30 p.m., with St. Ann as the designated parish. Rites will be highlighted by the annual procession.

## Jubilee rites scheduled at Oldenburg convent

OLDENBURG, Ind. — Fourteen Sisters of St. Francis of Oldenburg will celebrate the 50th anniversary of their Religious Profession here with a special program on Sunday.

See related articles, pages 5 and 8

Franciscan golden jubiliarians will be joined by the Congregation's nine Diamond jubiliarians, whose names were announced last week.

Also being honored are the Congregation's 20 silver jubiliarians. These include Sisters Mary Brendan Boyle, Barbara Hileman, Mary Mel Hoffman, Dolores Meyer, Mary Louise Werner, Mary Kenan O'Brien, and Carmela Whitton.

July 25. On the following day, the jubiliarians will participate in an anniversary Mass to be held in the chapel of the convent of the immaculate Conception.

Among the 14 Sisters are two who spent most of their careers in the Archdiocese of Indianapolis. Sister Clare Marie Bosler has been an organist at Our Lady of Lourdes parish, Indianapolis, for 20 years, and continues to teach music there.

Sister Rose Ann Knob was principal of Holy Name School, Beech Grove, from 1941 to 1952, as well as serving as Holy Name parish's organist for 17 years. Currently she is principal of St. Aloysius School, Cincinnati.

During the Mass and anniversary program, the 14

### St. John Knights and Ladies elect

BUFFALO, N.Y. — New officers were elected here at the international conventions of the Knights of St. John and their ladies auxiliary.

The Knights chose William A. Brown of Bryantown, Md., as supreme president.

Elizabeth Waldorf of Detroit, will succeed Camilla Haazlaar of Rochester, N.Y., who has been supreme president of the ladies auxiliary for the past 20 years.

Thirty years ago Father John J. Cavanaugh was named president of Notre Dame University.

## Remember them in your prayers

CANNELTON  
† CLARENCE E. (Bill) ALVEY, 82, St. Michael, July 19. Husband of Dorothy Alvey; father of Gordon Alvey; brother of Floyd Alvey and Martha Bryant of Cannelton; stepfather of Billy Brock.

CONNERSVILLE  
† EVELYN E. RHINEHART, 49, St. Gabriel, July 13. Wife of Paul; mother of Julia Maze.

CORYDON  
† FRANK ANTHONY ERNST-BERGER, 79, St. Joseph, July 13. Husband of Mildred; father of Vernon Ernstberger of Tell City; Huston Ernstberger of Georgetown; Gilbert Ernstberger of Clarksville; Paul Ernstberger and Nancy Matheus, both of New Albany; Iona Miller of Ellettsville; Jane Ponto of Fowler; Ruth Buehler of Carmel; Melva Gates of Indianapolis; Anita Akers of Sellersburg; and Rita Drury of Jeffersonville.

FLOYDS KNOBS  
† MARY ELIZABETH EGLEN, 70, St. Mary-of-the-Knobs, July 19. Wife of William Egler; mother of William Egler of Floyds Knobs; and Martha Rittman of Louisville, Ky.

FRENCHTOWN  
† ROSETTA SCHMITT, 76, St. Bernard, July 15. Mother of Floyd Schmitt of Zion, Ill.; Thomas Schmitt of Lansing, Kans.; Paul Schmitt of Salem, Wis.; Kenneth Schmitt of Marengo; Mary McAllister of Louisville, Ky.; and Theresa Bowler of DePauw.

INDIANAPOLIS  
† LEO F. SANDERS, 70, Holy Trinity, July 15. Husband of Velma E.; stepfather of Allen P. Smith; brother of Larry, William and Joe Sanders and Alma Teets.

† HELEN A. SCHNEIDER, 75, St. Lawrence, July 15. Mother of Mary E. Roush.

† NORA MORIARTY, 70, St. Matthew, July 15. Sister of Helen, Mary, Julie, Cecelia and John Moriarty and Theresa Mills.

† NORBERT J. GAMSTETTER, 62, Sacred Heart, July 18. Husband of Lucille; father of Betty Sullivan and Nancy L. Gamstetter; brother of Albert Hesselg and Clara Lloyd.

† LEONA F. SOMMERS, 74, Holy Trinity, July 18. Mother of William R. J.; Raymond and James E. Sommers, Helen Kiefer, Mary Schneider, Dolores Glaze and Theresa Mathis; sister of Louise Arzmann, Donald and Harold J. Murphy.

† IDA T. CARDARELLI, 95, St. Joan of Arc, July 18. Aunt of Frank Lobarico.

† WILLIAM T. HAWKINS, 80, St. Patrick, July 18. Father of William E. and Gilbert J. Hawkins.

† JOHN B. CONWAY, 78, St. Roch, July 19. Husband of Frank E.; father of John T., Robert J. and Richard A. Conway; brother of Mrs. Ray Harron and Mrs. Herb Ritz.

† JAMES F. MANLEY, 80, St. Philip, July 19. Husband of Della; father of Leo, John, William, James

T. and Sister Katherine Manley S.P., Mary Burke, Helen Hagler, Leona Glenn, Margaret Grothaus, Kathryn Mills, Helen Barnhorst and Joseph Killies; brother of Patrick and Michael Manley.

† GLADYS NOLAN, 70, St. Roch, July 19. Mother of Norma Henry, JoAnn Cummings and Robert W. Nolan; sister of Ruth Britton.

† JAMES P. STEIFF, 73, Our Lady of Lourdes, July 19. Father of Mary Coho and James F. Steiff; brother of Viola Rainey and Francis Steiff.

† MAJ. CATHERINE E. DUFFY, 65, Our Lady of Lourdes, July 19. Daughter of Ida Duffy; sister of Dorothy Hirth.

† MARIE G. WALLACE, 85, St. Mark, July 19. Wife of Harold J.; mother of Sallie Bruna, David E. and James H. Carroce; sister of Walter, Edward, Ralph M. and Dick Wiggins.

† MARGARET MONAHAN, 81, St. Philip, July 10. Aunt of Mary A. Lambert.

† PAUL JARDINA, Sr., 87, St. Catherine, July 20. Husband of Margaret; father of Paul Jardina, Ann Cornelia and Mary Cornelia; brother of Frank, Phillip, Fred and Tony Jardina. Anna Filicchio, Lena and Rose Jardina.

LEOPOLD  
† FREDA ANN HAHUS, 42, St. Augustine, July 17. Mother of Roger of Alaska; Reba, Rita, Tony, Steve, Neil, Paul, and Jeff Hahus, at home; Mrs. Dicki James of Leopold; Debbie Sandage of Tell City; and Gerri Hedinger of Ferdinand; sister of Roscoe Gibson of Tennessee; Bob and Dick Gibson of Branchville; Joseph Gibson of Lowell, Ind.; Marian Baker of Chicago; Marie Dennison and Kay Gibson of Lowell; Carol Byers of Indianapolis; Lorna Wilson of Village Lake, Ind.; daughter of Mr. and Mrs. Victor Gibson of Lowell.

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† FRANK QUIGLEY, 80, St. Mary, July 17. Father of Patrick Quigley

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† GERALD K. FLAMION, 41, St. Augustine, July 17. Father of Connie of Florida; son of Mr. and Mrs. Albert Flamion of St. Croix; brother of Verona Flamion and Jean Etienne of Tell City; Rosemary Etienne of Branchville; Carolyn Hesselg of St. Croix; Cornelia Harpenau of Leroy, Ill.; Willard Flamion of Branchville; Donald, Mark, and Ray Flamion of St. Croix; and Andrew Flamion of Leopold.

TERRE HAUTE  
† CLARISSA M. SEEBURGER, 80, St. Benedict, July 16. Mother of John L. Seeburger of Terre Haute.

† JOHN W. MOORHEAD, 73, St. Joseph, July 15.

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### St. John Knights and Ladies elect

BUFFALO, N.Y. — New officers were elected here at the international conventions of the Knights of St. John and their ladies auxiliary.

The Knights chose William A. Brown of Bryantown, Md., as supreme president.

Elizabeth Waldorf of Detroit, will succeed Camilla Haazlaar of Rochester, N.Y., who has been supreme president of the ladies auxiliary for the past 20 years.

Thirty years ago Father John J. Cavanaugh was named president of Notre Dame University.

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## Criterion Comment

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

—Pope Paul VI

## Right to protest

The Constitution proclaims that the right to protest is inalienable, and in the latter half of the 20th century, the idea seems to be catching on worldwide: Uganda is protesting the Israeli raid on Entebbe airport, and Israel is responding in kind; South Bostonians are protesting forced busing, and black South Africans are protesting apartheid, both with bloody rioting; U.S. Catholics are protesting against the Supreme Court, the Congress, and the Democratic Party for their stands on abortion. The list of public protesters seems endless.

Because this right to protest is inherent to the dignity of human beings, it is also inherent in the teachings of the Church. Suppression of free speech has long been one of the Church's major points of contention with the Communist world, and it is becoming a growing source of friction between the bishops of Latin America and many of the dictatorships there. Fortunately, though, direct repression of free speech is not presently a threat to U.S. citizens.

However, there is another threat to free speech besides repressing it. For Catholics, the right to protest is part of one's right to live morally if one so chooses—and the key to living morally is to live autonomously. No one who is just a face in the crowd can be moral; the truly upright person makes his own informed decisions and then lives by them. The first part is hard and the second, harder still, when governments begin to plot elaborate protests of their own, and then require compliance from the citizens affected.

Thus, the U.S. Catholics

should have taken alarm last week, not only when many African nations removed their athletes from the Olympics, but particularly when the United States herself threatened to do so in retaliation for Canada's alleged insult to the national integrity of Taiwan.

The right to protest must be an individual's right, not a decision made for him, or it is not moral, and, therefore, not in accord with human dignity.

If the United States had pulled its athletes out of the Games, it would not have been a Soviet-style abridgement of free speech, because the athletes would have been free to say whatever they chose about the decision afterwards; nevertheless, the right to protest would have been perverted in a subtle way—by taking it out of the hands of the individual.

Each year, diplomacy by boycott, as considered by the U.S. Olympic Committee (hopefully only as a bluff, albeit a sick one) and practiced almost universally, is becoming more common, particularly at the United Nations, and, more specifically, during international conferences on food distribution or on Third World vs. (must it always be "vs.") Industrial World views on mineral prices. Now diplomacy by boycott has reached the Olympics in force.

More and more often today, individuals—experts and athletes who are apolitical in themselves—are being orchestrated to protest on cue from their governments, and while this still qualifies as protest, it is not morally responsible on the part of the complying individuals, and it is not what the Church has in mind.—T.O.

## LETTERS TO EDITOR

### Nurses Concerned for Life respond

To the Editor:

On the eve of our nation's Bicentennial celebration, the Supreme Court of our country came to one more tragic and deadly decision. They have determined that a child need not have the consent of her parents before she submits herself to the surgical procedure of an abortion, no matter how young she is or how far along she may be in her pregnancy.

Can a child who finds herself pregnant because of an act of poor judgment or irresponsibility truly be considered responsible enough to make a decision alone of such profound importance? Is a child of 12 or 13 really capable of deciding whether another child should live or die?

We most certainly have lifted a most basic right and obligation of parents toward their children with this decision. And who will bear the responsibility if this young girl suffers complications or finds she cannot conceive when the time is right? Who will bear the cost of emotional, physical and financial expense? The parents who were not included in the decision to abort? The doctor? Or the State? If their consent is not needed, can the parents be held responsible for complications?

What have we done to the fathers? He must continue to support all the

children he procreates, but he has no right whatsoever in whether his child will live or die.

A Federal District Court has declared the "Conscience Clause" for health care personnel invalid, thus stripping us of one of our most precious rights, the right to freedom of conscience, the right to act in accord with our religious, moral and ethical values.

The clause stated that physicians, nurses and other hospital employees were protected against legal penalties, claims, discrimination or disciplinary action if they refuse to perform or participate in medical procedures resulting in abortion on moral, religious or professional grounds. It also protects from discrimination those who wish to participate in abortion procedures.

Can the state override the right to freedom of conscience of individual citizens?

Can our license to practice be removed?

What have we done to ourselves as a people? When a girl of 12 or 13 can be urged or coerced into surgery without one comment from her parents being considered. Or when a father doesn't even have the right to protect his own child against death. Or when a nurse or physician no longer has the right to practice their freedom of conscience or act according to their moral and ethical beliefs in administering health care without fear of reprisal?

These were only some of the ramifications resulting from a permissive abortion law. Whose rights will we terminate next? What is left for us?

Phyllis Stewart, R.N.  
Chairman, Indianapolis Nurses  
Concerned for Life, Inc.

### 'Very saddened'

To the Editor:

I was very saddened by the letter from "A Fallen Away Catholic." As a convert two years ago, I felt much the same, but I never let it get me down. Instead of feeling sorry for myself, I volunteered instead of being asked. If I had waited to be asked, I would still be waiting. Now I'm asked.

A Convert

Terre Haute

BY FR. THOMAS WIDNER

Steve Starks and Matt Hayes are both Directors of Religious Education (DRE) in the Archdiocese of Indianapolis. Both reflect the kind of dedication to Church that many believe ought to be found in the average parish priest.

When asked why he entered the profession of DRE, Matt replied, "I wanted to perform a ministry in the Church other than an ordained ministry. I wanted to help others come to a greater awareness of their own faith. I couldn't do that as a celibate cleric."

Hayes reflected on the models of other laymen he saw responding to the call of laymen in the Church. One he knew very well was a professor at Xavier University, a man with a Ph.D. in theology. There were also people in service work—like social service agencies—Catholics and other Christians who serve people in the name of religion.

"THE TASK IN THE CHURCH," he stated, "is to help people realize that where they are is where they should be. There are various ministries in the Church which the layman can fulfill. The problem is how you define the concept of vocation. The DRE is an outgrowth of the catechetical, a function performed in the early Church by laymen. I think laymen can and do



fulfill many roles in the Church today which don't need to be clericalized." Starks described his image of the DRE.

"He needs to be a person of deep faith. He has to understand his roots. I don't think the DRE needs to be a theologian, however. It seems to me that too many DRE's in the past have gotten caught in that debate in the parish. You know, pastor vs. DRE, principal vs. DRE, lay theologian vs. clerical theologian, liberal vs. conservative. That's not productive for the Church."

Starks defined himself as a tool for the pastor for accomplishing Total Religious Education.

"Of course," he observed, "that assumes the pastor and the parish understand what Total Religious Education is. If I am this tool, then I have to look for the pastor who understands this. As it is, I have to go where the money is because I have a family to support."

Hayes sees the DRE as a catalyst for community growth. When asked to describe how the DRE's work differs from that of a priest, Hayes replied, "I see the priest as a celebrant of community growth. The DRE helps people to see where they are. He does not educate because they educate themselves. I believe the DRE has to be a theologian, but he also has to be a manager. He has to see a connection between the Christian message and the lives of the people he deals with."

That doesn't necessarily take away from the priest because there are other whole aspects of parish life which demand the expertise of the priest."

STARKS ELABORATED ON the need for the DRE to be a manager.

"This diocese," he began, "defines a DRE as a professional with a master's degree. I question the need of this because in most present instances a DRE would price himself out of a job. There is a need to professionalize, and I do believe I need an advanced degree. But in what? Theology? Many religious education programs at that level are what I could call 'spaced-out' theology programs. I don't believe we need two theologians in one parish (the pastor and the DRE). But I think a DRE might get a degree in business administration. I certainly need that now. We need DRE's with ideas, but we also need DRE's who know how to get their ideas accomplished. That's why I think a DRE needs a good background in administration."

Referring specifically to programs for elementary and secondary school age children in public schools, Starks and Hayes both agreed with the statement of Father Andrew Greeley that "CCD programs are a waste of time and personnel."

"For one thing," Starks indicated, "CCD has always been thought of as a free program. No one has ever really put any money into them. We use volunteers, but it involves resources and training of teachers as much as school programs. But CCD has always

been something extra, something part-time. At St. Simon parish we had 630 kids in school, but our CCD program enrolled 350, and I would estimate that there was a potential enrollment in that parish for close to 1,000."

Of adult education, Hayes reflected that "we try to deal with adults very often using school models, and that's not the only way adults learn. For example, adults do very well in planning liturgy, in developing resource centers, in sacramental preparation like pre-Baptism instructions, etc. We've had people looking at us. Now we have to go out where people are."

Will the work of the DRE be seen by people as a profession? Starks hopes so. "The role of the DRE is not just a vocation," he said, "to which one donates his services. But the problem is making the people who control the money see that. Leadership has to come from the pastor until the laity demand quality religious education and not just another CCD program."

Hayes capped off the interview with: "I'd like to see a greater awareness on the part of those who are DRE's to be professional. What we need, though, is horizontal communication. We DRE's don't share enough among ourselves. But as a professional person, I think the DRE needs to be comfortable in theology, in education, and in administration. And he has to get paid for his work. He needs the skill and the understanding to do his job."

(To be concluded)

DALE FRANCIS SAYS

## Decision fails to recognize value education

BY DALE FRANCIS

There seemed to be happiness in Catholic circles because the Supreme Court ruled in favor of legislation in Maryland that provided some help for private colleges.

I can't imagine why. The decision offered no recognition of the value of education in religious - oriented education. As a matter of fact, the Supreme Court was willing to allow church-related private colleges to participate in the subsidies only because the schools didn't seem to be very religious.

Instead of affirming the secular contribution of church-related educational institutions, the Supreme Court went out of its way to once again express its opposition to any aid for church-related education—and, once again, to make clear the court was referring to Catholic education.

SOME CATHOLICS SAW in the decision some hope that the Supreme Court had had a change of heart since its earlier decisions that outlawed aid to Catholic elementary and secondary schools. One Catholic leader praised the Maryland decision and said, "Private educational institutions provide a valuable service to this pluralistic nation and it is time that the courts recognized this fact."

It's time all right, but that wasn't what the Supreme Court did in its Maryland decision.

In discussing this, maybe I'd better review just what the case was all about. In 1971, legislation in Maryland provided for a subsidy for private colleges and universities. To qualify, the colleges and universities had to be state accredited, and established before July 1, 1970. Seminaries wouldn't qualify; the college had to have one or more bachelor's degree programs.

What these colleges and universities received was a per-student grant for each full-time student that amounted to 15% of what the state

appropriated for its students in the state college system. Since the private colleges were providing educational opportunities for students who might otherwise be in the state colleges and universities, the 15% wasn't overgenerous but it was something, more than is given in other states.

The grants weren't restricted, except that they couldn't be used for sectarian purposes. That didn't stop some Maryland citizens from bringing suit. They charged that, since five of the colleges aided by the legislation were church-related, giving them aid was violating the separation of Church and state.

WHAT THE SUPREME COURT decided was that the legislation was constitutional, that the church-related institutions could receive the aid given to all private colleges and universities. That sounds good, doesn't it? Well, you have to examine the 5-4 decision to understand what the decision really meant.

The majority decision was written to represent the views of three of the five members; there was a concurring decision offered by two of the justices. Therefore, the three who wrote the majority decision were the key members of the court.

What they said was that the Catholic colleges who were eligible for the grants weren't really Catholic. They said the Catholic colleges "are characterized by a high degree of institutional autonomy." None of the four receives funds from, or makes reports to, the Catholic Church. The Church is represented on their governing boards, but, as with Mount Saint Mary's, "no instance of entry of Church considerations into college decisions was shown."

In short, these Catholic institutions are all right because they are relatively free from the Catholic Church. That may make some Catholic educators happy but it comes close to insulting Catholic education.

The concurring decision comes from Justices Byron White and William Rehnquist. Justice White is the one man on the Supreme Court who consistently sees the question as one of schools that fulfill a secular purpose being eligible for aid for those schools. The concurring decision of these two justices said that so long as there is a secular legislative purpose and the primary effect of the law is neither to advance or inhibit religion, then there is no need to inquire whether the law entails excessive entanglement of Church and state.

But the three justices who made the favorable decision possible made it clear they are opposed to any kind of aid to religious-oriented schools. They pointed out that the decisions that barred aid in New York and Pennsylvania involved elementary and secondary schools that were more closely tied to Catholic dioceses. That education came "at an impressionable age," which apparently made it that much more dangerous.

FURTHER, THE MAJORITY decision added, this was aid for all private colleges, two-thirds of which have no religious affiliation, so the case was in "sharp contrast" to the New York decision, "where 95% of the aided schools were Roman Catholic parochial schools."

So once again the Supreme Court made clear its prejudice. In New York the aid was given primarily to Catholic schools because Catholic schools were the ones providing the

education. But the Supreme Court sees this as "politically divisive."

The plain truth is that there is supposed to be a primary right of parents to choose the means for educating their children. But if the Supreme Court persists in insisting on

a financial penalty for those who exercise this primary right then the freedom itself is violated. Catholic schools fulfill a secular function of education—comparison verifies this—but unhappily the majority of the Court still denies this.

CORNUCOPIA

## Rain on plain a pain

BY ALICE DAILEY

The rain in Spain may lie mainly on the plain, but when the rain in Indiana lies mainly on a festival, it's plainly a pain.

Time: summer. Weather: a bumper. Place: church parking lot, gussied up bicentennial style; so patriotic that even the puddles turned red and blue.

Mark, a top banana, groaned, "And after all the time I've spent, this I've forgotten what home looks like."

A pretty pixie called, "Remember me? I'm Mary Jane." Mark looked blank. "Mary Jane who? Oh, hi, hon. I was just telling the fellows—"

INEQUITY WAS the password. Vendors held an umbrella with one hand and dispensed tickets like mad with the other. Jane, the brain, like Chloe searching through the swamp and flame, found her lost umbrella shielding pretties in the doll booth. Money melted like ice cubes in Death Valley. Instant bingo, alone, made River Downs look paltry.

For the crowds were there. They had come to spend and it took more than a wet slap in the face to dampen, if you will, their enthusiasm. Every place you stepped, it was either on a kid or a puddle.

Now a stuffed doggy can be soggy

but acceptable; and a toy lamp may even be damp and still salable, but no one will buy a cake from a lake, ergo the pastry booth went underground. A customer examined everything microscopically, then announced magnanimously, "I'll take three cupcakes, and don't give me the smallest ones you can find."

Diets had been chucked at the entrance, so that soon even flat pies that looked stepped in were gone. A lady wailed, "Don't you even have one coffecake for breakfast tomorrow?"

Alma, the ever resourceful, was sympathetic. "Here," she offered the only item left, two wan roses in a paper mache vase, "you can have the whole thing for a dollar." Ever soak roses in your coffee?

BUT THE ABSOLUTE last word in entertainment was a sadistic thing known as the dunking machine. Not since Marie Antoinette went to the guillotine has a crowd drooled in such anticipation, particularly when Father Whosits tried his luck. When he failed, and took the plunge, red tee and all, an approving roar went up. Emerging from the dunking, wetter than the skies above, the big letters on his tee shirt proclaimed forlornly, "But I'm a Catholic priest!"

Though skies were weeping, the chairmen were laughing—all the way to the bank.



"ASK HIM WHERE HE MADE HIS SPIRITUAL RETREAT THIS YEAR!"

## The CRITERION

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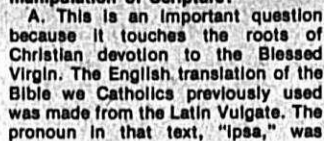
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# Reader queries reference in Scripture

Q. Sermons and lectures, essays in Catholic publications, even a Children's Bible, would you believe, quote Gen. 3:15 as saying: "She will crush your head and you shall lie in wait for his heel," to defend devotion to Mary. It may seem like nit-picking, but are we not bending the truth just a teensy-weensy bit? My Catholic Bible does not say this at all, neither does my wife's Protestant version. It says, rather: "He will crush your head and you shall lie in wait for his heel." Why this manipulation of Scripture?



For the sake of clarity, let's give the context of your quote: "Then the Lord God said to the serpent . . . I will put enmity between you and the woman and between your offspring and hers. He will strike at your head while you strike at his heel." The Jerusalem Bible (Catholic) translated: "It will crush your head and you will strike its heel." The pronoun refers to a collective noun, "offspring." So the more correct translation would seem to be: "They will strike . . . at their heel." And that is the way the Anchor Bible (a combined effort of Jewish, Catholic and Protestant scholars) translates the verse.

Wisdom (2:24) and Revelations identifies the serpent with the devil, and the early writers of the Church, "The Fathers," saw in our passage from Genesis the first promise of a Redeemer; and so, in the "offspring" they saw the son of Mary, Jesus who came to destroy the works of the devil. Those "Fathers of the Church" looked upon Mary as the new Eve closely associated with her son Jesus Christ, the new Adam. Hence in the feminine pronoun, "ipsa" they saw Mary's role foretold.

As Eve's disobedience brought on the downfall of man, the Fathers argued, so the obedience of Mary, the new Eve, began the process of rectifying that fall. Mary's words in Luke: "I am the servant of the Lord. Let it be done to me as you say," they linked with the words: "She shall crush your head." Though this may have been a mistaken reading of the Genesis text, the insight of Mary as the second Eve can be discovered in the Gospels—Luke, as already seen, and John, who has Jesus call his mother "woman" on two important occasions: 1) when He made himself known at the wedding in Cana: "Woman, how does this concern of yours involve me?" (2:4) and 2) on the cross: "Woman, there is your son" (19:26). Scripture scholars see in this rather cold use of "woman" John's effort to link Mary with Eve.

It is her position and dignity as the mother of Jesus which is the basis of all our beliefs concerning Mary. The foundations of these beliefs are rooted deep in Scripture, even though at times an individual text may have been "manipulated."

A. He was referring first of all to the apostles and then to all "who would believe in Him," which includes us all. Everyone who believes in Jesus has a special calling. Religious, priests, bishops and the pope are chosen for special work and offices in the Church, but their call to believe is their most important call.

**A. Yes, anyone may baptize in an emergency. You should not, however, baptize your husband unless, while conscious, he shows some willingness to be baptized. If he does not, leave him to God who wants all men to be saved.**

**PRO-LIFE' FORCES AT CONVENTION**—A New York woman's candidacy for the Democratic presidential nomination brought a small but determined group of anti-abortion delegates to the Democratic National Convention in New York. Ellen McCormack of Bellmore, N.Y., who conducted a "Pro-life" campaign, was one of four candidates formally nominated to be the party's 1978 standard bearer. She received 22 of 3,008 votes cast. At left, Minnesota delegates Paula Campbell and Mary Ann Kuharski.



[right] distribute "pro-life" literature to other delegates on the floor of the convention. A banner supporting a "human rights amendment" was displayed in the Minnesota delegation, which cast 11 of its 65 votes for Mrs. McCormack. At right, James M. Kilillea, a legal researcher for the Massachusetts legislature, talks on the telephone in his hotel room several hours before nominating Mrs. McCormack. [RNS photo]

Marian College received more than \$500,000 in gifts for its endowment fund during the past three years to qualify fully for a matching challenge grant from The Lilly Endowment, Inc.,

In 1973, Lilly Endowment offered to match all contributions to the College's endowment fund up to \$500,000. The challenge grant ended July 4. Other Indiana private colleges received similar challenge grant offers.

OLDENBURG, Ind.—Born only a few months after the nation's Centennial celebration, Sister Mary Engelberta Hammerle, O.S.F., will observe the 75th anniversary of her Religious Profession on July 26 at the Convent of the Immaculate Conception here. She is 98.

A native of Yorkville, she entered the Sisters of St. Francis in 1901. Her first assignment was to teach the lower four grades at St. Mary School, a two-room schoolhouse in North Vernon, Ind.

For the next 60 years, Sister Engelberta taught in numerous schools throughout Indiana, Ohio, and Missouri. She retired to the motherhouse from St. Andrew School, Richmond, in 1963 at the age of 86.

Besides teaching, Sister Engelberta served as a parish organist for 50 years, as a sacristan for 30 years, and as a church bell-ringer for 20 of her younger years.

**THE INCOME FROM** Marian's \$1 million addition to its endowment has been dedicated to providing scholarship aid for academically superior students.

During the same three-year period Marian also raised more than \$500,000 to support current operating budgets. Other contributions and pledges acquired during this time enabled the College to retire a substantial bank loan on its library as well as to project future major increases in its endowment fund.

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## NEW TESTAMENT

# PAUL AND JEWISH LAW

BY STEVE LANDREGAN

God's free gift of salvation through Jesus Christ is so simple that for 2,000 years Christians of various sects have been insisting that perfect Christianity must call for more than Christ asks of all men.

In the days of Paul, those who would add to Christ's demands were called Judaizers, a name derived from the fact that they taught that men must not only answer Christ's call to "reform your lives and believe in the Gospel" (Mark 1, 15), but that they also must observe Jewish Law, the Law of Moses.

In two of his letters, Galatians and Romans, Paul explains his teaching on observance of the Law by Christians. In Galatians the Apostle confronts efforts by Judaizers who were attempting to discredit Paul as an Apostle and accusing him of watering down the Gospel of Jesus Christ to win converts (Gal. 1, 10). Paul's repetition of the same teachings in Romans appears to reflect his concern that the Roman community not suffer similar division between its Jewish and Gentile members.

The problem has its roots in the Old Testament. To Israel the Law was the greatest religious reality, the revealed will of God, mediated through Moses, the Lawgiver.

For this reason, the Jew believed that the Law was absolutely necessary for his salvation and to do the will of God. So imbued was he with this belief that he found it difficult to think that even with the free gift of Christ's grace, the law could be completely dispensed with.

PAUL CONFRONTS the situation head-on in his letter to the Galatians where he writes "a man is not justified

by legal observance but by faith in Jesus Christ" (Gal. 2, 15-16), and in Romans with the statement that "we hold that a man is justified by faith apart from observance of the law" (Rom. 3, 28).

In his teaching, Paul is careful to explain the place of the law in the plan of salvation. It is holy and good (Rom. 7, 12), a great gift of Israel (Rom. 9, 4), but possesses no power of itself to save man (Rom. 7, 14). It merely points out what sin is (Rom. 3, 20).

HE USES AN EXAMPLE easily understood by citizens of the Greco-Roman world, the pedagogue, a slave, whose sole responsibility was to watch over a boy and lead him to and from school while he was still a minor (Gal. 3, 23ff). The Law, in Paul's teaching, was such a guardian; "in other words the Law was our monitor until Christ came to bring about our justification through faith. But now that faith is here we are no longer in the monitor's charge. Each one of you is a son of God because of your faith in Christ Jesus. All of you who have been baptized into Christ have clothed yourselves with Him" (Gal. 3, 24-27).

But Paul points out that faith does not free the Christian from morality. The moral ideal of the commandments remains; they are exceeded by the commandment of love which is the fulfillment of the Law.

"Owe no debt to anyone except the debt that binds us to love one another. He who loves his neighbor has

fulfilled the law. The commandments, 'You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet;' and any other commandment there may be are all summed up in this, 'You shall love your neighbor as yourself.' Love never wrongs the neighbor, hence love is the fulfillment of the law" (Rom. 13, 8-10).

Thus, in Paul's teaching on the Law the unselfish, undemanding love of God and neighbor set forth but never completely achieved in the Old Testament (Dt. 6, 4-5; Lv. 19, 18) is made possible for Christians because man, reconciled by the death of Christ, is filled with the love of God through the power of the Holy Spirit (Rom. 5, 5ff).

"In Christ Jesus neither circumcision nor the lack of it counts for anything; only faith, which expresses itself through love" (Gal. 5, 5).

MAN'S FREEDOM FROM the law, Paul insists "is not a freedom that gives free rein to the flesh. Out of love, place yourselves at one another's service" (Rom. 6, 12).

The Christian who lives by the Spirit will not yield to immorality (Gal. 5, 10) but will enjoy the fruits of the spirit, "love, joy, peace, patient endurance, kindness, generosity, faith, mildness and chastity" (Gal. 5, 22).

For the Christians the Law is not something external, carved on stone tablets, but is written by the Spirit on his heart (2 Cor. 3, 3) in fulfillment of the promise of God made through Ezekiel (Ez. 36, 26-27).

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## Even Peter's faults served a useful end

BY FR. ALFRED McBRIDE, O. Praem.

Someone once said that a good leader should not be too smart, too well or too holy. The wisdom of this statement means that an effective leader must be able to sympathize with the shortcomings of his followers. He should be patient with the slow of wit, compassionate to the sick and forgiving of the sinner.

The beauty of Peter's leadership is that he began with a clearly visible list of shortcomings. In Matthew's account (16) Peter is promised leadership by Christ some time before the passion. The scene is at Caesarea Philippi near the pilgrimage grotto of the god Pan.

There is a certain fittingness to this, for one of the roles of a leader is to help his followers seek for normative stability rather than a mood of panic. The pipes of Pan lead people to a captivating carousal that eventually results in panic and anarchy. Peter's leadership should deter this.

AFTER THIS "leadership investiture" story, Matthew relates Christ's prediction of his coming fatal humiliation. Peter protests that such a terrible thing should never happen. In sudden anger, Jesus thunders at Peter that he is nothing less than a Satan, a prince of evil and darkness, to suggest that he not face his appointed destiny. Here we see a leader who yet lacks the insight he shall one day need.

Peter's weaknesses abound in the Gospel narratives. Not just charming foibles of a lovable curmudgeon, but the dull, disappointing and disastrous failures of a weak human being. At the agony in the garden, when it should have been more than clear that Jesus needed the support of a friend, of His top man, of His "administrative assistant," Peter lets Him down with a yawn and a grumbling sleep. Peter had just attended the first Eucharist, yet that presence and power died within him so quickly, because he was too dense to see.

At the scene of the arrest in the garden, Peter's reaction is again that of a foolish man. Instead of reacting maturely as an adult believer in his captain's destiny, he slopes into the bravado of a youthful mercenary and lashes out with his little knife. He who would one day be a pillar of the Church begins on a shaky foundation.

While Jesus stands on trial for His life, Peter comforts himself by a fire. Peter sits with the girls who begin to taunt him for being the follower of a "crazed messiah."

Their acid comments are meant to accuse him of stupidity for such devotion. This assault on his dignity provokes him so that his reply sounds like the ravings of a raging King Lear. He yells that he knows not the Man. He is no follower of Jesus. And lest they disbelieve him, he repeats this denial again and again, until the cock crows. At 3 a.m. Roman guards blow a "Gallicinium," a trumpet to announce the early morning change of the guard. Whether it was this trumpet "cock crow" or that of a real cock, we will not know. The main thing is that he realized what he had done. He denied even knowing his best friend. When Jesus was led from the trial chambers, He stopped a moment and looked at Peter, who thereupon went out and wept and wept and wept.

PETER MEETS JESUS again after Easter. Once again he is fishing as in days of old. Jesus appears on the beach and asks him to come ashore to have a meal of bread and fish. Three times, Jesus asks Peter if he loves Him now. Each time Peter affirms his love as though to atone for and wipe out the triple denial on the night of the passion. Each time Jesus invests Peter with leadership to feed and tend the lambs and sheep. This Peter of so many weaknesses is the one Jesus chooses to assume leadership for the community of faith, love and hope.

Peter has discovered that his real strength is in the presence and power of the Risen Lord. So long as he relied on himself alone, he stumbled in rashness, indifference and repudiation of his truest friend. Christ's love for Peter made this possible.

During the earthly ministry Jesus had entrusted Himself to Peter, had revealed His hopes and deepest wishes. He offered Peter love and lasting friendship and even the prestige of carrying on the cause after His death. In so doing He gave Peter the chance to let Him down, to hurt Him. And Peter did. But what is more important, Jesus also remained a forgiving friend. He believed in Peter and loved him and offered him the chance of return and renewal.

Peter responded to that amazing forgiveness of Christ and went on to be the inspiring chief of the Apostles and courageously die a martyr's death for his belief in Christ. His fatherly epistles ring with his early trials and a faith insight borne of knowing firsthand Christ's everlasting forgiveness.

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A sculpture entitled "Christ Glorified" by Jewish artist Lulise Kalish hangs in the chapel at Holy Trinity Mission Seminary in Silver Spring, Md. Mary Maher describes it as a "strong, potent risen Lord who seems to come in a Her-

culean way from the very material in which it is embedded. The arms are strong, imaged in Old Testament mosaic strength and bold courage." (NC photo by Bob Strawn)

## Stem from same root

BY MARY MAHER

St. Paul's writing about Jewish law is one of the most sensitive areas within the Jewish-Christian dialogue today. It has always been so. It bristles with the possibility of deeper respect for our faith traditions or of a deeper misunderstanding and insulation from each other. Yet the question comes from a common historical matrix.

St. Paul spoke out forcefully and with consistency from his experience of conversion. He rightly claimed the radical newness which Jesus brought. In heightening the newness of the Christian tradition, he often played down the oldness of the Mosaic law tradition or, at least, its interpretation. At times he comes off in a roundly condemning tone.

The possibility of Jewish law and Christian Gospel co-supportive of each other is difficult to grasp. It may be almost impossible. Often lesser attempts at understanding go the route of polite coffee parties which discuss the literary themes of modern Jewish writing. Synagogues and churches near to each other share common organ recitals. I am not speaking cynically, only factually. Topics such as the holocaust and Zionism make a hard dialogue which comes of the radical differences which really are.

I HAVE BEEN HAPPY to have been a part of a hard dialogue group here in D.C. It was begun by a Reform rabbi, a Methodist minister and a Catholic director of religious education. The sharing extended out into the community from which its congregational members came. The Methodist minister, a Christian of great courage, invited us in an experience of "shalom" (well-being, peace). "Shalom" took Jewish and Christian differences seriously into account. It stressed oneness where oneness was, not simply imagined to be. It did not reduce givens of either tradition.

It did justice to the integrity of both traditions by stressing that realms of language would not make oneness. Love came bearing understanding. No more. Group members were aware of Paul's style of language with its definite either/or stress.

They were aware of the Christian Gospel and its emphasis on grace which comes of beatitude more than law. There was no resolution of these rare religious issues which divide us. Yet there was also the experience of God's face turning to give peace (Book of Numbers). A brotherhood evolved from the group.

One day during the meeting the rabbi, who has two grand young sons, turned his intense, sensitive face to the group and said, "If a pogrom were here and someone knocked on my synagogue door, who would save my sons?" His head dropped and then suddenly focused directly onto his minister friend. "Lyle would. Lyle would." One felt that the young rabbi had himself long shared some of his friend's harder hours of proclaiming the Gospel.

THERE IS IN A seminary here in the D.C. area a statue of a strong, potent risen Lord who seems to come in a Herculean way from the very material in which it is embedded. The arms are strong, imaged in Old Testament mosaic strength and bold courage. Often it has seemed to me that the image is more a spiritual Colossus than an historical Christ. Yet, whatever, it is lovely, big, bold and uncompromising. It is strong and seems incapable of the malice of reducing differences to platitudes by virtue of misplaced piety. It is the work of a Jewish artist.

Paul did stress that for Christians, the Old Covenant made with Moses had been replaced by Jesus Christ who claimed to inaugurate the New Covenant. There is no way short of distortion to change His claim for purposes of ecumenism.

No Jew can accept His claim; no Christian can reject it. So Paul

leaves us with Jesus' claim and we face an understandable dilemma.

But Paul himself warns Christians against showing contempt for the Jewish people when he reminds them that they (Christians) are wild branches grafted into the olive tree itself to share its life. "... Remember that you do not support the root: it is the root that supports you" (11, 18). And he invites his listeners to a love of the Jews, since they are "still loved by God for the sake of their ancestors" (11, 28).

THE U.S. BISHOPS, in their Nov. 20, 1966 statement, said: "In effect, we find in the Epistle to the Romans

(Ch. 9-11) long-neglected passages which help us to construct a new and positive attitude toward the Jewish people. There is here a task incumbent on theologians, as yet hardly begun, to explore the continuing relationship of the Jewish people with God and their spiritual bonds with the New Covenant and the fulfillment of God's plan for both Church and Synagogue."

Like Jacob, we may be called to be wounded and healed to receive more understanding. We may be called upon to be "anawim," the little ones of the Lord of the Hebrew Scripture who were given understanding because they dared to depend on it beyond themselves.

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## Author describes parish's five roles

BY FR. JOSEPH M. CHAMPLIN

A new pastor or parish administration would do well to spend several months listening to comments and suggestions from the people. That input, plus personal observations and other data, will give the leaders a good basis to make some decisions about future trends and practical projects.

However, these people also need to ask themselves a few questions: Where are we as a congregation? What kind of a parish should we become? How do we reach that ideal?

The Vatican II Fathers believed that the parish is a little diocese, just as the diocese is a miniature of the universal Church.

In the Decree on the Apostolate of Lay People, the laity are encouraged continuously "to cultivate the feeling for the diocese," of which the parish is a kind of cell" (Number 10).

THE LITURGY CONSTITUTION also notes: "But as it is impossible for the bishop always and everywhere to preside over the whole flock in his church, he must of necessity establish groupings of the faithful; and, among these, parishes, set up locally under a pastor who takes the place of the bishop, are the most important, for in some way they represent the visible Church constituted throughout the world." (Number 42).

Our understanding of the Church, then, will color our concept of the diocese which, in turn, affects our approach to the parish.

Father Avery Dulles' classic book, "Models of the Church," can be most helpful in this regard. His analysis of five different models gives individuals in leadership roles a framework within which to analyze those "Where?" "What?" and "How?" inquiries.

Something of each model should be found in every parish; but the emphasis on this or that model will vary depending on the circumstances.

FOR EXAMPLE, an inner city parish may concentrate on the herald and servant models—preaching to the unchurched and alleviating neighborhood poverty. A mobile suburban congregation, on the other hand, could stress the community and sacrament models—quickly welcoming newcomers and developing effective parent programs preparing youngsters for their first sacramental experiences.

We can, thus, according to Father Dulles view the parish as:

—Institution. Leaders according to this concept would seek to foster in

parishioners a sense of tradition, order, loyalty to the Holy Father and closeness to the bishop. Sending designated persons to the chiasm Mass so they can pick up the holy sacramental oils is one technique which will underscore the unity between parish and bishop. It also illustrates the congregation's oneness through him with the universal Church.

—Community. An administration in view of this model works to build a family or community spirit within the parish, to show each member how we form part of an intimately linked spiritual body. "I am the vine, you are the branches."

—Sacrament. This model believes that the Risen Christ is present in our midst through signs and symbols. The Church thus becomes the visible sign of Jesus' invisible presence.

Attractive vestments, gestures made carefully, baptismal candles and contemporary reconciliation rooms are obvious consequences of this concept which sees Church as sacrament.

—Herald. A biblical, Scripture, Gospel, preaching, teaching Church—those are notions we embrace according to that model.

Parish leaders who try to fulfill this ideal will encourage well prepared homilies, comprehensive religious education programs for young and old, and Bible oriented prayer groups.

—Servant. This model considers the Church as a group of people reaching out, trying to make the world a better place in which we live, working to overcome today's injustice and misery.

A Thanksgiving Day Mass with food for the poor and a committee for the missions are two possibilities which flow from the servant Church model.

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know  
your  
faith

### THE WORD THIS SUNDAY

By Father Donn Raabe

SEVENTEENTH SUNDAY  
OF THE YEAR

"The Hungers of My People"

II Kings 4:42-44  
Psalms 145:10-11, 15-18  
Ephesians 4:1-6  
John 6:1-15

"How is this going to be enough?" "Do what you can. God said there would be more than enough—trust him to do the rest." This first reading scenario with Elisha was relived in the Gospel with Jesus. Both events dealt with people who were hungry: Elisha's brotherhood of prophets was starving from famine, Jesus' followers were famished. All had a deeper hunger, but this basic physical hunger had to be taken care of first before they came to deeper faith ('now truly understand, he is the Prophet who is to come.') The theme for the International Eucharistic Congress, to be held shortly in Philadelphia, is: "The Hungers of Man." If Christ is man's basic hunger ("Our hearts are restless until they rest in you"), then a lot of other hungers of body and mind have got to be cared for at the same time: "How can you ask me to believe in a loving God, see this life as an expression of his care and long to be with him when life for me isn't worth living, when, in order just to eat, I have to beg or steal?" "But what can I do, and how will it ever be enough?" "Do what you can where you are, and trust that God can make more of it than you'll ever be able to."





**CYO TENNIS TOURNEY CHAMPS**—Winners in the recent CYO tennis tournament are front row (left to right): Colleen McNulty, Our Lady of Lourdes; Tom Jeffers and Linda Hood, Little Flower; back row, Bob Diemer, St. Joan of Arc; Herbie Wilson and Jim McCann, Immaculate Heart; Bob Noe and Margie McHugh, St. Catherine.



**WINNERS IN OPEN DIVISION TENNIS**—The 1976 Junior CYO open division tennis tournament winners are front row (left to right) Karen Noe, Kathy Welch, and Mimi Boulaie; second row, Chuck Laetsch, Leo DeHerd, Gary Loveman, Gerry Boulaie, and David Sarfaty.

## CYO grid coaches' clinic slated July 31

BY DENNIS SOUTHERLAND

Final plans have been announced for the 1976 CYO Football Coaches' Clinic to be held at 9:30 a.m. Saturday, July 31, at Roncalli High School. Registration begins at 9 a.m. and a \$1 fee will be charged.

According to Clinic Director Joseph Schott, the activities will be divided into three sessions. CYO Executive Director Bill Kuntz will welcome the group at 9:30 a.m. followed by a panel lecture.

The panelists and topics are as follows: Paul Corsaro, St. Barnabas, "Legal Responsibilities"; Dr. C. O. McCormick, St. Andrew, "Proper Care of Injuries"; Richard Fair, Wood High

School, "Conditioning"; Maurice Kaiser, St. Andrew, "Organization"; John Oeschle, Central Catholic, "Fitting Uniforms Properly"; Joe Schott, St. Barnabas, "Roles of the Coach"; and Vince Sheehan, St. Philip Neri, "Building Character."

**THE FIRST SESSION** lasts from 9:30 a.m. until 12:30 p.m. The second session will begin at 1:15 p.m. The conductors and topics are as follows: Ted Field, Central Catholic, "Defensive Backs," Joe Schott and Bob Hicks, University of Evansville, "Offensive Line"; Ray Roembke, St. Roch, "Linebackers"; Maurice Kaiser, "Center-Quarterback Exchange"; Dan Fisher, St. Plus X, "Defensive Line"; Richard Fair, "Callathenics"; Paul Corsaro, "Offensive Backs"; and Tom Keating, St. Gabriel and Bill Lynch, Butler University, "Passing and Receiving."

Following the second session at 3:45 p.m. refreshments will be available and panelists and conductors will be present for further discussion.

**SCHOTT SAID THAT** the purpose of the day is "to help preserve the growing values of the sport of football by sharing with others skills and ideas in order to have the best possible program for the players."

CYO football players will be used in demonstrations.

## Terre Haute area women to meet

**TERRE HAUTE, Ind.** — The Terre Haute Diocese of the National Council of Catholic Women will hold its second quarterly meeting at St. Joseph Church, Universal, on Tuesday, July 27.

Mass will be celebrated at 9 a.m., followed by the meeting and coffee and rolls. Guest speaker will be Sister Luke Crawford, O.P., program director at Fatima Retreat House, Indianapolis. No board meeting will be held.

## 25 Providence Sisters observe 50th anniversary

**ST. MARY-OF-THE-WOODS, Ind.** — Twenty-five Sisters of Providence marked the 50th year of their religious life in special ceremonies at their motherhouse at St. Mary-of-the-Woods, Friday, July 16.

Representing all five provinces of the Congregation, the group came from Providence convents across the country. Five of the Sisters are natives of Indianapolis or entered the Community from there; seven were on assignment in the Archdiocese last year. All jubilarians have taught in one or more Archdiocesan schools.

**THE GOLDEN JUBILIARIES ARE:** Sisters Agnes Mahoney, Irma Rose Hammerstein, Helen Ann Conway, Agnes Celine Hammond, Ann de Lourdes Haefling, Marie Ambrose McKenna, Mary Estelle Zietlow, Helen Mary Kroll, Gerard Theuer, Catherine Elizabeth Currans, Francis Elvire Bolk and Frances McNamara.

Also Sisters Ann Bernadette Wolf, Virginia Broderick, Agnes Celeste Clouser, Florence O'Connor, Ann Gabriel Wire, Mary Teresa Miller, Joan Therese Marchino, Virginia Clare Nonte, Irene Marie Boyd, Loretta Anne McDermott, Marie Emmanuel Haugh, Jeanne Clare Nolan, and Irene Celeste Currans.

While each Sister customarily marks the 50th anniversary of her particular

date of entrance with a celebration during the year at the convent of her current assignment, the Community traditionally honors all of its golden jubilarians at the July 16 event at St. Mary-of-the-Woods.

**JUBILIARIES,** their guests, and the Community joined in a Mass of thanksgiving celebrated by 18 priest relatives and friends in the campus Church of the Immaculate Conception at 11 a.m. Father Michael Wolf, rector of Holy Trinity Cathedral, Evansville, and a brother of one of the jubilarians, gave the homily.

A feastday dinner was held in Providence convent, followed later in the afternoon by Benediction in the campus church, and then an informal reception and program in the convent community room.

The day concluded with supper in the College dining room where the jubilarians were honored guests, and where they were greeted in song by the younger members of the Providence Congregation.



**ST. LUKE'S SWIMMING CHAMPIONS**—These swimmers from St. Luke parish took the team trophy in the Archdiocesan swimming meet held recently. The coaches in the back row are (left to right): Bob Jeffries, Colleen O'Brien, and Bob Loughery.

## CYO NOTES

**Boys' and Girls' Junior Softball Tourney Drawings** have been mailed to coaches and Priest Moderators. The semi-final and final round of both tournaments are scheduled for August 2 and August 3, respectively, at Metropolitan Stadium.

Entries in the Cadet and "56" Kickball Leagues are due in the CYO Office by August 4. Junior League entries are due August 9.

CYO Football entries are due July 30 for the Cadet and "56" Leagues.

Auditions for the 1976 Junior Talent Contest are scheduled at St. Michael parish, Wednesday, August 4, at 6:30 p.m.

## STANDINGS

**JUNIOR GIRLS' SOFTBALL**  
As of July 19

**DIVISION I**—Holy Spirit 7-0; St. Gabriel 5-1; St. Lawrence 4-1; Little Flower 3-2; St. Anthony 2-3; St. Christopher 2-5; Our Lady of Lourdes 1-5.  
**DIVISION II**—St. Jude 6-1; Holy Name 5-1; St. Catherine 5-1; Sacred Heart 4-3; St. Bernardette 2-3; St. Simon 3-4; St. Barnabas 2-4; St. Philip 1-5.

**JUNIOR BOYS' SOFTBALL**  
As of July 19

**DIVISION I**—St. Michael 7-1; Holy Name 6-1; St. Simon 6-2; St. Lawrence 4-3; Immaculate Heart 3-3; St. Joan of Arc 3-5; Our Lady of Lourdes 2-5; St. Christopher 2-5; St. Gabriel 2-5; St. Andrew 1-6.  
**DIVISION II**—St. Jude 6-1; St. Philip 5-1; St. Barnabas 4-2; Sacred Heart 4-3; St. Catherine 3-4; St. Mark 3-4; Holy Cross 1-4.

## RESULTS OF JUNIOR CYO TENNIS TOURNAMENT

**OPEN**

**Singles—Girls:** Madeline Hapek, St. Luke, defeated Kathy Sullivan, St. Luke, 6-0 and 6-1 for the best two out of three.

**Doubles—Girls:** Kathy Welch and Mimi Boulaie, Our Lady of Lourdes, defeated Carol Smith and Karen Noe, St. Catherine, 6-1, 6-0.

**Singles—Boys:** Chuck Laetsch, St. Catherine, defeated Gary Loveman, Our Lady of Lourdes, 7-6, 6-3.

**Doubles—Boys:** Leo DeHerd and Gary Loveman, Our Lady of Lourdes, defeated Dave Sarfaty and Gerry Boulaie, Our Lady of Lourdes, 6-2, 6-3.

**Doubles—Mixed:** Garry Boulaie and Mimi Boulaie, Our Lady of Lourdes, defeated Brian Kent and Cathy Lamperaki, St. Catherine, 6-2, 6-3.

**NOVICE**

**Singles—Girls:** Julie Oltan, Our Lady of Lourdes, defeated Linda

Hood, Little Flower, 6-0.

**Doubles—Girls:** Julie Oltan and Colleen McNulty, Our Lady of Lourdes, defeated Kay Holland and Eileen O'Brien, St. Luke, 6-4.

**Singles—Boys:** Bob Diemer, St. Joan of Arc, defeated Herbie Wilson, Immaculate Heart of Mary, and Bob Smith, Holy Spirit, 6-4, 6-3.

**Doubles—Mixed:** Linda Hood and Tom Jeffers, Little Flower, defeated Margie McHugh and Bob Noe, St. Catherine, 6-2, 6-1.

**TEAM WINNERS**

**Novice:** Champion—Our Lady of Lourdes 56; Runner-up St. Luke 55.

**Open:** Champion—St. Catherine, 127; Runner-up Our Lady of Lourdes, 113.

**Overall:** Champion—Our Lady of Lourdes, 189; Runner-up St. Catherine 160.



**BOYS' SINGLES TENNIS CHAMPION**—Pat O'Brien of St. Luke parish won the boys' singles event in the novice division of the Junior CYO tennis tournament.

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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. Parties 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 brief story form or as a part of the regular Social Calendar elsewhere in the paper.

**St. Paul, Sellersburg** (Picnic at Rock Lake Park)—July 25.

**K of C Picnic, Tell City** (Turtle Soup and Chicken)—July 31.

**St. Cecilia, Oak Forest** (Picnic and Chicken Dinner)—August 1.

**St. John, Enochsburg** (Picnic and Chicken Dinner)—September 5.

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## VIEWING WITH ARNOLD

## 'Life' in the 23d century

BY JAMES W. ARNOLD

"Logan's Run" is not a film about stockings or baseball, but a huge, expensive science-fiction epic set in the 23rd century where, according to the moviemakers, everything is perfect except for one catch. To maintain population control, people have to die on their 30th birthday.

It turns out that there are several other catches. There is sex, but no love, marriage or family; the children are raised by computers, and many of them turn into delinquents who rage about in their own walled-off ghetto; the world of nature has been abandoned as a forbidden wilderness; and the society is a benevolent police state ruled by an all-powerful computer with a sexy female voice. There are also apparently no blacks or minority races, since none was visible among the cast of thousands.

BUT NOBODY seems to mind. There is no work; people mostly seem to mill about in a giant arcade, deciding what kick (sex, drugs, instant and painless plastic surgery) to pursue next, much like suburbanites in a giant shopping center. The only resisters, naturally, are the 30-year-olds. Some of them "run" to escape ritual extermination in a public ceremony called Carrousel, and they are usually exterminated by the elite police (called Sandmen) and atomized before anyone notices the debris.

"Logan" is another in a long string of anti-Utopian views of the future, in which major problems of today are solved at great human cost. Logan's world is one of youth and scientifically ordered pleasure, in which there are only two sins: growing old, and

questioning the system. The movie argues, happily, that there will always be dissenters. Logan (Michael York) is a Sandman assigned to break an underground organization that smuggles "runners" to a mysterious haven called Sanctuary. His sympathies change, of course, and by the end, he and companion Jessica (Jenny Agutter) are seeking Sanctuary themselves.

This whole project started in a wonderfully imaginative and provocative 1967 novel by the gifted science-fiction writers William F. Nolan and George Clayton Johnson. It clearly grew out of the youth culture rebellion of the Sixties, and hypothesized a future society where death was required, in fact, at age 21.

It flirted with heavy moral-political implications, but mainly was a schlocky adventure which took Logan and Jessica to a series of cliff-hanging episodes in bizarre locales—a dying underwater city; a North Pole penal colony and a mad ice-sculpture artist (named Box) who is half-man, half-machine; the Dakotas, where the master computer is enshrined under a mountain carved into a sky-high sculpture of Crazy Horse; and a kind of Disneyland pageant in

Fredericksburg, Va., where the Civil War battle is reenacted by androids. There is lots more, but eventually hero and heroine are rocketed to Sanctuary on an abandoned space station near Mars.

THE MOVIE HAS had to cut all this down and most out. The novel's rich and complex world is boiled down to a single surviving doomed city, and the runners' adventures are mostly in exploring the outside world of nature, which is to them like a new planet. (Squinting at the sun, they ask, "What is it? ... at least it's warm.") The ice episode with Box, and a few other vestiges of the book, make little sense. They discover the ancient, vine-covered ruins of Washington (apparently the politicians ran out of tax money), have a hokey moment before the statue of Lincoln, and discover the world's oldest man (Peter Ustinov at his fuzzy, bumbling worst) living with his cats in the Capitol's Senate chamber.

The kids, being unselfish liberals, decide to abandon their refuge and go back to save their fellow citizens, who of course think they're crazy. (Echoes of Plato's parable of "The Cave.") Eventually the computer blows up, people flee the

city in a typical disaster movie mob scene and go into the countryside to face the joys of old age and overpopulation.

DIRECTOR Michael Anderson ("1984") and Saul David's production team, who previously gave us "Fantastic Voyage," have labored with excellent material and brought forth something on the brain level of "Tarzan and the Hidden City." Its humanist sympathy is clear and appreciated, but obvious Christian parallels are less inspiring, since the existence of Sanctuary proves to be a myth.

Salvation is in the world, the film suggests, not someplace else.

The film's greatest virtue is its technical magic and splendid production design, which is aided by the use of actual new buildings in Texas—the Dallas Apparel Mart, the Zale Building, the dazzling Fort Worth Water Gardens, and others. But far-out architecture and effects, including some pioneer work with holography, cannot save a lobotomized, humorless script. "Logan" is fine for kids and adolescents, but it's a large, spectacular hamburger. (Rating not yet available)

## The week's TV network films

THE WILD BUNCH (1969) (CBS, Friday, July 30): Sam Peckinpah's controversial attempt to show violence as it really is, and to rub our noses in it via slow motion, considerably cleaned up for the Tube. This is a deliberately dirty, grim, ironic macho film about the lifestyle of Western bad guys in the last days of the frontier. It is painfully honest, and at times painfully brilliant. Satisfactory for mature film

buffs; others are likely not to dig it, or to dig it the wrong way.

CURRENT RECOMMENDED FILMS: Dog Day Afternoon (A-4), Lies My Father Told Me (A-3), Barry Lyndon (A-3), Special Section (A-2), The Story of Adele H. (A-3), All the President's Men (A-3), Robin and Marian (A-3), Bad News Bears (B), Ode to Billy Joe (Not Rtd), That's Entertainment II (A-1).

## Franciscan jubilarians include noted liturgist

OLDENBURG, Ind. — Included among the 14 Sisters of St. Francis who will celebrate their Golden Jubilee of Profession on July 26 at Oldenburg is Sister Mary Gabriel Burke, prominent Indiana educator

and nationally known liturgist.

Sister Mary Gabriel developed her interest in liturgy while attending St. Louis University, where she came under the tutelage of liturgical movement pioneer Monsignor Martin B. Hellriegel. In 1951 she published a booklet about Msgr. Hellriegel's innovative parish, "Liturgy at Holy Cross in Church and School," which was widely acclaimed by bishops, pastors, and educators.

BESIDES EARNING her Master's degree in Education from St. Louis University, Sister Mary Gabriel also holds degrees from Marian College, Indianapolis, and St. Mary's College, Winona, Minn. Her fields of study included English, French, and history, in addition to Education.

Besides her booklet on liturgy, Sister Mary Gabriel has written numerous articles on liturgy and medieval literature. Her most recent articles have concerned abortion and the role of women in the Church.

A major force in Indiana secondary education, Sister Mary Gabriel was a co-founder of Rex Mundi High School in Evansville. Subsequently, she taught at Secina Memorial High School and at St. Mary's Academy, both in Indianapolis, as well as at Immaculate Conception Academy, Oldenburg.

SISTER MARY GABRIEL has been an active member of the National Association of English Teachers and the Liturgical Conference.

She was a charter member of "Aria," the Archdiocese of Indianapolis' organization of women Religious, and assisted in drafting the association's guidelines. Although now retired, Sister Mary Gabriel is continuing to teach classes in advanced French and in Art Appreciation at Immaculate Conception Academy.



SR. MARY GABRIEL



FRANCISCAN SILVER JUBILIARIES—Above are some of the Sisters of St. Francis who will observe their Silver Jubilee at special anniversary observances to be held at Oldenburg on July 26. Pictured above are left to right, standing: Sisters Helen Eckrich, Rose Marie McCann, Marilyn Hofer, Rose Marie Butler, Mary Louise Warner, Barbara Hileman, and Mary Rose Geckle. Seated: Sisters Mary Kenan O'Brien, Ruth Mary Forthofer, Mary Norma Rocklage, M. Francesca Thompson, M. Vera Martini, Helen Saler and Janet Brosnan. Not present for the photograph were Sisters Mary Mel Hoffmann, M. Rosaire Bishop, M. Margaret Black, Mary Brendan Boyle, Dolores Meyer and M. Carmella Whitton.

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