

CRITERION

VOL. XVI, NO. 24

INDIANAPOLIS, INDIANA

MARCH 18, 1977

Report from the Chancery

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY OFFICE—Budgets of Archdiocesan departments and agencies have been submitted and review is underway. When the total amount needed for Archdiocesan operations is arrived at, parish assessments will be computed and announced. Every effort will be made to provide parishes with this information as quickly as possible to allow parishes the opportunity to plan their budget for the fiscal year which will begin on July 1, 1977. . . . The Office Space Committee has completed its study of current and projected office space needs and analysis of buildings available for meeting these needs and has presented its written report to the Archbishop. . . . Plans are being made for the Mass of Priestly Commitment and Blessing of Oils for Tuesday evening of Holy Week, April 5. The celebration will be held in SS. Peter and Paul Cathedral at 7:30 p.m. . . . Ordinations to the Priesthood will be celebrated in the Cathedral on Saturday, May 21, at 11 a.m. Candidates for ordination that day are Rev. Mr. Stephen Banet, Rev. Mr. Joseph Dant, Rev. Mr. Paul Koetter, Rev. Mr. Cosmas Raimondi and Rev. Mr. Harry Tully. Rev. Mr. Stephen Banet and Rev. Mr. Cosmas Raimondi are students at the American College in Louvain, Belgium. They will come home for ordination on May 21, and then will return to Louvain to complete their classes and examinations. They will return home in mid-July to begin priestly ministry in the Archdiocese.

OFFICE OF WORSHIP—At its March 3 meeting, the Liturgical Commission unanimously created two new standing committees called Ministries in Worship and Clergy Formation in Liturgy. These new committees will complement the present standing committees on church music and arts and architecture. The immediate concentration of the Ministries in Worship Committee will be on parish liturgy committee training. The Clergy Formation in Liturgy Committee will begin laying ground work in the near future for a comprehensive program in the presidential style of priests. The names of the nominees to head up the newly established committees are presently being reviewed by the members of the Liturgical Commission. . . . The 1977-1978 budget for the Office of Worship has been submitted to the Archbishop for approval. The new budget amounts to \$19,946. This new budget reflects the acquisition of full and part-time personnel within the office, as well as a strengthening in clergy formation programs in liturgy. . . . Twenty parishes of the Archdiocese are using the program entitled "A parish studies the new rite of Penance." This is a three-hour adult education program sponsored by the Department of Religious Education and the Office of Worship. It uses video tapes to help participants to look more deeply at the attitudes toward sin and the spirit presupposed by the new rites of the Sacrament of Penance. The departments wish to thank the priests of the Archdiocese who have offered their expertise in this program.

VOCATION OFFICE—Three men of the Archdiocese will be ordained deacons this spring. Mr. Stephen Schafflein, Floyd's Knobs, and Mr. James Lasher, Tell City, will be ordained by Archbishop Blaskup, on March 26, 1977, at St. Meinrad, Ind. Daniel Armstrong of Richmond, Ind., will receive the Diaconate on April 23, 1977, at St. Augustine Seminary, Scarborough, Ontario, Canada. . . . Vocation Awareness Week in the Archdiocese is scheduled for the week of April 25. Through the Vocation Committee of A.R.I.A. and the Vocation Office, material for the week was sent to all principals or Directors of Religious Education in the schools and parishes of the Archdiocese. Material for the priests will be forthcoming. . . . Summer Ministry Program for students for the priesthood has been forwarded to all priests in the Archdiocese, outlining the program and requesting the parishes' participation. . . . Christian Living Week-end will be offered for any young women, Seniors in high school or older, by the Sisters of St. Francis. The week-end will be held at the Novitiate Building at the (Continued on Page 9)



TO MARK 40TH ANNIVERSARY—Archbishop George J. Blaskup will observe the 40th anniversary of his ordination to the priesthood on Saturday, March 19. No formal observance of the occasion is planned, but the Archbishop has asked that the faithful remember his intentions in their Lenten Masses and prayers. Criterion readers are also reminded to remember in their prayers Retired Archbishop Paul C. Schulte, who will mark his 87th birthday today, March 18. He is living in retirement at St. Augustine Home.

No photo winner!

None of the photos submitted for March in the monthly amateur photo contest sponsored by the Criterion were judged of sufficient quality to merit the cash award of \$25. While we thank those who took the time to enter the competition (the theme was "Priests and Religious"), the editors exercised a prerogative stipulated when the contest was announced; namely, that no award would be given if the photos were judged not to be of prize-winning quality. After the bad news, here is the good news: In the April competition, we will double the cash award, making it \$50 instead of \$25. The theme is "Signs of Spring"—a subject which can be given wide interpretation. Remember: black and white 5x7 or 8x10 glossies. Good luck, shutterbugs!

Attention, teachers

A Recruitment Day for persons interested in job openings in the elementary and secondary schools in the Archdiocese is scheduled for Saturday, April 2, from 10 a.m. to 4 p.m. at St. Christopher School, 5301 W. 16th St., Indianapolis.

The Recruitment Day has a dual purpose, according to an announcement by Father Gerald Gettelfinger, Superintendent of Education. It will provide an opportunity for parishes with administrative job openings and schools with teacher openings to meet with interested applicants for preliminary interviews. At the same time, it will give those persons interested in job openings an opportunity to meet with a number of contact persons of parishes and schools in one day.

THERE ARE JOB OPENINGS for elementary principals, directors of religious education and high school religion teachers, Father Gettelfinger said.

The openings for principals include St. Mark, St. Christopher, St. Plus X and Christ the King, all in Indianapolis; St. Margaret Mary, Terre

Haute; and St. Anne, New Castle.

DRE openings are at St. Simon, Little Flower, Holy Spirit, St. Plus X, and Immaculate Heart parishes, all in Indianapolis; St. Anthony, Clarksville; and St. Margaret Mary, Terre Haute.

RELIGION TEACHERS are needed at Schulte High School, Terre Haute; Providence High School, Clarksville; and Cardinal Ritter High School, Indianapolis.

For additional information, contact Mrs. Peggy Crawford, Office of Catholic Education, 131 S. Capitol Avenue, Indianapolis, telephone (317) 634-4453.

Annual Acies rites scheduled

The Annual Indianapolis Citywide Acies Ceremony of the Legion of Mary will be held on Sunday afternoon, March 20, at 2:30 p.m., in St. Joan of Arc Church, 4217 Central Ave. The pastor of the host parish, Father Harry Hoover, will be the homilist.

The New Albany Curia will hold a similar ceremony on the same day at 3 p.m. at St. Anthony Church, Clarksville. Father Cyprian Ulline, O.F.M., Conv., will give the homily.

The Madison Curia Acies will be held on the following Sunday, March 27, also at 3 p.m.

The unique Acies ceremony is held annually in hundreds of locations around the world. The active and auxiliary legionaries will come together in the Acies, which means an "army set in battle array," to renew their pledge of fealty to the Mother of God. The rites include the Rosary, special prayers and Benediction.

Special buses will be available for those attending the Acies at St. Joan of Arc on the following schedule:

1) leaving Holy Angels, St. Philip Neri and Little Flower at 1:45 p.m.; 2) leaving Cathedral and Barton Hi-

Kenya bishops plea: 'End Uganda terror'

BY NC NEWS SERVICE

The Anglican archbishop and bishops of Kenya have called for the formation of an international police force to end what they called a reign of terror in Uganda.

In a statement released in Nairobi, they said there were widespread arrests in Uganda, thousands were fleeing the country and looting was rampant.

Four Ugandan bishops had fled the country, one had been expelled and the whereabouts of two others were not known, they said. The number of bishops administering the Anglican Church in Uganda has fallen to 10 from 18 since the death of Archbishop Janani Luwum, the bishops said.

ARCHBISHOP LUWUM and two government ministers died Feb. 16 after Ugandan President Idi Amin accused them of plotting his overthrow. The Ugandan president announced that he had died in an auto accident while being brought in for questioning.

At a press conference in Nairobi cathedral during which the bishops released a prepared statement, Archbishop Festo H. Ogang said an eyewitness had seen two bullet holes in Archbishop Luwum's chest and one in his mouth.

"Thousands of refugees have crossed into Kenya and it is evident many have also fled to Tanzania and Sudan," the bishops said in their statement. "Reports given by these refugees speak of an ever-worsening situation in Uganda as the armed forces continue to search, arrest and take innocent men and women who are never seen again."

"We call upon the Organization of African Unity (OAU) and the United Nations immediately to set up an international police force to intervene in Uganda and help in the restoration of law and order as was done in the Congo and in other countries."

"Every assurance given by President Amin to the world that things in Uganda are normal is absolutely untrue," the bishops said.

THEY SAID THEY WERE distressed that the UN Human Rights Commission had failed to take up British and Canadian initiatives to have allegations of atrocities impartially investigated. The silence of the Cairo Afro-Arab summit on atrocities in Uganda "confirms to us that in Africa particularly economic considerations take precedence over human rights," the bishops said.

The bishops expressed support for efforts by the All Africa Conference of Churches to persuade African heads of state to bring "moral, political and economic pressures to bear upon the government of Uganda."

In Uganda, Amin said March 14 that Americans and Britons who want to remain peacefully are welcome in his country, but those who misbehave or make propaganda against Uganda will be asked to leave. Radio Uganda, in a broadcast from Kampala monitored abroad, said Amin will make arrangements to address Americans and Britons "in the presence of religious leaders."

About 240 U.S. citizens, most of them missionaries and teachers, a few businessmen and airline employees, live in Uganda.

Pope recovering

VATICAN CITY—Pope Paul VI is well on the way to recovery from the "light case of influenza" which hit him recently, reported a Vatican spokesman March 11.

The Pope, who came down with the flu and fever shortly after completing his annual week-long Lenten retreat here, cancelled his general audience March 9 as well as a week of private audiences with cardinals, bishops and laity scheduled to meet him at the Vatican.

Father Pierfranco Pastore said March 11 that "the Pope's recovery is proceeding normally after he was stricken by a light case of influenza."

Sources say further that the Pope has begun seeing top aides and is working on urgent business from his sickbed.

A Word from the Archbishop

My dear Family in Christ:

In the gospel according to St. Matthew, Jesus tells us of the reward awaiting the generous. He tells us, "The king will say to those on his right: 'Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me.'"

Lenten fasting and almsgiving are closely related. We are urged to give to those in need the material resources we save in our fast and abstinence from the legitimate pleasures and entertainments that we deny ourselves during this penitential season.

Next Sunday we will have the opportunity to be generous to the poor of the world. The opportunity is the American Catholic Overseas Aid Appeal.

Remember the promise of Jesus: "As often as you did it for one of my least brothers, you did it for me."

Devotedly yours in Christ,

Most Rev. George J. Blaskup
Archbishop of Indianapolis

March 7, 1977

House passes many ICC-supported bills

INDIANAPOLIS—A broad spectrum of Church-supported legislation, including bills on migrants, consent for abortion, child abuse, crime victim compensation, and tax credits, has passed one house of the State Legislature.

Also passed, however, were a "definition of death" bill and two Medicaid proposals opposed by the Indiana Catholic Conference (I.C.C.), official spokesman for the state's Catholic bishops.

All bills now await further legislative action during the current session.

RAYMOND R. RUFO, ICC Executive Director and lobbyist, praised passage of the migrant legislation, noting that the action "marks the first time that the work contribution of migrants to the Indiana economy has been acknowledged."

The two bills provide for health inspection of migrant camps prior to occupation and for bi-weekly payment to workers. The measures now will be assigned to a House Committee.

Rufo also praised House passage of the abortion bill, HB 2073, which requires a 48-hour waiting period before a woman can give written consent to an abortion. It also sets up a legislative advisory commission to help design a consent form to include alternatives to abortion and fetal development facts.

THE TAX CREDIT BILL, HB 1746, which now goes to the Senate, would allow tax credit for contributions to both public and non-public elementary and secondary schools. According to Rufo, such legislation provides individuals with "a good incentive to support and be responsible for both types of schools."

"It also is recognition that non-public education makes an important contribution to the public welfare in Indiana," he said.

A child abuse bill, SB 194, passed the Senate following distribution of the ICC's statement of support. The bill calls for creation of a child protection service in each county, broadens the concept to include physical, sexual and institutional abuse and neglect, and sets out guidelines for reporting abuse incidents.

Another ICC-supported bill, HB 1263, provides for financial compensation to victims of violent crimes.

It now is in the Senate Judiciary Committee.

ON STRAIGHT party-line votes, 51-48, two Medicaid bills were passed which legislatively eliminate all health care services not required by federal law and force Medicaid patients to share costs for all treatment.

"These bills, HB 1052 and 54, ultimately affect the elderly, blind, disabled and handicapped," Rufo said in opposition. "Both are designed to save the state money and give it better control over use of Medicaid funds, but this is at the expense of our most vulnerable citizens."

"Of course, we are for fiscal responsibility," Rufo said, "but such legislation makes the elderly and handicapped bear the brunt of economy efforts."

Health care services which would no longer be provided by state law include eyeglasses and false teeth, physical therapy, prosthetic devices, podiatry and optometry services, and some prescription drugs.

A proposal to legally define death passed the House, 55-37, in a last-minute vote which followed earlier attempts to strip the bill. The proposal HB 1433, was sponsored by Majority Leader Henry Lamkin, M.D. and initiated by the Indiana Medical Society.

THE BILL EARLIER had survived an ICC-supported amendment to set up a (Continued on Page 9)

Eastside parishes slate penance rites

Indianapolis East side parishes have announced dates for Lenten penance services. At each parish, priests from participating parishes will assist in hearing individual confessions. Parishioners are encouraged to attend one of the Lenten services.

St. Plus X parish, Tuesday, March 22; St. Michael, Greenfield, Wednesday, March 23; Holy Spirit, Monday, March 28; St. Philip Neri, Tuesday, March 29; St. Bernadette and Our Lady of Lourdes, Wednesday, March 30; Little Flower, Thursday, March 31; St. Matthew and St. Simon, Friday, April 1; St. Lawrence, Monday, April 4.

Week's News in Brief

BY NC NEWS SERVICE

Ask school integration support

LOS ANGELES—Religious leaders here, including Cardinal Timothy Manning of Los Angeles, have appealed to people of the area to obey and assist in observing a plan to integrate public schools in the Los Angeles school district. The appeal by Cardinal Manning and seven Protestant and Jewish religious leaders was made in an open letter to the community, which was issued on the same day the plan approved by the board of education was announced. The letter had been drafted before details of the board-approved plan were known.

Pope deplores Italian violence

VATICAN CITY—In the wake of student protests which left 15 persons in Rome seriously wounded and littered Italian cities with fire-bomb damage, Pope Paul VI made a poetic appeal for "peace and pardon" in Italy. The Pope, whose shaky voice reflected his week-long bout with flu, told thousands of pilgrims and tourists in riot-torn Rome that "violence is not progress, revenge is not justice and is not civil."

Marchers protest editorial

ST. LOUIS—About 40 persons, including nuns, marched briefly outside the offices of the St. Louis Review, archdiocesan newspaper here, protesting an editorial they claim unfairly lumped supporters of the Equal Rights Amendment with supporters of abortion. The demonstrators called on Father Edward J. O'Donnell, editor and writer of the editorial, "to retract" his "outrageous" opinion. Father O'Donnell denied unfairly categorizing supporters of the Equal Rights Amendment, and said before the demonstration that he had no intention of retracting the editorial.

Names . .

Bishop Joseph L. Howze, first black appointed in this century to head a U.S. diocese, will be installed as head of the See of Biloxi, Miss., June 6 in the Cathedral of the Nativity of the Blessed Virgin Mary.

Father Charles Coulter, 45, assistant director of the Columban Fathers in North America for the last six years and producer of eight mission education films, has been named director of the society's North American region.

Donald Attwater, a

Catholic writer well known for his work both on the lives of the saints and on the Eastern rites, died recently at Storrington, Sussex, England. He was 84.

Dr. Pasquale di Pasquale Jr., who has been president of Assumption College, Worcester, Mass., since 1972, has been named president of Loras College, Dubuque, Iowa. He becomes the first layman to hold that position. He succeeds Msgr. Francis J. Friedl, president of Loras since 1971.

A priest who runs one of Britain's remotest parishes has been named bishop of Aberdeen, Scotland. He is 42-year-old Father Mario Conti, parish priest of St. Anne's in Thurso, which covers a huge area on the northern tip of Scotland.

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Sees more Memphis-type rites

MEMPHIS, Tenn.—Bishop Carroll T. Dozier of Memphis said on a filmed segment of the NBC television "Today Show" that he expects mass reconciliation services such as he conducted here last December to come into general use throughout the Church—including the granting of general absolution.

In capsule form . .

Papua New Guinea, a self-governing territory in the West Pacific, has become the 33rd nation to establish diplomatic relations with the Vatican during the pontificate of Pope Paul VI. . . . The Rhodesia Catholic Bishops' Conference has scored the government's decision to deport Bishop Donald Lamont of Umtali. "It would be wiser for Rhodesia to seek Bishop Lamont's counsel than to imprison or deport him," the conference said. The bishop was convicted of aiding black nationalist guerrillas. . . . The Italian branch of Caritas Internationalis, the international Catholic relief organization, has opened a drive to help victims of the March 4 earthquake in Rumania, which has taken at least 1,350 lives. Italian Catholic Charities pledged about \$22,000 from reserve funds to begin the drive. . . . The Archdiocese of Los Angeles and the Diocese of Orange, Calif., have announced that they intend to keep Catholic high schools open despite a walkout by teachers who protested the systems' refusal to recognize their union.

Remember them in your prayers

AURORA
† CHARLES E. SMITH, 54, St. Mary, March 5. Husband of Doris; father of Stephen, U.S. Air Force; Keith and Karen Jo Smith, both at home; and Karl Sorge of Aurora; brother of Scottie and Perry Smith, both of Cincinnati; Donald, Ross and George Smith of Dayton; Dorothy Spangler of Lawrenceburg and Betty Seavers of Aurora.

† BRYAN W. NIELDS, 40, St. Mary, March 3. Husband of Beverly; father of Robert and Carl Ann, both at home; son of Edith Nields of Aurora; brother of Rosell Pittman of Cincinnati; Debra Tallent of Lawrenceburg and Richard Nields of Los Angeles.

† RAYMOND FLEDDERMAN, 63, St. Louis, Feb. 20. Husband of Eunice; father of Vida Sharp; Patricia Brockelman of Batesville; Susan Bonelli of New Jersey; and Ronald Fledderman of Sunman; son of Cecilia Fledderman of Batesville; brother of Ethel Obermeyer and Walter of Batesville; Victor of Welsburg; Urban of St. Mary-of-the-Rock; Rita Obermeyer of Gas City; Marcella Becker and Elvera Moorman of Brookville; Edna Lampert of Morris; and Marie Connolly of Dover.

† WILLIAM C. SPIKERMAN, Holy Name, March 11. Husband of Nelly G.; father of Eda Peeters; Leonard D. and Hans Spikerman; and Willy Nillesen; son of Ida Spikerman; brother of Pierre and Dick Spikerman.

† CHARLES ARTHUR THRO, 83, St. Anthony, March 2. Father of Florence Wheeler of Jeffersonville; brother of Eugene Thro of Jeffersonville; and Susan Talbot of Indianapolis.

† PAUL JACKS, 61, St. Malachy, March 11. Husband of Bernice; father of William Perkins; son of Lona Jacks; brother of Clifford Jacks.

† MARY KOEHNE, 66, St. John, the Evangelist, March 12. Husband of Mary Lou; father of Richard, Robert and William Koehne and Mary Delay; brother of Joseph, Agnes, Margaret, Mary and Rose Koehne.

† LAWRENCE F. BRODERICK, 61, Holy Trinity, March 12. Husband of Virginia; father of Charles, Mark and Timothy Broderick; brother of Charles and Bernard Broderick; foster brother of William and Benjamin Mattingly.

† VERNON F. HERVEY, Sr., 72, St. Michael, March 9. Husband of Camille M.; father of Vernon J., Edward F., John M., Robert L. and Mary L. Hervey and Phyllis J. Carver.

† CLAUDE A. LOESCH, 69, St. Andrew, March 9. Husband of Alice K.; father of Linda Salt, Gretchen and James A. Loesch; brother of Rega Waldner; Chester and Paul Loesch.

† ANNA MARIE HADLEY, 79, St. Lawrence, March 10. Mother of Martha Jo Moorshouse; sister of Emma Hornaday, Bena Stultz, August and Carl Moos.

† GERTRUDE A. MEMMER, 89, St. Jude, March 10. Wife of Thomas A., Sr.; mother of Thomas A., Jr., and Dorothy Tompkins.

† MAURICE A. NEWTON, 70, Our

Lady of Lourdes, March 10. Father of Patrick, Robert, Glenn and Hubert Newton; Martha Foster and Angela Medlin; brother of Lewis and Everett Newton, Marie Devors, Cecelia Cave and Sister Stephen Newton, O.S.B.

† M. AGNES McFARLAND, 67, St. Luke, March 11. Mother of Patricia Sippel.

† ANDREW S. MURDUCK, St. Pius X, March 11. Son of Mr. and Mrs. Donn S. Murduck; brother of Mark and James Murduck and Cynthia Schuman.

† MARY CAVANAUGH, 61, St. Michael, March 12. Mother of Martin, William and Robert Cavanaugh; Helen Lamb and Margaret Nash; sister of Bridget Hanley.

† HOWARD O. FROELICH, 52, St. Catherine, March 14. Son of Otto C.; brother of Carl and Edward Froelich.

† VICTORIA J. GLOWINSKI, 17, St. Jude, March 14. Daughter of Mr. and Mrs. Donald A. Glowinski; sister of Donald A., Jr., and David Glowinski; granddaughter of Mr. and Mrs. Albert Glowinski and Mary Spitz.

† RUDOLPH S. JURASZ, 64, Our Lady of Lourdes, March 15. Husband of Alice; father of William R. and Allan J. Jurasz.

† REBECCA I. HEISHMAN, 63, St. Anthony, March 15. Mother of Dorothy Pinkerton, Julia Canada, Charles M., and Carroll J. Heishman; sister of Esther Graves.

† FRANCIS C. MARIER, St. Michael, March 16. Husband of Ruby B.; father of Kenneth F. Marier and Betty J. Hutchens; brother of Zethyr Marier, Rose Burkard, Clemency Proux, Agnes Hanson, Louise Parenteau and Bernadette Parenteau.

† CARL A. STRACK, 78, Sacred Heart, March 16. Husband of Cecelia; father of Rose Marie Lynch and Father Charles Strack, O.F.M., of St. Paul, Minn.

† BERNARD (Ben) BRAUN, Sr., 69, St. Augustine, March 3. Husband of May; father of Bernard Braun, Jr., and Margaret Hendricks, both of Jeffersonville; Juanita Crawford of Tavares, Fla.; and Martha Massey of Clarksville; brother of George N. Braun and Elizabeth Wulf, both of Jeffersonville.

† JOSEPH H. FREDERICK, Sr., 70, St. Augustine, March 5. Husband of Mary C.; father of Joseph H. Frederick, Jr., of Louisville, Ky.; Lawrence Frederick of Culpepper, Va.; John Frederick of Clarksville; Edward T., Samuel, and Mary Frederick, all of Jeffersonville; and Theresa Wheatley of Winchester, Ky.

† PATRICIA ANN HARVEY, 23, Sacred Heart, March 5. Mother of James and Eric Harvey, both at home; daughter and stepdaughter of Catherine and Jesse Huff of Jeffersonville; daughter of Joseph Colvin of Hollywood, Calif.; granddaughter of Anna Graf of Jeffersonville; sister of Daniel Joe Colvin and Nora Lee Harvey, both of Jeffersonville.

† FRANK M. CRISTIANI, 61, Mt. St.

Catholics join picket lines

MARCY, N.Y.—Catholic picketers, contending that Communists are infiltrating the Church, joined Protestants, led by a fundamentalist minister, in demonstrations against an interfaith consultation on southern Africa here. The rosary-carrying Catholics were greeted by the Rev. Dr. Carl McIntire, who arrived with a busload of students from Falth Theological Seminary in Philadelphia to protest the African meeting sponsored by the U.S. Catholic Conference and the National Council of Churches.

Million make 'Encounter'

ROME—About a million people around the world have spent a week-end in a Marriage Encounter, a movement that is currently getting a foothold in Communist East Europe, according to the priest responsible for spreading Marriage Encounter worldwide. Father Charles Quinn, New York archdiocesan coordinator for Marriage Encounter and the man in charge of the movement's international expansion, visited Rome recently to participate in Italy's first Marriage Encounter week-end.

'Death-with-dignity' bills lose

WASHINGTON—Nine states had withdrawn or defeated proposed death-with-dignity bills by March 1 of this year, according to a survey by the U.S. Bishops' Committee for Pro-Life Activities. One death-with-dignity bill has passed the New Mexico Senate and the California bill passed last year has been amended, the report said. Msgr. James McHugh, the committee's executive director, said 49 death-with-dignity bills have been introduced in 36 states this year.



PREPARE FOR SENIOR CITIZENS PROGRAM—Father Stephen Jarrell "tries on an apron for size" as Mary Hickey of Holy Spirit parish (standing) and Frances Graney of Christ the King assist in planning for the Senior Citizens Mass and Brunch on April 6. The Mass is set for 11 a.m. at Little Flower Church, followed by Brunch at neighboring Socinea High School. Priests in the area serve the Senior Citizens at the Brunch. Other members of the planning committee include Ed Wieland, Anna Marie Bauer and Ann Owens.

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THE TACKER

Hit one for Bill!

BY FRED W. FRIES

Let's hit one for Bill!

Golfers who helped launch the new season at Northeastway, Indianapolis, a week or so ago found that the course has a new name: William S. Sahn Golf Course.

In rechristening the 18-hole layout (as well as the spacious park where it is located), the city fathers paid tribute to a man who became a legend in his own time.

Bill Sahn served for 19 years as lay executive director of the Archdiocesan Catholic Youth Organization—until his untimely death of a heart attack in June of 1973.

WORKING WITH PRIEST Director Father John Elford and later with Father Donald Schneider, Bill initiated and organized or further refined a vast CYO program which soon became the envy of much larger dioceses in the country. The program covers not only athletic leagues, but intellectual and cultural projects of a bewildering variety—designed to serve youngsters of all age groups for generations to come. In addition to filling the post with the CYO, Bill was active in several church and community service organizations.

He was selected by the Notre Dame Club of Indianapolis for its "Man of the Year" award in 1968 and was honored as "Outstanding Layman of the Year in Catholic Youth Work" at the national CYO convention in Washington in 1971.

We believe that it is singularly appropriate that a golf course should be named for Bill Sahn, because golf was one of his favorite sports.

We counted Bill as a close friend and enjoyed many a round with him on Saturday mornings at the old Willowbrook Course on Allisonville Road—notably during the 50's and early 60's, before his burgeoning interests and mounting family responsibilities forced him to forego the Saturday golf on any kind of a regular basis.

Despite a crippled leg—the result of a childhood bout with polio—Bill was an intense competitor and asked for no quarter. What he lacked in distance off the tee, he compensated for with an uncanny ability around the green. Many a match was decided on the 18th green, with Bill—more often than not—sinking a 20-footer to pick up all the marbles, WOI—on 18. Golf—continued

ONE ROUND IN MAY of 1959 sticks in our mind with understandable clarity.

We were playing the 11th hole on the Willowbrook Par Three course. Bill had the honors and dropped an eight iron about six feet from the cup on the 105-yard hole... an almost sure birdie.

"Well, Fearless," he teased, "see if you can top that one." Paul Weaver, who completed the threesome, joined in the laughter.

We selected a seven iron, electing to hit the punch hit-and-run shot which is best accompanied with a prayer, if you know what we mean. Old Tacker hit the ball much too hard, and we fully expected it to go well over the back of the green, but it

took two bounces, hit the flagstick and disappeared into the cup.

We will never forget Bill Sahn's reaction.

His elation was unrestrained. He danced up and down, and you could hear his enthusiastic shouts all the way to the parking lot. You would have thought that Bill was the one who had scored the hole-in-one. But that was Bill Sahn all over: it was the measure of the man.

We extend to Reva, his widow, his nine children and the other members of his family, congratulations on this well-deserved posthumous honor conferred on a true sportsman, and a singular human being—William S. Sahn. He was one of a kind.

We extend to his widow, Reva, and their nine children and the other members of his family our congratulations on the posthumous honor paid by the City of Indianapolis to Bill Sahn—a remarkable man and a true sportsman.

HONORED BY NCCJ—Father Stephen Hay, director of the Spanish Speaking Apostolate in the Archdiocese, and Robbie Williams, chairman of the Social Action Community Relations Committee of St. Thomas Aquinas parish, Indianapolis, were among five community leaders who were honored at a luncheon on March 17 at the Atkinson Hotel sponsored by the National Conference of Christians and Jews. They were presented annual awards for "outstanding community service."

CORRECTION—Our statement in last week's column that no Catholic teams survived this year's sectionals in the annual IHSA basketball tournament has us "eating crow" again. Joseph L. Hanley of Indianapolis dropped us a card suggesting that since he is a graduate of La Salle College, Philadelphia, (a Catholic institution), he would assume that La Salle High School, South Bend, a sectional winner, is a Catholic school. Despite the name, however, it is a public school. We thought we were out of the woods until Paul G. Fox (the former conductor of this column) called to remind us that Andreas High School in Merrillville, another sectional survivor, is a Catholic school. Incidentally, Andreas was eliminated in the opening round of the regionals.

FOR PRINCIPALS—The Archdiocesan Principals Association will sponsor a Day of Prayer for members on Tuesday, March 22, at Fatima Retreat House, Indianapolis. Registration is set for 8:30 a.m. Sister Elizabeth Meluch, O.C.D., will speak on "Why and Who of Prayer."

REMINDER—Members of the Archdiocesan Council of Catholic Women are reminded that the annual convention will be held in the Imperial House at Columbus, Ind., on April 12 and 13. Reservations are being accepted by the respective Deanery presidents.

MARCH 18

Alvina Retreat Center, Indianapolis, and Dialogue House of New York are sponsoring an intensive journal workshop this weekend from 7:30 p.m. Friday to 3:30 p.m. Sunday. Dr. Ira Progoff of New York, developer of the journal process, psychologist and spiritual leader, will conduct the program.

Alvina Center is providing the journal workshop as part of its service to make programs for human development and Christian growth available. For further information, call Alvina at (317) 257-7338.

A Marriage Encounter is scheduled for the weekend at the Franciscan Retreat Center, Mount St. Francis, Ind. A Women's Retreat will be held at the Mount during the weekend of March 25. For further information call (812) 923-8444.

MARCH 19

The annual Family Festival, sponsored by the St. Philip Neri Home-School Association, will be held in the school auditorium, 545 Eastern Ave., Indianapolis, from 6 p.m. to 10 p.m.

St. Ann parish, Terre Haute, will have a Spaghetti Dinner from 4 p.m. to 8 p.m. in the school basement. The dinner features spaghetti and meatballs, garlic bread and dessert. Tickets are \$2.50 for adults; \$1.50 for children 12 years and younger.

St. Joseph Council K of C, 4332 N. German Church Road, Indianapolis, will sponsor a St. Patrick's Dance from 9 p.m. to 1 a.m. Tickets are \$15 per couple.

The Holy Family Ladies Guild, Knights of Columbus, Indianapolis, will sponsor its fifth annual St. Patrick's Day Smorgasbord and Dance. Dinner will be served from 6:30 p.m. to 8:30 p.m. Dancing will be from 9 p.m. to 1 a.m. to the records of D.J. Gary Havens.

MARCH 20

"Focus—Update Day" will be sponsored by St. Gabriel parish, Connersville, from 2 p.m. until 8 p.m. The day of study will emphasize living the Christian life in the 70's. A box supper will be provided with the \$3.50 fee per person.

The program, under the direction of Mrs. Robert Stamm and Mrs. Ralph Underwood, will have for discussion such topics as divorce and re-marriage, alcoholism, parent-teen relationships, communication in marriage and conscience forming. Call the Religious Education Center at St. Gabriel's, (317) 825-2944, for further information.

St. Plus X Council K of C is sponsoring a Pancake Breakfast at the Council Hall, 2100 E. 71 Street, Indianapolis, from 8:30 a.m. to 1:30 p.m. Adult tickets are \$1.50; children under 12, \$1.25.

ACTIVITIES CALENDAR

The Junior CYO Club of St. Catherine parish, Indianapolis, will present a one-act play, "The Capricious Pearls," in Father Busald Hall at 2 p.m. and 8 p.m. Miss Eva L. Corsaro is directing the performances. Tickets will be available at the door.

The annual Spaghetti Social at Our Lady of Grace Academy, Beech Grove, will be held from 12 noon until 6 p.m.

Cathedral High School's Irish Festival will feature Irish Stew Dinners from 12 noon to 6 p.m. Tickets are \$3 for adults; \$1.50 for children under 12; and pre-school children free.

MARCH 21

The Monday Lenten Program at Little Flower Church, Indianapolis, will be held at 7:30 p.m. in the rectory basement. Father John Gillman, associate pastor at Little Flower, will be the speaker.

The monthly meeting of Our Lady of Every Day Circle, Daughters of Isabella, will be held at 7:45 p.m. in St. James parish hall, Indianapolis.

MARCH 23

The subject for the Weekly Lenten Lectures at Little Flower Church, Indianapolis, will be "Is the Church Compromising with the Modern World?" The lectures begin at 7:30 p.m.

MARCH 24

Father Albert Ajamie will use video tapes to facilitate explanation of the new Rite of Penance when he speaks at the Tuesday night Adult Education Lenten Series at Immaculate Heart of Mary Church, Indianapolis. The program will begin at 7:30 p.m.

The Daughters of Isabella

at Lawrenceburg will sponsor a Spaghetti Supper in the St. Lawrence School gym from 4:30 p.m. to 7:30 p.m. Carry-outs will be available. Supper tickets are \$2.50 for adults; \$1 for children.

A Pre-Cana Conference for Engaged Couples will be held at Providence High School, Clarksville, in a two-day program, Thursday, March 24 from 7:15 to 10 p.m., and Sunday, March 27, from 12:45 to 5:30 p.m. Interested couples are asked to pre-register with their parish priests.

MARCH 25

The Chateau Trinity Club will host a "Daisies Won't Tell" Dinner-Dance at Fort Benjamin Harrison Officers' Club, Indianapolis, beginning with cocktails at 7:30 p.m.; dinner at 8:30 p.m. and dancing from 9 p.m. to 1 a.m. Tickets are \$15 per couple.

Theresa Jones at 253-4992 will take table reservations until March 21. Only prepaid reservations will be accepted.

Secena Memorial High School, 5000 Nowland Avenue, Indianapolis, will present the musical, "Hello Dolly," in two performances at 7:30 p.m. on March 25 and 26 in the school auditorium.

Tickets may be purchased at the door or through the school office, telephone 356-6377. Box seats are \$2.50; reserved seats, \$2, and bleacher seats, \$1.

The St. Gerard Guild, a pro-life fund-raising organization, will hold its annual "Spring Boutique" at St. Plus X School, Indianapolis, from 3:30 p.m. to 8 p.m. and again from 10 a.m. to 3 p.m. on Saturday, March 26. Booths will feature art items, denim and outdoor accessories, gifts and bakery items.

MARCH 25 & 26

Assumption parish, Indianapolis, will hold its first indoor Spring Festival beginning at 4 p.m. The festival features good food, games of all kinds and cash awards of \$300, \$200 and \$100.

Joseph Boarman is serving as general chairman.

MARCH 25-26-27

The St. Vincent Players, under the direction of Dottie Stohler, will present John Patrick's, "The Savage Dilemma," in St. Vincent Hospital Auditorium, Indianapolis. March 25 and 26 performances are at 8 p.m.; March 27, at 7 p.m.

Tickets are available at the St. Vincent Gift Shop or at the door for \$2 per person or \$3.50 per couple.

MARCH 26

A Rummage Sale will be held in Father Gootes Hall of St. Paul Church, Sellersburg. The Ladies Club of the church sponsors the activity.

MARCH 27

Members of the Catholic Daughters of America will meet at 1:30 p.m. at 1028 N. Delaware St., Indianapolis, for the regular monthly meeting.

Little Flower Auxiliary Knights of St. John, Indianapolis, will sponsor a Card Party at 2:30 p.m. in Little Flower auditorium. The public is invited.

MARCH 28 & 30

A Priests' Day of Recollection, conducted by Father Edwin Sahn, will be held at Fatima Retreat House, Indianapolis.

On March 30, a Fatima Forum/Seder is scheduled at the Retreat House. This program will be directed by Father Richard Terrill and Rabbi Jonathan Stein.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY:

Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m.

THURSDAY: St. Catherine's parish hall, 6:30 p.m.; Secena High School cafeteria, 6 p.m. FRIDAY:

St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

St. John Church

(Corner S. Capitol & Georgia, Indpls.)

Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 and 7:30 p.m.

Sunday—6, 7:30, 9, 10:30 a.m., 12:15 and 5:30 p.m.

Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction, March 20, 5 p.m.—Holy Name Choir, Mr. Jerry Craney.

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Spaghetti Social

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✓ Homemade Bread

✓ Ham



Sunday, March 20

12 Noon to 6 p.m.

★ Prizes ★ Fun ★ Games ★ Refreshments

Our Lady of Grace Academy

Southern Ave. near Sherman Dr. — Beech Grove

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We Need Useable Clothing and Household Items

CATHOLIC SALVAGE 632-3155

Criterion Readers:

Are you wondering what to do with your self-denial money? We recommend our current Lenten Appeal to you. Here are some things you can do!

- Feed a starving child for 20 days with \$5.
- Provide medicine to treat a heart patient with \$6.
- Feed a hungry family for one month with \$15.
- Clothe a destitute family with \$25.
- Supply medicines for a mission hospital with \$40.
- Support a missionary for 6 weeks with \$160.
- Outfit a mobile clinic to treat poor patients with \$500.

My special sacrifice is \$_____ because I have been unusually blessed to be used for the HOME MISSIONS _____; for the FOREIGN MISSIONS _____.

Please remember the following intentions: _____

Name _____ Address _____

City _____ State _____ Zip _____

Please make check payable to:

Catholic Home and Foreign Missions

136 W. Georgia St., Indianapolis, IN 46225

Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

The Church teaches

A boycott already existing against the J. P. Stevens Co. nationally was kicked off in the Indianapolis area this past week.

The event prompts some reminders for us about the Church and social justice, the Church and her position on labor relations.

Individual members of the Church have expressed and will continue to express their own opinions and judgments about a specific position regarding the relationship of labor and management. That one supports or opposes any boycott or any union or any business or the like is one's personal decision. Decisions, however, are influenced by knowledge, and knowledge is influenced by fact. Among the facts is the constant teaching of the Church.

However one decides—for or against—a specific labor problem (presuming it is an either/or conflict), one cannot dismiss lightly that the teaching Church regards private property a right, but a right which is not absolute, since men must be willing to share their superfluous wealth and seek a just distribution of their created goods.

Unwise

The action of the Archdiocese of Los Angeles in refusing to bargain with the union which represents a significant number of teachers in their school system seems unwise.

The Archdiocese indicated it was taking the same position as other dioceses which find themselves in the same spot. It is awaiting a decision from the Courts as to the authority of the National Labor Relations Board over labor disputes in Catholic schools.

In part, of course, the problem is money. Catholic schools cannot compete with public schools in paying high teacher salaries. Catholic school systems argue a certain faith commitment in teaching there.

It is ironic, then, that the Church continues to defend the right of workers in any job to organize. Where teachers have organized in Catholic schools, however, Catholic officials have seen a threat to the system. And that it is. Few Catholic schools could survive with the kind of costs required to pay good teaching salaries.

The issue is justice within the Church itself. Even her employees deserve just wages. It is unfortunate that this conflict did occur. Catholic schools are once again on the defensive.

If our secular society sees our Catholic schools as concerned primarily with the work of secular education (the argument used by the NLRB in entering the dispute), then the Church ought to look at our schools again. We need them to preach the Gospel, not to compete with public schools.—T.W.

The Church regards it a right of workers to organize themselves for the purpose of achieving just working conditions and wages.

The Church affirms the value of the individual, but affirms also that the individual must recognize the common good.

The teaching of the Church is never an emphasis on the rights of one to the exclusion of another. Balance is the goal, a balance producing a harmony. An imbalance exists, for example, when a business provides great profit for its investors, but small wages for its own employees. There is an injustice in such behavior, an injustice which does not take into consideration the dignity of the man who works and the right he has to be paid a just, living wage.

The Church's question, then, in the issue of the Stevens boycott is not primarily to be for or against it, but to understand the condition of those employed by the company. The facts speak for themselves. Workers in manufacturing jobs at Stevens are paid from 75 cents to \$1.75 less an hour than those in comparable jobs in other parts of the country. An employee there was recently quoted as saying he could happily look forward in 10 years to retiring after 47 years of employment by Stevens on a pension of \$60 per month. We think workers there have a real complaint.—T.W.

Letters to the Editor

Burkhart defends dedicated laity

To the Editor:

Re: "Religious Women Share Worries About Numbers," (2-25-77).

I am troubled by the closing statement: "When will we as an Archdiocese begin to look to the future as one Church rather than 163 parishes, assorted priests, Sisters, and half-interested, half-turned off laity?" I am not sure what you mean by assorted priests, but the "half-interested, half-turned off laity" bothers me.

I am a lay person working in one of our Archdiocesan schools. Indeed, in our small school there are four lay teachers, a lay principal (me), a lay librarian, a lay speech and hearing therapist, a lay music teacher, two lay reading tutors, a lay custodian, a lay cook, and a lay secretary, and two teaching Sisters. Together, I believe we make up as dedicated a teaching team as it has ever been my good fortune to find. I know of no one in the building who is half-interested and half-turned off, and I for one am getting tired of reading such drivel. Were we to have the same dedication in many of our "assorted priests" (as you put it), I am certain religious vocations would not be at an all-time low.

Look to your ranks, Father, and perhaps you will find that often there is little reason for a young person to want to follow the example of his parish priest or Sisters. Indeed, often the dedication of the lay teachers and other lay persons associated with parish activities far exceeds that of the religious leaders.

As a parent, I also take offense at being accused of being half-interested.

Lethargy or support

To the Editor:

Perhaps the silence of the laity on the subject of the OCE budget was not prompted by indifference.

Could it be that many have come to realize that the immense educational programs desired by the laity must be paid for and that professional leadership is necessary to administer such programs?

Maybe others recognize that even such a remarkable phenomenon as our Superintendent cannot indefinitely carry on with two or three full-time jobs.

Perhaps some knew that your figure was incorrect. It could be that support for Total Catholic Education, not lethargy, was the reason behind the silence of the laity.

I have recently re-read the bishops' pastoral *To Teach as Jesus Did* and find therein no call to educate non-Catholics. To burden the educational arm of the Church with evangelical work which is outside its province might so dilute its resources that nothing at all is accomplished.

Ellen W. Healey

Indianapolis

BY FR. THOMAS WIDNER

Last week we noted that the commitment of the Church in Catholic education and Catholic schools in particular has revolved around maintaining centers of learning for Catholic people. That is being questioned today by many who see the Church abandoning her institutions in the central urban areas.



In this Archdiocese this is a problem only in the city of Indianapolis. It is understandable, therefore, that Catholics outside the See city cannot easily relate to it. The issue does touch the lives, however,

of half the Catholic population, for it is those Catholics whose homes were once located in the central city who have indirectly brought about the problem. It would be an oversimplification of the issue to thrust the blame of urban blight totally on them, but that is, nonetheless, one factor.

WHAT MANY ARE CALLING for today is a commitment of the Church to those in the central city who are not Catholic. In other words, the call is for the Church to be missionary. That has, in our history, been the thing which has made the Church the Church, after all. When the Church has ceased to missionize, she has ceased to excite people, to do her work, to teach the Gospel. The Church which is bent on only maintaining

herself is a dull Church, indeed.

A Protestant clergyman on the near Eastside of Indianapolis has said of Holy Cross School, for example, that it "is a center for community life . . . a sign of stability . . . (and) cultivates a sense of identity, heritage, and pride."

Holy Cross is but one institution which is recognized by non-Catholics in its neighborhood as a source of community life. A church, a school—these are, indeed, signs of life. When everything else seems to decay, these institutions seem to be life-giving. One could make similar remarks about other institutions which ring the central city.

THE NUMBER OF CATHOLICS these parishes and institutions serve

is admittedly small. But Catholics are not really hurting for service. The city fills up each day with more people who have never seen the inside of a church. Vatican Council II called for us as a Church to reform ourselves, to renew ourselves, that we may better fulfill our role as teachers of the Gospel. Unfortunately, the world cannot wait for us to get our act totally together. While we argue about structure and authority, many people's lives pass into a godless oblivion.

The Church cannot afford to ignore the central city. The responsibility is not only upon those who staff her churches and schools, there. The responsibility lies also with those who profit and benefit from the city. A missionary Church is the Church of all who call themselves Catholic.

LIVING THE QUESTIONS

Does the Church exist in the central city?

THE YARDSTICK

A celebration of more than 30 million votes

BY MSGR. GEORGE G. HIGGINS

On March 2, the National Labor Relations Board (NLRB) hosted a public dinner in Washington to celebrate—not merely commemorate—the fact that 30 million votes have been cast in secret ballot elections supervised by the board under the terms of the original National Labor Relations Act, now known as the Labor Management Relations Act.



The secretary of labor, the president of the AFL-CIO, and the chairman of the board of one of the nation's major corporations will be the principal speakers.

I consider it an honor, not to me personally, but to the organization I represent, the U.S. Catholic Conference (USCC), to have been invited to deliver the invocation. It is altogether appropriate that the USCC should be officially represented on the program. The conference has consistently and strongly supported the purposes and objectives of the

National Labor Relations Act, commonly referred to as the Wagner Act, in honor of its principal author, the late Sen. Robert F. Wagner of New York.

Enacted in 1935 and amended on two occasions, the statute declares it to be the policy of the United States to encourage the practice and procedure of collective bargaining and to protect the exercise by workers of their full freedom of association, self-organization, and designation of representatives of their own choosing, for the purpose of negotiating the terms and conditions of their employment and other forms of mutual aid and protection.

THE LATE MSGR. John A. Ryan, the outstanding figure in the history of Catholic social thought and social action in the United States, strongly supported passage of the act in 1935 in his capacity as director of the Social Action Department of the National Catholic Welfare Conference, now known as the USCC.

In his autobiography, "Social Doctrine in Action," he described the Wagner act as " . . . probably the most just, beneficent, and far-reaching piece of labor legislation ever enacted in the United States."

More recently, Frank W. McCulloch and Tim Bornstein, authors of one of the best available books on the history and procedures of the NLRB, came to a similar conclusion. In their judgment, the system of collective bargaining promoted by the National Labor Relations Act is " . . . perhaps the finest social invention of the 20th century."

"It has softened the sharp, often brutal edges of the industrial Revolution and enriched political democracy by extending opportunities for self-determination to the daily lives of millions of Americans on the job."

This is high praise, but I agree with every word. It is safe to predict that similar praise will be spoken at the NLRB dinner by all of the participants on the program.

This is not to say that either labor or management is fully satisfied with all the provisions of the act or with all of the board's regulations and procedures. Organized labor wants to strengthen the remedies provided for under the statute and to expedite the board's procedures. On the other hand, some segments of the business community would like to weaken the act and curtail the board's authority.

BE THAT AS IT may, there is general agreement in labor and management circles that the board, in administering the secret ballot election procedures of the act, has been very successful. As McCulloch and Bornstein pointed out, "Although hundreds of bills have been introduced to amend the Labor Act over the years, none within recent memory has proposed elimination of the secret-ballot election." An invocation is not supposed to be a speech, although some clergymen (mea culpa) tend on occasion to blur the distinction between the two. In any event, if I were called upon to speak as well as to pray at the March 2 NLRB dinner, I would make my own Msgr. Ryan's laudatory description of the Wagner Act and, stealing another line from McCulloch and Bornstein, would add that, with its enactment, "American history turned a corner—perhaps one of the most important since the Emancipation Proclamation."

I would do so, of course, fully aware that the question as to whether or not the NLRB can claim jurisdiction over Catholic schools is currently in dispute and that several court cases are pending on this matter.

Since they are still being litigated, it would be improper for me to comment on these cases one way or the other, and foolish to try to predict how the courts will rule. But, whichever way it goes, the court's decision should have no bearing on one's overall assessment of the basic provisions of

the National Labor Relations Act and the overall record of the board which administers it.

The act itself, whatever its limitations, reflects the highest ideals of American democracy and is in full accord with the principles of Christian social teaching. And while the board, whose membership has periodically changed during the past four decades, has probably made its share of mistakes, by and large it has acquitted itself with distinction and is deserving of public recognition and support.

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DALE FRANCIS SAYS

Women vs. unity

BY DALE FRANCIS

Because there has been a tearing at the unity of the Church over the question of the ordination of women, I was pleased when the Sacred Congregation for the Doctrine of the Faith issued its Declaration on the Question of Admission of Women to the Ministerial Priesthood.

It seemed to me a necessary statement and, while I was not so naive as to think it would end the efforts of some of the most vocal supporters of ordination of women, I did think that it would settle the question for most and end the growing divisiveness. In this expectation, I was obviously wrong. If anything, the advocates of ordination of women have become more strident and the critics of the declaration include even some bishops.

FROM THE VERY beginning, the news stories were bungled. Rather than straight-forward stories on the plain content of the declaration, the news media accompanied the announcement with the announcement that the declaration made no mention of the question of whether women might be ordained as deacons.

Nothing was said at all in the declaration about this although I understand that in making the news release someone at the press office, probably in response to a query, noted the declaration made no mention of the diaconate.

But, of course, there was no mention of the diaconate. This was a declaration on the question of the ordination of women to the ministerial priesthood, and the diaconate does

not fall under this classification. It should have been obvious to anyone with even a small knowledge of the Church that the diaconate is not a part of the priesthood and naturally would not be discussed in this declaration.

Yet the secular papers reported the declaration as secondary to the imagined possibility women might be ordained as deacons.

This might be excused in the secular press, but NC News Service included the fact the diaconate was not mentioned in its lead paragraph. This led countless diocesan newspapers to report that, while the priesthood had been closed to women, the question of the diaconate was open. It was not as the Holy Office soon reported, but it was too late to counter the first erroneous interpretation. So from the very beginning, the force of the declaration was muted by bad reporting.

You might have expected that the declaration, so clearly supported by the Pope who made clear his identification to it, would have at least convinced some of the women ordination advocates. But it apparently did not.

The man who covers religion for CBS Radio phoned me to ask if his own impression was true—that none among the ordination advocates seemed to accept the declaration. I mentioned one Sister, whose first recorded reaction seemed to indicate she thought the question was closed. He said he'd considered her statement, found later statements from her that qualified her first reaction.

The simple fact is that so far as the advocates of ordination of women are (Continued on Page 9)

The Criterion

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$8.00 per year
15¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Fr. Thomas Widner; Editorial
Consultant, Rev. Msgr. Raymond T.
Boiler; Managing Editor, Fred W. Fries;
News Editor, Sister Mary Jonathan
Schultz, O.S.B.; Circulation, Agnes
Johnson; Advertising, Marguerite Derry.

Published Weekly Except Last Week
in December.

Postmaster: Please return PS forms
3579 to the Office of Publication.



The 'model' wasn't up to date

To the Editor:

The "model" who dealt a low blow to nuns' present day dress (Criterion 3/11/77) isn't as much up to date as she believes. Perhaps one so well-informed in the world of style (although Paris has hiked the skirt length again) should broaden her knowledge to include a better understanding of convent life.

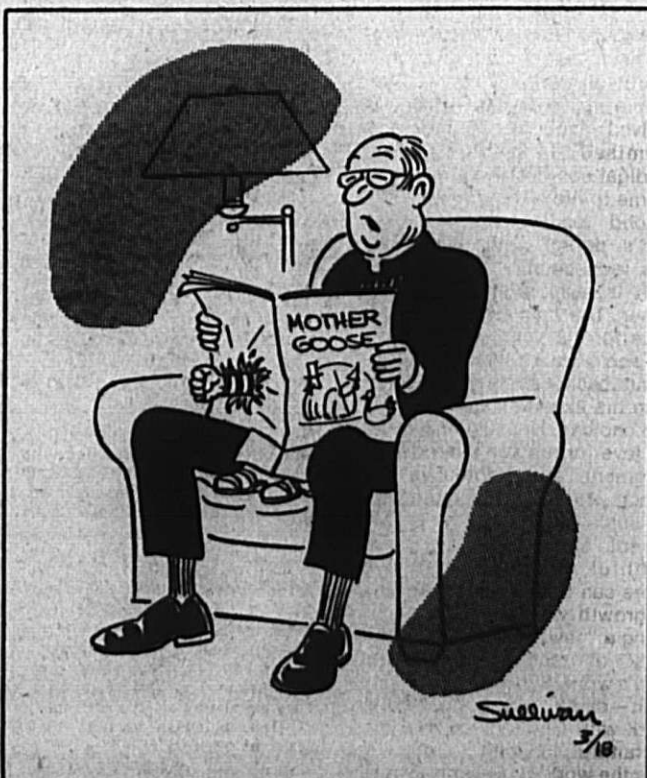
Sisters have a severely restricted clothing budget and can't so freely discard what may be last year's style

as those pious and smug trendsetters. Not so many years ago people were mocking the nuns' garb as ludicrous and out of date. Today, the nitpicking still continues.

The only "set" the nuns aspire to is the one of service to God and others. There are so few Sisters around who have remained loyal to their vows, we should be glad they are still in there pitching, giving the better part of their lives to children of the "fashion-wise."

Mrs. Fred Dailey

Indianapolis



"OKAY, THEN... WHAT WOULD YOU LIKE
UNCLE CHARLIE TO READ TO YOU?"

ARCHDIOCESE LEADING THE WAY

Ecumenical spirit alive and well in grass roots

BY FR. THOMAS WIDNER

"People are looking for grass roots programs," said Father Mike Albright of the dismay expressed at the National Workshop on Christian Unity held in Pittsburgh, Pa. Feb. 14-17. Chairman of the Ecumenical Commission in the Archdiocese of Indianapolis, Father Albright attended the workshop along with Father Ken Murphy, Sister Antoinette Renshaw and Glenn Tebbe, all commission officers.

"During the workshop," he stated, "it became apparent that few dioceses

recently launched in the Archdiocese of Indianapolis.

The program involves teams of three going into each parish in the Archdiocese meeting with the pastor and lay leaders to explain an ongoing education program teaching Catholics the meaning of ecumenism. Little emphasis is placed on activities of dialogue with other Christian and Jewish bodies.

"We want to first educate our people about ecumenism," said Father Albright, "before they pursue meetings and discussions with other Christians and Jews."

Father Albright explained that "Faith" remains the basis of the new program.

"Not only is there a misunderstanding of what ecumenism is," he says, "but there is also a misunderstanding of what one's own faith is."

"One who does not believe fully in the Catholic faith and who does not fully participate in the Church cannot know what ecumenism is and cannot participate in ecumenical dialogue. Such dialogue calls for one to know who one is and what one is about."

"There is a tendency in our Church today, especially among the young, but also among many older people, to express the notion that belief in God is the only thing that matters. Neither the ecumenical movement of 100 years ago nor the ecumenical movement stimulated by Vatican II teaches that we are going to get ourselves together as 'one happy faith.' Through our own faith and the diversity of faith expressed through other denominations, we hope to achieve the goal of ridding ourselves of the scandal of Christian churches fighting among themselves."

FATHER ALBRIGHT'S DESCRIPTION of ecumenism and ecumenical dialogue was summed up in his belief that "It is impossible to

dialogue ecumenically with someone who claims there is no difference in what Christians believe as members of their own faith expressions."

The parish program includes going over some of the documents of Vatican II which, Father Albright indicated, seems like playing an old record over and over but, he noted, "many people still do not understand what is in those documents."

Response of other participants at the national meeting was encouraging. Other dioceses have requested information concerning the parish program. Father Thaddeus Horgan, a Graymoor friar and president of the national workshop, is compiling a resource book on a national level and asked permission to incorporate the program in that text.

IT HAS TAKEN SEVERAL years for the Archdiocese's ecumenical commission to reach the stage where it is in a position to instruct other dioceses about good programs.

The earliest years were a time for building, and those were spearheaded by Father Dick Terrill, pastor of St. Philip Neri Church. Father Terrill, himself a convert to Roman Catholicism, recently resigned from the commission after more than six years as a member, most of that time as its chairman.

"We could not have developed the present parish program had it not been for Father Terrill's efforts in organizing the commission," said Father Albright.

The commission, in addition to the parish program, has successfully sponsored two retreats for Roman Catholic and Lutheran clergy. The first, held at the end of last November at Fatima Retreat House, saw 23 clergymen participate. A second retreat will occur in May. Priests and ministers come from throughout the state.



FATHER MICHAEL ALBRIGHT



FATHER RICHARD TERRILL

GROWTH THROUGH PENITENCE

Reforming one's life requires big change

BY FR. AUGUSTINE HENNESSY, C.P.

One day Jesus met a man named Levi at his tax collector's post, looked at him, and then said, "Follow me." Levi got up from his post and followed Jesus closely enough and long enough to become St. Matthew, an apostle and evangelist.

Later in the day, Jesus was reclining at table in Levi's house, surrounded by tax-collectors, eating with public sinners, and shocking Pharisaical onlookers. When they criticized Him for the company He was keeping, Jesus said, "People who are healthy do not need a doctor; sick people do. I have come to call sinners, not the self-righteous" (Mark 2, 13-17).

In His own day, Jesus walked among men and women with a ministry of healing. He was a physician moved by compassion at the sight of all human ills. He cured ailing bodies, often very dramatically. He cast out disruptive spirits of evil which tormented human bodies and tortured human minds. But when He wanted to tell the crowds about the real meaning of His presence among them, He said quite simply, "This is the time of fulfillment. The reign of God is at hand. Reform your lives and believe in the gospel" (Mark 1:14).

REFORMING OUR LIVES involves, above all else, changing our minds and hearts. Only people who are aware of being sinners have the stamina to engage in such a conversion. The self-righteous have no heart for working on a change of outlook when they are comfortably and smugly content with themselves just as they are.

The sacrament of Reconciliation is designed as a haven of comfort for people who believe that they are relentlessly called to a change of mind and heart. The minister of the sacrament is a spiritual physician who is engaged in a kind of healing which has been called "the art of arts." The reconciling church prolongs Christ's ministry of healing through space and time.

Not surprisingly, it recognizes that the priest who hears the confessions of the faithful ought to be a man marked by holiness of life, real learning, and exquisite skill at bringing pardon and peace to others through his own prudent behavior.

The introduction to the new Rite of Penance looks for this high degree of competence in the man entrusted with the pastoral ministry of reconciliation.

"In order to fulfill his ministry properly and faithfully" it warns, "the confessor should understand the disorders of souls and apply the appropriate remedies. Discernment of spirits is a deep knowledge of God's action in the hearts of men; it is a gift of the Spirit as well as a fruit of charity." Then, as if to remind the

confessor that this gift pertains more to his heart than to his mind or will, the document reminds him that in this sacrament "he reveals the heart of the Father and shows the image of Christ, the Good Shepherd." (No. 10 b and c)

THIS SENSITIVITY AND spirit of discernment will be especially needed by the confessor when he is trying to help his penitents to be truly sorry for their elusive sinfulness. Gross sinning or dramatic rebelliousness usually, by God's grace of conversion, carries along with it an intrinsic power to evoke genuine sorrow; its ugliness is manifest and human decency responds to the call of grace almost instinctively. But when we come up against the subtlety of our sinfulness, all of us are more likely to need some help to become really sorrowful about it all.

In his spiritual classic, "Dark Night of the Soul," St. John of the Cross devotes the first eight chapters to his analysis of all the ugly and subtle little trickeries of egotism which continue to harass our spirit of charity even after we have become dead in earnest about growth in holiness. Consequently, it is not surprising that many good people have gone in and out of a confessional box regularly for years but can never quite throw off a vague feeling of phoniness about themselves. They cannot honestly call themselves self-righteous. They try their best to give generic names to those temperamental weaknesses which may make them hard to live with, wanting in patience or compassion, or slow to forgive real or imaginary injuries, but they cannot find appropriate labels for the real misdeeds which prevent them from becoming genuine other-centered persons.

Here is where the relaxed informality of a reconciliation room may help the penitent to discover that it is more important to be sorry for our nameless sinfulness than to be able to dissect our maladies of spirit so expertly that we can label them like chemicals in a drug shop.

Bossuet may have been just an incurable pessimist when he said that we must know ourselves to the pitch of being horrified. But if he was right, then even the saints who know the horrors of their subtle betrayals more clearly than most of us will still be lost for words when they try to chase down the ins and outs, the feints and dodges, of their subtle sinning.

As confessors grow old in the ministry of reconciliation, no doubt most of them are no longer preoccupied with getting or giving labels for sins. They are probably content to pray, in substance if not in explicit words, the prayer that used to be found in the back of their Latin breviaries: "Grant me, I beg you, Lord, a shrewdness at withdrawing people from badness, an earnestness at confirming them in virtue, and an industry of spirit at leading them to the better things."

THE PERMANENT DIACONATE

Church renews concept of service (diakonia)

Third of a series

Many things came about as a result of the activities of Vatican II. Some are constantly before us, especially the liturgical changes. But something deeper also was produced—a way to look at the Church which made her aware of her role as Christ in the world. Perhaps nothing was more

[In the early fall of 1976, the Priests' Senate of the Archdiocese of Indianapolis approved a resolution calling for the exploration of the possibility of restoring the Permanent Diaconate to the Church here in the Archdiocese. This resolution called for a three-phased program: education, consultation and decision. It was suggested that one aspect of the education phase would be a series of articles to appear in The Criterion. This is the third of six articles, all to appear during the season of Lent, which will constitute part of the educational or awareness phase. The articles are being written by members of the Priests' Senate. This phase will be continued with a series of meetings to be held throughout the Archdiocese after Easter.]

repeated during the council than the words of the Lord: "I came not to be served, but to serve."

As the Church began to look within herself for her meaning, the concept of service, or DIAKONIA insistently forced itself upon the minds of the conciliar Fathers, and emerged as one of the great themes of the council.

Paul VI declared this to be so in his statement: "We stress that the teaching of the council is channeled in one direction—the service of mankind in every condition, in every weakness and need. The Church declares herself a servant of humanity. Her pastoral government (has) assumed great splendor and vigor. However, the idea of service has been central." (Closing address, Vatican II)

So, as she has looked at herself, she has heard again, in this time, the invitation given by her Lord and Master to His disciples to be the servants of all. She has reawakened herself to the awareness, that as the Christ, and as the continuation of the disciples, she is likewise called to service. She, in all her positions, must be engaged in a life of serving ministry toward the reconciliation of the world with God.

WHAT IS THE BASIS for this concern for service? Christ described himself insistently as one who serves. No one can, even in a passing way, touch Scripture and not be aware of that fact. As this was true during the Lord's earthly life, it is as true in His state of glory which He entered by His Resurrection and Ascension. His service was not only a prayer. He also served by concrete gestures: He healed the sick; He consoled the afflicted; He fed the crowds; He washed the feet of the disciples.

Paul VI has repeatedly stressed this theme of the Church's serving mankind. He notes that the Church does not exist in some detached way in the world, but rather that she travels forward with humanity and shares its lot in the setting of history.

The entire Church has one mission. This mission is a unique service of God and the world. It is accomplished by a diversity of means and functions. These are hierarchical and yet common. They are shared by all the People of God, but also become the "call" of others.

The diaconate represents the specific response to God's call to service. The diaconate is by its very nature called to be a manifestation of

God's love or charity for the world. The diaconate, being of both the Church and of the world, serves as a bond between the two elements, and thus exemplifies the charity of the Father for the Church and the world. The deacon serves as an intermediary between the charity of God and the needs of men.

The terms "service" and "charity" must be recognized in their widest applications. It would be wrong to limit them by our concepts of social welfare. The needs of man certainly are in those areas. However, the Church's call to service is to touch the complete man. She must look to his material needs, but she cannot fail to answer his cries for the presence of the Lord in Word and sacrament.

Since she is the Body of Christ, she is called to the continuance of the messianic mission of the Christ in the functions of priest, prophet and king. These functions can only be properly expressed in pastoral action. However, they must be a response to needs. This is what DIAKONIA really is. It is simply the ability to let oneself be commanded by the needs of men in their present condition in view of the ever present offering of salvation.

SINCE THE SECOND Vatican Council, the awareness of the Church as she is—the servant of God and man—has deepened. It is only as this awareness deepens and takes hold that the Deacon will discover his identity and his proper role. The restoration could only have come with this proclamation that the Church's role is that of servant.

In the wide sweep of history, today's restoration of the permanent diaconate is especially timely. The Church has changed her emphasis on "displeasing" earthly things in contrast to heavenly things. She has come to see all of life as sacred and as experiencing redemption.

As she now, at this time, once more reemphasizes her servant role, she seeks to restore an office whereby certain Christians are called to be living symbols of that service.

The Church today needs the service of permanent deacons. The deacon will be able to bring in a special way a special sensitivity in ministering to the spiritual and temporal needs of man who is so threatened today. He will bring it to man in whatever condition he finds him: to the family; to single parents; to students; to the

aged; to the sick; to the chemically dependent; to the economically disadvantaged . . . to man whoever, whenever, where ever.

The deacon will complement and enrich the work of his brother priests and bishops. The ordained ministry of the deacon is not meant as a reward for faithful service in the past of laymen; rather it is an opportunity for a man of strong faith to give generously of himself to the pressing needs of mankind.

As those needs are so baffling and demanding today, so the Church by this restoration strives to reach out to meet them.

AN EPISCOPAL PRIEST SPEAKS

Why I oppose women priests

(Special to the Criterion)

BLOOMINGTON, Ind. — Citing biblical references, Dr. Roy Battenhouse, an Episcopal priest and a member of the Indiana University English faculty, elaborated on various reasons why he opposes the ordination of women to the priesthood in a lecture at St. Paul's Catholic Center here. Dr. Battenhouse was the second speaker on the "Issues Unanswered" lecture series being offered during the Lenten season at St. Paul's.

Dr. Battenhouse has a Ph.D. degree from Yale Divinity School and was ordained to the priesthood in 1950 for the Tennessee Episcopal Diocese.

He explained that approval for the ordination of women was passed by a narrow margin at the meeting of the House of Deputies last September in Minneapolis, and since the Anglican Church has no magistratum as exists in the Roman Catholic Church, the Episcopal dioceses were forced to accept the decision.

ACCORDING TO Dr. Battenhouse, the priesthood has a different meaning in both the Anglican and Roman Catholic churches than does the ministry in Protestant churches.

"Ordination is Holy Orders—a sacrament—and not just putting an official in office," he said. "It is a visible sign of an invisible grace."

Although Christ was friendly to women, He did not appoint them as His successors, Dr. Battenhouse observed, and the Apostles he chose as His successors.

He went ahead to say that Paul frequently speaks of women as co-laborers, but never mentions them as his delegated representatives.

Stressing the meaning of symbolism, Dr. Battenhouse said that Christ is referred to as the Son of Man—Messiah and King—and on His cross, was written "King of the Jews,"

referring to himself as the bridegroom.

"Christ presided over the First Eucharist," he stated, "and sealed that action by offering Himself as a sacrifice. The office of the Eucharist is an extension of the role of a father over his family."

Stating further that Paul referred to himself as a spiritual father, likening himself to a father of a household, the speaker explained that Paul said that the head of every man is Christ.

"ALTHOUGH THERE is no place in the Bible which says that women

should not be ordained to the priesthood, there is a preponderance of implications that say the priesthood should be for man," Dr. Battenhouse said. "Man is always mentioned first."

According to Dr. Battenhouse, Adam represents the headship of all mankind, and Eve was created as his companion.

Dr. Battenhouse also gave sociological reasons why the priesthood should be limited to men.

"Juveniles need a strong father, and lacking this they have trouble coping with authority," he said.

Cathedral High will host Leadership Institute

Nine Marion County Catholic high schools will be represented by key members of their junior classes on the Cathedral High School campus March 26 and 27 for the second annual International Student Leadership Institute (ISLI). Faculty members Tim Puntarelli of Roncalli and John D. Short of Cathedral will administer the Institute.

Faculty representatives from the other schools are: Mrs. Sarah Compton, Brebeuf; Ms. Edy Mehl, Chateau; Rev. William Cleary, Latin School; Sister Heidi Marie, O.S.B.; Our Lady of Grace; Sister Jane Frey, O.S.F.; Ritter; Sister Marjorie Jeanne, O.S.F.; St. Mary's; and Dan Hayden, Sacenia.

CENTERED PRIMARILY on training junior class leaders, ISLI conference sessions will be directed by Rev. Thomas E. Chambers, C.S.C., founder of the Institute and its chairman. Father Chambers was formerly Assistant to the Vice-President at the University of Notre Dame and is currently Vice-President of Academic Affairs at Ursuline College in Cleveland.

Students from the University of Notre Dame and St. Mary's College, South Bend, will help direct the two day-long sessions.

More than 100 students will be taught a better understanding of communication, ways to increase awareness and perception of themselves and others, and the necessity of positive thinking. The ISLI employs the laboratory learning method. Participants, working in small groups, use their own group activities as the basis for examining leadership and group phenomena.

SEAN MALOY of Immaculate Heart parish and Ed Loughrey, of Christ the King, former ISLI participants, will return to the Cathedral campus to act as facilitators for the week-end.

Student hosts and coordinators for the sessions are: Mary Hoesy, Little Flower; Kevin Jardina and Jim Madden, St. Roch; Kelly Maloy, Immaculate Heart; Steve Newburg, St. Thomas Aquinas; Joe Pfennig, St. Michael; Michael Ruwe, St. Luke; Linda Schirtzinger, St. Christopher; Patty Short, Holy Name; and Jeff Woehler, St. Andrew.

THE WORD THIS SUNDAY

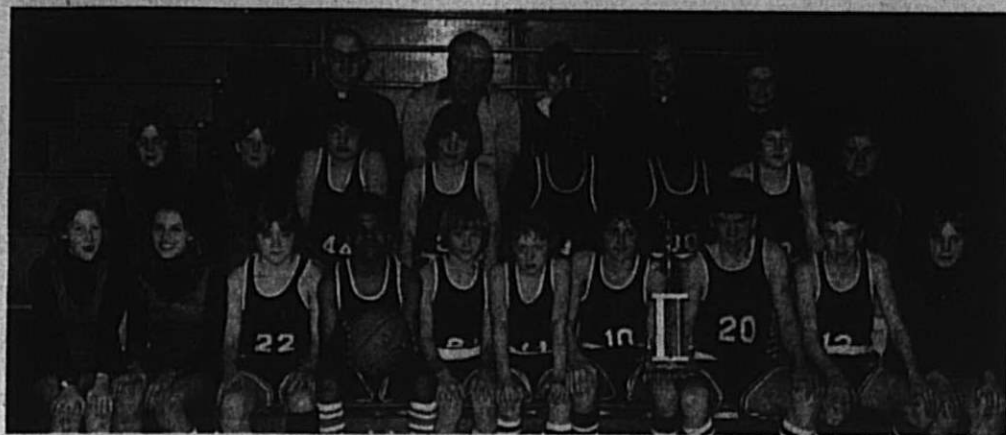
By Father Donn Raabe

FOURTH SUNDAY OF LENT

"Prodigal"

Joshua 5:9-12
Psalm 34:2-7
2 Corinthians 5:17-21
Luke 15:1-3, 11-32

There is a common thread which runs through the readings today. It involves the phrase in the second reading "The old order has passed—now a new creation." How does any new creation, any growth or evolution take place? The people in the first reading had evolved enough to enter the promised land—how? The prodigal son evolved enough to "come to life"—how? Again the second reading says: "It is God's doing"—this evolution, this reconciliation. The "how" of it is seen in the prodigal's father. The man never gives up hope for his son. He can't live the son's life for him. He has to stand back and let him learn from his experiences—even his bad choices. He is willing to let his love for his son override his judgment and protective instincts. He might disagree with his son's actions, but he simply cannot stop loving his son. Faithful, unconditional love alone can bring about that kind of growth which leads us into being a "new creation." It is the work of reconciliation—it is God's work. Penance is our side of it—disciplining ourselves to work with God's grace, his gift of faithful, unconditional love. It is the work of growing to love and appreciate ourselves the way God loves and appreciates us.



ARCHDIOCESAN CADET CHAMPIONS—This team from All Saints, Indianapolis, is the new Cadet "A" Archdiocesan basketball champion. They took the measure of St. Plus X, 39-26, in the title game at Scelina High School on March 2, boosting their season record to 18-1. Eddie Huffman was All Saints' top scorer with 19 points. The team's only loss was to St. Plus X in the Lourdes holiday

tournament. Shown in the back row are the team's coaches, Mr. and Mrs. Jerry Redfern; Father Fred Easton, priest moderator for All Saints; and Father John Ryan, pastor of St. Anthony parish, where All Saints School is located. Included in the consolidated school, in addition to St. Anthony pupils, are those who formerly attended Holy Trinity, St. Joseph and Assumption Schools.



JUNIOR-SENIOR ARCHDIOCESAN CHAMPS—This team from Sacred Heart, Jeffersonville, won the Junior-Senior Archdiocesan championship, defeating St. Mary, Greensburg, 57-54, in the final game at Scelina High School. In the back row are the coaches: Denny Kestler, left, and Steve Kestler.



TIME FOR FAMILY FESTIVAL—The Home-School Association at St. Philip Neri parish, Indianapolis, will sponsor a Family Festival on Saturday, March 19, from 6 p.m. to 10 p.m. Helping to plan the festival are, from left, Janet Gumm, Home-School president; Mike Hollingsworth, 8th grade vice-president; Pat Doyle, Home-School treasurer; and Tom Page, 8th grade president. The Festival is open to the public.



300 wrestlers to compete in Ritter meet

An estimated 300 wrestlers will compete in the 1977 Cadet Wrestling City Tournament Saturday, March 19, at Ritter High School. Action will begin at 9:30 a.m.

Participants will compete for awards in 16 weight classes. The youngsters wrestled in the preliminary rounds on March 17 at Ritter.

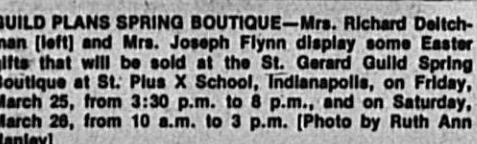
Team awards will be presented to the winning squads following the matches on Saturday.

Also, there will be a Reserve Meet on Sunday, March 20, at Little Flower.

CADET WRESTLING

(Final Standings)

DIVISION I—St. Michael 8-0; St. Malachy 7-1; St. Jude 5-3; St. Mark 5-3; St. Bernadette 2-5-1; Holy Trinity 2-6; St. Roch 2-6.
DIVISION II—Little Flower 7-0-1; Mount Carmel 6-1; Our Lady of Lourdes 5-2; Christ the King 5-3; St. Simon 3-4; Holy Spirit 3-4-1; St. Joan of Arc 0-4; St. Lawrence 0-7; St. Luke 0-7.



GUILD PLANS SPRING BOUTIQUE—Mrs. Richard Delchman (left) and Mrs. Joseph Flynn display some Easter gifts that will be sold at the St. Gerard Guild Spring Boutique at St. Plus X School, Indianapolis, on Friday, March 25, from 3:30 p.m. to 8 p.m., and on Saturday, March 26, from 10 a.m. to 3 p.m. (Photo by Ruth Ann Hanley)



IRISH FESTIVAL—The Mothers' Club and the Fathers' Club are jointly sponsoring the Irish Festival at Cathedral High School on Sunday, March 20, from 12 noon to 8 p.m. The steering committee for the gala includes, from left, Brother Pedro Haering, C.S.C., Don Giddens and Mrs. Joseph Kennedy. Michael McGinley, not pictured, is also on the committee.

CYO NOTES

St. Lawrence parish, Indianapolis, is hosting the March Youth Mass, this Sunday, March 20, at 6:30 p.m. All CYOers are urged to attend and bring their families. Following the Mass, there will be a dance with disc jockey Kevin Murphy from Radio Station WNDE spinning the records. There will be a \$1.00 admission charge to the dance.

Applications should be returned promptly to the CYO Office by those planning to attend the CYO Adult Leadership Seminar, scheduled for Sunday, March 27, at Marian College. For information call the CYO Office, 632-9311.

Cadet, "56" and Junior Kickball Entry Blanks should be returned to the CYO Office by Monday, March 21.

Persons interested in the 1977 Cadet Organizational Music Contest should note the change from Roncalli High School to Scelina Memorial High School. The date will remain as scheduled: Sunday, April 24.

Members of the CYO Priests Advisory Committee will meet Thursday, March 24, at 8 p.m. in the CYO Office.

The Indianapolis Deaneries Youth Council will meet Monday, March 21, at 7:30 p.m. in the CYO Office.

Women

(Continued from Page 4)

concerned, it is as if the Pope and the Vatican had not spoken at all.

WHILE I HAD been convinced the Church's position was doctrinal, it did seem to me necessary to clarify whether this issue is a matter of discipline, which is subject to change, or doctrinal. It seemed clear to me that the declaration insisted it is a doctrinal issue.

Yet an American archbishop was quoted almost immediately as saying he believed the discipline on the matter would change later. Obviously, he saw it as disciplinary rather than doctrinal, although I cannot understand how he could reach that conclusion.

Some bishops have emphasized it is only a statement from a congregation, so of the lowest order of statements, despite the fact the Pope identified himself with it so clearly. Because I want unity I was glad when the Vatican spoke. I didn't realize so many would not listen.

House

(Continued from Page 1)

study commission which would investigate the effects of legislating in the area of death and dying. The amendment failed when House Speaker Kermit Burrous broke a 46-46 deadlock by voting against it.

Although eligible for a final vote for 11 session days, the bill was not brought up until an hour before the deadline for passing House bills. Ruffo said that the ICC will continue to urge a study commission and broad public debate, "which we think will ultimately reveal that such legislation is not needed, would not be beneficial to the patient, and would tend to restrict both patient's and doctor's rights."

Report from the Chancery

(Continued from Page 1)

Motherhouse on April 1, 2, and 3. The program will begin at 7:30 p.m. on Friday evening and close at 1:00 p.m. on Sunday. The program is coordinated by Sister Nancy Meyer, of the Sisters of St. Francis, Oldenburg, Indiana, 47036, (812) 934-2475. . . . Eighth Grade Vocation Retreats for the month of April are scheduled at St. Paul's, Tell City; Central Catholic, Indianapolis; Pope John XXIII, Madison; Immaculate Heart of Mary, Indianapolis. Retreat leaders are Fathers Edward Hilderbrand, Jack Okon, and Edwin Soergel. . . . Vocation personnel of the Dioceses of Evansville, Lafayette-In-Indiana, and Indianapolis, and from the Religious Communities presented college vocation programs both at Purdue University and Ball State University.

regarding the work of the task forces. . . . Twenty-three persons from 10 parishes and one religious community attended the meeting about the Selection Process for Principals/Directors of Religious Education at the Office of Catholic Education on February 21, 1977. The participants represented parishes with six job openings for principal and five job openings for directors of religious education. . . . A total of 69 persons attended the Youth Ministry Guidelines In-Service Program at Clarksville and Indianapolis. The program will be presented at three more sites in the archdiocese. . . . Approximately 40 smaller parishes in the rural areas of the archdiocese have been asked to indicate whether they have a need for Sisters to teach in Bible School during the summer of 1977 by February 25. At the deadline four parishes indicated such a need. . . . The Steering Committee for the Department of Schools met on Tuesday, March 3, to review the applications and make recommendations to the superintendent regarding the hiring of the Director of Schools. Eleven requests for applications have been received: 1 Brother, 1 Sister, 2 laywomen, and 8 laymen. Some of the applicants withdrew before the final interview, while others completed the entire selection process. . . . The committee for the adoptions of English, spelling and penmanship has made its recommendations to the elementary schools of the archdiocese. The general trend is well described as a "back to basics" approach. Four "sample materials preview sessions" were scheduled for the first week of March to allow both principals and language arts teachers an opportunity to study the materials well ahead of their timeline for decisions about purchasing and ordering. . . . The spring meeting of all elementary and secondary principals will be held at St. Columba School, Columbus, on March 30. Agenda items include: Update on reorganization of the Department of Schools, contracts for principals, contracts for Sisters, presentation and discussion of expanding R. C. Deaneries to schools outside the

Indianapolis area, explanation and discussion of 12-month pay option for lay teachers in elementary schools on the R. C. Deaneries payroll, school closing date, school calendar, and institute dates.

CATHOLIC COMMUNICATIONS CENTER—In keeping with our plan to televise, at six-month intervals, a special TV Mass in Sign Language for the deaf community, the second one is scheduled to air on Channel 13 on Sunday, March 20. The celebrant will be Father Joseph Dooley. . . . Four programs have been scheduled dealing with vocations on Indianapolis TV stations for March and April. Sister Diann Neu, S.P. will do Sign On and Sign Off programs on Channel 8, WISH-TV on March 20-26. Father Mike Welch will do two Focus On Faith programs: "Mid-Life Vocations" on April 24 and "Religious Vocations" on May 1. Father Welch, or someone representing the Vocations field, will also appear on "Good Morning, Indiana" on WTHR-TV, Channel 13, at 8:25 a.m., on Monday, April 25. Another special 30-minute program entitled "Missionaries To America" will air at 10:30 a.m., Sunday, April 24, on WRTV, Channel 6. The program will feature a film and interview dealing with the work of the Trinitarian priests and Sisters throughout the country and will promote the Religious life as a viable choice for a chosen profession. . . . Plans are getting underway for the May Catholic Charities Appeal Drive. One TV program has been lined up to air on May 6. Father Voelker, or someone of his choosing, will appear on the 8:25 a.m. "Good Morning, Indiana" program on WTHR-TV that day. . . . In working with the CYO Media Committee, radio and TV spots have been prepared, along with a newspaper release, promoting the CYO Summer Camps. Radio and TV guest appearances have been lined up for April. Also, Haag Drug Stores throughout Indiana will make Camp information available. All areas of Indiana will be covered except the Gary Area.

—Compiled by Fr. Thomas Widner

Boxers going to Hawaii for Gloves action

Five St. Rita CYO Boxers travel to Hawaii on March 28 to compete in the 1977 Golden Gloves National Tournament.

The fighters for coach Colton "Champ" Chaney's St. Rita CYO Boxing Team are: Fenton Johnson, 165 pounds; John Caldwell, 142 pounds; Gary Brown, 139 pounds; Ronald Stubbs, 125 pounds; and Larry Barbour, 119 pounds.

St. Rita CYOers had a record 12 champions in all divisions in the recently completed state Golden Gloves competition. This broke Camp Atterbury's 1967 record of 11 champions.

Following are the results posted in the recent tournament sponsored by the Parks Department at Riverside Community Center:

95 lb. St. Rita CYO Gonzales Glasco, decision over Duane Weimer, Indianapolis Pal Club.
119 lb. St. Rita CYO Jesse Jackson, decision over Ron Simington, St. Rita CYO.
170 lb. St. Rita CYO Charles Smith, referee stopped match in first round, over Keith Forman, Riverside Community Center.
180 lb. St. Rita CYO Ronald Chambers lost on a decision to Ronald Lee, Christamore House.

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VIEWING WITH ARNOLD

Novel better than movie

BY JAMES W. ARNOLD

They've finally made a movie out of Scott Fitzgerald's "Last Tycoon," which some have felt all along was the best novel about Hollywood. The timing could've been better: it sometimes seems as if 90% of all the films ever made about the movie business have been unleashed on us in the last two years.

In that context ("Day of the Locust" to "Nickelodeon"), "Tycoon" doesn't seem bad. It's a classy production, as one might expect from Sam Spiegel, who has put together shows like "African Queen," "River Kwai" and "Lawrence of Arabia."

Directing is the almost

legendary Elia Kazan (though the Great Gatsby hasn't done much in movies since the 1950's), the script is by the estimable playwright and director Harold Pinter, and the cast (De Niro, Mitchum, Nicholson, Moreau) is strictly of stars and former stars, except for the two young female leads, who can at least qualify as fresh faces.

BUT "TYCOON" is a strange movie. As everybody knows, the novel was only half-finished when Fitzgerald died in 1940. He left notes about his plans and intentions, but Spiegel and Pinter decided to end it just about where he did. The film has the feel of a story that

ends, unsatisfactorily, in the middle.

Another oddity is the Kazan-Pinter combination. Kazan is noted for high-emotion, gutsy drama ("Waterfront" and "Streetcar" are the Kazan classics). Pinter, perversely, is known as the master of the sub-text. That's one way of saying the drama is submerged, understated. It's not what people do and say that counts, but what they think, and they're usually trying to hide what they think. A typical Pinter scene (in "Tycoon") has two characters sitting tensely, searching for words. He says, "Listen . . ." She says, "What?" He says, "Nothing."

"Tycoon" comes out more as a Pinter movie than a Kazan movie, which doesn't mean it's dull—let's say it's oblique. If you want to be touched by it, it's better to have read the novel first. One wonders: would Monroe Staehr have made this picture?

STAHR, of course, is the

tycoon of the title, an intense mid-thirties "boy wonder" studio chief of the pre-war period (he was apparently modeled after MGM's Thalberg) who loved movies and had the knack of making them right—a little schlock, a little quality, a lot of entertainment. He's personally involved with every decision and everybody on the lot, from temperamental actresses and writers to corporate lawyers and stagehands. Fitzgerald obviously thinks of him as a great man, though his time is over. He's caught in the squeeze between the greedy moneymen and the burgeoning Communist-dominated craft unions. An old-fashioned paternalist, he loves and respects his workers, but doesn't want them to have power.

This Inside-Show Biz story is interesting enough (though somewhat fuzzy in the film version). But more potentially fascinating is Staehr's mysterious, obsessive, Gatsby-like love for

Kathleen, a young outsider from Ireland. She attracts him first because she resembles his dead wife, and it's entirely physical, but terribly romantic, including candlelight rendezvous at his half-finished beach house. The affair is pathetically doomed because she's already committed to another man before she meets him.

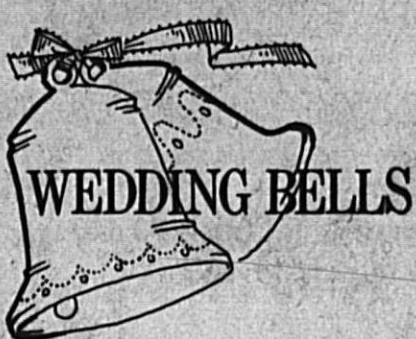
Apparently Staehr's business and personal problems were to become eventually intertwined before his tragic death and a climactic funeral—but the aborted story never gets that far. Pinter makes a game but frustrating attempt to end things by having Staehr look at the camera and ask, "What happens? I don't know . . . I am just making pictures."

The film is a classic case of a weak adaptation of a good novel. Kazan and



REHEARSE FOR 'HELLO, DOLLY'—The cast for Scenic's production of the popular musical "Hello, Dolly" is in the last week of rehearsals. There will be performances at 7:30 p.m. on Friday, March 25, and Saturday, March 26. Mary Remmetter as Dolly takes center stage above. At the left are cast members Becky Bishop and Dave Steiner; on the right are Jim Hines and Ann Hammond.

Pinter never tell us half as much as Fitzgerald does: especially victimized is Cecilia, the college-age daughter of Staehr's chief studio rival. She actually narrates the novel, a cool, bright and lovely presence. In the film she isn't much more than a pretty kid with a pouting crush on Staehr. And how can an actor even as good as Jack Nicholson come up to Fitzgerald's description (via Cecilia): "He had that look that Father O'Neary had that time in New York when he turned his collar around and went with father and me to the Russian Ballet. He hadn't quite ought to be here."



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This week's TV network films

WELCOME TO ARROW BEACH (1974) (NBC, Saturday, March 19): The late Laurence Harvey's last film, which he also directed, about a disturbed man who picks up a girl hitchhiker and takes her to his Santa Barbara beach house. Routine suspense melodrama. Not recommended.

THE WIZARD OF OZ (1939) (CBS, Sunday, March 20): The annual treat for kids of all ages, as for the umpteenth time, Dorothy, Toto and various weird friends skip along the Yellow Brick Road to Oz. Recommended family entertainment.

AMERICAN FILM INSTITUTE TRIBUTE TO BETTE DAVIS (CBS, Monday, March 21).

POSSE (1975) (CBS,

Wednesday, March 23): A goshawful revisionist western, starring (and directed by) Kirk Douglas as a politically ambitious Texas marshal whose plans for getting to the Senate are messed-up by a whimsical nice-guy outlaw (Bruce Dern). This flick is about as subtle as a straight-up martini, and makes one long for the days of Tom Mix or even Roy Rogers. Not recommended.

Fr. McNally's mother dies

NEW ALBANY, Ind. — The funeral liturgy for Mrs. Mary Anna McNally, 82, was held at St. Mary Church on Saturday, March 12. Mrs. McNally died at New Albany on March 9.

A priest son, Father Joseph McNally, pastor of Sacred Heart Church, Jeffersonville, concelebrated the Mass with Archbishop George J. Bishop and a large number of his fellow priests. In addition to Father McNally, two other sons survive: Robert E. McNally of New Albany and Paul T. McNally of Parlin, N.J. Two brothers and two sisters also survive. They include John, Robert and Gertrude Trouy, all of New Albany; and Agnes Korte of Corydon.

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Sacred Heart sets jubilee rite

Sister Mary Elreda of the Sisters of St. Joseph of Carondelet will celebrate her Golden Jubilee as a Sister of St. Joseph on Saturday, March 19.

A Mass of Thanksgiving will be offered at 12 noon in Sacred Heart Church. Father Brian Kirm, O.F.M., pastor of Sacred Heart, will be the principal celebrant. One of the concelebrants, Father Carl Busald, is a cousin of the jubilarian.

IMMEDIATELY after the Mass, the Sisters of St. Joseph with Mrs. Alma Sullivan and Ms. Clara Willett, sisters of the jubilarian, will host an Open House in the parish hall for relatives and friends.

Sister Mary Elreda Willett, the former Flora Willett, daughter of the late Frank

and Mary Willett, was a member of Sacred Heart parish prior to entering the Sisters of St. Joseph of Carondelet in St. Louis, Mo. in 1927.

For 18 years she served at the Monismie Indian Reservation at Keshena, Wisc., eventually as superior and principal of the mission school.

Sr. Marie Stanislaus dies at 92

ST. MARY-OF-THE-WOODS, Ind. — Sister Marie Stanislaus Curran, S.P., 92, died at the Providence convent, on Wednesday, March 9.

Funeral services were held in the Church of the Immaculate Conception on Saturday, March 12.

Survivors include four nephews and a niece: Bob Curran of Lebanon, Ky.; Leo, Jack and Phil Curran and Mary Jo Hawkins, all of Indianapolis.

Sister Marie Stanislaus

Reinstated

ROME — The only Catholic daily in Africa, Munno (Your Friend), has resumed publication after it had been shut down by President Idi Amin's Ugandan government last August.

The editor, John Serwaniko, who had been arrested, has been released, it was reported here.



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Praying alone, or with others

By Father Joseph M. Champlin

Tonight I will concelebrate our evening eucharistic liturgy with perhaps a half-dozen other members of the faculty. Unless needed for assistance with the cup, I will simply return to my place following Communion and sit or kneel until all have received the Lord.

In my school days throughout the 1940s and 1950s this part of Mass was an intensely personal, sacred period for me. I thus imitated the practice of other Roman Catholics who, during those pre-Vatican II years, would walk back to their pews after Communion, normally bury head in hands, and then pour out to the risen Jesus residing in their hearts very intimate words or concerns.

After Mass we also sometimes remained for a period of private thanksgiving, although seldom fulfilling the dictates of St. Alphonsus Liguori who encouraged "at least a half-hour" of such prayer.

OFFICIAL AND unofficial liturgical reforms before and after the Second Vatican Council began to stress the communal or social dimensions of the Eucharist. Holy Communion was not, in this approach, so much my private meeting with Jesus, as a union with brother and sister Christians around the table of the Lord.

To emphasize and deepen this bond, we often sang together during the dis-

tribution of the Eucharist. Moreover, leaders reminded us that the Mass itself was the greatest thanksgiving prayer we possess. As a consequence, private "giving thanks" during or after the liturgy seemed to lose popularity and even appeared suspect.

While sitting or kneeling in the pew now after Communion, I experience mixed feelings when the music group initiates an appropriate hymn or song. Part of me wishes to join in the community singing; another part, perhaps the product of those formative years, yearns for a few moments of quiet for that personal conversation with the eucharistic Lord. I am sure many Catholics today share similar conflicting desires.

THE REVISED missal speaks to both of these concerns. It first comments on congregational singing at that moment:

"The song during the Communion of the priest and people expresses the spiritual union of the communicants who join their voices in a single song, shows the joy of all, and makes the Communion procession an act of brotherhood. This song begins when the priest receives Communion and continues as long as convenient." (art. 56i).

The text likewise provides for a period of quiet prayer or suitable thanksgiving:

"After Communion, the priest and people may spend some time in silent prayer. If desired, a hymn, psalm, or

other song of praise may be sung by the entire congregation." (Article 56j).

At Holy Family parish we have found two practices very effective during this interlude following Communion.

THE FIRST is a choral or instrumental melody which in some way underscores the theme of that day's liturgy and homily. This creates an atmosphere that facilitates private prayer and reflection while reinforcing the dominant idea expressed in the celebration.

The second is a mini-homily by the celebrant after the brief period of personal silent prayer. In a few sentences he summarizes the major thrust of the sermon itself. Then, after a momentary hesitation and with a change in his tone of voice, he, still seated, makes one or two announcements about matters of substance. For example:

"We should like to remind you that Thursday is the feast of All Saints, a holy day of obligation. Please check the bulletin for the schedule of Masses as well as the hour for the sacrament of Penance on Wednesday."

"Today is our monthly social hour and we invite you downstairs after Mass for coffee, cake and conversation."

"Have a good week. We hope to see you next Sunday when Father Baehr will speak on the respect we should display for life. Let us stand now and pray."

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Faith allows us to be ourselves

By Mary Maher

We love individuality but fear its cost. We relish the colorful style of a Harry Truman, a Mohammed Ali and a Leonard Bernstein. They stand out in welcome bas-relief form to relieve us of the anonymity in our mass-oriented society. We feel we can be individuals, too, when we see that others are. We are often plagued with our own feelings when a driver's licence will get us merchandise which our faces will not.

The Judeo-Christian tradition has always invited individuality when it has been true to the God who informs its history. But in a distinctive way: communally-supported individuality. Not so the Greeks, who have often intruded upon our history with other styles.

Early Greek mythology stressed the importance of struggling to individuality alone. Persons contested with the gods and, with tragedy or comedy as the dramatic outcome, emerged as individuals. Solitary men and women struggled with enormous odds. This stress worked its way into Greek philosophy, which in turn has worked its way into Christian thought at deep levels. We learned to be our brothers' keepers as long as they kept within the mass mentality.

WHEN CHRISTIAN community works, it frees people to become as individual as each really is. When churches are true to the Gospel they proclaim, their communal nature invites differences. Faith is non-repressive of the goodness and singularity in mankind. Consider Francis of Assisi and Mother Teresa of Calcutta. Faith allows us to differentiate, a term which means, roughly speaking, being ourselves. We learn to extend our gifts. We learn to take seriously the immorality of hiding our talents under wordy napkins of excuse: I can't do that or others would see me. I don't want to be different. I would rather be humble and not say what I can do; let others find out.

Christianity is about love and hope and faith in each other because of God's same actions toward us. And it is love and faith which allows us to act with some measure of individuality.

Paradoxically, by reason of being loved and believed in, as individuals we are already in a plural setting. Every genuine "we" which we claim ourselves to be within is also the very relationship in which we can make affirmative "I" statements. Love breaks up our stereotypes of failure, fear and inadequacy. Sin tells us we are less than ourselves. Love assures us that we are ourselves.

Perhaps, as individuals, the great wound we can each receive is to be chained to our wounds. And the greatest gift is to be relieved of the belief that we will always be less than people expect us to be.

JESUS BELIEVED in persons — not blocks of humanity cast into mass stereotypes: Poor, decent, indecent, wealthy, sick, well. Those are our categories for safety from the rigors of redemption. He touched persons, one by one. He noticed a man in a tree and asked to stay with him. He freed a prostitute of her burden of guilt. He met people after His resurrection; He did not call an assembly for the purpose of future theological management of the masses. But, of course, He was a man of His tradition, Jewish, and that meant an ancestry of Moses, Abraham, Isaac, Jacob — rare individuals who created community in themselves.

But then, the cost of individuality? It can be high, for it asks decision which is not always that of the reigning democracy. Persons will surely object and the closer they are to us, the most costly that objection is. (It is not as difficult to cope with the mailman's objection to my position on nuclear arms as that of my wife or my husband.)

Basically it is not even others' objection which is the hardest blow on the road to individuality but one's own sense of rightness in the action. For if we decide in favor of our informed judgment we may fail — we may not be right. We may fail in as many ways, perhaps, as we shall succeed. And there is a real self-gratification lost if we know we are not right. This sort of righteousness was about the only attitude that got to Christ and angered Him. Daring little, it asks more

than enough of others, the supposedly "non-righteous."

LIGHT HAS long been the outstanding symbol of the relationship between individuals and their community. Light is a community of colors which is visible to the degree that the individual colors within it blend, not losing their distinctness but sharing it. It is not coincidental that Jesus called Himself Light and then gave that name to those who follow Him.

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Jesus believed in persons...

one person's individuality is noted
on this Illinois village sign

A question of emphasis:

Do we have personal responsibility?

By Father John J. Castelot

When God entered into a covenant with Israel, the contract involved two parties: Yahweh and a group. It involved individuals only inasmuch as and to the extent that they belong to the collectivity. Salvation was promised to the community; to be cut off from the community was to be destroyed. If the community sinned, each individual suffered; if an individual went astray, the whole community was imperiled.

This mentality colors and gives meaning to the greater part of the Old Testament. The community takes priority over the individual, an attitude which may strike the modern American rugged individualist as strange.

Strange or not, Israel thought of itself as a "corporate person." According to this mind-set, not too sharp a distinction was made between the individual and the group. The very name "Israel" is a clear illustration of this phenomenon.

When we hear the name we think automatically of the people as such. But actually Israel was a person, Jacob, the progenitor of the 12 "tribes" which became the nation. The fact that we can speak of him as father of the "tribes" is a further illustration. A man doesn't beget tribes; he begets sons.

But to the biblical way of thinking, the sons are in some way already the tribes. Read Jacob's deathbed "testament" in Genesis 49. Ostensibly it is directed to

his sons. In reality it sums up the history of the tribes as it was known to the authors of the "testament," centuries after the death of the patriarch.

ANOTHER striking example — just one of many, many others — is the story of Jacob and Esau (*Gn 25:19-34; 27:1-45*). Even before they are born their mother, Rebekah, is told: "Two nations are in your womb, two peoples are quarreling while still within you; But one shall surpass the other, and the other shall serve the younger" (*Gn 25, 23*). Obviously she is carrying twin boys, Esau (Edom) and Jacob (Israel).

Again the author has read back centuries of history into this one point in time, and a stormy history it was. The

brothers were bitter rivals from their childhood, with Jacob obtaining by trickery the birthright which belonged to his older brother. Much later the two nations of Israel and Edom were constantly at each other's throats, with Israel finally gaining the ascendancy. What seems on the surface to be merely a family anecdote about sibling rivalry is in fact the portrayal of the subsequent fortunes of two nations.

This attitude undoubtedly had its roots in the ancient social structure of the people. It was a familial, tribal structure, in which the individual and the group were, for all practical purposes, indistinguishable. If a member of one family offended a member of another family, revenge was taken, not just on the offender, but on the offending family. It seemed not to matter that the rest of the family was innocent. (One is reminded of our saturation bombing of enemy cities; we've come a long way from those primitive tribal times!)

THIS SAME attitude extended to moral decisions and responsibility. The father of the clan made the decisions and individuals were bound by them. Personal moral responsibility was overshadowed by group responsibility. It is important to note, however, that personal responsibility was not completely wiped out or ignored. The biblical data belie any such conclusion. It is rather a question of emphasis: Corporate responsibility played a much heavier role in their consciousness than individual responsibility.

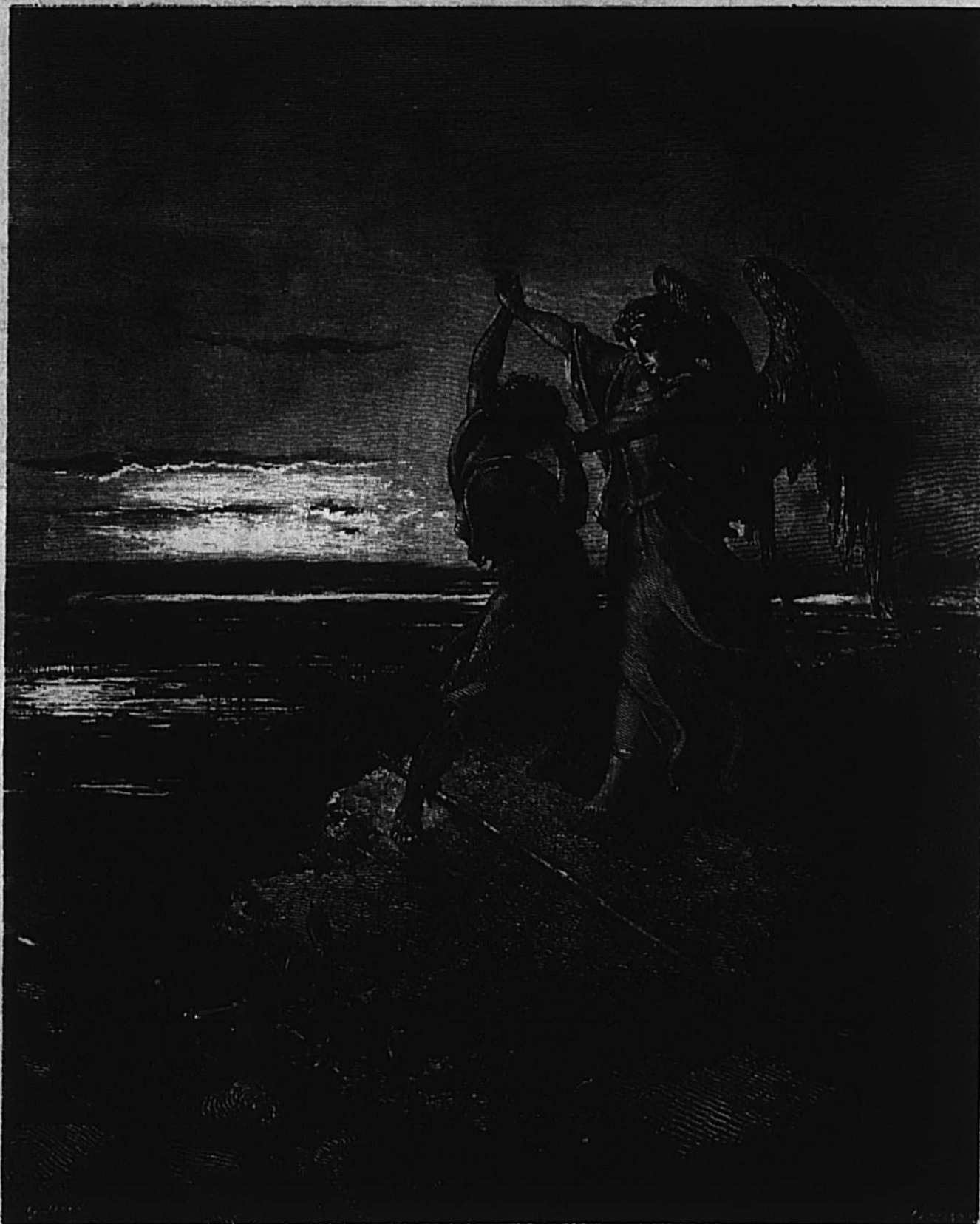
This emphasis often threatened to become a dangerous overemphasis, and it called for a corrective. Such a corrective was supplied by Jeremiah; see, for example, 31,29-30. This great man of God, perhaps because he was so cruelly ostracized from the life of his people, was forced to come to grips with the plight of the individual and to underscore the stark reality of personal responsibility.

But it was especially his successor, Ezekiel, who hammered home to the people, now in exile, the unwelcome truth of their individual, personal stake in the national disaster — and in its outcome. Read especially Ezekiel 18. Their efforts were not smashingly successful, but it is extremely difficult to change a view so deeply rooted in a people's psychology.

IT WAS PEOPLE of this same background that gave us the New Testament books but one can discern a better balance, with more emphasis on personal dignity and responsibility. For just one example, read the story of the "Sinful Woman" in Luke 7, 36-50. And when the disciples, echoing the old ideas, asked Jesus, "Rabbi, was it his sin or that of his parents that caused him to be born blind" he answered: "Neither, it was no sin, either of this man or of his parents" (*Jn. 9, 2-3*).

Still, we are presented as members of Christ, with whom we form one Body. We are members one of another, according to Paul, but each of us is a living temple of the Holy Spirit, with a personal responsibility to live in accord with this surpassing dignity.

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You're rich and you've gone too far

D. Hall and John Oates sing

Rich Girl

Chorus:

You're a rich girl and you've gone too far,
'cause you know it don't matter anyway.
You can rely on the ole man's money
You can rely on the ole man's money
It's a — girl, and its gone too far,
and you know it don't matter anyway,
money, money won't get you too far.

Don't you know that it's wrong
to take what is given you.
So far gone, on your own,
that you can get along,
you can try to be strong,
but you'll never be strong.

Repeat Chorus

High and dry out of the rain,
It's so easy to hurt others
when you can't feel pain.
Don't you know love can't grow
'cause there's too much to give
and you'd rather love
for the thrill of it all.

Repeat Chorus

Written by Daryl Hall
(c) Unichappell Music, Inc., BMI 1976)

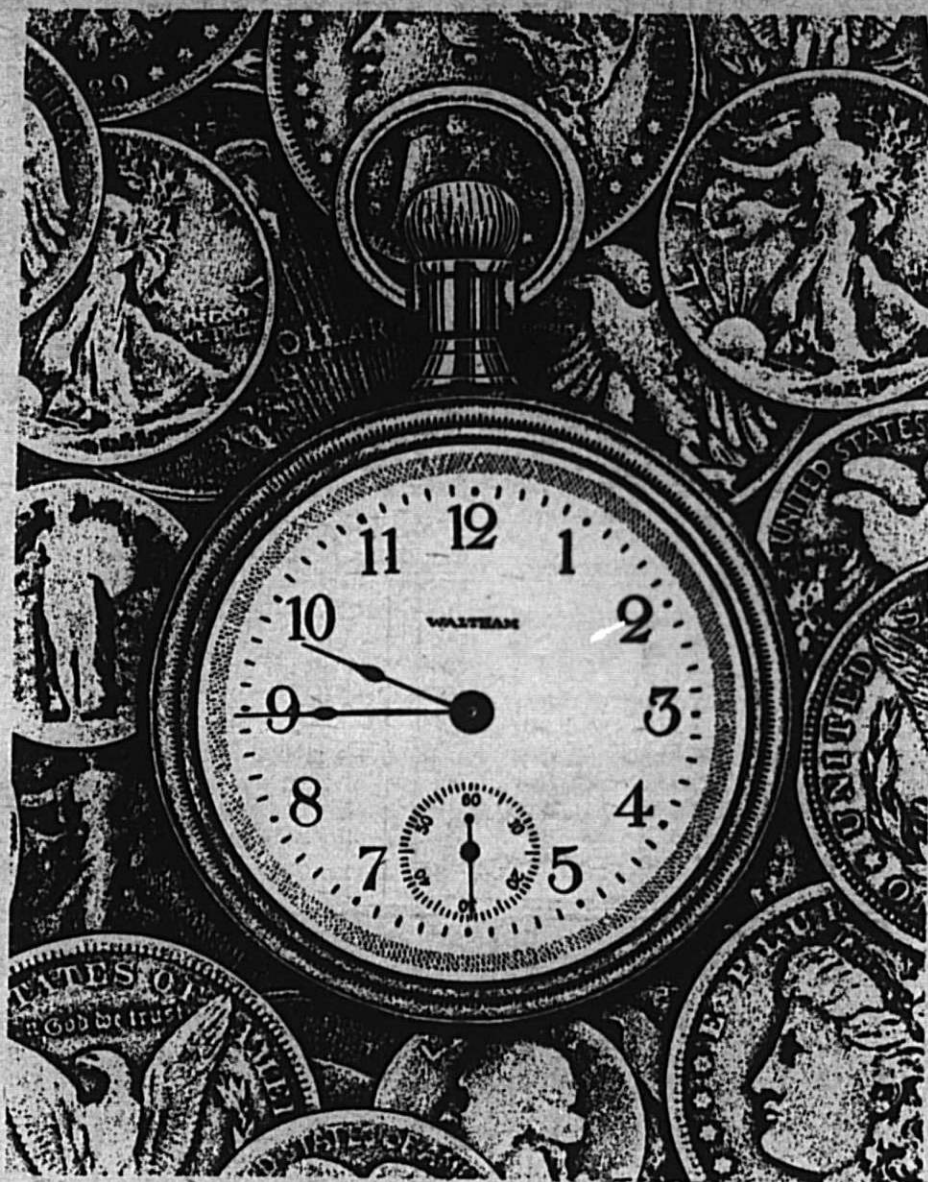
YEARS AGO there was a regular TV series called "The Millionaire" in which an extremely wealthy man amused himself by giving people an anonymous gift

of a million dollars just to see what it would do for their lives. The results were very entertaining, but often tragic.

All of the problems as well as the possibilities of wealth showed up in these people's lives. While most people work tirelessly for wealth, they are not always aware of its potential dangers. Many of these dangers are pointed out in this latest hit by Daryl Hall and John Oates, entitled "Rich Girl."

This song has an intensity that springs from frustrated anger over a relationship destroyed by wealth. The singer points to the first danger when he describes the rich girl as "wrong to take what is given you." The primary problem with wealth is that it often breeds a sense of greed that only wants to take or grab. The more it has, the more it wants. This is true of everything it touches, including people. The singer here finds the rich girl only taking, so he feels used and unable to reach her or even satisfy her possessive hunger.

THE GREED which can accompany wealth may also create an insensitivity that leaves the person isolated. The singer has obviously felt these effects because he accuses the rich girl of being "high and dry out of the rain." She cannot share his struggle and so cannot share his joy. Life comes too easily and human suffering means little. "It's so easy to hurt others when you can't feel



the pain." If she cannot feel this pain, then they have no chance of sharing.

Because of the isolation it can create, wealth also gives an illusion of independence. The wealthy person can come to feel that through their money, they can control all of life, even people's reactions. This gives a sense of power and the illusion that they need little or nothing from anyone. If they fall victim to this trap, then love becomes a power play rather than a personal investment.

The real cost of loving is not money, but the giving of oneself with the risk of being rejected. Riches can impair that kind of giving because it tempts the owner to deal only with those things that can be purchased. The singer has to cry out, "Don't you know love can't grow

'cause there's too much to give and you'd rather live for the thrill of it all."

IT IS THIS last danger of false independence that led Jesus to begin his sermon on the Mount with "Blessed are the poor in spirit; the reign of God is theirs."

Money, of itself, is not evil, but when it keeps a person from recognizing his dependence on God by allowing God to reign over his heart, it is certainly a killing thing. When we give in love, we create a need for others and for God. Then we experience real wealth — a love that calls us to growth and life.

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

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KNOW YOUR FAITH

KYF questions

1. Consider the society we live in — what is the state of community? What is the status of the individual? Discuss.
2. Can an individual today find enough personhood in order to begin to make any difference? Discuss.
3. Discuss this statement: "It is much more difficult for one person to make a difference, when there is no community to make a difference in."
4. Why are many saying today, "I gotta do my own thing. I gotta be me"? Discuss.
5. Discuss this statement: "The one person of Jesus made such a difference that the world has never been the same. To the rest of us He says, 'Follow me.'"
6. Who were the parties of the Covenant with Israel?
7. Who was Israel?
8. Read the story of Jacob and Esau in Genesis, Chapter 25, verses 19 through 24 and Chapter 27, verses 1 through 45.

9. Describe what corporate responsibility and individual responsibility meant in Old Testament times.
10. Was there an over-emphasis on corporate responsibility in Old Testament times? What was done about it?
11. In The Book of Ezekiel, read Chapter 18.
12. Read the story of the "Sinful Woman" in Luke, Chapter 7, verses 36 through 50.
13. Discuss this statement: "We are members one of another, according to Paul, but each of us is a living temple of the Holy Spirit, with a personal responsibility to live in accord with this surpassing dignity."
14. Discuss this statement: "When Christian community works, it frees people to become as individual as each really is."
15. Discuss the "cost of individuality."

Does belief really free man?

By Father Alfred McBride, O.Praem

Karl Marx claimed that religious belief enslaved people. It was the opium of the people. It dulled their ambition and prevented them from being full human beings. In particular, the working classes would never try to fight for personal and economic freedom so long as they clung to religious belief which moved them to find pie in the sky since they were not finding much pie on earth.

Freud taught a similar doctrine. In his mind, religious belief frightened people to the point where they were too scared to act. It filled people with so much fear that they were imprisoned by their anxieties and so they lost their freedom to act. As far as Freud was concerned, religious belief, by inducing excessive guilt, was responsible for the multitude of neurotic obsessions he found in his patients.

THESE CRITICISMS of religious belief by Marx and Freud possess some validity. They were observing an approach to religious belief that was misguided, far from the kind advised by the Bible and divorced from the loving call asked for by Jesus. They witnessed a religious belief that was wedded to the false idea of an angry God who was presumably loathe to forgive, and a God who apparently was not interested in the earthly happiness and fulfillment of people in this world.

It is for these reasons, among many others, that it was thought by some that religious belief could not help people to move toward personal freedom and fulfillment.

According to the wrong view of religious belief, God wanted to keep peo-

ple as children — and naughty ones at that. Following this erroneous perception, it was thought that God had no interest in the maturing of human beings. He was supposed to exact fear-some obedience which allowed for no individual thinking and permitted no growth in personal judgment.

Without a doubt this view of God and religious belief was used to keep people immature, to prevent them from breaking out of the limits of their class or from taking a wholesome, critical view of life. It was meant to herd them together as passive sheep and quell any ambitious desires that might rise in their hearts. Jesus had said that one must become again as a little child to enter the kingdom of heaven. The false view of religious belief misinterpreted this word of Christ to mean that people ought to be childish and not think for themselves.

IN ACTUALITY real religious belief means freedom for the human person. Far from wanting us to forget earthly joy and fulfillment, God wants precisely that for us. When God made the first man and woman, He put them in the garden of happiness and fulfillment. Eden was no slave den. God asked Adam and Eve to trust Him and believe in Him so that their fulfillment and hopes would expand and grow. It was their sin — their inability to believe in Him — that brought about their loss of earthly happiness.

It was God who planted in the human heart the desire for personal flowering and growth. Why would genuine belief in Him bring about the opposite? It was God who said that we are made in His image. Is not His image one of beauty, hope, love and freedom? It is unbelief,



He brought the

Good-News Gospel

to the poor, the lonely, the oppressed

expressed in sin, that produces the loss of earthly happiness here and hereafter. In the life of unbelief there is no pie in the sky — or pie on earth.

WHEN JESUS came, He preached that belief in Him would bring one to enter the kingdom of God. He brought the Good News-Gospel to the poor, the lonely, the oppressed. He announced an eternal life that could begin here on earth and be continued in the hereafter. He came to liberate the captives, console the lonely, give sight to the blind, hearing to the deaf and mobility to the crippled. Now this is freedom, not slavery. Belief in Him caused freedom in the believer.

Jesus treated people like adults and expected them to act that way. At no

time did He try to compel, force or intimidate the persons to whom He preached and spoke. He, the Son of God, revered the image of God in all those whom He met. He wanted to give people the thrill of experiencing freedom. He gave them space in which to move and grow. He knew how to make people understand that God's main interest in them was in their personal good and happiness.

God was always loving and forgiving and ready to help people overcome obstacles. Jesus promised freedom from sin and guilt and hopelessness. Real religious believers know this. They are the truly 'free' people in this world.

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