

CRITERION

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APRIL 29, 1977

Farm Worker Week observance May 4th will be ecumenical

A Word from the Archbishop

My dear Family in Christ:

During this season of the year when crops are being planted, I would like to direct your prayers and thoughts to the importance of farming and farm workers.

The Church has studied, prayed over, and devoted considerable energies to the questions relating to agriculture and agricultural workers. The urgency of feeding the world's hungry and of achieving a just distribution of the world's food has been a constant theme of the Pope and the National Conference of Catholic Bishops. I, therefore, ask you to pray for a bountiful harvest and that our country do what is necessary to share that harvest.

The thoughts of the Church have also turned to questions of justice for farmers and farm workers. We have seen with deep concern the decline of the family farm and the hardships under which so many small farmers must labor. We have also seen with deep concern the deplorable conditions under which so many migrant farm workers still labor.

I am, therefore, asking that Sunday, May 1, be set aside as a day of prayer for a bountiful harvest and for those whose labor will produce it, so that their working conditions will respect their dignity and allow them sufficient resources to care for themselves and their families.

I especially ask your prayers and sensitivity to our brothers and sisters in Christ . . . the thousands of migrant laborers . . . who will come into our Archdiocese this summer. Let us work so that they will find in the Church of the Archdiocese a warm and generous sign of the love of Christ which binds us together.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

April 18, 1977

Shun society's lure: Pope Paul

VATICAN CITY—Pope Paul VI has asked Christians, especially the young, to reject the lure of today's permissive society and to become "committed and bound to Christ."

Speaking to about 12,000 people at a recent general audience, Pope Paul asked: "How many youth today go

through this difficult moment asking, 'why shouldn't we experience things, why shouldn't we be like others?'"

The Pope charged that both "authoritative teachers and liberal lifestyles" are urging people to "become accustomed little-by-little" to violating the moral code.

"This attitude," said the Pontiff, "is not Christian."

HE SAID THAT THE Easter feast should jostle Christians out of their "everyday mediocrity" and make them more "committed and bound to Christ."

"The man inside of us, living within us, is straining to renew himself, day-in and day-out," said the Pope.

Baptism has made men into new and supernatural men, he said.

"The new image of having been regenerated and raised to the level of adopted sonship of God has been stamped on us," the Pope explained.

"The idea of an innocent, uncontaminated, immaculate life must be restored to our Christian way of looking at things, to give us back the aim of living a new and truly paschal life, along with the grace to do it," said the Pontiff.

The Pontiff told 39 North American College seminarians, due to be ordained deacons at the Rome seminary, that in diaconal ordination "the Church will invoke upon you the gifts of the Holy Spirit and entrust you with a great charge."

"You will be called to teach as Jesus taught, to serve in his name."

"Your mission has nothing to do with human wisdom" the Pope told the Americans who came from 33 dioceses. "You are to preach only the wisdom and power of Christ."

WEDDING SUPPLEMENT

With June and the wedding "season" just around the corner, we are printing this week a full-page wedding supplement. Contrary to the usual custom, there is no advertising to clutter up the presentation—just articles and pictures. We believe that you will find the supplement interesting and informative. See "Christian Marriage" on Page 5.

An inter-religious service celebrating Farm Worker Week in Indianapolis will be held at Holy Rosary Church on Wednesday, May 4, at 7 p.m., according to Father Steve

Photo of related interest,
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Hay, pastor of St. Mary Church and Archdiocesan Director of the Spanish Speaking Apostolate.

The service will include songs, prayers, Scripture reading and a procession to the produce market nearby to demonstrate support for farm workers throughout the United States. Steve Solis, migrant farm worker specialist from the Secretariat for the Spanish Speaking of the National Conference of Catholic Bishops, will be the featured speaker.

FARM WORKER WEEK is an annual observance sponsored by the United States Catholic Conference and the National Farm Worker Ministry. The purpose is to highlight the continuing struggle of migrant farm workers. The program serves to stimulate awareness and encourages active participation in the resolution of the problems.

Bishop James Rausch, former USCC Secretary, stresses that "farm workers are a tremendous resource which we must develop for the betterment of Church and society. We feel that through participating in this rich experience of human and social development with farm workers, we will truly reap the bounty that Christ promised."

BISHOP RAUSCH IS chairman of the NCCB Ad Hoc Committee for the Spanish Speaking. Theme for the week has been designated as "Speak to the Earth and It Shall Teach Thee."

In a pastoral letter printed elsewhere on this page, Archbishop Biskup urges Catholics in the Archdiocese to set aside Sunday, May 1, as "a day of prayer for a bountiful harvest and for those whose labor will produce it."



APPEAL TO THE PRESIDENT—Some 500 Spanish-speaking Catholics attend a Mass at the foot of the Lincoln Memorial and parade in front of the White House April 16 to seek appointments of qualified Spanish speaking leaders to decision-making posts in the Carter Administration, and

press for policies to alleviate unemployment, poor housing, inadequate schooling and nutrition. Bishop Patrick Flores; auxiliary of San Antonio, Tex., and Paul Sedillo, an official of the U.S. Catholic Conference lead the march. (NC photos by Robert Hallis)

ST. PAUL CENTER, BLOOMINGTON

Unique parish education-oriented

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—"Our entire parish is dealing with education 24 hours a day," Father James P. Higgins, administrative director of St. Paul's Catholic Center at Indiana University, said in discussing the Center's operation.

"We are not only educating in matters of faith, counteracting secular education, but also it is necessary for us to develop programs that will give parishioners a change of pace."

The education committee of St. Paul's Center, which takes care of some 6,000 Catholic students and faculty and staff members, is chaired by Dr. Roger P. Maickel, director of the pharmacology unit of the I.U. Medical Science Program. Dr. Maickel also serves on the Archdiocesan Board of Education.

DR. MAICKEL FEELS that there is a serious need for people to be involved in Catholic education not only at the parish, but also at the Archdiocesan level.

"St. Paul's program is unique," he said. "There is no other like it in that we must be concerned with every facet of education—pre-school, CCD, and programs for high school and university students, as well as professional people."

According to Dr. Maickel the Catholic Church has two functions to serve—a purely spiritual one and a material one. "They are

not totally separate from each other," he said.

"Our program at St. Paul's is a free flowing program with much enthusiasm which we can build with a relatively free hand. We have many students, who are in the process of learning, helping out with our CCD classes, and we also have many career people whom we may call upon for advice, lecturing and teaching. Since all of these have had much experience, they are invaluable to our program."

Dr. Maickel feels the Center has a responsibility for a continuing education program. He would like to see lectures in scripture and church history added to the curriculum. He also is of the opinion that an evaluation of incoming Catholic students would be beneficial in assisting them to find out where they stand. "It also would be helpful in ascertaining the effectiveness of Catholic high schools and the CCD programs," he said.

St. Paul's Center is fortunate in being able to utilize the expertise of Catholic faculty and community leaders to further its educational program, according to Father Higgins. "We are able to draw on these resources and to correlate their assistance, with lectures and other programs, to our religious faith," he said. "Much of our education is not merely in distributing facts about our faith, but in trying to relate these facts to the various fields in which our parish members are involved."

FATHER HIGGINS EXPLAINED that most boards of education are concerned with methodology, whereas St. Paul's is concerned with trying to apply the Catholic faith to the broad spectrum which students are studying.

"We have a great challenge in that we are not merely offering a program, but dealing with a much more in depth knowledge of the principles of faith that must be applied to the academic area of studies," he said.

Currently there are 176 pupils enrolled in the CCD program at St. Paul's, where a CYO unit recently was organized.

Since Father Higgins took over directorship of the Catholic Center in the summer of 1967, eighteen students have gone to various seminaries to study for the priesthood and six young women have entered the convent. Three additional students will enter seminaries at the end of the current school year.

RECOGNIZED FOR HIS research in behavior-altering drugs, Dr. Roger P. Maickel is a graduate of Manhattan College in New York City, with the M.S. and Ph.D. degrees from Georgetown University, Washington, D.C. He came to Indiana University in 1965 and was named director of the pharmacology department in 1971. In 1972 he received a \$60,000 grant from the National Aeronautics and Space Administration to establish a center

(Continued on Page 2)

House declines to lift ban on abortion funds

WASHINGTON—The House Judiciary Committee has voted, 20-12, to retain unchanged a ban on the use of federal Legal Services Corporation funds for abortion.

The Legal Services Corporation provides about \$125 million a year for community public-assistance legal service programs.

In 1974 Congress passed an amendment to the program which said no Legal Services funds may be used "to provide legal assistance with respect to any proceedings or litigation which seeks to procure a non-therapeutic abortion or to compel any individual or institution to perform an abortion or to assist in the performance of an abortion or to provide facilities for the performance of an abortion contrary to the religious beliefs or moral convictions of such individuals or institutions."

IN RENEWING THE LEGAL Services Funding, a subcommittee headed by Rep. Robert Kastenmeier (D-Wis.) voted to modify the ban.

The subcommittee voted to allow the use of funding to procure an abortion or to seek to compel public institutions to perform abortions. The subcommittee would have continued the ban against seeking to compel individuals or "private sectarian" institutions to perform abortions.

In the full committee, Rep. John Seiberling (D-Ohio) offered an amendment to remove all reference to abortion in the bill.

Rep. Romano Mazzoli (D-Ky.) offered an amendment to kill both the Seiberling and Kastenmeier amendments and return to the original

(Continued on Page 9)



DURING VISIT TO CALCUTTA—The late Cardinal William John Conway, archbishop of Armagh and primate of all Ireland, who died on April 17 at the age of 84, is shown above in 1972 when he visited Mother Teresa of Calcutta in her Shishu Bhavan children's home.

Week's News in Brief

BY NC NEWS SERVICE

Death penalty law passed

BALTIMORE—The Maryland legislature has passed a death penalty law over the objections of some Catholic and other religious and civil rights organizations. The law, sponsored by Sen. John C. Coolahan, was enacted by the General Assembly late in the session and awaits action by Gov. Marvin Mandel.

In capsule form . .

In solemn ceremonies the Apostolic Delegate in the United States, Archbishop Jean Jadot, ordained 39 American seminarians in Rome to the diaconate April 21. The new deacons, who come from 33 American dioceses, are students at the North American College, the U.S. seminary in Rome. It was the first time that an apostolic delegate in the United States has conducted an ordination ceremony at the college. . . The Raleigh, N.C., diocese has joined the North Carolina Council of Churches, making it the first Catholic diocese in the Southeast to join a state council. . . The National Council of Churches has asked President Carter to express concern over arrests of Christian dissidents in South Korea and to establish contact with human rights activists, including Cardinal Stephen Kim of Seoul. The NCC said it sent the request to the president through U.N. Ambassador Andrew Young. . . A record amount of state assistance—\$1.2 million—will be available to private college students in Kentucky next school year under the state's tuition grant program. It will mean that more private college students who are eligible to receive state assistance will be receiving grants of up to \$550 a year. . . While the issue of overpopulation has been overheard, not enough has been done to solve problems connected with population increases, such as improving city life or feeding children in underdeveloped countries, said Divine Word Father Anthony Zimmerman at an International Symposium on Natural Family Planning at St. John University, Collegeville, Minn.

Names . .

In a speech to the Roman Curia, a Catholic economist, Barbara Ward, has urged U.S. Christians to be in the forefront of support for President Jimmy Carter's energy policy and his battle against "squandering." Anglican Bishop Henry McAdoo of Ossory, Ferns and Leighlin, Ireland, a leading figure in Anglican-Roman Catholic dialogue, has been named Anglican archbishop of Dublin. Former French ambassador to the Holy See, Gerard Amanrich hanged himself in a Paris mental hospital April 19. The former diplomat was confined to the hospital after being judged mentally unfit to stand trial for the murders of his wife and two children.

Remember them in your prayers

- CANNELTON**
 † JESSIE L. SMITH, 74, St. Michael, April 15. Mother of Winona Poehlein, Kenneth and Patrick Smith; sister of Frank, Archie, Fred and French Gaynor, Aileen Hess and Mary Reed.
- † LEO M. DUNLEVY, 78, St. Michael, April 18. Brother of Mildred May, Thelma Hyde, James and Harold Dunlevy.
- GREENWOOD**
 † EVELYN HELMS, 31, St. Jude.
- April 22. Wife of Michael; mother of Susan, Ronald, Lisa and Andy Nelms; daughter of William D. O'Neill; sister of Dolores Patterson, John P., Joseph, Thomas and Ralph O'Neill.
- INDIANAPOLIS**
 † ALBERT C. VOLLMER, 74, St. Philip Neri, April 20. Father of Albert V. Vollmer.
- † MARGARET GRADY, 28, St. Ann, April 21. Daughter of Raymond and Margaret Grady; sister of Norma J. Schoellkopf, Shirley Bradshaw, Sharon Boutwell and Barbara Wiley.
- † HARRY WASHBURN, 84, Our Lady of Lourdes, April 21. Father of James H. Washburn; brother of Irene Jones.
- † MARTHA F. MAHONEY, 67, St. Roch, April 22. Wife of Harry W.; mother of Janet Gieseking, Martha Ann Gunter, Patricia Huebner, Elizabeth J. Schmitt and Marie Ziegler; sister of Gertrude Holzer, Carl Bany and Helen Volkert.
- † ETHEL L. HIGGINS, 81, Holy Spirit, April 22. Sister of Edith Rodgers.
- † THOMAS T. STIFFLER, 75, Little Flower, April 23. Husband of Reba F.; father of Virginia Frantz, Vivian Clayton, Ted, Robert, James and Donald Stiffler; brother of Edna Phillips, Naomia Babbs and Leon Stiffler.
- † DAPHNE I. WEBBER, 70, Little Flower, April 23. Wife of Thomas L.; sister of Evelyn Anderson, Euphelia Swain, Clarence and Lennie Pyle.
- † ALICE O. WINDSOR, 87, SS. Peter and Paul Cathedral, April 23. Nieces and nephews survive.
- TERRE HAUTE**
 † MICHAEL P. O'LEARY, 86, St. Ann, April 18. No listed survivors.
- † JOHN J. SULLIVAN, 68, April 20. Brother of Nellie McCann, Geraldine Troxel and Rachel Fox.
- † MARGARET VENDEL, 85, St. Patrick, April 20. No listed survivors.
- † RETA M. SMITH, 92, St. Joseph, April 21. No listed survivors.

Maryland passes abortion law

ANNAPOLIS, Md.—The Maryland legislature has passed a bill to require doctors to notify the parents of minors who seek abortions. The U.S. Supreme Court has ruled that such laws are constitutional provided the parents are not given the power to veto a minor daughter's decision to abort. The Maryland bill was amended to allow doctors to ignore the requirement if they feel such notification may result in physical or mental abuse of the girl by her parents. Another amendment releases doctors from civil or criminal liability related to his judgment concerning the possibility of parental abuse.

Priest-people ratio unchanged

VATICAN CITY—The priest-to-people ratio in Latin America is the same today as it was 30 years ago, according to the information service of the Vatican Congregation for the Evangelization of Peoples. The congregation's Fides news service said the priest-people ratio is one priest for every 6,668 people—the same as it was in 1946.

Ask collective bargaining right

AUSTIN, Tex.—About 50 south Texas farm workers presented Gov. Dolph Briscoe with a petition asking they be given the legal right to bargain collectively through the union of their choice. The meeting between the governor and the farm workers came at the Executive Mansion in Austin after what had been for 16 of the workers a 400-mile walk from the Rio Grande Valley aimed at focusing national attention on their goal.

Support equity for women

DES MOINES—Most respondents to a survey conducted by the Des Moines Diocesan Steering Committee on Women said they believe women should be given full equality with men in matters of law and economic justice. Of 241 respondents to the poll, 88% said they support those aims, while 62% said they supported passage of the Equal Rights Amendment to the Constitution.

Intercedes for China bishops

MILAN, Italy—A missionary expert on China has appealed to the Vatican to reconsider the status of about 45 bishops in mainland China consecrated without Vatican consent after the Communist takeover. Father Angelo Lazzarotto, member of the Pontifical Foreign Mission Institute (PFME Fathers) and a specialist on the Church in China, implied that clarification of the illicitly ordained bishops' status could be a first step for the Church toward reopening relations with China.



YOUNGEST BISHOP INSTALLED—Cardinal Terence Cooke of New York City places the mitre on the head of Bishop Howard J. Hubbard, 38, in ceremonies making him the ninth bishop of Albany, N.Y. and youngest bishop in the United States. The event took place at Siena College, Loudonville, N.Y. (NC photo by Ray Hoy)

Outdoor Mass scheduled

PHILADELPHIA—An early evening Mass on the Benjamin Franklin Parkway June 26 will be the highlight of Philadelphia rites marking the canonization of Blessed John Neumann, fourth bishop of Philadelphia.

Cardinal John Krol is expected to be principal celebrant for the outdoor liturgy at 5 p.m. on the Sunday after Bishop Neumann is canonized in Rome by Pope Paul VI.

The outdoor Mass—which will be offered at an altar on Logan Circle near the Cathedral of St. Peter and Paul, a structure built by Bishop Neumann—will be the first ever offered on Philadelphia's wide esplanade, which is modeled after Paris' Champs Elysees. Other religious rites, however, have been held on the Parkway, including the opening night procession and Benediction for the 41st International Eucharistic Congress last Aug. 1.

Unique parish

(Continued from Page 1)
 for research on the effects of drugs during space flights. He had earlier developed a rapid and low-cost method to detect and identify drugs in body fluid. Two years ago Dr. Maickel co-directed an International Symposium on Drugs and Driving. As a research scientist, Dr. Maickel has published more than 200 abstracts and scientific papers. He has received the following awards: Manhattan College Alumni Achievement Award in Medicine, National Institute of Mental Health Research Development Award and National Aeronautics Space Administration Life Scientist Award.

St. Meinrad slates

Monte Cassino rites

ST. MEINRAD, Ind.—The monks of St. Meinrad Archabbey will again sponsor the annual pilgrimage to the shrine of Our Lady of Monte Cassino on each of the five Sundays of May. The services will begin at 2 p.m. (C.D.T.).

Everyone is invited to take part in the weekly pilgrimages as the monks continue to honor Mary at the historic shrine which was erected more than 100 years ago. Thousands of pilgrims flock annually to Monte Cassino for this pilgrimage. Father Marion Walsh, O.S.B., is Pilgrimage Coordinator.

Following is a listing of the priests who will speak on each of the Sundays in May, and the title of their sermons: May 1, Fr. Colman Grabert, O.S.B., "The Merry Mary-Month of May"; May 8, Fr. Jerome Palmer, O.S.B., "Our Love for the Immaculate Heart of Mary"; May 15, Fr. Gerard Ellspermann, O.S.B., "Mary in the Eastern Church"; May 22, Fr. Donald Walpole, O.S.B., "Mary, Mother of God's Holy People"; and May 29, Fr. Raban Hathorn, O.S.B., "Mary Leads Us In Prayer."

Chilean missionary dismissed

SANTIAGO, Chile—A U.S. priest active in anti-Communist campaigns has been relieved of his parish duties in the fashionable beach resort of Rocas de Santo Domingo. Father Gerald J. Brown, a Vincentian priest from St. Louis, said his dismissal by the Santiago archdiocese was due to "political reasons" stemming from his anti-Communist speaking tours in the United States. But Father Rene Vio, episcopal vicar for the area, said "pastoral reasons" alone were behind the removal.

Stage anti-abortion rally

ROME—As the Italian Senate tried unsuccessfully to break a logjam of amendments to a proposed liberalized abortion measure, about 15,000 Catholics staged a rally to protest the very existence of the abortion bill. The rally, attended mostly by members of Italian Catholic youth groups, marked one of the few times in the last decade that Italian Catholic laypersons have initiated what was regarded as a significant public demonstration on any issue.

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THE TACKER

'Kingdom Kong'

BY FRED W. FRIES

What's God the Father's first name? "Howard," according to one sixth grader in Pendleton, Oregon. Where is He? "The Kingdom Kong," another replied.

Mrs. John Reed and Jim Monahan, teachers in a religious education program at St. Mary parish there, found out that fascinating information when they asked the sixth graders to write the words of the Lord's Prayer. The results were detailed in a recent NC News release.

"WHILE THE MAJORITY of the class was sure the Father was in 'heaven,' one student stated 'Our Father who aren't in heaven,' the teachers reported.

"You can 'howl' His name or add a 'halo' to it, but remember that 'Howard' is His name. The Father is so impressive that His kingdom will indeed come, however, it will be the 'Kingdom Kong' if 'I' or 'They' will be done," the teachers said.

"Forgive us this day our daily bread" was used by some students while others liked "Give us to stay our daily bread."

WHILE MOST STUDENTS asked not to be led into temptation and to be delivered from "evil"—as in Knivel?—others expected to be "let into temptation" and "delivered for evil."

Some students had herb gardens on their minds and said "thyme is the kingdom."

"Amen."

TV PROGRAM RESCHEDULED—Due to a programming error at WRTV, Channel 6, Indianapolis, a special vocations program entitled "An American Story" did not play last Sunday at 10:30 a.m. as scheduled. The program, which features a 20-minute film on the activities of the Trinity Missionaries serving in the United States and Puerto Rico, also features an interview of Fr. Victor Seidel, S.T., by Catholic Communications Center Director, Chuck Schisla. "An American Story" has been rescheduled to be broadcast at 10:30 a.m., Sunday, May 1st, on Channel 6, Indianapolis. It will also be carried on approximately 30 cable television systems which carry Channel 6's programs.

INDIAN PRAYER—"Great Spirit, grant that I may not criticize my neighbor until I have walked for a moon in his moccasins."

MISSING PERSONS—Peggy (McAllister) Kleifgen, 359-3957, and June (Nally) Jorgenson, 353-0743, are coordinating plans for a 20th anniversary reunion of the 1957 graduating class of Scocina Memorial High School and need to know the whereabouts of several "missing" members of the class. On the "wanted" list are Beverly Holden, Mary Kuntz, Bob Massing, James Mier, John Miklas, John Miller, Mike O'Mara, Sharon Shideler, Geary Simmons, Mary Slinger and Joseph Zukowski. Pertinent information should be funneled to Peggy or June at the phone numbers given above. The reunion is set for Saturday, June 18, at the Sherwood Country Club.

FOR MUSIC LOVERS—The Indy Tones, all-city chorus, will be heard in concert at 4:30 p.m. Saturday, April 30, in St. Mary's Church, Indianapolis. The presentation will mark the seventh anniversary of the popular group, which draws its membership from 10 Catholic and two Protestant church choirs in Indianapolis and Brownsburg. Frank Schaler is the director. Mass will follow the concert at 5:20 p.m. A closing reception will be held in neighboring St. Mary Academy. The public is invited.

CHAPLAIN PROMOTED—Word has been received of the recent promotion of Air Force Chaplain Howard X. Quinn to the rank of Lieutenant Colonel. Father Quinn, a priest of the Archdiocese, recently completed 15 months' service in the Philippine Islands. He is currently on leave, and his next assignment will be McDill Air Force Base, Tampa, Fla. A sister, Mrs. Louis Wampler, is a member of St. Lawrence parish, Indianapolis.

'MOST INFLUENTIAL'—Father Theodore M. Hesburgh, C.S.C., president of Notre Dame University, was ranked as the most influential American in the field of education and third in the area of religion, according to the annual survey conducted among its readership by U.S. News and World Report. Ranked first in religion was Dr. Billy Graham, with Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops, ranked second. In education, Joseph A. Califano, Jr., secretary of Health, Education and Welfare, ranked second behind Father Hesburgh.

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. 116th Street, Carmel. Each person is asked to bring an unwanted "treasure" to the sale. Tickets are \$2.50.

APRIL 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 'Waters' 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.

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.

An evening featuring authentic food and entertainment from Italy, Ireland and Germany will take place at Schulte High School, Terre Haute, from 7:30 to 11:30 p.m. The party is for adults only.

APRIL 30

A Spring Scholarship Swirl will be held at Our Lady of Lourdes parish, Indianapolis, from 9 p.m. to 1 a.m. in Lyons Hall. The dance provides scholarship funds for children attending Our Lady of Lourdes School.

Kathy Hofmeister at 353-0331 is taking reservations at \$5 per couple. Tickets at the door will be \$6.

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 Seibert and the Gentlemen. Tickets, at \$3 per person, may be purchased at the door.

MAY 1

Rosemarie Sylvester, senior at Our Lady of Grace Academy, Beech Grove, will present a Piano Recital at 2 p.m. in Our Lady of Grace auditorium. The recital is a requisite of the Academy music department for any student who majors in music and works for a music graduation certificate.

A feature of the recital is a two-piano, eight-hand duet presented by Rosemarie, Cathy Hawkins, Theresa Marshall and Mimi Gunn, all Academy music students.

As a finale to the recital, Father Kenneth Smith will present the certificate to Rosemarie and a reception

ACTIVITIES CALENDAR

will follow. The public is invited.

A Mother-Daughter Communion Breakfast will be held at Assumption parish, Indianapolis. The breakfast, prepared and served by men in the parish, will follow the 11 a.m. Mass. The Altar and Rosary Society of the parish sponsors the annual event.

Tickets are \$1.75 for adults and \$1 for children.

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 Clingerman as organist.

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

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 Guardian Angel Guild will have its semi-annual meeting and installation of officers at the Talbot Denny home, 6109 Spring Mill Road, Indianapolis, following a 10:30 a.m. Mass at St. Thomas Aquinas Church, 46th and Illinois Streets. Father Gerald Gettelinger will be the celebrant for the Mass.

The adult education committees of three Indianapolis parishes—St. Thomas Aquinas, Immaculate Heart of Mary and St. Joan of Arc—are jointly sponsoring a presentation on the "Call to Action" conference held in Detroit last fall.

The presentation will be made by Mrs. Amanda Strong, Sister Ellen Kehoe and Sister Mary Margaret Funk, Archdiocesan delegates to the conference. The program will be held in the auditorium of Immaculate Heart of Mary parish, 57th and Central. The public is invited.

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.

MAY 4-5

Fatima Retreat House, Indianapolis, is offering a Mini-Retreat for mothers and daughters beginning with registration on Friday evening. Father Donald Schneider, director at Fatima, will conduct the program.

MAY 7

The Scocina High School Booster Club is announcing the "Fabulous 50's Dance" at the high school, 5000 Nowland Ave., Indianapolis, from 8:30 p.m. to 12:30 a.m.

The theme of the dance, "Yesterday Once More," encourages partygoers to dress in clothes of the era—cords, bobby socks, saddle shoes. A king and queen prize will be awarded to the couple best representing the years of the 50's. Music and entertainment will be under the direction of WIBC's disc jockey, Nat Humphreys.

For advance tickets at \$4 per couple, call the Walter Hills at 359-4927. Tickets at the door will be \$5.

MAY 10

A film on the life of Mother Teresa of Calcutta will feature the program for the monthly Leisure Day at Fatima Retreat House, Indianapolis. The day begins at 9 a.m. and closes at 3 p.m.

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MAY 12 & 15

Pre-Cana Conferences for engaged couples, under the sponsorship of the Aquinas Center for Continuing Education, will be held at Providence High School, Clarksville, in a two-session program—Thursday from 7:15 to 10 p.m. and again on Sunday from 12:45 to 5 p.m.

Interested couples are requested to pre-register with their parish priests.

MAY 13-15

Father John Schoettelkotte, co-pastor at Our Lady of the Greenwood parish, Greenwood, will direct a Men's Retreat at Fatima Retreat House, Indianapolis. Registration will begin at 7:30 p.m. Friday.

For reservations, call the Retreat House, (317) 545-7681.

A Spiritual Retreat for separated and divorced Catholics will be held at Alverna Retreat House, 8140

Spring Mill Road, Indianapolis. Father Martin Wolter, O.F.M., and Father Anton Braun, O.F.M., are in charge of the week-end program.

More information is available by calling (317) 257-7339.

SOCIALS

MONDAY: St. Ann, 6:30

p.m.; Our Lady of Lourdes,

6:30 p.m. TUESDAY:

Assumption, 6:30 p.m.; K

of C, Plus X Council #3433, 7

p.m.; Roncalli High School,

6:30 p.m.; St. Simon, 6:45

p.m. WEDNESDAY: St.

Anthony, 6:30 p.m.; St.

Francis de Sales, 1:30-11

p.m.; St. Roch, 7-11 p.m.

THURSDAY: St. Catherine's

parish hall, 6:30 p.m.

FRIDAY: St. Andrew parish

hall, 6:30 p.m.; St. Ber-

nadette 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

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High School, 6 p.m.; St.

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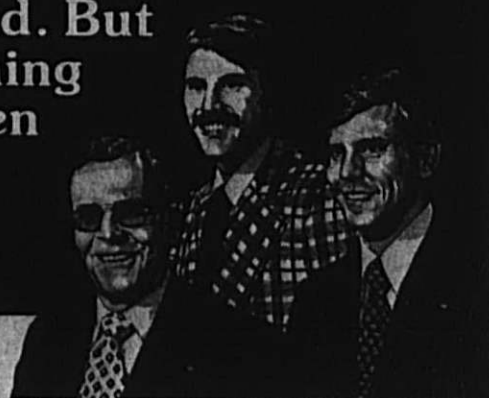
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Commentary

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

Blithe spirits

The Archdiocesan board of education has once again blithely committed parishes of the Archdiocese to a huge increase in funding—this time for the salaries of women Religious. The Sisters asked for a 25% increase, and they got it. Of course, the increase still needs to be ratified by Archbishop Biskup, but the irony is that he asked the Archdiocesan board to study the matter in the first place.

The problem, of course, is that the members of the board aren't the ones who have to finance the funding. One issue that wasn't raised at the board meeting was whether or not the individual board members are going to increase their Sunday contributions to help pay for the salary boost for the good Sisters.

And it isn't that justice isn't due our women Religious. They have worked for slave wages for longer than the world has been civilized. But the tremendous increase in one year with another 5% increase for next

year is tough to swallow. That prize was topped only by the 45% increase which priests received last year in their base salary.

Such developments point up the lack of business sense which seems ingrained in the clergy and Religious. Out of some naive sense of charity, priests and Religious contribute time and energy to people who assume they have no expenses. Then when the bills which invariably come in can't be paid, they become extremely practical and expect understanding from those who all along have assumed them to be providing free labor. Then the cycle begins again as clergy and Religious spend a few more years pretending they can work for little or nothing.

The layman who feels justice is owed to clergy and Religious for all of their free time had better be willing to finance it in the future and likewise had better hope that the clergy and Religious return to styles of more simple living.—T.W.

★ ★ ★

Projections

If the Educational Planning Commission does nothing more than confront the facts of education in the Archdiocese today, it will have served a purpose. Those realities were listed in a series of projections (and assumptions) included in the mountain of material provided the commission for its work. The projections were all based on cold, hard data based on economic, professional, pastoral, and demographic patterns.

Among them: Salaries and benefits of lay teachers in the Archdiocese will continue to rise (in Indianapolis alone the average salary and benefits have increased from \$5,254 with no benefits in 1972-73 to \$7,163 with \$224 health and life insurance and \$437 pension in 1976-77); salaries for women Religious will also rise (\$3,000 average in 1972-73; this year the Archdiocesan board voted to make it \$5,000); per cent increase of parish income will be less than the per cent increase of parish costs (between 1972 and 1976 income increase 39% while costs increased 45%); per cent of total parish income spent on education will rise (in

1972 it was 60%; in 1976 it was 70%).

Those are some of the economic projections. The professional projections are even more startling—the number of active diocesan clergy will continue to decline; their median age will rise (it is now 49 years); the number of women Religious will continue to decline (there were 2,152 in 1971-72 but only 1,934 in 1975-76); the number of women Religious choosing to teach in parish elementary schools will likewise decline (81% in 1972-73, 58% in 1976-77); and the percent of lay faculty to total faculty in Catholic schools will continue to rise (62% in 1972-73, 73% in 1976-77).

What about pastoral projections? Enrollment in Catholic elementary schools will continue to decline, but at a decreasing rate (over the last five years the rate of change was -16%); however, the enrollment in interparochial high schools will continue to rise (over five years it has increased 6%); enrollment in elementary and secondary CCD programs will continue to rise (over five years the increase has been 33%).

The most startling projection of all is demographic. Although total population in the Archdiocese is expected to increase 8% by 1980 over 1970, the total Catholic population is expected to remain constant. Indeed, the rate of change in the last five years has been a .3% decrease. Moreover, infant baptisms are expected to continue declining. In five years they have decreased 3%.

With the grim financial outlook and the projected drop in school enrollments and numbers of baptisms, it would be very easy to become frightened, shocked, appalled and tend toward digging in and entrenching ourselves in self-preservation. The projections we have cited indicate an undeniable fact: We are putting our money into taking care of our own in a time when the Church is being increasingly challenged by the unchurched.

This is not a time to retreat to the catacombs. We hope and trust that the Educational Planning Commission will have the courage to direct the educational future of the Archdiocese to continue spreading the news of Jesus' kingdom instead of simply keeping it to ourselves.—T.W.

Marriage vs. the sacrament of matrimony

BY FR. THOMAS WIDNER

Because we believe that we have inherited the faith Jesus Christ left to be nourished in a Church, Catholics are exercising both a responsibility and a privilege in being married before a priest in their own church building. A Catholic who chooses not to do this must explain himself. If you believe in Jesus Christ and the Roman Catholic Church He instituted, then why would you not want to be married in her presence?

Even now, when anywhere from 30% to 60% of marriages involving Catholics are marriages in which one of the partners is not Catholic, the Catholic has a duty to be married through the Church. It is a simple formality for a wedding to take place in a church building other than a Catholic church, and for the minister to be other than a priest, but the Catholic must still offer his reasons for so wanting. Otherwise, what does

this business of being Catholic mean anyway?

THE SACRAMENTS ARE NOT nice accoutrements like the candles highlighting the aisle in a candlelight ceremony. They are not decoration like the crepe paper hanging from the hall at the reception. The sacraments are ways in which Catholics announce to all men that we are Catholic.

When two people come to a rectory and inquire about getting married, they ask a question that is different from that asked by two people who go before a justice of the peace, or civil servant. They are not just asking to be married; they are asking to be married Christians. And that is a significant difference.

We have not emphasized this point enough in the Church. A man and a woman can receive the permission of the State to live together as husband and wife. The Church has always recognized that marriage is a natural state—a secular institution. If you will, which does not need her blessing. That she gives her blessing is the result of a development of culture and religion in the Western

world. When a man and a woman come to the Church for marriage, they are asking for far more than what the state can offer. By the same token, the responsibility they accept is far greater.

THE SACRAMENTS CAN BE misused, and certainly, in some cases, they are misused. People have their children baptized all the time and have no intention of offering those children as examples of Christian living. That is why, in the revision of the sacrament of Baptism, the Church emphasizes to the priest that he is not to baptize indiscriminately. The priest must receive some assurance from parents that they intend to do all in their power to teach their children about the faith the parents themselves claim to have.

The same is true of the sacrament of matrimony. The Church must stop indiscriminately marrying couples who do not take seriously the faith which they claim to profess. Thus, the priest must question the couple on their expectation of the permanency of the marriage, their openness to children, and their readiness to receive

the sacrament. All this is in addition to the simple readiness of age. A priest cannot witness the marriage of two people who refuse to cooperate with the Church.

THE PRIEST IS A WITNESS of the Church in performing any sacrament. Thus, he represents all believers, and anyone who seeks him for a special function has to express their own belief in that Church. One of the most common things heard by priests from couples who come to his door wanting to be married is that they don't really believe in it and only came to him because they thought a church wedding would be nice, and, besides, that's what their parents want. A priest who takes that garbage at face value and passes over it without challenging it is not doing his duty.

We believe that marriage is a sacrament, and so we call it matrimony. The fact that many of our young people choose non-Catholic partners does not take us off the hook. A sacramental commitment needs to be challenged. Otherwise our faith is nothing more than globs of Cool Whip on a colorfully decorated cake. More next week.

DALE FRANCIS SAYS

Social activism plus spiritual commitment

BY DALE FRANCIS

There are those who say Catholics must emphasize the spiritual and those who say that Catholics must emphasize social activism. The difficulty is that a dichotomy is drawn where there can properly be none at all. They go together. Neither is complete without the other. They have a necessary organic relationship that is inseparable.

While in a sense they must exist together, the spiritual must exist first—not in the sense of being more important, for both are necessary for the fully realized Catholic life, but because the necessity for involvement within the area of the social derives from the spiritual commitment.

OUR SPIRITUAL LIVES begin with our individual selves. We must be converted to Jesus Christ as individuals. Our spiritual commitment is, first of all, a private and very personal commitment.

We must construct a foundation that is spiritual; we must develop a life of prayer. We must come ever closer to God. We must grow in our

love of Jesus Christ.

But having constructed our spiritual foundations we must build a life that reaches out to all people. We cannot keep a relationship with God that does not involve ourselves in concern for others. To do so would be to hinder the growth of our spirituality.

The process is this: We must first give ourselves wholly and entirely to God, offering ourselves totally to His Son, our Lord Jesus Christ. Then having given our lives to Him, He compels that we use the lives we have given Him in the service of others.

Therefore, it follows that, as we come closer to Him in our spiritual lives, we will use our lives in His service. To say we love Him and then to fail to serve Him would be an incongruity.

So the natural result of the growth of the spiritual life is the fuller commitment to the life of service. They are not two separate things. The one is the realization of the other. So it is a false dichotomy to speak as though the spiritual life and the life of social involvement are two different things, they are one and the same, inseparably linked, each incomplete without the other.

The most powerful and revolutionary words spoken by Jesus were those in which He told us that whatsoever we do for the least of those among us we do for Him. He did not say this is a kind of recommendation, something it would be nice for us to do. He rather said our very salvation was dependent on whether or not we did it.

WE CANNOT, THEREFORE, say that we have given ourselves to Jesus Christ unless we are willing to give ourselves to others. The life we give to Him is not kept by Him, but is offered to others. We cannot see Christ unless we are willing to see Him in the least of those among us.

Therefore, we must see Christ in the poor, in those who suffer indignities and injustices, in the sick and in the imprisoned, and we serve Christ to the degree that we serve those in need.

But in reality what is demanded of us is even more than this. Even the secular humanist out of his own natural compassion can recognize the need for loving service to the unfortunate. Christ asks something even more radical of us than this. He asks us to love all people, not only the victims of injustice but even the perpetrators of injustice. Imagine, He

told us we must love our enemies!

Sometimes even those who have come to a realization that their spiritual commitment requires their service to those least among us will, in a kind of natural reaction, lash out at the enemies of justice. But we are called above the natural reaction to that command that is most radical of all—love your enemies, do good to those who persecute you.

We come to an understanding of how radical the message of Jesus Christ is when we come to understand that we love our Lord Jesus Christ exactly as much as we love the person we love least.

If we are truly to be followers of Jesus Christ, we must transform all things to love. It is a love that begins with our own personal love of God, our own willingness to give ourselves totally to Jesus Christ. It then progresses to a service for others, especially of those who need us most. It is finally most fully realized when we rid ourselves of all hatreds, all antagonisms, so that we truly love all people, even those who do evil to us—and these are not different things, but all one.

THE YARDSTICK

Why does labor dislike right-to-work laws?

BY MSGR. GEORGE G. HIGGINS

This year, for the first time in more than a decade, Congress will have before it a bill calling for the repeal of Section 14b of the Taft-Hartley Labor Management Relations Act. Organized labor considers 14b an anti-union measure and is hoping that Congress will strike it from the books.

Section 14b authorizes individual states to enact so-called right-to-work laws. What is a right-to-work law? It is one that forbids labor and management to sign contracts establishing a union shop. Under a union-shop agreement, an employer can hire whomever he chooses, but every new employee, after a certain trial period (usually 30 days), must join the union. The Taft-Hartley Act, like the Wagner National Labor Relations Act before it, allows labor and management to make union-shop agreements. But, unlike the Wagner Act, Taft-Hartley specifically allows the states to outlaw such agreements.

IT IS EASY to understand why organized labor is opposed to such restrictive legislation. But why are so many Catholic, Protestant and Jewish clergymen and church-related agencies also in favor of repealing 14b? Why are they opposed to legislation which, on the surface, appears to be so consonant with the American tradition of economic freedom? Because, in this case, appearances are deceptive.

Right-to-work legislation is not really designed to protect the right to work. It is aimed at neutralizing labor's right to organize. No state may legally act directly against labor's right to organize, since federal law in this case is controlling. But the Taft-Hartley Act does permit the states to adopt more severe regulations of unions than obtained under federal law. The result is a series of devious devices—so-called right-to-work laws—aimed in practice at circumventing labor's right to organize.

Supporters of 14b argue that right-to-work legislation, which prohibits the union shop and other forms of union security, is necessary to guarantee the free exercise of what

they consider to be one of the inalienable rights of man.

Again, the question arises: Why are so many churchmen and church-related agencies opposed to legislation purportedly designed to achieve this end? The right to work without belonging to a union is not an absolute or unconditional right. It is subject to a number of reasonable qualifications or restrictions, including the requirement that all workers covered under a collective bargaining contract in a given plant be required to join the union which represents them.

THERE IS NOTHING new about this theory. It is a standard part of Catholic social teaching. The late Msgr. John A. Ryan, long-time professor of moral theology at the Catholic University of America and first director of the NCWC (now USCC) Social Action Department, expressed it succinctly almost 75 years ago in an article entitled "Moral Aspects of Labor Unions" in the old Catholic Encyclopedia. This article reads in part:

"The right of a non-unionist to work in the same shop with a unionist is no more unconditional than the right to strike, to boycott, or to enter any social relation which requires the consent of the other party. It is conditioned by the circumstances, and it is valid only when these are reasonable. In the hypothesis that we are considering, membership in the union is such a reasonable condition, while refusal is unreasonable. Hence, if the closed-shop policy is necessary in order to obtain proper conditions of employment for the body of the laborers, it will not violate the right of the non-unionists, even if it prevents him from obtaining any employment; for the right in question is dependent upon the contingency that it be exercised within reasonable limits."

The closed shop is not an innovation. It was enforced for centuries by the guilds, and for a long time in many places it was sanctioned and prescribed by civil legislation. What the civil law could then command, individuals can now, with reason seek to obtain by persuasion, bargaining, and contract."

The kind of union security which Msgr. Ryan supported, the so-called closed shop, is not at issue today. The argument over 14b centers around the so-called union shop, which is a much

less restrictive form of union security than the closed shop. Be that as it may, the majority of Catholic scholars would agree with the main thrust of Msgr. Ryan's statement.

SO MUCH FOR SOCIAL theory. At the practical level, the basic objection to right-to-work legislation is that it practically forces conflict between labor and management. By denying the union effective security in a given plant, such legislation puts labor perpetually on the defensive in relation to employers. The union itself is weakened by having to divert so much of its money and energies to its continuing struggle for existence. Labor-management relations are poisoned by the suspicion engendered by the situation.

If the controversy over right-to-work legislation were centered in large industrial states with powerful unions, one might possibly believe that abuses by unions have provoked such legislation. But the fight is centered in newly industrialized areas, mainly in the South, where unions are struggling to gain a foothold.

They are striving to obtain better conditions for workers in these areas and also to protect union workers elsewhere from sweatshop competition. This being the case, it seems evident that the real motive behind right-to-work legislation is opposition to unions as such. This is why so many churchmen and church-related agencies are cooperating with organized labor in an effort to repeal section 14b of the Taft-Hartley Act.

LETTERS WELCOME

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"CHILDLIKENESS, MY BOY, THAT'S THE KEY TO SPIRITUALITY—CHILDLIKENESS!"

CHRISTIAN MARRIAGE

The importance of preparation

BY MSGR. JAMES T. McHUGH

In some sense it may be true that "marriages are made in heaven," but a wedding is certainly a realistic event that takes place right here on earth. Every wedding has a variety of meanings. For the bride and groom and their families, it is the moment for proclaiming and celebrating what ought to be a major decision in their lives. For society, it is the public event that acknowledges the initiation of a new family unit, and the point at which each party acquires new rights, responsibilities and status. For the Church, it is a solemn and grace-filled moment in which a man and woman give reality in their



own lives to the relationship between Christ and the Church.

Because marriage is the foundation of society as well as an intimate and constantly developing human relationship, each marriage has implications far beyond the personal involvement of the bride and groom. Admittedly, the wedding is primarily only the launching pad for each marriage and each family unit, but it is also the time when society expresses its expectations, commitments, and support so that the new family will prove successful.

Weddings are public events of serious importance. And though each couple is convinced that their wedding is different and special, some things remain the same for all.

UNFORTUNATELY, MUCH TIME, energy and concern are given to the non-essentials like invitations,

clothes, pictures and elaborate receptions. This often distracts a couple from realizing that their wedding revolves around the public exchange of their marriage vows, and the acceptance of these vows by society.

Nonetheless, there are some practical requirements that must be met so that the wedding may achieve its full social and religious significance.

First, a couple should arrange an informal chat with the priest who will preside at their wedding, or the priest in the church in which they wish to be married. The priest will go through a questionnaire with them to certify that they are free and worthy to receive the sacrament of marriage. He will also chat with them about marriage—its responsibilities and its prerogatives. The meetings with the priest should be their opportunity for building a new

friendship as well as the occasion to arrange the date, time and circumstances of the wedding.

Although customarily the wedding is in the church of the bride, it may be held in some other church of special importance to the couple. And in some mixed marriages, there may be a good reason for the wedding to take place in the church of the non-Catholic. In any case, the priest will handle all the arrangements and details, and will help the couple make appropriate choices regarding prayers, Scripture readings and music so that their wedding liturgy is a personally expressive celebration of their relationship and the marriage sacrament.

IN MANY DIOCESES throughout the United States, couples are urged—if not required—to participate in some type of pre-marriage preparation. Highly trained couples and priests conduct these sessions which are directed toward helping couples realize the importance of their personal relationships and marital commitment. Appropriate use may be made of pre-marital inventories, of specialized instructions by doctors, lawyers and other married couples. But the purpose is not simply to provide information. It is meant to heighten communication and mutual understanding to help the couple better realize that their courtship and wedding are simple steps toward the intimate and abiding marital partnership that was established by God and given a sacramental significance by Jesus Christ.

At the same time, society sees the family as the basic social unit and recognizes that marriage should be entered into with the free and full consent of the intending spouses. Thus, every nation has laws regulating marriage, and every state sets out certain requirements, such as the marriage license. Again, the priest helps the couple work out the details of obtaining the blood test and license from local civil authorities.

In summary then, a wedding is a public event, a liturgical and religious act of great significance, and the occasion of a celebration by family and friends of the bride and groom. Weddings almost always work out well, but marriages do not necessarily do so. Thus, it is important for couples to worry less about the wedding, and pay more attention to the marriage relationship.

The preparatory details have importance, and can also be rich and rewarding circumstances through which a couple come to know themselves better. These are also occasions through which a couple may deepen their mutual commitment so that their wedding is the moment of promise that merits the continuing support and encouragement of family, friends, society and the entire Christian community.



Engaged Encounter: preparation for life

BY PAT and DICK BORKOWSKI

On a Friday evening in February a number of young couples arrived at a former convent on the campus of Nolan High School in Fort Worth. Their ages and backgrounds varied widely but they all had two things in common: They all were engaged to be married and they all had decided to give up one week-end for what may well have been the most important preparation for their marriage—The Engaged Encounter.

What makes The Engaged Encounter so important is that it is preparation for married life, not just for the wedding.

The encounter week-end didn't begin on the Friday evening in February when the couples gathered at the Catholic Renewal Center of North Texas in Fort Worth. It actually began about five weeks earlier when the encounter team was formed.

Team members include three married couples, a divorced person and a priest or Sister. The married couples are selected on the basis of their marriage experience and their ability to convey their feelings on marriage. Generally the couple compliment includes a rookie couple, married six months to three years, a second couple married three to nine years, and a couple married 10 years or longer.

ONE OF THE PRINCIPAL GOALS of The Engaged Encounter, like its older sister, The Marriage Encounter, is to provide the couple with techniques for good, straight communication with each other.

The contribution made by the divorced member of the encounter team is to illustrate what can happen as a result of avoiding good, straight communication.

A pastoral dimension, an explanation of the teaching of the Church on marriage and family life, is provided by the priest or Sister marriage counselor. At the Fort Worth center this is particularly important since eight of every 10 couples who make the week-end will be entering a mixed marriage.

The team couples, at least one of which has worked on several encounter week-ends, choose the discussion areas they are most comfortable with. Then in five preparation sessions work up and polish their presentation according to a basic outline, but incorporating their own experience. Other team members critique each presentation with positive support, constructive criticism and suggestions for improvement.

There are basically four main phases to the week-end. In the initial phase of "I" phase, the first presentation entitled "Encounter with Self" deals specifically with the individual and the awakening of the

individual to his or her feelings. The second phase, the "We" phase, develops the relationship between the couple. This is, once the individual is aware of his or her feelings, the next logical step to communicate those feelings to the future spouse.

The week-end further progresses to the "We, God" phase. Although the entire week-end deals with God's relationship with men and women as individuals and couples, this portion further demonstrates the couple's dependence upon Him and His love for them. The last of the four phases is the "World" phase. In the "Open and Apostolic" talk, development as a Christian couple is discussed as well as the couple's responsibility for enriching themselves and others by spreading the "Good News."

ENGAGED ENCOUNTER is not a retreat, although it is definitely Catholic and incorporates prayer, liturgy and the sacraments of the Eucharist and Penance. The most important thing that takes place is between the individual couple as they encounter each other and God and the joys and responsibilities that are the reality of Christian marriage in a new and profound way.

Although only couples who have made a definite commitment to marriage are accepted for the Engaged Encounter, occasionally a decision is made to postpone marriage when the reality of living out a lifetime commitment is faced, sometimes for the first time. At least one couple in the program's three-and-one-half year history at the Fort Worth center has decided to call the whole thing off.

The Fort Worth program was developed by Sister Josephine Stewart, S.S.M., a veteran marriage counselor long associated with Marriage Encounter who saw the advantage of a similar program for engaged couples. With the aid of consulting psychologists, married and divorced couples and outlines of similar programs, Sister Josephine developed the present format for The Engaged Encounter. Similar programs are available in most sections of the United States, usually associated with Marriage Encounter.

FOLLOW-UP IS DIFFICULT because of the mobility of newly married couples, but pastors feel the program is so effective that some require a couple to make the week-end before the wedding will be performed. Others strongly urge couples to make the week-end and insist upon it for couples who are very young or have known each other a relatively short while.

Those who devote many hours to preparing and presenting the encounter week-end are convinced that what they are doing is giving many couples the most wonderful wedding gift they will receive... the best possible chance for a Christian marriage that will be a rich, satisfying and lifelong journey together toward God.

Needed: School for marriage

BY FR. PAUL F. PALMER, S.J.

A generation ago the words of the popular song, "They say that we're too young to love," voiced the sentiments of older people. Today, and with more reason, our best sociologists say that teen-agers are "too young to marry."

Recent statistics tell us that one out of three marriages end in divorce and that the chances of a lasting marriage is twice as great when couples marry in their middle and late 20s than when they marry in their late teens.

If marriage is regarded as a contract, there is no reason why young people should deliberate long before choosing a partner and signing the civil agreement. People don't spend much time in buying a car and hiring a chauffeur, in buying a house and hiring a housekeeper. Contracts deal with things and the services of people.

But if marriage is a covenant, a personal commitment, an I-Thou relationship, in which the partners to the covenant pledge their love and undivided affection so long as both shall live, it is understandable why considerable time may be necessary for love to mature before being pledged in marriage.

Priests and Religious spend years in a seminary or a novitiate or house of formation before they make their final commitment to celibacy or virginity—a commitment that is less binding than that of marriage.

If this is so, should there not be a seminary where the seeds of covenant love can grow and flower before becoming fruitful in marriage? Should there not be a novitiate where beginners in the art of love can prepare

for the love commitment they will make in marriage?

I AM NOT SUGGESTING that young people should be practiced in the art of love-making before marriage. Such practitioners all too often change partners either before or after they are married.

Pre-marital sex is rarely the expression of love. It is usually promiscuous and impoverishes the partners. By loving anybody they end up by loving nobody. Promiscuity is self-centered, and selfishness is the greatest obstacle to love and, therefore, to marriage.

Covenant love, on the other hand, is outgoing or ecstatic in the root meaning of the word. It embraces the total person, body and soul, mind and spirit. It does not divide body and spirit in the lover or the beloved. Such love, according to Vatican II is "eminently human," and yet "merges the human with the divine, and leads the spouses to a free and mutual gift of themselves." And it is this love alone "which is uniquely expressed and perfected in the marriage act" (The Church Today, No. 48).

The same Vatican Council tells us that the seminary or school for love will be located "especially in the heart of their own families, where young people are to be instructed properly and in due seasons about the dignity, duty and expression of married love."

Most husbands and wives are mindful of their duty to provide for the needs of their family. And in most cases the fulfillment of this duty is test of their love for each other and for their children. But this is not test enough. By words and gestures they must express their affection and love for each other in the presence of their

children. Admittedly, this is difficult in our less demonstrative age and culture which reserves the language and outward signs of loving affection to the period of courtship.

FORTUNATELY, there is a school of love for married couples. It is known as Marriage Encounter, and it has a growing enrollment. One of its graduates told me that she and her husband were caught or, better, found quietly holding hands. This prompted one teen-age son to turn to his younger sister and say in amazement, "Look, Mom and Dad are acting like people in love."

Unfortunately, there are many young people who approach marriage who have never been part of a loving family. For these there is much remedial work to be done. But there are schools for engaged couples, pre-Cana groups, and Engaged Encounter modeled on Marriage Encounter. To quote Vatican II again, these "family associations should try by their programs of instruction and action to strengthen young people... and train them for family, social and apostolic life" (No. 52).

We usually associate the Church's apostolate with the mission of those who have been consecrated by ordination or by vows to be witnesses of Christ to the world. But marriage, as the sacrament or sign of Christ's love for his bride the Church, is a vocation with its own special consecration and vows. Because of this, the Fathers of Vatican II close their pastoral instruction on Marriage and the Family with the inspiring reminder that "married people, by the joys and sacrifices of their vocation and through their faithful love, will become witnesses of the mystery of that love which the Lord has revealed to the world by his dying and rising to life."

A matter of mutual acceptance

BY JAMES and MARY KENNY

SHE SAYS:

I think I'm prepared for marriage because I am ready to take you "for better or worse." That's a promise to accept you. Totally, just as you are. I see it as the hardest challenge in marriage. And the most important.

I accept you. I don't tolerate you. I don't put up with your faults as I applaud my own long-suffering. I don't deny that you have any faults, thus burdening you with impossible expectations. The ideas I have about changing you—making you over to my satisfaction—I recognize for what they are: insidious plans lurking in the recesses of my mind which will communicate dissatisfaction on my part and ultimately lead you to back off from me.

I shall try to put aside adolescent behavior, although I know that people of any age can at times behave like adolescents. Adolescents know what is wrong with everyone. They have grand ideas to improve everyone, and they freely give out criticism and advice. Adolescents don't accept others. Adolescents are not ready for marriage.

I know that acceptance will come up every day of our married life. I'm neat and you're sloppy. You're punctual and I'm late. I'm a night person and you're an early riser. You're active every minute and I like to sit by the fire.

When I marry you, I accept you. I take you for better or worse. I love you, warts and all. But mostly, I'll try always to ignore your faults, realizing that they may not be faults at all, but merely irritations to me. I'll try to focus on the good in you, confident that I'll find it because I know you are a good person. I look forward to a

marriage in which you'll accept me. May our marriage be one in which acceptance both binds us and frees us: binds us intimately together in our mutual commitment and frees us to grow as individuals, as lovers, and as partners.

HE SAYS:

Am I ready to marry? Twenty years ago I thought I knew the answer to that one. I was so sure that I loved her. Now looking back, I'm not so sure. I'm sure I love her. But not sure that love is enough. Marriage is a big commitment. It's big because it's important to a number of people. It's big because it's for life. I'd like to suggest that love can use some help in two areas.

How do I work together with other people? That's the first one. Marriage involves a sharing of a lot more than bodies, even more than a sharing of souls. It involves sharing jobs. Marriages that last build around common tasks.

Married people are partners in a formidable enterprise. Usually there are children to be raised. In the extended family, there are other adults to be considered. The labor is divided. Traditionally one earns the money. The other keeps the household running. The common task of running a family keeps them together.

If I were dating again, I would plan projects with my girlfriend. It might be anything from a picnic to overhauling a car together to volunteering for a tutoring job. I'd see if we could find some common tasks.

How do I quarrel? That's the second one. Marriages are not made in heaven. They are not made in bed. They are made in the way married couples handle crises. Everyone will

have disagreements. It is how I handle them that determines what kind of relationship I have with my partner.

Creative quarreling involves giving "I" messages rather than attacking my partner. I must tell my partner where I am coming from, what I am feeling, not what's wrong with her. And I should not avoid quarrels with superciliousness or Christian politeness. Disagreements present an opportunity for growth in union.

If I were thinking about marriage, I'd ask myself: Can I tell my partner where I stand? Can I express myself, rather than maintain a defensive silence? However selfish it may sound, the gift of myself in all my pettiness is essential to good communication and marital harmony. Can I give myself?



THE WORD THIS SUNDAY

By Father Donn Raabe

FOURTH SUNDAY OF EASTER

"Eternal Pasture"

Acts 13:14, 43-52
Psalm 100:1-5
Revelations 7:9, 14-17
John 10:27-30

The "Grace of God," which Paul and Barnabas encouraged the people to hold onto, was the presence of God. Our tradition has tended to make grace a "thing" we can stockpile against the time of judgment. Grace is not a thing. Grace is the gift of God being present and at work in our lives for our salvation. We need always to keep in touch with God's working—become more aware of His presence and what He's up to. Paul and Barnabas preached that He was up to our salvation in Jesus the Christ, but the Jews didn't appreciate it. They didn't recognize that God was behind Jesus or their words. Trying to know God in Jesus as He is at work through His Spirit is often hard. It is a lifetime struggle. But in the end we can be numbered among those robed in white holding palms because we have trusted and have triumphed with the Lamb. We don't always know where this Shepherd we follow is going, but we do know it leads to eternal pasture and protection.



VOLUNTEER WORKERS HELP—The annual Catholic Charities Appeal gets a boost from volunteer workers who have been putting in many hours to prepare the 64,000 mail pieces. The work should be completed some time next week. Some of the volunteers are shown above working at the Social Ministries Office on Holmes Avenue, Indianapolis. They include, in the left photo, from the front,

Hope Harper, Alta DeJohn, Elizabeth Zalac and Marge Lankston. The picture at the right shows Leo and Ann Stegman of St. Mark parish, who have volunteered to work full time until the project is completed. The appeal is directed through the Catholic Charities Office under the supervision of Mrs. Neatha Diehl, Mrs. Helen VanCamp and Mrs. Pat Kelley.

VATICAN STATISTICS CITED

Many countries begin to show increase in seminary students

VATICAN CITY—In connection with World Vocation Day (April 24), the Vatican said that the number of diocesan philosophy and/or theology students in seminaries rose last year in about 30 non-mission countries.

The Vatican also announced that the number of diocesan major seminarians in mission countries continued an almost unbroken 11-year climb in 1976.

According to statistics released April 18, countries that had a big jump in the number of seminarians studying philosophy or theology included the Netherlands (from 16 philosophy students in 1975 to 28 in 1976), the Philippines (from 529 theology students to 689), and Ecuador (from 21 theologians to 31).

Generally, major seminarians around the world study two years of philosophy before beginning four years of theology training.

THE NUMBER OF DIOCESAN major seminarians in mission lands continued to rise in 1976 with an addition of 307 over the 1975 total.

While clearly indicating that other countries have experienced drops in the number of diocesan major seminarians, the Vatican noted that five European nations saw an increase in philosophy and/or theology students in 1976.

They were Germany, Ireland, the Netherlands, Portugal and Switzerland.

Growing numbers of seminarians were experienced in almost all Latin American countries, said the Vatican.

It said that the number of philosophy students increased in 16 Latin American nations, including:

- Cuba, from 21 to 29;
- El Salvador, from 32 to 34;
- Haiti, from 23 to 29;

- Panama, from 6 to 11;
- Puerto Rico, from 18 to 47;
- Argentina, from 172 to 271;
- Brazil, from 477 to 535;
- Chile, from 68 to 87;
- Colombia, from 336 to 377.

Eleven Latin American nations increased the number of their theology students as well in 1976, said the Vatican.

IN THE UNITED STATES, figures for seminary students of philosophy rose by four, to 2,399. For Canada, theology student figures increased by seven, to 355 in 1976, the Vatican said.

Since the announcement did not give details on decreases, its lack of figures on U.S. theology students and Canadian philosophy students indicated that these figures dropped from 1975 to 1976.

House declines to lift ban

(Continued from Page 1)

wording. It was Mazzoli's amendment that carried 20-12.

WILLIAM COX, executive director of the National Committee for a Human Life Amendment, an organization financed primarily by contributions from individual bishops, said the Legal Services vote marked the first time the full House Judiciary Committee has voted on an abortion-related issue. The 1974 amendment was offered and accepted on the floor, he said.

Cox said he was "encouraged" by the vote, but he said it could not be directly translated into support for a human life amendment.

He said that the vote showed "potential strength" in the committee because the original bill in Kastenmeier's subcommittee made no mention of abortion at all. Cox said "good solid constituent contacts" pressured the subcommittee into a compromise and eventually into a return to the 1974 wording.

Cox said the issue of respect for the consciences of individuals opposed to abortion was important.

"We don't want to end up with a situation like they have in Sweden

where abortion is so accepted that a doctor, by law, cannot refuse to perform an abortion."

Msgr. James McHugh, director of the Bishops' Committee for Pro-Life Activities, said he was happy with the vote.

"Much as there's a need for legal services," he said, "it's not appropriate" for people to use government money and institutions to "increase the social problem of abortion."

Burundi expels 15 missionaries

ROME—Nine Verona missionary priests, two Brothers and four lay missionaries, expelled from Burundi, have reached Rome.

The missionaries were expelled by Burundi's government in reprisal for an article which appeared in an Italian magazine published by the Verona fathers.

The missionaries were at first ordered out of Burundi within 24 hours by the government. But through the intervention of the bishops in the small central African nation, the missionaries were permitted to leave Burundi without haste.

Choir, Band music ratings announced

The 1977 CYO Organizational Music Contest was held at Socina High School, Sunday, April 24. Ten groups participated in Choirs, Mixed Chorus and Band Competition. This completed the second phase of the Cadet Music Contest. Following are the results of last Sunday's competition:

VOCAL COMPETITION: St. Paul, Tell City (Mixed Chorus)—Superior; St. Anthony, Clarksville (Girls)

Choir—Excellent: St. Ambrose, Seymour (Girls' Choir)—Superior; St. Matthew, Indianapolis (Girls' Choir)—Superior; St. Michael, Brookville (Girls' Choir)—Superior. **BAND COMPETITION:** Band from St. Monica, Indianapolis—Excellent; Band from St. Matthew, Indianapolis—Excellent; Band from St. Anthony, Clarksville—Excellent; Band from St. Philip Neri, Indianapolis—Superior; Band from St. Paul, Tell City—Superior.

CYO NOTES

On Friday, May 13, the St. Plus X, Knights of Columbus (2100 E. 71st Street) will host an adult "Monte Carlo Party" for exclusive benefit of the CYO from 8 p.m. until midnight.

Applications for the CYO Camps (Rancho and Christina) in Brown County are available at the CYO Office. For information, call 632-9311.

Boys' and Girls' Softball Entries were mailed this week. Entries are due in the CYO Office by Tuesday, May 17. The season play for both leagues will begin about June 8.

The CYO will be involved in the Metropolitan Arts Council, Piano Orchestra Concert at Clowes Hall on Saturday, May 7. Performance times are 2 p.m. and 4 p.m.

Junior CYO's nominated potential officer candidates for next year at last Monday's meeting. Junior CYO members are encouraged to attend the important May meeting to finalize the election for 1977-78.

The CYO needs volunteers to help at the city-wide track meet (timers, pickers, judges and field event people) to be held at John Marshall High School 12:30 p.m. on Sunday, May 15. Volunteers are asked to call 632-9311.

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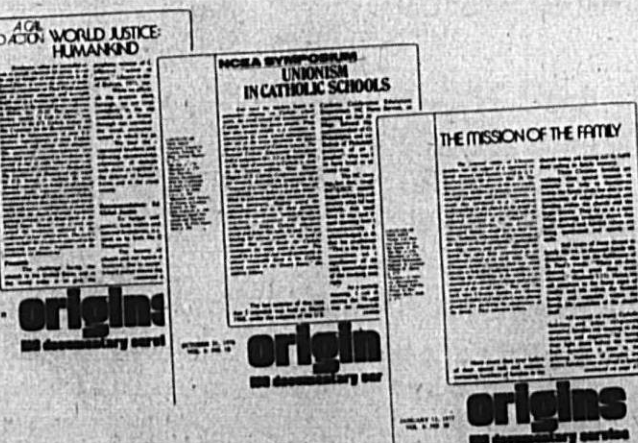
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VIEWING WITH ARNOLD

Ultimate in blasphemy?

BY JAMES W. ARNOLD

This is to be the year of science fiction movies, with such big budget, serious-minded space epics as "Close Encounters of the Third Kind" and "The Star Wars" closing in fast on us. But things get off to a suitably outrageous and hair-raising start with "Demon Seed," which is sort of an improbable mixture of "Rosemary's Baby" and "2001."

In this case it is a mad, brilliant runaway computer

brain, reminiscent not only of H.A.L. in "2001," but also of that film's god-like black slab monolith, that seeks to enter the human race by impregnating an unsuspecting and totally terrified young woman. As adapted from Dean Koontz's novel, this has to get the award for most bizarre premise even in the year that includes a love-struck 40-foot ape and a blimp attack on the Superbowl.

The idea however is not that the child is to be some kind of monster or evil

demon (the title is misleading, it turns out), but a benevolent youth who will be the "world's hope" a man governed by reason will also understand what it is to be human—the prototype of a new state of the evolutionary process.

This not only recalls Kubrick's Star-child imagery in "2001," but is close to the idea of a messiah, and therein lies the film's potential for controversy. I was provoked into seeing "Demon Seed," in fact, by the opening phrase of its review in Variety: "Some religious viewers may consider it the ultimate in blasphemy."

THAT SOMEWHAT overstates the case, but whenever a story is built around the unusual birth of a "New Man," with vaguely redemptive and/or supernatural overtones, there is

likely to be uneasy allusion to the Christian mystery of the Incarnation. Sometimes this is deliberate, as it certainly was in "Rosemary's Baby," in which author Ira Levin wanted to portray a kind of reverse Christmas, the birth not of the savior but of the destroyer.

Many took offense, including the Catholic Film Office, which took the Christmas parallels as mockery and condemned the movie.

But Christian symbolism and myths are imbedded so deeply in the Western mind that references can be difficult to avoid. Thus, almost every good hero who suffers for his friends to save them from evil in any story is likely to be called a Christ figure.

In "Demon Seed" there is a clear attempt to draw parallels, but it is not clear if the intention is philosophical or just literary cleverness. (No doubt, hundreds of thousands will see the movie mindlessly simply for thrills, without the comparison every dawning on them.) Proteus IV, the ultimate mastermind computer who finds a cure for leukemia in four days, uses a rhetorical tone often associated with God in movies (the voice is provided by Robert Vaughn). His attempts to persuade the woman (intelligently played by Julie Christie) have New Testament connotations. (Sometimes nasty ones: after threatening to kill an intruding child unless Julie sends her away, Proteus says, "If the deaths of 10,000 children were necessary to protect the life of my child, I would destroy them.") There is repeated emphasis on a higher form taking on human flesh, and at the hectic climax, references to a "miracle" and visual images that indirectly suggest

Christian paintings like the Pieta.

PERSONALLY, I dislike such allusions, since they border on pretension and exploitation. That feeling might be tempered if "Seed" could be taken seriously as a statement on the need for moral reform, for some kind of New Redemption, even in scientific form. (That was more or less the drift of "2001.") But all the religious overtones are stuck in what is basically a monster-movie thriller. It's only a few steps away from the heroine-trapped-in-the-mad-scientist's-castle flick, with wild attempts to escape, brutal attacks by Proteus on would-be rescuers, etc. In this setting, Christians may well be upset by the religious pretensions even if they are not malicious.

"DEMON SEED" wouldn't deserve all this attention if it weren't professionally and also imaginatively put together by director Donald Cammell and a competent cast that includes reliable Fritz Weaver as Ms. Christie's scientist husband, the Frankenstein who created Proteus as a source of truth.

Strictly as an exercise in schlock terror, it is well above average and greatly aided by stunning computer graphics and mind-blowing "outer space" images provided by Jordan Belson. Art-film maker Belson is the guy whose work inspired Kubrick's famous "Beyond Jupiter" sequence in "2001."

Science fiction is the most stimulating of the popular arts. In "Demon Seed" unfortunately, potential excitement is undercut by dead taste and bad judgment. [Rating not yet available]



OFFICERS FOR TELL CITY DEANERY CCW—The following officers of the Tell City Deanery Council of Catholic Women were recently installed in ceremonies at St. Paul School including, from left, Mrs. Irvin Richard, St. Paul, Tell City, secretary; Mrs. Burke Sweet, St. Augustine, Leopold, treasurer; Mrs. Tim O'Connor, St. Paul, installing officer; Mrs. Walter Meunier, St. Paul, president; Mrs. Joseph Deville, St. Paul, vice-president; Mrs. Charles Etienne, St. Mark, Perry County, auditor; and Mrs. Charles Herrmann, St. Paul, delegate-at-large. [Photo by Danny Bollin]



PLAN MIGRANT FARMWORKERS BENEFIT—The Farm Labor Organizing Committee (FLOC) will sponsor a carnival, dinner and dance at the Catholic Social Services Agency, 623 E. North Street, Indianapolis, on Saturday, April 30. Carnival festivities begin at 1 p.m., the dinner, featuring Mexican food, at 6 p.m. and the dance at 8 p.m. Co-ordinating the benefit are from left Elvira Canning, Estela Martinez and Della Pacheco.



GREENSBURG COUPLE WED 50 YEARS—Mr. and Mrs. Gilbert Eder of St. Mary's parish, Greensburg, will mark their golden wedding anniversary with a Mass of Thanksgiving in their parish church on Wednesday, May 4, at 7:30 a.m. On Sunday, May 8, the couple will receive relatives and friends at a reception in St. John's Hall, Greensburg, from 2:30 to 4:30 p.m. The Eders were married May 4, 1927, at St. Mary's. They have three daughters.

Approve steps for expansion of dialogue

LONDON—The Bishops Conference of England and Wales has decided to back Catholic dialogue with Britain's Moslems, Sikhs, Hindus and Buddhists.

As a result of recent immigrations from the British Commonwealth, Britain now has a fairly strong representation of Moslems, Sikhs and Hindus, along with a smaller number of Buddhists.

At their spring meeting, held at Westminster April 18-21, English and Welsh bishops decided to set up a Secretariat for Non-Christian Religions to handle relations at the religious level between Catholics and adherents of the major non-Christian faiths.

The bishops also set up another secretariat to deal with relations with the Jews.

Report missionary kidnaped

SANTIAGO, Chile—Spokesmen for the La Salette Fathers said one of their priests was kidnaped in Argentina in March during a visit to friends in the northern city of Rosario, and is presumed dead.

Leftist extremists were blamed for the kidnaping and apparent death of Father Julio San Cristobal, 48. The priest had taught for 10 years in Rosario before his transfer to Talca in central Chile.

In recent months half a dozen priests have been

reported kidnaped in Argentina.

Reports published by the Santiago daily La Segunda said the La Salette Fathers and relatives of the priest learned that six men went to his hotel in March and took him away.

"We have no more news, and fear he has been killed by extremists of the left," the daily quoted one of the relatives. "He was a staunch defender of democracy and opposed Marxist tactics in the area."

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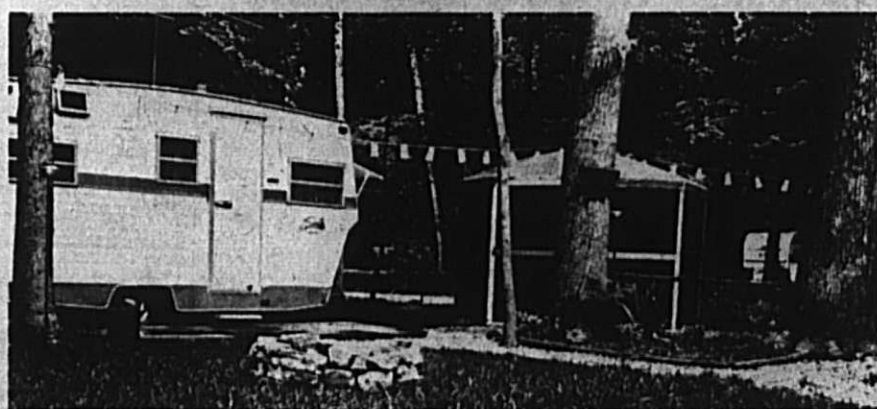
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Where are his parents?

By Father Joseph M. Champlin

One of today's more difficult and painful decisions for a parish priest involves the Baptism of children whose parents practice the Catholic faith in only marginal fashion.

The problem is not a new dilemma for the Church. In fact, its founder struggled with the same situation — the varying degrees of belief in His followers. Jesus' approach to this matter naturally should be our procedure now with regard to Baptism.

In simplified fashion we might say that task requires the clergy and others concerned constantly to challenge every Christian believer, but to step carefully lest they crush the weak or extinguish an only faintly flickering flame of faith.

WHAT HAS intensified the difficulty for contemporary pastoral ministers is the emphasis in the renewal ritual of Baptism on the faith required whenever we celebrate this sacrament. It discourages any magical view of the rite, any practice in which the infant receives the holy

waters automatically and without consideration of the parent's beliefs.

The General Introduction to Christian Initiation thus states: "Therefore Baptism is, above all, the sacrament of the faith by which men and women, enlightened by the Spirit's grace, respond to the Gospel of Christ. That is why the Church believes it is her most basic and necessary duty to inspire all, catechumens, parents of children still to be baptized, and godparents, to that true and living faith by which they adhere to Christ and enter into or confirm their

commitment to this covenant." (Article 3).

The ideal, of course, sees parents as model Catholics, constant in daily prayer, exemplary in virtue, regular at Sunday Mass, frequent recipients of the Eucharist, and anxious for instruction on the meaning of Baptism.

Working with people like that and celebrating this sacrament for them is a joy and comfort for the priest.

BUT WHAT OF those whose Christian lives are not so spectacular, who rarely participate in Sunday Mass, who have not received the Eucharist over many months or several years? What about them?

The Introduction to the rite for the Baptism of infants touches on this circumstance:

"When the parents are not yet prepared to profess the faith or to undertake the duty of bringing up their children as Christians, it is for the parish priest...to determine the time for the baptism of infants." (Article 8:4).

The local clergy, then, may postpone the Baptism, if they judge the parents are that negligent.

I am a little anxious, however, about what seems a growing tendency among some priests to take a hard line in this regard. They appear to identify the possession of personal faith with fidelity to Sunday Mass.

"You are not really a Catholic. We hardly ever see you at Sunday Mass. I'm sorry, but until you make a decision, make a stronger faith commitment, then we must put off the Baptism." Fathers and mothers neglectful of their religious practices might well hear those exact or equivalent words when they approach such priests with requests for the sacrament.

AS MUCH AS I share their desire for a change in the parent's attitude and observances. I am not sure these statements square with the Lord's approach to the weak and sinful or with the Church's precisely drawn requirements for Baptism.

Challenge in a loving, gentle way these careless persons, yes. Insist on their presence for the explanatory baptismal classes, yes. Urge good example and better, more faithful participation in the Eucharist, yes.

But refuse Baptism because of poor Mass attendance? I am not comfortable with that.

1977 by NC News Service

'Only animal who blushes, or needs to'

By William E. May

Why should we be moral? In many ways this is a strange question inasmuch as to be moral is, as we shall see, an inescapable attribute of a human being. Still it is a question that troubles people, particularly today in our post-Watergate world, when a kind of cynicism at times seems to take hold and the temptation to "do unto others before they do unto you" can occasionally arise.

In a way Mark Twain gave the best answer to this question when he quipped: "Man is the only animal who blushes, or needs to." We do things that other animals would never dream of doing. A lion, in killing an antelope for food, goes about the work in a business-like way; he would never think of nailing his prey to the wall by its ears and then deliciously

torturing it to death, as we do on occasions. A mother wolf never aborts her child, nor does a father rabbit ever crush a lighted cigarette into the flesh of his mate or baby. Yet we do these things, and our capacity to do them tells us something about ourselves and gives us a clue to the answer to the question before us.

We Christians believe that every human being, just by being human and being made in the image of God, is precious, priceless, irreplaceable. We believe that every human being is, in short, a being of moral worth. But when we first come into being we are not, as yet, moral beings or moral agents, capable of telling, expressing and communicating His love and friendship.

WE ARE MORAL, in other words, because we are the kind of beings that we

are, gifted with intelligence and freedom. Because of our freedom we can freely accept God's love and give ourselves away to Him in love only to come into an even deeper possession of ourselves. And because of freedom, we can also refuse His love and, in doing so, become possessed by the power of sin.

Because of our freedom we are moral beings and the most vulnerable of all creatures, open to the most terrible of wounds. What is most poignant, perhaps, about our existence is our ability to wound the ones we love and, in doing so, to wound ourselves. But through love, the love that God wills to give to us, we can heal our wounds and become, like Jesus, truly faithful images of our loving Father.

When a dog is kicked in the groin, he can either fight or flee. When we are

kicked in the groin, literally or figuratively, these can be our reactions too. But because we are moral beings we are capable of a quite different and free response, the kind of response that God has given us when we betrayed Him. We can reach out to the other in a healing, redemptive act of love.

SO WHY BE moral? Really we can't help but be moral, for this is the nature of our existence. But we can be either morally good or bad; we can choose to utter words of love — or of indifference or apathy or hatred. In doing so we make or break our lives as moral beings. With the graceful help of Christ and His Church, we can learn to speak these words well and to have the strength to speak them.

1977 by NC News Service

Why be moral?

By Deacon Steve Landregan

Why be moral? Why should any person voluntarily conform to a behavior system that in the eyes of many limits individual freedom and compromises human dignity? Why should anyone exercise self-discipline and self-restraint, particularly in areas where the dignity and freedom of others cannot be trampled upon.

Those things that compel a man or a woman to voluntarily relinquish freedom to do as he or she pleases have existed and influenced behavior since before the dawn of civilization.

Which came first Fear or love. Both are powerful motivators. Greed and hatred came on the scene early. The desire to be like others and the need for community brought mankind a step closer to civilization.

ONCE PRIMITIVE man discovered that the decision as to where he would live and hunt were not really made by him but by the animals whose migrations he must follow, he began to surrender his freedom in order to survive. Fear, love, greed, hatred, the need for community and companionship merely further eroded the freedom that man had originally enjoyed.

Tribal codes and primitive laws gradually touched every significant event in an individual's life, from birth to death, and often even determined the circumstances and time of both of these events. Such codes were usually more than civil in nature. They carried the force of religious obligations and taboos in a pagan world where the line between men and gods was blurred at best by superstition, fear and ignorance.

Non-conformity was handled with dispatch — death or expulsion. The result was usually the same. The system was generally efficient, but of course there are those who can outsmart any system. Of such types are Robin Hood legends made.

The separation of a religious moral code from civil authority probably first

occurred five centuries before Christ during the Babylonian captivity of the Jews. Synagogues, rabbis, scribes, a whole religious system capable of functioning outside the civil structure evolved and served Abraham's children well for centuries. Jewish islands in a Gentile and frequently hostile world preserved and protected a precious heritage of faith based on God's covenant with His people. The same isolation provided the environment in which the customs and moral practices that flowed from faith might be practiced with a minimum of fear of interference or ridicule by the outside world.

FOR US CHRISTIANS such a separation was much longer coming. After a few short centuries during which the infant Church was an island in an unfriendly world, the world became Christian and the wedding of religious and civil authority brought about a restoration of the former order. It wasn't until the disestablishment of religion in the last two centuries that churches, both Catholic and Protestant, became free of patronage and interference from civil authority.

Habits of centuries don't disappear overnight and in the United States we are still seeing the agonies of the final stages of a separation that began 200 years ago.

Those among us to whom the Second World War is a vivid memory and not a section in our history book, can remember a time when this nation's civil laws generally reflected a Protestant, some-

times Puritanical, Christian morality. It was a time when abortion was an heinous crime and homosexual acts were an outrage against society and the law. Although the same recognition was never extended by civil law to moral crimes against justice and human rights, nevertheless the incorporation of Puritan morality into civil law provided not only a favorable environment but the pressure of society upon individuals to lead a moral life within society's definition of morality.

All that is gone now . . . or at least nearly so. The civil law is no longer moral, at least not in a religious sense. It is amoral inasmuch as it is lacking in religious sensibilities. One of the dangers of such a change is that changing civil law to make something legal was understood by many as somehow changing the moral law to make moral what had been immoral.

THE MORAL person finds it much easier to be immoral in a society that not only condones immorality but goes to great lengths to provide opportunities to sample all sorts of succulent forbidden fruit. Conversely that same person finds it increasingly difficult to be moral in the midst of a world that not only offers no support for moral actions and decisions but frequently ridicules them.

Adding to the confusion is the cry of many for a return to "morality," which to them means a return to the Puritanism that equates morality with sexual

behavior alone and conveniently does not include the immorality of social injustice, which according to their reasoning is not immoral because it was not illegal under the old order.

Where should the Christian turn at such a time? What is the key to the survival of Christian moral values in the midst of a no longer friendly world, whose neutrality is rapidly changing to hostility.

The answer is so simple that it often escapes us. We turn to Christ. Christian moral values don't owe their existence to the favor of any society. They are rooted in Jesus' call for repentance, faith and an imitation of His own unselfish and unconditional love.

UNLESS IT is rooted in a response to Jesus' selfless love, any Christian's conformance to moral law will endure only as long as it is comfortable and convenient. Without Christ, morality is nothing more than a system of human conduct, useful, but not necessary. With Christ, it becomes a way of life, undertaken out of love and in perfect freedom. It is an imitation of Him, lived in community with those who are His saving presence in the world, and in service to those He came to save.

Why be moral? Because to live morally is to imitate Christ. Any other reason is unworthy of one created by the Father, redeemed by the Son and strengthened by the Holy Spirit.



'Can't stop dancing', by Captain and Tenille.

Can't Stop Dancing

*Can't stop dancing
Just because the music's gone.
Can't stop dancing
Just because the band
Has packed up and gone home.
Can't stop dancing
Just because the music's gone
'Cause if you keep on dancing
If you keep on dancing
If you keep on dancing
You're gonna turn the music back on.*

*There's a rhythm in the universe
And the music is always there
But whenever things go wrong
Sometimes it's hard to bear
Just the same you've gotta move with
time
If you don't, you're gonna get left
behind.
Just remember that the beat goes on
Pretty soon they're gonna sing your
song.*

*Can't stop dancing
Just because the music's gone.
Can't stop dancing
Just because the band
Has packed up and gone home.
Can't stop dancing
Just because the music's gone
'Cause if you keep on dancing
If you keep on dancing
If you keep on dancing
You're gonna turn the music back on.*

Performed by: Captain and Tenille
Written by: Ray Stevens and John Prichard, Jr.
(c) Ahab Music Co., Inc., BMI

IF YOU attempt to tap your foot through this song, you had better have strong ankles. If you attempt to dance to this song, you may need a blood transfusion. It is rare that a song comes along with such intensity and creates so much energy just by listening. It's got such a driving beat that you begin to wonder if the recording wasn't done in stages so that the musicians could be resuscitated. In any case, the overall effect is a lot of fun to listen to and an absolute challenge to dance with. Perhaps that last statement best sums up the intent of the song.

Regardless of your age or occupation,

there are those days when things begin to fall apart and suddenly nothing seems worth exerting any energy for. Those moments are natural and even expected in the cycle of life. But we can also give in to the temptation to stay with that discouragement rather than put out the needed effort to build something new. It is then that we need to be reminded that we "can't stop dancing."

WHEN "the music's gone" we tend to think that it has stopped everywhere and so there is no reason to dance. What really happens is that the song we were dancing to has ceased. Perhaps it was not the right song, or perhaps we have outgrown it and are ready for a more sophisticated melody and a more challenging rhythm. In any event, we can take a lesson from the seasons. "there's a rhythm in the universe." Spring is always hidden within winter if we are willing to believe. "The music is always there."

There is a new song and a new rhythm for us to dance to if we are willing to "keep on dancing" in the sense of proceeding hopefully with life. It is not so much a question of "turning the music back on" as it is a question of you getting turned on to the new tune that awaits you. It may take a while, but "pretty soon they're gonna sing your song." But that will only happen if you believe that "the music is always there," and are courageous enough to "keep on dancing" until the rhythm finds you.

DURING THE weeks that follow the celebration of Easter, we rejoice that Christ continued courageously at the end of His life believing that the "music was always there." His faith was rewarded with new life as a constant sign of hope to all who are willing to share the same belief. Rather than giving in to discouragement, we must believe that "there's a rhythm in the universe" and "keep on dancing."

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 70821.)

1977 by NC News Service



KYF questions

1. When did the separation of religious moral code from civil authority probably occur first?
2. When did the Catholic and Protestant churches become free of patronage and interference from civil authority?
3. Discuss this statement: "The civil law is no longer moral, at least not in a religious sense."
4. What is the key to the survival of Christian moral values in today's world?
5. How can one describe the Book of Deuteronomy?

6. How did Deuteronomy see personal morality?
7. For Jesus, what was personal morality? Discuss.
8. Discuss this statement: "We are moral...because we are the kind of beings that we are, gifted with intelligence and freedom."
9. Discuss this statement: "...we can be either morally good or bad."
10. How can we make or break our lives as moral beings?

† KNOW YOUR FAITH

Powers of anointing

By Father Joseph M. Champlin

My priest partner and I interview individually our candidates in the parish preparing for the sacrament of Confirmation. Those young men and women are expected to know, among other things, the names of all and something about each of the seven sacraments.

As they give their responses and keep track on their fingers of the number, invariably a phrase, "the last rites," makes its way into the replies.

I usually then ask: "If you were quite ill in the hospital and the priest was summoned, which would you rather receive from him, the last rites or anointing of the sick?"

"Anointing of the sick, Father."

With that reply, the young person's face normally changes and reflects a sudden understanding or better appreciation of this sacrament. The abstract, memorized answer takes on a more human dimension.

FOR NEARLY two decades Roman Catholics in the United States have heard the term anointing of the sick used in homilies and classes, public lectures and private conversations. But we seem to demand, as illustrated in the case of the Confirmation candidate, an even longer period than that for deeper level acceptance of such a new approach.

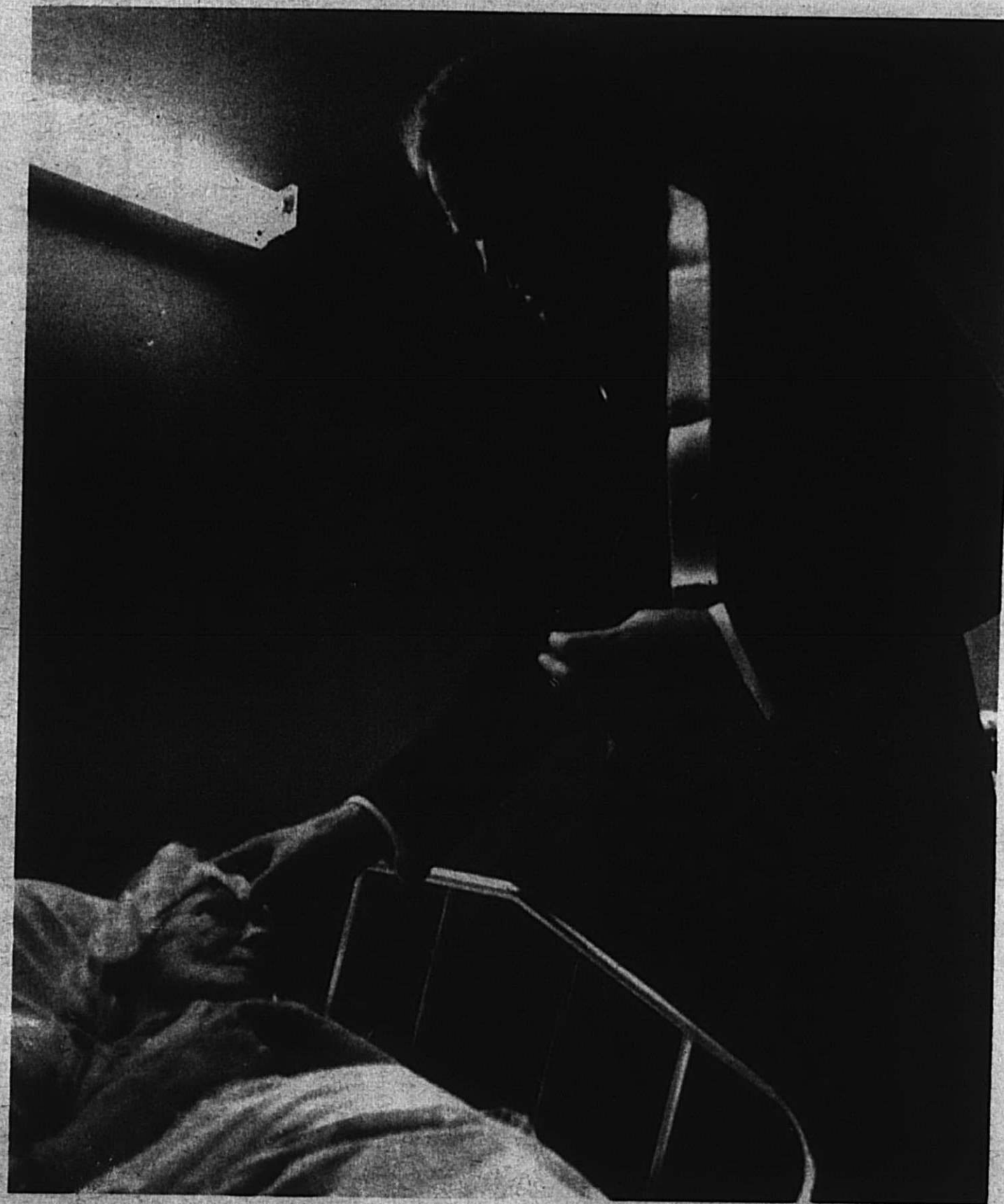
In the Introduction to the revised *Rite of Anointing and Pastoral Care of the Sick*, the Church outlines the value or purpose of this sacrament. The phrases from that text which follow indicate the ceremony is not so much a final religious ritual before death as a liturgy for healing the ill and strengthening the afflicted.

"This sacrament provides the sick person with the grace of the Holy Spirit by which the whole man is brought to health, trust in God is encouraged, and strength is given to resist the temptations of the Evil One and anxiety about death. Thus the sick person is able not only to bear his suffering bravely, but also to fight against it. A return to physical health may even follow the reception of the sacrament if it will be beneficial to the sick person's salvation. If necessary, the sacrament also provides the sick person with the forgiveness of sins and the completion of Christian penance." (Article 6).

An introductory greeting to those present beside the ill person underscores that multiple purpose of the sacrament:

"**WE HAVE** come together in the name of our Lord Jesus Christ, who restored the sick to health, and who himself suffered so much for our sake. . . . Let us entrust our sick brother (sister) N. to the grace and power of Jesus Christ, that the Lord may ease his (her) suffering and grant him (her) health and salvation." (No. 69).

Solicitude for the infirm extends, of



course, beyond the occasion for the anointing of the sick. The restored rite has some thoughts on that matter for relatives and others close to the ailing individual:

"The family and friends of the sick and those who take care of them have a special share in this ministry of comfort. It is

their task to strengthen the sick with words of faith and by praying with them, to commend them to the Lord who suffered and is glorified, and to urge the sick to unite themselves willingly with the passion and death of Christ for the good of God's people." (Article 34).

As Catholics grasp the positive thrust

of this wonderfully healing sacrament, we hope the family and friends will call a priest for their loved one earlier in the sickness. The sacrament then possesses a richer meaning for all concerned and can more strongly support the sick person's faith.

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