

# Opening congress features impressive candlelight procession



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INDIANAPOLIS, INDIANA, AUGUST 6, 1976

## TRI-PARISH EVENT

### Harrison County sets 'pilgrimage in history'

BY SR. MARY JONATHAN SCHULTZ

"We wanted to do something to celebrate the bicentennial that would be worthwhile and of spiritual value to our people," commented Father Ernest Strahl as he outlined the pilgrimage in history planned for Sunday, Aug. 15, in Harrison County. Father Strahl and the people in his tri-parishes of St. Joseph, Corydon, Most Precious Blood, New Middletown, and St. Peter near Elizabeth, are finalizing plans for the event. More than 400 people have indicated they will make the pilgrimage. Chartered buses will transport the group to the pilgrimage sites, starting at St. Peter Church at 1 p.m. (EDT). Sister Mary Benedict Livers, O.S.B., principal at St. Joseph School, said that "the interest and enthusiasm generated by this historic pilgrimage has been overwhelming."

When Indiana was admitted into the Union as a state in 1816, Corydon, located in central Harrison County, became the first state capital.

### 800 enrollment seen at Marian

Fall classes at Marian College will begin Tuesday, August 24, for an expected 800 students. Freshmen and transfer students will arrive on campus and begin orientation the previous Sunday, while returning students will complete registration on Monday.

Day and evening classes are offered at the private, Catholic institution located on Cold Spring Road. Programs lead to the associate and bachelor's degrees at the liberal arts college.

AREA RESIDENTS 60 and older may take classes for \$15, while the audit fee is \$30. Students auditing courses take no examinations and receive no academic credit.

Applications are being accepted for a new associate degree program in nursing, designed for the experienced licensed practical nurse.

To begin in January, the new program is a 48-week sequence of clinical and academic courses which will prepare the student to take the state board examination for registered nurses.

THE COLLEGE IS ALSO preparing a new baccalaureate degree in nursing, designed for the registered nurse with a diploma or associate degree.

Registration for evening classes will take place August 11 and 12, from 9 a.m. to 4 p.m., and on August 13, from 9 to 12 noon. Information may be obtained from the Admissions Office, 924-3291.

### Prelate starts fund for victims of flood

DENVER, Colo.—A fund to aid victims of the flood that ravaged the Big Thompson Canyon area near here has been established by Archbishop James V. Casey of Denver.

The archbishop appointed Msgr. William H. Jones, chancellor and vicar general of Denver, as interim disaster coordinator for the Big Thompson Canyon area.

In addition, a pastoral team will be formed to help care for the spiritual needs of the parishes in the disaster area.

Though a final figure has not yet been established, authorities fear the eventual death toll may exceed 200.

Persons wishing to aid the disaster relief fund should send contributions to: Big Thompson Relief Fund, P.O. Box 1620, Denver, Colo. 80201.

The Church was taking root in the newly admitted state, and it was just four years later—in 1820—that the first Catholic Church was erected at Dogwood (south of Corydon) in the Diocese of Vincennes (now the Archdiocese of Indianapolis). This parish was named St. Michael. Records show that Mass was celebrated in that area as early as 1808.

Only the foundation of a church remains today. It was razed in 1949. But this spot, with its historic significance, attracted the planning group at Corydon.

In giving the founding dates of the tri-parish, Father Strahl said, "St. Peter, founded in 1849, and Most Precious Blood, founded in 1880, are both attached to St. Joseph with its founding year in 1895. We operate as one parish with all of the children attending St. Joseph School."

Two other parishes in Harrison County south of Corydon existed in the pioneer years of Indiana. According to Father Strahl, a parish of St. Mary at Laconia, was founded as a mission of St. Peter. A church was never erected but there is evidence that a parish did exist there since baptismal records are still on file.

The other parish, St. Joachim, was founded at Locust Point in 1870.

The bus route for the pilgrimage will originate at St. Joseph, leaving there about 12:15 p.m. "Pilgrims" can board the bus along the route to St. Peter's. Here the Liturgy of the Word will begin with the first reading relating the history of St. Peter, St. Joachim, and St. Mary parishes.

Journeying farther, the group will hear as the second reading the history of Most Precious Blood parish.

The third stop will be at St. Joseph's in Corydon, where the third reading will center on the history of that parish. This will also be a rest stop before the pilgrimage moves on to Dogwood.

THE MASS will be continued at Dogwood on the original site of the first church in the Archdiocese. After the reading of the history of St. Michael, the group will take part in rededicating the parish to the Blessed Mother.

While enroute from place to place, the group will recite the rosary, leaving the last decade for a concluding prayer.

After the Mass all of the "pilgrims" will share in a fried chicken dinner. Father Strahl noted that the parishioners worked with such energy at their annual picnic to make it a tremendous success that he felt they surely earned a meal in their honor.

Others may still join the pilgrimage by contacting Father Strahl at Corydon.

BY NC NEWS SERVICE

PHILADELPHIA—The opening days of the 41st International Eucharistic Congress here featured an exhortation by Pope Paul's representative to turn to Christ in the Eucharist, an appeal by Mother Teresa of Calcutta to comfort the unwanted and calls for international justice.

On the evening of Aug. 1, the first day of the congress, an estimated 350,000 people jammed a six-block stretch of Benjamin Franklin Parkway to view a candlelight procession of prelates from around the world who marched to the singing of a 1,000-member choir.

The procession, which ended with Benediction, was preceded by a parade of ethnic, parish and interest groups. For two hours, some 50,000 persons marched through the city's business district to the Cathedral of St. Peter and Paul, where they joined the procession.

EARLIER IN THE DAY, during a solemn nighttime Mass in the 111-year-old cathedral, the papal legate to the congress, Australian Cardinal James R. Knox, prefect of the Vatican Congregation for Sacraments and Divine Worship, officially inaugurated the eight-day gathering, which is held to promote devotion to the Eucharist. The Philadelphia congress, whose theme is "The Eucharist and the Hungers of the Human Family," is stressing the social dimension of the Eucharist.

"No matter how great and varied the needs of each of the faithful, the Eucharist can meet them all," Cardinal Knox told the congregation. Thirty-one cardinals and more than 160 bishops joined the royal family of Monaco and about 2,000 lay people at the by-invitation-only Mass.

"Christ," Cardinal Knox continued, "is the solution of all difficulties. If we ask why the world in its strife, tribulation and unhappiness has not yet tried this solution, we may be obliged to ask ourselves: Have we Christians really tried this solution?"

After the Mass the legate enthroned the Blessed Sacrament on the main altar in the same monstrance used in the only other such Eucharistic Congress held in the United States—the Chicago congress of 1926.

ON THE SECOND DAY of the congress, Family Day, Cardinal Terence Cooke of New York drew thunderous applause by his observation that Christian families "have a special mission to sustain and protect human life at every state of its existence" in a society where anti-life attitudes are prominent and supported by "prevailing legal policy."

In a homily at a Mass in Veterans' Stadium to conclude the day, Cardinal Cooke said that "some people are without hope and they predict the end of marriage and family life."

He continued: "Because so often we hear of the problems, we sometimes fail to take note of the (Continued on Page 5)

### Gift to congress

PHILADELPHIA—The John F. Connelly family here has given a \$1 million gift to the 41st International Eucharistic Congress, congress officials announced. Father Leo McKenzie, spokesman for the eight-day congress, said that the gift will cover the million-dollar deficit which the congress is expected to incur. Exact figures on the cost of the congress have not been released. Father McKenzie said that the Connelly family has made large grants to aid the poor and the aging.



OFFICIAL CERTIFICATION—The Matt Talbot House, Indianapolis, was officially certified last week by the State of Indiana as a residential alcoholic treatment facility. The certification permits the House, which was founded in 1962 and provided hundreds of men with food and lodging and gainful employment and put them back on the road to sobriety, to apply for state and federal funds to expand its counseling program. Pictured above at the certificate

presentation are, left to right: Cecil Schoolcraft, Talbot House resident manager; Dan Crow, representing the Division of Addictive Services, State of Indiana; and Nick Swann, Talbot House assistant manager. The 21-member Board of Directors held a dinner meeting at the House located at 1424 Central Ave., in connection with the certification ceremony. Leroy Keach is the Board president. (Photo by Dave Skripaky)

## SECOND YEAR REPORT

### \$3.33 million paid into pension fund

The second year of the Archdiocesan Retirement Fund Campaign ended on May 31, 1976. During the second year \$800,288.43 was collected on pledges or additional gifts. This makes a total of \$3,338,065.84 collected during the first two years of the three-year campaign.

The fund drive was conducted during the spring of 1974 to establish a retirement program for clergy, religious and lay employed full-time by the Archdiocese.

Out of the total of 28,531 pledges and gifts, 11,745 in the amount of \$1,154,482.24 remain unpaid. This is an average of a little less than \$100.00 per pledge outstanding.

During the past fiscal year an effort was made to contact all those people who had not paid anything on their pledges. This resulted in some payments being made as well as information being received on changes of address. Where new addresses could not be found, the names were deleted from the campaign file.

YOU WILL NOTE from the detailed campaign report (Report A) and the financial statements (Reports B and C) published on page two, that just a little over 2% of all pledges and gifts have been cancelled. The 762 cancellations have amounted to \$105,109.39.

Of the 28,531 pledges and gifts, 16,024 have been completed. On behalf of the Archbishop, priests, Sisters, Brothers and lay employees who will benefit from their generosity, we wish to thank each of these people, as well as those who have or are contributing to the campaign.

If you previously were not able to contribute and would like to now, or if you have not been receiving statements because of a mix-up in your address, we urge you to contact Harry T. Dearing, Plan Administrator, 1350 N. Pennsylvania St., Indianapolis, Ind., 46202.

YOU WILL NOTE THAT the fund earned income of \$115,498.13 and entailed administration expenses of \$43,643.24 during the past year. Since the lay employees' program is now in effect, most of the funds have been

disbursed; consequently, the campaign fund will not have much income during the next year. The administration expense will probably remain at around \$45,000.00.

At this time, 36 of the eligible lay employees who retired prior to July 1, 1975, are receiving their pensions. Several others are being processed. We are now processing those who have retired since July 1, 1975.

Both the Archdiocesan Clergy and Lay Employee Programs are on a fiscal year ending June 30th. The reports on these programs will be published in the near future.

### GOP convention urged to rectify abortion 'error'

The Indiana Right-to-Life, Inc. has called on the upcoming Republican convention to take action to correct what is called the Supreme Court's "grievous error" in legalizing abortion on demand.

In a resolution adopted at a meeting held on July 31 at the Atkinson Hotel, Indianapolis, the state Pro-Life organization noted that the right to life is "foremost" among the inalienable rights listed in the United States Declaration of Independence.

THE RESOLUTION CHARGED that "the Supreme Court has ignored the inalienable nature of the right to life by imposing arbitrary conditions on it." This action, the resolution warned, threatens the life not only of unborn children which were the explicit subject of the Jan. 22, 1973 ruling, but also the elderly, the ill, the infirm "and, in fact, anyone whose existence may be perceived as a burden on other individuals or by the government."

This was labeled "intolerable in a nation that cherishes freedom, limited government and that recognizes the essential worth of every individual."

The organization reiterated its determination to refuse to support any candidate who fails to support the proposed constitutional amendment, guaranteeing "beyond debate" the right to life from the moment of conception.

MARY HUNT OF South Bend, president of the Pro-Life group, advised the meeting that Senator Richard Schweiker, selected by Ronald Reagan as his running mate, has a 100% pro-life voting record. Reagan, likewise, has declared himself in support of the human life amendment sought by the group, Ms. Hunt said.

President Ford's position that the matter should be left to the several states had earlier been declared unsatisfactory by both the Indiana and National Right-to-Life organizations, the Right-to-Life organization president added.

### Bishop appointed

WASHINGTON—Pope Paul VI has appointed Msgr. James C. Timlin auxiliary of Scranton, Pa.

The announcement was made by Archbishop Jean Jadot, apostolic delegate in the United States.

A former part-time professor of liturgy at St. Pius X Seminary, Dalton, Pa., he is chairman of the Diocesan Liturgical Commission and is a diocesan consultant.



BISHOP GRACIDA

### Bishop Gracida to be homilist at liturgy meet

Bishop Rene H. Gracida, of Pensacola-Tallahassee, Fla., will be the official representative of the United States Bishops' Committee on the Liturgy at the National Meeting of Diocesan Liturgical Commissions, to be held in Indianapolis, Oct. 11-14, at Stouffer's Indianapolis Inn.

He will represent Archbishop John R. Quinn of Oklahoma City, chairman of the Bishops' Committee on the Liturgy, who will not be able to be present at the national meeting due to prior commitments.

Bishop Gracida will be the principal celebrant and homilist at the convention's Eucharistic liturgy, which will be held at St. Pius X Church at 5:30 p.m., on Tuesday, Oct. 12.

BORN IN 1923 in New Orleans, Bishop Gracida was ordained to the priesthood on May 23, 1959, by Bishop Hugh F. Lamb in Blessed Sacrament Cathedral, Greensburg, Pa.

Prior to entering the seminary, he attended Rice University, Houston, Tex.; the University of Freiburg, Switzerland; and the University of Houston, where he was awarded a Bachelor of Science degree in Architecture.

He served with the United States Army Air Force from 1943 to 1945, and was decorated with the Air Medal, with two Oak Leaf Clusters. Following his release from military service, he taught in the School of Architecture at the University of Houston and was a member of an Houston architectural firm.

THE FUTURE BISHOP studied for the priesthood at St. Vincent Seminary, Latrobe, Pa., where he received a Master of Divinity degree. He was ordained a priest for the Archdiocese of Miami.

Following ordination he served in several pastoral assignments in the Miami area, and in 1971 was named Auxiliary to Archbishop Coleman F. Carroll of Miami.

On October 1, 1975, Bishop Gracida was appointed the first bishop of the newly created diocese of Pensacola-Tallahassee, in northern Florida.

Active on several committees of the National Conference of Catholic Bishops, including the Ad Hoc Committee for the Spanish Speaking, Bishop Gracida has served on the Bishops' Committee on the Liturgy since 1972.

As the representative of the BCL at the Indianapolis National Meeting, his report will be made during the final session of the convention on Thursday, Oct. 14.



FIRST PARISH IN ARCHDIOCESE—One of the principal stops in the Harrison County "pilgrimage in history" on Aug. 15 is the site of St. Michael parish, Dogwood, Ind., dating back to 1820 and reputed to be the oldest parish in what is now the Archdiocese of Indianapolis. The edifice above, believed to be the second church on the spot, was razed in 1949.



# ARCHDIOCESAN RETIREMENT FUND TWO-YEAR FINANCIAL REPORT

A.

## ARCHDIOCESAN RETIREMENT FUND CAMPAIGN Status as of May 31, 1976

	Year Ending 5/31/76	Campaign To Date 5/31/76
Gross Pledges-Beginning of Period	2,030,587.62	4,593,206.21
Less Corrections (see Note 1)	24,736.32	24,736.32
Corrected Gross Pledges	2,005,851.30	4,568,469.89
Additional Pledges and Gifts	10,854.10	29,197.58
Pledges Cancelled (original amount \$131,756.46)	2,016,705.40	4,597,667.47
Net Pledges & Gifts	61,924.73	105,109.39
Amount Received	1,954,780.67	4,492,558.08
Balance of Pledges outstanding	800,288.43	3,338,065.84
	<u>1,954,780.67</u>	<u>4,492,558.08</u>

### Number of Pledges

	Year Ending 5/31/76	Campaign To Date 5/31/76
Pledges Outstanding Beginning of Period	16,279	28,235
Gifts	67	296
Total Pledges and Gifts	16,346	28,531
Loss		
Pledges Cancelled	463	762
Pledges & Gifts Completed	4,138	16,024
Net Pledges Outstanding	11,745	11,745

### \* Pledges Cancelled

Reason	Year To Date	
Moved Out of Diocese	100	185
Moved-Left no forwarding address	177	177
Died	29	60
Financial	89	176
Other Reasons	45	105
No Reason	23	59
	<u>463</u>	<u>762</u>

1. Computer test data & duplicate accounts included last year in error.

B.

## ARCHDIOCESAN RETIREMENT FUND CAMPAIGN FINANCIAL STATEMENT For the Period Ended May 31, 1976

	Year Ending 5/31/76	Campaign To Date
<b>Income</b>		
Payments received on pledges and gifts (net after deduction for dishonored checks)	\$ 800,288.43	\$3,338,065.84
Investment Income:		
Dividends on Donated Stock	17.50	79.49
Gain on Sale of Donated Stock	86.63	846.56
Interest on U. S. Treasury Bills	115,392.00	222,356.10
Total Investment Income	115,496.13	222,882.15
Total Income Received	<u>915,784.56</u>	<u>3,561,357.99</u>
<b>Disposition of Total Income Received</b>		
Invested in U. S. Treasury Bills (Maturity Values: \$1,710,000 - \$340,000 At Cost)	\$(1,678,328.53)	\$ 337,263.00
Donated Securities	6,375.00	6,075.00
Cash in Bank 5/31/76	(48,288.10)	4,176.18
Total Funds	(1,720,241.63)	348,314.18
Less Accounts Payable	(5,117.05)	(5,117.05)
Total Funds Available	<u>(1,725,358.68)</u>	<u>343,197.13</u>
Retirement Fund Disbursements - Schedule A	<u>2,641,153.24</u>	<u>2,218,150.86</u>
Total Disposition of Total Income Received	<u>\$ 915,784.56</u>	<u>\$3,561,357.99</u>

C.

## ARCHDIOCESAN RETIREMENT FUND CAMPAIGN SCHEDULE A - DISBURSEMENT STATEMENT For the Period Ended May 31, 1976

	Year Ending 5/31/76	Campaign To Date
<b>Priests - Diocesan (Continental Assurance - For Deposit)</b>	\$ 915,000.00	\$1,165,000.00
<b>Lay Employees' Plan (AFNB)</b>	1,470,000.00	1,470,000.00
<b>Order Priests</b>		
Order of St. Benedict-St. Meinrad	10,687.50	21,375.00
Order of Friars Minor Franciscan-Cinc., Ohio	12,875.00	25,750.00
Order of Friars Minor Franciscan-St. Louis, Mo.	14,937.50	29,875.00
Order of Friars Conventual Franciscan-Mount St. Francis, Inc.	16,250.00	32,500.00
Oblate of Mary Immaculate, Boston, Mass.	7,562.50	15,125.00
Society of Divine Word, Techny, Ill.	187.50	375.00
Total	62,500.00	125,000.00
<b>Sisters</b>		
Sisters of Providence	78,000.00	156,000.00
Sisters of St. Francis	40,350.00	80,700.00
Sisters of St. Benedict	17,550.00	35,100.00
Sisters of St. Joseph of Carondelet	8,850.00	17,700.00
Ursuline Sisters	3,450.00	6,900.00
Dominican Sisters	1,800.00	3,600.00
Total	150,000.00	300,000.00
<b>Administration</b>		
Computer Service	16,891.15	51,244.30
Salaries	10,811.86	45,802.44
Printing	1,444.65	19,018.04
Postage and Shipping	12,579.04	31,782.28
Xerox	35.48	2,471.47
Lock Box	2,163.87	5,259.04
Office Equipment and Repairs	84.06	795.11
Office Supplies	85.63	902.44
Professional Services - Pension Engineers	(452.50)	366.00
Buffet Lunch for Priests	-0-	535.50
Total	<u>43,643.24</u>	<u>158,150.86</u>
Total Disbursements	<u>\$2,641,153.24</u>	<u>\$3,218,150.86</u>

\* Represents two of 4 equal payments on agreed liability.  
\*\* Includes salaries accrued at 5/31/76.

## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### 250 attend Gearhart Mass

KENSINGTON, Md.—About 250 relatives, friends and fellow parishioners of executed mercenary Daniel Gearhart were urged to recommit themselves to peace during the Mass of the Resurrection celebrated at the family's parish church here. Gearhart's death July 10 at the hands of the Communist-backed regime in Angola must be "a call to peace, that we may all strive daily to live in peace with one another and to spread the gospel of peace in the world around us," said Magr. Leo J. Coady, pastor of Holy Redeemer Church and principal concelebrant at the Mass.

### Urged to back school busing

DALLAS—Leaders of 12 religious denominations in the Dallas area, including Catholic Bishop Thomas Tobopec of Dallas, have appealed to pastors and congregations to give special support to families and children involved in school busing programs. The statement called on families, students, school board members and school faculties to respond positively to the court-ordered busing program due to begin operation this fall.

### Court upholds parents' rights

COLUMBUS, O.—The Ohio Supreme Court has upheld the right of 12 Darke County parents to send their children to a nonpublic, religious school even though it does not conform to standards set by the state. The court ruled that some state board of education standards violate the right of religious freedom. It overturned convictions of the parents who had been found guilty in common pleas court of failing to send their children to accredited schools.

### Scholarship program approved

JEFFERSON CITY, Mo.—The Missouri Supreme Court has ruled that a state scholarship program which provides funds to students attending private as well as public colleges is in accord with the state constitution. In a 4-3 ruling, the court said that the program, enacted in 1972, does not constitute aid to religion or religious institutions.

### Franciscan cancels U.S. trip

ROME—Father Costantino Koser, minister general of the Franciscans has cancelled a scheduled U.S. trip to go instead to Mostar, Yugoslavia, where members of his order are involved in a dispute with Bishop Peter Cule. Efforts in the diocese to transfer 17 Franciscan-run parishes to diocesan priests have been opposed by parishioners, to the point where in some instances the parishioners have locked out the diocesan priests. Several of the parishes have been placed under interdict, an ecclesiastical penalty barring most sacramental ministry within the parish.

### Economy 'top election issue'

OKLAHOMA CITY, Okla.—The economy is the primary issue for Oklahoma Catholics awaiting the national elections in November, a survey by the Sooner Catholic, newspaper of the Oklahoma City archdiocese, indicated.

### In capsule form . . .

An American astronaut, Col. Stuart Rose, his wife, Joan, and their four children were singled out for a personal greeting by Pope Paul VI at his weekly general audience. The Pope said that he had come from his summer residence at Castelgandolfo by helicopter in a few minutes, but "there is here in our midst one who has traveled to the moon" . . . The Catholic League for Religious and Civil Rights has joined in a lawsuit charging the Wall Street law firm with discrimination for not promoting one of its attorneys, John Lucido, because he is a Catholic and an Italian-American. Lucido, who worked for the firm from 1965 to 1973, is seeking a full partnership and compensatory and punitive damages for the alleged violation . . . The bishops of Argentina have begun pressuring their country's military rulers to curb rampant kidnappings and murder and to find the culprits. More than 700 people, including five priests and two seminarians, have died in politically motivated violence since the beginning of the year.

## Fatima sets Senior Citizen Day Aug. 18

INDIANAPOLIS — Father Fred Denison, associate pastor of Christ the King Church, will direct the Senior Citizen Day at Fatima Retreat House on Wednesday, August 18. Beginning with registration at 10 a.m., the day's program will include conferences by Father Denison, Liturgy, luncheon and discussion.

A Retreat for Men will be held at Fatima August 22-29. Opening on Friday evening at 7 p.m., the retreat, including conferences, time for quiet reflection, liturgies, and group prayer, will conclude by Sunday, August 29. Directed by Father Joseph Barry, O.M.I., the retreat is open to men throughout the Archdiocese of Indianapolis and neighboring dioceses.

Father John Emge, pastor of St. Clement Church, Boonville, will direct the Labor Day retreat for women at Fatima. This retreat will open on Saturday, Sept. 4, and conclude on Labor Day (Monday) afternoon.

For reservations or further information on these programs, call Fatima Retreat House 545-7681.

Thirty years ago St. Andrew and St. Mary Churches in Richmond each received bequests of \$15,000 in memory of Mrs. Barbara Miller.

## Names . .

Sister Bernardine Dominick of the Cleveland province was elected to head the Sisters of St. Joseph of the Third Order of St. Francis, headquartered in South Bend.

A Paraguayan bishop attending the 41st International Eucharistic Congress in Philadelphia has been hospitalized with what hospital officials called upper respiratory distress. Bishop Felipe Santiago Benitez of Villarrica is "doing well," according to Franciscan Sister Margaret of St. Mary's Hospital.

Retired Archbishop Henry J. O'Brien of Hartford, Conn., long-time advocate of racial and social justice, died July 23 at St. Francis Hospital shortly after his 80th birthday.

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## THE TACKER

## Mirabile dictu

BY FRED W. FRIES

So you think that Latin is a "dead" language and that the switch to liturgical vernacular only served to seal up the coffin?

Well, the Ciceronian tongue has just received a shot in the arm, and the administering physician was—believe it or not—good old Uncle Sam himself.

Here is the story, fresh off the wire.

From sunny Los Angeles comes the word this week that the local Board of Education recently voted to accept an \$82,000 federal grant to promote the study of Latin—not in high schools, mind you, but in elementary schools.

PURPOSE OF THE program, which is confined to fifth and sixth graders identified as "disadvantaged" in 25 selected schools is primarily to help pupils improve their English.

Carrying the bureaucratic-sounding title "Extending Reading Comprehensive Skills Through Language Transfer," the program seeks to teach pupils "to identify English word families from Latin roots, prefixes, suffixes, plurals and abbreviations."

THEY WILL HOPEFULLY learn that the Latin word "mater"—to cite just one home-spun example—is the root of the English words "mother" and "maternity."

The unique program—which, incidentally includes three parochial schools in its coverage—is funded under Title IV of the Elementary and Secondary Education Act.

## FRENCHTOWN CELEBRATION—There

will be a gathering of the clan at St. Bernard's Church, Frenchtown, on Sunday, August 15. It will all begin at 12 noon when Father F. J. Gattellinger, a native of Harrison County and now a retired priest of the Louisville Archdiocese, returns to offer a Mass of Thanksgiving to mark his 50th anniversary of ordination. As a sidelight of the observance, members of the Gattellinger and Ems families will be getting together after Mass for an old-fashioned pitch-in and reunion. Friends and relations are cordially invited "to bring a dish or two" and join in the festivities.



## RETIREMENT SLATED—Josephine De

Croes, secretary of the Archdiocesan Tribunal for the past 14 years, will retire on Friday, August 13. This friendly lady, who is known to hundreds of the clergy and laity, and is a member of Holy Spirit parish, Indianapolis, was honored at a testimonial dinner held at Fatima Retreat House on July 22. Tacker extends best wishes to Josephine De Croes for happiness and God's blessings in the years ahead.



## TOUCHING THE BASES—Brebeuf

graduates of 1971 will hold a five-year reunion picnic at 1 p.m. Sunday, Aug. 22, on the campus. Further info available at 926-6348 or 251-4977. . . . The annual Indiana State Knights of Columbus golf tournament will be held at New Castle on Aug. 14 and 15. . . . Patrick W. Philbin is the new director of planning for St. Vincent Hospital, Indianapolis. . . . Jeff Taylor, 1976 Cathedral graduate, and Frank Sergi, 1976 Roncalli graduate, will be in the lineup when the St. Joseph College, Rensselaer, football team opens its season.

## ST. VINCENT CHANGES VISITING RULES FOR CHILDREN—Effective August

1, 1978, St. Vincent Hospital, Indianapolis, implemented the following change in patient-visitor policy:

Children under 14 years of age are not permitted to visit patients in the hospital except in those instances where the child is a member of the immediate family of a critically ill patient. Immediate family is defined as mother, father, sister, or brother.

Formerly, children were granted the same visiting privileges as adults in the medical/surgical areas. The rule was changed to minimize any health hazards to younger children and to allow for uninterrupted optimal nursing care of patients.

Other patient visiting regulations remain the same. All visitors must obtain passes and only two visitors are permitted for each patient at any one time.

## † Remember them in your prayers

BLOOMINGTON  
† ALBERT J. JEANSON, 75, St. John the Apostle, July 30. Father of Sheila K. Tessler and Joe Jeanson of Bloomington.

BRADFORD  
† GEORGE E. KIESLER, 90, St. Michael, July 30. Father of Clarence Kiesler of Marion and William Kiesler of New Salisbury.

CAMBRIDGE CITY  
† SEAN E. MULLEN, infant, St. Elizabeth, July 27. Son of Mr. and Mrs. Philip A. Mullen; brother of Diana, Cynthia, Kimberly, Barbara, Philip II, Michael and John Mullen, all at home; grandson of Alice Mitchell and Mr. and Mrs. Charles Patrick of Cambridge City.

COLUMBUS  
† JEFF E. WEILER, 22, St. Bartholomew, Aug. 3. Son of Eugene and Evelyn Richey Weiler; brother of Mrs. Robert White, Curtis Weiler and Kevin Weiler.

INDIANAPOLIS  
† RALPH E. BLOOM, 47, St. Mark, July 27. Husband of Frieda M.; father of Mrs. Rex Skinner, Mrs. John Patrick, Sgt. Ralph W. Paul S., Mark A. and Patricia Bloom; brother of Mrs. Robert Kirgan, Mrs. Jack Hershey, Mrs. Charles Conour and Mrs. Floyd Watkins.

† CATHERINE J. WHITE, 20, St. Lawrence, July 30. Daughter of Mr. and Mrs. Demetrio R. Jalomo; sister of Barbara White and Charles L. White; half-sister of Demetrio G., Mauro and Juan M. Jalomo, Philip E. and Lewis K. White.

† ORMA McGUIRE, 78, St. Francis de Sales, July 31. Husband of Aurelia; father of Mary, Thomas and John McGuire; brother of Dorothy Tarcelo.

† ADELINA V. MONTANI, 80, 55, St. Peter and Paul Cathedral, July 31. Sister of Antonietta, Raffaele, Cecilia, Ferdinand, Dominic and John Montani.

† CARL L. MUELLER, 69, Christ the King, Aug. 2. Husband of Eva; father of Thelma Williamson, Dorothy Lepcum and Charles Mueller; brother of Emma Gramse.

† JAMES R. BURRELLO, 62, St. Bernabae, Aug. 3. Husband of Mary R.; father of Mr. C. Lawrence; brother of Stella DeGaro, Josephine Townsend, Tony and Carlo Burrello.

† JAMES D. HANSMAN, Sr., 53, Christ the King, Aug. 3. Husband of Beverly; father of Diana S. Duffin, Deborah L. Alsop, Sara D. Hansman and James D. Hansman Jr.; brother of Robert, John, Lawrence, Bernard and William Hansman, Rosemary Pipes, Louise Pohlman, Florence McGuire and Pauline Cave.

† CHARLES E. PADGETT, 79, Little Flower, Aug. 3. Husband of Edith; father of Irene Williams, Mary L. Skinner, Margaret Clark, Ann Patrick and Charles R. Padgett; brother of Beale Kidwell.

† ELIZABETH A. HIGER, 49, St. Susanna, Plainfield, Aug. 3. Wife of Eldon P. Higer.

† LOWELL F. CLARKSON, 56, St. Bernabae, Aug. 4. Husband of Alberta J.; father of Mary J. Clarkson; brother of Opal E. Young, Helen Mack, Catherine Glidden, Donald, Denny and William Clarkson.

NEW ALBANY  
† IDA A. HESS, 84, St. Mary, July 28. Mother of John Hess of Garden Grove, Calif.; Robert Hess of Indianapolis; Dr. Patrick Hess and Mrs. Theodore Skinner, both of New Albany; and Betty McGuire of Miami, Ohio.

## Genesis II available for school year

Genesis II, a comprehensive, multi-media program in human spiritual development, will be offered to principals, directors of religious education as well as priests and laity throughout the Archdiocese, effective with the new school year. The program is sponsored by the Office of Catholic Education in Indianapolis, the Aquinas Center for Religious Education in Clarksville and the District Center for Religious Education in Terre Haute.

The program consists of six units, each subdivided into three two-hour sessions. The units are entitled: The Spiritual Journey, Spiritual Growth and Self-Concept, The Risk of Being Myself, The Adventures of Self-Discovery, The Many Paths of Prayer, and Spiritual Maturity and Play.

GENESIS II IS BUILT around the work of Father Vincent Dwyer, a Trappist monk who has been successful in programs of spiritual development for

priests and religious. This program extends and applies the ideas and insights of Father Dwyer together with the results of his studies in theology and in psychology. It is designed to be used by groups of adult Christians seeking to grow both in awareness of themselves and in spiritual maturity.

The program in Indianapolis has two sections. One section for parish and school administrators will meet on Friday mornings from 10 a.m. to 12 noon at St. Joan of Arc parish beginning Sept. 10. The section for other interested priests and lay persons will meet on Sunday evenings from 7 p.m. to 9 p.m. at Our Lady of Grace Convent, Beech Grove. For information on either section, contact the Office of Catholic Education, 317-834-4453.

THE PROGRAM WILL BE offered at the Aquinas Center in Clarksville under a tentative schedule beginning Wednesday, Sept. 15. Contact the Center (812-945-0354) for more information. The program in Terre Haute will also begin in beginning Sept. 10. The September. Contact the District Center (812-232-8400) for more information.

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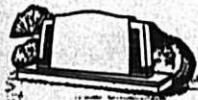
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† IDA A. HESS, 84, St. Mary, July 28. Mother of John Hess of Garden Grove, Calif.; Robert Hess of Indianapolis; Dr. Patrick Hess and Mrs. Theodore Skinner, both of New Albany; and Betty McGuire of Miami, Ohio.

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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

## Growing up

Recent meetings of the Archdiocesan board of education indicate its members are beginning to accept responsible attitudes toward leadership. As the policy making body of the Office of Catholic Education, the board has entrenched itself in a process of long range planning in a diocese which is only mildly interested and overly threatened.

It is heartening to see the board growing into a broad diocesan representation of districts. Recent additions from Bedford, North Vernon, and Tell City have added a diverse glow to the board's appearance. Only the continuing interest of these areas will keep educational planning in the diocese from being Indianapolis dominated.

The board nonetheless is an infant. Like a child being weaned from its mother, the board has only begun to like the taste of Gerbers. It will be a while before the board acquires teeth and taste for steak.

This is reflected in the board's handling of problems set before it. The situation in Terre Haute remains the case in point. One is not certain if board members are really all

that interested in it or not. They certainly ask very few questions about the issue and yet this board should be making policies which could assist the Terre Haute district in solving its problems. The winds of change are coming up stronger. The problems that have appeared in education in Terre Haute will very likely appear elsewhere in the diocese as time passes.

At the board's most recent meeting, new members quizzed Father Gerald Gettelfinger, superintendent, with regard to recent events in Terre Haute and recent resignations in the Office of Catholic Education. It is the board's responsibility to demand such accountability from its administrator that all areas of education in the diocese may be served. The questions generally came from new members of the board. A sign of hope, we trust.

The last meeting heard a suggestion dropped about developing guidelines as to levels of enrollment and financial accountability in determining the closing of a school. No one on the board picked up the suggestion. Yet it is within the board's power to determine such guidelines. We may add the sword has another edge.

There ought to be guidelines determining the feasibility for opening schools also.

The board has yet to address the questions proffered by Father Gettelfinger in May, questions raised precisely by the Terre Haute issue. When does the Archdiocesan board act on a local situation rather than simply respond to past happenings? We believe the reluctance of the board can be attributed to the still new adjustment to board structure. We do suspect, however, that many lay people, like many clergymen, are simply unwilling or unable to make decisions which in the short run will be unpopular.—T.W.

## Prisons

Recent eruptions at the Indiana Women's Prison in Indianapolis only prove once again the powerful need for prison reform.

Society has a duty to detain, prosecute, and imprison criminals in order to protect its citizens. What society has not yet learned, however, is that simply 'putting people away' does not end the problem. Oftentimes society would like to forget that such things as prisons exist. Oftentimes society would like to forget that prisons are inhabited by people.

Prisons point up imbalances in society. Very few have the ability to 'rehabilitate' people. Most simply institutionalize people. One cannot keep large groups of people in small spaces and not expect them to complain or even to riot over the course of time. A prison does not have to be the deluxe Hilton. But no human being, no matter what his crime, ought to be forced to exist in conditions as dehumanizing as some prisons are today.

The state of Indiana is certainly no leader in the care it offers its protective institutions. This holds true not only for prisons but for other kinds as well—mental health facilities, orphan homes, etc. As always, the problem is money. And as long as the state and the people of the state would rather its problems be locked away than rehabilitated, there will be no reform. As long as the 'respectable' want the good life to be better for themselves, there will be no selfless interest in the misfortunes of others.

—T.W.

## Survey singles out needs and complaints

BY FR. THOMAS WIDNER

I spent some time recently looking over the individual letters that came in with our Reader Survey. I was looking for specific suggestions for enhancing the Criterion. I counted 46 letters plus numerous comments written on the survey blanks themselves. People care about us. But more than that, comments indicate people care about the Church and the Archdiocese.

The single greatest complaint we received concerned the dearth of news and features about parishes and institutions outside the city of Indianapolis. One reader said, "I feel . . . that there is too much news of the Indianapolis people and not enough of other people in the Archdiocese." Another stated, "The Criterion basically has an Indianapolis flavor in terms of what's happening in the Archdiocese. Outlying areas aren't covered . . . a more personal flavor would enhance Archdiocesan readability and credibility as a newspaper."



THERE IS much truth in their comments. The Criterion depends almost solely on the initiative of pastors and lay people outside Indianapolis to send us information regarding events. And then we must make editorial judgments as to their value for publication. We receive many photos, for example, from individuals who have little picture taking experience. For instance, we can never use Polaroid shots. They simply do not transfer in the printing process. Most pictures we receive from individuals are much too dark. If you have an event that you think might warrant a good picture, it is best to get a professional to take the picture.

With the addition to our staff of Sister Mary Jonathan Schultz, O.S.B., we hope to make better contact with parishes. Part of Sister's responsibilities will be to dig out information in the outlying areas of the diocese. The Criterion remains, however, an operation with limited personnel available.

THE SINGLE greatest need expressed in the letters sent to us requested more faith and doctrine. For example, one reader asked for "more

in depth commentary on the Scripture readings of the Sunday and even for the whole week." Another asked this question, "What is in the Bible and other readings that could make me a better Christian?" Certainly one of the purposes of the Criterion is to teach. Many of the comments we received suggest that adult education is hungered for in the parishes is not being served.

Our primary teaching source at the Criterion is the series known as Know Your Faith. This is a syndicated series of three or four weekly articles from National Catholic News Service in Washington, D.C. The authors include experts from Scripture, catechetics, theology, and family living. This past year the series has provided a six month study of the Old Testament and a six month study of the New Testament. Beginning September 6 and running the next 12 months the series will be "Roots of our Faith: Biblical Insights." The articles the week of September 6, for example, include "Is God Really Present to Me Today?" by Deacon Steve Landrean, editor of the Texas Catholic in Dallas; "Revelation" by Father John T. Castelot, S.J., professor of Sacred Scripture at St. John seminary,

Plymouth, Michigan; and, "God's Revelation Reveals Us Too" by Mary Maher, staff member of the Center for Religion and Psychiatry in Washington, D.C.

Know Your Faith is a readable series of articles suitable for reflection and discussion. Although we do not print them, a series of discussion questions comes with the service. Those questions are available to any group or individual who would like them upon request. Address your request in care of: Know Your Faith, The Criterion, P.O. Box 174, Indianapolis, Ind. 46206. We will send them weekly free of charge. For a nominal fee we will send extra copies of the paper.

Know Your Faith is a good lead off for study club or discussion groups. I am not aware of their use in any other manner. But we are sending additional information to pastors and directors of religious education regarding the series.

Listening to readers and carrying out suggestions is a long and arduous process. We trust in your trust in us that we do listen and will try harder. Above all, we encourage you to keep sending us letters. We cannot act responsibly if you do not let us know.

DALÉ FRANCIS SAYS

## Death reminds people of life's shortness

BY DALE FRANCIS

When Tom died it was unexpected. Jim and Nancy had gone on a vacation in the mountains of North Carolina. Jim's mother and father are old; his mother has not been well. When the priest from their parish back home phoned, Nancy thought one of the parents had died. She handed the phone to Jim.

It was Tom, their second son, who had died. He had been scuba diving and had just put on a fresh tank. What happened no one knows. Tom surfaced, grabbing for help at the side of the boat, missed and sank. It was hours before they recovered his body.

We had known Tom since he was a little boy. Jim and Nancy are among our closest friends. He was the second of their six children, five boys and a girl. One of the boys is my godson. Tom was tall, muscular, handsome, skilled in mechanics—an artist in welded metal sculpture.

HIS DEATH REMINDED ME of a truth I've always known but a truth so many of us forget. I'd like to use the occasion of Tom's death to remind you of the truth that life is transitory and that death can come unexpectedly and strike even the least likely of all.



I do not use this example nor remind you of how transitory life is for the purpose of urging you to repentance of your sins or anything like that—although we should always seek to be in a state of grace, not just because of the danger of death but because of our love for God.

Rather I use this occasion because I have learned from contact with many people that one of the greatest burdens people have is that someone dies and they wish they could have told that person of their love, their admiration, their respect but failed to do it. Even more difficult to bear is the burden that comes to those who were for some human reason separated in anger from another who has died.

I've had many people come to me through the years telling me of their burdens, and this is one of the most frequent burdens of all. So I use the occasion of Tom's death to urge you to stay in friendship with all.

Do not delay letting those you love know that you love them; do not be hesitant in thanking others and praising them. Say all the things today that you might wish to say tomorrow if there were to be no tomorrow.

Life is too short to allow quarrels, disagreements to separate us. If there is someone with whom you've quarreled, someone once close to you or your friend but now separated from

you because of some anger between you, reach out to that person in friendship again. Do not think that he or she is the cause of the disagreement. It does not really matter who is at fault. The important thing is to end the separation.

Do not be afraid to humiliate yourself by being the one who breaks the separation. And if all of your efforts at reconciliation are rebuffed then you will know that you at least tried—and you can try again another time. Pride was the first sin, and it is a wounding sin yet. Do not let pride keep you from seeking reconciliation.

But really, it isn't quarrels unended that I've seen to be the cause of greatest regrets. It is the failure to let those you love know that you love them, those you appreciate know that you have appreciated them. The greatest regrets are those of things intended to be done but not done, thought but not expressed.

IN THE CASE OF TOM and his parents, there were such good memories. He was in his early twenties when he left home but he kept close to his parents, saw them often and less than a year ago treated them to a little vacation they couldn't have afforded—made all the plans, made the reservations, paid all the expenses. They knew he loved them, and he knew they loved him.

But so many people fail to express themselves. That's the way we are. We do not find it easy to tell those who are dear to us that they are dear. We mean to let those who are our friends know that we are grateful for their friendship, but we do not say it.

So for reasons that really are to your own benefit, although this should not be the motive, I urge you, do not wait until tomorrow to say the things to those you love that you would want to say if there was no tomorrow.

Children, let your parents know how much you love them and appreciate all they have done for you. It surprises me whenever I learn of it, but there are children, grown and with their own families, who hardly keep in contact with their parents at all. It is not that they do not love and appreciate them, it is just that they get busy and forget. Write, telephone, do it often. Let them know of your love and appreciation.

PARENTS, LET YOUR children know of your love. In this day in which many young people turn away from values and the faith of their parents, there are parents I know who say that since their children have abandoned those values they taught them, then they want nothing to do with their children any longer. What a terrible thing to do! They are your children. If you believe they have mistakenly tossed away something priceless that you offered them, then the more reason to reach out to them in love.

If we understand our own selves then we know how many people have helped us—school teachers, neighbors, friends, people we've met in work. Let those to whom you owe gratitude know of your gratitude. Find every occasion you can to say something nice to others.

Life is so short. We run out of tomorrows too quickly, so use today to express the gratitude, the love, the friendship that you would want to express on that tomorrow when it would no longer be possible. If you follow this admonition you will save yourself regrets but, far more important, you will bring happiness to others.

## LETTERS WELCOME

Our recent Reader Survey indicated that Letters-to-the-editor are among the paper's most widely-read features. The Criterion welcomes such letters. Readers should keep their letters as brief as possible. All letters must be signed though names can be withheld upon request. Address your letters to The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

## Letters-to-the-Editor

### Downey says Mary has special place

To the Editor:

There has been an attack on the traditional place which Mary, the mother of Jesus, has occupied in Christian devotion through the ages. This was evidenced by the first question in The Question Box on July 23. It seems that the Church was accused of manipulating Gen. 3:15 to defend devotion to the Blessed Virgin.

I have a tape of Archbishop Sheen about Mary which is taken from a retreat entitled Renewal and Reconciliation. Everyone who thinks that any devotion to Mary takes away from Jesus, should listen to this tape. Genesis indeed uses the word 'woman.' It clearly states that there will be enmity between her and Satan. The question is then, who is this woman? In the New Testament we will find out. Jesus addresses his mother as 'woman.' In the book of Revelation, again we find the word 'woman,' and she is giving birth. This woman is clearly the Blessed Virgin.

In the Kingdom, there is no such thing as blood relationship. All who are born of the spirit are one in Christ. For example, Isaiah, in a beautiful passage, describes that a time is coming when those without child or children will be blessed with sons and daughters more abundant than the stars. This came true when on the Cross the Spiritual Kingdom (the Church) was won. And witnessing this consummation was the Spiritual mother of the Church and the first born, John. And right as the covenant was being made Our Lord said, 'Woman (because she indeed, was the woman who was referred to in Genesis) behold your son. And to John, 'Behold your Mother.' This woman was so obedient to the word of God that the Word was born flesh in and through her. As one woman was disobedient, Mary was obedient and through this obedience we are now able to become members of the Kingdom.

Is it any wonder that the faithful have always had a special regard for the mother of the Church? How can

this take away from Christ? If we give honor to Mary, is it not because she is the mother of our Savior?

It is indeed fitting that all worship go to God, because salvation comes from God. But in the Kingdom, God works through human representatives. The one thing God needed to bring about the New Covenant was a woman. Not just any woman, but one who was truly obedient and full of the Spirit. God continues to work through humans. In the Communion of Saints the Church recognizes those who have truly been handmaids of the Lord. The Lord has worked his salvation through them. This fulfills the passage of Isaiah. For in the Kingdom, many have

To the Editor:

Recently I wrote a letter which you published on July 9 questioning the phrase "responsible parenthood." The only way I have seen it used is in the question of when and if to become parents. I disagree with its use in this context. However, if it is used in referring to the fact that no matter how many children you have, you can be responsible parents, I agree wholeheartedly.

Since our primary reason for having children is so that they may share in a happy eternity, it is our responsibility to give them the best tools with which to gain heaven.

I believe that to become holy people, they must first be whole people (Mother Teresa equates holiness with happiness). A whole person possesses two things. The first is faith and the second is emotional security. If they do not get them during childhood, many times they spend the rest of their lives in search of them to the exclusion of all else. If we give these to them during the early years, they then are free to develop their talents.

The way to pass on our faith to our children is to live a life of faith. The things that are evident to a child are 1)

renounced husband and wife, so that they could care for the spiritual children of the Kingdom.

Christians have always had a special place in their hearts for Mary. When people broke from the Kingdom, they had to find something wrong with it and erroneously attacked this love. When the Kingdom is fully understood, then one can truly look upon Mary and call her blessed. Not because of herself, but because the Almighty has given us salvation through her.

If one can find a person who has a deep love for Mary, 99% of the time they will find a good Christian person, for the mystery of the kingdom is truly in their heart.

Mark Downey

Bedford, Ind.

### More about 'responsible parenthood'

A spirit of joy in the home 2) Kindness towards others 3) Keeping Sundays holy 4) Daily prayer at mealtime and bedtime.

The simple things in life lead to the road of emotional security. 1) Our general attitude for our children tells them whether we regard them as burdens or as a blessing to us 2) Children must feel loved. The best way to show this is the time we spend with them. 3) Discipline cannot be excluded from emotional security. Children are much more comfortable when they know the rules and boundaries. They must know that bad behavior will result in some punishment. (They don't mind this if they feel we are fair and consistent.) 4) Gentle criticism is also a must so they will learn what is acceptable and what is not. 5) Praise is important so they know we are proud of them. 6) They must not be a stranger to affection or they will not be able to accept it in their adult life.

The wonderful thing is that if we spend time in doing these things now, we will someday see our children lavishing these things on others in their own adult life.

Kay Beeson

Beach Grove, Ind.



"IF THERE WAS A CHAPLAINCY OPEN IN AN AMUSEMENT PARK, I THINK LOU WOULD TAKE IT!"

## The CRITERION

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## NEW TESTAMENT

# IN PAUL'S FOOTSTEPS

BY STEVE LANDREGAN

Over the past 2,000 years Christians have pondered, prayed about, argued over and, sadly, fought about the nature and mystery of the Church.

It is typical of the human mind to resort to images to describe in part something it cannot describe in whole. The mystery of the Church is pregnant with such images. Paul Minear in "Images of the Church in the New Testament" lists 96 images of the Church found in the Bible.



In a recent work, "Models of the Church," Jesuit theologian Avery Dulles suggests that an individual's understanding and attitudes concerning the Church are tied to his or her preferred model or image. Such a shift in emphasis from one model, i.e., the Church as institution, to another such as the Church as People of God, can be expected, he says, to result in "phenomena such as polarization, mutual incomprehension, inability to communicate, frustration, and discouragement."

FOR AN INTERESTING view of the problem, read Dulles' book. For an idea of how old the problem is, read the Epistles to the Colossians and Ephesians wherein Pauline Christology (the study of Christ) and ecclesiology (the study of the Church) reach levels of insight and maturity not found in earlier Pauline writings. We will not examine the scholarly arguments as to whether the two letters should be attributed to Paul directly or indirectly, but only with the images of Christ and the Church they contain.

Paul's Christology and ecclesiology were deeply influenced by his conversion experience (Acts 9, 3-5; 22, 5-16; 26, 20-18) in which Jesus identified Himself so totally with the infant

Church that anything done to the Church because of His name, was done to Jesus Himself (Mt. 10, 40).

The occasion for Paul's concern with Christ and the Church was apparently a new twist to the Judaizers' attacks on the Gospel Paul preached. The usual attacks are evident (Col 2, 11-17), but a new element is present (Col 2, 8) that scholars believe may be an early manifestation of gnosticism, a heresy that plagued the Church in later years.

This deviation seems to have taken the form of the worship of angels, both good and bad, and speculation on their function as intermediate "cosmic" beings through which God governed the world.

This new problem stimulates Paul to elaborate on Christ's role as Lord of the universe. In doing this he uses what may be an adaptation of an early Christian hymn (Col. 1, 15-10) in which he rebukes the false teachers by writing that "In Him, everything in heaven and on earth was created, things visible and invisible, whether thrones or dominations, principalities or powers; all were created through Him, and for Him" (1, 16).

In this hymn Paul introduces a new idea, "It is He who is head of the body, the Church" (1, 18). The idea is not new in terms of presenting the community of Christians as the Body of Christ (1 Cor. 6, 15; 10, 17; 12, 12-27; Rom. 12, 4). What is new is the stress on Christ's headship of the Body. Once introduced in 1, 18, the idea is repeated and expanded in Colossians and Ephesians (Col. 2, 19; Eph. 1, 22-29; 4, 15; 5, 12).

Having established Christ as creator of the cosmos and as the head that unifies His body the Church, Paul then warns that the one who rejects Christ by the worship of angels has separated himself from the unity of the head and the whole Body of Christ.

EPHESIANS CLEARLY states the conditions of unity with the Body. "You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus Himself as the capstone. Through Him the whole structure is fitted together and takes shape as a holy temple in the Lord; in Him you are being built into this temple, to become a dwelling place for God in the Spirit" (Eph. 2, 20-22).

He makes a stirring plea for Christians to resist the efforts of those

who would destroy the unity of the Body. "Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force. There is but one body and one Spirit, just as there is but one hope given all of you by your call. There is one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all and is in all" (Eph. 4, 3-6).

Thus Paul uses the image of the unity of the Body with its head to teach the Christians of Colossae and Ephesus as well as the other churches the mystery that their union with Christ and His Body the Church are one and the same because it is God Himself who calls the faithful together in Christ, and it is He who united them in one body through the Holy Spirit.

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## BIBLICAL PROFILES

## Jacob's craftiness yields to a faith-filled courage

BY FR. ALFRED McBRIDE, O. Praem.

Jacob stole the right of property from his twin brother, Esau. But it would be 20 years before he could hope to use and enjoy it. Esau threatened to kill him if he ever came near home again. So Jacob journeyed north to live with a relative Laban.

Along the way he had a dream at the pagan shrine of Bethel. He saw angels traveling to and from heaven on a cosmic ladder. God told him that he had a mission to be like these angels who linked heaven to earth.

Jacob's pillow that night was a stone, which tradition says was brought to Scotland many centuries later. There they called it the "Stone of Scone," and housed it in the royal throne of Scottish kings. Today it rests in the royal throne of Westminster Abbey.

THEN HE MET RACHEL. Nearing

the home of Laban, he stopped by a well waiting for someone to draw water. It was Rachel who came, and it was a case of love at first sight. Coincidentally, it turned out she was the daughter of the man he was going to work for. She brought the young adventurer home and there followed a scene of welcoming and rejoicing.

Laban hired Jacob to look after the sheep. It wasn't long before Jacob asked to marry Rachel, promising to work seven years in return for the favor. Laban agreed, but secretly gave Leah, Rachel's ugly sister, to him instead. Her face was so heavily veiled at the wedding that Jacob failed to notice it was Leah and not Rachel. He complained bitterly to Laban, who merely shrugged and said it was his only chance to palm off the homely girl. Then he shrewdly suggested that Jacob work seven more years for Rachel as a second wife. Jacob grudgingly agreed. He was now getting a taste of his own medicine.

The years passed. Jacob proved to be an excellent shepherd. But he looked to the

future when he would want to have his own flocks.

He quietly began to prosper by reason of a tricky bargain he struck with Laban. They struck an agreement that Jacob could keep any sheep that had black or spotted pelts. Since these would be so rare, Laban had little to fear. But according to the story, Jacob found a breeding technique that caused an unusual number of such sheep to be born.

Meanwhile, Leah bore him 10 sons who would captain 10 of the 12 tribes of Israel. Rachel, after much effort and prayer, took a mandrake root which reputedly made her fertile, bore him Joseph and Benjamin, who would father the other two tribes. But Jacob, after 14 years of service, wanted to go home. Laban kept him there for six more years by means of the bargain about the spotted and black sheep.

AFTER THAT, Jacob plotted an escape from Laban. Due to divine intervention and some intrigue on the part of Rachel, the family successfully evaded the clutches of Laban. But having left the frying pan, they had to face the fire. Jacob heard that Esau had become a desert prince over the neighboring tribe of Edomites. Somehow news of Jacob's return came to his twin brother, who thereupon set out with 400 Arab horsemen to destroy him (Gen. 22, 33). That night Jacob paced the field near the sleeping camp, wondering and worrying what he should do. While he struggled with his fears and anxieties, a mysterious stranger came and fought with him. The battle went on most of the night until Jacob's thigh was thrown out of joint. This was the crisis of Jacob's spiritual conversion. He was basically wrestling a blessing from God. The Bible hints at the agony of his tormented soul that knows it must find peace with God.

As dawn broke over that fateful field, a new Jacob had been born. No longer now was he a deceiver, but renamed Israel the Perseverer with God, the Lord's warrior and raised to the honored patriarchate with Abraham and Isaac.

He did not acquire instant sainthood, but having faced his Lord with openness and yearning, he was on the road to the greatness that was to surround him so that forever after the Hebrew people were identified with his name, Israel.

Next came the dreaded meeting with Esau and the murderous tribesmen. Jacob sent gifts and servants on ahead to pacify his brother. Surprisingly, the mission succeeded and the two brothers embraced in friendly reconciliation. Jacob gave his brother half of his possessions to help atone for the theft of the blessing. The brothers parted friends. Esau went back to his own territory. Jacob crossed the Jordan and settled in the Holy Land. Jacob learned that craftiness needs to yield to faith-filled courage. So does everyone else.

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## Pastor's personal contact produces 'volunteer power'

BY FR. JOSEPH M. CHAMPLIN

How do you get volunteers for parish activities?

Two ways which are not effective are pulpit appeals; bulletin announcements—such please bring minimal responses at Holy Family.

The pastor and his staff still possess the greatest power for eliciting volunteers. Lay persons ideally, should be so committed to the Church and a worthy parish cause that mere mention of need or a project brings forth countless volunteers.

But in the real, human, wounded world, most of us require an individual touch. "Father asked me to do this." "Sister needs my help." "What could I say? He called and wondered if I would volunteer."

Is this so wrong? I don't think so. The pastor or parish leader should be a community builder; that means, among other things, facilitating, inspiring, directing members of the church family in group efforts.

SOME STAFF PERSONNEL hesitate to make such requests or reluctantly seek assistance with programs, feeling inside as if they were burdening others or demeaning them. Enlisting such aid, however, not only eases the priest's or staff person's work, but more importantly, it gives parishioners an opportunity to belong, to become involved, to sense they are an important part of the congregation.

The leaders should have maximum lay participation as an ideal for the parish. That goal envisions each person engaged in at least one community activity.

Here are some practical tips to achieve this end:

—"Enlist the new, yet retain the old."

Normally a relatively small cluster of extremely loyal and generous parishioners have cared for most ongoing tasks. They also are the individuals who volunteer for new projects.

The fresh administration must avoid alienating these hard-working people (sometimes long-suffering and little appreciated); at the same time, to let them dominate or monopolize every program will stifle growth in others, diminish enthusiasm and obviously restrict involvement.

The wisdom of Solomon and the sensitivity of a counselor may be required to achieve these desired points.

—"Specify terms for volunteer service."

A survey somewhere indicated that volunteers grow weary of the same kind of service after three years. They are not tired of serving; they simply require a new challenge or a different position.

Moreover, people seem to offer talents and energies more freely as well as use them more industriously, if they understand their volunteer efforts are only for a specific period of time. Open-ended volunteerism will succeed, but not so well, nor so happily.

—"Rotate chairpersons and committee heads."

For annual parish functions—e.g., dance, picnic, bazaar—and standing committees—e.g., altar, rosary, lectors, ushers, the ideal is to have a vice-president or vice-chairperson who understands that he or she will assume the top position during the next year or term. That assures a continuity and eliminates confusion and needlessly expended energies.

—"Acknowledge services rendered."

We like recognition, even though our motivation should be for the Lord, the parish, others. A year-end recognition dinner is an obvious method of achieving this, but care ought to be exercised lest some are omitted and odious comparisons made. Bulletin mention has worked similarly and satisfactorily (but with the same risks) for us.

—"Celebrate volunteer Sunday each fall."

Next to personal solicitation of volunteers, we have discovered Sunday liturgies and homily time as the most effective manner of recruiting new workers and talents.

Throughout the summer planning period, staff persons should be drawing up a list of possible activities for all age groups. Mimeographed copies of the finished work with pencils are placed in pews on the designated Sunday. The theme for that celebration revolves around some aspect of service for the parish community. At homily time, the preacher, after speaking briefly on the topic, invites worshippers to take the volunteer sheets, mark at least one area, and drop it in the collection basket.

We picked up 250 new volunteers last year. The only drawback: The staff must be certain to contact each person sometime during the coming 12 months for a volunteer task.

### THE WORD THIS SUNDAY

By Father Donn Raabe

NINETEENTH SUNDAY OF THE YEAR

"Food from God"

1 Kings 19:4-8  
Psalms 34:2-9  
Ephesians 4:30, 5:2  
John 6:41-51

In body and spirit, Elijah was exhausted, ready to give up on life. But word came for him to eat, else the journey would be too much. So strengthened by that food from God, he ultimately came to God. Food from God for coming to God is the theme of the Gospel also: The Father is the source of eternal life and Jesus is the way to attain it—the living bread from heaven. "If you'll feed on this bread (my flesh) you'll have life eternal." A communion of life through flesh. A few years ago the survivors of the Andes plane crash knew a communion of life through flesh. Life, even in death, sustained the living. Eating the flesh of the dead wasn't easy for them but it became a sacred communion of life. Along the way of life, there are times we'd like to give up. But we have been sealed with a strength that won't give up. The inner strength is made visible and tangible in the bread and wine of Eucharist, a real sharing in communion in the very life of Jesus and in his life force—the Spirit (second reading). Like the psalmist, let us say: "God heard me in my need—he answers, saves and protects."

## Colossians and Ephesians portray God's tremendous love

BY WILLIAM E. MAY

The Epistles to the Colossians and the Ephesians are brief, beautiful portrayals of the tremendous love God gives us through His only Son, our brother and Lord, Jesus Christ. Possibly Paul himself did not write these letters, but they surely develop some major themes of his writings: God's boundless love for us; the preeminent and all important role of Christ, who brings to us His Father's love and enables us, through His death and resurrection, to conquer sin and live in union with Him; the nature of the Christian life.

When the Epistle to the Colossians was written, there was a movement that seriously distorted the Gospel. It held that there are numerous intermediaries between God and man (with Christ being reckoned as simply one), whose favor had to be cultivated if happiness and release from misery were to be achieved. It was a superstitious movement, with a good deal of magic involved, and it promised a utopia for those "in the know."

A MAJOR PURPOSE of this epistle was to attack this practice, similar in many ways to such contemporary movements as the "cult" of technology, transactional analysis, or transcendental meditation, and to proclaim the simple, seemingly incredible, yet glorious truth that God Himself had taken the initiative,

"disarming the principalities and powers" (Col. 2:15), and had reconciled us to Himself in the person of Jesus Christ, in whom "the fullness of deity resides in bodily form" (Col. 2:9).

These letters teach us that we do not need to be overanxious, to be in fear before the powers of the world, foolishly seeking to placate them by bowing and scraping, flitting hither and yon in search of some new panacea, some elixir, to bring us peace. We do not need this because the absolute sovereign and creator of all is a God who loves us and made us so that He could share His love and life with us.

"Before the world began," this God chose us in His Son Jesus, to be His people "holy and blameless in His sight" (Eph. 1:4-5). So immeasurably does God love us that He brings us back to life once we have deadened ourselves through sin by sending His Son to live with us and for us, to show us, through His saving death and Resurrection, how we can live in union with Him and with His Father (cf. Col. 2:9-15; Eph. chs. 1 and 2).

In truth, we have died to sin in Baptism, which is a real sharing in the saving death of Jesus; and through Baptism we have risen with Jesus to a new life (Col. 2:12).

Through Jesus we learn from Ephesians, God wedded mankind. We are now bone of His bone, flesh of His flesh. No husband could love his wife more dearly than God loves us in Christ. We even share in the fullness of the divinity (cf. Col. 2:9).





# St. Mary's College, Kentucky, closing its doors after 155 years

BY JOSEPH E. DUERR

ST. MARY, Ky.—St. Mary's College here, one of the oldest Catholic colleges for men in the United States and the oldest west of the Alleghenies, is closing after 155 years. It was announced here.

Declining enrollment and the national drop in vocations to the priesthood forced the closing of the college, which, since 1929, has admitted only those studying for the priesthood, said Resurrectionist Father Bernard C. Hayes, the college's president-rector, in announcing the decision of the board of trustees.

Only 37 seminarians were attending St. Mary's at the end of the 1975-76 school year, Father Hayes said. Five years ago 140 were enrolled. Father Hayes said only 27 students, 11 of them seniors, had enrolled for the coming school year.

"Our students have to be recruited from across the country and there are a lot of empty or near empty college seminaries," Father Hayes said. "We made a very strong and worthwhile effort to improve our programs and faculty, to seek sources of outside funding and to recruit additional students."

"We succeeded in some of these areas to a truly great extent. Unfortunately, however, there just aren't enough students to go around, and many now go, and prefer to go, to seminaries or colleges closer to their homes."

The president-rector said that no decision has been made about the future use of the college property. The college is located on 450 acres. Five buildings are currently in use and there are other unused buildings on the property. The board of trustees, which controls the college, will meet again to consider what is to be done with the property, Father Hayes said.

**TWELVE RESURRECTIONIST** Fathers will continue to live at the college until a decision has been made about the disposition of land and buildings, he said.

An Irish missionary priest, Father William Byrne, founded St. Mary's in 1821. The Jesuits operated the school from 1833 to 1846. From 1846 to 1889, priests of the Louisville diocese, assisted by the Holy Cross Fathers, administered the college.

St. Mary's closed from 1889 to 1871 because of financial distress resulting

from the Civil War. The Resurrectionist Fathers have operated the college since 1871.

A program for the teaching of special or accelerated Latin brought hundreds of former servicemen to the college after World War II to study for the priesthood.

WHEN LATIN was deemphasized in recent years, St. Mary's took on as its special apostolate the teaching of delayed vocations to the priesthood and the teaching of those with educational deficiencies.

In 1974, the college began a program of Latin-American studies to prepare seminarians for ministry to Spanish-speaking communities in the United States.

The Spanish program was "beginning to take hold," Father Hayes said, but he noted that other seminaries have developed similar programs and that there are also programs for delayed vocations elsewhere.

Two governors of Kentucky were alumni of the college, as was one of the major figures of U.S. Church history, Martin John Spalding, bishop of Louisville from 1848-64 and archbishop of Baltimore from 1864-72.



AT PROVIDENCE CHAPTER—Major superiors of the Sisters of Providence are shown above at the recent Chapter meeting of the Congregation at St. Mary-of-the-Woods. At the extreme right is Sister Loretta Schafer, who was elected Superior General at the end of the proceedings. Others in the photo and the respective provinces which each heads are from left: Sister Mary

Maxine Telpen, St. Gabriel; Sister Bernadette Mary Carroll, St. Michael; Sister Mary Plus Regnier, superior general; Sister Rosemary Rafter, Sacred Heart; Sister Eileen Mary Cunningham, St. Raphael. Sister Loretta Schafer, the new superior general, was the co-provincial of St. Joseph Province prior to her election.

## Planning proposal adopted

ST. MARY-OF-THE-WOODS, Ind. — A proposal that the officials of the Sisters of Providence appoint a core group of Sisters to do long range planning for the Congregation was approved by the 31st General Chapter of the Order, which concluded here last week. One of several resolutions approved by the delegates, the process is expected to be in operation by January, 1977.

Proposals for the Congregation were presented through research teams which were then voted on by the Congregation. The

conduct of the Chapter meetings was unique in that each day was begun in small group sessions followed by periods of quiet reflection and then concluded in larger group meetings. A general session each day then brought the ideas gathered together in the large group meetings as a prelude to final decision making.

Unlike previous chapters, decisions were kept until the end of the proceedings, and no papers were written ahead of time. The method was a kind of "listening session."

Among other proposals made by the Sisters were a study of their Constitutions based on lived experience; a restatement of local government; a restatement of directives on dress; a statement on Simplicity of Life.

The chapter ended its deliberations by electing Sister Loretta Schafer to be Superior-General for a term of five years with eligibility for a second term. According to Sister Cordella Moran, director of public relations, it was the hope of those organizing the Chapter that the reflective approach used in the decision making process would "contribute to a deeper sense of community and stronger commitment to decisions which would be understood to have come from a shared, lived,

religious experience of reflective prayer, choice and action."

## CYO NOTES

Entry blanks for the Junior Kickball League must be returned to the CYO Office by Aug. 9.

The deadline for the August 15th CYO Adult Leadership Seminar is Friday, Aug. 6. Only the first 200 applicants can be accommodated.

Anyone Interested in officiating at CYO Football games should call the CYO Office at 632-9311. A pre-season meeting will be held at the CYO Office, Wednesday, Aug. 25.

Items lost at CYO Camps Rancho Framasa and Christina may be claimed at the CYO Office, 1502 W. 16th St.

CYO Football coaches will meet on Thursday, Aug. 19. The site and time have yet to be set.

Acts which auditioned for the 1978 CYO Talent Contest will be notified by the CYO Office if they made the Show. The Contest is scheduled for Sunday, Aug. 15, at 7:30 p.m. at the Garfield Park Amphitheatre.

## FESTIVAL GUIDE

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

St. Anthony, Clarksville, (Picnic, chicken and ham dinners)—August 7.

St. Mary, Lanesville (Picnic and Dinner)—August 8.

St. Paul, New Alsace (Picnic and Dinner)—August 8.

Mary, Help of Christians, Mariah Hill (Picnic)—August 8.

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

## 3D ORDER TO MEET

INDIANAPOLIS — Lay Franciscans of the Holy Stigmata fraternity will meet at 8 p.m. Monday, Aug. 16, at St. Augustine Home for the Aged. Highlights of the meeting will be a novice reception and the prayer service for tertiaries who are residents of the Home.

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## VIEWING WITH ARNOLD

## A mumbo-jumbo 'Omen'

BY JAMES W. ARNOLD

Stripped of its mumbo-jumbo and pretense, which are considerable, the new Satanic horror film, "The Omen," is more frightening in its implications than in its creepy scare-movie effects, such as hanging, beheadings, grave-openings, or attacks by packs of mad dogs and baboons.

For example, it could be the strongest anti-child movie in history. Its whole development is geared toward making us hate and fear a sweet-faced five-year-old boy—presumably the anti-Christ of St. John's Apocalypse—and look on in eager approval as his father (Gregory Peck) steals him from his bed, bloodily beats off his crazed nanny, drags him through the night to a church, and prepares to slay him on the altar with a set of a dozen ritual stiletos. Wow! The much-abused Movie Code required that children never even be

implied as victims of violence.

IT'S LOGICAL that the idea of the child-as-evil or corrupt has become trendy in the popular arts in an age haunted by over-population, abortion, decline in the value of child-bearing and motherhood. (Note the increase in child-beating and abuse). But at least until now the tendency has been to see the evil child as a victim of outside forces, as possessed involuntarily, from the classic "Turn of the Screw" to "The Exorcist." The goal has been to rescue the child, to set him free. It's unnerving to sit in an audience where we're all hoping to see a kid butchered in front of our eyes.

The film, glossily produced in England and directed by Richard Donner, also strongly suggests that the power of evil is overwhelming. That's not the message a troubled world needs now, and it's not the

message of Scripture, where St. Paul predicts that Jesus will destroy the champion of wickedness with the mere brightness of His presence. But in "The Omen" most of the good guys are obliterated, at least until a somewhat confusing and ambiguous ending. One particularly harassed priest gets zapped even though he has paped his walls and windows with pages from the Bible and 47 crucifixes. Maybe the 48th would have

done the job.

David Seltzer's screenplay is obviously a commercial offering of "Rosemary's Baby" and "The Exorcist." Its chief distinction is its messing around with the old anti-Christ prophecies, the interpretation of which has been one of the lesser achievements in human history. The mainstream speculation has been that the beast whose name adds up to "666" (Apocalypse 13) referred to a contemporary

like Nero or Caligula. But since almost any name in any language can be made to fit the formula, it's been applied through the centuries to nearly everyone who earned some dislike, ranging from various popes to Napoleon and Hitler. Seltzer, rather comically, has the child born in Rome at 6 a.m. on June 6, and unwittingly adopted by diplomat Peck and his spouse (Lee Remick). He is soon to become ambassador

to Britain and a potential president, so the implication is that the kid will rise to power via American politics.

Given recent experience, it's not surprising that we consider the possibility of anti-Christ in the White House. But the premise is totally ludicrous. What son of a president—except John Quincy Adams—has even come close to power? There are, of course, the sons of a recent ambassador to Britain (Joseph Kennedy), and that family has been eerily plagued by misfortune. See what happens when occultists begin to fantasize? Perhaps it would be wise from now on to check our candidates' birthdays and birthmarks. Given the significance of six, what are we to make of a candidate named Gerald? or Carter from Plains? Or Ronald

Reagan, who would be 66 in his year of inauguration?

THE SKILL of the movie is that it tippytoes on the edge of such madness and nonsense without ever quite tumbling over. That's the secret of effective schlock. ("The Omen" is currently the nation's hottest movie ticket) Director Donner isn't shy of building mood carefully and slowly—shadows, irritating but normal noises, changes in weather—so that the big gross moments are that much more chilling. His secondary characters are uniformly odd-looking (David Warner, Billie Whitelaw, Leo McKern); visually, we're always on the edge. But movies seem to be reverting to the old notion of heavy music cues, a trend started in "Jaws." The story is as full of

holes as it is of bologns. That priest character, for example, seems to be a fugitive from a Dracula movie ("You must accept Jesus and drink His Blood!"), and acts at (excuse me) cross purposes. Compared to "Exorcist," there is more occult jargon, and much less positive or even accurate imagery of the priesthood. McKern, as the exorcist-archeologist, is the guy who gives Peck the knives for the horror show, who tells him the child's blood must be spilled "on hallowed ground."

It's a shame that Christianity edges into pop movies these days only if it is disguised as black magic. On several levels, in this case, it's magic that doesn't work. [Rating: B—objectionable in part for all]

## The week's TV network films

**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, rapid, dull people, and the result is an unintended satire of the affluent urban young. Not recommended.

**ON A CLEAR DAY YOU CAN SEE FOREVER** (1970) (ABC, Saturday, August 7): Vincente Minnelli's entertaining film of the Lerner-Burton Lane musical about a rough-edged Brooklyn girl who appears to be working on her 15th reincarnation. The movie is a wonderful set-up for Barbra Streisand, and besides the songs and slapstick, there are helpful contributions from Yves Montand, Jack Nicholson, Bob Newhart and others. Satisfactory family entertainment.

**THERE WAS A CROOKED MAN** (1970) (NBC, Saturday, August 7): A contrived and over-plotted modern western, with lots of R-rated sex and talk that doesn't make it to the tube. Kirk Douglas is a cool con who breaks out of jail, and Henry Fonda is the crippled ex-sheeriff who pursues him. The director is Joseph L. Mankiewicz ("Cleopatra," "Sluth"). Not recommended.

**THE ADVENTURERS** (1970) (ABC, Sunday, August 8): A big, sloppy, tasteless movie based on Harold Robbins' big, sloppy, tasteless novel about a South American exile who

gets rich (largely by marrying wealthy women) and returns to start a very bloody revolution. The cast is famous but embarrassed; the hero is a Yugoslav actor named Bekim Fehmiu, who has obviously become a household word. Not recommended.

**THE AUTOBIOGRAPHY OF MISS JANE PITTMAN** (1974) (CBS, Wednesday, August 11): John Korty's multi-Emily winning TV film, starring Cicely Tyson, about the long life of a former slave who survives into the era of civil rights. Recommended, one of the best of the new breed of made-for-TV films.

**THE BURGLARS** (1972) (ABC, Wednesday, August 11): A slick, if occasionally silly, caper film about jewel thieves, made on the Greek Island of Corfu by French director Henri Verneuil. The international cast includes Omar Sharif, Dyan Cannon and Jean-Paul Belmondo. Satisfactory, fast-moving adult entertainment.

**KLUTE** (1971) (NBC, Thursday, August 12): Alan Pakula's stunning modern version of Orpheus and Eurydice, with a hick detective descending into the New York fleshpots to rescue an expensive but psychotic call girl. This is

Jane Fonda's Oscar performance, and the mystery is gripping, but the film is deeper than both: a moral and sensitive exploration of the realities of prostitution. Recommended for adults and mature young people.

**HARD CONTRACT** (1969) (ABC, Friday, August 13): A trying and pretentious moral treatise on violence cast in the form of a tough thriller, as a cold and utterly insensitive assassin (James Coburn) falls in love and loses his taste for blood. A sincere, provocative, but strangely unsatisfying film. Not recommended.

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