

THE

# CRITERION

Archdiocese of Indianapolis

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**PHOTO CONTEST WINNER**—This photo of a dew-laden flower won a \$50 cash award for Tom Martin in the monthly Criterion amateur photo contest. Since no entry submitted in the March contest was judged to be of award-winning calibre, the cash award was doubled in the April competition. Young Martin is a member of St. Andrew parish and a senior at Sciacca Memorial High School. The April subject was "Signs of Spring," and 48 entries were judged. "Mother Love" was suggested as a subject for May, since

Mother's Day occurs during the month, but what about Father's Day, which occurs in June, someone asked. It was finally decided to combine the two months under the title of "Parental Love," and award the winner a \$50 prize. Thus, any photo of a mother and child, a father and child or parents and children, for that matter, would fit into the category. Pictures should be black and white 8x10 or 5x7 glossy and should be mailed to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

## \$300 PROPOSAL REJECTED

## \$1,000 raise for teaching Sisters approved by Board of Education

COLUMBUS, Ind.—In a surprise move, the Archdiocesan board of education at its April 19 meeting rejected the recommendation of an ad hoc study committee to curtail a proposed salary increase for women Religious in the educational apostolate of the Archdiocese and voted the Sisters the full increase requested by them. The Sisters had asked for a \$1,000 per year increase for

1977-78, and the committee had recommended a boost of only \$300 a year. The vote was 9-6.

Salary for women Religious currently stands at \$4,000 per year for a ten-month year. The request of the Sisters included another \$250 increase for 1978-79. The matter must now be ratified by Archbishop Bishop.

Women Religious who receive compensation through the Arch-

diocese do not receive compensation for food or personal items. Housing and transportation must be negotiated through the local parish.

**FATHER GERALD GETTELFINGER**, in board discussion, indicated that this year's request of the Sisters included two new items. The Sisters said that their greatest needs were health and hospitalization insurance and funding the retirement of Sisters still currently active. Flaws in the present health and hospitalization program are responsible for insufficient benefits, e.g., the present program provides a maximum daily hospital room benefit of approximately 50% of the total charge. Sisters must pay the rest from their own budgets. According to the Sisters, this amounts to about \$200 per year per Sister.

The indication of the Sisters that funding the retirement of currently active Sisters is a problem was news to the committee. It had been understood that fiscal problems within the religious communities were due mostly to caring for those presently retired. Father Gettelfinger pointed out that no other diocese in the state of Indiana provides anything for the Religious communities for past service.

**THE SALARY STUDY** committee (Continued on Page 5)

## Mrs. Louis Krieg is ACCW president

Mrs. Louis Krieg is the new President of the Archdiocesan Council of Catholic Women. Representing the North Indianapolis Deanery, she was elected at the annual ACCW Convention, which was held April 12 and 13, at the Imperial House Motel, Columbus, Ind.

Other new officers and their respective deanery affiliations include: Edy McCullum, New Albany, recording secretary; Mrs. William Markley, Richmond, treasurer; and Cecilia Eschenbach, South Indianapolis, auditor.

The retiring president is Mrs. Leo B. Kesterman of Brookville.

"The Promotion of Christian Justice for all Ages" is the program theme for the coming year.

## Vocations demand faith, love, sacrifice, Pontiff emphasizes

VATICAN CITY—In a message for World Vocations Day (April 24) Pope Paul VI has indicated that the vocation crisis is really a crisis of faith, love and willingness to sacrifice.

"If there is a crisis of vocations, is there not perhaps first of all a crisis of faith?" asked Pope Paul in the message.

The Pope urged aspirants to the priesthood and religious life to "foster love within yourselves."

"Perhaps there is a crisis of love rather than a crisis of vocations," he wrote.

"We have no hesitation in saying to you: a vocation also means sacrifice—from the moment you begin your serious seeking, for even this demands that you give up certain things."

"Does the crisis of vocations perhaps conceal a fear of making this sacrifice?" asked the Pontiff.

**THE POPE ASKED** the world's Catholics to pray that those called to religious vocations "may be strong and ready, like Christ in His sufferings, to do the Father's will, not their own."

Stressing that "every true vocation springs from faith," Pope Paul asserted that "nobody follows a stranger or offers his life for one whom he does not know."

Love too, said the Pontiff, is demanded of people called to the priesthood, the religious life, the diaconate, or lay mission activity.

Probably thinking of the increasing numbers of missionaries killed in recent months in the field, the Pope told aspiring missionaries to be ready, "If need be, to shed your blood."

"LEARN TO LOVE the Lord more, to

love the Church more," he wrote. "Learn to love her in her inexpressible mystery, her visible structure, and her present historical reality."

A vocation, said Pope Paul, demands sacrifice from the moment a person says "yes" to it, as well as "during the long journey of necessary preparation," and "for the rest of one's life."

This year the Church marks its 14th annual World Vocations Day.

Following is the complete text of the Pope's message:

To all our Brethren and Sons and Daughters of the Catholic Church!

In the spirit of Christian joy we are celebrating today the Fourteenth World Day of Prayer for Vocations. We are celebrating it in the serene certainty that the Risen Christ is the Living One, the Teacher, the Shepherd, the Friend, who is with us always (cf. Mt. 28:20), speaking to us and calling us: "Look, I am standing at the door, knocking. If one of you hears me calling and opens the door, I will come in" (Rev. 3:20).

It is like the morning that the Risen Lord appeared on the shore of the Lake of Tiberias, spoke as a friend with his disciples, and again called Peter to follow him (cf. Jn. 21:4 ff.). The evocative Gospel for the Third Sunday of Easter provides the theme for this affectionate and earnest message to noble and generous souls, a message of faith, love and self-sacrifice.

One point in particular at once strikes us in this Gospel. After the miraculous catch of fish, "the disciple Jesus loved said to Peter, 'It is the Lord.' And as soon as Peter hears the words 'It is the Lord,' he jumps into the water to go to him (cf. Jn. 21:7). With the light of faith John

recognizes the Risen Lord; with the strength of faith Peter rushes forward to meet him. The Lord rewards that simple generous faith with the loving invitation to the Apostles: "Come and have breakfast" (Jn. 21:12).

Note how kindly he offers them his friendship. This invitation is a loving expression of his offer. We tell you in the council's words: "Faith throws a new light on everything and manifests God's design for man's total vocation" (Gaudium et Spes, 11). Yes, every true vocation springs from faith, lives by faith, and perseveres with faith. This faith is felt and lived each day, with simplicity and generosity of spirit, in trusting friendship with the Lord. Nobody follows a stranger; nobody

(Continued on Page 2)

## Report from the Chancery

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

**CHANCERY OFFICE**—Archbishop Bishop will attend the spring U.S. Bishops' meeting in Chicago May 2-4. It is at this time that the Bishops will consider the resolutions and recommendations of the "Call to Action" meeting. Also under consideration will be a reorganization of the Bishops' Secretariat and an evaluation of the Campaign for Human Development. . . . The Indianapolis Parks Department has notified the Archdiocese that they will not be exercising their option to purchase the CYO Field. The property is now available to any other prospective purchasers. The Kennedy High School building likewise continues to be available. Although the Office Planning Committee has completed its study and has submitted its report to the Archbishop, no decision has been reached by him. Until either or both the CYO Field and Kennedy Building are sold, no decision is expected on the conversion of the old Cathedral High School to house Archdiocesan agencies.

**CATHOLIC CHARITIES**—Archdiocesan Social Ministries: Training programs for Simeon Project volunteers continue in the New Albany Deanery on Monday evenings until April 25. . . . Tom Morgan, as a member of the National Conference of Catholic Charities Commission on Aging, announced the publication of a booklet on *Serving Older People*. The Simeon project is highlighted in the booklet. . . . St. Vincent De Paul Society: An Ozanam School for all Vincentians is scheduled for five consecutive Thursday evenings beginning April 21 through May 19. The programs will begin at 7:30 p.m. . . . Legislative Information Center: Conducted by Social Ministries in cooperation with the Indiana Center on Law and Poverty, will provide a legislative wrap-up for its members on May 6, 1977 from 1 p.m. to 4 p.m. at Social Ministries Offices. . . . Teen-Age Marriage Policy: Archdiocesan Social Ministries Staff is presently recruiting married couples to serve as counselors for the Second Opinion component of the Archdiocesan policy to be implemented in January of 1978.

**OFFICE OF VOCATIONS**—Daniel Armstrong of Richmond will be ordained a deacon on April 24 at St. Augustine Seminary in Toronto, Canada. Ralph Scheidler, Greensburg, will be installed as an acolyte the same day. John Hall, Greenwood, (Continued on Page 6)

## Named to planning task forces

Dr. Charles E. Redman, Chairman of the Archdiocesan Educational Planning Commission, has appointed 135 persons to seven planning task forces. Redman made the appointments from more than 200 persons nominated from the Archdiocese.

As committees of the EPC, the task forces will spearhead the Phase II research of the planning process.

**EACH OF THE TASK** forces will first determine the current state of the Archdiocese in the particular need area. The members will then determine the desired state of the Archdiocese in their need area in 1982. Finally, the task forces will propose Archdiocesan policy to move the Archdiocese from the real to the ideal educational state.

The first meeting of the task forces will be held Saturday, April 30, at Ritter High School. The task force reports will be completed by August.

Recommendations of the task forces will then be submitted to parish and district boards of education in the fall for consultation.

**THE FOLLOWING IS** a listing of the task forces and their chairpersons appointed by Redman:

Childhood Catechesis Task Force (early childhood, elementary school, elementary CCD), Sister Anna Rose Leuken, O.S.B.; Youth and Young Adult Catechesis (high school, youth and young adult), Sister Kathleen Desautels, S.P.; Adult Catechesis, Rev. Clement Davis, O.S.B.; Persons with Special Catechetical Needs (rural, urban, non-English speaking, handicapped children and adults), Lora Vann; Sacramental Catechesis, Rev. James Farrell; Management of Catholic Education (finance and management information systems), Sister Alice Ann Rhinesmith, S.P.; and Organization and Communication of Catholic Education, Sister Ruth Eileen Dwyer, S.P.

## President Carter to be speaker at ND

NOTRE DAME, Ind.—Leading religious and political leaders, including President Carter, will receive honorary degrees at the University of Notre Dame's graduation exercises

## Red Mass slated

The annual Red Mass will be held in St. John's Church on Thursday, April 28, beginning at 5:45 p.m. The event, which is co-sponsored by the Indianapolis Bar Association and the St. Thomas More Society, an organization of Catholic lawyers, will be followed by a Law Day dinner in the Atkinson Hotel. Judge Wilbur F. Pell of Chicago's Seventh District Court of Appeals will be the featured speaker. Thomas Jeffers is president of the St. Thomas More Society, and Judge Gerald S. Zore is general chairman for the Law Day program.

## Reminder: April 24-30 is Vocation Week



# Week's News in Brief

BY NC NEWS SERVICE

## Bishops' meeting on cable TV

NEW YORK—Cable television subscribers in 36 states will be provided with coverage of the spring meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference through an agreement reached by the country's Catholic bishops and RCA. The special programs will be telecast to 120 television systems serving 1.5 million homes in 60 dioceses, and will include taped news highlights and interviews from the May 3-5 meeting in Chicago, as well as selected religious programs provided by national Catholic producers and syndicators.

## 'Jesus of Nazareth' rates high

NEW YORK—Ratings for the final three hours of the two-part Franco Zeffirelli TV movie, "Jesus of Nazareth," dropped slightly below those for the first segment, but the NBC network, which carried the film still managed to capture 65 million viewers for the Easter Sunday broadcast.

## Oppose immigration curbs

OTTAWA, Canada—Four of Canada's top church leaders have protested against a proposed bill that could place strong restrictions on future immigration. In a joint statement the leaders scored "excessive concern with national security" and attitudes of "selfishness and fear" which, they said, pervade the proposal and the public debate about it.

## Cardinal Conway dies at 64

DUBLIN—Cardinal William Conway, primate of all Ireland and Archbishop of Armagh, who died at his home there on April 17, was a product of Belfast's Lower Falls, a focal point of Northern Ireland's violence since 1969. The cardinal, who was 64, was praised at the Vatican by several officials as a man of unwavering loyalty to Pope Paul VI and for his diplomatic handling of the explosive social situation in Northern Ireland. The cardinal's death lowered the number of cardinals to 132, of whom 114—those under age 80—can vote in a papal election.

## ERA advocates look to 1978

WASHINGTON—Following the defeat of the Equal Rights Amendment (ERA) in the Florida Senate, disappointed ERA supporters are looking to the 1978 elections as their best hope of passing the amendment before the March, 1979, deadline for ratification by the states. Sheila Greenwald, executive director of ERAmerica, an umbrella organization of pro-ERA groups, said in Washington, "All the action now goes to the '78 elections."

## Pope fears Hungarian dissent

VATICAN CITY—Pope Paul VI told Cardinal Laszlo Lelak of Esztergom and 11 other Hungarian bishops on an official visit to the Vatican to keep close watch on Hungarian Catholics who are challenging the bishops' authority. While emphasizing that Church-state relations in Hungary have improved significantly in recent years, the Pope warned the bishops to watch out for signs of dissent within the Church itself.

## Olive trees date back to Christ?

JERUSALEM—The olive trees in the Garden of Gethsemane could date back to the time when Christ prayed there the night before He died, according to one of the world's leading olive experts. Shimon Lavi, director of the Israeli Orchards Department of Volcani Institute, who recently oversaw a program of pruning and fertilizing the ancient trees to improve their health, said the trees are at least 16 to 18 centuries old and could be older.

# Vocations demand faith, love, sacrifice

(Continued from Page 1)

offers his life for one whom he does not know. If there is a crisis of vocations, is there not perhaps, first of all, a crisis of faith? What a sacred duty pastors, parents and Christian teachers have to guide modern youth to the deep knowledge of Christ, to faith in him, and to friendship with him!

Then the Lord asks from Peter a repeated profession of love: "Do you love me?" "Do you love me more than these others do?" (cf. Jn 21:15-17). You know how he replied: "Yes, Lord, you know I love you." Every vocation is an act of love, of two-fold love: the love of the Lord who calls and the love of the one who responds.

Very great is the love that God gives in the case of a vocation to special consecration to serving him and his Church: a vocation to the priesthood, the diaconate, the Religious life, the ideals of the secular institutes, or to dedication to the missions.

Should, therefore, be a specially great capacity of loving on the part of those who receive this privileged and demanding call. You who aspire to the priesthood will one day hear the ordaining bishop exhort you: "Do your part in the work of Christ the Priest with the unfailing gladness of genuine charity" (Munus ergo Christi Sacerdotis perenni gaudium in vera caritate exple: Pontificale Romanum, De Ordinatione Presbyterorum, 14). You who aspire to the profession of the evangelical counsels know that you must "leave all things for love of Christ" (cf. Perfectae Caritatis, 5). You who aspire to the life of a missionary know to what extent you must commit yourselves: In unaffected love you must bear witness to the Lord, if need

be to the shedding of your blood (cf. Ad Gentes Divinitus, 24). Therefore, foster love within yourselves. Learn to love the Lord more, to love his Church more. To love her "just as Christ loved the Church and sacrificed himself for her" (Eph 5:25); to love her in her inexpressible mystery, her visible structure, and her present historical reality.

Perhaps there is a crisis of love rather than a crisis of vocations. We urge you, pastors, parents and teachers: help good and generous young people to foster love for Christ and his Church.

The Gospel has yet another surprise in store for us. The Risen Lord is not afraid to disturb the joyful and friendly atmosphere of his Easter encounter: he foretells to Peter a future of sacrifice and martyrdom: "Somebody else will put a belt around you and take you where you would rather not go" (Jn 21:19).

We, too, have no hesitation in saying to you: a vocation also means sacrifice—sacrifice from the moment you begin your serious seeking, for even this demands that you give up certain things. Sacrifice at the moment you make your decision, a decision conscious of the consequences of your vocation—sacrifice during the long journey of the necessary preparation. And sacrifice for the rest of your lives, since the whole of your existence will be simply the consistent putting into practice of a God-given vocation that you accept and live freely and intimately. Does the crisis of vocations perhaps conceal a fear of making this sacrifice? Pastors, parents and teachers may you also know how to guide young people and other

generous souls to accept sacrifice freely and joyfully.

Let our reflection on the Gospel now take the form of prayer.

Let us pray in the words the Apostles used (cf. Lk 17:5) that the Lord may increase the faith of our Christian communities, and particularly the faith of those individuals he has chosen and will choose to call to his service.

Let us pray in the words of the Apostle Paul that "the love of Christ" (2 Cor 5:14) may stir up God's call in many fine young people and in other noble and generous souls, may move the hesitant to make a decision, and may sustain in perseverance those who have already made their choice.

Let us pray that all may be strong and ready, like Christ in his sufferings, to do the Father's will, not their own (cf. Lk 22:42), when he wills or permits the weight of sacrifice to be united with the ennobling gift of his call. May they always find strength in the Easter joy of the Risen Christ.

As we extend to you this now customary invitation to prayer, we are very confident that the whole ecclesial community will share our apostolic concern and will take this favorable occasion to reflect earnestly and deeply on the value, the significance and the necessity of vocations in the Church and for the Church.

Let none of the faithful feel that this question has nothing to do with him or her. All should examine themselves and consider the extent of their own responsibility. And praying that the Lord may answer our supplications and those of all God's people, with all our heart we impart our Apostolic Blessing.

Paulus PP. VI



IN CHRIST THE KING PLAY—The Christ the King Drama Club will present its annual Spring Play in the school auditorium on Friday and Saturday evening, April 29 and 30. The musical comedy is entitled: "Jimmy Who?" Three of the principal characters are, left to right: Lilly Flecker, Phyllis Mueller and Bob Schaeffer. Tickets may be purchased at the door or in advance from members of the Drama Club. Curtain time is 8:20 p.m.

## In capsule form . . .

A survey of priests in the diocese of Memphis showed a sizeable increase over last year in the number of confessions heard during Holy Week in almost all parishes. Some pastors reported "more than double" the volume of 1976. The Memphis diocese was the scene last December of the two diocesan-wide reconciliation services, featuring general absolution, that drew nationwide attention and controversy . . . Welfare families are getting smaller and spending a longer time on U.S. welfare rolls, according to a survey conducted by the Department of Health, Education and Welfare. The survey conducted in May, 1975, was the first since 1973. The surveys are conducted every two years. . . The Colorado Supreme Court has delayed a decision on whether a mentally incompetent woman should have her unborn child aborted until an investigation by a court-appointed guardian can be completed. . . A federal district judge in Los Angeles ruled that churches must obey the Fair Labor Standards Act provision requiring equal pay for men and women. U.S. District Judge Manuel Real made the decision in a case involving the Seventh Day Adventist Church. . . In his first policy speech on Latin America, President Jimmy Carter pledged to help its people achieve stable prices for their exports, find new trade opportunities, and acquire more technology and capital for human development. . . Notre Dame University has launched a five-year, \$130 million development program, thought to be the largest fund-raising campaign ever attempted by a Catholic University.

## Remember them in your prayers

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|--|---|
| <p><b>CONNERSVILLE</b><br/>         † EDWARD F. SCHLICHT, 78, St. Gabriel, April 15. Father of Joan Schlichte; brother of Vincent, Norman and Fred Schlichte, Mrs. Henry Vermeulen and Mrs. Fred Brennan.<br/>         † NELLIE F. HART, 83, Assumption, April 13. Aunt of Nellie, George, Delmas, Edward and Robert Schmidt.<br/>         † WILLIAM HUTTON, 38, St. Philip Herl, April 14. Husband of Carol Sue; father of Cathy, William and Robert Hutton; son of Ruth Hutton; brother of Thomas and Steve Hutton, Beverly Schantz, JoAnn Minks and Dolores Liddle.<br/>         † N. KATHRYN RETTIG, 66, Little Flower, April 15. Wife of Francis; mother of Carol Markley, Jeanne Huffman, Joseph and Kathleen Rettig; sister of Wray and Wilson Hoard and Mrs. Kenneth Nash.<br/>         † JOHN HREN, 67, Holy Trinity, April 15. Husband of Matilda (Tillie); father of John Jr. and Frank Hren, and Mary Dorris; brother of Frank Vertanick, Frances Klarich, Anna Voelker and Mary Fon.<br/>         † HELEN LITNER, 94, St. Augustine Home, Chapel, April 16. Aunt of Bernard and Clara Schaefer, Ann Colton and Mary Otterbach.<br/>         † DENNIS E. BREEN, 80, St. Mary, April 18. Brother of Mrs. Fred Keers, Sister Edward Ann Breen, S.P., Bernard T. and Joseph C. Breen.<br/>         † ALBINA A. FIELDS, 37, St. Philip Herl, April 18. Mother of Tamela, Sharon, Tina, Joseph and Daniel Fields; daughter of Sudie McNew; sister of Joseph Kruger.<br/>         † FRANCES L. REDMOND, 65, St. James, April 18. Mother of Ralph Reddy, M. Eleanor Willis, G. Anne Birmell and Barbara Roetter; sister of Ann Below and Margaret Hofschneider.<br/>         † HARRY E. TARR, 52, St. Patrick, April 18. Husband of Pauline; father of Kathleen Freese and Judy Griner; brother of Evelyn Noel, Charles and James Tarr.<br/>         † CAMILLE LYNCH, 81, Little Flower, April 18. Aunt of Joan Barker.<br/>         † EDWARD J. MILLER, 47, St. Andrew, April 19. Husband of Caroline B.; father of Patrick E. and Susan B. Miller.<br/>         † VINCENT P. KOESTERS, 56, Sacred Heart, April 19. Husband of Norma; father of Dennis, Wayne, Vincent and Marilyn Koesters and Lorraine Smerdel; brother of Theresa Koesters, Marie Mader and Rosemary Zimmermann.<br/>         † GEORGE G. WILSON, 89, St. Mark, April 20. Husband of Johanna Marie; father of Dorothy White, James A. and George E. Wilson.</p> | <p><b>TERRE HAUTE</b><br/>         † BETTY JANE DAVIS, 55, St. Benedict, April 15. Wife of Edward, Jr.; daughter of Helen Hudson; sister of Frances Creasey, Don and George Hudson.<br/>         † EUGENIA C. DOYLE, 102, Sacred Heart, April 15. No survivors listed.<br/>         † SARAH C. WHITE, Infant, April 15. Daughter of Mr. and Mrs. Ricky White.</p> |
| <p><b>RICHMOND</b><br/>         † ANNA K. PUTTOFF, 86, St. Andrew, April 16. Mother of Emmitt and Roland Puttoff, Jane Turner and Faye Detrick; sister of R. E. Markly, Mrs. Walter Craig and Mrs. Zetta Melody.</p>   | <p><b>LAWRENCEBURG</b><br/>         † JULIA WINGATE, 77, St. Lawrence, April 12. No survivors listed.</p>   |
| <p><b>NEW ALBANY</b><br/>         † OSHIE DELONEY FRANKLIN, 27, Our Lady of Perpetual Help, April 12. Wife of Nelson P. Franklin; mother of Charles P. Linton, Jr.; sister of Richard and Theophilus Deloney, Louise Cole, Belinda Smith, Frankie Brown, Dorothy McDuffy, and Jacqueline Wallace; stepdaughter of Mollie Jean and Christie Deloney; daughter of Lucy Deloney; granddaughter of Mr. and Mrs. Luther Smith and Lucy Deloney.</p>   | <p><b>KATHERINE SCHARF, 80, St. Mary, April 15. No immediate survivors.</b></p>   |
| <p><b>NEW CASTLE</b><br/>         † JEREMY THOMPSON, 3, April 16. Son of Mr. and Mrs. Keith Thompson; grandson of Donald and Thelma Nixon, Donald and Harriett Thompson; grand-grandson of Jay Breen.</p>  |   |

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school students on the same footing as public school students in terms of qualifying for fully paid or partially paid lunches under a federal program.

Bishop Donal Lamont of Umtali, Rhodesia, has suggested that Rhodesian Premier Ian Smith and other government officials could face charges as "war criminals" if their white-minority regime is toppled.

Capuchin Fathers Brendan Malloy and Vincent Rohr have been named to head the order's two new American provinces—the St. Augustine province, centered in Pittsburgh, and the province of Mid-America with headquarters in Victoria, Kas.

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## THE TACKER

## Good investment

BY FRED W. FRIES

St. Meinrad Seminary has been the recipient of many bequests and donations down through its more than 100 years of existence, but none as unique as the \$500 gift Archabbot Gabriel Verkamp, O.S.B., received recently from a Merchant Marine from Michigan City.

The \$500 check, delivered personally by the donor, Nick Shepard, represented 10% of the \$5000 he won in the Illinois State Lottery in February.

Young Shepard, who hauls iron ore over Lake Michigan for the Inland Steel Corporation, drove the 275 miles to St. Meinrad to make the presentation. He said that he felt the donation to help with the education of young men for the priesthood "would be as good an investment as he could make for the future of mankind."

Shepard heard about St. Meinrad from a friend in Michigan City who had once studied there. The co-pastors of his home parish, All Saints, are both alumni of St. Meinrad.

"I only wish that I had won a million dollars," he told Archabbot Gabriel, "so that I could make a much bigger gift."



ARCHABBOT GABRIEL AND NICK SHEPARD—benefaction from an unusual source.

**HELP STILL NEEDED**—Volunteer help is still needed to finish the mailing for the annual Catholic Charities Appeal. If you want to devote a few hours to a worthy cause, call Pat Kelley at 849-5603.

**ARBOR DAY CEREMONIES**—Parochial schools throughout the Archdiocese are expected to hold special Arbor Day ceremonies today (April 22) pursuant to a proclamation issued by Governor Otis Bowen. Highlight of the program will be the planting at each school of a three-foot-high walnut seedling tree, provided by the division of Forestry.

**POSTER CONTEST WINNERS**—Five pupils at St. Luke School, Indianapolis, were among winners of the Indianapolis Bar Association's poster contest held in connection with the observance of Law Day, 1977, April 28. The posters showed what individual citizens can do to assist law enforcement agencies. The St. Luke winners, all of whom will receive a \$25 savings bond, include: Peter Miesel, Mary Beth Connelly, Ed Bielecki, Linda Marchino, and Andy Murray. As the top winner, Scott Lennon, a pupil at Pike High School, received a \$100 savings bond. A total of 318 schools participated. The top 50 posters will be exhibited in the lobby of the Indiana National Bank in downtown Indianapolis through Tuesday, May 3.

**BENEFIT GARAGE SALES**—The Committee for the Preservation of Life and Concerned Nurses for Life will benefit from the proceeds of seven garage sales scheduled in the Indianapolis area. Six of the sales are slated for April 27 and 28 and one for May 6 and 7. Time of the sales is 8 a.m. to 6 p.m. in all locations. Those wishing to donate items are asked to take them to one of the sale sites as soon as possible. The cooperating parishes and the location of the sales are as follows: North (Christ the King) Mrs. Joseph Brown, 4937 Evanston Ave.; South (St. Roch, Holy Cross) Mrs. Paul Suding, 3758 S. Pennsylvania St.; East (Holy Spirit) Mrs. Michael Middleton, 10226 Churchill Court; East (St. Bernadette) Mrs. Donald Paquette, 260 S. Ritter Ave.; West (St. Gabriel) Miss Iva Jean Coryell, 2648 N. Faculty Drive; Carmel (Lady of Mount Carmel) Mrs. John Blayney, 1424 Douglas Drive; and Northwest (St. Luke's) Mrs. James Schmitz, 8318 Hoover Lane. The last garage sale (St. Luke's) is the one scheduled for May 6 and 7. Details on the sales and either of the sponsoring organizations can be obtained by calling 241-8527 or 253-5962.

**WAY BACK WHEN**—Fifty years ago next Sunday (April 24, 1927) Cathedral High School presented its annual dramatic production at the Mural Theatre, Indianapolis. The title of the play was "The Arrival of Kitty." Taking one of the lead roles was Thomas P. Carey, now the pastor of Christ the King parish. Other performers, some of whose names might have a familiar ring for Tacker readers, included: Claude Sifferlen, Joseph Finerman, Frank Noll, Frank Shine, Joseph Elward, Myles Sweeney, Hugh Sweeney, John Taylor and Hugh Flynn.

**DROPPING SUNDAY EVENING MASS**—Mgr. Richard Kavanagh has announced that the 5:30 p.m. Mass on Sunday evenings is being dropped at St. Michael Church, Indianapolis. The last Sunday evening Mass will be offered on April 24.

## APRIL 22

"Spring's a Poppin'," a Card Party at Holy Spirit parish, Indianapolis, will begin at 7:30 p.m. in the school gym. Tickets will be sold at the door for \$1.50.

## APRIL 22-23

An all-girl cast from Our Lady of Grace Academy, Beech Grove, will present the off-Broadway musical, "You're a Good Man, Charlie Brown," at 8 p.m. in the Student Center. Ann Hartman, senior, is Charlie Brown. Susie Walsh, Maureen Shanahan, Andy Teipen, Julie Ong and Betsy Eckrich complete the cast.

## APRIL 23

The Mothers' and Fathers' Clubs of Cathedral High School, Indianapolis, will serve a chicken dinner from 4:30 p.m. to 7:30 p.m. in the school cafeteria. Hamburgers and fries will also be available. Adult tickets are \$3 while children under 12 will pay \$1.50.

Following the dinner a Band Concert will be held in the school auditorium at 8 p.m. The public is invited.

## APRIL 24

The Ave Maria Guild of St. Paul Hermitage, Beech Grove, will sponsor a Card Party in the Student Center at Our Lady of Grace Academy. The event begins at 2 p.m. Tickets are \$1.50. Mrs. Mary Bittle and Miss

## Benefit carnival slated for migrant farmworkers

The Farm Labor Organizing Committee (FLOC) Support Committee will be holding a fund-raising carnival, dinner and dance on Saturday, April 30, at the Catholic Social Services Agency, 623 E. North St. Proceeds from the event will assist FLOC in its organizing efforts on behalf of migrant farmworkers.

The carnival will begin at 1 p.m. and will include games for adults and children. The dinner, featuring Mexican

food, will begin at 6 p.m., and the dance will follow at 8 p.m., featuring Los Tejanos from Ft. Wayne. Baby sitting facilities will be available during the dance for \$1 per child.

**FLOC WAS CREATED** by Chicano residents of Ohio, former farmworkers themselves, in the fall of 1967. It focused on issues of higher wages, better working conditions, enforcement of health and housing regulations in migrant camps, and general union recognition.

Since its inception, FLOC has negotiated several contracts with tomato growers and brought about higher wages and better working conditions for the migrant farmworkers both in Ohio and Indiana.

Tickets for the fund-raising event can be obtained by sending a check for \$3 per person or \$5 per couple to: FLOC Support Committee, 317 North New Jersey, Indianapolis, 46204. Tickets are also available at the door.



**ND SPEAKER**—Father Edmund P. Joyce, executive vice-president of Notre Dame University, will be the guest speaker for the Indianapolis Universal Notre Dame Night on Friday, April 22, at the Athenaeum. The dinner will begin at 7 p.m.

Same Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Ellettsville, Ft. Wayne and Auburn.

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## ACTIVITIES CALENDAR

Connie Wiegand are serving as co-chairmen.

The Ladies Club of St. Jude parish, Indianapolis, is holding a Card Party at 6 p.m. There will be prizes for blind battles.

Call Beth Bryant at 637-9153 or 783-4996 for ticket reservations at \$1.25 per person.

A Pancake and Sausage Breakfast will be served at St. Plus X parish, Indianapolis, from 8:30 a.m. to 1:30 p.m. under the auspices of the Home-School Organization. Tickets are \$1.50 for adults and \$1 for children under 12.

A Mini-Bible Study series will be conducted at St. Monica parish, Indianapolis, for four consecutive Sundays, April 24 through May 15. Father Clem Davis, O.S.B., of St. Maur's Seminary will direct the series.

The sessions will be held from 8:50 to 9:50 a.m. to accommodate those who want to attend the 8 a.m. or 10 a.m. Mass. All interested persons are invited. Coffee and babysitting service will be available.

A Swiss Steak Dinner will be served at St. John parish,

Osgood, from 11:30 a.m. to 2:30 p.m. Tickets for adults are \$2.75. Children will be given a special price.

The Jr. Knights of St. Rita parish, Indianapolis, will serve a Spaghetti Dinner from noon until 5 p.m. in the lower level of the church. Adult tickets are \$2.50 and tickets for children under 12 are \$1. Tickets are available from any Jr. Knight or by calling 632-9349.

## APRIL 25

The Simeon Project training session will be held at 7:30 p.m. at 702 E. Market Street in New Albany.

## APRIL 26

The Ladies Club of St. Paul Church, Sellersburg, will hold a Dessert Card Party in Father Gootee Hall at 7 p.m. Table and door prizes will be awarded along with a handmade quilt.

## APRIL 27

The Terre Haute Deanery Council of Catholic Women will have a Luncheon and Board Meeting at the Knights of Columbus Home, 823 Poplar Street, Terre Haute. The luncheon will be served at 12 noon. Tickets are \$4.

Falima Forum will be held from 7:30 p.m. to 10 p.m. at Falima Retreat House, Indianapolis. Included on the program will be Dr. Robert Riegel, marriage counselor, who will be the speaker, and Virginia O'Connor and Charles Wagnor, reactors. The theme for the evening program is "Marriage, Is It Worth It? Sure!"

## APRIL 28

Ozanam School for St. Vincent de Paul Society will be held at 7:30 p.m. in the old St. Joseph Church, 28th at College and North Streets, Indianapolis.

Clergy Appreciation Night will be held at Holy Family Council, K of C, 220 N. Country Club Road, Indianapolis, beginning with cocktails at 7 p.m. and dinner at 7:30 p.m. Tickets are \$4. Contact Tom Wolfe, 637-9107, for reservations.

## APRIL 28, 29, 30

The Catalinas at Our Lady of Grace Academy, Beech Grove, will present their

annual water ballet show in the school's swimming pool at the Student Center at 8 p.m. The swimmers' theme for the show is "Grimm's 'Watery' Tales."

Ticket reservations may be made by calling the school office, 786-1798. Pool-side seats are limited for each performance. Tickets are \$1.50.

## APRIL 29

The membership of St. Vincent Hospital Guild, Indianapolis, and their guests are invited to a luncheon and White Elephant Sale at 11 a.m. at Woodland Springs Club House, 3535 E. 116 Street, Carmel. Each person is asked to bring an unwanted "treasure" to the sale. Tickets are \$2.50.

## APRIL 29-30

The Mothers' Club at Cathedral High School, Indianapolis, will sponsor its Blue and Gold Rummage Sale from noon to 8 p.m. on Friday and 9 a.m. to 4 p.m. on Saturday.

The sale features adult's and children's clothing, housewares, appliances, toys and games.

## APRIL 30

The Catholic Alumni Club of Indianapolis invites all single, Catholic adults to a membership party at the Country Squire West Apartments' Clubhouse beginning at 9 p.m. Call 353-9657 for further information.

A Spring Dance will be held at St. Joan of Arc parish, Indianapolis, from 9 p.m. to 1 a.m. with music by Nancy Selbert and the Gentlemen. Tickets, at \$3 per person, may be purchased at the door.

The dance is being sponsored by the Women's Club and Altar Society.

## MAY 1

The parish choir at Holy Spirit Church, Indianapolis, will present a concert in the church at 7:30 p.m. The

program will be directed by David Wass with Tina Clinger as organist. The public is invited. There is no admission charge.

The annual Reunion Breakfast of St. Anges Alumnae will be held at the Indiana Convention Center, Indianapolis, following Mass at 10:30 a.m. in St. John Church.

For reservations call Mary R. Babbitt, 928-0741 (nights), or Mary W. Campbell, 787-9365 (days).

A Smorgasbord will be held at St. Anthony parish, 379 N. Warman, Indianapolis, from noon until 3 p.m. Ticket prices are \$3 for adults and \$1.25 for children under 12.

## MAY 4

The speaker for the Senior Citizens Day at Fatima Retreat House, Indianapolis, will be Father Paul Courtney, pastor of St. Luke Church. Registration will begin at 10 a.m. followed by conferences, luncheon, and celebration of the liturgy. The day concludes at 3 p.m. Call Fatima, 545-7681, for information.

## SOCIALS

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine's parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Dr. Doyle, who taught philosophy at Marian College for many years and who has served as Archivist and Historian for the Archdiocese of Indianapolis since 1968, provides in this book the first detailed history of Catholicity in the region since 1883. We recommend it as an engrossing chronicle to the casual reader and an invaluable addition to any historical library.

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## LIVING THE QUESTIONS

## Setting sights

I never debate whether God is male or female. I suspected when I was 13, and catching onto life, that whoever designed the system might be male. I knew for sure when the first

Let's set our sights higher while we're on this earth. We'll leave the men the priesthood, since they want to preserve it for themselves so badly. Let's start running the world, which up to now has been sadly botched.

In the past there may not have been more happy marriages. We just didn't know whether couples were happy or not. On the Church's part, we insisted that they stay together no matter what. Today, however, couples who are hopelessly divided openly flaunt their inability to live as married couples. The institution of marriage is on the defensive. There are even groups springing up which are blatantly anti-marriage. Such groups generally espouse the right of the individual over all other values. These groups are

It has been my parish experience that the last thing two people who want to get married do is to contact

**THE UNFORTUNATE** thing is that in the Church we have given young people the impression that getting married is like getting up for Mass on Sunday. This is not true of marriage only. It is the way we have traditionally handled most of the sacraments. It used to be nothing to ring up the rectory on a Saturday afternoon for a baptism on Sunday. Some parishes

If one wants to make a life commitment through the Church, one has to do more than call up the rectory on Friday for a splashy wedding on Saturday. More next week.

## ***‘Democracy’ vs. ‘democratizing’ the Church***

Karl Lehmann, theology professor at the University of Mainz in Germany, develops this point in a scholarly

**UNDOUBTEDLY,** THE majority of the Detroit delegates would also agree. It is important to re-emphasize that Lehmann and many other theologians who have written on this subject favor a greater degree of democratization of Church structures. They do so in response to the teaching of Vatican II with its emphasis on shared responsibility and its equally strong emphasis on the role of the laity in the life and mission of the

Church. Father Walbert Buhlmann, a Capuchin theologian teaching in Rome, is a case in point. In a recent book, "The Coming of the Third Church," (which Father Karl Rahner has described as the best Catholic book of the year), Father Buhlmann says that "even if the democratic model cannot be applied in all points to the Church (because here all authority does come ultimately from Christ) and even if the voice of the bishops carries a weight qualitatively distinct from that carried by any vote taken among the faithful, this by no means implies that the faithful and the priests have a merely consultative function in pronouncements and decisions of the Church . . . It would be ideologically mean-minded to disregard the fact that Christ gave His Church a basic constitution meant to be efficient, functional and as adaptable as possible to any age. Today . . . He would surely wish the whole People of God to have a much greater co-responsibility in His Church."

By resorting to this kind of inflated rhetoric, Father Miceli is trying to bully his readers into accepting his particular definition of theological orthodoxy which runs counter to that of many reputable theologians. That's not the most objective way of conducting a theological dialogue.

I am disappointed that Homiletic and Pastoral Review saw fit to publish Father Miceli's screed.

# Do you know who died today?

Hendrik Wilhelm Van Loon wrote a little essay many decades ago. He wrote of the person who would bring peace to the world. Some day that person would be born, he wrote, and from that person would come the revolution that would forever end war and bring to the world everlasting peace. What if that person was the one who died today?

I know of a case where a young girl, expecting a child out of wedlock, was pressured strongly to submit to an abortion. She did not come out of a religious

So she made the decision to have her child and that child is now grown to young adulthood. That child is not a genius but a happy person, performing useful work, married and a parent. But had some been able to persuade a young girl to do what she knew she must not, that young adult would not even have had a chance to live.

We read the statistics, a million a year killed, each day 3,000 lives destroyed in the womb, and the statistics are cold and lifeless. What we need to always remember is we're talking about real human life. The question we must ask in sorrow, ask in trepidation, is about real human beings, lost forever to us. "Who died today?"

## Letters to the Editor

## Religion programs need to grow

We need to allow our parish programs for Religious Education and Christian Community Involvement to grow! The projected Archdiocesan financial budgets are forcing the parishes to decrease their strength of operation again.

**Indianapolis** *"Just a Parishioner"*

**'Just excellent,'  
says Shelton**

**To the Editor:**

Please keep printing those comforting and inspiring articles.

*June A. Shelton*

**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. 46208.**

**WHO HAS OUR** society killed? A



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MISSION PARISH—About two miles south of U.S. 50 and just west of Versailles is the tiny village of New Marion. Serving some 120 Catholics is the mission church of St. Magdalen, tended by Father Bernard Voges from St. John parish, Osgood. St. Magdalen welcomes parishioners to a



9:30 a.m. Mass on Sunday. Father Voges offers the Mass after an 8 a.m. Mass and before an 11 a.m. Mass at St. John. The Church of St. Magdalen, formerly a bank building, sits on the old Michigan Road. The bridge in the



picture at the left is situated below New Marion and carries the old highway to the town. The highway is now a county road having been replaced by U.S. 421. St. Magdalen was founded in 1847 as a parish church in Ripley county but

was later moved to the present town site. St. Magdalen is one of about 20 mission churches in the Indianapolis Archdiocese, i.e., churches without a resident pastor but tended by a nearby parish. [Photos by Father Thomas Widner]

## ADDRESSES NCEA CONVENTION

# Schools 'betrayed' by Church leaders: Fr. Greeley

BY JOHN MAHER

SAN FRANCISCO—Catholic schools in the United States are flourishing, but have been betrayed by the leaders of the American Catholic Church, Father Andrew M. Greeley said.

Father Greeley, director of the Center for the Study of American Pluralism at the University of Chicago, addressed the final general session of the 74th annual National Catholic Educational Association (NCEA) convention.

Prior to his talk, Father Greeley, coauthor of "Catholic schools in a Declining Church," received the C. Albert Koob Award, the NCEA's highest honor, named for its former president.

Father Greeley said that there are "two different Catholic churches in the United States, and they are rapidly drifting apart."

DESCRIBING THE TWO Churches, he said:

"Church I is . . . the Church of the grassroots, the Church on the periphery, the Church of the neighborhood. Church I is everything from the parish on down.

"Church II on the other hand, is everything above the parish—the

chancery office, the school superintendent's office, the national conference, the Detroit Call to Action meeting, the Washington bishops' meeting, this meeting in San Francisco, the Synod of Bishops in Rome, the Curia, the papacy, the ideologues of both the left and right, the Register, and the National Catholic Reporter, the Commonweal, the Wanderer, America, and Our Sunday Visitor, Catholics United for the Faith and the Catholic Committee on Urban Ministry.

"People in the neighborhoods have discovered that there are many different ways of being Catholic beside the 'official' way—the way of either Detroit or Washington. When those who man the official positions insist that you cannot be a Catholic unless you are a Catholic in the official way, the people in the neighborhoods simply turn them out once more."

Father Greeley continued: "The Catholic schools are flourishing in Church I and they are in dire straits in Church II."

DESCRIBING THE accomplishments of Catholic schools, he said:

"Our research evidence shows that in the time of post-Vatican II, the correlations between Catholic school attendance and religious behavior have increased. Catholic schools are more important in time of change than in time of stability."

"The most extraordinary achievement of Catholic education, of course, has been its ability to appeal to the inner-city, urban minorities—the largely non-Catholic blacks and the Catholic Hispanics . . . Hundreds of thousands of minority students—perhaps close to half a million—are now in Catholic schools . . . It does not seem to me to be any exaggeration to say that the inner-city parochial schools are the finest services of unselfish charity that American Catholicism has ever rendered to the nation."

"We have maintained this alternative educational choice, provided this urban educational service with overhead administrative costs that are ludicrously small—50 cents, a dollar, three dollars, at the most five dollars per student per year. In contrast, the overhead costs of some large public school systems are estimated to be as high as \$1,000 per student per year."

DESPITE THESE accomplishments, Father Greeley said, "Downtown the problems of Catholic schools are acute." Listing failures of U.S. Church leaders in relation to Catholic schools, he said:

"If the most important role of

leadership is to challenge and inspire, then the most critical failure of the downtown leadership of the Catholic schools is its failure to provide a vision of Catholic education that will challenge and inspire those in the daily business of teaching and maintaining parochial schools, Catholic high schools, colleges and universities."

He continued: "Often times, it seems that all the downtown Church is capable of in the way of vision is closing down schools over parental opposition and fighting the right of teachers to organize. You make enemies, in other words, of those who paid for the schools and those who teach in them."

## Pope rejects idea of expanding lay ministries

VATICAN CITY—Pope Paul VI has flatly rejected the idea that an increase in the type of ministries entrusted to lay people is a proper solution for the vocation crisis.

"Never accept the statement that others can make up for the lack of vocations to the priesthood or that such solutions, which the Church has never wished to accept, hold out a bright prospect," Pope Paul told a group of French bishops recently.

The Pope maintained, moreover, that the ministries of lay people will be totally successful only when guided by priests.

"THE LAITY WILL truly fulfill their tasks only to the degree in which they have beside them men of God who are fully dedicated to the kingdom of God, to spiritual awakening and to the Gospel," declared the Pope.

Pope Paul made the comments

while speaking about the severe vocation crisis in France.

"We must certainly employ to a greater extent the immense resources of the laity," Pope Paul told ten bishops from western France, who are making their five-year ad limina visits to Rome.

The Pontiff further asked the bishops, "Have we explored all the roles and responsibilities which the laity can assume in re-awakening our communities and in evangelizing an indifferent and unbelieving world?"

"Have we, above all, made it a priority to prepare them and form them?" he asked.

But the Pope made it clear to the prelates that the emergence of a laity active in ministry "must in no way lessen your search for priestly vocations."

Speaking of the growing non-practice of their religion by French Catholics, the Pope said that France is experiencing "a religious crisis which goes hand-in-hand with a social crisis."

"YOU KNOW WELL THAT the Christian traditions which were strong in the majority of your dioceses are falling apart," said the Pontiff.

the larger failure of American Catholic universities to do any research at all on matters Catholic."

HE ADDED: "The Detroit Call to Action meeting (sponsored by the National Conference of Catholic Bishops Committee for the Bicentennial) for example, was totally unconcerned with such questions."

"One can only suppose that was a result of deliberate choice. We are to seek examples of growth and development, it would appear, by listening to minorities, lesbians, homosexuals, convicts, liberation theologians, and virtually everyone else in the world; but we are not interested in the slightest in how we came to be or who we are."

## Survey points up needs of the rural apostolate

COLLEGEVILLE, Minn.—More than half the Catholic pastors serving rural Midwestern areas consider themselves inadequately prepared to meet the specific demands of a rural pastorate, a survey published by St. John's University here found.

The survey, begun in 1975 by the university and its School of Divinity, also found that most pastors believe they were well-prepared for ministry generally.

Entitled "Dimensions on Catholic Ministry: The Rural Priest," the study by Victor J. Klimoski and James F. Krile presents information from interviews with 128 pastors in 10 dioceses. A majority of the pastors were in communities of 10,000 people or fewer.

THE PASTORS GENERALLY said that ministry in a rural community is demanding but personally satisfying. Such ministry was described as:

- Satisfying by 96% of the pastors;
- Useful by 97%;
- Challenging by 90%;
- Respected, 92%;
- Tiresome, 40%;
- Endless, 68%;
- Frustrating, 49%.

Although pastors surveyed described some of the problems caused by social change in their communities, the amount of time they spent in civic and community activities was significantly low.

ONE OF THE AUTHORS, Klimoski, said that other research on the priesthood in the United States has dealt with urban ministry. U.S. government statistics indicate that 8.5 million Catholics live in 7,000 parishes in nonmetropolitan counties, he said, so attention to priestly service there is important.

The surveyers interviewed priests in the dioceses of Duluth, St. Cloud and Winona in Minnesota; Green Bay and Madison in Wisconsin; Fargo, N.D.; Helena, Mont.; Jefferson City, Mo.; Oklahoma City, Okla., and Des Moines, Iowa.

The survey was done to determine how the St. John's University School of Divinity might revise its curriculum to include rural ministry as a major component.

Father Bernard Quinn, director of the Glenmary Home Mission Society's Research Center in Bethesda, Md., called the survey "a welcome contribution to the literature on rural ministry, not only in terms of its sociological data, but also in terms of its attempt to place that information within a theological framework."

## Wide diversity of views

(Continued from Page 1)

belief in Christ, we are only offering alternate means of selective education," the cardinal said.

## Vocation Week programs set

Two Indianapolis parishes have announced plans for special observances of the upcoming Vocation Week.

St. Philip Neri parish school and religious education department have planned a series of events highlighted by a celebration of thanksgiving for the more than 60 men and women living who have committed their lives as priests and Religious.

Receptions for the priests and Sisters will take place Saturday, April 23, at the parish. A concelebrated Mass will be held at 5:30 p.m. followed by a dinner and parish reception. Parents of the clergy and Religious are invited as well.

At St. Plus X, the parish and school will have a Vocation Awareness Night on Thursday, April 28, from 7 to 9 p.m. Twelve priests and Sisters will show slide presentations throughout the evening illustrating the work being done by the priests and Religious in the area.

Father Richard Terrill, pastor at St. Philip Neri, said, "It is our hope to have as many of the parish sons and daughters for this special day of thanksgiving for the blessings of the many vocations which have come through the parish."

And at St. Plus X, Sister Antoinette Purcell, school principal, noted "We are eager to have many visitors on April 28 to mark the vocations program and to acquaint them with the work we are doing in this area and throughout the Archdiocese."

IN HER OPENING ADDRESS, Ms. Herman told convention participants that the Detroit Call to Action conference "marked the first time that representatives of the diverse groups making up the Church joined hands, at the invitation of the Church hierarchy, to formulate a mixture of recommendations designed to help us move with new vigor toward making 'Liberty and Justice for All' not just catchwords . . . but an everyday reality of life."

Father Greeley was one of three recipients at the convention of NCEA's highest award, the C. Albert Koob Award, named for its former president.

The others were Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame, and Dominican Sister Kathleen Short, executive director of NCEA's elementary school department.

SPEAKERS AND TOPICS at the convention reflected the diversity of ethnic groups and the variety of views and programs in the U.S. Catholic Church.

Sister Garvey of the Society of the Holy Names of Jesus and Mary told the educators:

"When, in the classroom, we examine questions of injustice and problems of conflict between and among nations and peoples, and then try to apply Gospel values and Church teachings to these problems and their solutions, we are touching on one of the central points of diversity in the Church today—the proper role of the Church and the Christian community in the political arena."

She said the Church "as Institution, as community, and as servant, must be involved in the concerns of the human family."

## Seems like good idea, good idea

CLEVELAND—Father Joseph Kraker, Father Joseph Kraker is happy, happy "Mary Hartman, Mary Hartman" is back where he and other viewers say it belongs.

Recently WJW-TV moved the adult soap opera back to its 11:30 p.m. time slot, where it had been until early February.

It was then that the station moved "Mary Hartman, Mary Hartman" to 7:30 p.m., causing the priest and several thousand other citizens of Cleveland to write, petition and telephone WJW, protesting the move.

FATHER KRAKER, diocesan communications director, attributed the station's decision to public opinion, while WJW officials said it was a matter of ratings.

For whatever reason the decision was made, the priest said he is "happy the fight is over and the battle won."

Father Kraker fired the first shot in a radio editorial denouncing WJW's decision.

Shortly thereafter the station began receiving letters, phone calls and petitions from those agreeing with the priest, who conducts Mass for shut-ins over WJW.

Father Kraker won't take credit for the station's decision, saying "I and the others only sparked the protest." The station received 3,800 letters, 4,300 phone calls and 13 petitions with more than 4,000 signatures, according to WJW spokesman Robert Huber.

But Huber said it was not the public outcry that brought "Mary Hartman, Mary Hartman" back to the television-in-bed crowd.

RESEARCHERS WHO studied the station's programming, "couldn't project a sufficient audience for the program at 7:30 p.m.," he said.

The station, he added, "did see a lot of evidence of the boycott, protest and dropping of sponsors, but it didn't crunch our pocketbook."

Sue O'Brien of the Radio-TV Council of Greater Cleveland said 19 sponsors withdrew from the show after it moved.

Like Father Kraker, she attributed the station's decision to public opinion.

"I am convinced the people of Cleveland did it by not watching the program," she said. "After all, ratings are made by people."

## \$1,000 raise

(Continued from Page 1)

had recommended a \$300 per year increase for an indeterminate period, but for not less than two years. This payment included earmarking \$500 for the future retirement needs of each Sister, an increase of \$200. The committee had also recommended revising current health and hospitalization insurance to more adequately meet the needs of the Sisters.

Board member Roger Malckel (Bedford district) questioned the committee's report since the committee indicated that the religious communities had not provided the committee with answers to a questionnaire sent by the Office of Catholic Education regarding their financial status and needs. Discussion indicated that some board members felt that no action could be taken since no information had been given as to why the Sisters needed the \$1,000 per year increase.

AGNES NEDEFF (Indianapolis East district) expressed the view that "the financing of the increase would be difficult, but if more realistic salaries had been provided the Sisters in the past, the huge increase would not have been necessary at this time." Nedeff indicated that many board members felt the issue was "a question of justice."

Father Joseph Mader (Indianapolis Central) said, "The biggest objection to the increase I expect will come from the priests who must raise the money in the parishes. I can understand that, but I didn't hear any of them complain when priests' salaries were increased this past month."

## THE WORD THIS SUNDAY

By Father Donn Raabe

THIRD SUNDAY OF EASTER

"The Future Lies In Him"

Acts 5:27-32, 40-41  
 Psalm 30:2-6, 11-13  
 Revelations 5:11-14  
 John 21:1-19

Last week we saw the followers of Jesus cowering in the upper room until Jesus gave them the Spirit. Now we see them telling the leaders in religion that they have to obey God first and preach what they have come to know as true. What was their future to be? Did Jesus reveal it to them? All they knew was that He lived, He loved them and asked them to follow Him in caring for His followers. It meant leaving the comfortable ways to proclaim the Lamb who takes away the sin of the world. Ultimately it would lead to exile for John and death for Peter and others. If we worry about the future, we won't allow ourselves to be grasped by the Lord in the present in whom our future lies.



# QUESTION BOX

BY MSGR. R. T. BOSLER

Q. I have teen-age children who received the Sacrament of Penance last Saturday. Since then they won't have anything to do with the new Penance rite. They have stated that they will not go again. There have been two changes in confession since they received the Sacrament (with the act of Contrition). It is very hard for them to receive Penance, much less have a change every couple of years.



A. What would your children have done in the old days when many confessors felt it their duty to severely bowl out teen-agers for their petty thefts and lies or their first problems with sex? Great stress in the past was laid upon the role of the priest as judge who was to dole out penances equal to the crime.

There was a very legalistic understanding of the sacrament; the

penitent was to confess a list of sins and submit them to the judgment of the confessor. The whole approach tended to make the sacrament something disagreeable, and some confessors made the process as unpleasant as possible on the assumption, I guess, that the penitent should be made to realize the heinousness of sin. Well, sin is abominable and just as much to be opposed today as in the past. But Catholic people were losing interest in the sacrament of penance, and as they began to boycott it, they began asking why they should confess to a priest and not directly to God.

The new rite and new name, the Sacrament of Reconciliation, is an attempt to answer this problem. The Church has returned to the ancient emphasis upon the fact that the sacrament of forgiveness is a reconciliation not only with God, but also with the Church, which accepts with joy those who admit they have harmed their fellow Christians by their sins. The Church also wants the

sacrament to be a deep religious experience in which penitent and confessor pray together and seek the guidance of the Spirit on how to improve the spiritual life of the penitent. In other words, the Church does not want the faithful coming to the sacrament merely to rattle off a grocery-list of sins and obtain absolution, as though it were all some sort of magic; she wants them to use the graces they gain to change their lives and advance in holiness as they meet with joy the forgiving Christ in the sacrament.

You seem to be under the impression that there is no longer an act of contrition required for confession or that it is no longer possible to confess as in the past. Some years ago when the words of absolution were allowed in the vernacular, it was suggested that the penitent make the act of sorrow so that he or she could hear and understand the words of absolution. This may be the first change you refer to. (By way of a parenthesis, may I plead with the

oldtimers who are accustomed to recite the act of contrition after the priest gives the penance to please say the prayer before confession so that they can hear what the priest says as he absolves them.)

The new rite offers all sorts of options: the penitent may confess from behind a screen or face-to-face; any act of contrition is acceptable, the traditional ones or the new ones suggested in the new rite and available on leaflets made handy in many churches.

Most young people, I have found,

like the changes and prefer the face-to-face encounter. Those who do not frequently reflect the attitude of their parents. It has been interesting for me to note that since the new face-to-face method has been introduced, a number of people who have been away from the sacrament for years have returned saying they never liked talking to somebody unseen behind a screen.

Q. May a person be anointed more than once for the same sickness?  
A. Pope Paul's Constitution on The

Sacrament of Anointing of the Sick states: "This sacrament may be repeated if the sick person recovers after anointing and again falls ill, or if, in the course of the same illness, the danger becomes more serious. The aged are considered to be in the danger of death and may be anointed. The elderly may be anointed regularly because with advancing years the danger of death may be presumed to increase."

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## Report from the Chancery

(Continued from Page 1)

Glenn O'Connor, Indianapolis, and Tom Haerle, Tell City, will receive admission to Candidacy, April 30, at St. Meinrad. . . . Members of the Archdiocesan Seminarian Ministry Program Board are: John Brandon, Theology representative; Kelly Niles and John Riedeman, college representatives; Rev. Robert Gilday, Associate Pastor, St. Malachy, Brownsburg; Norman Hipakind, President of Indianapolis Serra Club; and Rev. Michael Welch, Vocation Director. The Board has begun discussion of assignment of the Archdiocesan students wishing to work in ministry this summer. . . . Eighth Grade Retreats in April are scheduled for Nativity, Indianapolis, as well as Immaculate Heart and Central Catholic. Likewise the program will be held at St. Paul, Tell City; Pope John XXIII, Madison; Our Lady of Perpetual Help, New Albany; and St. Andrew, Richmond. . . . The second workshop day of the Institute for Parish Liturgy, conducted by the Center for Pastoral Liturgy of Catholic University, will be held on April 23, 10 a.m. to 5 p.m. at St. Rose of Lima Parish, Franklin. . . . Archbishop

Bishop approved on March 22 a joint study on the sacrament of confirmation, to be conducted by the Office of Worship and the Department of Religious Education. Serving on the staff will be Rev. James Bonke, Rev. Robert Drewes, Sister Mary Margaret Funk, Rev. Stephen Jarrell, Mrs. Marie Mitchell, and Sister Mary Jeanne Ples. . . . At its March 31 meeting, the Liturgical Commission elected chairpersons for its newly-established committees. Mrs. John (Marie) Mitchell will chair the Ministries in Worship Committee. Msgr. Joseph Brokhage will direct the Clergy Formation in Liturgy Committee. Rev. Stephen Jarrell will continue to direct the Art and Architecture Committee and Charles Gardner chairing the Music Commission. . . . Rev. Al Ajamie, Charlie Gardner and Rev. Stephen Jarrell will represent the Archdiocese of Indianapolis at the April 27-28 Regional Meeting of the Federation of Diocesan Liturgical Commissions to be held in Belleville, Illinois. Topics on the agenda include: adult initiation, role of deacons, church art and music, plans for a Regional Liturgical Conference for Illinois and Indiana. . . . The three

video tapes on penance used in the recent program Our Parish Studies the New Rite of Penance are now available from the Religious Education Library (317-634-4453). Rental fee for each tape is \$2 per day. Rental for the video tape machine is \$20 per day.

**OFFICE OF CATHOLIC EDUCATION**—At this time, there are about 10 schools in the Archdiocese which have openings for principals. There will be a number of openings for teachers, and each principal has been supplied with a list of names and credentials for more than 300 persons who have applied for positions in the schools of the Archdiocese. . . . The Archdiocesan Inservice Team is planning board services for 1977-78. A Board Leadership Conference has been planned for September. . . . The parish consultations on Phase I of the Planning Process are completed. District boards are now conducting their consultations. Each parish board president has been asked to evaluate the consultation in terms of clarity, process, effectiveness, and possible improvements. District board consultations will be evaluated by phone.

## CORNUCOPIA

### Red alert! Archbishop cometh!

BY ALICE DAILEY

(With apologies to playwrights everywhere.)

Time: Morning  
Place: St. X Rectory  
Occasion: A Visit from the Archbishop

Pastor (making last minute inspection of priestly living room): "Glory be to God, where'd that mess come from?"  
Father Young Blood (clapping hands over mouth): "Oh. That. The CYO met here last night. I meant to clean it up."



Pastor: "Get those coke cans out of here right now. And what are all those bits on the rug?"

Fr. Y.B.: "Looks like pretzel bits."  
Pastor (to secretary): "Stop whatever you're doing and get the vacuum sweeper in here!"

Father Middle Age enters.  
Pastor (to him): "Got the Archbishop's vestments ready?"

Fr. M.A.: "All but the cincture; I can't find a decent one. All frayed."  
Pastor: "Darn it! I knew I should have ordered more. That budget the council allows is so measly."

Fr. M.A. (brightening): "Say, there's that long cincture Fr. High Pockets left here."  
Pastor (scoffingly): "Why the Archbishop could wrap himself in that thing three or four times. Just pick out the best one."

TELEPHONE RINGS. Pastor grabs it. "No, Sister Tabitha is NOT here!

You've got the rectory."

Bright sunlight streams through picture window, outlining specks and smudges thereon. Pastor yanks draperies shut.

Secretary (above din of sweeper): "Now I can't see whether the rug's clean."

Pastor: "Just keep at it for awhile."

TELEPHONE RINGS AGAIN. Pastor answers it. Tells secretary, "Shut that noise off for a minute. I can't hear a thing!" Then, into telephone, "What? You want to order a Mass? Now? The Archbishop's coming! I KNOW you don't expect him to say the Mass. We just can't take it now. Anyhow, the proper way to handle these things is in person." Slams receiver down.

Fr. Y.B. returns.  
Pastor to him: "Dump these wastebaskets out in the incinerator. What's that maid been doing all week? Oh, this is Wednesday and she does this room on Thursday. Great."

To Fr. M.A. who has returned: "Bells set to ring O.K.?"  
Fr. M.A.: "We tested them until yesterday. Then that woman who's always calling said if we didn't turn them off, she'd sell her home to the Moonies."

Boy in server's outfit rushes in, breathless. "Father, that door on the server's locker slammed shut again and Billy Boyle's locked inside!"  
Pastor: "Well somebody let him out!"

Boy: "We can't find the key. And Billy always vomits when he's scared."

BOTH PRIESTS RUSH OUT. Telephone rings again. Secretary turns off sweeper and answers. Voice at

other end says, "That trash you're burning is blowing all over my yard! You just tell those priests who are always preaching love and concern to practice what they preach. Never mind my name. Just tell 'em!"

Secretary resumes vacuuming. Door opens, and Archbishop enters. Five minutes early. "My, it's rather dark in here, isn't it?"

Secretary (in utter confusion): "Oh, the sun was so bright. We're just doing a little brush-up. Just set your wraps down any old place."

Fr. Middle Age re-enters. Says, in booming, warning voice, "Well, Archbishop! Welcome! Let me have your wraps."

Pastor comes running. "Welcome, Archbishop! Here, let me have your wraps." Looks around wildly. "Shall we go into the next room for a minute?"

Archbishop: "I think I'll just go over to church and start vesting. If you don't mind."

Pastor: "Certainly." Casts meaningful look at Fr. M.A. "Everything's ready, I believe." Exiting, pastor calls over shoulder to secretary, "Why don't you open those drapes and let some of that beautiful sunshine in?"

SCENE CHANGES to church. Organist is playing a melody no one has ever heard before. Vested clergy assemblies in vestibule. Pastor glances at his watch. At any minute bells should start pealing.

They start. Ding, dong. Ding, dong. Then, plink, they stop.

The procession starts down the aisle. Heads turn expectantly. The Archbishop has come, and all is calm, all is bright.

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## Organizational Music Contest set

Five choirs and five bands will compete this Sunday, April 24, in the Annual CYO Organizational Music Contest at Secina Memorial High School. The program will open at 1 p.m.

All groups will receive a plaque with a rating of either Superior, Excellent or Good. The schedule of performances will be as follows:

1 p.m.—Class C—Mixed Chorus from St. Paul, Tell City; 1:12 p.m.—Class C—Girls' Choir from St. Anthony, Clarksville; 1:24

p.m.—Class B—Girls' Choir from St. Ambrose, Seymour; 1:36 p.m.—Class B—Girls' Choir from St. Matthew, Indianapolis; 1:48 p.m.—Class B—Girls' Choir from St. Michael, Brookville; 2:15 p.m.—Class B—Band from St. Monica, Indianapolis; 2:30 p.m.—Class B—Band from St. Matthew, Indianapolis; 2:45 p.m.—Class B—Band from St. Anthony, Clarksville; 3 p.m.—Class A—Band from St. Philip Neri, Indianapolis; 3:15 p.m.—Class A—Band from St. Paul, Tell City.

CYO Executive Director Bill Kuntz said that this is the second phase of the CYO Music Program. "We hope to build up the Organizational Music Section of the contest so as to eventually include all age groups in the CYO

program," Kuntz commented.

He also stated that CYO pianists will again perform in the Metropolitan Arts Council Piano Orchestra Concert May 7 at Clowes Hall.

## Colleen McNulty heads CYO Council

Miss Colleen McNulty, of Our Lady of Lourdes parish, Indianapolis, was elected president of the Catholic Youth Organization Archdiocesan Youth Council at the final sessions of the Twentieth Annual CYO Convention held at Secina Memorial High School on April 17.

More than 350 teen-agers met for the three-day political and educational conference. Miss McNulty is a junior at Our Lady of Grace Academy and will preside over the 3,000 member CYO for the coming year.

Other officers elected were: Janet Madden, Vice-President, Indianapolis North Deanery; Tricia Franchkhauser, Recording Secretary, New Albany Deanery; Patty Tegenkamp, Corresponding Secretary, Terre Haute Deanery; and Ron Martin, Deanery Coordinator, Richmond Deanery.

OUR LADY OF LOURDES parish received the C. Walter "Mickey" McCarty Trophy for the Outstanding Publication in the Annual Publications Contest.

Jane Fulmer and Mike LaGrange, New Albany, were presented the Roger Graham Memorial Awards for the Outstanding Boy and Girl in the Archdiocese.

Indianapolis Attorney and businesswoman Mrs. Virginia Dill McCarty gave the keynote address on Saturday morning.

OTHER WINNERS in the Publications Contest were: Best Over-All Publication—1. Our Lady of Lourdes; 2. Over-Looking Lourdes; 3. Holy Spirit—Green, Inc.

Best Single Article—1. Holy Spirit—"The Magic Age" by Sue Moran; 2. Our Lady of Perpetual Help—"The Bad, The Worse, The Broccoli, Didn't Do So Bad" by Ann Sinkhorn; St. Catherine—"Branches" by

## Workshop set for adults

An adult education program entitled "Communication Skills in Our Christian Life" is being offered on four successive Tuesdays for the general public at St. Andrew Church in Indianapolis.

Sponsored by the St. Andrew Catholic Board of Education, the program will be offered April 26, May 3, 10, and 17 at 1 p.m. in the church and at 7:30 p.m. in the Religious Education room of the school.

Roberta Gajewski, associate director of religious education for the parish, and Sister Mary Joan Spaeth, O.F.M., parish worker, will present the program. It will deal with listening skills, conflict, how to deal with feelings in listening to others, and

communication in relation to how God and His people and Jesus and His followers communicated.

The program was developed as the result of a questionnaire taken among parishioners and is being offered to anyone of high school age and older.

## CYO NOTES

Entry blanks for the Boys and Girls (Cadet and Junior) Track City-Wide Track Meets have been mailed. The Boys entry must be returned to the CYO Office by Wednesday, May 11. The Girls entry should be returned by Wednesday, June 1.

Cadet and "56" Baseball schedules have been distributed to coaches. Their season begins Friday, April 22.

Information regarding CYO Camps Rancho Framosa or Christina may be obtained by calling the CYO Office 632-9311.

Camp Manager Bernard Welmer announced the sponsorship of the Summer Food Service Program for Children. This program is designed primarily to provide meals to children in summer camps and recreation centers. Meals are available at no charge to children under 19 years of age enrolled in Camp Rancho Framosa or Camp Christina without regard to race, color, national origin, religion or sex.

The Monsignor Albert Busald Award will be presented to adult volunteers, Monday, May 9, at St. Philip Neri.

## Role of women

### Religious to be workshop topic

OLDENBURG, Ind. — Sister Elizabeth Carroll, R.S.M. (Religious Sister of Mercy), research associate on human rights and social justice issues for the Center of Concern in Washington, D.C., will conduct a workshop on the "Role of Women Religious" on Saturday, April 23, at the Franciscan motherhouse here.

Sister Elizabeth, who has her Ph.D. in history from the Catholic University of America, will highlight the ministerial aspects of traditional Sisters' apostolates; the demands of such ministries; and the challenges of new ministries for women in the Church.

Slated from 10 a.m. (E.S.T.) to 3 p.m., the workshop is open to all women. Religious. Registration at the door will be \$3.

Sister Elizabeth, who was featured in a November New York Times magazine article entitled "The Nuns' Story," is widely published in theological and social justice periodicals and was formerly Superior General of her Congregation, the largest in the United States.



RONCALLI TO PRESENT 'FIDDLER ON THE ROOF'—Roncalli High School's Music and Drama Departments combine talents to produce the hit musical, "Fiddler On The Roof," in three performances, Friday and Saturday, April 22 and 23 at 8 p.m. and Sunday, April 24, at 4 p.m. Senior Jim Conner, above, with the lead role as Teyve sings the bouncy, "If I Were A Rich Man." General admission tickets are \$2, reserved seats are \$3.

## Glenmary seeks helpers

High school juniors and seniors and college age Catholic men are needed for volunteer construction or farm work for one week only

with the Glenmary Home Missioners in Appalachia in July or August.

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Mike Gable, director of Religious Education at St. Mary-of-the-Knobs parish, is taking applications. He can be reached at (812) 923-8700 or (812) 923-3011 for further information. His mailing address is c/o St. Mary-of-the-Knobs Parish, Floyd Knobs, Ind. 47119.

## Wed' 40 years

INDIANAPOLIS — Mr. and Mrs. Derwood B. Abernathy, Sr., will celebrate their fortieth wedding anniversary with a Mass at St. Rita Church at 6 p.m. Saturday, April 23. Mrs. Abernathy is the former Mary Etta Wood. Immediately following the Mass a reception for the couple will be held in the lower level of the church until 9 p.m. Relatives and friends are invited.



GOLDEN ANNIVERSARY COUPLE—Mr. and Mrs. Ernest F. Blitz of St. Mary parish, Greensburg, will celebrate their 50th wedding anniversary with a Mass of Thanksgiving in their parish church on Saturday, April 23, at 12 noon. A reception for relatives and friends will follow at the Knights of St. John Hall, Greensburg. Mr. and Mrs. Blitz were married April 27, 1927, at St. Joan of Arc Church, Indianapolis. The couple has four sons, William F., Thomas D. and Robert J. Blitz, all of Indianapolis; and James A. Blitz, Greensburg. One daughter, Betty Smith, is deceased.

## Child Center Guild to hold annual May luncheon

INDIANAPOLIS — The Pre-School Guild of St. Mary's Child Center will hold its 10th annual May Luncheon at the new LaScala Restaurant in downtown Indianapolis at 11:30 a.m. on Wednesday, May 4.

Active and sustaining members as well as all volunteers are invited to participate in this 10th anniversary tribute.

Deadline for reservations, which are being taken by Mrs. Barbara Brown, Guild president, (283-5001), is Friday, April 29.

The 10 founding members the honored guests at the on the Guild will be among luncheon.

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## VIEWING WITH ARNOLD

## A 'rose' by another name

BY JAMES W. ARNOLD

"Audrey Rose" is one more typical American family-afflicted-by-the-occult movie, this time featuring reincarnation, which is even more of a current pop culture fad than demonic possession ("Exorcist," "The Omen") or telekinesis ("Carrie"). The major plus for "Audrey" is that it's made with considerable good taste—nobody gets decapitated or

vomited on—but all that may do is slow down the box-office.

Another factor is that sooner or later all this tinkering with the supernatural is going to prove offensive to religious believers on some if not all sides of these controversial issues. "Exorcist" had its questionable moments, but was basically traditional in its theology. "The Omen" was outrageous but Christian in a sloppy sort of

way. "Carrie" wouldn't have been religious at all, except that director Brian DePalma dragged in bizarre Christian symbols for terror shock effects. But "Audrey" poses a quite different problem: It tries to scare you, but also to sell you on the value of reincarnation as a spiritual-moral system.

**THE GIRL OF THE TITLE** is a pre-adolescent (Susan Swift) living in apparent bliss with an affluent Mommy and Daddy (Marsha Mason, John Beck) in one of those older lush but vaguely spooky apartments off New York's Central Park. Suddenly she begins having terrible nightmares—about what, we don't know, we only see her going berserk and clawing at the windows.

An elegant educated stranger (Anthony Hopkins, the obligatory first-class actor in this part) turns up and claims the child is the reincarnation of his own daughter killed in a car accident 11 years before. (He has been to India, and talked to psychics, so he knows, you see). Author Frank DeFelitta could work lots of ambiguous suspense and mystery out of this Hitchcockian situation, but he doesn't. It's obvious very early that the elegant stranger is right.

The only plot problem in the film then is what the kid is going to do with three parents, and whether the adults will come to some accommodation before she does something terrible to herself. A peaceful solution, since this is melodrama, is not in the cards. (This is apparently a case of reincarnation that didn't "take"—the girl still has unconscious hangups from her previous life, which is presumably why most of us don't remember ours). The trick about the ending is that it's "happy" only if one believes the soul is free after death to purify itself and enter still another life.

**THE ACTUAL** heroine is the mother (Ms. Mason), who comes out of a Catholic background. She first thinks the child is possessed, and runs through the full Act of Contrition, although she never consults a spiritual authority. She accepts the reincarnation concept despite the scorn of her practical materialist husband, and it's his stubborn opposition that brings on the final crisis. This is a believers vs. scoffers movie in which the spiritual side wins. But the whole spiritual side is represented by Eastern mysticism. At one point, the girl says, "Wouldn't it be wonderful to live forever and never die?" This presumably Catholic child has never heard of immortality.

The alleged truth and beauty of reincarnation (though, oddly, we see only terror) is central to

"Audrey Rose" as it wasn't, say, to a half-baked thriller like "Reincarnation of Peter Proud." The last third of the movie, in fact, is almost didactic, with long speeches by Hopkins, his lawyer and Maharishi, and reverent shots of funeral rites in India.

One can't really be charitable and at the same time brashly dismiss a fundamental belief of 700 million fellow humans. But the evidence for it is non-existent, and it's a belief that

has condemned countless generations of Asians to accept lives of physical misery and exploitation. That it could be attractive to Christians is incomprehensible. One suspects that weary Western Show Biz cynics are grasping at supernatural straws.

As a movie, "Audrey" can be praised for its psychological (rather than blood and guts) approach to fright, long a hallmark of its veteran director, Robert Wise.

Although Wise won his Oscar for "Sound of Music" and "West Side Story," he

has made such bona fide scare-film classics as "The Body Snatcher" and "The Haunting." This film is not in that league, but has its artful moments, including some intelligent use of glass imagery and moody weather.

Actress Mason has enough material for six actresses and works it thoroughly. Young Ms. Swift impresses in her debut, especially in a hypnosis scene where she regresses through childhood, infancy and fetal stages en route to her previous life.

If Hollywood's "bedevilled daughter" syndrome continues, every aspiring child actress may have to take special lessons in going crazy. But from the audience viewpoint, if you've seen one berserk teen-ager, you've seen them all. [Rating not available]



**JUBILARIANS**—Mr. and Mrs. Norbert Putnam, Sr., of St. Jude parish, Indianapolis, will observe their 50th wedding anniversary with a reception at Roncalli High School on Saturday, April 30. Invitations have been issued. A Mass of Thanksgiving will be scheduled for the family at a later date. They were married on May 5, 1927. They are the parents of Norbert Jr., James P., and John T. Putnam; Sandra Althoff; and Rita Kopernak.

## This week's TV network films

**FOR A FEW DOLLARS MORE** (1967) (ABC, Sunday, April 24): A vintage spaghetti western, the second in Sergio Leone's "Man With No Name" series that made Clint Eastwood a star. The flick is nothing more than beautifully staged violence for its own sake, much of which will be snipped out for TV. Not recommended.

**EL CONDOR** (1970) (CBS, Wednesday, April 27): Another violent western but this one has little to recommend it. Jim Brown and Lee Van Cleef lead an assault on a supposedly impenetrable Mexican fortress loaded with gold and

guarded by Patrick O'Neal as a Mexican general. The theatrical version was rated C by the Catholic Film Office. Not recommended.

**CLASS OF '44** (1973) (CBS, Friday, April 29): While this is Son of "Summer of '42," it has nothing in common with its poetic parent other than the cast of male Brooklyn teenagers, now two years older and off to college. While most of the movie is silly and occasionally bawdy campus comedy, older viewers will find a valid representation of many details and moods from the late World War II period. Satisfactory for mature viewers.

**A BOY NAMED CHARLIE BROWN** (1969) (CBS, Friday, April 29): The first feature-length theatrical film based on Charles Schulz' ubiquitous "Peanuts" brigade, this animated flick has Charlie trying to shed his loser image in a pressure-packed national Spelling Bee for second-graders. Nothing here will disappoint "Peanuts" fans of all ages.

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## Two pastors to note 25th year as priests

Two priests of the Archdiocese have announced plans for the celebration of the 25th anniversary of their ordination to the priesthood: Father Lawrence J. Moran and Father James F. Byrne.

Father Moran, pastor of St. Joseph Church, Rockville, will celebrate his Jubilee Mass at 5:30 p.m. Saturday, April 30. A reception will follow in the church hall.

Father Byrne, who is pastor of Holy Cross Church, Indianapolis, has scheduled his Mass for 4 p.m. on Sunday, May 1, with a pitch-in dinner and social to follow in the parish hall.

**FATHER MORAN** has served at Rockville since 1967. Prior to that he was associate pastor at St. Michael's, Indianapolis; St. Ann, Terre Haute; St. Bartholomew, Columbus; and St. Andrew, Richmond. In addition to his parish duties, he also taught at Cathedral High School from 1952 to 1955 and at Schulte High School, Terre Haute, from 1955 to 1957. He has also been active in retreat work as well as the Alcoholics Anonymous and Civil Rights programs. He has given numerous television meditations and is currently president of the Parke County Ministerial Association.

**FATHER BYRNE** has been Holy Cross pastor since June of 1970. Prior to that he served for three years as pastor of St. Rose parish, Franklin. Associate pastorates were served at St. Vincent de Paul, Bedford, Holy Spirit, Indianapolis, and St. Anthony, Indianapolis.

Both Father Moran and Father Byrne were ordained at St. Meinrad Seminary. Father Byrne later earned a Licentiate in Sacred Theology at Catholic University.

The jubilarians invite the public to attend the respective anniversary Masses and receptions.



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# Crucifixion: a unique prayer for others



By Father John J. Castelot

Like every other activity in which there is an interplay of the human and the divine, prayer is, in varying degrees, a mystery. It is important to acknowledge this at the outset; otherwise we run the risk of dismay and discouragement at our inability to comprehend it fully.

Least mysterious are our prayers of praise, thanksgiving, contrition; we are simply responding to God's greatness and goodness.

Harder to understand are our prayers

of petition, when we ask for personal favors. So often they seem to go unanswered, but even here faith tells us that God, in His wisdom, does answer them — in His own way. And we are all the better for having confided in Him.

**MOST MYSTERIOUS** is our prayer on behalf of others. How can our personal prayers possibly affect the lives of other human beings? Human experience has demonstrated over and over that they can and do, sometimes very dramatically. It is the task of theology to

grapple with the mystery of how this happens, but there can be no doubt that the Scriptures, both by illustration and exhortation, urge us to intercede for others.

An early and graphic example of the power of intercession is in the story of the battle of Israel with the Amalekites shortly after the exodus from Egypt: "So Joshua did as Moses told him: he engaged Amalek in battle after Moses had climbed to the top of the hill with Aaron and Hur. As long as Moses kept his hands raised up, Israel had the better of the fight, but when he let his hands rest, Amalek had the better of the fight.

Moses' hands, however, grew tired; so they put a rock in place for him to sit on. Meanwhile Aaron and Hur supported his hands, one on one side and one on the other, so that his hands remained steady until sunset. And Joshua mowed down Amalek..." (Ex 17, 10-13). The psalms are replete with prayers for others, especially for the people and the king. One example, is in Psalm 20, verses 2-3, 5-6.

**THE PROPHETS**, too, not only preached to others; they prayed for them. In one of the most moving passages in the Bible, Jeremiah cries out in near-desperation to the Lord. He has tried so hard to get through to his people and has met only rejection, derision, cursing. It is hard for him to understand, to accept, and in his agony he calls out: "Tell me Lord, have I not served you for their good? Have I not interceded with you? In the time of misfortune and anguish? You know I have" (Jer 15, 11). These lines are especially significant in that they point up both the fact and the mystery of intercessory prayer.

Jesus' whole life was a prayer for others, in both word and deed. It is epitomized in the Eucharist, the sacramental continuation of the death He endured for all humanity. And as eternal High Priest, He continues to pray for all His brothers and sisters: "... but Jesus, because he remains forever, has a priesthood which does not pass away. Therefore he is always able to save those who approach God through him, since he forever lives to make intercession for them" (Heb. 7, 24-25).

As he hung on the cross, He gave an extraordinary example of prayer for others. With reference to His execu-

tioners, "Jesus said, 'Father, forgive them; they do not know what they are doing'" (Lk. 23, 34; see Acts 7, 60). One is reminded of His admonition to His disciples in the Sermon on the Mount: "My command to you is: love your enemies, pray for your persecutors" (Mt. 5, 44). If we are to pray for our enemies, it goes without saying that we can pray for our loved ones.

**MOST INSTRUCTIVE** and reassuring are those incidents in which Jesus responds to requests, not for personal favors, but on behalf of others. According to the Fourth Gospel, the first of Jesus' "signs" was the result of quiet intercession. At the marriage feast of Cana, it was enough for Mary to point out that the wine supply was running embarrassingly low. In spite of His apparent refusal (also significant?) Jesus responded to her intercession (Jn. 2, 3 ff).

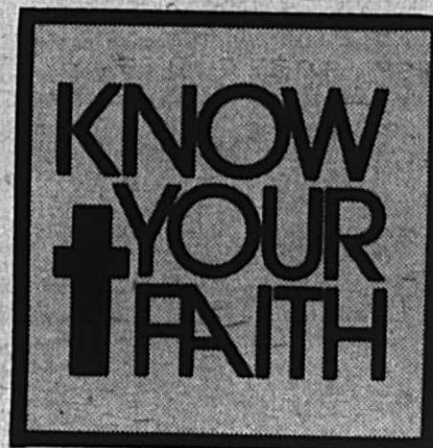
When the friends of the paralytic let their helpless friend down before Jesus through a hole in the roof, Mark tells us: "When Jesus saw their faith, he said to the paralyzed man, 'My son, your sins are forgiven'" (Mk. 2, 5).

At the intercession of the centurion, Jesus healed His servant (Mt. 8, 5-13).

When Jairus pleaded with Him to cure his little daughter, He found her already dead and brought her back to life (Mt. 10, 18-26).

Are not all of these incidents lessons on the importance and efficacy of prayer for others? The letters of Paul and others give eloquent witness to the fact that the first Christians learned the lesson well.

1977 by NC News Service



## A diocese joyfully united in Christ

By Father Joseph M. Champlin

When the Church of Syracuse gathered 8,000 strong to install its new bishop, we prayed together for our new leader and gave thanks to the Lord for our blessings.

But that day's liturgy also expressed and deepened our joy, fostered unity in the diocese and illustrated many innovative, yet practical possibilities for Catholic worship. In this column I would like to sketch some of those highlights from that Sunday afternoon celebration in the local civic arena.

— 300-voice choir. Vocalists from various parishes and choral groups throughout the diocese combined over a short, two months, bad-weather-for-driving period, for the rehearsals necessary to form this huge and magnificent musical body.

**WITH SUCH** talent and under competent direction, they were able to per-

form well a wide variety of pieces ranging from McGrath's "Jubilate Deo" to Carey Landry's "Peace is Flowing Like a River," from Handel's "Hallelujah Chorus," to a Gelineau responsorial psalm, from the Gloria of Ploquin's "Mass of the Bells" to that traditional "The Church's One Foundation."

It was, however, neither a performance nor a concert. The people had come for prayer, not for mere listening, and the liturgical planners deftly integrated congregational singing with choral and instrumental music.

— Instrumentalists. In addition to four organists and an equal number of guitarists, the committee arranged for a brass ensemble, a flautist, bass violin, percussionist, pianist and cantor.

— Lighting. Spot and house lights, directed expertly by a priest with a talent for stage-productions, moved the congregation's focus from place to place.

**AT ONE** point a shaft of light accentuated the lector proclaiming God's word;

at another, attention was drawn to the altar; after Communion, spotlights added emphasis to a chancel drama; during the post Communion reflective song, "The Lights of the City," the entire auditorium was darkened except for a section displaying 170 colorful parish banners.

— Candle bearers. There were the customary masters of ceremonies and servers, but, in addition, a religious Sister and layman acted as candle bearers. In the Gospel proclamation, they carried the specially designed massive tapers from the altar to the lectern and held them on either side of the deacon as he spoke Jesus' Good News to us.

— Homily reflection. In an obviously coordinated move, the choir and instrumentalists began background music as the new Bishop of Syracuse concluded his homily with a vision of faith. When he had finished, they then broke out into Carey Landry's "Isaiah 49," with the hall darkened except for a spotlight on the reflecting prelate.

— Eucharistic prayer and acclamation. Since the bishop's motto is "Unity in Christ," the planners selected the second eucharistic prayer of reconciliation with its call for an end to division. "A Praise Acclamation," by Father Ed Gutfreund was inserted several times throughout that text for signing by the congregation.

— **CHANCEL DRAMA.** After communion, the Newman Center Chancel Players from the State University of New York at Oswego presented a brief artistic tableau celebrating praise and thanksgiving. Entitled "In the Beginning," it centered around the three Marys of the Resurrection account.

— Cookie reception. Following this nearly three-hour service, the entire congregation continued the celebration with a reception. Cookies, baked in every parish, and coffee was the menu, simple indeed but enriched by the evident joy and pride of participants.

1977 by NC News Service



# We need to worship

By Mary Maher

Not long ago riding home on a bus next to a man with a Bible opened on his lap and his eyes shut, I gingerly observed him. He would read a bit, then shut his eyes; noise and bus exhaust seemed not to bother him.

Several days later I rode that same bus home and stood next to a woman who was seated reading a paperback with an artificial leather cover on it. Because I was at a height level above, I could observe the contents. It was a best-selling pornographic book.

The contrast between the two readers at first amused me because of my own history. I recalled the times when I rode trains with my prayer books covered because religion was not to be too explicitly expressed for, indeed, that turned everyone away from you. I had that attitude while dressed in full religious habit! Yet here was a man who explicitly was trying to receive God's Word in his life and was public about it. Here was a woman who was hiding her reading with the pseudo-implicity of a skinny, little cover. Suddenly the difference sobered me.

WE HAVE come a long way toward wishing religion to become more explicit. We wish to see people publicly healed. We have grown in our great thirst for religious expression; we long to publicly worship in a ritual that has the depth to express our lives. Yet, much of the explicit testimony we give to our religious nature is not as simple and

genuine as that of the man riding the bus. It is self-conscious. Often it suffices to be seen coming out of church doors.

Religion, publicly practiced, is a need. It has not been enough to "practice" our faith in the modern catacombs where we hide our human, religious nature from the onslaughts of the rightly or wrongly understood Freudian critique or the oft-expressed opinion that religion means repression.

We have experienced that if we repress our spirits we are in deep trouble. So we look around. We see bizarre forms of religion. Much of it is focused on the rally form: thousands gather to hear an Eastern founder of a new religion or to affirm the healing power of the Christian faith by watching cures of a physical nature wrought in front of our own eyes and available on television to thousands more. Transcendental religion and behavioral modification have helped greatly but respectfully admit their own limits to allay man's hunger for meaning.

WE DO not have our deepest hunger fed by rallies or even the human sciences. They move and cure, heal and expose our feelings, our responses to our world. Religion has always promised to heal and feed the human spirit. It offers us the mode in which our utter need to worship can find form. We have hungered from needed, well ritualized celebrations too long to be naive.

Christians today cry out for the Eucharist shared so as to feed our languishing spirits and our feeble hopes

that we may live the Gospel. Our needs are now public; magazines print them and Andrew Greeley earns a living by telling of them. Our need for public healing is so great that we do not know how to make it known.

We simply actively await, as the paralyzed man in John's Gospel, the hour in which we will be thrown into the pool of meaningful ritual to be again healed. Yet the Eucharist is how and what we together in Jesus celebrate and we will be healed as we worship with hearts of pure need and strong hope.

THE EUCHARIST is the prime and focal healing in the human race. That is what a Christian believes.

The Eucharist heals us gradually of our disease in our tendencies to possess who and what we have no right to (justice). It heals us of our inert spirits which fear to grow lest we discover not so much who

we are as what we have missed. It calls us to our beauty. The Eucharist heals us of our wounds, assures us that grace lies in relationships in which we dare to be only who we are and all that we are.

The Eucharist heals us back to our original humor so that we may see how like a rat cage is our passion to define ourselves through material wealth, social, political or religious status or even good old, normal, "average," American living.

The Eucharist heals because it gives us the power to give thanks publicly with no facades to fake ourselves with and no protection from our inadequacies or our beauty. It heals us at profoundly deep levels because in community with Jesus and our brothers and sisters we experience the joy of being healed from false expectations and to freely give ourselves only as we are. In Eucharist we together receive what the poet Rilke described as "the right to be as poor as we really are."

What rich healing is that! It is so big it could only be public!

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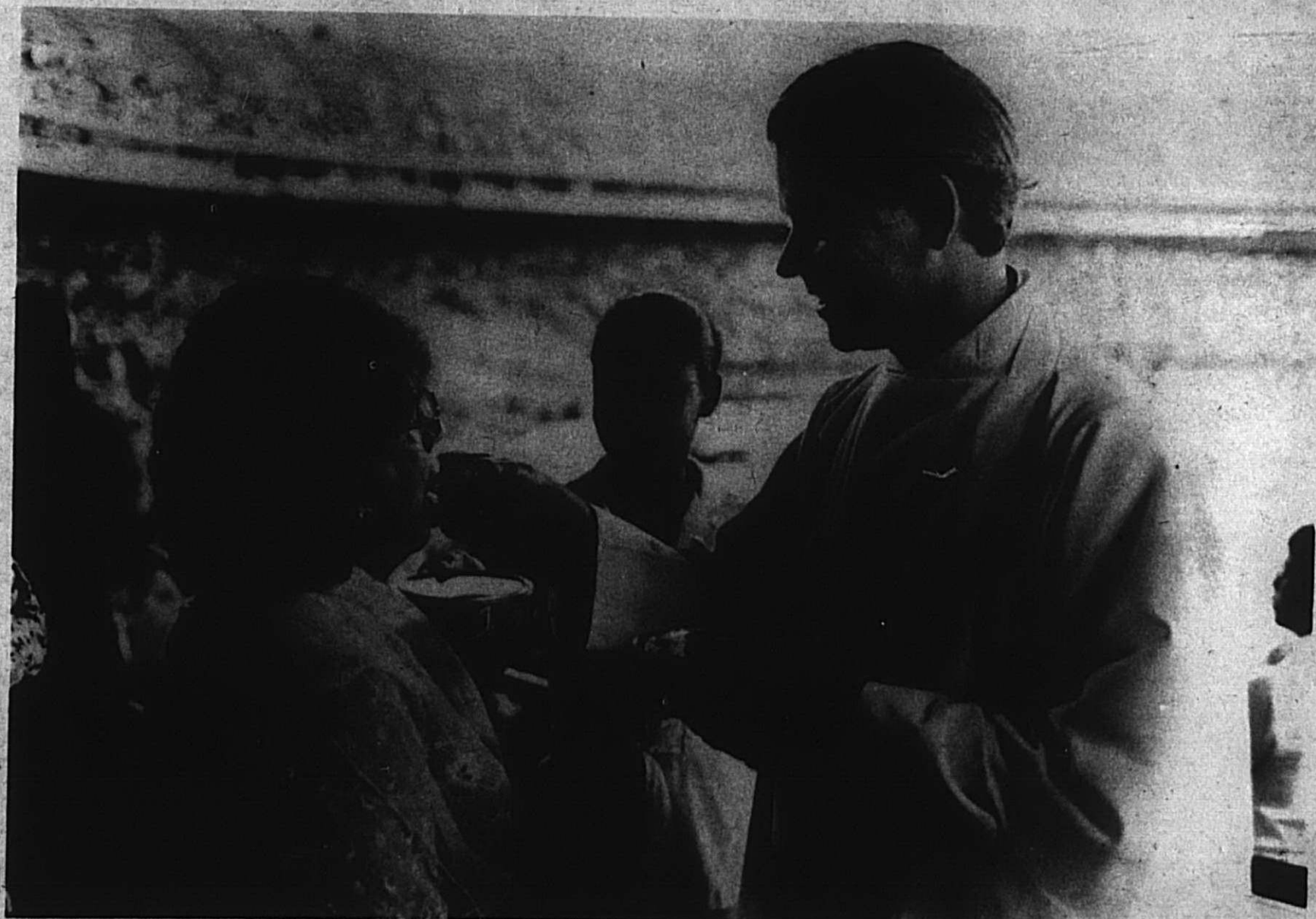
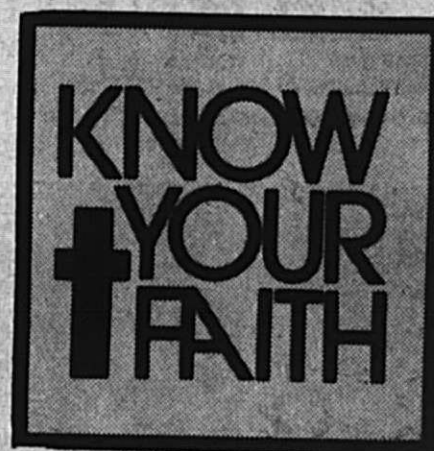
## The Eucharist

is the prime

and focal healing

in the human race.

It heals us gradually...



At the Eucharistic Congress in Philadelphia



# The first cut is the deepest

By The Dameans

## The First Cut is the Deepest

*I would have given you all of my heart  
But there's someone who's torn it apart  
And she's taken just all that I have  
But if you want I'll try to love again  
Baby I'll try to love again but I know*

*The first cut is the deepest, Baby I know  
The first cut is the deepest  
When it comes to being lucky she's  
cursed  
When it comes to loving me she's worse*

*I still want you by my side  
Just to help me dry the tears that I've  
cried  
Well I'm sure going to give you a try  
If you want I'll try to love again  
Baby I'll try to love again but I know*

*The first cut is the deepest, Baby, I know  
The first cut is the deepest  
When it comes to being lucky she's  
cursed  
When it comes to loving me she's worse.*  
*by Cat Stevens*  
(p) 1976 Warner Bros. Records Inc.)

LOVE IS not easy. Rod Stewart sings about this in his new release which was written by Cat Stevens. Love involves making the leap over the many painful moments that appear in every relationship.

Many people feel that love should be easy. They believe it should be a matter of "falling" into a natural and easy kind of relationship. Since love begins as a great feeling, they think their feelings will continue to give them the best guidance. Therefore, whatever feels right becomes the best indication of how they should live their life. If one person feels like talking, then they talk. If the other wants to go off alone, fishing or hunting or shopping, it is his or her right. If one is in a mood, then there is no changing the way he or she feels.

ACTUALLY, love rarely stays so easy. It does not take long to find that the early enchantment is not going to carry it through. It is a difficult process to concentrate on another's needs; and they soon grow weary. Then petty cuts come into the relationship.

There are so many reasons that lovers

hurt each other. After the early stages or after the wedding, two people begin to take things for granted; and they do not pay the same attention to each other. The man may be distracted and say something which completely misses what the woman is feeling. The woman may be defensive about something else that happened. He may be experiencing pressures which he doesn't mention. She may not be feeling well. Or both could be plagued by just plain old insecurity which eats away and leaves an edge. Whatever the case, the cuts come and they hurt.

When the hurt comes, one thing should be clear. It is normal. Growth together involves painful change in both people. And no one is so perfect that he or she is going to be wonderful always through this process.

NO ONE can expect to be secure all the time. And so mistakes and hurt take place. But this does not mean there is no love. In fact, these are the times when you discover love in its most real form. For it is no great thing to love in the easy times. It is a great thing to find that love

remains and strengthens people through the bad times.

"The First Cut Is The Deepest" gives an interesting insight into this struggle of lovers. It points out that love is about more than feelings. Rod Stewart sings that it is possible to go beyond the cuts to try again. "Well, I'm sure going to give you a try. If you want I'll try to love again. Baby, I'll try to love again . . ." Love is a willingness to be committed even when things get rough. It is about the real and healthy struggle when two people are willing to try again to become one.

The song highlights the fact that times of difficulties are also the times of the most courageous efforts at growth. Through the moments of hurt, it becomes clearer where the two need to be open to one another. It becomes obvious there is a need for more talk, or more decisions together, or more trust.

Then, if love is really there, the two make clear that they are sorry and willing to change. Only real love can bring such a moment to something other than destruction. Only love can bring them to dare to try again. "The First Cut Is The Deepest" gives us more than the title indicates. It says that deeper even than the cut is a love that is willing to try again.

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## KYF questions

1. Describe the God of philosophy.
2. What is the image of prayer in the God of philosophy approach?
3. Describe the God of the Bible.
4. What is the image of prayer in the God of the Bible approach?
5. Discuss this statement: "God comes on as a lover and expects love in return."
6. There are times when it seems that God has not heard our requests, and try as we may, we cannot really understand why. Discuss.
7. Discuss this statement: "Like every other activity in which there is an interplay of the human and the divine, prayer is, in varying degrees, a mystery."
8. For an example of intercessory prayer, read Psalm 20, verses 2-3, 5-6.
9. Why are the lines in Jeremiah, Chapter 11, verse 11, especially significant?
10. Discuss this statement: "Jesus' whole life was a prayer for others, in both word and deed."
11. How did Jesus teach us about the importance and effectiveness of prayer for others?
12. Discuss this statement: "We have grown in our great thirst for religious expression; we long to publicly worship in a ritual that has the depth to express our lives."
13. What have you observed about people's need to find meaning for life? Discuss this in your family group; in an adult group.
14. How can the Eucharist heal? Discuss.



## What Jesus taught about morality

By Father John J. Castellet

Many Old Testament sections, if read uncritically and apart from their general context, could easily give the impression that personal morality is a rigid, legalistic affair. They contain laws dealing with nearly every conceivable detail of human conduct.

The heart of the Old Testament is known as the Torah, the Law, and not infrequently all of the books are referred to under the general rubric of "the law." However, it should be pointed out that "Law" is an inexact equivalent of "Torah." Torah is a much broader term, closer to our word "instruction," and refers to anything which teaches us of God's way and of His will. It can include laws in the strict sense, but the two terms are by no means synonymous. In fact, after having cited a series of verses from the psalms (Rom. 3, 10-18), Paul refers back to them as "the law" (3, 19)!

As far as the many complex legal

passages are concerned, we must remember that the Old Testament contains not only moral law as such, but the civil law of the nation as well. Not that there is no connection between legality and personal morality, but the two concepts are distinct. A civil judge is not concerned with a defendant's moral guilt or innocence; he is concerned about his guilt or innocence before the law.

FOR AN INSIGHT into a fundamental Old Testament view of personal morality, not as mechanical conformity to a suffocating legalism, but as loving response to a God who has first loved His people, the Book of Deuteronomy is most enlightening. The name of the book means (in the Hebrew of Dt. 17, 18) "a copy of the law" and the book refers to itself as "the law" (1, 5) and "this Book of the Law" (30, 10); an extensive law code is spelled out in ch. 12-26. However, as Father Raymond Brown has written: "Deuteronomy is not a dry

juridical book, for law in Deuteronomy is set in the perspective of a larger message of salvation.

According to the description in Dt. 30, 11-14, law is a sign of God's presence in the hearts of his people; its observance is the spiritual life. If we wish a more precise insight into Deuteronomy, we may describe the book as a dynamic proclamation of God's spontaneous choice of Israel and His love for His people. Observance of the law is part (and only part) of the grateful response which this people should give to their God. God has given them the law as a means of expressing their devotion ethically and liturgically, as a way to love Him with all their heart, their soul, and their strength (Dt. 6, 5).

Deuteronomy, then, saw personal morality as something more than just the perfunctory keeping of a set of rules and regulations. It probed beyond individual acts to the very heart of the matter, to basic attitudes and motivation. "Therefore, you shall love the Lord,

your God, with all your heart, and with all your soul, and with all your strength" (Dt. 6, 5). This book, the major part of which was completed in the late seventh century B.C., exerted a strong influence on subsequent Old Testament thought and on the New Testament as well, which quotes it some 83 times.

HOWEVER, there were other forces at work, other schools of thought, and they moved in the direction of a rather narrow legalism, with the emphasis on the external act rather than on the inner dispositions. And in circles outside the strictly biblical, this tendency was carried to a dangerous extreme. In Jesus' day certain groups of Pharisees had multiplied regulations to such a point that the Law had become an intolerable burden. They listed no less than 613 precepts which were to govern the daily life of the devout Jew, and it was external compliance with these precepts which determined one's salvation. The Gospel of Matthew especially presents Jesus as reacting vehemently to this perversion. Read in particular Mt. 15, 1-20 and the scathing denunciation recorded in Mt. 23.

For Jesus, personal morality was basically a question of attitude. He acknowledged the importance of law, and on at least one occasion reminded a questioner about the Ten Commandments, five of which he quoted explicitly. As he said in Mt. 5, 17: "Do not think that I have come to abolish the law and the prophets. I have come, not to abolish them, but to fulfill them."

Jesus' "fulfilling" of the law consisted in His perfecting it, in cutting through the maze of prescriptions and getting back to the essentials. He did so by focusing attention on the primacy of inner dispositions over external acts (Mt. 5, 21 ff). But above all, He asserted the primacy of love as the ruling principle of personal morality.

WHEN ASKED on one occasion what He considered the greatest commandment of the law, He cited Dt. 6, 5 about loving the Lord with one's whole being and continued: "This is the greatest and first commandment. The second is like it: 'You shall love your neighbor as yourself' (Lv. 19, 18). On these two commandments the whole law is based, and the prophets as well" (Mt. 22, 38). Earlier we heard Him say: "Treat others the way you would have them treat you: this sums up the law and the prophets" (Mt. 7, 12).

St. Paul was only echoing the Master when he wrote: "The whole law has found its fulfillment in this one saying: 'You shall love your neighbor as yourself'" (Gal. 5, 14). Indeed, Paul is famous as the champion of Christian freedom from the law as a system of observances leading to salvation. For him one thing was necessary: "Only faith, which expresses itself through love" (Gal. 5, 6; see 1 Cor. 13).

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