

## Palm Sunday rite opens Holy Week

### Chrism Mass slated Tuesday

The solemn blessing of the palms on Sunday, the annual Chrism Mass and Mass of Priestly Commitment on Tuesday evening and the Outdoor Way of the Cross will highlight the religious observances during Holy Week.

Archbishop George J. Biskup will conduct the blessing of the palms at the 11 a.m. Mass on Sunday at St. Peter and Paul Cathedral. The traditional ritual will, of course, also be held in churches and institutions throughout the Archdiocese. Services commemorate the triumphal entry of Jesus into Jerusalem at the beginning of the last week of His life.

ON TUESDAY EVENING of Holy Week some 200 priests of the Archdiocese will join Archbishop Biskup in celebrating the annual Mass of Priestly Commitment, or Chrism Mass, at which the Holy Oils for use in administering the sacraments will be

blessed and distributed. The ceremonies will begin at 7:30 p.m. in the Cathedral.

Joining the Archbishops and the clergy will be Religious and lay from throughout the Archdiocese. Though parishes are sending specific delegations, all members of the Archdiocese are encouraged to participate.

The Mass will publicly mark the Archbishop's 40th anniversary of ordination.

Joining the Archbishop in the sanctuary will be the Vicars General, members of the Priests' Senate, Deans, a representative of the Religious communities and the Cathedral clergy.

Several will fulfill their official ministry during the liturgy. James Lasher and Steven Schafflein, newly-ordained deacons, will assist the Ordinary, and deacons Joseph Dant, Paul Koetter and Harry Tully will present the oils.

**READERS WILL INCLUDE** Mrs. Colleen Bidwell and Norman Hip-skind, president of the Indianapolis Serra Club. Music director will be Charles Gardner, and Mrs. Marie Mitchell will be the cantor. Musical accompaniment will be provided by John E. Greene on the organ and by Ms. Barbara Ervin on the trumpet.

A choir composed of volunteer singers from throughout the Archdiocese will sing at the Mass.

Archdiocesan seminarians will serve as acolytes. Serrans will assist as ushers and distributors of the Holy Oils. Along with their wives they will serve as hosts and hostesses at the reception in the old Cathedral gymnasium at 14th and Meridian St., which will follow the ceremonies.

Named as special representatives at the liturgical celebration will be the following priests, Religious and lay persons: Mrs. Madonna Hillen, St. Mary, North Vernon; Ray Lasher, St. Paul, Tell City; Mary Ann Ryan, St. Lawrence, Lawrenceburg; Ray Struwing, St. Gabriel, Connersville; James Russell, St. Mary, New Albany; Mrs. Clare O'Brien, Assumption, Indianapolis; Mrs. Ruth Gleason, St. Charles, Bloomington; Mrs. Betty Seppold, St. Patrick, Terre Haute; Sister Pauline, St. Augustine Home, Indianapolis; and Brother Paul Schuillan, Alverna Retreat House, Indianapolis.

**GOOD FRIDAY'S** Outdoor Way of the Cross, which is sponsored annually by the Indianapolis Knights of Columbus Councils, will be held this year on the American Legion Mall at Meridian and North Streets. The ceremony will begin at 12:15 p.m.

Catholics are reminded that Good Friday is a day of complete fast and abstinence.

### Special representatives

Representatives of geographical areas, age groups and religious communities will be included among the clergy who will have places in the sanctuary with Archbishop Biskup during the annual Chrism Mass in the Cathedral on Tuesday evening.

elect will be held on Thursday, June 16.

Sister Mildred, 47, will succeed Sister Mary Philip Seib, who completes her second term of office in June. She was elected prioress for a six-year term in 1967 and re-elected for a four-year tenure in 1973. Sister Mary Robert Palmer was the first superior.

**A TEACHER FOR 27 years**, Sister Mildred has taught in schools in Evansville at Christ the King, St. Theresa and Mater Dei High School. She served as principal at Transfiguration School in Florissant, Mo., and taught for 13 years at Our Lady of Grace Academy, Beech Grove. She has also held the position of formation director at Our Lady of Grace Convent and has served on the Convent Council. Currently she is on the teaching staff at St. Anthony School, Clarksville.

Sister Mildred, a native of Evansville and the daughter of Mrs. Theodora Wannemuehler and the late Mr. Wannemuehler of Evansville, entered the Benedictine Convent of the Im-

### JUST COLOR US 'ELATED'

The response to our Easter coloring contest, announced in last week's Criterion, has been phenomenal. Entries received through Wednesday morning passed the 200 mark and could reach 300 by the end of the week, and a vast majority came from parishes outside the Indianapolis area. We thank all the youngsters who took the time to enter, and hope to have the first and second place winners selected in time to announce the names in our April 8th issue.

Speaking of contests, we would like to remind our readers that there is still time to enter our monthly amateur photo contest for April. Entries must be postmarked by midnight Friday, April 8, to be eligible for the \$50 cash prize. The subject "Signs of Spring," and the prints must be 5x7 or 8x10 black and white. Address entries to: Photo Contest, c/o The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.



**NATURE'S SYMBOLISM**—The winter sun cuts through the clouds to give light to a silent tree awaiting the warmth of spring. Palm Sunday

heralds the Christ who will endure death's winter in order to bring the newness of life to men on Easter. (Criterion photo by Dennis Jones)

MAY 15th IS PLEDGE SUNDAY

## Michael O. Garvey named to head Charities Appeal

Michael O. Garvey, Indianapolis businessman and member of Immaculate Heart of Mary parish, will serve as chairman of the Sixth Annual Catholic Charities Appeal. It was announced this week by Charities Director, Father Lawrence Voelker.

The Annual Appeal for pledges of financial support for the work of Catholic Charities will be made in Archdiocesan churches on Sunday, May 15.

In accepting the chairmanship, Garvey, who has also served as President of the Indianapolis Serra Club and on the Board of Overseers at St. Meinrad Seminary, said "Catholic

Charities is the conscience of the Catholic community in awareness, in concern, in action. Its purpose is to advance the cause, scope, efficiency and effectiveness of the social ministry of the Church. Utopia would not require a Catholic Charities. Because this is an imperfect world, however, there is a need for an organization through which we more fortunate Christians can share our comforts with the afflicted, lonely and helpless."

**CATHOLIC CHARITIES** itself does not operate direct programs. It serves as the Archbishop's official representative for the supervision and coordination of the programs and services of Archdiocesan Social Ministries, Catholic Social Services, St. Elizabeth's Home and St. Mary's Child Center.

The Appeal, as explained by Archbishop Biskup in a letter to the Priests of the Archdiocese in February, has an educational as well as a financial purpose.

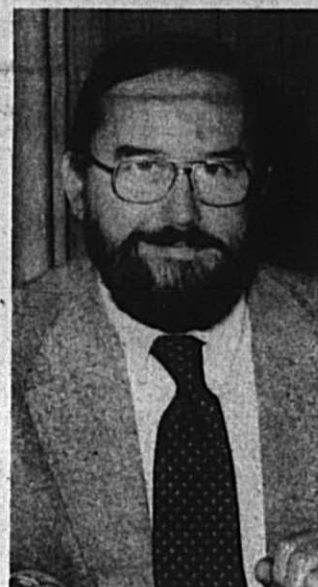
"The educational purpose of the Appeal is to teach our people that social ministry is not an optional element in the life of the Church," the Archbishop stated.

"It is a 'constitutive' or essential aspect of the Church's mission of proclaiming the Gospel."

"The financial purpose of the Appeal is to enable the Archdiocese, through its Office of Catholic Charities, to support programs of social ministry in the four agencies."

In explaining how this purpose is currently realized, Father Voelker stated that several factors are considered in allocating the limited funds

(Continued on Page 9)



MICHAEL O. GARVEY

### Columbus host to 37th annual ACCW parley

COLUMBUS, Ind.—The Imperial House Motel here will be the scene of the 37th annual Convention of the Archdiocesan Council of Catholic Women April 12 and 13.

Reservations are now being taken by the respective Deanery presidents or may be made with Mrs. Walter Krein, 536 Tenth St., Columbus, Ind., 47201, who represents the host North

Related photo, page 9

Vernon Deanery. Mrs. Leo B. Kesterman, ACCW president, urges that reservations be made as soon as possible with a deadline of Monday, April 4.

"Forward with Unity" is the theme for this year's parley.

Registration will open at 1 p.m. on Tuesday, April 12, at the Imperial House Motel. The evening banquet at 7 p.m. will feature a talk on "Family Life Today" by Mrs. Lee Souers, who was the 1974 Indiana Mother of the Year.

Highlights of Wednesday's agenda include a General Assembly at 9 a.m., Commission "Shareshops" at 10:15 a.m. and a luncheon at 12:30 p.m. Cletus J. Gillman, Indiana State Conservationist, will speak on "Stewardship."

Archbishop George J. Biskup is scheduled to be the principal celebrant of the Convention Mass at 2:45 p.m.

### Other deaneries plan to honor Senior Citizens

Three other Deaneries in the Archdiocese are following the lead of Indianapolis and have scheduled a special Mass and Luncheon for Senior Citizens. They include Terre Haute, New Albany and Richmond.

The affair will be held in Indianapolis on Wednesday, April 6, as previously announced, and on the same day in Terre Haute and Jeffersonville. In Richmond the event will be held on Tuesday, April 19. In all cases the Mass will begin at 11 a.m. and the luncheon at 12:30 p.m.

**SPECIAL MUSIC** is planned at each of the Masses and a variety of entertainment will follow the luncheon. Members of the clergy will serve the meal, a practice which was started at the Indianapolis observance several years ago.

In Indianapolis, the Mass with Archbishop George J. Biskup as celebrant will be celebrated at Little Flower

Church with luncheon at Scooba High School. St. Patrick Church will be the host parish in Terre Haute with luncheon in the school cafeteria. In Jeffersonville the Mass is scheduled for St. Augustine Church with the luncheon at the Knights of Columbus Hall; and in Richmond, the Mass will be at St. Andrew church followed by the luncheon at the Y.M.I. facility.

**CONTACT PERSONS** include J. Earl Owens and Sue Ley in Indianapolis; John Etling, Terre Haute; Sister Barbara Ann Zeller, S.P., New Albany; and Marian Markley in Richmond.

This spring program for Senior Citizens is becoming a highlight of the year for Catholic men and women in their retirement years and is attracting large numbers of people. Because accommodations are limited, it is important that reservations be made in advance of the April 6 and April 19 dates.

### SISTER MILDRED IS NEW PRIORESS

## Election held at Lady of Grace

BEECH GROVE, Ind.—The Benedictine Sisters of Our Lady of Grace Convent elected Sister Mildred Wannemuehler as prioress of the community for a four-year term in an election in the Convent chapel

Sunday, March 27. Archbishop George J. Biskup presided at the election proceedings. This was the fourth election for the 20-year old community.

Installation rites for the prioress-



**ELECTION HELD AT OUR LADY OF GRACE CONVENT**—Sister Mildred Wannemuehler, center above, was elected prioress by the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, Sunday, March 27. She will succeed Sister Mary Philip Seib, right, who has held the office since 1967. Sister Mary Robert Palmer, at the left, was the first superior of the 20-year old community. Installation ceremonies for the prioress elect will be held on Thursday, June 16.



# Week's News in Brief

BY NC NEWS SERVICE

## Hassle over abortion measure

ANNAPOLIS—Maryland's House of Delegates has approved legislation requiring that parents be notified prior to any abortions performed on their minor daughters. Pro-life spokesmen, however, were critical of the measure because of an amendment allowing exceptions in cases where the information could supposedly lead to parents inflicting physical or mental abuse on the minor daughters who seek abortions. Proponents of the legislation say they hope to see an unamended version pass the State Senate.

## Names . .

James T. Flannery, long-time reporter, feature writer, and diocesan news editor for the Catholic Universe Bulletin, Cleveland, died March 22 of cancer after a two-month illness. He was 59.

Parish life will be thriving

25 years from now, though there be fewer Catholics and fewer priests and Religious. Bishop Daniel E. Pilarczyk, auxiliary of Cincinnati and vicar for education, offered this estimate of the future as part of his "vision of religious education" in the year 2002.

## Ask ministerial role for youth

ROME—An international group of catechetical experts has urged the Vatican to begin a "more realistic" dialogue with youth and to develop responsible ministerial roles for young people. The International Catechetical Commission, an advisory body to the Vatican on questions of religious education, has also called on the Church to make better use of the creativity and insights of young people in such fields as developing youth liturgies.

## See upsurge in seminaries

WASHINGTON—The Center for Applied Research in the Apostolate (CARA) has projected that the number of Catholic seminarians in the United States will increase by 11% by 1982 for a total of 19,679. However, the total number of seminarians enrolled in 1976-77 academic year in programs from high school through theology is 18,029, a drop of 239 from last year.

## Assail Argentine leaders

BUENOS AIRES—A year after military leaders wrested power from a weak civilian government and promised to end violence in Argentina, the nation's bishops told them they are morally responsible for continued kidnappings and killings. At a press conference Cardinal Raul Primatesta of Cordoba, president of the Argentine Bishops' Conference, said the Church "cannot be insensitive to the human anguish reaching her bishops constantly."

## Jesuit quits Commission

ROME—A Canadian Jesuit who dramatically resigned from the Pontifical Biblical Commission this year over a Vatican document outlawing ordination of women will not be allowed to teach this year at the Pontifical Gregorian University here. A spokesman for the Gregorian University said that Father David Stanley of Toronto will not be teaching his usual Scripture course this year because no funding has been provided for his travel expenses. But Jesuit sources here say that the transportation expense issue was merely a good excuse to get Father Stanley off the pontifical university's faculty.

## Pope repeats ordination stand

VATICAN CITY—Pope Paul VI has reaffirmed his opposition to permitting the ordination of married men. He told a group of French bishops March 26 that he considers a change in celibacy regulations for priests to be among "impossible and illusory solutions" to the vocation crisis.

## Divorce rate tapering off

WASHINGTON—Birth and marriage rates are declining, but the sharp rate of increase in the U.S. divorce rate is tapering off, according to a report by the National Center for Health Statistics, a branch of the Department of Health, Education and Welfare. In 1976, the report said, there were 1,077,000 divorces, about 51,000 more than in 1975. The 1976 divorce rate was five for every 1,000 persons, an increase of 4% over the 1975 rate.

## Church affiliation no 'asset'

LONDON—In a letter made public here, a Soviet art expert has said that difficulties between him and the government have been "aggravated" by his membership in the Catholic Church. Vasili Vladimirovich Barladyanu, a Moldavian who held posts as head of the art department at Odessa University and as a lecturer in esthetics at Odessa Naval Engineering Institute, said he was fired from those positions and is now being threatened by the KGB—the secret police—for spreading "nationalist and religious ideas."

## Prays for Amin overthrow

LONDON—Anglican Archbishop Donald Coggan of Canterbury says he is praying for the overthrow of Ugandan president Idi Amin. Speaking to reporters on his return from a tour of Australia and New Zealand, the head of the Anglican Church said, "I pray for the overthrow of the regime and the man himself."

## Hits 'silence' of U.S. Bishops

CLEVELAND—A consultant to the U.S. Catholic bishops for Eastern Christian affairs criticized the bishops for failing to publicize the harassment of Catholics in the Soviet Union. "The U.S. bishops' conferences are not sufficiently agonized by the plight of Catholics in the Soviet Union," said the consultant, Thomas E. Bird. "I wish that they would put this question high on their agenda of priorities, but sadly, they do not."



AT SAHM PARK DEDICATION—The Northeastway Park and Golf Course in Indianapolis were renamed in a ceremony last Saturday to honor the late William S. Sahn, who served as CYO Executive Director for 19 years. In the photo at the left Mayor William Hudnut, who presided at the dedication rite, extends his best wishes to the widow,



Reva. Earlier he had presented her with a memorial plaque. Shown in the second picture, along with the Mayor and Ray Crowe, Director of Parks and Recreation, are the nine Sahn children with their mother and Bill's mother, Mrs. Walter Sahn, Sr. The Cathedral band provided special music for the ceremony. (Photos by Fred W. Fries and Rupert Dailey)

## In capsule form . .

The bishops of El Salvador have asked the nation's military government to halt armed repression of citizens and arbitrary expulsion of missionaries. The government recently expelled eight priests, including three Americans, all doing pastoral work with the poor in rural areas and city slums . . . Pope Paul VI met in private audience March 25 with German Chancellor Helmut Schmidt for about 75 minutes. The Vatican did not announce what the Pope and the chancellor discussed during their meetings. But observers speculated that among topics were the Vatican's recent establishment of an East German bishops' conference, as separate from the West German conference, and European unity . . . Idaho has become the second state to enact a death-with-dignity law, allowing terminally ill patients to refuse life sustaining medical treatment . . . Pope Paul VI has appointed a dogmatic theologian, Mgr. Joseph Ratzinger, archbishop of Munich, Germany. Mgr. Ratzinger, who celebrates his 50th birthday April 16, teaches at the University of Regensburg and is a member of the papal International Theological Commission. The commission is a team of papally appointed theologians who advise the Vatican.

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For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577.



IN RITTER PLAY—Ritter High School, Indianapolis, will present a three-act play entitled "The Night Thoreau Spent in Jail" in the school auditorium at 8 p.m. Friday and Saturday, April 15 and 16. Tickets may be purchased at the door. Shown above at a rehearsal are Director John Hannan, center; Chris Stanich, who plays the title role; and Liz Thorman, who plays the part of Ellen.



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## THE TACKER

## Will the REAL...?

BY FRED W. FRIES

One of the major perils of the newspaper business is not printing the right picture over a column.

Thank the good Lord, it happens infrequently, but in the rush of meeting a deadline, it is always a possibility.

It happened to us many years ago when the photos of two ordinands got switched in a front page story. (Fortunately, both were good sports about the error, but we doubt if their families have ever forgiven us!)

ANOTHER CASE comes to mind, where the wrong photo was used in a metropolitan daily.

As we recall it, the item covered the appointment of a prominent socialite in the community as chairman of some sort of public service campaign and broke just on deadline.

Just before the edition went to press, the City Editor (a long-time friend of ours) called the morgue and asked for a photo of the lady in question. The librarian hurriedly consulted her alphabetical file, and, in a few minutes, the photo was in the City Editor's hands. He duly checked the back of the picture for proper identification and the name was correct, so he rushed it through in time for the home edition.

When the paper hit the street, the phones began to ring. The paper had printed the wrong photo! In the next edition, the correct picture appeared along with the customary apology.

As the City Editor told us the story years later, by an unlikely coincidence, there were two women in the picture file with the same name.

To make the case more intriguing, the person whose photo was substituted for the socialite's was that of a woman of slightly less than impeccable repute.

Fortunately, the socialite had a sense of humor, accepted the apology graciously and did not file a libel suit.

All of which leads us to the purpose of this column.

ON THE FRONT PAGE of last week's Criterion, we announced the appointment of Stephen J. Noone as head of the Department of Schools of the Office of Catholic Education. With the story we ran a photo from our morgue.

When the paper appeared, we got a couple of agitated phone calls from members of the academic community. Callers told us that this was not a picture of the Stephen J. Noone whom they knew. Actually, it was Mr. Noone all right, but too

old a picture for some of his contemporaries to recognize.

As it turned out, a more recent likeness of the appointee was actually being processed at the photo shop, but did not reach us in time to make the Criterion deadline.

We wish Stephen J. Noone the best in his new assignment, and to set the record straight, we are printing below photos of the "new" and the "old."



THEN



NOW

**WIN NEWMAN SCHOLARSHIPS AT MARIAN**—Three students at Roncalli High School are among 10 high school seniors named to receive four-year Newman Scholarships at Marian College, valued at \$3,200. The Roncalli nominees are Diane Pitzer, Eileen Roberts and James Conner. Other scholarship winners from the Archdiocesan area and their respective high school affiliations include: Bryan Cunningham, Northwest; Julie Angermeyer, Decatur Central; Gloria Wooden, Monrovia; and James Delpha, Bedford—North Lawrence. The other recipients are from Elkhart, Ind., and Dayton, O.

**AROUND AND ABOUT—Father Tom Richart**, associate pastor of Our Lady of Perpetual Help parish, New Albany, was recently chosen by the Junior Chamber of Commerce as "Young Religious Leader of the Year" . . . St. Meinrad Seminary recently played host to a retreat for Catholic Scout troops in the Evansville Diocese . . . Music students at Brebeuf Preparatory School, Indianapolis, won 59 first place medals out of a possible 68 in a regional Solo and Ensemble contest held at Lebanon, Ind. . . Father James F. Benedict, a native son of Holy Rosary parish, Indianapolis, and pastor of Mater Dolorosa parish, New Orleans, La., was recently elevated to the rank of Domestic Prelate.

J. Hillenbrand  
dead at age 73

BATESVILLE, Ind. — A Funeral Mass was offered on Thursday, March 24, in St. Louis Church here for John W. Hillenbrand. He was 73.

Hillenbrand was former president and board chairman of Hillenbrand Industries, a family-owned business engaged in the manufacture of caskets and hospital furniture and equipment. Mr. Hillenbrand was a generous supporter of Catholic causes, particularly in the Batesville area.

A graduate of the University of Notre Dame, his survivors include his wife, Mildred; a daughter, Margaret C. Lally; sons John A. II, Raymond and William; brothers William, George and Daniel; and sisters Helenrose Kohnen and Clara John Deckebach.

## Remember them in your prayers

## AURORA

† NICHOLAS J. BIHL, 67, St. Mary, March 21. Husband of Loretta; father of Barbara Quicksall; brother of Charles Bihl.

## BATESVILLE

† ADELE M. AMBERGER, 76, St. Mary-of-the-Rock, March 9. Wife of Alois; mother of Alice Hausman, Robert and Irvin Amberger; sister of Marian Karle, Helen Tekulve, Anthony, Fred and Joe Scheele.

## CHARLESTOWN

† ANGELINA M. BOWER, 55, St. Michael, March 21. Wife of David O.; mother of Rosemarie Rawlings, Annemarie Elkholtz, Tina Peltor, Janie Helton, Sallie and Margie Bower; daughter of Tina Campo.

## CLARKSVILLE

† WILLIAM M. JULIUS, 82, St. Anthony, March 25. Father of William D. Julius and Mrs. Robert M. Jennings; brother of Edmund and Louis Julius.

## GREENSBURG

† HAROLD GRAMMAN, 37, St. Mary, March 15. Husband of Karol; father of Dave, Doug and Andy; son of Leo and Frances Gramman; brother of Melvin, Donald, Floyd, Wilfred, and Carroll Gramman; Lucille Teufel, Delores Cinder, Ruth Stenger and Sylvia Erhardt.

## INDIANAPOLIS

† MARIE A. DUGAN, 79, Our Lady of Lourdes, March 23. Mother of Elsie Lanman and John F. Dugan; sister of Elsie Sauer.

† JOSEPH N. GUBISTA, Little Flower, March 23. Husband of Pauline; brother of Ann Bednowicz and Stella Orth.

† ROSE S. IOZZO, 89, St. Mark, March 23. Mother of Vincent, Dominic and Margaret Iozzo.

† NELLE K. MILLER, 86, St. Andrew, March 23. Mother of Edward J. Miller.

† JOSEPH A. BURNS, Jr., 23, Sacred Heart, March 24. Son of Mr. and Mrs. Joseph A. Burns, Jr.; brother of Marie Collins, Yvonne Schott, Jacinta, Paul, Benedict, Mary, Barbara, Elizabeth and Donald W. Burns; grandson of Rose A. Burns and Harry Estle.

† TRES ROSE MERRICK, 67, Nativity, March 25. Wife of Charles T.; mother of Delene E. Johnson, Charles, Kenneth and Jimmie Merrick; sister of Marie Turk, Art, Jim, Perry and Charles Brewer.

† ETHEL L. MEYER, 89, Our Lady of Lourdes, March 28. Mother of Harold W. and Donald C. Meyer, Marjorie Finney, Lois York and Betty Kelly.

† JOHN POREMBECKI, 79, Holy Cross, March 28.

† HAROLD G. TELIMANN, 56, St. Christopher, March 28. Husband of Barbara A.; father of Rick, John, Ron, David and Lori; brother of Peggy McIntyre.

† GEORGE E. HEYOB, 61, St. John, March 29. Brother of Anna Marie Ludwig and Helen Hoffman.

† JOSEPH F. KOCHA, Sr., 68, St. Christopher, March 29. Husband of Frances S.; father of Joseph F., Jr., and Mary Melring; brother of Steve Kocha and Vera Klah.

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CALENDAR

## APRIL 1

The annual Monte Carlo Night at St. Roch parish, Indianapolis, will begin at 7:30 p.m. Admission for the event, which is for adults only, is \$1 per person.

The 74-member band of Holy Name School, Beech Grove, will present its Spring Concert, "The Sounds of '77" at 8 p.m. in the Student Center at Our Lady of Grace Academy. The concert, under the baton of Jerry Craney, Director of Music in Holy Name parish, will be

varied with works by Ployhar, Giovanniini, Sedaka, a collection of songs entitled "Ragtime Overture," and a medley from "The Sound of Music." Tickets will be available at the door. The public is invited.

## APRIL 1-3

The Altar Society of Holy Trinity parish, Indianapolis, will sponsor an Easter Bazaar and Bake Sale this week-end in Bockhold Hall, 902 N. Holmes Ave. The Bazaar will be in progress today and tomorrow from 9 a.m. to 8 p.m. On Sunday the hours will be from 9 a.m. to 12 noon.

Members of the Society will serve fish and a variety of other food Friday and Saturday from noon until 8 p.m. in connection with the Bazaar.

A Week-End Retreat for men and women will be held at Fatima Retreat House, Indianapolis. The sessions, under the direction of Father Conrad Louis, O.S.B., of St. Meinrad Archabbey, will stress a Scriptural approach to Holy Week.

## APRIL 2

An Easter Egg Hunt will be held at the UAW Union Hall Recreation Area, 6204 E. 30 Street, Indianapolis, beginning at 2:30 p.m. St. Mary-of-the-Woods Alumnae Club is sponsoring the event. Tickets are 75 cents for each child.

## APRIL 3

St. Rita Nursery, Indianapolis, is having a Fashion Show and Awards at St. Rita School beginning at 3 p.m. Admission prices are \$1 for adults and 50 cents for teenagers. Senior citizens and children under 12 will be admitted without charge. For tickets call Rita Guynn or Bettie Simms at 634-8997.

The Chatard Athletic Club, Indianapolis, will sponsor a Jug's Chicken Dinner to benefit the school's athletic

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A Smorgasbord Dinner will be held at St. Joseph parish, Corydon, from 3:30 p.m. to 6:30 p.m. in the school cafeteria. Tickets for the event are \$2.50 for adults and 75 cents for children.

## APRIL 5

Holy Family Council 3682, K of C, will sponsor a live stage show, "Snow White and the Seven Dwarfs," at 7 p.m. in the Council's auditorium, 220 N. Country Club Road, Indianapolis.

Tickets are \$2 per person or \$8 per family. For advanced tickets contact Tom Wolfe, 637-9107.

## APRIL 6

St. Ann parish, Terre Haute, will have their annual Passover Supper at 6 p.m. in the school hall. There will be a charge of \$3 for a family, \$2 for a couple and \$1 for an individual. Guests are asked to bring a salad, vegetable or dessert and their own table service.

Reservations must be made by April 3. Contact Judy Myers, phone (812) 877-9469, or Marie Secrest, (812) 235-2833. Interested persons are invited to attend.

## APRIL 13

Leisure Day, a monthly program at Fatima Retreat House, Indianapolis, will begin with registration at 9 a.m. This month's program is under the direction of Robert Riegel, Ph.D. Babysitting services are provided.

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In Erumathala, south India, a young Indian girl in training to be a Sister of the Destitute will learn, among other things, how to care for orphans. Her training costs \$300 all told (\$12.50 a month, \$150.00 a year), a small investment for a Sister's lifetime of service. Like to be her sponsor? We'll send you her name and she will write to you.

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## 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.

### Law abuse

Legislation which would have created child protection services in each county of the state was defeated in the Indiana House last week when the Speaker refused to call it down for a vote.

The Speaker has that privilege, of course. The action, however, we think to have been irresponsible.

The bill received strong support from the Indiana Catholic Conference. Although it would be naive to presume that any particular law could easily solve a complex or difficult problem, law is, nonetheless, necessary to assist the just and orderly working of society. And the protection of children from abuse by parents or others is not so easily defended as some may think.

According to one of the bill's sponsors (Dennis Avery, D-Evansville), the Speaker's refusal to call the bill down for a vote came as a result of the influence of Wayne Stanton, the state welfare director. Avery attributed the bill's death to Stanton's opposition. The House Speaker claimed that the bill called for the creation of unnecessary jobs.

It would also be naive to pass a law which could not be enacted due to lack of funds. But once again the question of priorities in law arises. We think

such a bill was important and necessary and worth the funding.

Indiana's track record when it comes to social services is not impressive. It would seem that the time has come not to match the money power of other states in meeting social service obligations, but simply to make at least a minimal effort to care for those in our state who through no fault of their own are unable to care for themselves. It would be well for the state of Indiana to recognize the needs of the poor and helpless for a change.—T.W.

## Latin America needs priests to evangelize

BY FR. THOMAS C. WIDNER

Father Bernie Survil came to town last week. He is the diocesan priest committed to five years with Maryknoll to work in the missions in central America. Recently he was deported from the Latin American country El Salvador for reasons not entirely clear.

Father Survil stopped to talk with some priest friends, to address students at Brebeuf High School, and to attempt to recruit some diocesan priests for five-year commitments to Maryknoll.

"The parish I served in," he explained, "had 15,000 people. All of them are baptized, but that's it. Whatever religious education they have is extra."

"Unlike the Church in the United States, the Catholic Church in Latin America is very evangelistic, very missionary. In the U.S. we tend just to

take care of our own. But 90% of the Latin Americans are baptized Catholics; even so, they have no Catholic upbringing to speak of. So it's really like starting fresh trying to convert people to Christianity."

"I WAS AN ASSOCIATE pastor in a parish which was about half a mile from downtown San Salvador, the capital city. The people live mostly in mud shacks. There is no rectory, and I lived in a two-room flat in the area. The pastor lived in a house in the suburbs of the city and came into the area mainly for Mass and other services."

"The pastor also had responsibility for a parish in the suburbs where many of the rich landowners were his responsibility."

"Much of my work is simply spent in getting the people together into groups. They do not have the traditions of coming together in parishes for common purposes."

People don't join discussion groups or even get together to do maintenance in the parish. So we try to form the people into friendship groups."

"I spent two-and-a-half years in San Salvador, and I was just beginning to plant seeds. All the things I had begun will now just simply stop because there will be no one to carry them on."

"The Church in Latin America is a very peculiar blend. At the services in church you have to learn to put up with undisciplined children. The people in the culture have no tradition of correcting children and so they are allowed to do whatever they want in church."

"One of our biggest and most effective works was a newsletter called 'Justice and Peace.' Everybody read it, but nobody would sell it or distribute it because the government opposed it. The publication was approved, supported and encouraged by the Church there, but openly opposed by the government. Since most of the people are illiterate, it managed through pictures and drawings to teach the people religious values."

"THERE'S A STRONG sense of social sin in Latin America and one of the things the newsletter gets across is the evil of social sin as well as personal sin. The people see drawings of themselves getting drunk, for example, and they are instructed about its evil. But beside these drawings there are some in which the evil of government and businessmen who maintain their own power in suppressing the poor are shown."

"Probably 85% of the clergy in El Salvador are committed to the poor. The leadership of the Church is very outspoken against the interests of the rich, who use their wealth to keep the poor down. Sometimes the situation seems hopeless. In a sense, our work in Maryknoll there is political because much of it is instructing the poor how to better themselves and this usually causes conflicts with the rich who are threatened by that."

Father Survil offers a short term commitment to diocesan clergy and lifetime commitment to prospective missionaries. Any takers?



"I WAS IN TO SEE THE BISHOP TODAY, TOM, AND HE DECIDED THAT YOU SHOULD GO BACK TO CLERICAL DRESS!"

### THE YARDSTICK

## Labor policy of U.S. not realized

BY MSGR. GEORGE G. HIGGINS

The fact that 30 million votes have been cast in union representation elections conducted by the National Labor Relations Board has been hailed by union leaders as a milestone in the history of labor-management relations.

George Meany, president of the AFL-CIO, has warned, however, that it should not be lulled into complacency by those statistics. In a hard-hitting speech at a dinner celebrating the 30 million votes, Meany called for reform of the National Labor Relations Act (NLRA).

The aim of the NLRA, passed by Congress in 1935, was simple and clear, Meany recalled. The law said and still says: "It is . . . the policy of the United States . . . (to encourage) the practice and procedure of collective bargaining . . . by protecting the exercise of workers of 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 or other mutual aid or protection."

FOUR DECADES LATER, Meany pointed out, the public policy of the United States has not been realized. He charged that between the intention and the reality of the law there is a colossal gap of empty promises, delays and frustrations. This gap, he added, has grown instead of shrinking.

The gist of Meany's complaint is that the Taft-Hartley and Landrum-Griffin amendments tacked on to the original statute have weakened the law and strengthened the hand of anti-union employers who choose to interfere with and frustrate the right of workers to organize and bargain collectively. More specifically, he charged that anti-union employers (and their well-paid accomplices in the legal profession) are past masters at resorting to "procedural delays," thus avoiding enforcement of the law for years and nullifying its original purpose and objective.

Some of labor's critics are inclined to dismiss Meany's complaint as one-sided union propaganda. Surprisingly, however, the March 7 issue of Barron's—a business-oriented weekly which has been consistently anti-labor—says, in effect, that Meany's criticism of the Act is well founded.

Barron's readily concedes that the delaying tactics Meany is complaining about are, in fact, being used by many anti-union employers, particularly in the South.

"Four out of five union representation elections," Barron's says, "are held without opposition from the employer, and take place within a month after the filing of an election petition. But where the employer challenges the election, it is generally postponed for an average of two-and-a-half months for hearings, and for an average of 10 months if the employer's case is heard by the board itself. And the longer the delay, the more organizing momentum is lost, and the weaker the union's showing invariably proves."

"Moreover, if a worker involved in the organizing drive or with union sympathies is fired and successfully challenges his dismissal as an unfair labor practice, it is likely to take about two years before the courts finally order his reinstatement with back pay, even if his complaint is upheld by the NLRB."

IN OTHER WORDS—justice delayed is justice denied. That's precisely what Mr. Meany is complaining about and what the labor movement, under his leadership, is determined to correct through a series of amendments to the National Labor Relations Act.

Some of these amendments have been incorporated in a bill (H.R. 77) introduced in the House of Representatives on Jan. 4 by Congressman Frank Thompson of New Jersey, chairman of the House Labor Committee.

The purpose of the H.R. 77 is (1) to strengthen the processes and procedures of the NLRB to permit more expeditious enforcement of the provisions of the National Labor Relations Act; and (2) to expand and enlarge the administrative and judicial

remedies provided in the Act in order to discourage intentional violation of the statute and to provide adequate remedies to injured parties.

Congressman Thompson's bill is right on target. Barron's predicts that the effort to enact it will "undoubtedly prove the unions' bloodiest fight." So be it. I am looking forward to the battle, and I am confident that labor will prevail.

© 1977, NC News Service

## Letters to the Editor

### Student speaks proudly of going to Catholic school

To the Editor:

I go to a Catholic school. I have done so since the first grade. And you know what? I'm proud of it! And here are my reasons for being proud of my school.

First, for me, Catholic schools have the most reason for being here. They are here to establish a more meaningful understanding of Christ in all of us, big or small.

Secondly, the teachers really care about each one of their students. You

can see that they are not just there for other reasons. They work hard to give each of their students an A+, and, in doing so, they are giving America an A+ too!

Thirdly, when you go to a Catholic school, you really feel that you belong. I have changed three times, and each time, Catholic schools welcomed me with open arms. No one hovers over you and pampers you, though, and you soon get the hang of things.

These are only a few reasons why I think Catholic schools are a plus for America. I'd be writing all day if I tried to mention them all! That Catholic schools are a plus for America, I know from experience!

Laura Elizabeth Harris  
Savannah, Ga.

[Editor's Note: The above letter is the text of an essay entitled "Catholic Schools, a Plus for America," which won first place in a contest in Catholic elementary schools in the Savannah Diocese. The author is the daughter of Mr. and Mrs. James Harris, formerly of Indianapolis, and a grandchild of Mr. and Mrs. James Klafgen, Little Flower parish, Indianapolis, who passed the letter along to us.]

### Moncrief offers thanks and a comment

To the Editor:

Thank you for putting my letter requesting books in your paper. I would also like to thank all of those who sent books, and the others who offered them. Thanks, also, to those who were unable to supply books but who remembered us in their prayers. May the grace, peace and love of our Lord be with you all.

I would like to make a comment, if I may, about the conflicts in our Church which have been troubling me.

It seems that many Catholics these days are trying to tell God what He should do instead of prayerfully seeking His will.

We pray every day, "Thy will be done, on earth as it is in Heaven." If we raise an outcry against the Church, the Body of Christ, or against our Pope, Christ's vicar here, we pray that prayer Christ gave us without any meaning.

If any feel the Church has gone too

far in its changes since Vatican II, or not far enough, they should try to make changes come about prayerfully and within the structures of the Church. They should not create a scandal in the national and international news media.

We should all support our bishops. They are our teachers who Christ has set over us to guide and instruct us in the Faith.

The Lord would have us live in harmony, loving one another with the love that He has given us.

God will guide the Church through Jesus Christ, His Son, in the Holy Spirit. But we must do our part by placing ourselves entirely into His hands.

May the Lord, our Saviour, bless and keep you all.

Earl Moncrief  
No. 89356-132

U.S. Penitentiary  
Terre Haute, Ind.

## LETTERS WELCOME

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

## The Criterion

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## 200 PRIESTS AT LOUISVILLE CONCLAVE

# NFPC urges national pastoral council formation

LOUISVILLE, Ky.—The National Federation of Priests' Councils has called for an expanded understanding of ministry in the Catholic Church.

Two hundred priest-delegates, meeting here for the NFPC's tenth annual House of Delegates recommended that the National Conference of Catholic Bishops take immediate definite action to form a national

is mandated to explore the possibility of meeting with bishops, deacons, laity, women religious and brothers at a convention in the near future."

**DIRECTING THEIR** attention to the priests' councils they represent, the delegates called upon them to "convene a joint meeting of diocesan, provincial or regional collegial bodies, the sisters' council, the brothers' council and the diocesan pastoral council for the purpose of dialogue on ministry in the Church."

In response to the recent

Declaration by the Sacred Congregation for the Doctrine of the Faith regarding the ordination of women for the priesthood, the assembled priests stated: "Whereas the conclusions presented in the document 'Declaration on the Question of the Admission of Women to the Ministry of Priesthood' do not appear to the members of the 1977 House of Delegates of the NFPC to be substantiated by the reasons and arguments offered in its support; therefore the 1977 House of Delegates directs the president and the executive

board of the NFPC to request the NCCB and Pope Paul VI that the issue of the ordination of women be reviewed for the purpose of removing those canonical impediments to ordination based on the sex of candidates."

The NFPC is the first national group that has met in the United States to listen within the context of the ministerial Church and to establish action steps of support and affirmation of all persons in ministry.

In returning to their locales, delegates to the NFPC convocation are committed to work within local councils of priests to continue the process which implies the implementation of the resolutions and action steps mandated by the House. The House of Delegates assembly determines the agenda of the NFPC for the coming year.

THE 1977 CONVOCATION is the second phase of a process begun at the 1976 NFPC gathering. At that time the priests studied the role of the

ordained presbyter in ministry, and they developed a Working Paper on that topic. The 1977 mandated action steps are an outgrowth of this longer process, as well as the Gospel, the documents of the Second Vatican Council, and the adopted resolutions put forth by the Bishops' Bicentennial Conference on Liberty and Justice for All: "A Call to Action."

Delegates representing councils of priests from two out of every three dioceses in the United States and various religious orders came to the NFPC convocation.

**Editor's Note—Official delegates from the Archdiocese of Indianapolis at the Louisville meeting of the NFPC were two members of the Priests' Senate: Father Joseph Beechem, president, and Father Richard Lawler, a member of the Board of Directors. Other members of the Archdiocesan Senate who attended included Father Robert Sims, Father Stan Herber and Father Martin Peter. Father Peter, who served two terms as NFPC secretary, is the outgoing vice-president of the national organization and served as program chairman for the Louisville convocation.**

pastoral council. They further recommended the strengthening of the role of the permanent deacon in the Church, and urged that expanded roles of ministry be opened to women.

Director David O'Brien, assistant professor of history at Holy Cross College, Worcester, Mass., in his opening keynote address, suggested to the assembled delegates how they could give force to their 1976 paper entitled "Priests/USA: Serving in a Ministerial Church."

**DOCTOR O'BRIEN** called the priests to greater collective self-understanding, to clericalization, to greater emphasis on parish councils, to recognition of ministries which already exist, to provision of new opportunities for service, and, lastly, to the formation of a Catholic Bill of Rights. Of the latter, the professor said: "Articulating in a Bill of Rights, the freedom and responsibilities of all members of the Christian community should be an invitation to a deeper community, not simply another bone of contention among orders and persons within the Church."

The priests then listened to members of the laity, to a bishop, a permanent deacon, Religious women, and a Religious Brother enunciate their vision of ministry in the Catholic Church. Building on the House of Delegates 1976 paper, the speakers called upon the priests to develop action steps to concretize the notion that in the Catholic Church all people are called with equal dignity to minister.

The delegates stated: "In order to effect better communication and mutual support for the ministry we share in the Church, the NFPC board

## GROWTH THROUGH PENITENCE

# Encountering Jesus in the Rite of Reconciliation

BY FR. AUGUSTINE HENNESSY, C.P.

A story told in the life of St. Catherine of Siena has significance in relation to the new Rite of Penance. Truth or legend, it bears witness to a powerful reality at work when priest and penitent face each other in the sacrament of Reconciliation.

One day, so the story goes,

Catherine was making her confession to the Dominican friar, Blessed Raymond of Capua. Prudent man that he was, he was wrestling with perplexity and doubts as he listened to Catherine's recital of her infidelities to God and her nonetheless phenomenal gifts of grace. Searchingly, he looked up into Catherine's face and found it momentarily transfigured into a living likeness of Jesus. Raymond was looking into the face of Catherine but he found only the face of Christ.

We are not told whether or not Catherine had a similar experience while looking at Raymond. But one thing we are sure of: Whenever priest and penitent face each other in an environment of faith, the living Christ is present there. They are becoming Christ to one another. Christ is healing; and Christ is being healed. The whole sacramental relationship is being pervaded by the power and presence of the risen Jesus. This is why the document on Penance can say to us: "The celebration of this sacrament is always an act in which the Church proclaims its faith, gives thanks to God for the freedom with which Christ has made us free, and offers its life as a spiritual sacrifice in praise of God's glory, as it hastens to meet the Lord Jesus" (No. 7 b).

**"THE FREEDOM** WITH which Christ has made us free" is a gift flowing from His presence in human history as a reconciler. We could never have a sacrament of reconciliation did we not first have the historical reconciliation wrought in the wounded and risen flesh of Jesus. This paschal mystery is the core-grace in the life of every Christian. Through it the power and presence of Jesus become so operative in our lives that we can live them in a truly human and truly godlike way. This is so because in Christ we can become totally committed to His Father and genuinely concerned about the needs of men and women all over the earth. St. Paul made this quite plain when writing to the Corinthians: "If any man is in Christ," he told them, "he is a new creature; the former things have passed away; behold, they are made new. But all things are from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation. For God was truly in Christ, reconciling the world to Himself by not counting men's sins against them and by entrusting to us the message of reconciliation" (2 Cor. 5, 18-19).

So Jesus Himself, with the

## Election

(Continued from Page 1)

maculate Conception, Ferdinand, Ind., in 1947. She made her profession of religious vows there in 1949.

When the Ferdinand community founded Our Lady of Grace in 1957, Sister Mildred was one of the charter members of the new convent, which became independent in 1961.

She has an undergraduate degree from St. Benedict College, Ferdinand, a master's degree in education from Notre Dame University and a master of arts degree in sacred studies from St. John University, Collegeville, Minn.

**OUR LADY OF GRACE** Convent has 112 Sisters in final vows, four junior professed Sisters and three postulants.

Many members of the Beech Grove community are teaching in central and southern Indiana parishes and in Florissant, Mo., others are working as Directors of Religious Education, and in a number of other apostolates.

The community operates Our Lady of Grace Academy for girls and St. Paul Hermitage, a retirement home located on the convent property.

One member, Sister Cynthia Gronotte, is doing missionary work in Cali, Columbia.

reconciling power He carries within His presence, is literally the Good News.

St. John Chrysostom, who preached so eloquently on the epistles of St. Paul, seems almost beside himself with joy when he reflects on this gift. "It is a great thing," he says, "that there should be a reconciliation. It is a benefit greater still when it is wrought by a mediator coming from God. It is still more wonderful when it is sealed by His blood. And that blood shed upon a cross. There are then five wonderful facts: a reconciliation; a God who accepts it; a God who

sacrifices Himself; the death of a God; and that death upon a cross."

**OUR ENCOUNTER** WITH Jesus in the sacrament of Reconciliation is constantly refurbishing our newness. "Penitents who accuse themselves of venial faults," says the introduction to the new Rite of Penance, "should try to conform more closely to Christ and to follow the voice of the Spirit more attentively" (No. 7 b). This increasing conformity and attentiveness are meant to make us more and more insightful about what it means to be truly human in keeping with the pattern of Jesus.

## THE PERMANENT DIACONATE

# Who can become a Permanent Deacon?

Fifth of a series

Now that we know a little about the Permanent Diaconate, something of its history within the Church, some of the causes for its restoration at this time, and some of the things that a permanent deacon can do, the next obvious question is who can be a permanent deacon?

Let's start with age. Originally, according to Pope Paul's *motu proprio* of 1967, deacons had to be at least 35 at the time of ordination if married, and 25 if single. The American bishops decided to take the upper age bracket for everyone. They later asked that this age qualification be lowered to 30 years of age. Splitting the difference, the Vatican now permits American deacons to be 32 and 1/2 years old at the time of ordination.

What about the question of celibacy? The rule within the continental United States is that if the deacon is married at the time of ordination, he may not remarry if his wife dies. If he is single, he may not marry after ordination.

The reason the term "continental United States" is used is that the diocese of Fairbanks, Alaska, has permission to exempt its deacons from the no-remarriage rule. The Fairbanks diocese is still considered a missionary diocese under the direct jurisdiction of the Vatican.

**ALONG WITH THE QUESTION** of celibacy comes that of the support that is necessary for the married deacon. The decision for a married man to enter the permanent diaconate is not his alone. It is essential that he have the complete support of not only his wife for his vocation, but also of his entire family. Deacons do not abandon any family responsibilities with ordination, rather those must be maintained in the best fashion in addition to the extra demands of his commitment to his work as a deacon.

**What about financial support?** Within our country, with very few exceptions, the deacon is to derive his support and the support for his family from his normal occupation.

Let's say that a man who is a fireman for the city of Indianapolis is ordained. He continues to be a fireman full-time, deriving his financial support for himself and his family from that paid occupation, and follows his call for service to the Church on a part-time basis with only incidental monies from the Church for actual expenses in the fulfilling of his role as a deacon.

**THE DEACON MUST BE ABLE** to commit himself to the time that is necessary for the training program. (We will go into that program in detail in the next article.) The time that is necessary will be determined by the type of specific training program which may eventually be adopted by the Archdiocese. However, it involves a considerable amount of time extending over at least three years. Evenings and week-ends are involved. In addition, there is the time necessary for outside research and reading which would be expected of any educational program. Also, the time that is necessary for the program is not confined to the prospective deacon alone. Time must be spent by his wife and also by the members of his family. The actual pre-requirements for this educational program would have to be determined here within our own Archdiocese.

The experience throughout the country indicates that it is not

necessary to have a college degree or, for that matter, any number of years of schooling. The capacity of the candidate for the training program is usually determined by a series of tests to evaluate his potential.

In addition to all this, the candidate must possess good physical and mental health. He must have demonstrated maturity and stability. As now is the case for candidates for the priesthood, this will be determined by physical and psychological testing. The maturity and stability will be attested to by letters of recom-

mendation and reference and by interviews.

As would be expected of a person with maturity and an awareness of his commitment to the Church, the candidate should be able to possess not only in the potential, but by actual exercise, leadership abilities in both his community and in the Church. However, the diaconate should not be considered as a reward for past service offered. Rather it is a challenge to extend that commitment of service.

**THE PRONOUNS** "he," "his," and "him" have repeatedly been used throughout this article. The con-

clusion which should be drawn is that the program is open only to men. That is the present discipline of the Church. Some attempts have been made to open the program to women; however, all such presentations have been so far rejected by the Vatican.

We can talk about age, educational qualifications, family acceptance and any other qualification that we care to consider. However, before all of these must come the faith of the candidate and his awareness of his call to become a deacon. Without these it would be futile for the candidate to begin to pursue the programming necessary for ordination as a permanent deacon.

These last two qualifications—faith and vocation—are not easy to determine by any series of tests. They can be known by the candidate only from a deep awareness of himself. He can be helped to recognize these by careful introspection under the guidance of a spiritual director or confessor, but in the final analysis, the candidate for the diaconate must know himself and to himself be true.

## THE WORD THIS SUNDAY

By Father Donn Reabe

### PALM/PASSION SUNDAY

Palm/Passion Sunday  
(Luke 22:14-23, 56)  
Holy Thursday (John 13:1-15)  
Good Friday (John 18:1-19, 42)

**HOSANNA** was the word used by the people during Jesus' triumphal entry into Jerusalem. Literally it means "Lord, save us" much as the "Lord, hear our prayer" is used for the General Intercessions at Mass. It reminds us that only Jesus can truly save. Only His salvation has lasting effect. Only Jesus is the savior who put His life on the line for us. Other saviors may die in the process, but only Jesus continues to save us after His death. He still pours His life out for you and me even to this day, until the Final Day itself. That His life "courses through our veins" as a Church is symbolized in the Chrism Mass this Tuesday. At that time the particular parts of His Body from around the Archdiocese will gather as the Church of Indianapolis with the presbytery (priests) around the Archbishop for the blessing of the holy oils. It is a statement of our oneness at the table of the Lord. That same reality is celebrated on Holy Thursday in each parish celebration of the Lord's Supper when we profess our communion with the Lord and each other as His friends. "Were you there when they crucified my Lord?" Good Friday means more than "long ago and far away." It means the same Jesus then and now pouring out his life for our good, for our salvation. We are moved at the memory. Let us pray we will be moved by the on-going reality.

## Thanks for the trickle

When the hardest winter in memory hit Indianapolis this year, we asked you to leave at least one faucet running continuously in a thin trickle. Wasteful? Yes, but it helped many households keep their water lines from freezing. And it helped us avoid what could have been a much more serious situation. We appreciated the fantastic cooperation you gave us.

## But now it's time to fix those leaks again

With the big freeze over, and the trickling faucets turned off, it's time to return to practical water conservation. The Indianapolis Water Company has a plentiful supply of water. But it really shouldn't be taken for granted. At least not if we pay heed to the drought problems plaguing the West. So use water wisely. And if you want to keep your water bills in line, eliminate the causes of wasted water: leaking faucets, pipes and running toilets.

Remember, the water you lose costs as much as the water you use.



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# QUESTION BOX

BY MSGR. R. T. BOSLER

Q. A question has been disturbing my prayer life for some time. I was asked to pray for a seriously sick child, but when I went to do it, I couldn't. Why wouldn't God help a sick child? Surely God knows the family's need and the needs of everyone. Is God withholding aid or comfort and "waiting" until I or some other stranger prays for the intention? How can I ask God to "remember" someone? Can we, by prayer, change what is to be?



A. When I get a question like yours, I am tempted to wish that the great Christian thinkers of the past had not identified the God of revelation with the supreme Being, the unchanging, uncared-for cause of the philosophers. It is very hard to reconcile this God with the God of the Bible. Theologians these days are wrestling with this problem. Some of

them want us to think of God as not static but dynamic, not unchanging but becoming ever greater and greater. We won't torture ourselves with such speculations.

Putting it very simply, as Christians we believe that God has made himself known in Jesus. All that we know for sure about God we learn from Jesus. If what we know about the Father of Jesus conflicts with the God of the philosophers, i.e., the God we know from our own human reasoning, then so much the worse for our human reason. The God of Jesus wants us to pray for our daily bread, to persevere in prayer. Must this God be told of the needs of his creatures? No, not a sparrow falls to the ground without His knowing it. Why does the Father of Jesus, therefore, want us to pray for each other? Because that's the way He created the world. He wants his creatures dependent upon each other. He, in a sense, limits his powers, so that his creatures can cooperate with him. Yes, he waits for us, and what is to be depends upon what we do.

In the words of one of the most ancient professions of faith in the

hymn quoted by St. Paul to the Philippians: "Though he was in the form of God . . . he emptied himself and took the form of a slave, being born in the likeness of men . . . and it was thus that he humbled himself . . ."

The God of Jesus humbles himself, limits himself, and not just for a few years but down through time, as he continues to work through Jesus Christ, and those united to him, our head, us the members of his church. Pray for the sick, pray for sinners, pray for the triumph of Christ. No matter what our human reason tells us, we know that the God of Jesus waits for us. That's how much He thinks of us.

Q. Is it possible for a person to get an annulment without the wife (or husband) being contacted? If so, how can this be done? Would you please explain the reasons for which an annulment may be had?

A. Every effort must be made to contact the other party in a marriage case, to respect that person's rights and to obtain information without which it is sometimes impossible to

prove the invalidity of the marriage. However, if the respondent or defendant, as the other party is designated, cannot be found or refused to cooperate, the case may proceed without him or her. Witnesses who knew the respondent can often supply the information needed.

Since there are so many possibilities and circumstances that enter into a marriage case, I must advise you to discuss any particular case with a parish priest, who may help you himself or direct you to the

persons who can.

Q. A visiting Jesuit has our congregation reciting the "Glory" after communion as thanksgiving. Our assistant priest sings the consecration, Byzantine style. What should our parish council do? Resign?

A. No, discuss the whole issue at your next meeting. One of the purposes of a parish council is to give parishioners a chance to voice their views to the pastor. The new liturgy allows and encourages considerable

initiative and choices. Many respected liturgists recommend the singing of the Eucharistic prayers, including the "consecration," especially on solemn occasions. The changing of the time for the "Glory" is much more debatable. A long tradition favors the place it is in. Unless I am mistaken, the Anglican Church (Episcopalian) has struggled to get the "Glory" back where it belongs. Your Jesuit may be imitating an Anglican mistake.

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## CORNUCOPIA

### 'Aspirin should take care of it'

BY ALICE DAILEY

That hospital emergency waiting room was almost as cheerful as a morgue. Ailing bodies stumbled by; a youth, clobbered over the head by a rival, was admitted bloodily. Cherubs in assorted plaster casts were lugged in by frazzled parents. Depression and gnawed cuticle supplied the atmosphere. I had accompanied a relative by marriage—actually, my daughter. She was admitted to Emergency at 2:45 p.m., and if I were a knitting woman, I could have turned out a queen-sized afghan while waiting.



The TV set was so loaded with soap operas, it exuded more bubbles than Lawrence Welk. The only reading material handy was a dogeared magazine which carried a story about the "wonderful new drug," penicillin. Behind me was a stack of magazines on a table, but atop them were two crossed feet belonging to a hippie engrossed in the hanky panky on the screen.

THE PARADE OF LAME and halt continued. One woman had sliced her hand along with ham, another had tripped over a safety island. A man on his way to Emergency discarded a newspaper, and I cabbaged onto it. Some blonde woman, carrying a blonde child, took up residence across the way. This kid, about three, had saucer-sized eyes which stared at me for a good five minutes. Having satisfied herself I wasn't something

from Mars, she started thumbing the book she was clutching. "Mom-mee!" Look! Lit-tul baby. Where baby going? Mom-mee, look! Peanut butter! Mom-mee!!!!

"Yes, Heather!" After about 50 more Mom-meas and Looks, she slid down and started roaming. Mommy took the opportunity to light up. Heather came back with two magazines and piled them on a table. Then she approached the hippie, and, after giving him that stare, started tugging away at his footrest.

One by one she carted the magazines back and added them to her pile. With everything in the place cleaned up, she stared meaningfully at my newspaper.

I took a firmer grip on it. Then her wraps and toys, piled on a chair, slid off. I helped retrieve them, and Saucer Eyes snatched my paper and triumphantly added it to her building. Then she put her own little book on top. Mommy said, "Maybe the lady wasn't finished with it." The lady smiled frozenly. I had been reading this fascinating article about how Preparation B, invented for treatment of a specific part of the anatomy, was being used most successfully by women on their wrinkled necks.

HEATHER'S MOTHER finished her cigarette and popped a mint into her mouth. Immediately, Bright Eyes set up a storm. "Canny! Heather want cannny!" And she jumped up and down.

"Now, honey, you know you

just got over the diarrhea. You can't have any."

A screaming session began, with the little darling trying to pry open her mother's mouth. Mercifully, the PA voice droned, "Heather Herringbone to Emergency." As they disappeared, I wondered what kind of treatment was planned for her. Hopefully, it would be a plaster cast over that mouth.

A doctor came out and explained x-ray pictures to the husband of the woman who had collided with the safety island. "Nothing broken. Tibia fine. Femur fine. Very sore, of course. Triceps giving transitory trouble. No problem. Aspirin should take care of it."

The moon was coming over the mountain when my daughter reappeared. "What did they do! Bury you and then exhume you?"

She shook her head. "I had to wait. There were a lot of people back there. They said nothing's wrong."

"How did they account for that knot on your instep?"

"They didn't say."

I stood up. "Well, I'll find out!"

INSIDE EMERGENCY I confronted the doctor. "What's the matter with her instep?" He gave me the look reserved for interfering mothers. "The x-rays showed nothing broken. Consult your doctor," he replied.

"But she told you he's on a month's cruise. What can we do?"

His eyes bored into mine. "Consult your doctor."

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## CYO'ers springin' into gear

BY DENNIS SOUTHERLAND

Kickballs, bats, and hurdles have been brought from winter storage, as CYO'ers get set to launch their annual spring activities.

As the April sun warms central Indiana, the 1977 version of the CYO Boys' Dual Meet Track Season begins. The Girls' season begins later in the month. The City-Wide Boys' Meet will be Sunday, May 15, and the Girls' Meet, Sunday, June 5.

CYO Girls begin their Spring Kickball season the second week in April. Kickball coaches convene for their pre-season meeting, next Wednesday, April 6, in the CYO Office.

Boys' Cadet and "56" Baseball is scheduled to bow in on Friday, April 22. The pre-season coaches' meeting is set for Monday, April 18, in the CYO Office.

Almost 3,000 youngsters will participate in the CYO athletic activities this spring. Over 300 adults will coach and supervise these young people.



PREPARE FOR ACCW CONVENTION—Officers and committee heads of the North Vernon Deanery Council of Catholic Women are shown above discussing plans for the 37th annual convention of the Archdiocesan Council of Catholic Women, to be held April 12 and 13 at the Imperial House Motel, Columbus, Ind. Pictured, left to right, are: Mrs. Ralph Fisher, publicity; Mrs. Fred Hall, vice-president; Miss Mary Schumacher, treasurer; Mrs. Bernice Hamlin, president; Mrs. Cecil Ernest, secretary; and Mrs. Gertrude Krein, reservations.

## Pope Paul at special Mass for slain Congolese prelate

VATICAN CITY—In an unusual gesture, Pope Paul VI presided personally at a requiem Mass in St. Peter's Basilica March 29 for Congolese Cardinal Emile Biayenda, of Brazzaville, slain March 23, five days after the assassination of Congolese president Marien Ngouabi.

Vatican officials said that the Pope decided to preside at the Mass, attended by

more than 15 cardinals and many bishops, as a special tribute to the prelate, reportedly slain by three relatives of Ngouabi.

The Pope has not attended a funeral mass for a cardinal for several years.

ROBED IN RED vestments, the papal color of mourning, Pope Paul walked into St. Peter's, accompanied by African

seminarians and black priests, who concelebrated the memorial Mass with Indian Archbishop Simon Louridasamy, secretary of the Vatican's Congregation for the Evangelization of Peoples.

Pope Paul, seated on a throne, led the prayers at the Mass, which capped a week of mourning for Cardinal Biayenda.

The cardinal was buried in his cathedral in Brazzaville after a funeral Mass there which attracted thousands.

The Mass in St. Peter's was attended by the Congo's ambassador to Italy. The Congo and the Vatican do not have diplomatic relations.

As was expected, the Pope did not deliver a homily at the Mass.

At his general audience March 23, the Pope expressed deep regrets over the cardinal's death.

SINCE THEN, other churchmen have reacted similarly. In New York, Cardinal Terence Cooke called Cardinal Biayenda "a dedicated and devoted shepherd."

"Cardinal Biayenda, a priest of remarkable zeal and holiness, and simplicity of life was truly ecumenical and pastoral in his daily service to the Church of the Congo," Cardinal Cooke said at a memorial Mass for the slain African prelate March 25.

"He had won civil freedom for the Church and enjoyed a warm relationship with all the peoples of the Congo," he added. "A man dedicated to religion, he is a victim of the unrestrained violence which so afflicts the innocent people of the world."

At a memorial Mass the same day in Washington, Cardinal William Baum said Cardinal Biayenda "was a person who accepted in faith his call to take part in the salvific mission of God."

RABBI ARTHUR Hertzberg, president of the American Jewish Congress,

## Michael O. Garvey named

(Continued from Page 1)

available through the Catholic Charities Appeal.

"The combined budgets of Catholic Charities and the four agencies total \$1,050,000. Only 16% of this amount or \$170,000 is raised directly from the Catholic community through the Appeal. The balance is provided through United Way of Greater Indianapolis and through service fees.

"Our priority for the allocation of funds from the Appeal has been programs which cannot be supported by the United Way or service fees and which emphasize efforts to expand the effectiveness of social ministry by using the services of trained volunteers. Most of these programs are operated through Archdiocesan Social Ministries. "In addition to the support of Archdiocesan Social Ministries, we will have provided \$20,000 to Catholic Social Services during the current fiscal year. At present no funds are provided for St. Elizabeth's Home and St. Mary's Child Center."

THE VOLUNTEER programs currently supported by the Appeal, Father Voelker pointed out, include: the Respect Life program; a twenty-four hour Birthline service for problem pregnancies; Pre-Cana programs for engaged couples; the Simeon project for the elderly; and continuing work

with job development for Indo-Chinese refugees.

In addition, Catholic Charities agencies will be involved in recruiting and training couples to serve as support to parish priests in marriage and family counseling problems. Catholic Charities has also assumed responsibility for the support of a full-time priest to minister to the Vietnamese refugees. (See story elsewhere on this page).

Father Voelker explained that

Catholic Charities agencies reached 20,700 people through programs and services in the past year. In addition, over 45,000 hours of volunteer service were utilized, and 20,196 days of foster care and maternity care were provided.

In commenting on this year's goals, Garvey stated: "It is our hope that, as the success of the Appeal increases, we will be able to reach more people both as recipients of services and as volunteers serving others."

## Catholics are good Americans

(Continued from Page 4)

Catholic rights.

As one of the organizing members and as a present member of the board of directors, I've had an opportunity to see its work first hand. I can tell you that for the first time in the history of the Catholic Church in the United States we have a strong and effective champion for our rights.

It is not an official organization of the Bishops because what it does is something the Bishops, as our spiritual leaders, cannot and should not do. But it is strongly supported by the Bishops, and three members of the hierarchy, among them Cardinal Timothy Manning of Los Angeles, are equal members of the 25-member

board, 18 of whom are lay men and lay women.

But what the Catholic League needs now is support from the Catholic people. We have only 16,188 members. We need at least 100,000. Individual and family contributions are \$10; contributing membership, \$15; sustaining, \$100, and life membership, \$1,000. All receive the Catholic League Newsletter. Contributions are tax deductible.

Contributions go to the Catholic League for Religious and Civil Rights, 1100 W. Wells Street, Milwaukee, Wisc. 53233.

The Catholic League belongs to the Catholic people, serves the Catholic people, but its work depends on you.



BOUND FOR HAWAII—The five members of the St. Rita Boxing Club shown above, along with veteran coach "Champ" Chaney, center, left for Hawaii last Monday to compete in the 1977 Golden Gloves National Tournament. The boxers pictured are, left to right: Ronnie Stubbs, John Caldwell, Gary Brown, Larry Barbour and Fenton Johnson.

## Mrs. Thomas Brune dies at 82

INDIANAPOLIS — Mrs. Mary Frances Brune, 82, an employee of the Criterion from 1959 to 1970, died Tuesday morning, March 29, after a long illness.

The funeral liturgy will be celebrated at St. Catherine Church Friday morning at 10 a.m. Two priest sons, Father Meinrad Brune, O.S.B., of St. Meinrad Archabbey and Father Theodore Brune, O.S.B., of Lima, Peru, will

concelebrate the Mass with Archabbat Gabriel Verkamp, O.S.B., of St. Meinrad, other priests from the Archabbey and the Indianapolis area.

Mrs. Brune is survived by her husband, Thomas Brune, 1217 Hoefgen St., and another son, Robert Brune, of Dayton, O. Other survivors include four brothers, George and Joseph Lang of Indianapolis; Brother Martin Lang, O.F.M., of Quincy, Ill., and Brother Hilary Lang, O.F.M., of Brazil, South America; and two sisters, Sister Rose Virginia Lang, O.F.M., of St. Louis and Mary O'Connor of Martinsville.

For many years Mrs. Brune served as secretary for the Archdiocesan Holy Name Society and the National Council of Catholic Men with offices in the Criterion Building.

"We are appalled by the violence increasingly directed by demagogues, terrorists and tyrants against religious leaders of all faiths," the rabbi said. "We can only hope that worldwide indignation generated by the killing of Cardinal Biayenda will serve finally to establish these acts as intolerable and utterly repugnant."

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### CYO NOTES

All CYO Kickball coaches will meet next Wednesday, April 6, at 7 p.m. in the CYO Office.

Nomination blanks for the 1977 Monsignor Albert Busaid Award should be returned by the Pastor or Priest Moderator to the CYO Office no later than Wednesday, April 13.

Youth Council President Maria Cantwell has announced that the next meeting of the Council is set for Monday, April 25 (the fourth Monday of the month instead of the third). Nominations for the Deanery offices will be made at that meeting.

All pre-registration forms must be returned to the CYO Office by Friday, April 8, for the Twentieth Annual Archdiocesan CYO Convention.

The CYO Organizational Music Contest will be held Sunday, April 24, at Scenic Memorial High School. The contest had been scheduled for Roncalli High School on the same date, but was moved because of a schedule conflict.

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## VIEWING WITH ARNOLD

## 'Funny' film only foolish

BY JAMES W. ARNOLD

"Fun With Dick and Jane" is a listless effort to find some yuks in the experience of unemployment. It might have worked, but it doesn't.

Actually, "Fun's" intentions are even more ambitious than that—nothing less than a broad slapdash satire of the whole American economic system, concocted by one of the writers who scripted "Smile" and a team of outsiders (Canadian writer Mordecai Richler, British director Ted Kotcheff) who created the successfully abrasive "Apprenticeship of Duddy Kravitz." Well, they score

plenty of points, most of them obvious and easy. But "Fun" is about as funny (and fresh) as a drunk wearing a lampshade.

ANY CHARM it has, in fact, is due entirely to the respective charismas of George Segal and Jane Fonda as the "happy successful" couple of the little, under middle-class suburban types who suddenly have to hustle to survive when Dick loses his executive job with a temporarily depressed aerospace company.

First, they struggle unsuccessfully with the poverty role, wrestling with

unemployment, food stamps, bill collectors and loan companies.

The only humor in all this is that they're affluent and inexperienced, and incongruent to the lifestyle. When somebody comes to re-possess, it's not the color TV they're after, but the landscaping. Economizing, Dick and Jane decide to leave the pool unheated and cut back on the kid's ski lessons. It's tolerable social comment; at least the audience pays attention to Segal and Fonda—the real poor are not as amusing. But the comic idea is only a reversal of "The Beverly Hillsbillies."

Things get stickier when Dick and Jane, in desperation, follow the poverty cycle one more notch and—take up crime, becoming the Bonnie and Clyde of the backyard barbecue set.

At first, the joke is that they're incompetent. Jane hires a babysitter and goes along to criticize (the middle-class female as emasculator). There are endless gags involving the gun that Dick stuffs in his belt. There are tasteless sequences involving a black

bar (the oddity of a white man holding up a black bar, get it?), a sexy motel and the telephone company (the customers applaud as they run out with the loot). Worst of all, is a holdup of a crass money-grubbing church (are there any other kinds in movies?). The pink-suited minister chases them with a bullhorn yelling for his blankety-blank money, and it ends up with the whole town chasing dollar bills in the street as a religious chorus sings on the soundtrack.

OBVIOUSLY, the heroes do pretty well at crime. The tone is: the whole world's a ripoff, so why not? The theme is finally linked to the larger picture when, as a final job to get all the dough they'll ever need, Dick and Jane heist all the illegal bribery money stashed in the aerospace company's executive safe.

The boss (Johnny Carson's own cheerleader, Ed McMahon) can't press charges because the funds aren't supposed to exist. So, as the final title hammers it home, Dick and Jane are respectable again because they "showed" the imagination and ingenuity that made American industry what it is today.

"Fun" is a comic strip, and could just as well have been drawn instead of acted. Segal is a deft farceur, but here he's trying to dribble with a deflated ball. Ms. Fonda could've been replaced by the mechanical doll from Fellini's "Casanova," except for a few nicely handled feminist jibes. McMahon, as a sleazy but charming, hard-drinking corporate crook, looks to be in no immediate danger of becoming an actor.

Clearly, the real turnoff is not the heavy-handedness or the insipid jokes (the landscaper is accused of using gestapo tactics and says, "Impossible, I'm Jewish!"), the sloppy morality, or even the criticism of the American Way of Wealth and Welfare, which needs all the criticism it can get. It's the complete cynicism, the dislike for people, the unwashed opportunists to make everybody not funny but foolish.

Some movies can be measured by their best jokes: in "Fun," it's at the aerospace company ball, when an orchestra of all-girl violinists strikes up, in dance tempo, the theme from "2001." (Rating: B—objectionable in part for all)

## This week's TV network films

**COOLEY HIGH** (1975) (ABC, Friday, April 1): The black emulation of "American Graffiti" (teenagers growing up in the mid-1960's) shows flashes of compassion and artistic intelligence, but has trouble with its mixtures of comedy and tragedy, as well as sexual promiscuity. Director Michael Schultz later made "Car Wash." Not recommended.

**THE OUTFIT** (1974) (NBC, Saturday, April 2): A 1950's-style gangster melodrama about a couple of double-crossed ex-cons (Robert Duvall, Joe Don Baker) who take on the Syndicate (headed by the late Robert

Ryan in his last screen role). Lots of violence, in the old-fashioned detached sort of way. Satisfactory for adult fans of gangster films.

**YOU ONLY LIVE TWICE** (1967) (ABC, Sunday, April 3): The fifth (and bottom) film of the James Bond cycle with Sean Connery, shot in Japan with a tinny and shopworn look to the hero, the sets and even the girls. Japanese extras seem to die with a mawkish enthusiasm that works against the grain of Ian Fleming coolness. The sex and violence appeal remains but on a shoddy level: the trend from classy, spoof adventure to broad self-satire is completed. Not recommended.

**JESUS OF NAZARETH** (1977) (NBC, in two parts, Sunday, April 3 and 10): The first half of Franco Zeffirelli's new, epic six-hour film on the life of Christ takes us up to the gathering of the Apostles. Robert Powell is Jesus, Olivia Hussey is Mary, and Michael York is John the Baptist. Zeffirelli is the distinguished director of such films as "Romeo and Juliet" and "Brother Sun, Sister Moon."

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## Church seen 'reaching out' to those in bad marriages

BALTIMORE — "The Church is beginning to reach out and to try to understand and to help us," said Mary Elizabeth Barnes. "Give her a chance before you strike her out."

Ms. Barnes spoke to more than 250 separated and divorced Catholics at a conference, her message underscoring the pastoral efforts aimed at the estimated six million Catholics in this country whose marriages have failed.

While there are indications that the Church and its divorced members are moving toward reconciliation, U.S. Church law on the subject has not changed since it was enacted at the Third Plenary Council of Baltimore in 1884.

UNDER U.S. Church law, validly married Catholics who obtain a civil divorce and remarry are excommunicated. Because of limitations imposed by the Church law, however, this penalty is rarely incurred, but such Catholics are not given confessional absolution or Holy Communion. Unless a first

marriage is annulled—declared by a Church court to be nonexistent—a Catholic cannot remarry with Church blessing while her or his spouse is living.

Many of those attending the conference, sponsored by the Baltimore archdiocese, criticized the annulment process, some calling it frightening, others comparing it to a criminal investigation.

Responding to questions from the audience, Father Gerald West, presiding judge of the archdiocesan court, spoke of the difficulty of upholding Church law and being compassionate.

"It is just as wrong," he said, "to be right-headed and wrong-headed as to be wrong-headed and right-headed."

Like state and federal courts, the Baltimore archdiocesan court has a backlog. Father West said that it takes about a year for a case to be tried, adding that he hopes to trim the process down to four months.

Philip Tierney, a Columbia, Md., lawyer who is divorced, said many divorced Catholics resent the legalistic terminology used by the court, the documentation required by it and the similarity between the annulment process and a criminal investigation.

He also noted that those seeking annulments have already gone through the painful process of divorce, and are reluctant to undergo "an emotional replay of old tapes."

FATHER RAYMOND Gribbin, pastor of St. Joseph parish, Fullerton, and a judge for 26 years, said in the past, "Catholics heard the Church say, 'If you get a divorce, you're in a bad state, your salvation is in jeopardy and we don't like you.'"

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SCHEDULE FOR HOLY WEEK — 1977

PALM SUNDAY LITURGY, Saturday, April 2—5:30 p.m. Anticipation Mass, Solemn Entrance: 7:30 p.m. Anticipation Mass, Simple Entrance.

Sunday, April 3—6:00 a.m., 7:30 a.m., 9:00 a.m. Regular Sunday Masses, Simple Entrance: 10:30 a.m. Sung Mass, Solemn Entrance with Procession: 12:15 p.m., 5:30 p.m. Regular Sunday Afternoon Masses, Simple Entrance: 5:00 p.m. Organ Recital, Mr. Thomas Murphy.

The Regular Lenten Schedule will prevail on the Monday, Tuesday and Wednesday of Holy Week.

MASS SCHEDULE FOR HOLY THURSDAY, April 7—7:00 a.m., 11:50 a.m., 5:30 p.m. Masses to accommodate those who cannot conveniently come to the Solemn Service: 7:45 p.m. Solemn Holy Thursday Mass. Holy Communion may be distributed only during the Masses on Holy Thursday.

GOOD FRIDAY, April 8—12:00 (noon)—3:00 p.m. The Good Friday Liturgy. Holy Communion may not be distributed at any other time on Good Friday: 7:45 p.m. Reading of the Passion according to St. John, followed by Stations of the Cross.

HOLY SATURDAY, April 9—No Liturgical Services are permitted during the day on Holy Saturday. The Regular Anticipation Mass ordinarily at 5:30 p.m. will not be held. 7:30 p.m. The Holy Saturday Liturgy and the Vigil Mass of the Resurrection. You may fulfill your Easter Sunday obligation by attendance at this Mass. But if you then attend another Mass on Easter Sunday, you may again receive Holy Communion. Holy Communion may be distributed only at this Mass on Holy Saturday.

CONFESSION SCHEDULE FOR HOLY WEEK  
Wednesday, April 6—3:00 p.m.—5:00 p.m. During the 7:45 p.m. Mass.  
Holy Thursday, April 7—During all the Masses.  
Good Friday, April 8—12:00 (noon)—5:00 p.m. 7:30—8:30 p.m.  
Holy Saturday, April 9—12:00 (noon)—7:00 p.m.

REMINDER: On Thursday, Friday and Saturday of Holy Week, Holy Communion may be distributed only during the Masses.

EASTER SUNDAY MASS SCHEDULE—6:00 a.m., 7:30 a.m., 9:00 a.m., 10:30 a.m. (Sung Mass), 12:15 p.m., 5:30 p.m.



# We must go through death to life

By Michael Warren

For some time now in my catechetical ministry, I have been trying to see how various aspects of human experience are in continuity with one another and with the Christian mystery. These relationships are not always easy to see.

Death, for example seems to be out of harmony with life. After all, it is the interruption of life, the end. The reality of death is like a huge, inescapable, confining stone wall.

**EVEN FAITH** does not deny the reality of that stone wall. I myself am offended at glib attempts to explain it away or even bless it away. Recently, when I stood at the coffin of a dear friend, dead after three years of suffering the humiliating paralysis of a stroke, I found myself angered at some of the inane comments meant as condolences. "He's better off now, in a better place." "Isn't it wonderful his sufferings are over?" "Doesn't he look peaceful?"

I wanted to tell those people to be quiet. I wanted to say that those of us who loved him had lost someone we

needed. I wanted to speak of the big gap left in my life.

Christian faith does not turn away from the mystery of death. It faces death squarely as an obstacle. In the face of that immense wall, it offers no slick balm or glib words. Christian faith offers hope. It is a hope blossomed into trust and confidence that the promise of Jesus will not be false.

**JUST AS** Jesus' own trust in the Father led Him through death to resurrection, our own faith is that we, too, shall go through death to new life and be raised up by the Father. Such a hope doesn't deny death, doesn't cancel the pain of death, doesn't dismiss the fear of death. It does assure us that we must go through death to life.

The above considerations seem to say that death is in fact quite discontinuous with life. How can a catechist show a continuity between the Christian view of death and the rest of human experience. The following is one approach.

In a sense, the physical death of every person is the final and definitive death in a series of smaller, less painful but very real "daily deaths." Our experience tells

us this. Christian or not, all persons undergo continuous struggles and suffering — the daily deaths that are part of living.

For a Christian, however, these sufferings and "deaths" are part of the fabric of God's loving plan for one's life. Again, this sense of God's loving Will doesn't take away the pain and struggle of these "deaths." What it does is put them into a category of hope. Our hope is that they will not be in vain — that they are leading us somewhere. Instead of a stone in a massive stone-wall-obstacle, they represent one more stone that will fit into the mosaic of the total picture of God's plan for us.

**I HAVE** asked many adults over the past five years if their own experience is the same as mine. I've asked if looking back on their lives they see that the times of greatest growth have also been the times of greatest suffering. The answer invariably is: "Yes, those were the times when I grew." What they are saying is that they came, even in these little deaths, to new life through death. So they have had some experience of death-and-resurrection in everyday life. They

have already have had an inkling that the promise of Jesus will not be in vain.

In general the catechetical response to death must not be to deny it or kiss it away. The response must rather be to face it. There is no other way; it must be faced. However, I find that catechesis and preaching dwell too little on the dark side of life, on the daily struggles and pain that are such a part of our ordinary experience. These "death" need to be reflected on in the light of Jesus' hope in a loving Father.

**MY OWN** friend crippled by stroke had spoken to me of his own death in a similar vein, in the sense that he had spoken of his coming death and had looked to it as a final liberation. He had the courage to face it; he had the Christian hope to trust in new life by means of it.

At his funeral Mass, in spite of the pain and loss, that hope blossomed for me into a true sense of joy. I realized that the same Spirit which lived in him through death was present as promised there in the Eucharistic celebration. Come, Lord Jesus.

1977 by NC News Service



*'Death seems to be quite totally out of harmony with life ... death is the ultimate absurdity'*





## Light in darkness

By Father Joseph B. Champlin

In the small Upstate New York village of Oriskany Falls, the celebrations of Christmas and Easter are closely connected. At least Father Moritz Fuchs, the pastor of St. Joseph's Church in that town hopes they will seem that way in the minds and hearts of his parishioners. The candle ceremony which he was cleverly introduced into both liturgies certainly should help achieve such a goal.

At the Gospel proclamation during Midnight Mass on the very popular Christmas Eve Eucharists, specially trained persons light a cluster of candles according to a pre-developed pattern. As the priest mentions different individuals in the Nativity narrative, a single candle is ignited symbolizing each particular character. The major taper, of course, represents Christ, the light of the World coming into our midst.

AS THE biblical account continues and the various figures, like the shepherds or wise men, withdraw from Bethlehem, the lighters extinguish all but the dominant Christ candle. In the midnight or early winter evening darkness, with the church lights dimmed or off, this one candle thus stands out clearly to the entire congregation.

Immediately after the Gospel, several members of the community step forward, light their own candle from the Christ taper, then return to the seats and pass this flame along to other worshippers. Soon the building has been beautifully illuminated by many burning candles, all ignited from the one light.

The infant child, in this symbolic ceremony, becomes not only the light shining in the midst of darkness, but the source of light for each person's life.

When a parallel ritual takes place at St. Joseph's during the Easter Vigil on Holy Saturday this year, with the congregation's tapers lighted from the Paschal candle, the participants should automati-

cally recall what they had experienced a few months earlier at Christmas.

FATHER FUCHS asked his flock to hold onto the candles and keep them burning throughout the homily. The sight of those many flickering flames in the darkened church had a beauty all its own, but the candle clasped tightly in one's hand also silently taught several spiritual lessons. The innovative pastor needed little assistance in linking the person's candle with the fragile gift of faith bestowed on us in Baptism.

We must, he said, use the same care in preserving and promoting that spark of belief given through the holy waters of a baptismal font that we are employing now to keep this taper burning or the wax from spilling.

In the revised rite for infant Baptism, the Church asks the families involved to gather around the Paschal or Easter taper and that candles be distributed to them. Then, "the head of one family lights his candle from the Easter candle and passes the flame on to the rest."

MEANWHILE the priest says:

"Receive the light of Christ. Parents and godparents, this light is entrusted to you to be kept burning brightly. These children of yours have been enlightened by Christ. They are to walk always as children of the light. May they keep the flame of faith alive in their hearts. When the Lord comes, may they go out to meet Him with all the saints in the heavenly kingdom."

Many, possibly most American parishes today present parents with a baptismal candle as a gift for the occasion. Available in attractive boxes, some with a home ceremony for the renewal of those promises made at the font, these tapers could be a yearly reminder of the day an individual received the flame of faith into his or her heart.

The Christmas and Easter candle service would then possess an even deeper meaning as the child grows into maturity.

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# 'O death, where is your victory?'

By Steve Landregan

A truly religious person faces death with tranquility, Dr. Elisabeth Kubler-Ross has found, but she adds "there aren't very many of them."

This report made in address to the Value of Life Conference held in Dallas last fall should not be difficult for a Christian to understand . . . at least the first part. Victory over death and sin is a central doctrine of Christianity. The second part of Dr. Kubler-Ross' statement, that appears to indicate that the faith of many Christians falters in the face of life's ultimate crisis . . . death.

Could it be that most Christians reflect the desolation of Job who cried out ". . . I go whence I shall not return, to the land of darkness and of gloom, the black disordered land, where darkness is the only light." (Job 10,21-22).

WHAT HAS become of St. Paul's triumphant echo of Isaiah and Hosea. "O death, where is your victory? O death, where is your sting?"

Death today is something to be fought. It is not only the ultimate crisis, it is the ultimate challenge, a challenge that reaches its zenith in the final act by which men and women order their bodies frozen immediately after death to await the victory over death that they are certain will come from man, not from God.

The legal struggle over the use of extraordinary means of life support, the question of by whom and when the cord may be pulled, both center on the belief that anything is better than death, even artificially maintained life as a vegetable. Those who would maintain a life solely by mechanical means when all medical hope is gone can hardly be regarding death in the terms of St. Paul.

Man is faced with his greatest doubt in regard to death. The public reaction and publicity surrounding the recent research of Dr. Kubler-Ross and other scientists into the realm of life after death is an indication of the hope that men and

women hold out for the time when the doubt of death can be replaced by the certainty of science instead of the certainty of faith.

ANY WHO have not read Dr. Kubler-Ross' little masterwork, "On Death and Dying" should do so. It documents not only the torment most people go through when they are facing pain and the gradual enfeeblement of their bodies but their inability to accept the prospect of ceasing to be.

Actually, this inability to accept personal annihilation, comes from an implicit knowledge that each man and woman possesses that within human existence is the seek of eternal life. Each of us longs for a life to come with a longing that can never be satisfied by all the technological advances man will ever discover to lengthen the span of this life.

THE ONLY answer is faith, faith in God's own revelation that the death which each of us must suffer because of sin will be overcome when we are restored to the original integrity for which we were created. Man and woman were created for a life with the Father, a life without corruption and death. Sin separated us from the Father and our original wholeness.

Jesus by His respect obedience restored the gifts of grace we all lost by disobedience (Preface VII for Sundays in Ordinary Time). This is the Good news of salvation. It is to faith in this that Jesus calls men when He preaches "This is the time of fulfillment. The reign of God is at hand! Reform your lives and believe in the Gospel!" (Mark 1,15)

It is this faith, which by its very definition can exist only in the presence of doubt, that the Christian finds the tranquility to face death. A happy death for the Christian is a faith-full death. It is a death where we can truly say with St. Paul, "O Death, where is your victory? O Death, where is your sting?"

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**KNOW YOUR FAITH**



# Carry on wayward son

Carry on Wayward Son

## REFRAIN

*Carry on my wayward son, for there'll be  
peace when you are done.  
Lay your weary head to rest, now  
don't you cry no more.*

*Once I rose above the noise and  
confusion  
Just to get a glimpse beyond the  
illusion  
I was soaring ever higher, but I flew  
too high.  
Though my eyes could see I still was a  
blind man  
Though my mind could think I still was  
a mad man  
I hear the voices when I'm dreaming, I  
can hear them say:*

## REPEAT REFRAIN

*Masquerading as a man with a reason  
My charade is the event of the season  
And if I claim to be wise man,  
It surely means that I don't know.  
On a stormy sea of moving emotion  
Tossed about I'm like a ship on the  
ocean  
I set a course for winds of fortune,  
But I hear the voices say:*

## REPEAT REFRAIN

*Carry on, you will always remember,  
Carry on, nothing equals the splendor,  
Now your life's no longer empty,  
Surely heaven waits for you.*

## REPEAT REFRAIN

*By Kerry Livgren  
sung by Kansas  
(c) Don Kirchner Music, Inc., (BMI)*

I ONCE asked a group of teenagers to write down five good things and five bad things about themselves. Everyone filled up the bad list but no one finished the list of five good qualities. I pushed them a little and each one was hesitant to admit things which everyone else knew was true.

We're too quick to put ourselves down, to believe the worst about ourselves, to think we're not worth anything. Maybe it's due to the pressure we get from many sources to excel, to be perfect in the things we do. The good student is always expected to get straight A's and the good team is supposed to win every game.

There's nothing wrong with aiming high, we should have high goals. The problem arises when people treat us as failures when we fall short, like one B on a report card or coming out second in a tournament of 100 teams. We must be convinced that we're still O.K. if we're doing our best, even if we come out last.

SOMETIMES, though, we feel down on ourselves because of some fault in our personality or something we known we've done wrong. I know I am impa-

tient and I feel bad at times because I know I have hurt people when I snapped at them.

The group "Kansas," gives us a keen insight into living with imperfections in their new single, "Carry On Wayward Son." The song is about a guy who realizes that he's not the big deal he used to think he was.

The singer has learned a little lesson in wisdom, realizing that he was good at playing charades and wearing masks and that there's still a lot he doesn't know or understand. He starts feeling down now that he sees his faults.

HE FEELS tossed about like a ship on the ocean. He thinks he is blind and somewhat crazy and is even tempted to blow it all off and let life take him where it might — "I set a course for winds of fortune."

Then he hears voices — maybe they are his own convictions of friends who believe in him. They say "Carry on, everything will be O.K."

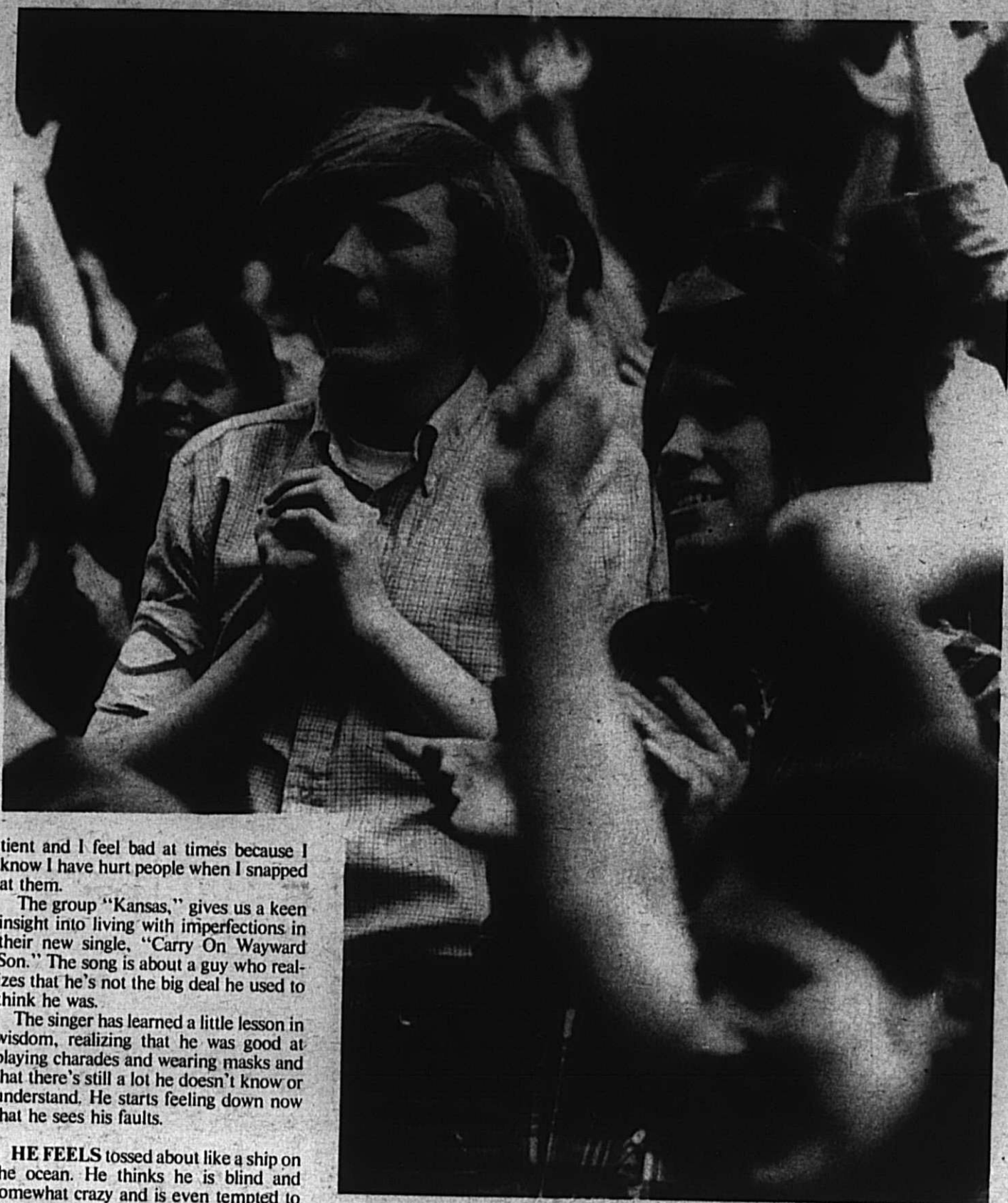
There's a little bit of wayward in every one of us, things we don't like about ourselves or mistakes we'd rather not have made. What this song says is that it is O.K. to be flawed, to be less than perfect.

WE MAY never understand why we are the way we are and why we do the things we do. The important thing is not so much to understand everything about ourselves as it is to keep our goals clearly in mind and carry on.

We can believe in our selves in spite of our shortcomings, we can find it easier to believe that one day we will be able to lay our heads to rest and cry no more. When others care enough to encourage us, whether in simple words like "It's going to be all right," or the more profound words of this song, "Surely heaven waits for you," life can be not only bearable. But a joy.

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

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## KYF questions

1. What is the central doctrine of Christianity?
2. Reflect for a moment on death. How do you feel about facing death? Discuss.
3. How do you feel today's society views death? Discuss.
4. Discuss this statement: "The public reaction and publicity surrounding the recent research of Dr. Kubler-Ross and other scientists into the realm of life after death is an indication of the hope that men and women hold out for the time when the doubt of death can be replaced by the certainty of science instead of the certainty of faith."
5. What is the Good News of salvation?
6. How did the people of the Old Testament view life in the hereafter?
7. In the Book of Ecclesiastes, read Chapter 3, verses 18 through 21.
8. When do we begin to see a different point of view about life after death in the Old Testament?

9. The view of the Old Testament writers, for the most part, "involved the whole human person, body and soul." Why?

10. What influence do we see reflected in the Book of Wisdom which reflects the dualistic view that man is composed of the material elements and the spiritual?

11. How did the first Christians view the human person? Why?

12. How can we be sure that Christ actually was raised from the dead, body and soul?

13. Read in the First Epistle to the Corinthians, Chapter 15. Discuss.

14. Discuss this statement: "Christian faith does not turn away from the mystery of death. It faces death squarely as an obstacle."

15. Discuss this statement: "In a sense, the physical death of every person is the final and definitive death in a series of smaller, less painful but very real 'daily death.'"



KNOW  
YOUR  
FAITH

## THE BIBLE

### Me? Need conversion?

*a special section to help the people of God grow in their faith*

# Conversion: what does it mean?

By Father Alfred McBride, O.Praem

To many Catholics the word conversion means bringing others into the Church. Missionaries make converts in Asia and Africa. Famed convert makers such as Fulton Sheen bring into the Church such luminaries as Clare Booth Luce and Heywood Broun. Chesterton and Belloc are remembered as converts from Protestantism.

But what about religious conversion within the Catholic fold? Can we be converted too? If conversion is to apply to Catholics, what does it mean?

SINCE FOR so long the term religious conversion has been used to mean the move from paganism to Christianity or the move from Protestantism to Catholicism, the idea has arisen that religious conversion within the Church has little or no significance. But this should hardly be the case. This is thinking about conversion in Church terms only. Whereas the basic meaning of conversion has to do with turning one's heart to God.

When John the Baptist mounted the pulpit at the Jordan river, he preached conversion from a life of sin to a life with God. He wasn't preaching to pagans and urging them to become Jews. Nor was he preaching to Jews and asking them to belong to some other religion. He was asking Jews to live up to the religion they were professing already so that they would be open to the kingdom of God which was at hand.

The same is true when Jesus comes to Jordan's banks. He does not view his audience as pagans or Jews, so much as sinners who need forgiveness and conversion. Over and over again, Jesus says, "Repent, for the kingdom of God is at hand." The English word repent has lost its original meaning of conversion. It tends now to mean, "Do some penance for the sins you have committed."

BUT THAT was not the original idea. Repent meant convert. The Baptist and Jesus call for a change of heart, a religious conversion in which the person moves from a life of sin, a life without

God to a life of grace and friendship with God. Every Advent and Lent this message of conversion is heard in the liturgy. This is both an historical memory of the first calls to conversion in Christianity and the relevance of that call for today.

This is the first correction that must be made about the idea of conversion. The second one is this, namely, that conversion is more than a one-time event. The presumption is that once one is converted there is no more converting to do.

This misleading idea of conversion is due to the biographies and autobiographies of people who have had religious conversions in which they detail the high drama of their change, the intense emotional experience that accompanied it and the finality of their new commitment. They give the impression that

conversion is a one-time, mountain top experience, never to be repeated. They seem to say that once one is converted, that's it.

Catholics may obtain such religious conversion experiences during a retreat, a charismatic renewal, a cursillo weekend or in hearing an inspiring preacher or reading a stirring book such as Thomas Merton's *Seven Storey Mountain* or St. Augustine's *Confessions*. The sheer intensity of the religious experience at such times may falsely convince the receiver that this conversion is absolute and that the rest of their lives is a mere spinning out of the original moment.

IN REALITY this is far from the case. Conversion is a life-long experience. Perhaps it is better to say that one should look forward to a series of

mini-conversions as life goes on. Personal maturing implies moving to ever deeper moments of love of God and more profound steps in understanding Him. Each of these times of opening new doors of love and truth is a moment of new conversion.

Negatively, one may speak of falls from grace, times of sin requiring new conversions and affirmations of faith in God. Human weakness being what it is, there is every chance that one will grow cold in one's fiery commitment to Christ. Hence the need for a new conversion.

Think over this matter of conversion. It is a way of seeing your Christian life as a dynamic adventure in which there is no standing still. Falls, advances, slippings, rises. And ever the friendly, loving welcome of Christ, "Convert, change. You can come back to Me!"

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