

CRITERION

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First communicants must confess first, Vatican bodies rule

WASHINGTON—First Communion before first confession can be spiritually damaging and must no longer be permitted, according to a letter from the heads of two Vatican congregations addressed to the world's bishops.

The practice of putting off first confession until a child is nine or ten years old had become widespread in many places, including the United States, until a May 24, 1973, declaration was issued by the Vatican aimed at ending the optional practice and restoring the Church's traditional discipline on the matter as expressed in the 1910 decree, *Quam Singulari*, issued by Pope St. Pius X.

But the 1973 declaration, *Sanctus Pontifex*, had failed to settle the issue, according to the letter signed by Cardinal James Knox of Australia, prefect of the Congregation for the Sacraments and Divine Worship, and Cardinal John Wright of the United States, prefect of the Congregation for

the Clergy. The two Vatican congregations share responsibility on the issue.

ACCORDING TO THE TWO Vatican officials, despite *Sanctus Pontifex*, "in some parts of the Church and in some catechetical centers, dissension and doubts still remain about the ecclesiastical discipline which regards children's receiving the sacrament of Penance before they receive their first Communion."

Requests for clarification had been addressed to the Holy See, the letter continues, proving "the need of inculcating the Church's norms regarding these questions."

The 1910 decree is once again cited as the normative document on the subject of first confession and first Communion. The decree, the cardinals' letter says, establishes clearly that con-

fession should precede Communion.

"The need for safeguarding and protecting worthy participation in the Eucharist has compelled the Church to introduce a norm in her discipline and pastoral practice that confession should precede Communion, and in this way, the right of the faithful—both adults and children—to receive the sacrament of Reconciliation is recognized," the letter declares.

It points to St. Paul's admonition that all should examine their consciences carefully before receiving the Eucharist. "But often," the cardinals point out, "the child is not able to examine his conscience clearly and surely by himself. This will be done more easily and safely," the letter continues, "if he avails himself of the help of a priest confessor."

CANON LAW HOLDS that to the priest belongs the judgment that the child is properly disposed to receive first Communion. The precept "could not be observed if the child did not go to confession before Communion."

Children who are adequately instructed in the nature of the sacraments of Penance and of Communion will be highly motivated to attend confession first, the letter says.

Furthermore, "The basic persuasion about the need of the greatest purity for receiving the Eucharist worthily, if prudently instilled in children right from the time of their first Communion, will accompany them for the rest of their lives and will lead to a greater esteem for, and a more frequent use of, the sacrament of Reconciliation."

The practice of delaying first confession until two or three years after first Communion began to become common in the United States during the late 1960s, although it was not until 1971 that Vatican permission for the experimental practice was granted.

Proponents argued that children of seven were incapable of committing serious sins and that confession was too traumatic for small children. Foes of the practice pointed out that some children stop attending religious instructions after receiving first Communion and are never introduced to the sacrament of Reconciliation. The experimental practice continued to grow until the 1973 declaration, which provoked considerable controversy. Backers of confession after Communion charged the Vatican with being insensitive to pastoral concerns. They said the system was working well and should have been permitted to go on.

SOME BISHOPS REACTED strongly to *Sanctus Pontifex*. Bishop Charles Buswell of Pueblo, Colo., backed the experimental practice, saying it was "based on good theology . . . rooted in solid findings of the behavioral sciences, and . . . excellent pastoral practice."

In November, 1975, Archbishop William D. Borders of Baltimore said children were still free to decide for themselves which sacrament to receive first.

Archbishop Borders made the statement to the U.S. bishops gathered at their annual fall meeting in response to what he said was "some confusion" caused by an August, 1975, letter issued on behalf of Pope Paul VI by Cardinal Jean Villot, papal secretary of state.

The letter was addressed to the Italian hierarchy, and said, in part: "The Holy Father places special stress on confession for children, and especially on first confession, which must always precede first Communion, even if, appropriately, there is an interval between the two."

Speaking to the 1975 bishops' meeting as chairman of the education committee, Archbishop Borders, who was then bishop of Orlando, Fla., said the 1973 Vatican declaration reinstated *Quam Singulari*, but that *Quam Singulari* "does not speak of the obligation to confess before first Communion, but of the obligation to receive children when they come to confess and to absolve them when they do confess."

Closing Schulte High; fiscal woes blamed

BY FR. THOMAS WIDNER

The Terre Haute District Board of Education voted to close Schulte High School effective Aug. 31 at a special meeting held Tuesday evening in the school's gym before nearly 300 resigned but mournful supporters.

The vote followed by a week the report of a professional fundraiser who had been hired by the board to investigate the possibility of raising \$1.5 million over the next five years in order to develop a plan for the operation of the school.

The report, highly negative in its conclusions, revealed that 80% of the business community believed private education on the secondary level was not needed in the Terre Haute community. Guarantees of only \$50,000 could be promised from the business community over the next five years.

THE REPORT ACKNOWLEDGED the excellence of Schulte High School, its students, faculty and

educational programs. But the most disturbing aspect of the present move, to this observer, was the conclusion that the Terre Haute business community itself believed that education in general is something that children have to go through "like the measles or the mumps."

A budget for Schulte High School for 1977-78 had been prepared in the amount of more than \$432,000 although this had been trimmed from \$485,000. After tuition and parish assessments, the board noted that more than \$227,000 would still need to be raised for operating costs. Several parishes indicated their support for Schulte, but said they were not in a position to raise their assessment for the school the following year.

Suggestions were brought before the board concerning the possibility of phasing out the high school and beginning a junior high, but enrollment precluded that development. Schulte closed the 1975-76 academic year with 400 students. This school year there were 268, and the projected enrollment for September is 225.

IN HIS ADDRESS to the board and to the parents and students present, Fred Priestler, president, stated that those present did not have to consider themselves "responsible" for closing the school.

"The board," he said, "must make the decision to close or stay open. But the responsibility for that decision must lie with those members of the Catholic community who have never supported Schulte. Their unwillingness to keep the school open and their unwillingness to support it through money and enrollment must account for the school's failure. Those present have done all they possibly could for many years and have used every means open to us to keep Schulte alive."

Reminder . . .

Entries are now being accepted for the monthly amateur photo contest being sponsored by the Criterion.

The May-June competition has been combined into a single contest, with the winner scheduled to receive a \$50 cash award—twice the regular monthly prize. To be eligible for consideration in the current contest, entries must be received by Friday, June 24. The topic is "Parental Love." Potential entrants are reminded that photos must be black and white glossy in either 8x10 or 5x7 size. Photos should be mailed to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.



Annual Mass

The annual Memorial Day Mass at Calvary Cemetery, Indianapolis, will be celebrated on Monday, May 30, at 12 o'clock noon. Father [Lt. Col.] Basil Hrin, chaplain at Fort Benjamin Harrison, will be the celebrant.

The Mass, to be held at the Priests' Circle, is offered for those who have given their lives in the service of our country as well as for all persons buried in the Indianapolis Catholic cemeteries. The public is encouraged to participate.



FIVE ORDAINED IN CATHEDRAL RITE—The marble sanctuary of St. Peter and Paul Cathedral served as a backdrop for the priestly ordination of five young men in a ceremony conducted last Saturday by Archbishop George J. Biskup. More than 150 priests—secular and Religious—participated in the impressive ritual. An estimated 800

persons, including dozens of nuns, were in the congregation. A reception in the Cathedral gymnasium followed the ordination rite. Additional related photos and articles will be found on Pages 2, 4 and 5. (Staff photo by Fred W. Fries)

THEOLOGIANS DISAGREE

Sexuality study scored

WASHINGTON—A soon-to-be published study on sexuality by five members of the Catholic Theological Society of America (CTSA) has been termed "partisan in outlook, poor in scholarship, weak in argumentation and fallacious in its conclusions," by six other members of the society.

The report by the five-member committee headed by Father Anthony Kosnik of Sts. Cyril and Methodius Seminary, Orchard Lake, Mich., questions many traditional Catholic teachings on sex, including the prohibitions on masturbation, artificial birth control, and various other sexual practices.

But that report, according to its critics within the CTSA, offers positions which "differ greatly from the positions authoritatively expressed by Pope Paul VI in *Humanae Vitae*, by the American bishops in their recent pastoral, 'To Live in Christ Jesus,' and by the Vatican's Doctrinal Congregation in its Declaration on Certain Questions of Sexual Morality."

THE 322-PAGE REPORT also drew a rejoinder from the National Catholic Register, a lay edited weekly, whose editor, Patrick Riley, termed the study "a deep wound to the body of the faithful," in an editorial. "We fear it is the symptom of a deep-seated disease," the editorial continued.

According to the theologians' statement dissenting from the report, which was commissioned and is to be published by the CTSA, the five authors ignored requests to see preliminary drafts and proceeded with the project without consulting their colleagues.

"Several theologians who offered to

provide information to the committee and to criticize preliminary drafts were rebuffed, their spontaneous contributions were unacknowledged, their requests for preliminary drafts ignored, their verbal and written criticism of committee reports to the membership at conventions simply discarded without response," the statement charged.

SIGNERS OF THE statement were Dr. William E. May, professor of moral theology, Catholic University; Franciscan Father Ronald Lawlor, dean of studies, the Josephinum School of Theology; Father John Harvey, an Oblate of St. Francis De Sales and professor of moral theology at the Washington Theological Center; Father William Smith, professor of moral theology, St. Joseph's Seminary, Yonkers, N.Y.; Redemptorist Father Henry V. Sattler, professor of theology, Scranton University; and Carmelite Father Eamon Carroll, professor of theology, Catholic University and past president of the CTSA.

According to the six men, "The narrow ideological spirit of the report is evident throughout." For example,

the report includes biblical material favorable to its positions, "and either ignores or treats with gross inadequacy studies supporting traditional Catholic positions," the statement continues.

Charities sets special seminar

A seminar on Counseling and Morality will be sponsored by Catholic Charities on Thursday, June 2, at the St. Vincent Hospital auditorium in Indianapolis.

Registration for the seminar begins at 9 a.m.

Msgr. James McHugh, director of the Bishops' Committee for Pro-Life Activities will address the seminar on the subject "Moral Traditions of the Church that affect the Policies and Purposes of a Catholic Agency." Fr. Cornelius van der Poel, director of the Family Life Office of the Archdiocese of Detroit, will speak on "Application of Catholic Moral Traditions in the Practice of Catholic Agencies."

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F. elates laud Carter stand

NOTRE DAME, Ind.—Three Catholic prelates honored by the University of Notre Dame for their efforts on behalf of human rights reacted with encouragement to the human rights stand expressed by President Jimmy Carter. In his commencement address at Notre Dame, Carter pledged the United States to a foreign policy based on moral values. The three churchmen were Cardinal Stephen Kim of Seoul, Korea; Cardinal Paulo Arns of Sao Paulo, Brazil, and Bishop Donald Lamont of Umtali, Rhodesia.

in capsule form

The American Bible Society reported that worldwide distribution of its Good News Bible, published Dec. 1, 1976, was more than two million copies by the start of 1977. After a 10-day official visit to Poland, the president of the Canadian Conference of Catholic Bishops said in Rome that the Polish Church has maintained a position of strength unique in the world, despite Communist attempts to stifle religion. St. John's Indian High School in Phoenix, Ariz., which opened 30 years ago as a mission school for the tribes of Arizona and New Mexico, has been closed. The action was taken by the Franciscan Friars because of dwindling enrollment and the difficulty in staffing the school. A federal court challenge to federal and state sterilization regulations for welfare families has been filed here. The suit seeks to challenge regulations that disallow sterilization payments for persons under 21 years old. A Hartford Legal Aid Society attorney, Ronald Gold, said the suit was filed on behalf of a 20-year-old woman with two children. The U.S. Supreme Court has upheld a lower court ruling that minor wards of the state do not need the state's written permission to obtain an abortion during the first three months of pregnancy. A three-judge federal court had ruled a Connecticut law requiring the state's approval unconstitutional. The Supreme Court turned down Connecticut's appeal.

Three more Jesuits ousted

ROME—A Jesuit spokesman in Rome said (May 20) that three Jesuit priests have been expelled by the El Salvadoran government. Two of the Jesuits, Father Andres Salvador Carranza and Father Marcellino Perez, worked in the parish of Father Rutilio Grande, who was slain by gunmen March 12; the third priest expelled was Father Jose Luis Ortega.

Pleads not guilty in abortion

SANTA ANA, Calif.—Dr. William Waddill, charged with the strangulation murder of an infant following an abortion, pleaded not guilty at his arraignment in superior court. The trial date was set for Aug. 8. Dr. Waddill was charged with choking to death an hour-old baby girl born March 2, after an abortion attempt by Dr. Waddill at Westminster Community Hospital. Dr. Waddill maintains the infant was stillborn and that he put his hands around her neck to check for a pulse.

Communion poll delay possible

WASHINGTON—The U.S. bishops' mail ballot on whether to ask the Vatican for optional Communion in the hand may be completed by June 1, according to Dominican Father Thomas Kelly, general secretary of the National Conference of Catholic Bishops (NCCB). Father Kelly said that results of the vote of 28 members who did not attend the NCCB spring meeting in Chicago could be delayed, however, because some of those being polled are out of the country.

Famed jeweled icon stolen

WEST PATERSON, N.J.—The Icon of Our Lady of America, reported to be worth \$250,000, was stolen early May 23 from St. Ann Melkite church in West Paterson—just a week before an elaborate security system was scheduled to be installed to protect it. The icon contains some 2,300 precious stones.

Cardinal Dearden 'better'

DETROIT—Cardinal John F. Dearden of Detroit has been released from Providence Hospital, Southfield, Mich., where he has been since he suffered a heart attack at his home on April 27. Doctors said the 69-year-old cardinal's activities would be restricted and that he would require almost total rest. They forecast a long convalescence.

Pallottines sell holdings

BALTIMORE—Pallottines, Inc., the business arm of the Pallottines Fathers' Eastern province, has divested itself of holdings in four real estate ventures, according to a report filed by the order with the Maryland attorney general's office. The Pallottines will realize \$2 million from the moves, which are part of an agreement worked out with the state whereby the order will reduce its investment assets to \$3 million by mid-1978 and distribute more funds to their missions.

names

Msgr. Aloysius Welsh, pastor of Saint Aloysius Church in Caldwell, N.J., has been named executive director of the National Catholic Conference for Interracial Justice (NCCJ) based in Washington. Pope Paul VI received in private audience (May 16) President Leopold Sedar Senghor of Senegal. As usual in cases of private visits to the Pope, the Vatican revealed no details of the visit. The Senegalese president was in Italy May 15-19 meeting with government officials and touring. Iceland's only native priest died of heart disease April 30. Father Hakon Loftsson, 58, had been a priest for 30 years. He was secretary to the bishop of Reykjavik for much of that time. Father Joseph Charron, 37, a member of the Precious Blood Fathers, has been named associate general secretary of the National Conference of Catholic Bishops (NCCB). He has been assistant general secretary of the NCCB and the U.S. Catholic Conference (USCC) since September, 1976.



AT SATURDAY ORDINATION—More than 150 priests from throughout the Archdiocese participated in Saturday's ordination at the Cathedral. In the top photo Father Jerry Kirkhoff, left, and Father Paul English greet Father Steve Banet, one of the newly ordained. In the lower photo, Father Bill Cleary, center, stops to talk with two seminarians, John Brandon, left, and Glen O'Connor. (Staff photos by Father Thomas Widner)

remember them

BEECH GROVE
† HELEN LOUISE NASSIF, 53, Holy Name, May 24. Mother of Stephanie, Andrea and Brian Nassif; daughter of Abraham Haboush; sister of Melvina, Louis and Joseph Haboush.

† LESTER NASSIF, 53, Holy Name, May 24. Father of Stephanie, Andrea and Brian Nassif; son of Gracie P. Nassif; brother of Fred and Raymond Nassif.

† TERRY NASSIF, 15, Holy Name, May 24. Brother of Stephanie, Andrea and Brian Nassif; grandson of Gracie P. Nassif and Abraham A. Haboush.

CLARKSVILLE
† BARBARA ANDRES, 92, St. Anthony, May 21. Mother of Edward and William T. Andres, and Mrs. Graham Tomlin; sister of Louis Bauer and Gertrude Hill.

FLOYDS KNOBS
† NORMAN L. GSENHUES, 28, St. Mary-of-the-Knobs, May 16. Father of Amy Elizabeth Gsenhues; son of George, Sr., and Marietta Banet Gsenhues; brother of George, Jr., Herman, and Vickie Gsenhues, Janice Fessel, and Mary Sylla; grandson of Eva Banet.

† MARY LAVERNE BERTRAND, 55, St. Mary-of-the-Knobs, May 20. Wife of Cleo C. Bertrand; mother of C. Frank and Mary P. Bertrand, Martha Mouser, Clara Mayfield, and Sister Paul Colita of the Little Sisters of the Poor; sister of Martha Banet and Fieta Tippins.

INDIANAPOLIS
† VINCENT D. CORRIGAN, 32, Our Lady of Lourdes, May 18. Husband of Marie; father of Rosemary Donahue; brother of Mary E. Corrigan.

† LILLIE M. NEUKOM, 93, Holy Cross, May 18. No immediate survivors.

† LOUIS F. FLEISCHMANN, 65, St. Catherine, May 20. Husband of Marie; brother of Margaret Rheese, George Fleischmann and Louise Grothe.

† FRED L. PURVIS, 73, St. Augustine Home Chapel, May 20. Father of Patricia Stockdale; brother of Alice Smith and Elizabeth Johnson.

† MICHAEL DeFABIS, Sr., 85, St. Michael, May 21. Father of Philip, Julius, Ernest and Michael DeFabis; brother of Nazzarena Passarilli.

† LEROY J. KEACH, 58, St. Thomas Aquinas, May 21. Brother of Mary Louise Keach, Theresa Talley, Jane Delaney and Ann Brown.

† PAUL M. PURSIAN, 82, Holy Spirit, May 21. Father of Suzanne Purisian and Joan Lampke; brother of Anna Martin.

† MARY GAUGHAN, St. John, May 23. Mother of Gen. Robert H. Gaughan.

† ALBERT W. LANNAN, 73, St. Ann, May 18. Husband of Dorothy C.; father of Sharon A. Walker, Daniel L. and James D. Schaffer.

† JESSIE M. CULLIGAN, 78, St. Lawrence, May 23. Wife of Joseph M.; mother of Dorothy Ryan and Ruth Iliff; sister of William Wales.

† ALICE V. HANLON, 55, St. Peter and Paul, May 23. Wife of Richard M.; mother of Valerie Benton and James Walker; daughter of Mrs. Ottilie D. Campbell.

† J. ARTHUR RENTSCH, Immaculate Heart of Mary, May 23. Father of Mrs. Dean B. Nelson and Joseph A. Rentsch, Jr.

† CLEMENT BENNETT, 64, St. Andrew, May 24. Husband of Betty M.; father of Bonnie Bell and Sue Bennett; brother of Catherine O'Neill, Margaret Daveny, Bea Kiordan, Frances Bries, Michael and John Bennett.

† ELIZABETH L. BOLDT, 84, St.

Jude, May 24. Mother of Mary J. Fogle and Elizabeth Fewell; sister of Hattie Behr, Sophie Meyers and Harry Marriage.

† JEANETTE A. MYERS, 79, St. Joan of Arc, May 24. Sister of Gertrude Myers and Helen Carr.

† MARY GAUGHAN, 87, St. John, May 23. Mother of Gen. Robert H. Gaughan, USAF.

JEFFERSONVILLE
† FRANK F. GARDNER, 90, Sacred Heart, May 19. Father of John W. Gardner, Sr.

† LAWRENCE J. ADAMS, 88, Sacred Heart, May 21. Father of Mary J. Adams and Rose Melling; brother of Charles L. Adams.

NEW ALBANY
† LORETTA STILLER CLARK, 73, Holy Family, May 20. Wife of Arthur E. Clark; mother of Dolores Himmelfar and Donna Schmidt; sister of Bernard Stiller.

RICHMOND
† JOSEPH O. COX, 78, Holy Family, May 18. Father of Ann Schwanekamp, James, Donald and Richard Cox; brother of Helen Blose.

† OLIVE PRATT, 73, Queen of Peace, Hamilton, Ohio, May 24. Mother of Margaret Buchanan; sister of Elizabeth Steed and William H. Williams.

ST. JOSEPH HILL
† KATHERINE M. RENN, 85, St. Joseph, May 19. Mother of Elmer, Fred, Richard, Julius, Herman and Frank Renn.

TELL CITY
† CLELAND B. HITE, 79, St. Mary Cemetery, May 17. Brother-in-law of Clarence W. Schultz and Bertha Mundel.

TERREHAUTE
† MARY DURHAM SMITH, 70, St. Margaret Mary, May 18. No listed survivors.

† VERNICE KUBURIS, 83, St. Joseph. No listed survivors.

† PETE F. WEAVER, 99, St. Patrick, May 14. Father of Lorena Powers, Linda Joy, Emma Guthrie, Larry Burch; brother of Christine Bates.

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Honor for Fulda

by fred w. fries

A signal honor was paid recently to St. Boniface Church, Fulda.

The pastor, Father Alan McIntosh, O.S.B., received a letter several weeks ago from the prestigious University of Chicago Library requesting that he send photos and written data about the 130-year-old parish in Spencer County for possible use in the library's collection on historic churches in the United States.

Needless to say, Father Alan immediately forwarded photographs, a copy of the parish's centennial book and other pertinent memorabilia.

THE RESPONSE FROM Raymond E. Gadke, library director, speaks for itself: "Most of our library's users are urbanites, and the materials from St. Boniface will give them some picture of the activities of a small town and a rural parish."

"Your beautiful church is certainly a fitting monument to those early German-speaking settlers and to the Benedictine Fathers from St. Meinrad who visited, ministered to and organized them into a parish."

"We are very pleased to include your beautiful church in our collection."

OF INTEREST TO THE BLIND—Some months ago we carried an item in this column exploring the possibility of having portions of the Criterion placed on tape each week as a service to the blind. A half-dozen readers, including two nuns, expressed a willingness to assist in the recording process. We are still investigating the project's feasibility and would like to get some idea of how many in the blind community would be interested in using the tapes. Also sighted persons who work with the blind may be able to shed light on the question. Replies should be directed to: The Tacker, P. O. Box 174, Indianapolis, Ind., 46206.

HOLIDAY MASS SCHEDULES—For the convenience of our readers as well as the thousands of out-of-town guests who will attend the 500-Mile Race Sunday, May 29, we are providing week-end Mass schedules for the three downtown churches and the three churches located in the Speedway area.

The addresses of the churches and the times of the Masses are as follows:

SS. Peter and Paul Cathedral, 14th and Meridian Streets: Saturday, 5 p.m.; Sunday, 7:30 a.m.; 9:30 a.m. and 11 a.m.

St. John Church, Capitol Ave. and Georgia St. (opposite Convention Center): Saturday, 5:30 and 7:30 p.m.; Sunday, 6:30, 9 and 10:30 a.m.; 12:15 p.m.; 5:30 p.m. and 7 p.m.

St. Mary Church, New Jersey at Vermont St.: Saturday, 5:20 p.m.; Sunday, 8 and 10 a.m.; 12 noon and 5:20 p.m.

St. Christopher Church, 5301 W. 16th St. and Lynhurst Dr. (Speedway City): Saturday, 5, 6:30 and 8 p.m.; Sunday, 12 noon and 5:30 p.m. only (no morning Masses). Note: Field Masses will be offered in Gasoline Alley for drivers, mechanics and all other race personnel at 6 a.m. At 7 a.m. another Mass will be offered for the general public at the south end of the infield.

St. Gabriel Church, 5318 Sunwood Dr., between High School and Moeller Rds.: Saturday, 6 and 8 p.m.; Sunday, 8 a.m., 12 noon and 6 p.m.

St. Michael Church, 3354 W. 30th St.: Saturday, 5:30 and 7:30 p.m.; Sunday, 7:30, 9, 10:30 and 11:45 a.m.

NEW ORLEANS DIARY

Two of the best-known restaurants in the world are located in New Orleans: Antoine's and Brennan's. Both are steeped in tradition, and the quality of their cuisine and their prices reflect it. Needless to say, we dined at both during our stay in the Crescent City.

Antoine's is a dinner restaurant, and Brennan's is known primarily for its breakfasts—so much so that "Brennan's for Breakfast" has become a byword of gourmets the world over.

At Antoine's the menu is printed entirely in French, but the professional waiters are linguists who can probably translate the bill of fare into any language which the situation may require.

One of our party wanted to know if they served French fries—a *gauche* question, to put it mildly. The waiter turned purple at the very thought and proceeded to suggest a delectable potato substitute.

A FINELY-HONED appetite is a must at Antoine's, because a complete dinner will run into five or six courses, starting with Oysters Rockefeller (an Antoine invention), to be followed in leisurely progression by a full-bodied French onion soup; Pompano en Papillote (literally fish in a paper bag), and a generous tossed salad with a rich, delectable dressing. In addition, there are the inevitable crusty French rolls with mountains of butter, and a steaming pot of chicory coffee.

The whole thing can be topped off with colorful Crepes Suzette or Cherries Jubilee. A spectacular Antoine's touch: when the waiter lights the brandy, the house lights are dimmed, so that other diners in the room can share in the pyrotechnics.

Our own waiter spooned a little of the sauce on the linen table cloth and lit it to enhance the excitement. When a brown scorch appeared on the cloth (apparently he was a little tardy in extinguishing the flame), the waiter deftly covered it—Voilà—with an ash tray.

ANTOINE'S boasts some 15 separate dining rooms—some small and intimate and others large enough to accommodate more than 100 guests. The establishment itself dates back to the mid-nineteenth century, and the walls are decorated with testimonials from the great and the near-great who have dined there.

The story is told about one Yankee visitor who, having ordered a sirloin as an entree, beckoned the waiter to bring her a steak knife. The waiter, who was visibly hurt, responded: "Steak knife? At Antoine's, Madame, we use zee fork!"

'CATHOLIC LAYMAN OF YEAR'—Deputy Chief Jim Wells of the Marion County Sheriff's Department and a member of St. Jude's parish, was honored at the state convention of the Knights of Columbus on May 14 as Indiana's "Catholic Layman of the Year." Deputy Chief Wells, a member of Magr. Downey Council No. 3660, Knights of Columbus, was cited for the many charitable community service programs he maintains through the Sheriff's Department. He is on the Board of Directors of St. Elizabeth's Home and Catholic Social Services and also serves as a member of the CYO Public Relations Board.



MAY 28

"Alabre," a movie on the 1975 charismatic conference in Rome will be shown at Holy Cross Hall, 125 N. Oriental, Indianapolis, at 7:30 p.m. Following the movie there will be small group sharing on the topic of renewal in the church.

The Knights and Ladies of St. Peter Claver Council and Court are sponsoring a Black and White Dance at the Sheraton Motor Inn, 7701 E. 42 Street, Indianapolis. Further information is available from Bert Williams, 924-1646.

JUNE 2, 3 and 4

The St. Patrick Festival sponsored by St. Patrick parish, Indianapolis, will be held from 5 to 10 p.m. on Thursday, 5 to 11 p.m. on Friday and 12 noon to 11 p.m. on Saturday. The festival features food, entertainment and prizes of all kinds.

Charismatic Mass

Archbishop George J. Blaskup will concelebrate Mass with priests from the Archdiocese for members of the charismatic renewal on Friday, June 3, at 7:30 p.m. at St. Gabriel Church, 6000 W. 34 St., Indianapolis. The theme for the Mass is "Jesus, the Good Shepherd." Father Albert Aljame will be the homilist. An informal reception will follow the Mass.

Elected

ROME — American Franciscan Father Roland Faley has been elected minister general of the 900-member Third Order Regular of St. Francis by the order's general chapter.

Father Faley, 47, has been vice general of the order since 1971.

A native of Pittsburgh, he studied at St. Francis College and Seminary, Loretto, Pa. He later returned as Scripture professor and was rector of the school from 1966-69.

Anniversary

NEW ALBANY — Father Ralph Schweizer will celebrate the 30th anniversary of his ordination to the priesthood with a Mass of Thanksgiving Sunday, May 29, at 4 p.m. (EDT) at Our Lady of Perpetual Help Church, 1752 Scheller Lane.

Following the Mass, a reception will be held in the school hall for relatives and friends of the jubilarian.

Note Jubilee

INDIANAPOLIS — Mr. and Mrs. John Scheib will celebrate their 25th wedding anniversary with a Mass of Thanksgiving at St. Barnabas Church Saturday, June 4, at 7:30 p.m. Following the Mass a reception will be held in the school.

Relatives and friends are invited to join the couple in marking the occasion.

New officers

FLOYDS KNOBS, Ind. — The Christian Mothers of St. Mary-of-the-Knobs held their election recently. Cherie DeSpain is president, Sandy Pinnick, vice-president, Pat Schellenberg, secretary, and Ruth Ann Bandy, treasurer.



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CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

tainment and prizes of all kinds.

JUNE 3-5

A week-end Retreat for Single Parents—Widows, widowers and divorced—is scheduled at Fatima Retreat House, Indianapolis, with registration on Friday evening. Father Edwin Sahm is retreat director.

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

The Franciscan Retreat

Center at Mount St. Francis, Ind., will conduct a week-end retreat for men with registration beginning at 7:30 p.m. on Friday. The closing conference and Benediction are at 2 p.m. Sunday.

JUNE 3 and 4

St. Roch Altar Society will conduct a Rummage Sale at St. Roch School, Indianapolis, from 1 to 5 p.m. on Friday and 9 a.m. to 1 p.m. on Saturday.

JUNE 5

The Knights and Ladies Council and Court of St. Peter Claver will serve their annual Southern Dinner at St. Rita parish, Indianapolis, from 12 noon to 5 p.m.

Registration

Registration for summer classes at Marian College will take place Friday, June 3, from 9 a.m. to 4 p.m., and on Saturday, June 4, from 9 a.m. to 12 noon.

Classes begin Monday, June 13, continuing through July 25 for day classes and August 3 for evening classes.

A total of 28 courses in 12 departments is being offered. Tuition is \$35 per credit hour. A complete schedule of available courses may be obtained by calling 924-3291, Ext. 225.

JUNE 8

The monthly Luncheon-Card Party at St. Mark parish, Edgewood and U.S. 31 South, Indianapolis, will begin with luncheon at 11:30 a.m. followed by the card party at 12:30 p.m.

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JUNE 6-10

Father Martin Wolter, O.F.M., will conduct a Sisters' Retreat at Alverna Retreat House. Detailed information is available from the Retreat House, 8140 Spring Mill Road, Indianapolis 46260, phone (317) 257-7339.

JUNE 9-12

A Women's Cursillo is scheduled at the Franciscan Retreat Center, Mount St. Francis, Ind., beginning with registration Thursday evening.

More information is available from the Center, phone (812) 923-8819.

JUNE 10-12

A Men's Serenity Retreat, directed by Father Rip Collins, C.S.S.R., of Brooklyn, N.Y., will be held at Fatima Retreat House, Indianapolis. Registration begins at 7:30 p.m. Friday and concludes by 3 p.m. Sunday. The retreat is open to men alcoholics of all faiths and to those whose lives have been touched by alcohol problems.

For reservations and/or information, write or call

Fatima Retreat House, 5353 E. 56 St., Indianapolis 46226, phone (317) 545-7681.

JUNE 11 and 12

The Tri-Act Club of Indianapolis is sponsoring a pilgrimage to the National Shrine of Our Lady of the Snows, Belleville, Ill.

For reservations call Edith Hudson, 923-5120, or Margaret M. Taylor, 923-7413.

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

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living the questions

features

Ordinands talk about their priestly ministry and mission

by fr. thomas widner

American novelist Philip Roth once wrote a book entitled *Letting Go* in which he described the difficult move from childhood into adulthood, the effort to leave the security of one's family for the autonomy of one's maturity. The purpose of such is to create a life for oneself, an original and unique human being who cannot be duplicated. That theme fits the attitudes of the five newly ordained priests of the Archdiocese.

"The priest must let go of the roles he performs so that others may take them on," was the way Fr. Paul Koetter put it.

Letting go of many of the things which priests now do characterizes the future of the priesthood, these men agree. In that respect they differ from the newly ordained of, say ten years ago, since priests then were searching for new roles to play, new ministries.

THE WORD "MINISTRY" shot through each interview with the newly ordained like a bowling ball rolling through a roomful of fine crystal. To them, ministry is what priesthood is about. But what does that mean?

"Pastoral ministry," said Fr. Nick Dant.

"Working with all aspects of life," said Fr. Steve Banet.

"Keeping people in touch with the reality of God," said Fr. Harry Tully.

"The priest has to share himself with his community, the people in his parish," was Fr. Cos Raimondi's reply. "Ministry is definitely in the parish," stressed Fr. Koetter.

The priest who could behave as benevolent dictator of a parish is an anachronism. A changing, more complex world has created a more



ARCHBISHOP AND ORDINANDS—Archbishop George J. Blekup is shown above chatting in the Chancery Office Saturday with the five priests he had just ordained in SS. Peter and Paul Cathedral. The newly-ordained are, left to right: Fathers Stephen Banet, Joseph N. Dant, Cosmas Raimondi, Henry F. Tully and

complex parish, and all the newly ordained agree that there are more things happening in a parish than each can handle. That is why the priest must let go of some of his roles.

"St. Meinrad Seminary has a poster," Fr. Koetter pointed out, "which advertises its purpose of developing seminarians to become priests who will be all things to all men. I don't think the poster quite makes it... It seems to me that the priest of the future is going to have to bring other ministries to a real vitality

in the Church."

"The priest," according to Fr. Dant, "must provide a viable liturgical experience for his people. He must make it mean something to them."

TO DO THESE THINGS, the five believe the priest must allow the laity to take responsibility for many things the priest does now.

Fr. Raimondi: "It's our job to build Christian community. So we have to somehow bring out the charisms in others. I'm very optimistic about ministry. It does depend, however, on the parish you're sent to. How do you build Christian community in a parish of 1,500 or more families? The solution seems simple to me. More ministers. And they don't have to be priests."

Elaborating on his statement that ministry means working with all aspects of life, Fr. Banet proclaimed God as the center of this life.

"Ministry means being well-rounded," he said, "and not confining it to one thing, to one aspect of life. A priest works in a parish with all types of people and all areas of people's lives. In that respect he's not limited. There are priorities which must be developed, however, and the priest is not confined to his job on Sundays. But he cannot be limited to just one aspect of life. He has to be at the center of people's lives."

THE VISION OF THE newly ordained is one of smaller communities. Finding them in the present structures is not so easy. They don't seem especially worried because they

else, is a belief in human freedom."

Needless to say, such a belief is the basic that both Americans and Catholics need to uphold. The culture in which we live does not know that and so it would enslave us in fear, in selfishness, in injustice. Our Lord Himself recognized that the secrets of the heart made men unclean. The danger to freedom comes from within and not from without. The tragedy we face as Americans and even as Catholics is that very often we really do not know nor understand what it is we believe in.

Redemption through Jesus Christ meant an end to slavery in sin. As a result, we cannot deny freedom to any individual or group.

Recent reports of activities by our own government among the Indians of our country, for example, indicate that we as a people still have a lot of catching up to do if we are going to be spokesmen for freedom in our world.

We cannot support freedom for some without supporting it for all. Such a stance might make our bargaining position as a political power more difficult, but we have no choice if we want to be taken seriously by the rest of the world.—T.W.

Paul Koetter. In the accompanying interview, conducted by Criterion Editor Father Thomas Widner, the young priests address themselves to some pertinent questions about their sacerdotal ministry and mission. (Staff photo by Fred W. Fries)

believe they will see many things change in their priesthood.

"Adaptability is going to have to be one of our strongest qualities," stated Fr. Banet. "We're going to have to be adaptable to new situations."

"The priesthood will always be a vocation of service," explained Fr. Tully, "but the lifestyles will possibly change."

"The question facing our future," Fr. Koetter said, "is our primary responsibility. What is our role? There are so many now. But what will our primary role be in the future? I think it's the liturgy also."

Fr. Dant: "The future and my part in it is in flux. It requires openness to the Church and its needs."

Fr. Raimondi: "I'm going to need a lot of support from my parishioners,

from groups I can fit into. Priests don't have the same kinds of support as the laity do. My feelings about being ordained are a mixture of excitement, joy, fear, and peace. I'm willing to abandon myself to God, but I still need people to support me."

FR. KOETTER EXPRESSED encouragement about his fellow priests.

"We really need each other, you know," he mused. "I see more support and openness among priests, but it is awfully hard for us to get beyond the chitchat. I'd like to think there are more than just one or two priests in this diocese with whom I can feel comfortable."

"It's threatening to us," he continued, "to let go of our different roles. We want to cling to them. But it's impossible for us to be all things to all men."

Ministry, then, is not just doing

things for people. Ministry becomes a way of living.

Fr. Harry Tully expressed a need to strengthen his ministry to the hospitalized and to youth.

"In whatever field he's in," Fr. Tully explained, "the priest is an educator. I don't see myself working in any one particular area, but I see myself educating people constantly about the reality of God in their lives."

If the priest is to do his ministry well, then, he will need the assistance and help of the laity. A priest recently remarked that the pressures on the clergy will be greater in the future rather than less simply because he is going to need the input of his parishioners more. With the laity in more decision-making roles, they are sometimes not going to accept the priest's decisions without some discussion. The priest needs to be freed of some demands that he may fully give himself to people.

AMONG THE CHANGES these men expect to see eventually are a married clergy and women priests. Ten years ago, in a time of rapid change, some men being ordained expected to be married themselves in the near future. Some of them are now, but they have had to give up being priests. The newly ordained in 1977 don't see themselves as being able to marry, but they agree unanimously that it will occur in the future.

"The need for more ministers will be one thing to bring it about," according to Fr. Dant. "I see a married clergy and women priests within the next 50 years."

"It takes time for things to change," said Fr. Tully. "Women priests are possible but not in the near future."

"There's a strong resistance among the people," Fr. Koetter believes, "not just from Rome. The decision, of course, must come from Rome and I see no signs of a change there. If the resistance is strong here though, you can imagine how strong it is in Rome. Nevertheless, I think women priests will be around in, say, 10 to 20 years."

"The sacraments say something about our lives," according to Fr. Raimondi. "As a man, I can fulfill my baptismal promises by becoming an ordained minister. Why shouldn't women be allowed to fulfill their

(Continued on Page 5)

editorials

Christian charity

Two pastors recently set ceilings on the amount of parish funds that could be spent on their respective parish schools. Courageously they have ventured where no pastor and no Archdiocesan policy has previously ventured.

In the one instance, the board of education of the parish angrily told the pastor they would "get rid of him." They would not consider the pastor's view—that parish funds have to meet the needs of a total parish and not simply a hundred or two hundred elementary school children. There are parishes in this Archdiocese in which as much as 80% to 90% of parish funds go toward the operation of a grade school.

It is unfortunate that anger and hostility have to surround difficult and painful yet also courageous decisions. But the fact that a board of education (and perhaps some clergy too) can display the un-charitableness and lack of Christian perspective that is being displayed more and more

in the inter-action between priest and laity only strengthens the argument that parochial schools have failed to do the very thing they are supposed to have done since their inception—build a community of Christian individuals who live by the message of Christ's Gospel to love one another.

—T.W.

Back to basics

We frequently hear the cry of frustrated Americans urging us to "get back to basics." We hear the same cry among Catholics. The motion picture *Network* capitalized on such deeply felt frustration in its classic line screamed by people in the film, "I'm mad as hell and I'm not going to take it anymore."

President Carter has committed his administration to getting back to real basics. "We want the world to know," he said, "that our nation stands for more than financial prosperity."

The President said that our commitment to human rights is a tenet of American foreign policy. Hopefully it is a tenet of domestic policy, too. If such is, indeed, the policy, then it ought to encourage all who seek justice for themselves and for those who least know it.

Our nation is so lacking in trust at this moment, however, that the hope that such a policy will be carried out is risky at best. Our country—indeed, the entire world—is watchfully waiting, hoping that such a commitment is true, but ready to shout "I told you so" if the first sign of evidence indicates otherwise. Commitment and trust are such fragile qualities. "What draws us together," according to the President, "perhaps more than anything

the criterion

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NUPTIALS SET PRECEDENT

U.S. girl, Swiss guard to wed

BY JOHN MUTHIG

VATICAN CITY—A little bit of Vatican history will be made in a parish church in southwest Chicago May 28 when Polish-American Carol Mysza marries Sgt. Hans Roggen of the papal Swiss Guard.

Carol, who recently left work at Rome's USO club near St. Peter's Basilica to put final touches on wedding plans in Chicago, is thought to be the first American ever to marry a Swiss Guard.

Hans, her fiance, has been in the guard for 11 years. Fluent in German,

Italian, English and French, he is no stranger to America.

During one of his three visits there, Hans was introduced to then President Ford by David Kennerly, former White House photographer. Hans had met Kennerly in the halls of the Papal Palace when President Ford visited Pope Paul VI in 1975.

AFTER THEIR WEDDING in St. Blaise Church, Bridgeview, Ill.—a southwest suburb of Chicago—Hans and Carol will be given an apartment within the walls of Vatican City where about 1,000 people reside.

Carol will do her shopping at the

Vatican commissary, where the lines are long but where prices are much lower than in Rome stores.

They will join a small community of seven other Swiss Guards and their wives who live in the Vatican. At one time all Swiss Guards had to be single, but recently the Vatican gave permission for corporals and higher officers over age 25 and with at least three years of service to marry.

Carol, who was born in Chicago on Christmas Eve, 1950, more or less at the moment when Pope Pius XII was closing the Holy Door and the 1950 Holy Year, met Hans at a Rome restaurant during Holy Year, 1975.

PART OF HER JOB at the Rome USO included taking groups of servicemen to the weekly general audience of the Pope. There she kept in contact with Hans.

Hans says that Carol is an excellent cook of Swiss, Polish and Italian specialties.

She has visited Murten, the lovely, ancient town where Hans was born in Fribourg canton. She is also picking up German.

Hans' mother and Vatican friends will join the pair at largely Polish St. Blaise parish for what Carol says will be "a typically American wedding."

Irish Father Diarmuid Martin, friend of the couple and assistant editor of the weekly English edition of the Vatican newspaper, *L'Osservatore Romano*, will be among friends at the wedding Mass, to be celebrated by Bishop Joseph Breltenbeck of Grand Rapids, Mich.

The couple got to know the bishop during his visits to the Vatican.

The wedding invitations are printed in both English and German. Carol will wear a wedding gown made especially for her by an Italian seamstress.

Will Hans wear the distinctive multicolored Swiss Guard uniform, said to have been designed by Michelangelo?

Unfortunately, Swiss Guard regulations permit wearing of the uniform only in the Vatican and for certain functions in Switzerland, they answer.

"Besides," says Carol, "I keep telling everyone that the bride must be prettier than the groom."



HISTORIC WEDDING—Carol Mysza and Sgt. Hans Roggen will make history when they are married at St. Blaise Church in Ridgeview, a suburb of Chicago May 28. Sgt. Roggen is believed to be the first Swiss Guard at the Vatican to marry an American girl. Until recent years Swiss Guards were not permitted to marry. (NC photo by Mary Michelle Noon)



A PASTOR'S REFLECTIONS

Ten years after ordination

Editor's Note—Father Michael Carr, pastor of St. Andrew Church, Indianapolis, was ordained on May 7, 1967. We believe that the following essay, which appeared in the May issue of the parish publication, "Reach Out," succinctly and poignantly summarizes the feelings of the hundreds of his fellow priests during this ordination season.

REFLECTIONS OF A TEN YEAR OLD

Why did I become a priest? It is one of those questions that is open to a glib reply. If I were speaking to edify, then I might say, in the idealism of my youth, I responded to the high challenge of Christ's "Come, follow me." Actually I had very little to do with my becoming a priest. I am a priest because God wanted me to be one and saw to it that I became one. My own motives, if I am mercilessly sincere with myself, may have been anything but noble. My attraction to the priesthood probably had its roots in the deep faith of my parents. Their admiration and reverence for the "good Father" was quite obvious to make the priest, in my eyes, the most important person in the community. It was a position in life worth achieving.

Maybe I could be a priest, too, and have men tip their hats, to be spoken to with deference, and have the best pieces of chicken and the biggest portions of dessert. (Days long gone!)

Then, perhaps one of the priests in the parish took an interest in me. His attention flattered me and enkindled in me hero worship that is latent in every boy.

So I thought that maybe I would like to be a priest, too. And, of course, the first time I mentioned it at home my parents were manifestly happy and proud. They were afraid to say anything that might influence me too much, but they could not hide their hopes. Of course, when the good Sisters heard of it at school, I could do no wrong. They took note of me and showed me considerations in a hundred little ways. I took advantage—like the time I arranged to referee a fight between two other classmates on the corner of Kelly and Tabor. Only to see the good nuns come flying down the street; one hand holding up the long habit and the other clenched and waving in the air. (Good Sisters, say one more for me.)

Off to the seminary I went, and all through the process many loving hands carried me until the big day of ordination.

I then received my first assignment, which was for five years, and then my second, which was for three years. I must say that the priests I was under were good priests and good men dedicated to serving their people. I hope some of it rubbed off onto me.

And now, as one who is serving the pastorate capacity, I reflect on the calling received, and I have noted: I am a priest solely because God wanted me to be. What kind of net God may have used to draw me does not matter now. What motives, however human and worldly, he may have used as levers is no longer important. It is enough to know that God, in a tremendous mystery of unmerited love, finally got me where He wanted me. It isn't the "how" of my priesthood that matters but the "why." And only He knows. Knowing this, I think that I may, in time, grow up to my vocation, with the help of God and the continual support of you, my parishioners, whom I dearly love. Until then, May God hold you in the palm of His Hand.

Ordinands talk about

(Continued from Page 4)

baptismal promises in the same way?" "There are two different mentalities," Fr. Banet indicated. "One is Rome and the other is the United States. Everything is ongoing, and one needs an open mind. To have a married clergy or women priests requires changing a lot of hard and fast mentalities. We keep to our basic truths, but we also have to have an open mind and challenge ourselves to more. The idea of a married clergy in particular does not alter the basic message we are called to preach. I think we will see women become deacons first, because the Scriptural argument doesn't apply there."

NEITHER THE NOTION of a married clergy nor women priests is objectionable or threatening to the five priests. They were more concerned with their own futures as priests and their desire to be effective.

"I want to be a good priest," said Fr. Banet.

"I want no special positions as a priest," said Fr. Tully. "I just want to be a simple parish priest."

"For me to be a good priest," replied Fr. Dant, "I have to somehow help people understand what 'Church' is all about. I said that the liturgy has to be a viable experience for people. It has to mean something to them. The past few years have been hard on Catholics. They've seen a lot of change, very rapid change. They're in a kind of limbo right now. The liturgy doesn't have much meaning for them because of all this change."

"My goals as a priest are largely educational. We need strong and effective groups like the Office of Catholic Education, for instance, in order to educate people about the meaning of Church."

"THERE'S A CULTURAL clash we're facing right now. I want to make the Church strong. But we are finding out more and more that the Church is in real conflict with our culture, our way of life. Once people do discover this, then we lose vocations. I think the Church has compromised herself with society and has been part of the status quo when she should be playing the prophet more often. Of course, when the Church is prophetic, she will



probably be ignored by people."

Fr. Banet: "The center of our ministry is living the Christian life. I can't hope to do everything, but I do expect to be working in a variety of interests and with a variety of people."

Fr. Tully: "The ministry is not mine, it is Christ's. I have to allow Christ to work in me. I suppose if others can see Christ working through me, then I can call myself successful."

Fr. Raimondi: "It is difficult to reason why one wants to be ordained. I had a 'feeling' that I was being called. I realize that the call is to become closer to Christ, and I saw myself doing that as a priest. That's why I see my role as priest as bringing out the charisms in others so that they too can become closer to Christ by answering their own call."

Fr. Koetter: "I believed I had a call that needed direction. I think I now have a better understanding of myself as a person and what I want to do. What can I do? I want the chance to work with people. The longer I spent in the seminary, the more I saw these two factors fitting together. My self-understanding began to match my understanding of priesthood. Priesthood gives me contact with a lot of people. I believe in Jesus Christ and I want to share my belief in Him with people. Preaching is one way I can do it. For me, preaching is a way to express my own faith to others."

Fr. Dant: "I saw alternative ways of gaining the same objective. I'm very much interested in politics, but I'm not interested in a career in politics. After all, no political philosophy is going to change the world. Only Jesus Christ will do that. I want to affect the kingdom of God, and for me, priesthood is the way I can do that."

WHAT ABOUT THE Archdiocese in which these men will now be active? What do they think about it and its future?

Fr. Banet and Fr. Raimondi have both been studying in Europe the past four years and so their familiarity with the Church in the Archdiocese is limited to a degree.

"I've always had good communications with the diocese though," claimed Fr. Banet. "I have classmates from other dioceses who have so much red tape to go through to communicate with their bishop or chancery office, but I have to say that's never been a problem for me."

Fr. Tully attended the ordination of a classmate in the East and found himself grateful for his own diocese.

"There wasn't an openness," he said. "During the imposition of hands by the priests, one priest who had arrived late and was not vested in cassock and surplice was forcibly removed from the line of priests."

"The diocese here has been very open to me and has really gone out of its way to consider my needs. There has never been any pressure on me that was destructive."

If the men could change anything about the Archdiocese, they would change its size.

"Bust it up!" said Fr. Dant.

"It's very hard to get from one area

to another," said Fr. Tully. "The diocese is just geographically too large."

Fr. Dant expressed a desire to see better relationships between the chancery office and the priests of the diocese.

"There seems to be a separation here," he said.

OF THE FIVE MEN, Fr. Banet and Fr. Tully spent some time out of the seminary before finishing their studies. Fr. Banet left the seminary when he graduated from college and spent two years working in a bank. Fr. Tully worked as a sales clerk at Sears for a year.

"People were very good to me when I decided to leave for awhile," Fr. Banet said. "I was offered a teaching job, but I wanted to get completely away from a religious environment for a time. I saw what others' concerns were. And in the time that I spent away from the seminary, I grew to want to work with people and their concerns. I would say that my contact with the so-called secular world actually enhanced my vocation."

Fr. Tully agreed. "The feeling I had wanting to be a priest actually grew stronger the year I was out. When I decided that I wanted to lay out a year, I had the best semester I ever had in school. And after I returned, things just seemed to keep falling into place for me. I had always had a desire to be a priest, but the presence of the call that I've felt there has actually deepened."

The lives of these men are now forever wrapped up in one another and in the rest of us who call ourselves priests. Their lives, as Bishop Sheen once said about priests, "are not their own." They have given them to someone else.

Perhaps Fr. Koetter put it best. "I believe my life is a journey, a struggle and yet a joy. It's a journey directed to God. A goal for me would be to remain faithful to the journey and understand what that means in my life. If I'm faithful, I can work into it and grow into it. I'd be happy to know that I touched people's lives—that my life made a difference to others."

"I see the Church in the same way. The journey is one I won't do all by myself. So I resist the optimism of thinking I can change it completely myself. I give what I have to give, but not as if I have to change things all by myself. Then I may see myself as a failure—a failure as a person. I believe that I can't and won't do it alone. I don't know how much I'm living by that though."

THE BARRIER BETWEEN the priest and his people is hopefully gone. The newly ordained seek closeness with their parishioners. They want to be accepted by them, to be open with them, to be with people wherever they are. They sense a greater love and support from people and hope to find that also among their fellow priests.

The journey from seminary to ordination is now complete. For them, the much more difficult journey has only just begun.

letters

Maria Cantwell rejects criticism of CYO speaker

To the Editor:

I consider myself extremely fortunate and privileged to have been present at the Catholic Youth Organization Archdiocesan Convention April 16, to hear the Keynote Address given by Mrs. Virginia Dill

McCarthy. An outstanding, accomplished, and learned businesswoman and lawyer, she is one of the best speakers we could offer the Catholic Youth. Her speech, which describes the future roles of men and women, proved that our choice for the

Keynote Speaker had been the right one.

In a letter-to-the-editor printed in the last edition of the *Criterion* (5/13/77), Mrs. McCarthy's speech was summarized, analyzed, and criticized by a woman who was in attendance at the Convention as an invited guest. Mrs. Flora Walker was in part misleading, and some of her statements were not true. As a member of the CYO, I feel a need to restate against the contents of that letter.

It is hard to imagine that anyone would label the speech Mrs. McCarthy delivered as "anti-family" or describe it as a "slick way of peddling her women's philosophy." Intermittently promoting the Equal Rights Amendment." Her informative and enlightening speech was initially based on facts and statistics—not her

personal opinion.

Mrs. McCarthy, chosen as a Keynote Speaker by CYO members (members who read newspapers, watch television, attend school, and are certainly mature enough to make judgments concerning proposed speakers) was asked to speak on the theme of the Convention: "Do You Know Where You're Going To?" but it consisted of information she had received through newspapers, magazines, books, etc. Its message was not one of equal rights, but one that describes our future and where we are going.

The writer of the May 13 letter, Mrs. Flora Walker, asked for beauty of truth and love at the Convention. I can see no better way of bringing truth to the Convention than by hearing facts about the present.

If the truth isn't beautiful, we can hardly say the fault lies with Mrs. McCarthy.

Maria Cantwell
Indianapolis

No fan of K of C

To the Editor:

On Sunday, April 24, the local K of C initiated a new chapter for boys called the Columbian Squires. The family was invited to attend Mass and initiation because our two oldest boys are to be members. After the Mass, the audience was invited to leave excepting for men who are members of the K of C. The boys' mother and grandmother had their feelings hurt.

If secrecy is part of the rules of the K of C, I wonder how much longer this organization can continue to exist. I certainly feel that this was not a good

beginning, and I wonder how it can continue.

I will no longer encourage my sons in this organization, as "Catholic" means to me to promote brotherhood and not just brotherhood for the professed few who are members.

It seems to me like they made a faux pas and angered several people needlessly.

As for me, I am not a member of the K of C, and I don't think I could or would ever want to be.

Dale Secrest

Terre Haute.

Mrs. Rosner seeks legislative support

To the Editor:

Attention, Senators Bosma and Gubins:

There is a pressing problem the special session of the General Assembly must do something about immediately. It is something the morally blinded U.S. Supreme Court would permit. It is the very urgent need of infants to be suctioned when

surviving legal abortion. This concern will grow, especially in light of the fact that a growing number of U.S. hospitals and medical schools are slowly getting rid of pro-life personnel and screening our pro-life applicants.

It is a grim and grisly business destroying unborn babies for profit. Abortion doctors don't like to be interfered with. But even they would have to admit that it's good to have a right-to-life nurse around to at least save them from embarrassment.

Such an embarrassing moment (not the first time here) occurred recently at Community Hospital when a woman was being aborted of her baby. The child was removed through an incision made in the uterus. Called a hysterotomy, the baby was not supposed to live, but was in effect, born alive. The doctor waited for the baby to die. When it didn't, without suctioning it, or doing anything else to clean out air passages, etc., he laid the baby on the mother's stomach and simply walked away. One of the abortion nurses, perhaps fearful of a Dr. Kenneth Edelin type scandal, summoned a pro-life nurse, who immediately suctioned the baby, and rushed it to the nursery. It was later taken to Riley Hospital.

Senator Bosma had a bill pending in the last legislature to provide for a newborn in such a case. The bill passed the Senate, then progress stopped on the bill.

Since doctors don't always see their legal and moral duty in such cases, now is the time for its passage.

Mrs. William Rosner

Indianapolis

DeKalb 'shocking' says reader

To the Editor:

I found Mr. George DeKalb's letter (*Criterion* 5/20/77) shocking.

What we need are more writers like your columnist, Dale Francis, who wants what the Bishops want—true submission of all Catholics to their rightful authority.

Religious leftists like Mr. DeKalb would do well to tell of the glories of the Church instead of pointing out Her defects all the time.

As for his ideas on lady priests, married priests and receiving Communion in other than the Catholic church, they belong anywhere but in print. And to suggest that the Archbishop of Canterbury occupy the throne of St. Peter and the Holy Father head the Protestant Anglican Church is wicked and borders on heresy.

Instead of sending our dear Pope to Canterbury, I would like to send Mr. DeKalb to Canterbury—with a one-way ticket.

Cynthia Farthingale-Jones
Bloomington, Ind.



Sullivan 5-27

"TEACHING RELIGION IS REALLY GRATIFYING WHEN YOU SEE HOW THEY RETAIN THINGS FROM WEEK TO WEEK."

question box How old will one be at the Final Judgment?

by msgr. r. t. boaler Q. Will you please tell me if there is a Church teaching on what age a person would be who rises with Christ at the Last Judgment?

A. The Church teaches that the same human being, body and soul, who dies will rise to a glorious new life. The Church has not described that life except in the terms of Scripture. It will be like the glorious resurrected life of Jesus, "the first fruits of those who have fallen asleep" (1 Cor. 15:20). "He will give a new form to this lowly body of ours and remake

it according to the pattern of his glorified body" (Phil. 3:21).

What is the resurrected body of Jesus like? We cannot know. The New Testament accounts differ in the way they describe the appearances of Jesus after the Crucifixion, but they are at one in proclaiming that the same Jesus of Nazareth who died on a cross is risen to a new life in which the body is spiritualized. That is the word St. Paul uses: "A natural body is put down and a spiritual body comes up."

Early writers of the Church and theologians down through the centuries have speculated on the question you raise. Will there be a difference between a person who dies in infancy and one who lives to be feeble and decrepit? Will there be sexual differences? The Church has no official answer to those questions. It seems reasonable to hold that with the resurrection a human would enjoy the fulfillment of his or her humanity, which comes with adulthood, and that since it is spiritualized and in eternity the body is not subject to the ravages of time and, therefore, ageless.

Since the Church teaches that the same human being who dies rises with the resurrection, it seems logical to conclude that sexual identity remains; but logic can be a very imperfect instrument for peering into the unknown. On this subject we have some guidance in the Gospel: "When people rise from the dead, they neither marry nor are given in marriage but live like angels in heaven" (Mk. 12:25). So, I guess the best answer to your question should be that given in the First Letter of John, 3:2: "... We are God's children now; what we shall later be has not yet come to light. We know that when it comes to light we shall be like him, for we shall see him as he is."

are more understanding of the young and their difficulties—or they ought to be. However, long before these studies, a catechism teacher should have known better than to make such erroneous threats. The old catechisms

clearly distinguished between temptation and sin, and teachers were expected to be instructed to explain that there could be no serious sin without complete and free consent. You are one among many who have

written to me or told me of the tortures they went through because of the wrong information they received concerning sexual fantasies. The pendulum has swung to the opposite extreme today. Teen-agers hardly

know any sexual "no-no's." The old gag scarcely has any meaning any more: "Are you bothered with impure thoughts?" "Not at all; I like them."

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the word this sunday

By Father Donn Raabe PENTECOST "Happy Birthday, Church!"

Acts 2:1-11
1 Corinthians 12:3-7, 12-13
John 20:19-23

Today is our birthday celebration as a Church, as a group of people filled with a common Spirit, a common faith, a common Lord and a common mission. We are called to know the Lord's great love for us (seen in His self-sacrificing death for our salvation). We are called to trust His love so much that we give our lives completely to Him, no matter our walk of life (this is the work of the Spirit). And we are called to spread this Good News, we have come to know (the great gift, grace of God our Father).

Personally, as I look around the Church, I see the Spirit urging us to shed our "fortress mentality" and once again take up a "mission mentality." We are called to "reach out in faith and love" in so many areas: family life, on the job, in the parish community and within our neighborhood. Not just because in many instances parish membership is dwindling, but because that's the other, long forgotten, side of the coin of faith. That's what I see. How about you? What do you see the Holy Spirit up to these days? I'd enjoy hearing what you think. Just write me at THE CRITERION, (P.O. Box 174, Indianapolis, IN 46206), and share your thoughts.

Q. Recently I read that teen-age boys have many sexual fantasies and that this was normal and a sign of good mental health and development. I was reminded of my own teen-age years when I was told by my catechism teacher that to have these "impure thoughts" was a mortal sin, and they should be confessed as such. Do you think sexual fantasies should be considered a mortal or a venial sin in view of the fact that they are considered by psychologists to be a normal and healthy part of the maturing process?

A. The studies of modern psychiatrists and psychologists have shed considerable light on the problems of adolescent sexuality, and religious teachers today, therefore,

by alice dailey

"Be our guest for a wonderful evening," the invitation read. "Free Movies! Free Prizes! Amid plush surroundings!" It was probably a real estate pitch for some island without sanitation but so what? The scenery might be beautiful.

Plush didn't exactly apply to the cell-like room with chairs wedged in. Since my daughter, a chip off her father, had propelled us there a half hour early, the choice of seats was unlimited. Just as we settled down a man and wife parked themselves right next to us. He coughed.

"You can see the screen real good here," He coughed again.

"That's right."

"Huh?"

"You CAN see the screen better."

"That's what I just said." He coughed himself almost into strangulation. "Just gettin' over the flu," he gasped. I believed him. But look, I had just blown twenty-five bucks stopping a cold and there was no way I'd be trapped.

"Oh, see there!" I exclaimed as two pink-haired women entered. "Cousin Winnie! Let's go sit by her."

"We don't have a Cousin Winnie," my daughter hissed.

"Hello," I gushed. "Mind if we sit here, Winnie?"

She stared coldly. "My name is NOT Winnie!"

"It's just a little joke," I whispered, rolling my eyes frantically toward the cougher. She shrank closer to her companion and touched her forehead.

AS THE ROOM FILLED UP, a man with more teeth than Bert Parks started a spiel. "Good evening. We're from Agony Advertising out of New York. You've heard of Agony Advertising, surely?" (Is there any other kind?) "Well, tonight," he continued, "we're showing some well-known products to get your reaction."

"Not commercials!" I protested.

"What happened to the islands?" My daughter sniffed. "That was purely a figment of your overactive imagination."

Two girls passed out pencils and paper. The lights dimmed, and Toothy started the projector. On the screen a woman talked without periods about how wonderful Weevil Waffle Mix was. Next, a girl sloshed herself with suds presumably from Treacle Toilet Soap. In number three, a man was spraying himself right and left with Delinquent Deodorant, and a pack of starving dogs, in number four, wolfed down Disgusting Dog Food. A woman in number five emptied a whole can of Horrendous Hairspray on her head and

cornucopia Freeload? She should have known better

surrounding territory.

The lights came back on and Toothy asked us to write down how much we remembered of what was said. As we cuedged our brains in silence, the only sound heard was that emanating from Mr. Cough-sy, hacking away.

Would you believe they showed those same commercials FIVE TIMES? With five different sets of questions? The final questionnaire asked, "How would you rate these products?" With great relish I rated all five with a Z, and answered the questions with glee.

Q. How did you find the waffle mix?

A. By its trail of bugs.

Q. What was your impression of Treacle Toilet Soap? A. Burning.

Q. How would you describe the scent of Delinquent Deodorant? A. Smells like perspiration.

Q. What about the dog food? A. Bet they're dead by now.

Q. What did Horrendous Hairspray do for the lady? A. Made her bald. That was a wig she was wearing.

AS THE PAPERS WERE collected, The Teeth started gleaming again.

"And now the moment you've been

waiting for. The prizes. We've drawn two names, and the first lucky winner gets five dollars worth of Weevil Waffle Mix, while the second gets not one, not two, but THREE cans of Disgusting Dog Food. And that's not all. Each and every one of you may keep those handsome pencils you've been using. Isn't that generous of Agony Ads? Well, good night, folks. Hope you've had as much fun as we have had."

Next to me, Winnie's pink hair stood on end. "That's fun?" she barked. "Where's the bar around here?"

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CYO awards are given at Terre Haute

TERRE HAUTE, Ind. — Ten young people were recipients of special awards at the Terre Haute Deane's CYO Awards Banquet held recently.

The Director's Award was earned by Julie Morgan and Mary Lou Eslick. St. John Bosco Medals went to Chuck Miles, Debbie Seger and Joyce Butler while the top Athletic Award winner was Frank Nati.

Other award winners included Marie Peak, Eric Dreker, Marti Paulin and Gary Knezevich.



MONSIGNOR BUSALD AWARD WINNERS—Shown above are the recipients of the CYO Monsignor Albert Busald Award presented annually for outstanding service to young people. This year's group includes from left, first row: Anna Hutt, Our Lady of Lourdes; Gerry Miller, St. Jude; Judy Felts, Holy Spirit; Mary Ann Ackerman, St. Plus X.; Kathy Hofmeister, Our Lady of Lourdes; Barbara Larson, St. Lawrence; Barbara Hickey, Immaculate Heart; Eva L. Corsaro, St. Catherine. Middle row: Robert Dugan, Christ the King; Paul Salvage, St. Simon; Don Hemelgarn, St. Malachy; Herbert DeVore, Holy Name; Mike Bowman, Little Flower; Albert Buennagel, St. Andrew; Back row: Wayne Terry, Christ the King; Jack Cary, St. Simon; Dr. David Kenney, St. Matthew; Butch Bowman, St. Malachy; John Philip Mick, Assumption.

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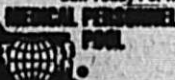
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Holy Name takes two kickball titles

Holy Name kickball teams dominated league play-off action last week as two of the four league champions were from the Beech Grove parish and a third team captured the runner-up slot.

Vacation Bible School slated

A Vacation Bible School will be sponsored by the Terre Haute parishes and the District Center of Religious Education.

Bible study, related music, arts and crafts, and fellowship will be emphasized. This summer event will be open to young people from kindergarten age through junior high. The cost is \$3 per student, or \$5 per family if there is more than one in the family attending.

The Bible school will take place from 9 to 11:30 a.m. (Monday through Friday) from June 20 through July 1 at the Religious Education Center, 2931 Ohio Blvd.

For further information call Sister Beth Duffy at (812) 232-8400.

In its league.

Coach Herb Devore's Holy Name Junior team defeated once beaten St. Roch, 15-8, for the title on May 19. In addition, the "56" team from Holy Name capped an undefeated season by defeating a strong Holy Spirit squad, 25-17, for the crown. Joni Wessling coaches the "56" title team. In Cadet "A" Kickball, Fred Thorman's St. Gabriel team dropped Holy Name, 21 to 10, last week. Little Flower defeated Immaculate Heart of Mary, 18 to 7, to win the rain-delayed Cadet "B" Championship.

CYO Notes

Junior Blanks for the Cadet and Junior Girls' Track meet are due in the CYO Office by Wednesday, June 1. The track meet is scheduled for Sunday, June 5, at John Marshall High School.

Entry Blanks for the Junior Golf Outing and the Match Play Golf Tournament are due in the CYO Office by June 15 and June 16, respectively.

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Matrix-Lifeline curbing abortion

BLOOMINGTON, Ind.—As a result of the Supreme Court's 1973 ruling on abortion and the growing status of abortion in many planned parenthood clinics and other community agencies, a group of women at St. Paul's Catholic Center here recognized the urgent need to activate a program to help women with stress pregnancies.

With what seemed insurmountable obstacles, mainly financial ones, the group started on the proverbial "shoestring" and now has built the shoe, with the announcement of the appointment of a full-time executive director and the opening of a downtown center.

The program had its inception in 1973 under the direction of Mrs. Michael Tracy, and was called Birthright-Lifeline.

A year later the pro-life agency began operating under the name "Matrix-Lifeline." It is entirely independent of the national right-to-life organization. It is non-judgmental, non-political, non-profit, and non-sectarian and not affiliated with any other emergency pregnancy service or with any religious or national organization. In this manner, it is believed to be unique and the only one of its kind in the state.

ENLISTING THE services of members of the other two Catholic parishes, St. John the Apostle and St. Charles, and also of community leaders who feel that abortion is a moral issue, Matrix-Lifeline has for three years been offering an emergency pregnancy service and alternatives to abortion to any woman who is distressed by an unwanted or untimely pregnancy, or who needs help due to circumstances arising during pregnancy.

For the first three years the agency operated on a totally volunteer basis, depending on contributions from individuals and a few groups for its funds. By means of a 24-hour

telephone answering service and personal interviews when indicated, Matrix-Lifeline provided information about community resources for pregnancy testing, medical care, housing, employment, legal services and financial assistance. It operates out of a small office at the St. Paul Center.

A year ago Matrix-Lifeline was accepted as an agency of United Way and recently received a \$50,000 grant to run for four years from the Emma Batman Riley Foundation. Until then the program was supported entirely by private donations, thereby limiting its scope.

MRS. MARY MATTYS was recently hired as the full-time director. Until her appointment, Dr. Claire Guadiani, who has the Ph.D. degree from Indiana University, served as part-time director on a volunteer basis.

The agency will be located in downtown Bloomington and will be opened from 9 a.m. to 5 p.m. daily and will be supplemented with a 24-hour telephone service operated by volunteers.

It also has made application for supplemental funds from the Joseph P. Kennedy Foundation in Washington, D.C. With supplemental funding from the Kennedy Foundation, the agency hopes to maintain an annual budget of \$30,000. The agency also has an application in process to administer the Women, Infants, and Children (WIC) program which is a federally funded high nutrition food stamp program especially for pregnant women, lactating mothers and infants.

The agency when first started received two or three calls a month, but now averages 20 to 40 calls weekly. Dr. Guadiani feels that much of Matrix's success is attributable to the sensitivity of the trained volunteers who answer incoming calls. "Our main purpose is to see that no woman

undergoes an abortion because she has no other solution," Dr. Guadiani said. "For many women without help abortion seems to be the only choice."

In addition to providing moral support to women who seek its help, Matrix-Lifeline cooperates with many other agencies to provide a wide variety of services to pregnant women.

Recently it initiated a loan program through the People's State Bank to provide no-interest loans to its clients. The Agency also is serving as a credit reference for women to secure community services, such as Public Service of Indiana and Indiana Bell Telephone.

"We now have more than 80 people in a variety of capacities assisting women and families who are involved in stress pregnancies," Dr. Guadiani said further. "We are in the process of training an additional 11 people for telephone volunteer service."

Matrix-Lifeline will soon establish support groups, and working on this project is Prof. Fred Darnley of the Indiana University home economics faculty.

THE NEWLY-APPOINTED executive director for Matrix-Lifeline, Mrs. Mary Mattys, is a graduate of Indiana University and has served as an administrative assistant in the University's School of Law.

Serving as chairman of the Matrix-Lifeline board is Mrs. Scott Schurz, homemaker. Members of the board are Dr. William Howard, specialist in obstetrics and gynecology; Mrs. Kevin Joyce, homemaker; Miss Gretchen Neuenschwander, Indiana Vocational and Technical Institute; Judy Mittiga, IU student; Mrs. R. E. Tyrell, homemaker; Mrs. Bernard Sheehan, homemaker; Miss Lynn West, counselor in the IU University Division, and Dr. Guadiani. They are assisted by an advisory board of some 25 community and church leaders.

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viewing with arnold

Hemingway with tears



by James Arnold

"Islands in the Stream" is a daring movie by today's standards, a film about basic human relationships instead of the passions of giant apes or sharks or possessed children, or old Hollywood movies. Unfortunately, it could be better. That may be like a thirsty man complaining when he gets a drink of water that isn't properly chilled.

"Islands" is still another movie version of an Ernest Hemingway novel—nearly all of them have been done at one time or another—but for good or bad, not much of it depends on the original. Hemingway probably wouldn't care much.

It was a long work, written about 1950 (even before "The Old Man and the Sea"), that he hadn't cared to release in his lifetime. It was finally published in 1970, nine years

after his death, to generally unenthusiastic reviews. The chief rap was that it was too clearly autobiographical, covered familiar ground, and seemed designed to shore up Ernest's public macho image as the man who knew everything about fishing, drinking, shooting and women.

late: Hudson is killed when he takes responsibility for some refugees who accidentally end up on his boat. But at least there is comfort and catharsis in his

understanding. As he puts it, "I was learning fast there at the end."

The unique effect of "Islands" is in its tender treatment of masculine

affections—between father and sons, brother and brother, a man and his friends—as well as between husband and a cherished wife he knows he has lost. It's something good to be said for a movie that is structured around a deep series of realizations and expressions of love, many of them coming just before death. Movies have tended too long to give hate and fear more time than love.

DIRECTOR FRANKLIN Schaffner, regrettably is

more at home with action scenes. The movie really comes alive as a movie should only in the final sections, when Hudson's boat is being chased along the coast and tropical river channels by the relentless Cuban Coast Guard. (The outstanding scene, though, is a stagey confrontation in which Scott and Bloom realize not only their love but why they lost it). The gorgeous Caribbean islands (film locale was actually Hawaii), lovingly photographed by Fred

Koenekamp, are perhaps too obviously a symbol of the isolated island that no man can become. All the performances are understated and low-key. There is one fine moment when the oldest boy says to his father, about his younger half-brother: "You love Davey the most . . . You ought to, he's the best of us." The father replies, "I've loved you the longest." It's a simple exchange, as rare in art as it is in life. [Rating: A-2—unobjectionable for adults]

this week's tv films

THE NEPTUNE DISASTER (1973) (ABC, Friday, May 27): A kiddie-level sci-fi flick about the adventures of a team (Ben Gazzara, Ernest Borgnine, Yvette Mimieux) trying to rescue a research lab in distress deep in the Atlantic. Giant crabs and other gushy creatures get in the way. Satisfactory for children.

HARD DRIVER (1973) (ABC, Friday, May 27): This is the movie version of the

tough early career and moonshine-running background of stockcar racer Junior Johnson. (It was originally a magazine piece by Tom Wolfe). In theaters, the movie was titled "Last American Hero." An above-average car-racing film, but it bears only a passing relationship to the real Johnson or the fascinating rural Southern car culture from which he emerged. Satisfactory for adults and mature youth.

LE MANS (1971) (Saturday, May 28, NBC): A superb documentary on the famous annual 24-hour road race between Porsche and Ferrari for world sports car supremacy. Actually, the film also tells a low-key fictional story involving Steve McQueen and Elga Andersen, but the importance of anything beyond the races themselves and the crowd color is minimal. (The film runs about 45 minutes before McQueen says his first word—"Hello"). But don't let that discourage you: this is sports film journalism and sociology at its highest, most professional level. Recommended for sports buffs of all ages.

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New Zealand abortion study stirs hassle

BY JOHN KENNEDY

DUNEDIN, New Zealand—Controversy is already raging in New Zealand over the findings of one of the most detailed inquiries into contraception, abortion and sterilization held anywhere in the world in recent years. The New Zealand government's Royal Commission, after two years of study, concluded that the fetus is entitled "to preservation and protection from (the time of) implantation of the fertilized egg into the uterine wall."

Abortion opponents called this a major breakthrough, but proponents of legalized abortion said it was "frightening in its implications" because it would

make it more difficult for women to get an abortion.

At the same time the commission recommended broadening New Zealand's laws to allow abortion when there is substantial risk that the child will be severely handicapped, when pregnancy results from incest, when the mother is severely retarded, or when continuation of the pregnancy would result in serious danger to the life or the mental or physical health of the mother.

IT REJECTED legalization of abortion on demand, on purely socio-economic grounds, or in the case of rape. For rape, it said, methods are available to prevent implantation, such

as intrauterine devices or the group of drugs commonly referred to as "morning-after pills."

The legislation recommendations satisfied neither the proponents of abortion on demand nor the opponents of any form of legalized abortion.

The commission, which was set up two years ago, heard evidence from hundreds of witnesses, including many scientists from the United States, and Europe. Its final report, 450 pages long, was developed

from 10,000 pages of testimony and backup material submitted to it.

The commission recommended the establishment of panels, consisting of two doctors and a social worker, to "ensure the uniform, impartial and efficient working the abortion laws."

The report also contained a series of recommendations for sex education in schools, for wider availability of contraceptives, for expanded family planning services (including natural family

planning) and for sterilization of the mentally retarded.

PRIME MINISTER Robert Muldoon has announced that the recommendations will be put together in an omnibus bill which will go before Parliament later this year.

Pro-lifers, while pleased at the implantation finding, are concerned that the commission does not see the status of the fetus as absolute, but takes the view that it can be overridden.

Confirmation conducted by Archbishop Lefebvre

BY ROBERT NOWELL

PARIS—In continued defiance of his suspension from all priestly functions by Rome, traditionalist leader Archbishop Marcel Lefebvre confirmed some 150 children (May 22) in the parish church of St. Nicolas du Chardonnet.

Archbishop Lefebvre reaffirmed his rejection of what he called "the new religion," which he saw as dangerously diluting the doctrines of priesthood and sacrifice.

HE WAS SCORNFUL of ecumenism—noting that Protestant Brother Roger Schutz of the ecumenical community at Taizé, France, had recently been welcomed at Paris' own Notre Dame Cathedral—and he complained that they were turning churches into places of worship for Moslems.

Nor was he at all enthusiastic about the rights of man, the affirmation of which provided the ideological core of the French Revolution. "We do not recognize the rights of man," he said.

DURING THE ceremony Archbishop Lefebvre, who is forbidden by Church law from celebrating any of the sacraments as a priest or bishop since he was suspended by Pope Paul VI



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Biblical images of the Church

By Father Avery Dulles, S.J.

Surprisingly, the Bible lacks any proper term for "church." The Greek word usually translated as "church" is "ekklesia." But "ekklesia" means "assembly" and is used in the New Testament itself to signify a town meeting (*Acts 19, 32, 39, 41*). If we were to translate "ekklesia" as "assembly" or "convocation" we could have a New Testament in which the word "church" did not even appear.

Does this mean that the Bible has nothing to say about the Church? By no means! It speaks much about the Church but does so in metaphorical terms — terms transferred from other uses. By saying "assembly," for instance, where we would say "church," the Bible teaches us that the Church may be regarded as an assembly convened by God.

VATICAN COUNCIL II, in its Constitution on the Church, asserts that the Church, as a strict mystery, eludes all definitions. The nature of the Church, however, is intimated to us by a great variety of images, drawn from many different spheres of life. Among those examined by the Council are: the flock of Christ, the vineyard of God, the Temple of the Holy Spirit, the Bride of Christ, the Body of Christ, and the People of God. The Protestant scholar, Paul S. Minear,

in his "Images of the Church in the New Testament," analyzes more than 80 separate analogies. This rich variety of images poses problems as well as insights for theology today.

How can the Church be suitably represented by realities that differ so greatly from one another?

This would be impossible if the images were exact replicas, but they are merely suggestive comparisons, each of which illuminates one aspect or another of the Church itself. Since the Church, as a gift of grace, far exceeds all naturally known likenesses, each of the images falls short of the reality. Where one image is deficient, however, another image may prevent us from being misled.

For example, the image of the Temple might cause us to overlook the vital quality of the union between God and His people — a characteristic brought out by the biological analogies of the vine and the body. But these biblical images could lead us to think too much in physical and organic terms. The imagery of the Bride and the People of God has the advantage of showing more clearly how the Church can in some ways be unfaithful to its Lord.

We cannot, then, say that any one image is sufficient or absolutely the best. The images supplement and counterbalance one another in such a way that, by taking all together, we can achieve a kind

of intuitive perception or "feel" for the true nature of the Church.

ALMOST ALL THE biblical images emphasize both the divine and the human aspects of the Church. They make it clear that the Church is not a purely human society, but one fashioned and sustained by the triune God. As Father, He is the vinedresser and lord. As Son, God is the shepherd of the flock, the bridegroom, the head. As Holy Spirit, God dwells in the Church and animates it.

And yet the Church essentially includes a human dimension too. It is never constituted simply by individuals relating themselves to God. Christians are related to God through association with one another.

Thus the branches must be mutually united in order to be part of the vine; the sheep must stay close to one another in order to belong to the flock; the stones of the temple, or the members of the body, must support each other in order for there to be a temple or body at all. By metaphors such as these Holy Scripture teaches us that our spiritual life must have a corporate dimension in order to be truly Christian.

IN MANY WAYS it is fortunate that we do not have a satisfactory definition of the Church. Definitions are abstract and could make us think of the Church in

rigid and static terms. Definitions satisfy the mind, but they do not speak to the heart and to the will. The biblical images, on the other hand, are warm and appealing. They suggest attitudes and patterns of action, and by doing so they impel us to involve ourselves in the mystery of the Church. They also have a wide variety of applications to new and unexpected situations.

In times when the Church is rapidly growing we can reflect on the wheat and the mustard seed — biblical images which call attention to the divine energy at work in the Church.

When as Christians we feel weak and hopelessly outnumbered we can remember Jesus' consoling description of his "little flock." In times of suffering and hardship we can think of God as the vinedresser who prunes the branches in order that they may bear more fruit. When Christians are in a position to influence the course of human events, we can recall the image of the leaven in the dough. When called to worship, we can look upon the Church as the temple of the Holy Spirit.

In short, God has given us in the biblical images a rich storehouse out of which to draw lessons for every kind of situation. We should keep these images alive in our memory and meditate upon them frequently.

1977 by NC News Service

Can we define the Church?

By Father John J. Castellet

Ever since Vatican Council II's historic Constitution on the Church, Catholics have become increasingly aware that there is much more to the Church than meets the eye. It is not just a worldwide religious organization, certainly not a multinational corporation, not even a kingdom in the political sense of the term.

Unfortunately the Church has projected all of these images in the course of its long history, and the Council made inspiring efforts to correct them. The very first chapter of the Constitution is entitled, significantly, "The Mystery of the Church." In the final analysis that is precisely what it is, an mystery, and as such it defies definition. To paraphrase St. Augustine, if anyone thinks he can define it, he hasn't really comprehended it.

The New Testament writers attempted no such definition, and the Council recalled the many different images they used in their efforts to capture different facets of the mystery.

PROMINENT among them was the image of the kingdom, and the first three Gospels present this as the heart of Jesus' message. "From that time on

Jesus began to proclaim this theme: 'Reform your lives! The kingdom of heaven is at hand' " (*Mt. 4, 17*). Volumes have been written on this notion of "kingdom" as preached by Jesus.

One thing is quite clear: Jesus did not come to establish an empire. Notice that He proclaimed the advent of the kingdom "of heaven" or "the reign of God" (*Mk. 1, 15*). In fact, many reputable scholars feel that in most instances the key word should be translated not as "kingdom," but as "reign," signifying God's active rule in the hearts of men. This rule dawned in history in the person and saving work of Jesus.

By the time the Gospel of Matthew was written in the late first century, "kingdom" was being interpreted in terms of the Christian community, but even this "Gospel of the Kingdom" insists on its being fundamentally a mystery.

THIS IS THE point of the whole series of parables in chapter 13. This is not to say, of course, that the community has no relation to God's reign, but it is not to be identified purely and simply as the Kingdom of God. It is the sign of God's mysterious reign in the hearts of people and the instrument of the ultimate realization of that reign at the end of time. And so we pray, over and over again: "Thy kingdom come!"

This is just one of the many images encountered in the New Testament. The Council refers to several others: the sheepfold and the flock (*Jn. 10, 1-16*), a cultivated field, the tillage of God (*1 Cor. 3, 9*), a choice vineyard (*Mt. 21, 33-43*). The mysterious inner nature of the Church is brought out in the beautiful allegory according to which Christ is the vine, the source of vitality and fruitfulness for the branches, that is, for those who remain united to Him.

AGAIN, THE Church is described as

a temple into which we are built as living stones (*1 Pt. 2, 5*). In an especially moving passage in Ephesians, the Church is described as Christ's bride, whom He loves and cherishes (*5, 25-33*).

One of Paul's favorite figures for his communities is that of the human body. A typical passage is this one from Romans: "Just as each of us has one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ and individually members one of another. We have gifts that differ according to the favor bestowed on each of us" (*Rom. 12, 4-6a*; see *1 Cor. 12, 12-31*). In these letters of Paul the figure is used to describe the mutual relationships and responsibilities of Christians within a given community. The author of Ephesians develops the image magnificently and speaks now of Christ as head of the body, source of its unity, vitality — and growth:

"He (God) has put all things under Christ's feet and has made him, thus exalted, head of the church, which is his body; the fullness of him who fills the universe in all its parts. . . let us profess the truth in love and grow to the full maturity of Christ the head. Through him the whole body grows, and with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love" (*Eph. 1, 22-23; 4, 15-16*).

Wonderful thought this image is, it cannot stand alone. It is just one of many New Testament figures employed to describe the profound mystery of the Church. All of them must be considered in any attempt to understand that mystery.

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Lumen Christi

An outpouring of the Spirit

By Father Joseph M. Champlin

Every Sunday afternoon here in Rome about 100-200 persons make their way by car, foot, bus or taxi to the Gregorian University located near the city's central square or piazza. They have not come for a lecture, but instead assemble in the "Aula Frasca," a small conference hall, for an hour-and-a-half of worship.

This gathering, called the Lumen Christi or Light of Christ community, is an English-speaking Catholic charismatic prayer group started at the Eternal City in 1970. The participants, residing in Italy for only several months, or a few years of study or work, hail from every continent and many countries. They share in common, humanly speaking, only one item, the English language, although each member would quickly emphasize their spiritual unity by grace in the Lord and His Spirit.

THE SESSION lasts from 4:00-5:30, ending rather precisely at the designated hour. Those 90 minutes are filled with song, public prayer, silent reflection, scriptural readings, personal testimonies and a restrained type of "praying in

tongues." Veteran charismatic people tell me Lumen Christi would be considered a very moderate prayer community, if compared to others in the United States.

A core unit of approximately 30 persons meets each Thursday night from 5:30-9:00 in a local convent for Mass, sharing, and a prayer meeting designed, among other purposes, to prepare for the larger weekend assembly.

I heard one Sunday afternoon some rather impressive testimonies by a few persons whose religious lives had been radically altered by their contact with and experience in this charismatic prayer group.

A MAN AROUND 45 described his previous alienation from the Lord for over two decades and how Lumen Christi simply had changed that around a few years earlier. Now God, Christ and the Church are central concerns in his life.

Another person around the same age spoke of a similar "conversion" from a God-less to a God-filled style of living. However, he stressed how gentle and patient the Lord was with him. Engaged

in business practices that were, to quote him, "lucrative but not honest," he did not immediately abandon them after his change of heart. However, in time and by a strange process the Father in heaven led him to the termination of that questionable activity.

A priest about to leave the group and return to his ministry somewhere in the British Isles observed how he now deeply felt God's love for him as a person, a love he doubted on occasions in the past.

I GREW uneasy during the Sunday prayer meeting when references were made to receiving "baptism in the Spirit." As Cardinal Suenens and others have mentioned, initiated Christians received the Holy Spirit at their Baptism through water. That once — only event cannot be repeated and it would be erroneous to assert we must receive another Baptism to live as full Catholic Christians.

The General Introduction for the revised rite of Christian Initiation reminds us of these truths:

"Through the sacraments of Christian initiation men and women...receive the Spirit of adoption which makes them

God's sons and daughters...."

"Through baptism...they become a new creation through water and the Holy Spirit."

"Signed with the gift of the Spirit in Confirmation, Christians more perfectly become the image of their Lord and are filled with the Holy Spirit."

"Finally, they come to the table of the Eucharist..." and "pray for a greater outpouring of the Holy Spirit so that the whole human race may be brought into the unity of God's family." (Articles 1-2).

THE PRINTED hand out for Lumen Christi does not speak about baptism in the Spirit, but, instead, employs the term release of the Spirit or the outpouring of the Spirit.

I find these preferable, especially the second one. There can be no question, however, that the Spirit has indeed been poured out upon many persons in unique ways during our days. One sees these impulses in remarkably fast and profound fashion building up the Church, which is both the Body of Christ and the Temple of the Holy Spirit.

1977 by NC News Service

The Dameans

'Calling Dr. Love', performed by Kiss

Calling Dr. Love

*You need my love, baby, oh so bad,
You're not the only one I've ever had.
And if I say I want to set you free
Don't you know you'll be in misery.*

Chorus:

*They call me Dr. Love (Dr. Love)
They call me Dr. Love (calling Dr.
Love)
I've got the cure you're thinking of
(calling Dr. Love.)*

*And even though I'm full of sin
In the end you'll let me in
You'll let me through, there's nothing
you can do
You need my loving, don't you know
it's true.
So answer please, get on your knees,
There are no bills, there are no fees.
Baby, I know what your problem is,
The first step of the cure is — a Kiss.*

*So call me Dr. Love (Dr. Love)
They call me Dr. Love (calling Dr.
Love)
I am your doctor of love (calling Dr.
Love)*

Performed by Kiss
Written by Gene Simmons
Cafe Americana Inc. Kiss Songs Inc. ASCAP

THE GROUP is called "Kiss." They are known better for their appearance and actions on stage than for their music. Picture four figures wearing high platform shoes and painted with spider-like faces whose act includes vomiting, breathing fire and sticking out one's tongue at the audience.

That description is sure to turn off anyone unfamiliar with the group, but the fact is that they sell a lot of records and are extremely popular among young people.

Columnist Bob Greene says that the group, "works hard to build an image of pagan degeneracy." Some say Kiss emphasizes the bad parts of human nature because down deep everybody wants to be bad but can't feel free

enough to express it. So they let Kiss do it for them.

WITHOUT TRYING to figure out the reason for their appeal, let it suffice to say that we don't need people to express our badness — we do it well enough by ourselves. We do need people to encourage us with what can be good about ourselves.

It's easy to be bad — you just do whatever you want whenever you want. It's more difficult to be good because it means doing the right thing, not always your own thing.

Kiss' new single is, "Calling Dr. Love." If you thought the description of the group was weird, read over the words of the song. Talk about a guy stuck on himself. "You need my love baby...I've got the cure you're thinking of." The poor girl is a trinket in his collection. He even tells her she'll be in misery without him.

IT GETS worse. He doesn't give her any freedom. She's got to choose him since he's so good for her — "even though I'm full of sin, in the end you'll let me in...there's nothing you can do." It's sad to think that there are people so

full of themselves that they think they're irresistible. Even sadder is the girl who would fall for such a line.

Dr. Love doesn't tell us much about love at all — just a good lesson in conceit. Love, after all, can happen only between people who are willing to give to each other for the sake of the other and not just for personal gain. You can always discover those who love you by the way they're ready to give more than take from you. And if you ever need to know

if you really love someone just ask yourself how much you're in it for the giving or the taking.

The prescription Dr. Love advises is bad medicine and a good example of malpractice. Dr. Love is really the sick one and unless he gets proper care he's destined to wind up a hopeless case.

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'Dr. Love

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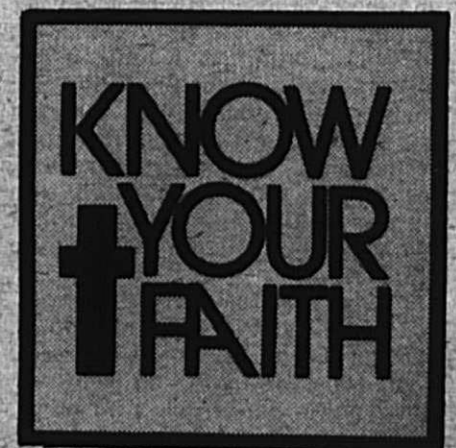
in conceit'



KYF discussion

1. Discuss the Church as an institutional form.
2. Discuss the Church as community.
3. What are the values of each? Must one make a choice between the Church as an organization and a community?
4. How did Jesus manage to approach both levels — organization and community?
5. Discuss how you can be faithful to a total vision of the Church.
6. When you think of the Church, what images come to your mind?
7. Can the Church be precisely defined? Why?
8. What were some of the images the New Testament writers used in their efforts to capture different facets of the mystery of the Church?
9. What does the "reign" in Scriptures signify?
10. In the late first century, how was the word "kingdom" being interpreted in terms of the Christian community?
11. In the First Letter to the Corinthians, read chapter 12, verses 12 through 31.

12. What does the Greek word, "ekklesia" mean?
14. How does the rich variety of images of the Church in the New Testament give us insights?
15. What do most of the biblical images emphasize?
16. How do these images help us today? Select a passage from the New Testament, read it and reflect upon it.



**KNOW
YOUR
FAITH**

THE BIBLE

The Church united

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



How can we say the Church is united?

By Father Avery Dulles, S.J.

We frequently idealize the Church in our theology and then experience disappointment when we examine the living actuality. Biblical images, such as the vine, the temple, and the body of Christ, seem to indicate an association in which all the members are united with a single heart, a single mind, and a single spirit.

But in actual life we see Christians who are cold and indifferent to one another, who disagree about matters of faith, and who are hostile even to the point of sometimes killing one another. What has the biblical imagery to do with the empirical reality of the Church? How can we in the creed profess our belief in "one Church" when we see plainly that Christians are divided into many factions and many communions?

As a first step in answering these questions we may note that these difficulties are not new. There have always been sharp divisions among Christians, even at the time when the New Testament was being written. Authors such as Luke, Paul, and John penned some of their most glowing tributes to church unity in order to meet crises in which that unity was being sorely tested.

In Jerusalem itself there was bitter conflict among Christians who spoke Hebrew and those who spoke Greek — a

conflict alleviated only when the apostles allowed the Greek-speaking community to choose ministers from its own numbers to care for its own needy members (*Acts 6, 1-6*).

EVEN SHARPER was the conflict between the Jewish converts and those converted from paganism. The so-called "council" of Jerusalem worked out a compromise by drawing up special canonical regulations for non-Jewish Christians. But even this expedient did not prevent an angry confrontation between Peter and Paul (*Gal 2, 11-14*). The conflict was solved, it would appear, only when the holy city of Jerusalem was destroyed and when the Jewish Christians became vastly outnumbered by converts from paganism.

The Christian community at Corinth was torn by factions and divisions — described in terms that suggest our English words "heresy" and "schism" (*1 Cor 1, 10; 11, 18-19; 12, 25*). The occasion was, in part, loyalty to different human teachers, such as Paul, Apollos, and Peter. Conscious of the overriding importance of unity, Paul did nothing to strengthen his own party at Corinth. Instead he applied all his skill and eloquence to effect a reconciliation.

HE REMINDS his Corinthian readers that no one is baptized in the

name of Paul, but only in the name of Christ, who cannot be divided from Himself. Christ, not Paul, was crucified for their sins. At the Lord's Supper they all partake of the one loaf and the one chalice — symbols of their unity in Christ. Further, Paul asserts, all genuine gifts of the Holy Spirit help to build up the Body in unity, so that whatever divides the community or separates believers from it cannot be truly from the Spirit. Finally, he stresses that the greatest gift of the Spirit is charity — a virtue that makes us humble, patient, and considerate toward others.

In later books of the New Testament we begin to read of doctrinal heresies, including the denial of the Incarnation, the assertion that our resurrection has already occurred, and the belief that marriage is sinful. Against such aberrations the biblical writers insist on the givenness of the faith, the inviolability of tradition, and the authority of the approved teachers — those upon whom the apostles and presbyters have laid hands.

IN OUR DAY there is a widespread fear that the maintenance of unity may suppress a healthy diversity of style and expression within the Church. The New Testament gives no ground for such fears. The biblical images suggest a unity with ample scope for variety. They repre-

sent the Church as a people of many tribes, a house with many dwelling places, and a body with many organs.

In its actual practice the early Church allowed for great varieties in the expression of faith and in the structures of leadership. At Jerusalem the Church was apparently administered by apostles and presbyters, at Antioch by prophets and teachers, and at Philippi by bishops and deacons. No one apparently thought that unity meant uniformity.

There can be no question today of reintroducing all the practices and structures of the New Testament Church, but if our age is seeking ways of combining the essential unity with a desirable inner pluralism, it could hardly do better than to look to the New Testament for models.

The early Church, like the Church of Vatican II, respected legitimate diversities provided that they did not tear the Church apart. Differences of style can greatly enhance the many-splendored, dynamic unity of the total Church.

Far from proposing an unrealistic ideal, the New Testament realistically portrays the struggle of the early Christians to achieve the unity that Christ willed for his Church and suggests motives, measures, and models that are still of great value today.

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