

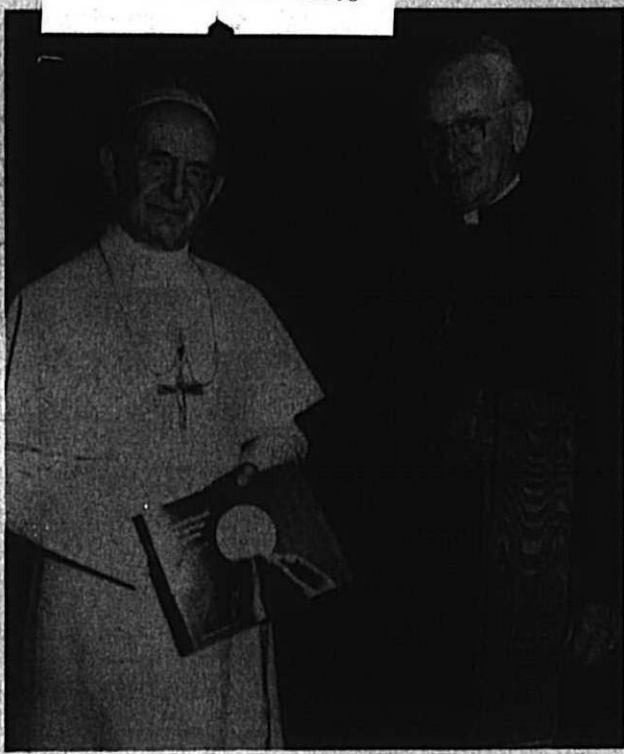
Providence elect Superior General during chapter

ST. MARY-OF-THE-WOODS, Ind.—The Sisters of Providence this week announced the election of Sister Loretta Schaefer to succeed Sister Mary Plus Regnier, as Superior General of the Order. The election, held Tuesday, July 27, at the Motherhouse, occurred during chapter proceedings.

Sister Loretta currently holds the post of co-provincial of the St. Joseph province, which consists primarily of the state of Illinois. She is a member of the board of trustees of St. Mary-of-the-Woods College. She is also currently chairperson of a local region of the Leadership Conference of Women Religious (LCWR).

Having received her B.A. from St. Mary-of-the-Woods College, Sister Loretta completed her M.A. and Ph.D. at the University of Notre Dame. She completed post-graduate work at the Oak Ridge Institute for Nuclear Studies, Indiana University, and American University in Washington, D.C. Sister Loretta is a member of numerous chemical societies and fraternities. A Chicago native, she has published articles in the Journal of American Chemical Society.

Installation of the new Superior General will take place at St. Mary-of-the-Woods on Saturday, July 31. Archbishop George J. Biskup will preside.



BRIEFS POPE ON EUCHARISTIC CONGRESS—Cardinal John Krol of Philadelphia (right) presents a booklet on the International Eucharistic Congress, to be held in Philadelphia August 1-8, to Pope Paul during a visit to the papal summer residence at Castelgandolfo. Cardinal Krol also discussed the cause of Bishop John Neumann, the 19th century Philadelphia prelate who is a candidate for sainthood, with the pontiff. (RNS photo)

'A PAINFUL AFFAIR'

French bishop suspended

VATICAN CITY—The Vatican has suspended from his priestly functions retired French Archbishop Marcel Lefebvre, the traditionalist who refuses to recognize the changes made in the Church by the Second Vatican Council.

In a note made public July 24, the Vatican termed its action "a painful affair" and said that Archbishop Lefebvre "was forbidden to carry out any function deriving from his Holy Orders."

"HE CANNOT celebrate Mass nor administer the sacraments nor

preach," the note said.

The Vatican pointed out that the Archbishop, 71, son of a wealthy textile manufacturer from Lille, France, had been warned many times to alter his conduct, but to no avail.

In 1970 Archbishop Lefebvre, the former archbishop of Dakar, Senegal, and former superior general of the Holy Ghost Fathers, founded first the Priestly Brotherhood of St. Plus X and then a seminary in Ecône, Switzerland, which is based on pre-conciliar teaching.

Mass is celebrated there in Latin and the theology taught ignores the updating of the Second Vatican Council. In fact, Archbishop Lefebvre opposes the Council's declaration on religious liberty and its statements on Catholic relations with Jews. He has pointedly rejected the liturgical reforms mandated by the council.

In June, after repeated rebukes, Pope Paul VI ordered the controversial archbishop to refrain from ordaining new priests, an order which Archbishop Lefebvre flouted June 29 when he presided at the ordination of 13 priests and 13 sub-deacons who had completed their studies at the Ecône Seminary.

Finally, "the Sacred Congregation for Bishops invited the bishop, in the name of the Holy Father, to reconsider," the Vatican said Saturday, "and it gave him a period of 10 days to show signs of repentance."

"During that period, Archbishop Lefebvre sent only one letter to the Holy Father—a letter which, far from showing signs of or at least some hope of repentance, was, due to a renewal of Archbishop Lefebvre's rebellious behavior, a cause of further bitterness for His Holiness."

"WITH THE EXPIRATION of the 10-day period, the Vatican communiqué continued, 'there was no alternative but to convey to the archbishop the punishment which the Supreme Pontiff considers fitting in this case, that is, suspension a divinis.' ('A divinis' means from any priestly functions.)"

Archbishop Lefebvre was informed of the measure July 22, two days before the Vatican published the note on July 24.

The suspension order was signed by Cardinal Sebastiano Baggio, prefect of the Congregation of Bishops. It

brought howls of anger from the extreme right in Italy, and the neo-Fascist magazine Il Borghese even went so far as to accuse Cardinal Baggio and numerous other Vatican officials of links with a "Jewish-Freemasons' plot. Recently Archbishop Lefebvre charged that several Vatican officials were secretly Freemasons and were out to undermine the Church.

Archbishop Lefebvre's headline traditionalist point of view is amply illustrated in a statement he himself made on the occasion of the illicit ordinations in June.

"We refuse to follow a Rome with the neo-modernist and neo-Protestant tendencies clearly manifested in the Second Vatican Council and the post-council period," Archbishop Lefebvre wrote. "All these reforms have contributed and contribute to the demolition of the Church, the ruin of the priesthood, the annihilation of the sacrifice and the sacraments."

"No authority, even the highest, can force us to abandon and minimize our Catholic faith, clearly expressed and professed by the solemn magisterial teaching of the Church."

The Vatican's suspension of retired Archbishop Marcel Lefebvre from all of his functions as priest and bishop is apparently the first such drastic action by the Church against a bishop in almost two centuries.

The last such suspension of a bishop, according to knowledgeable sources, involved the famous French statesman Talleyrand—Bishop Charles Maurice de Talleyrand-Perigord.

At the beginning of the French Revolution Talleyrand defied the Church when he led French bishops and clergy in taking the oath of the Civil Constitution of the Clergy, which supported the laicization of the Church and confiscated its holdings. For this, he was suspended from his priestly and episcopal functions, as is Archbishop Lefebvre at present.

Talleyrand then proceeded to consecrate bishops for a schismatic Church, and for this, he automatically incurred excommunication—just as Archbishop Lefebvre will if he disobeys the present suspension and performs any priestly or episcopal functions.

Daily re-elected at New Albany

At its monthly meeting, Wednesday, July 14, the New Albany District Board of Catholic Education re-elected James S. Daily, Jeffersonville, as its president. Elected vice-president was Donald J. Day, also of Jeffersonville.

Daily was a member of the original Catholic school board formed in 1969. He has been a member of the newly organized district board for approximately three years. Day has been a member for one year. Both are members of Sacred Heart parish, Jeffersonville.

The New Albany District Board is comprised of pastors and representatives of the 18 Catholic parishes in Clark, Floyd, Harrison and Scott counties. There is also an Administrative team responsible to the Board.

The Administrative team representing the different levels of education in the district is chaired by Sister Anna Rose, principal, St. Anthony school, Clarksville. She represents the primary schools. Other members of the team are Robert I. Larkin, principal, Providence High School, representing the secondary programs, and Rev. Wilfred Day who represents the work of the Aquinas Center for Adult Religious Education.

Million expected for Eucharistic Congress

BY CLIFF FOSTER

PHILADELPHIA—Among other things, the 41st International Eucharistic Congress in Philadelphia promises to be a celebration of the entire Church in miniature.

More than a million people from 100 countries are expected to attend the liturgies, conferences, seminars, exhibits and performing arts programs making up the largest single religious event in the nation's history.

Special arrangements have been made to coordinate activities for particular groups in the congress. Twenty-seven national, racial and ethnic groups, 47 national Catholic interest groups and five Eastern-rite groups will, to varying degrees, participate in the week-long event, Aug. 1-8.

Priests from around the world will attend the congress, giving an international flavor to the largely American event. Year-long speculation about a possible visit of Pope Paul VI ended July 1, however, when the Vatican announced that the 78-year-old Pontiff would not attend the congress.

PLANNING FOR THIS year's congress began in 1973 at the last one in Melbourne, Australia, and Philadelphia was picked as the site by the Vatican's International Eucharistic Congress Committee later that year. The U.S. bishops agreed to help underwrite part of the cost during their fall meeting in 1973, despite some objections, and the theme of this year's event, "The Eucharist and the Hungers of the Human Family" was chosen by Pope Paul in 1975.

The congress will open Aug. 1 at 12 noon at Philadelphia's SS. Peter and Paul Cathedral, and will close with a Mass before an expected 250,000 people at John F. Kennedy Stadium.

During the week there will be more than 50 liturgies; major conferences on hunger, family life, freedom and justice, clergy and Religious, ecumenism, youth ministry, and women and the Eucharist; 700 religious exhibits, an exhibition of liturgical arts and 14 different pageants, plays and concerts.

The congress itself was preceded by a year-long nationwide program of spiritual renewal, including a series of liturgical, catechetical, apostolic and social action projects. Among them was Operation Rice Bowl, a major fund-raising drive that has raised about \$4.5 million for the needy around the world.

The Statio Orbis—the papal Mass—will begin at 4 p.m. Aug. 8 with a "parade of nations" from the Spectrum to nearby JFK Stadium. An hour later, it will be announced in the languages of the participating nations: "The Church of Jesus Christ is assembled for worship."

Then, a 1,200-member choir and a 200-piece orchestra especially assembled for the congress, will signal the start of the Mass. Cardinal James Knox, the Pope's legate to the congress, and 500 priests will celebrate it.

Although the Congress stresses greater devotion to and understanding of the Eucharist, it will be more than worship. Eugene Ormandy and the Philadelphia Orchestra, actress Helen Hayes, singer Ella Fitzgerald, jazz musician Dave Brubeck and the Dance Theatre of Harlem are among the artists to perform.

IN ADDITION, an exhibition of liturgical arts featuring paintings, sculpture, drawings and crafts by more than 200 artists will be shown at the Philadelphia Civic Center.

Another key component of the congress are the seven conferences on the "hungers" of the human family, opening with a symposium on world hunger, featuring labor leader Cesar Chavez, and Church leaders from around the world, and closing with a seminar on women and the Eucharist with Mother Teresa of Calcutta and others.

Engineering the congress has been the task of a 44-member board of governors made up of business, civic, and Church leaders headed by Cardinal John Krol of Philadelphia.

More than 1,000 volunteers staff the 10 standing committees and sub-committees which have planned every detail of the event.

All those efforts cost money. (Continued on Page 3)

TV special

A 90-minute special TV program featuring highlights of the 41st International Eucharistic Congress will be broadcast over several stations in the Indianapolis Archdiocese area on Sunday, Aug. 8 from 3:30 p.m. until 5 p.m. EST. Those stations carrying the program featuring narration by Hugh Downs and Archbishop Fulton J. Sheen include: WKRC, channel 12, Cincinnati; WTVW, channel 7, Evansville; WTHR, channel 13, Indianapolis; WAVE, channel 3, Louisville; WIL, channel 38, Terre Haute. This broadcast is sponsored by Capitol Cities Broadcasting in Philadelphia.



VOL. XV, NO. 43

INDIANAPOLIS, INDIANA, JULY 30, 1976

NCCW assembly calls local women

Approximately 150 province directors, diocesan presidents, and province priest-moderators of the National Council of Catholic Women will attend the annual General Assembly meeting of the NCCW, to be

Related photo, Page 8

held August 4-8 at Chestnut Hill College, Chestnut, Penn. This year's assembly has been scheduled to coincide with the Eucharistic Congress occurring in nearby Philadelphia.

Among the delegates will be Mrs. Leo B. Kesterman, president of the Indianapolis Archdiocesan Council of Catholic Women.

The principal topic of the General Assembly's meetings and small-group "Share Shop" discussions will be the formulation of long-term and short-term goals for the NCCW, and how to achieve them.

A panel discussion concerning "Catholic Women—a Global Perspective" will be conducted by several special guests of the Assembly, including: Bishop Edward A. McCarthy, chairman of the Bishops' Committee on the Laity; Elizabeth Lovatt-Dolan, president of the World Union of Catholic Women's Organizations (WUCWO); Rosemary Goldie, associate secretary of the Pontifical Commission of the Council on the Laity; Bernadette Kuneml of the Office of the Area Commissions of

WUCWO; and Dr. Marga A.M. Klompe of The Hague, Netherlands.

Delegates will spend Friday, August 6, at the Eucharistic Congress, which set as its theme for Friday, "Women and the Eucharist." To observe the day, members of the NCCW will sponsor a special exhibit in the Congress' hall. On Friday night, the delegates will attend the Marian liturgy at Philadelphia's Veterans Stadium. Before departing on Sunday, they will join the Eucharistic Congress' concluding Pontifical Eucharistic Celebration.

Celebration

Catholics of the Archdiocese are reminded of the special celebration being held at SS. Peter and Paul Cathedral in Indianapolis at 3 p.m. Sunday, Aug. 1 in conjunction with the Eucharistic Congress which opens in Philadelphia on that day.

Archbishop George J. Biskup will be the principal concelebrant with Father Ronald Ashmore, associate pastor of St. Simon parish, Indianapolis, as homilist. Representatives from throughout the Archdiocese will offer gifts and all Catholics are encouraged to attend.

Concordat revised by Spain and Vatican

MADRID—King Juan Carlos and Vatican authorities climaxed years of negotiations to revise a 1953 concordat July 27, when the government here announced that they would sign revisions based on the king's renunciation of an old right to name Spain's bishops.

The announcement was confirmed by the Vatican.

Church-state relations in this Catholic nation have been tense as Church leaders sided with the workers and others to bring improvements in social and economic conditions. The new move aids at easing such relations.

IN RETURN for the king's renunciation of the "patronato real," the privilege of choosing bishops originally given to the king by popes in exchange for the crown's support of missionaries in the New World, the Church in Spain is giving up the right of bishops to block indictments against priests and Religious.

The Vatican has renounced its power to protect bishops from prosecution.

In the last years of the Franco dictatorship the provisions protecting priests were largely ignored as about two dozen priests were jailed for rebellion and more than 100 fined for homilies that the government considered subversive. Most of these sermons dealt with social injustice.

Negotiations for a new concordat started soon after the Second Vatican Council called for greater freedom for Church authorities to determine pastoral and social programs. As liberal bishops and priests pressed for such freedom, they ran into conflict with Franco's cabinet. The recent removal of Carlos Arias Navarro as premier eased the way for revision of the concordat. Arias Navarro, a Franco follower, was opposed to the revision.

Notable incidents during negotiations were the attempt by the Spanish government to expel Bishop Antonio Anoveros of Bilbao in 1974 after he voiced support for Basque nationalists, and the strong words of "condemnation" by Pope Paul VI of terrorist activity and of Franco's "harsh repression" in executing five terrorists in 1975 in spite of worldwide

appeals for clemency, including one from Pope Paul.

IN THAT CLIMATE, the Vatican opted for leaving seven vacant dioceses without bishops. The government had traditionally used its privilege to name candidates friendly to the government.

Under the new version of the concordat, the state would remain officially Catholic, sources said, while fostering an effective separation between Church and state. The "beneficial action" of the Church in (Continued on Page 3)

Alumni board elects president

The Saint Meinrad Alumni Association Board of Directors has elected Rev. Harold Kneueven, pastor of St. Gabriel parish, Connersville, as president for the 76-77 year during its quarterly meeting held on June 27 at Saint Meinrad Seminary. Father Kneueven was ordained a priest in 1958.

Also elected from the Alumni Association Board as Directors were: Charles Reising, executive vice-president of Indiana Wholesalers, Inc. in Evansville as vice-president, and Patrick Mullen, an attorney from Indianapolis, as secretary.

Alumni elected to the Board for three-year terms beginning July 1 by the general membership were Joseph T. O'Donnell and A. David Stippier, both of Indianapolis. Father Robert Bultman of New Harmony and Fathers John Ryan and Richard Terrill, both of Indianapolis, were re-elected for a three-year term.

Alumni who have completed their terms on the Board and who were honored for their service with a special presentation made during the meeting were: Robert Doerr, William McGulre and Charles H. Pfau of Indianapolis; Father Roy Dentinger of Vine Grove, Ky.; William Stewart of Louisville, Ky.; and Father Joseph McNally of Jeffersonville.

The Saint Meinrad Alumni Association consists of nearly 6,000 men who studied for the priesthood at one time or another at Saint Meinrad Seminary. More than 1,800 of these are ordained priests.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Two more Argentine priests slain

LA RIOJA, Argentina—Two priests were kidnapped and killed by unknown assailants at El Chaner, 100 miles from here, bringing to seven the total of priests murdered in Argentina since February. While fear and indignation have been voiced by Church sources over past killings, this time the diocesan chancery office here only asked for prayers for the priests, Fathers Gabriel Lonville, 43, and Carlos Muriat, 30, and for "God's forgiveness for those who planned and executed the killings." The military commander here, Col. Osvelto Perez, said he was launching an investigation into the murders.

Names . .

The first member of the Masai tribe to become a priest, Father Frederick Siptek Oloshiro, 24, was ordained in Tanzania by Bishop Dennis Durning of Arusha. The Masai, perhaps the most photographed of all African tribesmen, are herdsmen. They rejected Christianity until recently when entire families began to become Catholics under the guidance of the Holy Ghost missionaries.

The real Archie Bunker,

Carroll O'Connor of TV's "All in the Family," received the St. Genesius award in Santa Susanna church in Rome July 21. The award is presented periodically to outstanding actors by members of Rome's American Catholic parish.

A young deaf priest, Father Brian Doran, has been appointed by Cardinal Timothy Manning to head the Los Angeles archdiocese's pastoral ministry to some 40,000 handicapped persons.

The University of Notre Dame will name the new building for its music department for an alumnus, the late Patrick F. Crowley, a Chicago attorney who with his wife founded the Christian Family Movement (CFM).

Maryknoll Sister Joan

Delaney has been named executive director of SEDOS, a Rome-based documentary service sponsored by the superior generals of missionary organizations.

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HUNGER FOR BREAD

How significant that our Holy Father chose as the theme for the Eucharistic Congress—"The Hungers of the Family of Man!" Nowhere in the world is there more hunger and starvation than in India, Ethiopia, and the Near East. Please share with those who are starving there. This is not charity, but justice. The Right to Life includes the Right to Eat. Only \$20 will feed a starving family for a month. Think what \$100 or \$1000 will do! Look into your heart. Then, share as generously as Christ asks you to.

HUNGER FOR FREEDOM

More than 1.8 million refugees and war victims are living in exile in the Middle East for 29 years. They long to be free. Just \$25 will sustain a refugee family for a month. Help them maintain their human dignity—give them hope for a better tomorrow!

HUNGER FOR JESUS—

The poor, rural Catholics in Puthuvassery, India, worship in a tiny, dilapidated shed, unsafe, especially in the rainy season. For only \$3000 you can help them finish a new chapel as a Memorial for someone you love.

THE BREAD OF LIFE

In Ernakulam, India, Sebastian yearns to become a priest, but his family is too poor to support him. For just \$1080 (\$15 a month) you can sponsor his education all the way to Ordination—have a "son" of your own a priest.

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Milk donated to flood victims

NEW YORK—A spokesman for Catholic Relief Services (CRS), the U.S. Catholic overseas aid agency, said that 50 tons of dried milk intended for nutrition programs will be released to help survivors of floods in Mexico that have left more than 200 people dead and 200,000 homeless. Hundreds of cities and towns were swept by waters of numerous rivers and overflowing dams caused by more than two weeks of intense rains in 16 Mexican states. The growing flood crest was aggravated by tropical storms Celeste and Diana. The storms swept across southern and central Mexico, from coast to coast and from the country's southern borders up to Mexico City.

Controversial merger halted

CINCINNATI—The Archdiocesan board of education has reversed its decision of May 13 to consolidate two predominantly white schools—St. Mary's, Hyde Park, and Holy Cross, Mt. Adams—after critics charged that the decision would result in "further racial isolation." Members of predominantly black St. Francis de Sales parish complained that they had not been consulted about the merger. The Black Catholic Caucus and the Archdiocesan Social Action Committee had charged that the plan was racist.

U.S. 'extraordinarily religious'

PRINCETON, N.J.—Findings released by the Gallup organization here indicate that Americans are "extraordinarily religious," with 94% professing to believe in God and 89% saying they believe in life after death. The study also indicates there could be as many as 10 million more Catholics in the United States than official Church figures show.

Archbishop to receive peace award

PHILADELPHIA—Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, will receive the 1976 Franciscan Peace Award at the 41st International Eucharistic Congress. The award is being given for his outstanding peace-making abilities within the Church and on an international scale, according to officials.

Oldest Bible manuscript for sale

JERUSALEM—Exact facsimiles of the oldest Hebrew Bible manuscript, the Aleppo Codex, which dates back to the end of the first millennium of the Christian era, have been offered for sale here. The manuscript, believed to be written in Tiberias in Palestine by Aaron Ben-Asher, is the result of Babylonian rabbis' efforts in the seventh century A.D. to edit a Masora, or traditional official Jewish text of the Pentateuch, the first five books of the Old Testament.

Schools will not be 'havens'

CLEVELAND—Bishop James A. Hickey said that if desegregation is ordered here, Catholic schools should not become havens for opponents of busing. The bishop said that Catholics "have an obligation to use the resources available to them to help others" prepare for and learn more about school desegregation. The meeting itself was part of Bishop Hickey's effort to prepare Catholics and others for an upcoming federal court decision which will determine whether public schools here are segregated racially.

In capsule form . . .

The Colombian Bishops' Conference has expressed support for a bill that would reform the country's judicial process, but at the same time attacked the congress for dishonesty and incompetence. . . . A three-judge federal district court in Columbus, Ohio, has unanimously upheld an Ohio law providing auxiliary services to nonpublic school students in the state. . . . An informed source at the Vatican's Secretariat for Promoting Christian Unity here confirmed that the secretariat intends to co-sponsor discussions with Anglican representatives on the issue of the possible ordination of women in the Anglican Communion. But no date for such discussions has been set, he said. . . . Pope Paul VI has told the Archbishop of Canterbury that the ordination of women by the Anglican Church "cannot fail to introduce . . . an element of grave difficulty" into Anglican-Roman Catholic dialogue. . . . The Vatican has issued a statement here playing down a recent and much criticized exchange of gifts and honors between Pope Paul VI and representatives of the Chilean regime. The Vatican was criticized in the Italian press for apparently conferring a special honor June 28 on the representative of a government which many Italian Catholics would prefer the Vatican not to recognize.

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Urges welcome for immigrants

LONDON—In a pastoral letter read throughout his diocese, Bishop James McGuinness of Nottingham has called on all Catholics to show "true Christian love and concern" to immigrants. Recent demonstrations with strong racial overtones have highlighted the opposition among many English to the large influx of Pakistani, Indian, West Indian and African immigrants in recent years.

Claims Catholics favor Carter

PRINCETON, N.J.—A pre-convention Gallup poll released here said that Catholics favor the presidential candidacy of Democratic nominee Jimmy Carter more strongly than any other group. The poll also said that for the first time since 1948, majorities of the three major American religious faiths—Catholics, Protestants and Jews—all favored the same presidential candidate. The poll showed that Catholics prefer Carter by 55-33 percent over Ford and 58-35 percent over Reagan. Protestants, the poll said, prefer Carter 52-42 percent over Ford and 58-36 percent over Reagan.

Senior citizen housing approved

NEWARK, N.J.—Superior Court Judge Charles S. Barrett Jr. ruled here that the Caldwell Borough Council acted in an "arbitrary, capricious and unreasonable" manner in rejecting a proposal for a senior citizens housing project advanced by the Dominican Sisters of Caldwell. Judge Barrett found in favor of the Dominican nuns, who filed suit to upset the council vote after the council last February had rejected the unanimous recommendation of the borough Board of Adjustment.

Death penalty still unresolved

WASHINGTON—Supreme Court Justice Lewis Powell has accepted an application for rehearing of cases involving capital punishment laws in three states. The court will not rehear the broader question of the constitutionality of the death penalty, but will decide whether state laws in Florida, Georgia and Texas actually meet the criteria set down by the court for imposing the death penalty.

Berrigan group sponsors protest

WASHINGTON—An East coast disarmament group connected with anti-war activist and former priest Philip Berrigan recently staged two demonstrations at the Pentagon to protest the government's nuclear weapons policy. Berrigan himself was not involved. The demonstrations, sponsored by the Atlantic Life Community (ALC), a coalition of Eastern disarmament groups, dramatized the themes of life and death. One involved the dumping of ashes on the Pentagon's steps, the other the planting of corn and wheat in a small plot dug on the Pentagon's lawn for the occasion.

Church defends Chilean lawyer

SANTIAGO, Chile—Cardinal Paul Silva of Santiago has defended one of the Chilean Church's top lawyers, Hernan Montalegre, against government charges that he is a "subversive" and a "Communist." Montalegre, who served on the now-suppressed Interfaith Committee for Peace that aided thousands of political prisoners and refugees and their families, and who is a lawyer for the archdiocesan Vicariate of Solidarity, was arrested May 12. One of the main charges against Montalegre was that a letter that he prepared for one of the cardinal's auxiliaries, Bishop Enrique Alvarez, "attacked the government of Chile."

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(These amounts recorded as of July 9, 1976)

Parish	Amount	Parish	Amount
INDIANAPOLIS		Dover	282.00
SS. Peter and Paul	\$2,534.50	Enochsburg	324.00
Assumption	217.50	Greensburg	3,363.12
Holy Angels	313.75	Hamburg	122.00
Holy Cross	852.85	Knightstown	25.00
Holy Name	3,523.44	Lawrenceburg	1,133.13
Holy Rosary	514.50	Liberty	170.00
Holy Spirit	3,792.59	MADISON	
Holy Trinity	982.00	St. Mary	937.50
Immaculate Heart of Mary	3,273.25	St. Michael	510.78
Nativity of Our Lord Jesus Christ	1,112.98	St. Patrick	551.11
Our Lady of Lourdes	2,814.00	Milan	
Our Lord Jesus Christ, King	3,950.00	Millhouse	
Sacred Heart of Jesus	2,067.68	Morris	248.00
St. Andrew, Apostle	1,040.25	Napoleon	64.00
St. Ann	221.83	New Albion	204.00
St. Anthony	1,274.66	New Castle	1,207.00
St. Barnabas	2,340.00	New Marion	123.00
St. Bernadette	786.00	North Vernon	1,254.25
St. Bridget	234.06	Oak Forest	
St. Catherine	1,088.00	Oldenburg	643.00
St. Christopher	1,994.34	Osgood	457.00
St. Francis de Sales	495.70	RICHMOND	
St. Gabriel	2,000.00	Holy Family	1,624.00
St. James, the Greater	801.00	St. Andrew	1,565.50
St. Joan of Arc	1,849.00	St. Mary	2,077.88
St. John	1,718.00	St. Anne (Jennings Co.)	285.00
St. Joseph	294.00	St. Dennis	
St. Jude	886.00	St. Joseph (Jennings Co.)	229.00
St. Lawrence	3,788.00	St. Leon	493.00
St. Luke	7,890.00	St. Mary-of-the-Rock	
St. Mark	512.00	St. Maurice	335.00
St. Mary	1,376.00	St. Nicholas (Ripley Co.)	122.10
St. Matthew	3,493.20	St. Peter (Franklin Co.)	242.00
St. Michael, Archangel	2,735.03	St. Pius	
St. Monica	2,024.49	Vesey	31.00
St. Patrick	1,176.64	Yorkville	253.66
St. Phillip Neri	1,828.50	Rushville	1,167.00
St. Pius X	6,884.78	Bradford	700.73
St. Rita	444.08	Charlestown	134.00
St. Roch	1,458.00	Clarksville	3,022.30
St. Simon	999.10	Corydon	216.00
St. Theresa of the Infant Jesus	3,858.85	Frenchtown	269.45
St. Thomas Aquinas	3,751.35	Henryville	207.18
Brownburg	1,129.36	JEFFERSONVILLE	
Danville	1,038.50	Sacred Heart	1,053.60
Edinburg	144.69	St. Augustine	710.00
Fortville	305.50	Lanesville	1,189.22
Franklin	510.30	Milltown	44.90
Greenfield	826.67	Navilleton	691.00
Greenwood	921.00	NEW ALBANY	
Martinsville	1,000.68	Holy Family	2,525.50
Mooreville	692.00	Holy Trinity	2,717.62
Plainfield	609.00	Our Lady of Perpetual Help	1,235.50
St. Vincent (Shelby Co.)	255.00	St. Mary	2,268.92
Shelbyville	1,595.00	New Middleton	31.00
St. Paul (Decatur Co.)	15.00	St. Joseph Hill	494.50
Bedford	1,586.00	St. Mary-of-the-Knobs	356.00
BLOOMINGTON		St. Peter (Harrison Co.)	67.00
St. Charles	2,252.25	Salem	345.20
St. John	1,071.00	Scottsburg	540.05
St. Paul Catholic Center	777.07	Sellersburg	452.13
Brownstown	282.00	Starlight	356.00
Cannelton	143.00	Brazil	445.00
Derby	245.50	Clinton	550.00
French Lick	86.10	Diamond	
Fulda	85.00	Fontanet	50.00
Leopold	20.00	Greencastle	1,372.00
Magnet	63.00	Montezuma	699.00
Mitchell	779.00	Rockville	362.85
Nashville	264.75	St. Mary-of-the-Woods	848.00
Paoli	1,179.50	Seelyville	140.00
Seymour	43.00	Spencer	154.00
St. Croix	73.00	TERRE HAUTE	
St. Isidore (Perry Co.)	179.50	Sacred Heart	773.00
St. Mark (Perry Co.)	220.00	St. Ann	834.24
Siberia	147.00	St. Benedict	592.67
Tell City	1,691.50	St. Joseph	734.55
Troy	167.00	St. Margaret Mary	694.00
Aurora	716.00	St. Patrick	4,227.70
Batesville	2,060.30	Universal	48.16
Brookville	1,382.37	West Terre Haute	379.00
Cambridge City	69.00	OTHER	3,428.91
Cedar Grove	720.00		
China	22.00		
COLUMBUS			
St. Bartholomew	326.00		
St. Columba	377.25		
Cohnersville	2,283.73		
		TOTAL	\$169,599.05

Challenge to family life

BY RELIGIOUS NEWS SERVICE

If there's one thing most religious leaders worry about today, it's that family life is deteriorating, in a variety of ways.

If there's one thing most religious leaders agree on today, it's that the religious community is being seriously challenged to find ways to nurture, sustain, and in many cases help rebuild family life in an increasingly secular age.

LAST MAY it was disclosed by the U.S. Catholic Bishops' Bicentennial Committee that "Church support for family values" is the strongest desire of Roman Catholics in the U.S. The statement was based on "feedback" from 250,000 Catholics involved in the bishops' Bicentennial-related consultation on Church life.

Although family life has always been a major concern of the religious communities in America, dynamic

social changes, the growing signs of breakdown in family relationships, the increased mobility of families and the alienation they face in a secular-oriented society are forcing the churches and synagogues to take a harder look at the needs of families today.

According to a recent Bureau of the Census report, the average family size continues to decline. And while stating that the main reason is the falling birth rate, the bureau reported "other factors" associated with the decline. "Among these is the high rate of marital disruption by divorce and separation . . . " it said.

An affirmation on the family, issued by a Continental Congress on the Family, lamented "the breakdown in family closeness and order" and urged parents "to resume their God-ordained roles as leaders in the home." It expressed deep concern about "the harmful effects of television, films, and printed news media, the lack of discipline and poor adult example in home and school."

FOR MOST RELIGIOUS leaders concerned with family life questions, the goals are clear. They involve a confrontation with marital problems, particularly at the local pastoral level, and the need to strengthen the religious response to those facets of modern life which have an unsettling influence on the family. However, the means to accomplish these goals are diverse.

As an indication of the U.S. Catholic Church's concern, the American Bishops established a 30-member national commission to make a comprehensive study of current marriage and family life problems and make recommendations to the bishops.

Just prior to the formation of the commission in January, Catholic family life directors warned that Christian families are being influenced to compromise ideals which are "founded on Gospel values" and declared that "secular society is less and less capable of adequately preparing young people for stable marriages or of supporting traditionally accepted family ideals."

They listed several indications of the rejection of Christian family ideals, including a lessening of social sanctions against pre-marital and extra-marital relations that has resulted in an estimated 800,000 extra-marital pregnancies annually and a venereal disease rate of "epidemic proportions."

Eight "Church & Family Forums," resulting from the 1975 Continental Congress on the Family and geared to local churches, are scheduled for major U.S. population centers in 1977.

IN NEWARK LAST APRIL, a top spokesman on family life for the U.S. Catholic bishops said that the Church must recognize the emerging concept of "total family ministry" and respond to it. He spoke of a broader range of service "needed to sustain a developing Christian family" during a time of vast cultural changes.

Father Donald Conroy said that total family ministry looks to the "utter necessity" of ministering to all families and marriages, a ministry "not so much remedial and supportive, [but] one that encourages growth and development of healthy Christian family life . . ."

Despite the widespread acknowledgement that family life is in peril and many in religion are working to develop programs to aid the family, there remains a strong conviction in religious circles that the family is still the most important societal element, strong, resilient and capable of fulfillment.

Sign Concordat

(Continued from Page 1)
Spanish social life is recognized, and the state continues its economic support of Church-related educational and social services.

The signing of the concordat revisions by the papal secretary of state, Cardinal Jean Villot, and Spain's foreign minister, Marcelino Oreja, was scheduled for the end of July. It followed a long series of visits to Spain by such Vatican negotiators as Archbishop Agostino Casaroli and reciprocal visits by successive foreign ministers.

In April Oreja's predecessor as foreign minister, Jose Maria Areliza, spent almost an hour with Pope Paul, who sent a personal message to King Juan Carlos. Press reports tied the message to a 1968 request by the Pope asking Franco to renounce to the privilege of naming bishops. This right was established by a papal bull in the era of Ferdinand and Isabella, and it applied to them and their successors. The short-lived Spanish Republic abolished it in 1931, but Franco restored it in 1939 after the Civil War.

Burial Mass for Sr. M. Westrich offered July 21

OLDENBURG, Ind. — The Mass of Christian Burial for Sister Anna Louise (Mary Louise) Westrich, O.S.F., 89, was celebrated Wednesday, July 21, in the Chapel of the Franciscan Sisters here.

A retired elementary school teacher, Sister Anna Louise was born in Cincinnati and entered the Franciscan congregation in 1919. In the Indianapolis Archdiocese she had taught at Batesville, Clinton, and Shelbyville.

There are no immediate survivors.

Indianapolis

CALENDAR OF EVENTS

SOCIALS

MONDAY: Cathedral High School, 5 p.m.; St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m. St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. SATURDAY: K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

NO TACKER

Fred W. Fries is on vacation. His Tacker column will be resumed in the issue of August 6.

Remember them in your prayers

BROOKVILLE

† JOSEPH RUGG, 82, St. Michael, July 20. Brother of Esther Schneider, Margaret Jamison, and Edward Rugg all of Cincinnati.

† JUDITH ANN HARRISFEDER, 32, St. Michael, July 23. Daughter of Mr. and Mrs. Paul Harrisfeger; sister of Paul Harrisfeger of Philadelphia; Jerry Harrisfeger of Oxford, Ohio; Mrs. William Birkenheuer and Mrs. James Sotting of Brookville.

CANNELTON

† ANNA CLEMENS, 77, St. Michael, July 29. Mother of David Clemens of Mineral Wells, Tex.; James Clemens of Paola, Kans.; Arthur Clemens of Denver, Colo.; sister of Marie Rausch and Mrs. Suzette Kien, both of Cannelton.

CEDAR GROVE

† FERN C. HOFFMAN, 59, Holy Guardian Angels, July 24. Wife of Clarence Hoffman; mother of Linda Milbourne of Brookville; sister of Cletus Pohl of Brookville; Clifford Pohl of Cheviot, Ohio; and Corinne Kaiser of Cedar Grove.

CLARKSVILLE

† ZETTA RUTH SAPP, 52, St. Anthony, July 21. Mother of Robert, Richard, and Stephen Sapp, all of Ft. Lauderdale, Fla.; and Joanne Jones and Susan Sellers, both of Bainbridge, Ga.; daughter of Clara H. Crooks of Clarksville.

† MARY CATHERINE KREUTZER, 81, St. Anthony, July 24. Mother of Robert H. Kreutzer of Sellersburg; and Mrs. Albert Schwender of New Albany.

† CAROLYN R. GUNTHER, 85, St. Anthony, July 28. Wife of Harold A. Gunther, Sr.; mother of Harold A. Gunther, Jr., of San Diego, Calif.; and J. Thomas Gunther of Clarksville.

FLOYDS KNOBS

† LARRY T. ANDRES, 35, St. Mary-of-the-Knobs, July 30. Husband of Reta; father of Thomas, Laura, Susan, LuAnn, Heidi, Amy, and Mary Pat Andres, all at home in Tallahassee, Fla.; son of Mrs. Arthur Andres Libs of Floyds Knobs.

INDIANAPOLIS

† J. EMMET FREE, 80, Our Lady of Lourdes, July 21. No immediate survivors.

† JOHN W. GRAU, 85, St. Philip Neri, July 24. Father of William; brother of Lucille Schaeffer.

† LAWRENCE P. DONAHUE, 54, Holy Cross, July 24. Husband of Mary G.; father of Judith, Dianne, Stephanie, Jeanne, Sharon, Terrence and Timothy Donahue, Kathleen Chlenskil and Patricia Ciesi; brother of Joseph, Mary, Leo and Francis Donahue, Mary Wheeler and Gertrude Hill.

† PATRICK J. GORDON, 68, St. Mary, July 24. Aunt of Joseph F. White.

Katherine Armstrong of Indianapolis.

NEW ALBANY

† ANNA H. MOON, 80, St. Mary, July 28. Mother of James H. Moon of Clarksville; and Mrs. Arthur Medlock of New Albany.

TELL CITY

† RAPHAEL J. HAGEDORN, 81, St. Mark, Perry County, July 28. Husband of Theresa Hagedorn; father of Darlene and Pat Hagedorn at home; Elaine Biever of Leopold, Steve Hagedorn of Tell City; brother of John, Nick, Cletus, and Hubert Hagedorn, Mary Lautner, Agatha Harpenau and Margaret Deom all of Tell City; Alvin Hagedorn of Newtonville; and Rose Harpenau of Chandler.

TERRE HAUTE

† IDA MEYER SMITH, 83, St. Ann, July 20. Sister of Ernestine H. Johnson.

† REVA E. FOX, 78, St. Margaret Mary, July 25. Wife of Harold F. Fox; mother of Joseph H. Fox of Deer River, Minn., and William D. Fox of Raleigh, N.C.; sister of Mrs. Peter A. Nelson of Lakewood, Calif., and Mrs. William J. O'Connell of Terre Haute.

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Benedictine honored at picnic

BEECH GROVE, Ind. — religious profession this Sister Mary Robert Palmer, summer at the Benedictine O.S.B., who is celebrating Convent of Our Lady of the golden jubilee of her Grace here, received special

recognition Tuesday evening at a celebration of the Eucharist and a picnic supper.

Before coming to the Beech Grove community in 1957, Sister had been the novice mistress at the Convent of the Immaculate Conception, Ferdinand, Ind., for 13½ years. The 32 Beech Grove Sisters who had been under her guidance in the novitiate at Ferdinand planned the Tuesday celebration.

Father Jerome Palmer, O.S.B., brother of Sister Mary Robert was the celebrant for the Mass.

Recently at a program honoring all of the golden and silver jubilearians, Sister Mary Philip Selb, O.S.B., prioress at Our Lady of Grace, presented a plaque to Sister Mary Robert as a token of appreciation from the community for her leadership as superior and first prioress from June, 1957, to June, 1967.

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Aug. 1	Fr. Gerald Burkert	St. Jude's Parish, Indianapolis
Aug. 8	Fr. Albert Ajamie	St. Monica's Parish, Indianapolis
Aug. 15	Msgr. Francis Reine	St. Christopher's Parish, Indianapolis
Aug. 22	Fr. Brian Kim, O.F.M.	Sacred Heart Parish, Indianapolis
Aug. 29	Msgr. Charles Koester	St. John's Parish, Indianapolis

Criterion Readers:

Don't give ONLY a dollar to the Missionary Priest and Missionary Sister who appeals in your parish this summer! !

Give to them as if he or she is your very own "adopted" Missionary Priest or Sister!

DON'T GIVE TILL IT HURTS!
GIVE TILL IT FEELS GOOD!

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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

Negotiations

A brief four paragraphs on page 17 of the Indianapolis Star for Saturday, July 17, announced that representatives for Hook's Drug Company and the Retail Clerks International Union had agreed to begin contract negotiations. This was encouraging news.

Robert Corya, business editor of the Indianapolis News, devoted a lengthy column on Friday, July 9, to details of a strike which the Union has been conducting against 49 stores of Hook's Drugs in Marion and Johnson counties since August, 1975. The strike occurred after local 725 won an election among Hook warehouse employees in February, 1975 (96-94), and among employees at the 49 stores in June, 1975, (225-138). Hook Company filed charges to nullify the February election but the National Labor Relations Board certified the Retail Clerks Union local as bargaining agent.

According to Corya's article, the Union is willing to talk plenty about the strike and the attempts to negotiate but that the company and its legal counsel will say nothing. Representatives from the Union claim the media has been singularly silent on the issue. In January of 1975, the Criterion printed an editorial commenting not about the strike but about a letter circulated by August F. Hook, chairman of the board, with regard to Hook's personal business philosophy. At that time the Criterion took issue with Hook's statement, "A businessman has the right to conduct the operation of his business in the manner appropriate to his personal business philosophy and to contract for the goods and services required without unreasonable limitations or restrictions imposed by an outside source. He is completely free to determine present and future courses of his business."

The Criterion took issue with the statement since the commune had been mailed to many Catholic pastors in

Indianapolis. And although a spokesman for Hook Drugs denied by phone to the Criterion that the letter had anything to do with the strike, it seemed curiously timed. The Criterion took issue with the statement on the basis of consistent Church social teaching since Pope Leo XIII published the encyclical *Rerum Novarum* in 1891.

Hook's statement was questionable in terms of the teaching of Pope Pius IX who, in the encyclical *Quadragesimo Anno*, attacked what he called the errors of 'individualist economic teaching'. Pius IX stated that free competition, while justified and certainly useful, provided it is kept within certain limits, clearly cannot direct economic life. . . . Pius merely pointed to the evidence of history to show that such competition left to itself needs to be subjected to and governed by a true and effective directing principle.

The Criterion has not taken sides on the issue of the strike. In the same phone call to Hook's Drugs, information indicated that the company was following the judicial process and because it felt the February, 1975, election was not a clear cut victory for the local, it had appealed the election. After the National Labor Relations Board ruled in favor of the Union as bargaining agent for the employees, the Hook company again appealed, this time to the Federal circuit court. Apparently, the Hook company now feels more agreeable to bargaining with the Union.

Some questions are unanswered. The strike is aimed at 49 Hook's stores. Is there no interest on the part of employees in the other more than 150 stores throughout the state? Some have charged that Hook employees who have involved themselves publicly in the strike have been fired from their jobs. Is this true? Is there really an injustice? In other words, is the salary paid to Hook employees not just, i.e., is it a living wage?

The Criterion supports the principle by which employees have the right to organize as a union if they so choose. The Criterion supports the right of employees to choose their own bargaining agent. The Criterion supports the duty of employers to provide for employees a just and living wage.—T.W.

Vocations sown by example, not talk

To the Editor:

In answer to Mr. Bob Waltz' letter concerning vocations among Protestant and Catholic young people: Having been both Protestant and Catholic, it has been my observation that the Protestant talks more about his religion. The Catholics—good ones—tend to be quieter about theirs. They just live it, and hope by good example to lead others. So the young people whom he heard 'not talking' about vocations probably will end up, percentage-wise, about the same as the non-Catholic 'talkers.' Maybe more.

If it will make Mr. Waltz feel better, my son, vice-rector of St. Meinrad Seminary College, says enrollment has been good this year. Let us pray that they all make it to the priesthood.

And if I may be a little critical in this letter, if the various orders of nuns would go back to some sort of uniform 'habit,' there would be many more girls trying to be nuns. I know from having gone to a convent school that the biggest 'pull' toward trying a vocation among young girls is the prestige of the 'different' dress.

All they (my contemporaries) talked about was being elevated to the status of wearing the 'habit,' not serving God per se. Not very uplifting, to be sure, to be so concerned with dress, but one does not look a gift horse, nor the origins of a vocation, in the mouth.

Mrs. R. Chamberlin
Indianapolis

Church's ministry depends on mutual trust

BY FR. THOMAS WIDNER

In addition to interviewing two laymen who make their living as Directors of Religious Education, I also talked with other DRE's and heard comments from some priests and Sisters with regard to the Church in which they find themselves a part. So in this final article about DRE's, I'd like to share some thoughts about this Church.

The most difficult problem I believe facing ministers in the Church is getting the lay person to recognize that he is the Church. The Church is not some institution or force or building or idea that is "out there." The Church is people and will only be as good or as bad, as strong or as weak, as its people.

AT THE present moment the ministering Church—that is her priests and nuns and lay persons such as DRE's and parish workers—is suffering from a lack of trust. Justifiable or not, we ministers have got to prove ourselves. If we are losing numbers, or just losing individuals, those numbers or individuals are people, and we are losing them not because they have lost faith in God, but because they have lost faith in the

Church, and in particular, faith in her ministers.

Is this new? I think not. It has always happened. But that doesn't excuse the fact that it is going on. Or its frequency.

Why have laymen and laywomen lost faith in their ministers? There is no single reason, but one obviously is because so many have resigned from an active ministry. Whatever judgments we make or do not make about that fact, it nonetheless has had a serious weakening effect on the morale of people. It is useless to offer explanations. The explanations are for the priests and Sisters who have left. The needs of the average Christian continue to grow daily.

One DRE remarked to me that people lose faith in the Church when it stops meeting their needs. A lack of trust exists in the laity because the laity don't think that priests and Sisters care about their problems. The DRE continued by saying that the only image of the priest most people see is the pastor who is worried about meeting his assessments. And Sisters aren't as involved in parish life as they could be.

The DRE was using this point as an argument indicating that most laymen don't really know or understand what the priest or Sister does. So the DRE's job is frequently challenged with two questions: "Why do we need a DRE? Isn't that what our priests and nuns

should be doing?"

THE KIND of criticism applied to ordained ministers in the Church today is reflected in a letter to the editor printed elsewhere on this page this week. One cannot call it an uncommon criticism, but neither does it speak for everyone. I worked closely once with a very wise layman who told me that the laity failed more than frequently in letting the clergy and Sisters know how much they are needed and how much they are loved.

There are those who say the lack of trust present in the Church is only symptomatic of the lack of trust present in the Watergate age. That may account for some of it. It is true, nonetheless, that 15 years ago we did not know of lay persons serving on parish councils and boards of education, on financial committees and other organizations which now call the pastor and the Sister into accountability. It is also true that there are some instances in which such accountability is uncovering deceit and apparent fraud. Witness the Pallottine scandal. For most, however, it is a matter of uncovering inefficiency and waste. Most clergymen and Sisters are not good bookkeepers. That is not their profession.

WHAT LACK of trust exists does so, I believe, out of a longing on the part

of the lay person for the priest and the Sister to be something more. The cry of the average clergyman and Sister the past few years has been, "Recognize my humanity!" At the same time, the lay person is insisting, "OK, but remember that you are called to be one of the Lord's special followers." I do not think the laity would prefer us on a pedestal as much as they would prefer us to be an example. We are witnesses to the future kingdom of Christ, after all, and though we are human we are expected to live in such a way as to point to that direction. That does mean sacrifice on our part. At the same time, I don't believe it means we can insist on living the same lifestyle as the average lay person.

In describing himself the apostle Paul says, "It is not ourselves we preach but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." Paul then insists that his weakness as a human being is his strength, that his humanity or his inability to be superhuman, is what gives him the capability of serving well.

Capturing the trust of the layperson is twofold—the vision of the lay person in recognizing the clergyman and Sister as human instruments and the vision of the clergyman and Sister in accepting the Lord's call to be His instruments.

[End of series]

THE YARDSTICK

More about Mother Teresa—the other side

BY MSGR. GEORGE G. HIGGINS

In a recent column, I respectfully expressed regret that Mother Teresa of Calcutta had, perhaps unwittingly, left the impression during a press conference in St. Louis that she is happy about the way things are going politically in India.

I felt this was unfortunate because the India Gandhi regime has little regard for basic human rights and can only be described as an authoritarian government.

Many correspondents took exception to my column, saying either that the Gandhi regime is not, in fact, repressive, or that, even if it is,

Americans have no right to pass judgment on it. In summary, most of our correspondents seem to think that we Americans should leave it to the Indian people to handle their own political affairs and should not expect India or any other developing nation to be guided or governed by our own less than perfect standards of democracy.

For the sake of argument, let us concede that point and, in deference to our correspondents, cite only Indian sources by way of corroborating our criticism of Mrs. Gandhi's government.

OUR FIRST SOURCE is a statement by the International League for the Rights of Men calling upon the United Nations to launch a full-scale investigation of what it charged was "a consistent pattern of gross violations

of human rights" over the past year by the government of India. A 73-page dossier documenting the League's charges was based on data compiled by the People's Struggle Committee, composed of four major opposition parties in India. Violations documented by the committee included the hasty arrests of "political prisoners," and the suspension of free speech, press, and assembly. The report puts the number of political arrests in India at between 30,000 and 75,000.

Our second Indian source is a lengthy article, "Toward Compulsory Sterilization," in the May issue of the French Catholic documentary magazine, *International Catholic Information* (ICI). The author, B.M. Aguiar, a correspondent for the Bombay Tablet, is much more critical

of the Indian government than I, as a foreigner, would dare to be. He reports that Prime Minister Gandhi stated last January at a Congress Party meeting that the Indian government, with a view to promoting limitation of births, was prepared to take "vigorous measures which would not be to the liking of all."

There are a number of indications, Aguiar maintains, that the central government in New Delhi is ready to require compulsory sterilization for couples, throughout all of India, who have more than two children.

It is true, he notes, that Vice-President M.G.S. Pathak of India told a 1973 international congress on demography "that respect for the human dimension is the central objective of the government's population program. The government, he said, always accents the fact that the cooperation of the people and their decision concerning the limitation of births must always be voluntary."

AS AGUIAR POINTEDLY remarks, however, that was said before the present "state of emergency" took effect in India. At the present, as Prime Minister Gandhi herself has stated, "certain rights must give way to the right (sic) of progress."

The Archbishop of Bombay, Cardinal Valerian Gracias, has vigorously protested against the government's population program, noting that compulsory sterilization constitutes "a violation of a fundamental human right and an affront to the dignity of the human person." Aguiar uses even stronger language to characterize the government's sterilization program. "In a totalitarian state," he says, "the nation is supreme. The people don't count."

Those who still disagree with our criticism of the Gandhi regime are advised to address their complaints to Cardinal Gracias and Aguiar, both of whom live in Bombay.

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Letters to the Editor

'Reorder priorities' suggests DeKalb

To the Editor:

This is in response to "T.O.'s" editorial entitled "Shortage" (7/9/78) concerning the shortage of priests in the Archdiocese. A great many Catholics privately harbor the notion that there is not a shortage of priests, per se, but that there is a great need for reordering priorities in assignments.

While the educational function of the Church cannot be abandoned, most Catholics that I know look askance at the appointment of priests to most full-time teaching positions. Persons are ordained priests: they are not ordained teachers. And there is concern among clergy and people over the growing assignments within the Chancery itself in view of the declining Catholic population, declining vocations and departing priests.

An older priest I know recently commented that morale among the clergy of this Archdiocese is at the lowest point in his 20 years as a priest. Two others are considering seeking transfers to another diocese and to eventually be incardinated there.

Thanks given to Legion of Mary

To the Editor:

Having been a reader of the Criterion for many years, I thought I would write to you.

I am at present a resident of St. Augustine Home for the Aged in Indianapolis and wish to say that the Legion of Mary has been so kind to the residents here. We are auxiliary members and meet every Saturday morning for prayers and the Rosary. Bishop Pinger always is present and gives a blessing at the close.

The Home receives letters during the year inviting us to different Legion of Mary affairs. Every year, usually in March, we have the Acies (renewal of a pledge to the Blessed Mother). We go by chartered buses to different churches. This gives us a nice ride and also gives us the privilege of going to different churches for residents who otherwise might never get to go.

Last year in August we attended a 5:30 p.m. Mass at Immaculate Heart of Mary Church, followed by a pitch-in supper and program afterwards given by Legionaries from Norristown, Pa. It

Some priests have to work 14-hour days, while others appear to spend most of their time on the golf course. These often even receive higher salaries.

As in the business world, it seems to be in the clerical world that the hardest workers often do not receive the highest rewards.

I have three suggestions to make to help morale and thereby reduce the priest shortage: (1) Establish a committee of administrative and pastoral clergy to examine policies of the present Personnel Board with a published report of recommendations to be presented to the clergy (2) Employ a job analyst from industry to review present job descriptions of all clergy with the goal of abolishing glaring inequities (3) Appeal to Rome, through proper channels, for the appointment of a coadjutor bishop as soon as possible, preferably one chosen from within the clerical community of the Archdiocese of Indianapolis.

George B. DeKalb
Bloomington, Ind.

Reader appreciates bicentennial issue

To the Editor:

I would like to comment on page 4 of the July 2 issue of the CRITERION. It was all superb. I am saving it for future reference. The "Not on Target" editorial was the best I've read in quite some time. I heartily agree with the writer. I think we did fall short in our Bicentennial celebrations.

Dele Francis is always tops and his "Thanks for Liberty and Justice" is great. We could all benefit by re-reading frequently the Declaration of Independence. And then work at it.

Annamae T. Schwegman
Brookville, Ind.



"I WONDER WHAT ST. FRANCIS WOULD THINK OF THE PASTOR'S OPINION OF PIGEONS."

The CRITERION

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NEW TESTAMENT

PAUL AND EXPECTATION OF THE END

BY STEVE LANDREGAN

In the closing moments of "Fiddler On the Roof," a small cluster of Jews who are fleeing persecution in the Russian village of Anatevka pause a moment to reflect upon their plight.

One of the villagers says to the rabbi, "All our lives we have been waiting for the Messiah... wouldn't it be wonderful if he came now?" The rabbi replies simply and pragmatically, "Well, we will have to wait someplace else."

It is the nature of man to wait for deliverance by God. The Old Testament is filled with references to the Day of the Lord. The Kidron Valley that separates Jerusalem from the Mount of Olives is lined with the tombs of those buried there in the belief that it will be the place of Judgment (if they're Jews) or the site of Jesus' second coming (if they're Christians).

A runaway best-selling book a few years ago was "The Late Great Planet Earth," in which author Hal Lindsey interpreted Biblical prophecy in such a way that Christ's second coming seemed imminent.

Recently, I saw a bumper sticker that warned "Danger, in case of rupture this car will be abandoned." In our liturgy, we Catholics regularly profess our faith that "Christ will come again," or pray "Lord Jesus, come in glory."



CHRISTIANITY IS eschatological in its orientation; it lives in anticipation of what is to come, based on a recognition that the last days have begun with Christ and await only His action to complete them.

If such anticipation fills Christians today, 2,000 years after Christ's promise to return, it should not be difficult for us to understand the anxiety of early Christians who, in many cases, expected Jesus to return in their lifetime.

The Greeks had a word used to describe the ceremonial visit of a king to a city—parousia. Christians quickly adopted it and applied it to the longed-for return of Christ. Just as today there are cases of what Father John L. McKenzie refers to as "eschatological irresponsibility"—folks who sell everything and move to a mountaintop to await the parousia—there were Christians in the early Church who were too busy keeping one eye on the sky to tend to the normal and necessary tasks of supporting themselves and their families.

The prevalence of the problem is indicated by the fact that the two earliest writings of the New Testament, First and Second Thessalonians, are concerned with questions raised by the Christians of that city about the parousia.

It appears that the Christians at Thessalonica were anxious about those who died before the parousia. Paul reminds them that they should not grieve excessively over their dead and should keep always before them the promise of the Resurrection which will precede the Second Coming (I Thess. 4, 13ff).

"For if we believe that Jesus died and rose, God will bring forth with Him from the dead those also who have fallen asleep believing in Him. We say to you, as if the Lord Himself had said it, that we who live, who survive until His coming, will in no way have an advantage over those who have fallen asleep" (I Thess. 4, 14-15).

Hope is the key here. The Thessalonians, because of their concern that the dead will not share in the glorious coming of Christ, are mourning with a sorrow that lacks Christian hope—a hope that springs only from faith in the Resurrection. Then Paul sketches a vivid word picture of the parousia, rich in Old Testament symbolism.

"No, the Lord himself will come down from heaven at the word of command, at the sound of the archangel's voice and God's trumpet; and those who have died in Christ will rise first. Then we, the living, the

survivors, will be caught up with them in the clouds to meet the Lord in the Air. Thenceforth, we shall be with the Lord unceasingly" (I Thess. 4, 16-17).

PAUL'S EXPECTATION of the parousia was strong at the time of First Thessalonians, and he counsels watchfulness warning that "the Day of the Lord is coming like a thief in the night" (I Thess. 5, 2). His tone changes in Second Thessalonians where he faces a growing belief on the part of some members of the community that the parousia has already come.

He cautions the community not to be misled and reminds them of the signs that Scripture and tradition say will precede the Day of the Lord—apostasy and the revelation of the lawless one. Another mysterious force is mentioned, the restrainer, who holds back the lawless one.

All of this, Paul says, has been taught to the Thessalonians. The result is that they know, but we do not, what or who restrains the lawless one.

There has been an incredible amount of scholarly study and speculation as to the meaning of this text but the important thing is that whenever the mysterious restrainer no longer blocks the lawless one, then the lawless one will be destroyed by the manifestation of Christ in His coming.

What Paul counsels about the parousia is extremely relevant today when "calendarizing" of Biblical texts to attempt to read into them signs from contemporary history is so popular.

His advice is right to the point: Don't get so concerned about when or how the parousia will take place that you fail to prepare for it by living the Gospel so that when Christ comes you will be ready to greet Him.

FINALLY, IN HIS letter to the Philippians, Paul offers the classic advice to Christians of all times who are filled with anxieties about the Second Coming.

"Rejoice in the Lord always! I say it again. Rejoice! Everyone should see how unselfish you are. The Lord is near. Dismiss all anxiety from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then God's own peace, which is beyond all understanding, will stand guard over your hearts and minds in Christ Jesus" (Phil. 4, 4-7).

Maranatha Come, Lord Jesus!

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"I happened to read Paul's letters to the Thessalonians," Eugene S. Geissler writes, "and there he was—even Paul—expecting the second coming of Christ too soon. Because it didn't come he sounded foolish. Was he wrong?" (NC photo)

Risen Jesus comes daily for believers

BY EUGENE S. GEISLER

Since God's thoughts are not our thoughts and His ways not our ways, it remains forever true that God has many surprises for us. We figure out a situation, a problem, the future,

according to human wisdom. Usually that is our only wisdom, and for most of life's situations it must suffice. But there are areas of life—our relationships with others and their relationships with God—in which human wisdom often looks foolish. In dealing with such important things as direction of lives and salvation of the world—areas which are considerably God's own—we may be saying one thing and God another or planning one action and God an entirely different one. Naturally, God wins.

I read Paul's letters to the Thessalonians, and there he was—even Paul—expecting Christ's second coming too soon. Because it didn't come he sounded foolish. Was he wrong? Later in his letter to the Philippians, Paul is "running the good race, straight toward the goal." He is not sitting around waiting for the second coming of Christ. He is keeping himself in shape, making himself more perfect, running with Jesus and sharing His sufferings—while eagerly waiting for Jesus to come.



who believe, life is a continuous paradox? It was for Paul. He thought the second coming of Christ would be soon. When it didn't happen, Paul gave in to God's ways and thoughts. He readjusted his outlook.

Christ's second coming really is a kind of paradox. God is always coming, and man is always waiting for Him to come. God is always coming but unless man is expecting Him, he misses Him because he isn't ready.

Getting ready is important. We might even say that God is waiting to come but can't until man in his own heart, or mankind and the world as a whole, are ready for His coming. Without the expectant faith in Christ's coming, little toward helping hasten that great event gets done.

There is a much maligned and half-quoted passage from St. Ignace that men have quoted in defense of man's own greatness: "The glory of God is a human person fully alive..."

It suggests man's unlimited possibilities as man. It is a beautiful passage and properly understood, a true one. But St. Ignace, perhaps in order not to be misunderstood, added a second part which is seldom quoted: "...and the life of such a person consists in beholding God."

I believe that the paradox of man's life is that his unlimited potential is limited by having his eyes fixed on God. If his gaze is off center, fixed on anything else but God, he can never be "a person fully alive." If his heart's desire is not really a desire for God, then he can never be "the glory of God."

For Paul, Christ is God and His imagery is in terms of Christ. He had his eyes forever fixed on Christ so that Christ crucified was all that he preached. Christ was all he knew. Christ is what he lived. He was "a human person fully alive"—with Christ. In Philippians he says: "All I want is to know Christ and to experience the power of His Resurrection; to share in His sufferings and become like Him in His death, in the hope that I myself will be raised from death to life. We are citizens of heaven, and we eagerly wait for our Savior to come from heaven, the Lord Jesus Christ."

Each one of us must believe that the Lord is coming because He is coming—every day. We must have the expectant faith in the Lord's coming TODAY, when we need Him, when we seek Him, when we ask Him to come.

EXPECTATION in the Lord's coming is power; it can move mountains. Sometimes the greatest mountains to be moved are ourselves. We pray, for instance, with the expectancy of faith that the Lord will change the relationship between ourselves and another, perhaps a child who is breaking our heart, and much to our surprise the Lord changes us and with it the relationship. Again God's ways have not been our ways, but our expectant faith in the Lord's coming has been, to the glory of God, fruitful.

Come, Lord Jesus!

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Pre-set rules for leading a parish must be flexible

BY FR. JOSEPH M. CHAMPLIN

There are two basic ways of taking a trip during vacation times—the commercial guided-tour version has everything planned out in detail. A more personal approach simply follows today's whims, leisurely moving here or there according to desire, with only ultimate time and money considerations restricting the itinerary.



The proposed spiritual journey planned by a new pastor or parish administration probably should follow a middle course between the fixed guided-tour version and the free-wheeling, personal approach. There ought to be some fundamental principles giving an overall thrust, but the leaders also need to possess a flexible attitude able to adjust programs as data and circumstances dictate.

The statements which follow were theoretical notions in my mind when I first came to Holy Family. They served as a basis for establishing specific programs and for determining time, personnel and financial priorities. Now, more than five years later, I am convinced of their practical soundness.

—"Sunday worship should be the center of all parish life." Vatican II's Liturgy Constitution gives good support for this principle: "Nevertheless, the liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows." [Article 10].

"The Lord's Day is the original feast day, and it should be proposed to the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of the greatest importance, shall not have precedence over Sunday, which is the foundation and kernel of the whole liturgical year" (Article 106).

Some pragmatic consequences of that statement include money for a good music program, ample hours for preaching preparation and careful training of ministers for worship, like lecturers, ushers, and servers.

—"PARISHIONERS are especially open to and in need of God, the Church, and the priest's presence at the major, or critical moments of their lives."

These are occasions of birth, growth, love, guilt, sickness, failure, success, death, and other situations which touch them deeply inside.

Just this week I rushed to the hospital for prayer over a young man killed in an industrial accident, broke the bad news to stunned parents, held the boy's sister in my arms for a few minutes, comforted his sobbing widow married but a year earlier and informed the elderly grandparents. A draining experience, but a task and a presence both needed—and greatly appreciated.

—"Preaching God's word requires quality religious education programs."

The new administration must examine the Catholic school situation quickly and thoroughly, the religious instruction courses for public school students, the sacramental preparation program and the adult religious education possibilities.

That can be a delicate matter especially in parishes with students split between Catholic and public schools, and parents not accustomed to preparing their children for First Eucharist, Penance or Confirmation.

—"Seeking maximum participation of persons in the life and activities of the parish."

The freshly appointed leader(s) should make this principle known and clear to all. They will then understand why the new pastor attempts to retain that cluster of persons who have always done everything in the church, yet always seeks to broaden the base and involve more and new individuals in various ways.

—"Parishioners will respond generously if money talk is low key, soft sell, spiritual and seldom."

That approach involved significant trust on our part. It was well rewarded. The church debt has been reduced by \$70,000 while several substantial capital improvements were made, bills generally paid on time, staff and programs increased.

—"The parish must grow in awareness of its social action responsibilities."

Reverent, faith-filled humanly attractive liturgies will supply the inspiration and power. The leaders must then conceive and encourage projects which harness that energy and provide parishioners with opportunities to reach out toward the local, diocesan, national and worldwide needy.

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THE WORD THIS SUNDAY

By Father Donn Raabe

EIGHTEENTH SUNDAY
OF THE YEAR

"The Heart of the Matter"

Exodus 16:2-4, 12-15
Psalms 78:3-4, 23-25, 54
Ephesians 4:17, 20-24
John 6:24-35

The Judeo-Christian tradition holds that everything speaks of something deeper. What God created reflected him. Jesus reflects, images, God himself. In the second reading Paul tells us that if we are rooted in truth, we will image Christ—we will be holy (we will be like God in our own persons) and just (we will be like God in our dealings with one another). The Sacrament of the Eucharist for us means that the bread and wine are tangible symbols of the Life that is really communicated to us through them. It all takes a deeper "seeing," which is the gift of faith. It doesn't happen at first glance so we have to move from the surface of what we see to the deeper reality which it symbolizes. The food provided for the people in the first reading and the Gospel was the surface level. The deeper levels deal with the message of today's Psalm: It is God's power that sustains us. Through their daily gathering of food, the Exodus people were called to a deeper level of faith: "Trust me to stand by you every day." The people of the Gospel were led by Jesus to want something more than stomach food. And when their appetites were whetted for it, he said: "It is I, and I'll never leave you empty." ... "So come to me... and I will refresh you."

BY FR. ALFRED McBRIDE, O. Praem.

Believe it or not, biblical long hair has something to do with asceticism. Today long hair is often, not always, associated with rebellion and self-indulgence. Not so in Scripture.

Samson, a prime example of the ascetic long hair, took the vow of a Nazirite, an individual committed to God in a special manner. The Nazirite practiced total abstinence from alcohol, refused to get a haircut lest a man-made tool profane this God-given growth, avoided contact with the dead, and practiced the dietary rituals with absolute strictness.

It was an individual choice. Samson entered no monastery. The vow could be taken for life, or temporarily with a view to some special project. A mother who dedicated her child to this vow during the pregnancy also assumed the ascetical practices. These customs continued into New Testament times. John the Baptist is pictured as an ascetic, though it is not certain he took the Nazirite vow. There is some thought that Paul took the vow to appease Jews who felt he

had no respect for their religious ways (Of Acts 21, 23-26).

Paul financed the expenses of four poor men who needed money for their Temple sacrifices connected with their taking of the Nazirite vows. In this, Paul showed respect for the practices, but did not win the confidence of his Jewish opposition.

ASCETICISM is normally associated with spiritual strength even though athletes have typically improved their physical prowess through disciplines every bit as demanding as any asceticism. In the story of Samson, the romanticism of his colossal power tends to obscure the essential spiritual nature of his life and intentions. He tends to come across as an amiable giant, prone to a fatal weakness for pretty girls.

His bout with Delilah, which has fed Hollywood with plenty of fuel for a Biblical epic, does come across as a variation of Adam and Eve. The noble giant Adam is seduced by the temptress Eve. The focus on the clipping of his locks that leads to the loss of his strength is a heavily physical way of saying that his inner spiritual resources had been eroded by a failure to live up to his ideals. His external asceticism did not produce an interior moral fiber, with the result

that his moral resistance flounders in the face of temptation.

The vividness and drama of the details of the story tend to make Samson endure in the imagination as a luckless superman rather than a human being whose faith falls him at the crucial moment because he hasn't really been working on it very much anyway. Our natural fascination with bodily strength has a way of obscuring the spiritual message of the story, namely, that a deep dedication of one's faith life to God could produce powerful results, could even move mountains, as Jesus says.

THAT IS WHY SAMSON is able to
(Continued on Page 6)



Bishop offers 'amnesty'

MEMPHIS, Tenn. — General absolution is included in a diocesan campaign here to bring "religiously inactive" Catholics back to the Church.

The campaign was launched by Bishop Carroll T. Dozier of Memphis during a "Mini-Eucharistic Congress."

In a homily to over 1,700 persons gathered for the Congress, Bishop Dozier said it was his responsibility to take the first step toward inactive Catholics by "extending healing and reconciliation to them if they will but accept."

He said the use of general absolution is "the proper approach to the religiously inactive person."

The congress was held to enable those not attending the 41st International Eucharistic Congress in Philadelphia to "in some way actively participate in the congress in the religious spirit of the historic occasion," a diocesan spokesman said.

Bishop Dozier explained general absolution as the "absolving of sin without a personal confession by the individual at that precise time."

"If you have ex-

perienced it, perhaps it was during war when there was an attack and time was an element," the bishop said. "The confession of individual sins was delayed until some other moment less hurried or tense."

Noting that people "tend to shy away from the ministry of reconciliation," the bishop said "we must understand our call to this ministry of reconciliation and we must understand that it involves us personally in this ministry in our words and in our actions."

Bishop Dozier said religiously inactive and active Catholics would be invited to participate in a liturgical celebration of reconciliation during which a general absolution is planned.

The bishop did not estimate the number of religiously inactive men and women in the diocese other than to say there were "many." He said that success of the reconciliation campaign will require the efforts of every Catholic in the diocese.

"I cannot do this alone," Bishop Dozier said. "Neither can the priests nor the Religious. We must do it together with and through Him who is our head."

THE BISHOP TOLD those gathered that the religiously inactive "may be members of our families, our children, our friends, our neighbors, our casual acquaintances. All of us know someone who is no longer a religiously active Catholic."

Bishop Dozier said the campaign will be followed by programs on religious education. Sites will be established as "confessional stations" for those who benefit from the general absolution and later wish to follow through with individual confessions, he said.

Details of the follow-up program, the bishop said, will be spelled out "in orderly fashion" in the weeks and months ahead in sermons, special bulletins, through efforts of church organizations, the public mass media and the diocesan newspaper.



GOLDEN JUBILARIANS—Mr. and Mrs. Andrew J. Etienne will celebrate their 50th wedding anniversary, Sunday, Aug. 6, with a Mass of Thanksgiving at 10 a.m. at St. Paul's Church in Tell City. This will be followed by a dinner for the immediate family at the K of C Home. An open house for all relatives and friends will be held in The Columbian Room of the K of C from 1:30 to 3:30 p.m.



ON TO THE 1978 PEACE GAMES—The basketball team pictured above, representing St. Mark's, Indianapolis, won the over-all championship in the 13-14 year old division of the Indianapolis-Scarborough Summer Peace Games' finals which will send four members of the team, Kevin Nibbs, Mike LaFave, Pete Donna and Dave Kuhn, to the August 6th and 7th contest with the Canadian teams. The St. Mark's team won top honors in a field of 32 teams in last Saturday's play-offs. Team members pictured above are, left to right: (back row) William Autry, assistant coach; Kevin Nibbs, South Central Catholic; David Kuhn, Nativity; Mike LaFave, Holy Spirit; Darold Clardy, Westlane; Pete Donna, St. Michael; and Robert Demaree, head coach from St. Mark's; (front row) Ray Molstner, St. Mark; Dave Demaree, St. Mark; Noble Parks, Westlane; Dave Autry, Southport; (front and center) Denny Ben Demaree, sub-coach from St. Mark. The Peace Games will be played this year at North Central High School, Indianapolis.

CYO NOTES

Contestants competing in the Junior Talent Contest trials are to audition at St. Michael's next Wednesday, Aug. 4. Each act has an assigned time. All participants must audition for the Aug. 15 contest at the Garfield Park Amphitheatre.

Indianapolis area youth football coaches are reminded of the coaches clinic, Saturday, July 31. Registration begins at 9 a.m. at Roncalli High School. A \$1 registration fee is due at the door.

Cadet and 56 Kickball Entry Blanks must be returned to the CYO Office before Wednesday, Aug. 4. All Junior entries are due Monday, Aug. 9.

Mike LaGrange, Archdiocesan Youth Council President, reminds all Junior members of the Archdiocesan Picnic this Sunday, Aug. 1 at Brown County at 11 a.m. The Mass will be at 11:30 a.m.

Anyone interested in officiating 56 or Cadet Football, please contact the CYO Office at 632-9311.

FESTIVAL GUIDE

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

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.

Women's retreat set at Ferdinand

FERDINAND, Ind. — A retreat for women will be held at Madonna Hall, Marian Heights Academy, here from Friday, Aug. 13 to Sunday, Aug. 15. The retreat is under the sponsorship of the Benedictine Sisters, Convent of the Immaculate Conception.

Father Xavier Mankel, Knoxville, Tenn., is the

retreat director. Registration begins at 10 a.m. Friday with the opening lecture set for 2 p.m. The close of the retreat will be at noon on Sunday. The fee for the weekend is \$25 for a double room; \$30 for a single room.

For further information contact Sister M. Clarissa Riehl, O.S.B., at the Convent, Ferdinand, Ind. 47532.

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Samson's long hair

(Continued from Page 6)

burst the strongest and tightest ropes his enemies could find to restrain him. That is why he could literally rip a gate from its hinges. No need, however, to hope for such spectacular results from faith. We do not believe in order to be muscle men. We believe in order to be athletes of the spirit, people of impressive character, principled in our morality and tireless in our devotion to loving concern for others.

Probably the best thing to do with the Samson story is to read it often enough until the legendary feats fade into the background and the basic religious meaning of the story begins to step forward. The New Testament stresses the need for a strength that does not rely on power, be that military or athletic.

It is not that such power

has no importance but that spiritual power is of a different kind. Military and athletic strength deals with aggression and defense. Spiritual power calls for vulnerability that lets one's defenses down that trust (and possible betrayal) may occur. This is a vulnerability that is of one voice with the cross where the five wounds are simultaneously five ways to reach out and heal the very ones doing the hurting.

The Samson story is not meant to be a temptation to try and become Mr. Strongman/woman. It is a tale of the need to reach for deeper power which is spiritual. As the title of this article says, "Long hair (i.e., asceticism) sometimes helps."

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VIEWING WITH ARNOLD

'Bill' too harsh on West



BY JAMES W. ARNOLD

You can't beat something with nothing, as they say in sports and politics, and that's the trouble with Robert Altman's masochistic attempt to beat the stuffings out of the Buffalo Bill legend in "Buffalo Bill and the Indians, or Sitting Bull's History Lesson."

The movie appears to be a well-meaning effort to set the record straight about flamboyant William F. Cody, the most famous and significant of all the heroes created by the Myth of the West. His only real achievement was to kill over 4,000 buffalo. Then he was discovered by Ned Buntline and turned into the hero of

hundreds of novels, melodramas and movies. He spent a long career in Show Biz as the symbol of the conquest of the Wild West, a monument to press agentry.

TO ALTMAN, Cody was doubly obnoxious. As a fake macho, he contributed to all the American delusions about self-reliance and righteousness achieved by toughness and violence. (Did Buffalo Bill lead us into Vietnam?) But he won his stature mainly as an Indian fighter, as a defender of the white race against savagery, and thus climbed to fame on a structure of lies over the wreckage of a noble way-of-life he scarcely understood.

There is some doubt as to whether Bill was really as rotten and pitiful as portrayed here by Paul Newman—a shallow peacock, believing in his own myth; a patronizing racist; a boozing cheat and womanizer unable to perform sexually; inept in his vaunted frontier skills, without even the dignity to decently commit suicide. This is pulling down the statue-in-the-park with a vengeance.

But there is no doubt that the relentless kicking at a dead man and largely dormant legend makes less than intriguing cinema. "Bill and the Indians" is stupefyingly dull, even preachy in its smart-aleck way. Bill became a legend because generations of hack writers and directors—largely by wishful thinking—made him exciting and inspiring. The revisionist director has to find something to replace all that—if not pity, then comic

mockery, or perhaps making new heroes of the Indians. But Altman provides only emptiness.

The movie claims to be "suggested" by Arthur Kopit's 1969 play "Indians," but unfortunately it doesn't borrow enough. The play was also a put-down of the myth, but much more. It was a moving tribute to the great and maligned Indian chiefs. It had a few genuinely comic episodes and affection for its characters. Its Buffalo Bill was a clown, flawed by stupidity and greed on a minor level, but he had a conscience and meant well. He was a cowboy who had just gotten in over his head.

THE FILM ABANDONS, as it probably had to, Kopit's impressionistic, non-linear structure, and narrates, in conventional story form, the arrival of Sitting Bull as an addition to Bill's Wild West Show, the conflicts between them about how "history" was to be re-enacted, the chief's subtle agitation for truth amid all the seedy Show Biz values, and his eventual departure and probable assassination. The only scene even vaguely similar to the play is when Newman rants in a long introspective monologue to Sitting Bull's silent ghost ("I'm gonna still be a star in a hundred years, and you'll still be the Indian"). It comes over as phony "MacBeth," as arty in the worst possible way.

Even this could have worked, but Altman refuses to make Sitting Bull a character in any viable sense. As played by unprepossessing Frank Kaglitz, he is totally silent,

an inscrutable presence. His true feelings and motives are a fuzzy mystery. Altman's attention is on the boring foibles of Bill, as well as the shabbiness of the show and the whole nauseating-to-him American 19th century culture, doing to the West what he did to "Nashville." There are the unscrupulous mythmakers (chiefly Burt Lancaster as Buntline), carried away by their own rhetoric; the venal, sentimental producer (Joel Grey); the gross numbskull President Cleveland (played by unfunny comic Pat McCormick); and the equally legendary Annie Oakley and Frank Butler (Geraldine Chaplin, John Considine), defrocked as a vain, bickering, untalented couple.

THE SATIRE IS shoveled on. If the white humans are so unctuous, corrupt and self-serving, can we possibly believe in the honesty and simple virtue of the Indians?

Unquestionably, the movie is a strongly felt moral attack on that part of the American heritage which has been fatuously glorified, yet in fact was built on amug white chauvinism. But the

essential truth of the attack is spoiled by its own insufferable smugness and fondness for the comic strip cheap shot: "Men like Buffalo Bill made this country what it is today."

There is low-brow hokum and sophomoric hokum. Either one can be partially redeemed by filmic flair and skill. But not this time around. Rating: A-3—unobjectionable for adults.



INDIANA BANNER AT NCCW ASSEMBLY—One colorful feature of the National Council of Catholic Women's General Assembly meeting in Philadelphia during the Eucharistic Congress will be the display of banners from every province of the NCCW. The banner of the Indianapolis province, which includes all of Indiana, is shown above, held by its designer, Mrs. David Racine (left) of Fort Wayne, and Mrs. Hilda Woehrmeyer, province director, who will take it to Philadelphia. To symbolize the slogan adopted by the province, "Feeding the hungry of body and soul," the banner depicts the state's fertile wheatlands and a clump of Southern Indiana wine grapes, and then links them with the host and chalice, traditional symbols of the Eucharist. In the background are shown the five dioceses of the state. The banner's color scheme is blue and gold.

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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 not likely to dig it, or likely to dig it the wrong way.

CANCEL MY RESERVATION (1972) (NBC, Thursday, August 5): The great Bob Hope's most recent and perhaps final starring turn in the flicks, this is mostly a creaky

tribute to old Hope movies, with plots, characters and gags older and more tedious than the Santa Monica Freeway. Bob himself seems tired, and more bitter than funny. Strictly for diehard fans of old ski-nose.

JOHN AND MARY (1969) (ABC, Friday, August 6): A presumably modern but dumb love story about a pair of swinging singles (Dustin Hoffman, Mia Farrow) who meet at a bar, spend the night at his apartment, and grope through Saturday trying to decide whether to make a mere overnight score into something more permanent, but not permanent. These are shallow, vapid, dull people, and the result is an unintended satire of the affluent urban young. Not recommended.

MIXED COMPANY (1974) (CBS, Friday, August 6): Family comedy specialist Mel Shavelson ("Yours, Mine and Ours") falters with this far-fetched farce about a frustrated losing basketball coach, already a father of three, whose kooky spouse talks him into adopting three more kids—a black, a Vietnamese and a Hopi Indian. It's mildly unreal, but occasionally touching. Joseph Bologna and Barbara Harris, as the parents, make the most of the material. Satisfactory but soft-headed entertainment for viewers 12 and over.

Hispanics sought

NEW YORK — An official of Priests of the Apostolate of the Northeast (PAN) announced here that a seminar for the recruitment and formation of Hispanics for the priesthood will be held Aug. 31-Sept. 1. Father Antonio M. Stevens, secretary general of the executive council of PAN, said he hopes to form a concrete plan for recruiting Hispanics into the priesthood to present to the bishops of the Northeast.



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