

CRITERION

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Communion-in-hand option wins approval of American bishops



FOUR CENTURIES AGO—This unusual painting in St. Charles Borromeo Church, Waltham, Mass., depicts the patron of the parish in a Communion in the hand ritual in a

scene more than 400 years ago. The United States is the latest of more than 40 countries to approve the practice. (NC photo by Phil Stack)

DATA RELEASED BY CHANCERY

Archdiocesan budget up

The Archdiocesan operational budget for the coming fiscal year, beginning July 1, will be \$719,220, an increase of \$37,163 or approximately 5

Budget and Assessment details are printed on Page 9

per cent over the budgeted operational expense for the fiscal year ending June 30, 1977.

"We have attempted to limit spending," Archbishop George J.

Biskup told pastors in a letter dated May 31. "However, improved programs of service to all members of the Archdiocese as well as inflation has increased our budget approximately 5 per cent for next year. Assessments (to the parishes) have been changed accordingly with some individual adjustments."

WITH THE ARCHBISHOP'S letter, pastors received a listing of individual parish assessments.

"The Clergy Retirement/Disability

assessment has remained constant at 10 per cent of the parish assessment plus \$350 per priest during the 36-month Retirement Fund Campaign. The same basis will be used for 1977-78," Archbishop Biskup noted. He added that "the lay employee retirement assessment is based on the previous year's salary of all full-time employees (1,000 hours or more)."

Expenditures for the upcoming fiscal year are divided into four budget categories: Archdiocesan Offices (\$346,883 or 48.2 per cent of the total budget); Chaplaincies (\$67,760 or 9.4 per cent); Archdiocesan Administration (\$220,465 or 30.7 per cent); and Local and National Assessments paid by the Archdiocese (\$84,112 or 11.7 per cent).

diocese. The statement now goes to Archbishop Biskup for ratification.

IN OTHER BOARD action, approval was given to the closing of St. Anthony school, Morris, Ind. St. Anthony Parish Board and Lawrenceburg District Board had previously approved the move based on the inability of the parish to obtain the services of a teaching Sister, to assure a minimum of 60 pupils and to prove financial feasibility. St. Anthony expected only three first graders for the coming year.

J. D. Moritz, Lawrenceburg representative, argued against the school's closing, pointing out that the public school options open to parents are undesirable and often undisciplined. Moreover, other board members questioned the lack of information made available by the superintendent regarding alternative programs for the Morris parish.

FR. JOHN BOSCO Turnbull, Lawrenceburg representative, pointed out that the availability of St. Louis School in Batesville, three miles from Morris, left parents an alternative if they wish to send their children to a Catholic school.

The board also saw appointed a nominating committee for the election of board officers in July. Fr. Turnbull and Leo Wisniewski, Richmond representative, were appointed by Mrs. Poorman, president.

In the allocation to Archdiocesan Offices, the Office of Education received more than half of the funds or a total of \$186,400. Other Offices receiving major amounts are the Archdiocesan Marriage Tribunal Office (\$78,900), Catholic Communications Center (\$28,600) and the Office of Worship (\$17,000).

Under the Archdiocesan Administration expenditures, salaries account for \$140,815.

TWO MAJOR ASSESSMENTS to be paid by the Archdiocese will be \$34,534 to the Indiana Catholic Conference and \$21,000 to the Catholic University, Washington, D.C. Other groups receiving major contributions are the United States Catholic Conference, \$14,224, and the

(Continued on Page 9)

BULLETIN

At Criterion press time Wednesday afternoon Msgr. Charles P. Koster was reported in serious condition at Methodist Hospital as the result of a heart attack suffered Monday evening. Monsignor Koster, who is Officialis of the Archdiocesan Tribunal and pastor of St. John Church, was stricken just after distributing Communion to members of the Legion of Mary. He was unconscious when taken to the hospital. Prayers are requested for his recovery.

WASHINGTON—Optional Communion-in-the-hand has been approved by the bishops of the United States and will now go to the Vatican for final approval before going into effect.

The announcement came four weeks after the bishops had failed to resolve the issue conclusively at their spring meeting in Chicago, May 3-5.

At that meeting, the two-thirds vote necessary for approval of the measure had failed, but the National Conference of Catholic Bishops' rules call for solicitation of absentee votes if the margin is small enough that the outcome could be changed by their being cast.

WHILE NO FIGURES were announced at the Chicago meeting, it was known that 28 of the bishops entitled to vote—that is, active Ordinaries and auxiliaries—were absent from the meeting, and that 183 favorable votes were needed for Communion-in-the-hand to win. Although there was some speculation that only a few votes were lacking for such a victory, all that was certain officially was that Communion-in-the-hand was no more than 28 votes short of approval.

An official of the National Conference of Catholic Bishops (NCCB) revealed that the final tally gave 190 votes to the group favoring the change.

According to the NCCB spokesman, it is not known when Vatican approval—which is considered all but automatic, having been granted in 43 countries already—will come. But in the interim, he said, the present discipline in the United States continues.

"When the authorization has been granted," the official explained, "the introduction of the practice should be preceded, in any diocese where it is adopted, by a thorough catechesis under the direction of the local bishop and the diocesan liturgical commission."

The practice will become available on an optional basis, with heads of dioceses free to introduce it or not, and communicants free to continue receiving Communion on the tongue even if the change is approved in their dioceses.

TWO EARLIER PROPOSALS for Communion-in-the-hand had failed to gain the necessary two-thirds vote. Those defeats, however, in 1970 and 1973, did not stop the practice from becoming widespread in some parts of the country.

The move to introduce Communion-in-the-hand came from the bishops'

Committee on the Liturgy, chaired by Archbishop John R. Quinn of San Francisco.

Speaking during debate on the subject at the Chicago meeting, Archbishop Quinn argued that "permission has been given in 50 countries" and the practice is, therefore, "not intrinsically irreverent." In fact, he said, "not to have the option is more irreverent to the Blessed Sacrament than to have it."

BACKERS OF THE CHANGE insisted that it should be preceded by thorough catechesis, which they said

would rule out any misunderstanding of the change's meaning.

According to Cardinal Terence Cooke of New York, the change would be "an opportunity to teach our people to receive Communion in a dignified fashion."

Retired Cardinal Lawrence Shehan of Baltimore, although ineligible to vote, urged that the change be approved. "It is generally understood that when positive law cannot be enforced," he said, "that law brings about disrespect for all law. The present law cannot be adequately and effectively enforced."

Communion-in-hand mode once universal

BY THOMAS J. BARBARIE

WASHINGTON—Despite a commonly held understanding that Communion in the hand is a new practice, a document used by bishops in their debate over the question emphasizes that the earliest Christians knew no other way to receive the Eucharist.

The document, which was prepared by the Bishops' Committee on the Liturgy, gives a brief history of the mode of receiving Communion.

"In the writing of the early Fathers of the Church there is no exact account of the manner of receiving Holy Communion," the document notes.

Only occasional reference can be found to the procedures used by communicants in the early Church, according to the liturgy committee, which said:

"Cyril of Jerusalem gives us the clearest account in the fourth century. In his Mystagogic Catechesis, addressed to his catechumens, he stated: 'When you approach, do not go stretching out your open hands or having fingers spread out, but make the left hand into a throne for the right which shall receive the King, and then with your open hand hollowed, receive the Body of Christ and answer "Amen." Then consume it, taking care not to lose any of it.'"

COMMUNION IN THE hand continued as the norm until the end of the eighth century. "The reasons for the change are not entirely clear," according to the committee's document, which goes on: "The reception of

Holy Communion on the tongue became a matter of practicality with the introduction of unleavened hosts which no longer resembled ordinary bread."

An increased awareness of Christ's presence, accompanied by an inadequate appreciation of the unordained communicant, contributed to the change to Communion on the tongue, the document says.

"By the ninth century, therefore, the reception of Holy Communion was no longer the universal custom," in the West.

Communion in the hand was condemned by the Council of Rouen in 878, but, "Now in the 20th century the Church once again finds itself in a period of liturgical transition," the document says.

THE LITURGICAL reform movement that began during the reign of Pope St. Pius X early in this century contributed to the pressure for Communion in the hand, according to the liturgy committee, by emphasizing the frequent reception of Communion. Changes, including "the vernacular, the revised form of the Order of the Mass, new liturgical texts, etc., have all contributed to the growing understanding and appreciation of the Eucharist in the lives of the faithful," according to the committee document.

"Soon after the Second Vatican Council," it continues, "in various places in the world the practice of placing the Eucharist in the hand of the communicant instead of on the tongue was reintroduced."

In May, 1969, "The Congregation for Divine Worship, after consultation with the bishops of the Latin Church, issued an instruction, Memoriale Domini," which "announced the decision not to change the existing practice of the Latin Church with regard to the manner of receiving Holy Communion."

The instruction, however, also allowed bishops' conferences to ask permission to allow Communion in the hand. Some conferences applied almost immediately, and permission was granted in each case.

Even when bishops' conferences have asked for and been given permission for Communion in the hand, each individual bishop is free to reject the practice in his diocese.

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 46208.



Board supports statement of Planning Commission

BY FR. THOMAS WIDNER

By a vote of 14-1 the Archdiocesan board of education approved the mission statement of the Educational Planning Commission at the board's regular meeting held Tuesday, June 7, at St. Columba parish, Columbus.

Despite serious questions concerning the strength of the language of the statement and some disagreement as to its utility, the board expressed the view that the statement correctly identifies the current status of Catholic education in the Arch-

'Surprise vote'

ROME—In a surprise vote, the Italian Senate rejected by two votes a proposal to liberalize Italy's strict abortion laws, despite what appeared to be a clear pro-abortion majority in the Senate.

The abortion proposal, passed earlier by the lower house of parliament, had been expected to pass in the Senate. But it appeared that some senators from parties favoring legalized abortion broke party ranks on the vote.

Italy now once again faces the threat of a convulsive referendum campaign led by the vocal Radical party to overthrow the nation's strict abortion laws, which date from the 1930s.

week's news in brief

by nc news service

Open anti-nuclear campaign

LONDON—A campaign to bring British churches out against Britain's possession of nuclear weapons was launched in London by Bishop Victor Guazzelli, auxiliary of Westminster. At a news conference (June 2) to mark the publication of a joint Roman Catholic-Quaker-Presbyterian pamphlet against nuclear weapons, he committed himself to work toward persuading his fellow bishops to take up the cause of unilateral nuclear disarmament.

in capsule form

A government agency reports that three quarters of all legal abortions done in the United States in 1975 were performed on single women. The Center for Disease Control also reported that one third of the legal abortions were performed on teen-agers and about one third of those receiving abortions were non-white. . . . Just a few days before a Dade County, Fla., homosexual rights ordinance came to a vote, the state House approved a bill barring same-sex marriages and one prohibiting homosexuals from adopting children—even their own. . . . Bishop Denis O'Connell High School in Arlington, Virginia has sued the Virginia High School League for excluding non-public high schools from state football, basketball, baseball and wrestling competitions. The exclusion violates the constitutional rights of students in private schools, the suit charged.

names

Father Henry Krieger, 34, has been named editor of the

Lake Shore Visitor, a newspaper of the Erie diocese. He succeeds Magr. E. James Caldwell, who has been on the paper's staff since 1947 and editor since 1961. Father Krieger is a native of St. Mary's, Pa.

Former Secretary of State Henry Kissinger has been named a full professor of diplomacy at the Jesuit-operated Georgetown University School of Foreign Service for the academic year 1977-78.

Sister Helen Kelley has been named president and chief executive officer of the Catholic Hospital Association.

Father Charles Davignon has been appointed vice-president for development at the Maryknoll graduate school of theology and coordinator for the center of mission studies, Ossining, N.Y.

Missioners cite ill treatment

UNION CITY, N.J.—Passionist missionaries in the Philippines have added their names to a long list of churchmen complaining of ill-treatment by the martial law government of President Ferdinand Marcos. In a statement released by the order's social concerns department, 36 Passionist priests and Brothers working in the Philippines said they are "hindered at times" by the government, live in a "state of fear and misunderstanding" and are threatened with deportation without due process.

'Severest penalties' advised

NEW YORK—Cardinal Terence Cooke of New York has asked a House subcommittee holding hearings on pornography involving children to require the courts "to impose the severest penalties on those who create, transport and merchandise the sickening products of child degradation." "I speak from a heritage of great reverence for parental freedom and family privacy," he said. "Nonetheless, I urge you to include in your bill severe penalties against parents who knowingly sign contracts to permit their child to be exploited in this fashion. . . . Those children abused in their own homes require special protection."

Broaden 'family' definition

WASHINGTON—A new definition of "family" for use in determining eligibility for public housing programs is broad enough to include unmarried and homosexual couples, according to officials from the Department of Housing and Urban Development. But Carter Administration officials say the definition was not designed for use across the board in all federal programs. The new HUD regulations define a family as "two or more persons sharing residency whose income and resources are available to meet the family's needs and who are either related by blood, marriage, or operation of law or who have evidenced a stable family relationship."

Probe sought on TV ratings

WASHINGTON—The U.S. Catholic Conference (USCC) Department of Communication has asked the Federal Communications Commission (FCC) to investigate television rating services because they "exercise an inordinate influence upon television programming and have successfully resisted public scrutiny." The USCC office also asked the FCC to allow local affiliates to preview network programming a month before it is scheduled for broadcast to give the affiliates time to substitute for network programs they believe are inappropriate.

FUTURE POPE AMONG NOMINEES?

BY JOHN MUTHIG

VATICAN CITY—Archbishop Giovanni Benelli, the key figure in the Church's central administration (Roman Curia), and three other churchmen will be created cardinals in a solemn Vatican consistory June 27, the Vatican announced June 2.

In naming Archbishop Benelli a cardinal and archbishop of Florence, Pope Paul VI has placed the Vatican undersecretary of state among top candidates to succeed him as Pope.

The other three churchmen named cardinals are African Archbishop Bernardin Gantini, pro-president of the Pontifical Justice and Peace Commission; Archbishop Joseph Ratzinger of Munich, Germany; and Dominican Father Luigi Ciapelli, papal theologian.

The Vatican also announced that the cardinal named secretly by Pope Paul last May was Bishop Frantisek Tomasek, apostolic administrator of Prague, Czechoslovakia.

Bishop Tomasek, whose creation could not be made public last year because of severe tension between Czechoslovakia and the Vatican, will be solemnly proclaimed cardinal at the upcoming consistory.

IN NAMING 56-YEAR-OLD Archbishop Benelli to Florence, 79-year-old Pope Paul replayed a chapter from his own life.

When the future Pope Paul was in the same post which Archbishop Benelli now holds, and only one year older than the present papal undersecretary, the ailing 78-year-old Pope Pius XII appointed him to the prestigious See of Milan.

The move paved the way for Cardinal Montini's election as Pope in 1963.

Archbishop Benelli, who was born in a small Tuscan hilltown in 1921, has been "sostituto" (substitute)—the official title of the papal undersecretary of state—for 10 years.

The job is the centerpiece of Vatican bureaucracy. Almost every Vatican decision large and small passes over the Sostituto's desk.

The archbishop, who speaks fluent French and English, has been widely praised for his Herculean capacity for work.

Some critics, however, feel that the archbishop has not learned to delegate enough of his enormous workload to his staff.

Besides taking interest in all important Vatican decisions, the archbishop has been known to devote much time to minor matters, such as finding housing for Vatican dependents or supervising translation work.

IN FLORENCE, Archbishop Benelli, who has been a Vatican diplomat for all but five of his 34 years as a priest, will pick up pastoral experience indispensable for being considered among the "papabili" (candidates for Pope).

Vatican sources also say that leadership of a large archdiocese will be a lesson in shared responsibility for the archbishop.

Archbishop Benelli's successor as sostituto has not been named. As

Pope Paul has aged, more and more important decisions are being taken over by the sostituto.



ARCHBISHOP BENELLI

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Before breakfast?

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Cocktails before breakfast?

At Brennan's in New Orleans it's a common practice, as we discovered on our recent trip to the Crescent City for the Catholic Press Association Convention. Down there they call them "eye-openers."

NEW ORLEANS DIARY

Brennan's is probably the only restaurant in the country, if not the world, where reservations are a sine qua non for breakfast.

Since we faced a busy convention schedule that morning, we called the evening before for a reservation at 8 a.m., the time the restaurant opens. Shortly after seven, we walked down the half-mile or so from our hotel, the Monteleone, and were surprised to find 40 or 50 persons already in line at Brennan's by seven-thirty.

A FELLOW DELEGATE and his wife told us that they had forgotten to make a reservation, but would get in line anyway in the hopes of getting in with the eight o'clock seating. (Reservations are given on the hour at Brennan's). Unfortunately, our reservation-less friends were denied admittance—courteously but firmly, and they had to break their fast at a less prestigious establishment.

Once inside, we walked the gauntlet of framed testimonials and were eventually ushered to a choice table by a young waiter who promptly handed us a list of recommended "eye-openers."

In addition to the familiar Bloody Mary and Gin Fizz, there were a variety of other alcoholic beverages judged to be a suitable prelude to breakfast. One of our party chose a Sazerac—a rye-based cocktail designed to stimulate the appetite, and it did just that. (He ate up a storm!)

REMEMBER THE FELLOW who ordered French fries at Antoine's? Well, at Brennan's it was more of the same. When the waiter took his order, this boorish character belched out: "Give me two over easy with a side of country!"

The waiter diplomatically steered him to a specialty of the house called "Eggs Theodore." In common old Yankee language, that is scrambled eggs and ham, garnished with sliced bananas simmered in a warm syrup.

The more familiar Eggs Benedict—poached eggs and chunks of ham smothered in a rich hollandaise sauce—was the choice of one member of our party.

When we had finished our meal, we waddled back to our hotel, satiated and content that we had fulfilled our duty to posterity: we had joined the privileged legions who have breakfasted at Brennan's.

ON DEAN'S LIST AT ST. JOSEPH'S—Four students from the Archdiocese made the Dean's List for the second semester at St. Joseph's College, Rensselaer. Belinda Brown, freshman, graduate of Providence High School, Clarksville; Thomas Funk, sophomore, graduate of Chastard High School; Jeffrey Taylor, senior, graduate of Roncalli High School; and Joan Warner, senior, graduate of Socinea High School.

FOREIGN GRADUATES—Fifty-five foreign students were graduated in commencement exercises at St. Mary-of-the-Woods on May 31. Actually, they were not graduated from the College, but from the English Language Institute—a unique program for young women from foreign lands who need to enhance their knowledge of English before continuing their college education in the United States. This year's graduates come from such diversified locations as Japan, Iran and several countries in Central and South America.

ATHLETICS UNLIMITED—Mike McGlinley was recently appointed Athletic Director at Cathedral High School, succeeding veteran Joe Dezellan, who was named the school's vice-president for special development projects. Cathedral's golf team won the city championship at the Sarah Shank course recently, posting a record aggregate score of 299. Douglas M. Huse is the new varsity basketball coach at Brebeuf Preparatory School. As the season wound down, Brebeuf's track team ranked 16th in the state among the 400 schools which compete in high school track—the only small school to rank in the top 20. Clovis L. Stinson has been named baseball coach at Chastard High School, succeeding David Alexander, who took over the varsity reins at Purdue University.

DOWNEY COUNCIL ANNIVERSARY—Monsignor James M. Downey No. 3660, Knights of Columbus, will mark the 25th anniversary of its charter on Saturday, June 18. The celebration will begin with a 5 p.m. Mass at St. Catherine's Church, where the late Monsignor Downey once served as pastor. A 6 p.m. reception at the Council will be followed by a steak and lobster dinner at which Father Philip Marquard, O.F.M., former director of Alverno Retreat House, will be the principal speaker. Past Grand Knight George Carrico will be the master-of-ceremonies. The Knights and their ladies will close the gala evening by dancing to the music of the Jim Náš Orchestra. Reservations are being taken by Dan O'Riley, 787-1331; Jim Worland, 786-1864; and Steve Papesh, 784-3360.

GENESIS II MEETING—Persons who participated in the GENESIS II Program during the last school year are invited to attend an informal meeting with Father Vincent Dwyer at 7:30 p.m. Tuesday, June 21, at Fatima Retreat House, Indianapolis. Participants who read this announcement are asked to contact others who may not see it.

SUMMER SCHEDULE—The Office of Catholic Education has announced that the Resource Center will be open during the summer months from 8:30 a.m. until 4:30 p.m., Monday through Friday, and will be closed completely from July 1 through August 15.

MILESTONE—Father John Rager, 94, pastor of St. Mary Church, Evansville, and former priest of the Diocese of Indianapolis prior to the division of the dioceses three decades ago, marked the 70th anniversary of his priestly ordination at a concelebrated Mass on May 22. Bishop Francis R. Shea was the principal celebrant and homilist.



JUBILARIAN — Father Vincent Kroger, O.F.M., will celebrate his golden jubilee of ordination at the Motherhouse of the Franciscan Sisters, Mishawaka, on Wednesday, June 22. Father Vincent, a member of the Province of St. John the Baptist of the Order of Friars Minor, Cincinnati, has served as teacher, administrator, provincial and chaplain. From 1960 to 1972, he served as chaplain for the Franciscan Sisters and taught at the Immaculate Conception Academy, Oldenburg.

Ordination of Jesuit set June 11

INDIANAPOLIS — Rev. Bernard P. Knott, S.J., will be ordained to the priesthood on Saturday, June 11, at 11 a.m. in St. Ignatius Church, Chicago, by Bishop Alfred L. Abramewicz. There will be a Mass of Thanksgiving at Madonna della Strada Chapel on the campus of Loyola University on Sunday, June 12, at 2 p.m., followed by a reception at Mertz Hall.

Fr. Knott will celebrate his first Mass of Thanksgiving at his home parish of Christ the King in Indianapolis on Sunday, June 19, at 1:30 p.m. A reception will follow at the St. Pius X K of C Hall. Fr. Knott, a 1966 graduate of Brebeuf Preparatory School, is the son of Mrs. Mary Jane Knott of Christ the King parish and the late Bernard H. Knott.

Catholic hospital patients top 5.5 million

ST. LOUIS — More than 5.5 million patients were admitted to the nation's 661 Catholic hospitals last year, according to the Catholic Hospital Association (CHA). CHA hospitals reported 5,634,959 admissions, 165,366 beds, and 460,144 births.

According to the CHA, the average bed size of a member hospital was 255, larger than the average of other voluntary hospitals. The CHA said its membership decreased by eight in 1976 because of mergers and closings.

The largest Catholic hospital is St. Mary's in Rochester, Minn., with 1,030 beds. The smallest is Yorktown (Tex.) Memorial Hospital with 21 beds.

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Rummage Sale

INDIANAPOLIS — A Rummage Sale will be held at St. Barnabas parish on Thursday and Friday, June 16 and 17, from 10 a.m. until 4 p.m. The public is invited.

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INVITED BY STEVENS COMPANY

Bishops may help in labor dispute

NEW YORK—The J. P. Stevens Company has asked seven Southern Catholic bishops to help break the 33-month deadlock in contract negotiations between it and the Amalgamated Clothing and Textile Workers Union (ACTWU).

The request came in response to an unsolicited offer by the bishops of the region to mediate the 14-year dispute between the textile workers' union and Stevens, the nation's second largest textile manufacturer, trailing Burlington Industries.

The offer was made by Archbishop Thomas Donnellan of Atlanta and Bishops Michael Begley of Charlotte, N.C., Joseph Gossman of Raleigh, N.C., George Lynch, auxiliary of Raleigh, Raymond Lessart of Savannah, Ga., Walter Sullivan of

Richmond, Va., and Ernest Unterkoeffer of Charleston, S.C.

IN A LETTER TO Archbishop Donnellan, Stevens acknowledged the bishops' offer, but neither accepted nor rejected it. "We appreciate your interest and your offer of assistance, and we would hope that the bishops would be able to succeed in achieving greater cooperation from the union in the scheduling of contract negotiations," the letter said.

In 14 years of trying to organize workers in 85 Stevens plants, the textile workers' union has won just one election, at the company's complex in Roanoke Rapids, N.C. Since August, 1974, however, labor and management have been deadlocked in negotiations; unable to

arrive at a contract for more than 3,500 workers.

Stevens complained in its letter to Archbishop Donnellan that the union has refused to come to the bargaining table, despite the company's willingness "to meet at any time." In the past year, according to the company, there have been only 10 full days and three half days of contract negotiations.

"We believe that the most direct and the most meaningful assistance which the bishops or which any other interested group could render would be to bring the union to the bargaining table with greater frequency than has been the pattern for the past 12 months," the letter said. "We would indeed welcome that kind of assistance."

THE ACTWU, which launched a nationwide consumer boycott against Stevens' products last June, has accused the company of not bargaining in good faith at Roanoke Rapids, and the National Labor Relations Board has filed a complaint to that effect.

The bishops did not endorse the boycott, but said they supported its goal—"to speed up the organization of Southern textile workers for the purpose of collective bargaining."

The company said it interpreted that portion of the statement "to be conditioned upon the principle . . . that union representation is appropriate only if the employees desire it."

"On the other hand, if the statement is taking the position that union representation of Southern textile workers is desirable whether or not the employees desire it, then we must take strong exception to the position of the bishops," the letter said.

While the union accepted the bishops' offer without qualification, Stevens indicated that third party intervention would be welcome only in the Roanoke Rapids situation. Stevens told Archbishop Donnellan its representatives would meet with him and his colleagues "to discuss the matter of scheduling contract negotiation meetings."

Cemetery Mass

The monthly Mass for the Faithful Departed will be offered at 2 p.m. Wednesday, June 15, in the Mausoleum chapel in Calvary Cemetery. Father John Hartzler will be the celebrant. The public is invited to participate.

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editorials

New options

Of all of the liturgical leaps made in the past few years, few will be remembered half as much as the approval given recently by the American bishops for Communion in the hand.

Liturgists who have struggled to teach clergy and laity something about celebration, community, reverence, sacrifice, etc., should only moan that valuable time has been inordinately spent making decisions such as the one permitting Catholics to consume the Bread of Life from one's hands instead of from a priest's fingertips. Within a year of the practice becoming effective, the novelty will have worn off, and we will wonder why the cause for debate.

Once the date for permission becomes effective, the clergy will only have to be instructive regarding liturgical etiquette. The Body and Blood of Christ is not a finger food, like pizza or pretzels or a between-meals snack. Those Catholics who now believe that it is their prerogative to grab the host from the priest's hand need to have their own hands smacked a few times to remind them of this.

Reception of the Lord's Supper is an event, a celebration, a feast. It is not popcorn accompanying the late movie. Our Lord is the center of our worship and as the Living Bread he deserves better treatment and handling than the kind which builds strong bodies eight ways or the kind baked while you sleep.

Catholics need to remember that the option of Communion in the hand is just that—an option. It is not something the clergy can force the laity to accept, but it is also something the laity has the right to if they

so choose. The permission for the option is a national one. Its practice does not depend on the local pastor, but on the local bishop. Each Catholic has the right to the option.

So we hope the instruction which accompanies this privilege will be done well and not hurriedly. It is a rare opportunity for greater instruction concerning the Eucharist itself. If it is to be done well, it deserves attention not just on one Sunday but on several.

Being offered Communion by the priest and accepting it reverently in one's hands is not only sanitary and more sensible than being fed like an infant, but it can also be a beautiful sign of communication—our Lord giving Himself as a generous giver, and we accepting Him as loving recipients.—T.W.

by fr. thomas widner

Last week I received a longer than usual letter-to-the-editor from a Terre Haute resident by the name of Nora Dvorak. Mrs. Dvorak, a convert, voiced reaction to the closing of Schulte High School.

Her six children attended Sacred Heart grade school there, four of them eight years, one of them six years, and one of them for four years. The first three all graduated from Schulte.

Her letter is too lengthy to reprint in its entirety, but here is some of it.

After describing the history of Sacred Heart building a church, school, rectory, convent, newer church and remodeling for more school, she says "In the meantime we'd helped build Schulte, sent our children there, contributed to special collections. As inflation demanded livable wages for Religious and lay teachers alike, economizing meant some subjects were never offered, some equipment for others was never obtained. I am speaking of both the elementary and secondary levels. If your child had a talent or desire in a



subject not offered, he had the choice of doing without, going to two schools, or changing schools."

MRS. DVORAK DISAGREES with the claim that the Catholic community of Terre Haute must take responsibility for the closing of Schulte. "I suggest," she says, "that every Catholic who contributed to his parish collection participated in the high school assessment and the elementary school subsidy and need not feel 'responsible' for the closing. We cannot expect to compete with the tax monies levied on the entire population. When all parishes are getting deeper into debt, it is past time to assess the entire situation and look for alternate less expensive methods to achieve the goal—religious instruction. Keep in mind that Terre Haute has the distinction of having a higher percentage of retired citizens than any other locality. The working person has less gap between income and basic expenses than formerly. As all parishioners have had to adjust to less spending power, so must the parishes."

Mrs. Dvorak goes on to describe in detail her children's experiences in Catholic schools. As she says, it is all hindsight now, but she sees it this way. Her oldest daughter, for

example, should have "skipped the three year nursing course at St. Anthony School of Nursing and gotten the same education in four years at a college instead of the seven years involved."

Her second child, she states is gifted in languages. "Her Catholic schools were not a waste," she remarks, "except that she graduated without the requirements that would have enabled her to teach in schools in this country. Her employment so far since 1972 has resulted entirely because of the courses she took in public colleges."

Her third child had to supplement courses taken at Schulte in public schools. Conflicts in the scheduling of the senior year program of her fourth child apparently could not be resolved at Schulte, so upon inquiry and no waiting, her fourth child attended a public high school in senior year with no problem.

Mrs. Dvorak's opinion of Catholic schools is summarized: "We liked many of the teachers in Catholic schools. Most of the children did well in the classes. Most of the aggravations were from apparently maladjusted Religious who believed in complete dictatorial rights which involved such nonsense as punish-

ments like 'Write the Declaration of Independence' or 'I will not talk in class' so many times, or group punishments like keeping an entire class in after school if a culprit was unknown and ignore the complaint of parents on time schedules and appointments. And the distrust displayed at the end of the school year by the public communal burning of workbooks which parents had paid for and wanted to keep, whether the next kid would be in that grade the following year or not. Well, there has been no more of this aggravation. A bit of God and morals does get into the classroom. And the curriculum is broader in the public schools."

"I FEEL THAT it is time to get others to speak out and point out what is wrong about some things we Catholics have been 'accepting.' I have spoken out before and am undoubtedly entered into the secret black book of the parish. But this is for sure: The parish is in debt and gets more so all the time because of education. I, my family, are not in debt, have not been in debt lately, are not about to get into debt in a futile effort to bail the parish out again and again."

Is Mrs. Dvorak typical or just an hysterical parent?

question box

What, if anything, in the Bible can be taken literally?

by msgr. r. t. bosler

Q. I am all confused over what you wrote about the second coming of Christ. You said it was not to be taken literally. How do we know that anything in the Bible is to be taken literally? Can we take the birth and crucifixion of Jesus literally? There are so many problems about the Bible we Catholics seem to have no answers for.



A. The Bible, both Old Testament and New, clearly teaches that there will be a Day of the Lord, which the New Testament identifies with the final triumph of Christ. The Church has consistently proclaimed this and reminds us of this now every time we offer Mass. What I said was not to be taken literally was the description of the second coming; namely, Jesus appearing suddenly out of the clouds or the apocalyptic descriptions of the last days which Jesus used.

The distinction is important, for we can misread the Bible if we do not recognize that the human authors often used allegorical and what is called apocalyptic styles of writing which are difficult for us to understand today. Moreover, they did not describe past facts and happenings as we do. We expect a writer today to tell us exactly what happened and how; the sacred authors wrote for people who wanted to know the meaning of what happened and did not expect historical accuracy and presumed the authors were often making up stories to bring out the meaning.

HOW DO WE KNOW THIS when our ancestors who read the Bible literally did not? The archeological discoveries of the past hundred years have opened the ancient world to us. With the ability to read writings hundreds of years older than the Bible, scholars discovered that the biblical authors had made use of myths and stories of more ancient civilizations. The first modern biblical scholars were unbelievers who used the information in an effort to demonstrate that the Bible was merely a human book full of errors. But their techniques were put to good use by believing Jews and Christians. In their enthusiasm over the new approach, however, many of these went too far and destroyed faith in the Bible. Our Church forbade Catholic scholars to publish books using these modern techniques and set up a Pontifical Biblical Commission to give guidelines. These were very conservative and held Catholics to a literal, fundamentalist approach until the Second World War. Until then the Protestant and Jewish scholars were responsible for the development of biblical interpretation. Our scholars had been following the development. In 1943, Pope Pius XII published an encyclical, "Divino Afflante Spiritu," encouraging our scholars to enter fully into the advancement of Scripture study by using the latest discoveries in archeology, ancient history, linguistics and other technical sciences. Since then our scholars have been cooperating fully with Protestant and Jewish scholars.

Far from destroying faith in the Bible, this movement within our Church has brought about much more emphasis on the Scriptures, as anyone can plainly see who pays attention to our new weekday and Sunday liturgy.

AMONG SCRIPTURE scholars there are still conservatives, known as literalists or fundamentalists, who

hold that Jonah was miraculously kept alive in the belly of a whale. There are ultra-liberals who write off almost any divine influence in the Bible. Catholic scholars follow a middle of the road, between fundamentalists and the too liberal.

The Anglican and main-line Protestants are experiencing the same problems we Catholics have, for many

of their members read the Scriptures literally and are shocked by new interpretations.

There is a danger, as you observe, that the new Scripture knowledge can lead to confusion. Most Scripture scholars hold that in the accounts of the birth, crucifixion and resurrection of Jesus the evangelists use some imaginary details inspired by Old

Testament writings to bring out the meaning of what happened. So how do we know what's what? Here the Catholic has something to hold on to—the Church, the interpreter of the Bible. In the doctrines of the Church we have the essentials of Biblical revelation spelled out for us. Where the Church has made no pronouncement on Scripture, we are free to

follow the interpretation that satisfies us. The Church has asked us to go beyond the literal, fundamentalist approach. We need, therefore, to read the Bible with a good commentary. For most Catholics, it is best, of course, to use one approved by the Church.

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Growth

Any observer who pauses and reflects on the human scene knows how slow and painful growth is. One does not become an adult overnight.

Boards of education are growing painfully and slowly, but they are growing. Not just in numbers, but in attitude. The Archdiocesan board, for example, spent much time recently deliberating over the closing of an elementary school and the adoption of a mission statement for planning.

But board inter-action was not just lengthy. The deliberation indicated that members of the board are no longer willing to take for granted what is presented to them. The board seriously questioned the lack of information regarding alternatives to religious education in the closing of the elementary school. And it also questioned the content and direction of the mission statement.

Any thought that the board is a rubber stamp should be dismissed. More and more its members are doing their homework and challenging the status quo. Hopefully they will continue to challenge each other and the Archdiocese.

—T.W.

letters

CEF president discusses 'tax-credit' bill

To the Editor:

The surprising near success in both the recent regular and special sessions of the Indiana Legislature of a tax credit bill that would benefit non-public schools as well as public schools has spurred hopes and plans for its passage next year.

Given no chance at the beginning of the regular session, the bill which would have granted tax credits for contributions to any Indiana grade or high school, public or private, made it all the way to the special session of the Legislature, where it was first cut back to exclude grade schools and then, after passing easily through the House, 70-27, failed by only two votes in the Senate. (Two senators, who were believed to favor the bill, were absent from the session because of illness.)

Supporters of equal aid to all school children regardless of the school they attend hailed it as a moral victory when the original bill, HB 1740, authored by Rep. B. Patrick Bauer (D-South Bend) and co-sponsored by Rep. Jerry Reppa (R-Munster) and Rep. Arthur Hayes (R-Ft. Wayne) received a hearing by the House Ways and Means Committee and was passed out with a "Do pass" recommendation, 15-1. It was the first time in four years that any bill aiding non-public students had gotten out of committee.

When it passed the House, 85-8, and then survived an amendment battle in the Senate where it was incorporated untouched into HB 1338, which doubled the amount of contribution allowable and then passed the Senate, 27-19, victory seemed likely.

However, Speaker of the House Kermit Burrows refused to hand the new combined bill down for concurrence, and the session ended with it locked in a conference committee.

When a special one-day session was called, HB 1338 was one of only 14 bills allowed consideration, reviving hope again. The conference committee, however, watered down its value substantially by eliminating grade schools from the bill. However, it still applied to all public or private high schools, and its passage by the House, 76-27, gave hope that Indiana was about to reduce discrimination against non-public schools in at least one sector. That hope and the bill died

at the last minute when the Senate came up two votes short of passage.

Despite their disappointment, sponsors and backers are happy that the bill went as far as it did. They are already making plans to re-submit the original bill next year.

Author of the original bill, Rep. B. Pat Bauer of South Bend, House Assistant Minority Leader, who maneuvered the bill through the House by substantial margins twice, says he believes that when the fairness of the bill becomes better understood, there will be greater grass roots support "which will offset the behind-the-scenes manipulation that stopped the bill this time."

Open opposition was voiced only once in the House when, during the special session, Rep. Boys called it a "Catholic bill." In the Senate only the ISTA (Indiana State Teachers' Association) representative spoke against it at the committee hearing.

Not once was its constitutionality questioned, probably because it merely expanded Indiana's present law, passed in 1967, which allows tax credits for contributions to any Indiana college, public or private.

I feel that the near success of the bill has revived interest in citizens

across the state, most of whom thought there was no hope for any aid for non-government schools in Indiana in the foreseeable future.

Each time the bill moved ahead, membership in CEF, a non-profit, non-sectarian, non-partisan organization interested in parents'

rights and freedom of choice in education, spurred. Efforts will be made to contact every non-public school parents' organization this fall to give them details of the bill and to outline what is needed to insure success in the next session.

Burnett C. Bauer
President, CEF

South Bend, Ind.

'Be proud of the K of C'

To the Editor:

Re.: Letter to editor 5/27.

Dale Secrest of Terre Haute said that his family was hurt because they were not allowed to attend an initiation of their sons into the Columbia Squires and he wondered how much longer this organization could continue if secrecy was part of the rules.

I do not wish to criticize Secrest but I would like to point out that the Knights of Columbus is now 95 years old and that membership is at an all time high. Space will not allow me to list all the activities of the K of C but the largest in the state of Indiana is in Mr. Secrest's home city of Terre Haute. The Gibault School for Boys is widely known for the wonderful work

they are doing for delinquent boys of all faiths.

At our State Convention held recently, all the wives of the delegates and members were present. Although they did not attend our meetings, there were plenty of activities planned for them. So I would like to say to Secrest and to all the ladies in Indiana, don't be hurt because you are not allowed to attend a K of C initiation, but be proud that your husbands, sons or grandsons are members of a wonderful Catholic organization, The Knights of Columbus.

Ernest G. Beach
Grand Knight

Harrison County Council #1808
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Verse

To the Editor:

Those who preach only against
sinning

And never for grinning
Must think it only applies
To the other guys.

Clarence Bezy

Georgetown, Ind.



Rev. Vincent Bacquelin was the first priest to visit the Cambridge City area about 1842. The construction of the Whitewater canal brought Catholic laborers who needed the services of a priest. A house and lot were purchased about 1852, and the house was converted into the first St. Elizabeth's church. The present church



on West Maple St. was built in the 1870's. The parish is being temporarily administered by Fr. Harold Kneuen, pastor of St. Gabriel, Connersville. The Whitewater canal has long since disappeared, but a branch of the Whitewater river continues to flow peacefully through the western Wayne county town.

features



What about civil rights for handicapped?

BY JIM CASTELLI

"The next decade will bring real progress in civil rights for the handicapped," Father Thomas Cribbin believes.

Father Cribbin of the Brooklyn Catholic Charities Office for the Handicapped is chairman of a new U.S. Catholic Conference (USCC) committee on ministry to the handicapped. He was an alternate delegate to the White House Conference on the Handicapped—the first of its kind—held last week in May. Father Cribbin says there are 35-45 million handicapped persons in the United States. Because Catholics make up about one-fourth of the overall U.S. population, he estimates, there are probably some 10-15 million handicapped Catholics in this country. But, he says, the Church has been "woefully negligent" in its treatment of the handicapped.

THE USCC COMMITTEE is planning

a survey to determine just what the Church is doing for the handicapped and will discuss a statement on the handicapped for consideration by the U.S. bishops at their November general meeting.

Father Cribbin said that he was encouraged by the White House Conference, where various government officials appeared to take the problems of the handicapped seriously.

—President Jimmy Carter said he saw the conference as "just a beginning" and said he would seek a way to coordinate federal programs affecting the handicapped.

—Sen. Jennings Randolph (D-Va.) discussed a bill he has introduced to create a National Office for the Handicapped.

—Secretary of Housing and Urban Development Patricia Harris announced plans for a new Office of Independent Living for the Disabled and 11,000 new units of housing for the handicapped.

—Secretary of Labor Ray Marshall said, "We've got to be concerned about creating jobs as well as enforcing laws against discrimination."

—Secretary of Transportation Brock Adams discussed new programs for lower floors and ramps for wheelchairs on buses.

—Max Cleland, director of the Veterans' Administration and a paraplegic, talked to the conference and said his own appointment by Carter was a sign of Carter's commitment to the handicapped.

—Secretary of Health, Education and Welfare Joseph Califano joined Carter in promising tough enforcement of new HEW regulations prohibiting discrimination against the handicapped in agencies and programs receiving aid from HEW.

Church-operated schools, hospitals and social service agencies receiving direct or indirect federal aid are covered by the HEW regulations.

The HEW regulations will be the basis for similar regulations in other federal agencies and will eventually apply to all agencies receiving federal aid. The regulations were three years in the making and were issued when Califano responded to pressure from increasingly militant handicapped persons who were upset at his predecessor's refusal to sign them.

IN APPROVING THE regulations last April, Califano said they would open "a new era of civil rights in America" and "will work fundamental changes in many facets of American life." Here are some of these "fundamental changes":

—All new facilities receiving federal aid must be barrier free and readily accessible to the handicapped. Older facilities must be barrier-free within 60 days after the HEW regulations take effect June 3.

—Employers may not refuse to hire a handicapped person if his handicap does not prevent him from doing a particular job with "reasonable accommodations" such as changing work schedules, reassigning nonessential tasks to another employee, moving an office to a more accessible area and so on. Employers may not ask a job applicant if he is handicapped, although they may ask if he can perform a certain function such as drive a car.

Every handicapped child will be entitled to a free public education and the auxiliary services he needs to learn. If a handicapped child needs facilities which a public school cannot provide, school officials must pay for the facilities in a private setting.

It's also important to note that the regulations' definition of "handicapped" includes persons not traditionally thought of as handicapped, for example, persons who have suffered from cancer or heart trouble and are sometimes passed over for promotion.

THE REGULATIONS also classify alcoholics and drug addicts as handicapped.

An interpretation of the regulations, however, by Attorney General Griffin Bell says the law prohibiting discrimination against the handicapped "does not require the impossible. It does not unrealistically require the recipients of federal contracts and grants to ignore all the behavioral or other problems that may accompany a person's alcoholism or drug addiction if they interfere with the performance of his job or his effective participation in a federally assisted program."

Melkite ordination ignites controversy

BY JOHN MUTHIG

VATICAN CITY—Recent ordinations in the Melkite Rite of married men as priests to serve in the United States were illicit, a spokesman for the Vatican Congregation for Eastern-rite Churches has said.

Questions were raised about laws regarding ordination of married men of Eastern rites to serve in America when Melkite-rite Patriarch Maximos V Hakim ordained a Brooklyn native, Romanos Russo in Montreal. Father Russo is married.

Previously two married Melkites—Philip Khairallah of Cleveland and Robert Kirby of Notre Dame, Ind.—were ordained in the Middle East and are now ministering in the United States.

"Under the circumstances," said a spokesman for the Vatican Congregation in response to questions from NC News, "There can be no doubt that the ordination of Melkite Father Romanos Russo in Canada is illicit."

"As regards the previous ordinations of two married men who now exercise a priestly ministry in America, it is important to remember that they took place in the Middle East," he said.

"Having been ordained in the Middle East, as a few others have who continue to reside and operate in the Middle East, it was thought that these reverend gentlemen would not be assigned to service in the eparchy of Newton, (Mass.)," said the spokesman. "In so far as they were to

be assigned to service in this eparchy, their ordination was illicit."

THE NEWTON EPARCHY (diocese), set up less than a year ago, is in charge of Melkite-rite Catholics throughout the United States. Bishop Joseph Tawil is the eparch, or head of the diocese.

The spokesman added that Patriarch Maximos explicitly pledged to obey the Vatican ban on ordination of married men to serve in America when discussions began about setting up the Newton eparchy.

The papal bull establishing the eparchy, said the spokesman, "explicitly refers to (these laws) and requires their observance."

"This bull was accepted and given solemn reading in the churches of the Melkite Catholic rite."

Melkite-rite officials in the United States have said that no restrictions were imposed by the Vatican on the Newton eparchy when it was established last summer.

"Melkites have also claimed that the Newton eparchy is responsible now to the Melkite patriarch and not to the Congregation for Eastern-rite Churches. The Vatican disagrees."

"There is no doubt that the new eparchy of Newton, Mass., is immediately subject to the Holy See," said the authorized congregation spokesman.

He said that Patriarch Maximos gave the clear impression that "he had no thought of contesting the immediate jurisdiction of the Holy See over the eparchy" when consulted about its establishment, "since he accepted unambiguously the law currently in force with regard to jurisdiction in areas outside territorial boundaries of the patriarchate."

CHURCH NORMS, said the spokesman, recognize the right of eparchies such as the one at Newton to "take part in elective and consultative synods with deliberative voice" which are convoked by the patriarch.

But such eparchies are in a "category apart, being under the immediate and direct jurisdiction of the Holy See and being members of national conferences (of bishops)."

The spokesman added that the

First confession edict provokes differing views

BY NC NEWS SERVICE

Editorialists for Catholic newspapers across the United States have voiced differing views of the recent Vatican document which calls for first Penance to precede first Communion.

The Vatican document was issued jointly by Cardinal John Wright, prefect of the Congregation for the Clergy, and Cardinal James Knox, prefect of the Congregation for the Sacraments and Divine Worship, who agreed it was the will of Pope Paul VI that first confession always precede first Communion.

While some papers welcomed the letter, which was addressed to all the world's bishops, some editors said they had difficulties with the idea of requiring children to go to confession.

IN AN EDITORIAL in the Catholic Virginian, newspaper of the Richmond, Va., diocese, Editor-in-chief Charles Mahon wrote: "It is one thing to require that children be given appropriate instruction and offered the opportunity to approach the sacrament; it is quite another to presume to require that children go to confession before making their first Communion."

Such a requirement, Mahon wrote, would be contrary to fundamental Church teaching. "Is this a burden to be laid on a seven-year-old, a baptized full-fledged member of the Church, this one time and never again in his entire life? If the child is presumed able to assimilate the instruction about Penance, is she not therefore presumed to be able to read her own conscience sufficiently to know whether she needs confession or not?"

Mahon quoted the Vatican Council II Declaration on Religious Freedom, which he contended would forbid the imposition of any requirement that a child actually go to confession before first Communion.

The Catholic Standard and Times, paper of the Philadelphia archdiocese, endorsed the letter from the two cardinals as "laudable and necessary."

The action was necessary, the Philadelphia editorial contended, because despite established tradition and a 1973 Vatican statement to the contrary, there were some religious educators who insisted on introducing

children to first Communion without giving them the opportunity to make their first confession. Not only did this cause confusion among teachers and parents, it also had the unhappy result in some instances of children reaching mid-to-late-teen years without having been to the sacrament of Penance even once.

Preparing children for Penance before first Communion should help them "to prepare more fruitfully to receive the body and blood of Christ and to approach more frequently and less fearfully the sacrament of God's mercy and forgiveness," the editorial went on.

OUR SUNDAY VISITOR, a nationally circulated Catholic weekly published in Huntington, Ind., said "It was unfortunate it was necessary for the Vatican . . . to restate the clear position" it had taken in 1973.

According to the editorial by Dale Francis, executive editor, those who ignore such instructions do not merely engage in "dissent." They are engaging in a "denial of papal authority," Francis wrote.

"If national conferences, if local bishops, if priests, can pick and choose which of the papal norms they will accept and which they will reject then we have not just dissent, but an attack on the authority of the Church, a dismembering of the unity of the Church and the creation of chaos in the Church," Francis went on.

The Catholic Free Press, paper of the Worcester, Mass., diocese, said the document "may cause some confusion." According to the Worcester paper, "Studies in the United States and in our own diocese have concluded that neither the integrity of the distinct sacraments nor the rights of individuals is violated in allowing young people who, with their parents and priests, so choose to receive first Communion prior to the reception of first Penance."

"To the contrary, as existing diocesan policy reflecting on Church teaching, points out, no one, of any age, may be coerced into receiving the sacrament of Penance."

The Worcester paper also said there is a general lack of acceptance of the sacrament of Penance, a problem to which the Church should address itself.

the word this sunday

By Father Donn Raabe

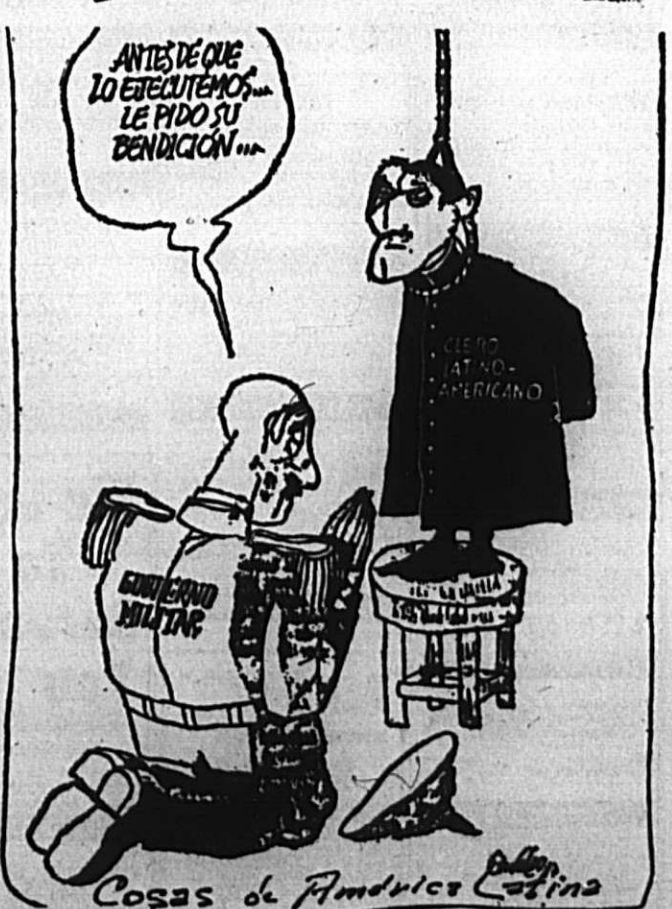
CORPUS CHRISTI

Genesis 14:18-20
Psalm 110:1-4
1 Corinthians 11:23-26
Luke 9:11-17

The whole thrust of Jesus' life was the Kingdom of God—helping us know God is close not far—that He cares about us and our future and is actively at work in our midst for our good. The healings and miracles were signs that what Jesus said had God's backing. They were designed to shake and wake up people to the reality they had been passing by all along—God is here. But Jesus didn't rely just on things to get across the message—His own being got across the message. He was priest in the sense that He mediated between God and man—if you want to see the face of God look to Jesus. He was sacrifice and covenant in the sense that in His self-sacrificing love humanity could finally say, "we can be trusted, faithful love is possible for us too!" Today's feast is not honoring a thing but is another way of calling to mind a Person who is alive and still draws us to know that God is close, that He cares and is at work for our good. Jesus is still the priest, sacrifice and covenant. Our great honor is that we can be so much a part of it all.

LETTERS WELCOME

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



CARTOON PROTEST—The San Salvador Catholic weekly, Orientacion, whose printing press was bombed earlier in May by an extremist group calling itself the White War Union, published this cartoon on "conditions in Latin America." The cartoon shows the "military government" kneeling before a priest about to be hanged and asking him, "Would you give me your blessing before the execution?" In recent weeks, a dozen priests, including three Americans, have been expelled, two Salvadorean priests tortured, two priests killed, and many laymen have been jailed. [NC photo]

remember them

INDIANAPOLIS

† ROBERT E. WIRE, 43, Holy Spirit, June 2. Husband of Annette; father of Lisa, Terri, Kevin and Patrick Wire; son of Mr. and Mrs. Harry E. Wire; brother of William and Thomas Wire, Helen Bullock and Jane Sheets.

† J. LOUIS STERGAR, 23, St. Christopher, June 3. Son of Mr. and Mrs. Harry A. Stergar; brother of Cheryl Ann Cromlich, Harry, Jr., Mary Catherine and Michael J. Stergar.

† PAUL L. BROOKS, 65, St. Christopher, June 3. Father of Patty Frick, Sharon Shum and Kathy Drew; brother of Farrell Morning, Dorothy Sprong, Helen Munn, Doris Davies, Jean Montgomery, Ray and Harold Brooks.

† GEROGE W. ZINK, 91, St. Jude, June 3. Father of Helen M. Lowry and George A. Zink.

† DOROTHY B. McPHERSON, 50, St. Simon, Mother of Kathy Davis, Pat, Mike, Steve and John McPheron; sister of Phyllis Beck.

† LT. THOMAS M. DONOGHUE, 51, St. Philip Neri, June 4. Husband of Linda; father of Dorothy Bradley, Kathleen Buck, Susan Faulkner and David Faulkner.

† ELMER M. LAKER, 65, St. Roch, June 4. Husband of Agnes C.; father of Dorothy Schmitt, Ann Kuhn, Mildred, William, Richard and Mary Laker; brother of Carl Laker.

† JOHN O. TAMES, 70, Sacred Heart, June 4. Husband of Eleanor; father of Margaret Ann Lauck, Michael Tames and Mary Mays; brother of Harry Tames.

† ISABELLA MASCARI, 83, St. Mark, June 6. Mother of Rose DeGuglielmo, Catherine Raimondi, Joseph, Cosmas, Frank and Michael Mascari; sister of Anthony Sansone.

† EMILE P. NORMANDIN, 88, St. Jude, June 6. Stepfather of Wilma Reilly, Bonnie Mitchell, Donna Holtzclaw and Charles Springman.

† ANN BELOW, 68, St. Mark, June 8. Wife of Clarence E.; mother of Daniel Below and Mary Ann Wright; sister of Mrs. Leo J. Hofschneider.

† DONALD C. THOMAS, 19, St. Thomas Aquinas, June 8. Son of William L. and Geraldine Thomas; grandson of Mr. and Mrs. Celia Tate, Sr., and Mr. and Mrs. Robert C. Thomas; brother of Geraldine Coleman.

† LEO C. SCHMITT, 63, Our Lady of Perpetual Help, May 31. Brother of Albert H. Schmitt, Loretta Boegner, and Anna Marie Walker.

† JAMES W. UNRUH, 56, St. Mary, June 1. Husband of Rosemary; father of William J., Donald J., Kathy, and Mary Lynn Unruh; brother of Victor and Joseph Unruh, Rita Bell, and Kathleen Beal.

† FRANK H. BERHEIDE, 73, St. Andrew, June 1. Husband of Helen; father of Ned Berheide; stepfather of Mrs. Ted Strzelecki and Mrs. Thomas Brandenburg; brother of Mrs. James Slattery and Sister Mary Bonaventura, O.S.C.

† MABELLE M. BRADEN, 69, St. Mary, June 4. Wife of Walter; mother of Reed Braden.

† MATHILDA E. JENT, 79, St. Meinrad, May 31. Mother of Erwin (Buddy); Nello Holtzman, Virginia Ringeman and Adeline Rhea.

† MATHILDA GOFFINET, 54, St. Boniface, June 4. Wife of Jerry; mother of Deana Satterfield; daughter of Margaret Weigand; sister of Tom, Carl and Joseph Weigand, Helen Kuntz and Irene Dixon.

† LOUISE R. FEIX, 82, St. Paul, June 2. Wife of Oscar; mother of Thomas and Benjamin; sister of Emmett, August and Catherine Hess and Elizabeth Rudolph.

† CATHERINE M. VENDEL, 85, St. Benedict, June 1. Mother of Jane Thompson.

† ANNA F. CHAUSSE, 81, St. Ann, June 2. Mother of Ray Chausse; sister of Mary Banet and Theresa Hitzfield.

† LYLE MOORE, 72, St. Patrick, June 4. Husband of Stella; father of Valeska Bailey and Charles Moore; brother of Lena Martin.

JUNE 10-12

A Men's Serenity Retreat, directed by Father Rip Collins, C.S.S.R., will be held at 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.

JUNE 11

The annual Old Home Treasures Sale will be sponsored by the Guardian Angel Guild at 5111 N. Illinois St., Indianapolis, from 8 a.m. until 3 p.m. The sale benefits the special education program at Secelina High School.

A Rummage Sale is scheduled at St. Philip Neri parish, Indianapolis, from 9 a.m. to 3 p.m. In the Scout Room, 545 Eastern Ave. The parish Scout Troop No. 125 is sponsoring the event.

JUNE 12

A Country Sausage and Pancake Breakfast for the benefit of Boy Scout Troop No. 175 of Christ the King parish, Indianapolis, will be held in the school from 8:30 a.m. to 1 p.m. The breakfast features Schuler's country sausage. Tickets are \$1.50.

Members of Sacred Heart parish, Indianapolis, will host a reception honoring their pastor, Father Brian Kim, O.F.M., who will be leaving the parish after nine years to assume a new assignment at St. Peter Church in Chicago. The reception, in Sacred Heart Hall, 1502 Union St., will be from 2 to 5 p.m. Parishioners and other friends of Father Kim are invited to attend.

A Pre-Cana Conference for couples planning marriage will be held from 12:30 to 6 p.m. at Our Lady of Lourdes School cafeteria, Indianapolis. Attendees at the conference are reminded of the change in the meeting site from 623 E. North St. to Lourdes.

Our Lady of Hope Hospital Guild will sponsor a Card Party at 2 p.m. in the Little Flower parish auditorium, Indianapolis. The public is invited.

JUNE 13

The regular meeting of the committee formulating plans for the Archdiocesan Teen-Age Marriage Program will be held at 8 p.m. at the Social Ministries office, 915 N. Holmes St., Indianapolis.

JUNE 14

Mrs. Robert Reimer, 125 Waterbury Road, Indianapolis, will host the annual picnic for the Ave Maria Guild of St. Paul

ACTIVITIES 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.

Hermitage beginning at 12 noon. Members are requested to bring a covered dish.

A pitch-in dinner and business meeting of Mother Theodore Circle, Daughters of Isabella, will be held at 8 p.m. in the Knights of Columbus Hall, 1302 N. Delaware St., Indianapolis.

The Indianapolis Council of Catholic Women of the South Deamery will have a pitch-in supper at 6 p.m. at the K of C picnic grounds, U.S. 31 and Thompson Road.

The monthly meeting of Central Indiana separated and divorced Catholics will be held at Alverna Retreat House, Indianapolis, at 7:30 p.m. Father Herman Lutz from the Marriage Tribunal of the Archdiocese will be a guest at the meeting.

For further information, call Alverna at (317) 257-7338.

JUNE 15

An Indiana Legislative Wrap-up and Evaluation will be held from 11 a.m. to 4 p.m. at the Red Cross Building, 441 E. Tenth St., Indianapolis.

The quarterly Membership Meeting of the St. Vincent de Paul Society will begin with a celebration of Mass at 7 p.m. at Immaculate Heart of Mary Church, Indianapolis. The business meeting will follow the Mass.

JUNE 16-18

The St. Anthony parish annual Festival will be held during the three evenings with food service beginning at 4:30 p.m. The Festival site is at 379 N. Warman, Indianapolis. There will be a variety of entertainment.

A Rummage Sale at Holy Trinity parish, Indianapolis, will be in progress on Thursday and Friday from 9:30 a.m. to 7 p.m. and on Saturday from 12:30 a.m. to 12:30 p.m.

JUNE 17

The Celebration of Life, a concert of liturgical music, will be held at 7:30 p.m. at Holy Cross Hall, 125 N.

Our Lady of the Greenwood parish at Greenwood is sponsoring a Festival on the parish grounds during the afternoon and evening. Booths, awards, entertainment and a chicken dinner on Saturday are feature attractions.

JUNE 17-19

The three-day Summer Festival at Holy Angels parish, Indianapolis, will be held from 5 to 11 p.m. on Friday and Saturday and from 2 to 11 p.m. on Sunday.

A Marriage Encounter week-end is scheduled at the Franciscan Retreat Center, Mount St. Francis, Ind. 47148. Interested couples can get further information by writing or calling the Center, (812) 923-8819.

JUNE 17 & 18

The Little Flower Festival will begin with a fish dinner on Friday with serving from 4 to 8 p.m. Chicken dinners will be the 4 to 8 p.m. feature on Saturday. Games will be in progress both days from 5 to 11 p.m. The parish is located at 14th and Bosart, Indianapolis.

JUNE 20

The regular monthly meeting of Our Lady of Every Day Circle, Daughters of Isabella, is scheduled for 7:45 p.m. at St. James parish hall, Indianapolis. Hostesses are Mrs. Marjorie Brittain, Mrs. Ruth Susmichel and Mrs. Edward Zickler.

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MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m. 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, 8 p.m.; Philip parish hall, 3 p.m.

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THREE IN A ROW—Above is the CYO Cadet Baseball team from St. Pius X parish, Indianapolis, which captured the league championship for the third year in a row. Coaches are Jim Curtis, left, and Larry Shuman, right.



'56' LEAGUE CHAMPIONS—This team from Little Flower parish won the CYO '56' League Baseball title. The coaches are, left to right: Doug Cotter, Larry Ley and Vince Delaney.

Budget

(Continued from Page 1)
Indiana Interreligious Commission on Human Equality, \$12,000.

Campus ministries are allocated \$47,200 from the Chaplaincies' budget with hospital ministries to receive \$10,840 and Spanish ministries, \$9,720.

As reflected in the complete Budget and Assessments Report, the Archdiocese is continuing a recently implemented policy of carrying forward any unused budget from the prior fiscal year as well as including the administration fee from the Archdiocesan Deposit and Loan Fund and other miscellaneous income from investments, bequests and donations. These funds will not necessarily be available in future years.

The Archbishop emphasized that this budget is an operational one and that a report of the financial condition of the Archdiocese will be prepared after the end of the fiscal period, June 30, when all parish, school and other institutional reports have been received at the Chancery office.

12 Vietnamese are ordained; to work in U.S.

SPRINGFIELD, Mo. — Bishop Bernard Law of Springfield-Cape Girardeau has ordained 12 members of the Vietnamese Congregation of the Mother Go-Redemptrix, the first Vietnamese ordination in the United States since the refugees arrived two years ago.

THE NEWLY ordained are Fathers Luke M. Do minh Van, Paul M. Nguyen mang Cach, Peter M. Ngo chau Minh, Timothy M. Mai vinh Loc, Hilary M. Tran con Ly, Basil M. Pham xuan Hoan, Bartholomew M. Pham minh Van, Bartholomew M. Do thal Hoa, Bartholomew M. Pham an Su, Mark M. Nguyen thanh Huynh, Anselm M. Dinh young Can, and Mark M. Doan quang Bau.

Although their assignments have not been announced, the bishop said that some of the new priests will be assigned to Springfield-Cape Girardeau and others will probably serve in cities where there are large numbers of Vietnamese.

ARCHDIOCESE OF INDIANAPOLIS

BUDGET AND ASSESSMENTS

Fiscal Year Ended June 30, 1977

Actual Year Ended June 30, 1976	Budget Year Ended June 30, 1977	Projected Year Ended June 30, 1977	Budget Year Ended June 30, 1978
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Income

Archdiocesan Assessments	539,066	568,220	567,520	596,901
Developm. Drives & Oth. Fees	19,268	16,800	21,190	19,500
Tribunal Fees	3,068	3,000	4,600	5,000
Adm. Fee-Deposit & Loan Fd.	36,857	38,000	32,000	34,000
Propagation of Faith-Span.Min.	9,235	11,427	11,427	9,720
Other Miscellaneous Income	22,763	26,593	26,593	45,544
Net Income from prev. year	22,763	26,593	26,593	8,791

Total Income

630,257	691,558	690,848	719,456
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Expenses

Archdiocesan Offices

Education	172,000	174,240	174,240	186,400
Communications	23,832	26,940	29,940	28,600
Ecumenical Commission	707	700	2,400	2,560
Worship	8,398	14,240	14,240	17,000
Personnel Board	8,191	9,520	9,940	12,144
Priests' Senate	1,893	1,500	1,600	1,700
Tribunal	52,168	73,655	71,109	78,900
I.C.C. Coordinator	7,738	11,587	7,920	2,000
Office Bldg. (W. Georgia St.)	17,376	18,588	17,376	17,579
Total Archdiocesan Offs.	292,303	330,970	328,765	346,883

Chaplaincies

Campus Ministry	43,558	48,000	46,300	47,200
Hospital Ministry	10,473	10,600	10,330	10,840
Spanish Ministry	9,415	11,427	11,427	9,720
Total Chaplaincies	63,446	70,027	68,057	67,760

Archdiocesan Administration

Salaries & Fringes	122,968	130,824	129,709	140,815
Expenses	65,089	76,500	72,423	79,650
Total Administration	188,057	207,324	202,132	220,465

Assessments-Local & National

Catholic University	21,000	21,000	21,000	21,000
Indiana Catholic Confer.	30,561	34,800	34,534	34,534
U. S. Catholic Conference	13,499	14,237	14,224	14,224
Ind. Interrelig. Com.on				
Hum. Eq.	12,000	12,000	12,000	12,000
Span. Speak. Cath. Comm.	913	1,000	1,004	1,004
Assn. of Relig. Indpls. Arch.	-0-	-0-	-0-	1,000
Other	350	200	341	350
Total Assessments	78,323	83,237	83,103	84,112

Total Expenses

622,129	691,558	682,057	719,220
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Net Income

8,128	-0-	8,791	236
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CYO Notes

St. Luke's Cadet Baseball team was presented a Division I co-championship trophy last week.

The rain-delayed Cadet and Junior Girls' Track Meet was scheduled to run last night, Thursday, June 9, at John Marshall High School. Results will appear in next week's Criterion.

Entry blanks for the Sub-Novice and Archdiocesan Swimming Meets are due in

the CYO Office by June 30 and July 7, respectively.

Both the Junior Boys' and Girls' Softball Leagues begin competition Sunday, June 12. Schedules were distributed at the coaches' meeting last Tuesday.

Parishes should return their entry blanks for the Golf Outing and Match Play Golf Tournament by June 15 and June 16, respectively.

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'Nasty Habits' is bad satire



by james arnold

Movie hassles used to be regular affairs in the American pre-Conciliar Church. There were famous embroglios over such less-than-immortal films as "The Miracle," "The Outlaw," "The French Line" and "Baby Doll." But since "The Pawnbroker" affair in 1965, both clergy and laity have kept a low profile, despite the temptation that movies have gotten worse, at least in all the areas once considered worth fighting about.

It's like the attitude toward an incorrigible relative. You know he's messing up, but you've learned that it doesn't do much good to holler at him. The surface peace and quiet has been shattered this season by "Nasty Habits," a British film based on Muriel Spark's satirical novella, which retells the Watergate story in the setting of a madcap Benedictine convent. It comes out as a kind of a mix between a Reformation tract on the sins of the clergy and "Carry On, Mother Superior."

WHAT HAPPENS in "Habits" is enough to blow the cool of any Catholic moderate, much less anyone who is untuned to author Spark or the contemporary irreverent style in spoofing hoary institutions, which has rarely been applied to the Church except in Chicago's brash *The Critic* magazine. Most Catholics are not used to kidding nuns or priests or bishops in any but the affectionate style associated with old Loretta Young or Bing Crosby movies. You know, Sister as a secret pro football fan or gifted rider of motorcycles.

In "Habits," the central joke is that we have a convent (transferred from Spark's England to Philadelphia) in which absolutely nothing is done according to expectation—

except for the surface sights, sounds and calm of a traditionally aristocratic abbey. The old abbess dies, and the older nuns plot to get their chief elected over the radical young upstart.

Some seminarians are employed to burglarize her sewing box and steal incriminating letters. They are caught and have to be bribed to keep silent. The whole place is bugged (even the poplars on the lawn)—in fact, the "work" of the abbey is the manufacture of electronic listening devices, in accord with the scriptural admonition to "watch and pray."

The Watergate parallel is tediously thick, with non-equivalents of Nixon (Glenda Jackson), Haldeman and Ehrlichman (Geraldine Page, Anne Jackson), Kissinger

(Melina Mercouri), Dean (Sandy Dennis) and even George McGovern (the flaky blonde radical, played by Susan Penhaligon). Some of it, but not much, is even funny—the British sense of humor on this American tragi-farce is as gentle as Brighton Rock. But the real trouble is that apparent nuns and priests are shown as gross hypocrites—smoking, swearing, dining

luxuriously, lying, spying, boozing, bribing, wenching. You know, the sort of thing that went on in the White House.

THERE IS A CERTAIN witty insight in using a fallen convent as a metaphor for the Nixon White House—the mixture of sanctimony and hypocrisy is painfully appropriate, and the contrast between ideal and actual

behavior is comically huge. Ms. Spark, a Catholic convert in the tradition of maverick English converts (Greene, Waugh, etc.), saw an equal chance to razz ecclesiastical absurdities. Thus, the struggle between nun generations is a parody of the split between liberals and conservatives; the abbess' appeal for votes is based on class consciousness (being a "lady") rather than religion or even politics; the wealth of the order (from dowries and shady business income) is cattily underlined.

The film also tries hard to make the point that this order of nuns is "peculiar"—a farcical aberration, like the governments described by Jonathan Swift. But let's face it, graceful literary

satire doesn't shift well to film, which is a realistic medium where a romp in the bushes is a romp in the bushes. This convent has all the convincing trappings of a real convent.

The movie audience knows as little about real convents as it does about higher algebra, and here its worst stereotyped suspicions are confirmed. The religious spoofery in spots is cruel and done with relish, including gags at the expense of various prayers and devotions. Unless you have a good sense of humor, you easily get the old paranoid feeling that movies consider Christians fair game for the box-office lions.

It's easier to ignore odd-ball works like "Nasty

Habits" when they're in book form, and nobody sees them, than when they're in theaters all over America—and when your morale is not exactly high, anyway. One can be upset and angry, or tolerant and amused, depending on one's sense of security and perspective. But I sure wish that the delightful Ms. Spark hadn't somehow gotten the imagery of convents mixed up in the public mind with the ludicrous horrors of Watergate. As a well-known figure might have put it, what will movies do when they don't have the institutional Church to kick around anymore? (Rating: A-4—unobjectionable for adults with reservations)

from the uscc film and broadcasting office

Unlocking secrets of the brain

The human brain far exceeds the capabilities of even the most advanced computer by being able to process the hundred million messages received from the body's senses every second of every day. Of all our bodily organs, the brain is the most complex and the least understood. In recent years, however, scientists have begun making great strides toward unlocking the brain's secrets; our present state of knowledge as well as what remains to be discovered is explained on "The Hidden Universe: The Brain," airing Sunday, June 12 at 7-8 p.m. on ABC.

David Jansen, looking somewhat discomfited by his unaccustomed role as the program's host, takes us on a layman's tour of the brain and all its various functions in such areas as thought, emotion, memory, speech, and movement.

One of the first things we are shown is a delicate bit of surgery called a craniotomy in which the brain is exposed in order to remove a cyst. So that this may be done with the least amount of damage, the surgeons make a map of the affected area of the brain to determine what parts of the body it controls. This is perhaps the most forceful way of demonstrating the point that the brain is the control center of the body and yet the squishy in the family may find it a bit too dramatic.

ALTHOUGH THIS brief portion of the program

requires an attitude of impersonal detachment to get through, the rest simply depends upon our innate curiosity about the way our minds work. For instance, there is an excellent section which demonstrates the special characteristics of the brain's two hemispheres and how they affect the way we learn and act. There is a section on mental illness and brain malfunctions and what is being done today to treat them.

In addition to what we know so far about how the brain functions, the program presents data on recent developments in medical science.

One of the most futuristic is a project working with computer animation techniques that may

eventually enable the blind to see via a TV camera rather than the eye. Others are much more immediate in their application such as a new device which is implanted in the spine and enables a person to "switch off" the sensations of chronic pain.

THE RESULT OF all this is but the briefest of introductions to a vastly complex subject. The approach taken is the present quick probes into many areas any one of which could have been an entire program in itself. One will learn a great deal but be frustrated in not learning more in those areas of particular interest. PBS has been covering the science front rather well, especially through the

this week's tv films

LOVIN' MOLLY (1974) (ABC, Friday, June 10): Sidney Lumet's evocative

film of Larry McMurtry's compassionate, if sometimes unsettling novel about a free-spirited woman in 1920's Texas who believes in love but not in marriage. An adult subject treated with sensitivity, though with somewhat limited appeal. With Blythe Danner, Tony Perkins and Beau Bridges. Satisfactory for adults, with reservations.

SUICIDE RUN (1970) (ABC, Sunday, June 12): Original theatrical title was "Too Late the Hero." Somehow in production, this ambitious war film turned into routine South Pacific actioner, with Cliff Robertson and Michael Caine fighting tough but sympathetic Japanese. Satisfactory entertainment for action fans.

STAR-SPANGLED GIRL (1971) (ABC, Friday, June 17): One of Neil Simon's least successful comedies, pitting a square young Southern girl (Sandy Duncan) against a couple of radical Los Angeles underground newspapermen. The movie is static and talky, but with Simon, as always, the talk is not that bad. Marginal entertainment.

JENNY (1969) (ABC, Friday, June 17): A tender, unpretentious little love story about two troubled young people (Mario Thomas, Alan Alda) who meet in Central Park and decide on a marriage of convenience. Social and moral issues are not dodged. Satisfactory for adults and mature youth.

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Is authority a stumbling block to freedom?



Tevye attributes authority to the rich

By Father Alfred McBride, O.Praem.

Screen these images of authority before your eyes. Judge. King. Law library. Justice lady holding the scales. Supreme Court. Crown. Miter. Bible. Expert. University professor. Scientist. Doctor. Newspaper columnist. Mayor. Bishop. President. Pope. Priest. Millionaire. Mother/Father knows best. You will notice that the very complexity of the images makes the question of discussing authority and personal freedom a complicated matter.

Just take the idea of authority alone. The poor farmer in "Fiddler on the Roof" sings a song about what it would be like to be a rich man. In his musings he sees himself at the synagogue debating with the learned men. He notes them deferring to his opinions, because "if he is a rich man, he must be right." Some people so admire wealth that they attribute an automatic authority to the rich person.

But authority comes in many packages. Parents represent the authority of blood line. Political leaders and judges stand for the authority of law. Bishops and clergy speak with the authority of Christ. Educated people exclaim with the authority of expertise. How is one to make up one's mind and remain free with so many signals of authority coming from so many directions?

BEFORE TRYING to respond to this, a word must be said about freedom. Adult response to the demands of authority ought to be intelligent and free. Ideal as this statement may be, it must take into account the difficulty of making rationally informed, free acts of duty and loyalty. Too many demands coming from too many directions just about dooms

any one person from realizing the ideal in each and every decision. No one can take the time to study all the data. If one's freedom were to depend on being fully informed on every matter, then there would be precious little freedom anywhere.

Another thing to remember about freedom is that it ends where the tip of my nose touches the tip of the nose of another. Personal freedom is relative to the freedom of the other persons around me. We both cannot sit in the same seat at the same time nor simultaneously chew on an identical piece of meat.

Space, time and the rights of others always limit my personal freedom. When a mother heard her son say, "Can I be free to practice my trumpet anywhere in the house at any time and in any place that I please?" the mother immediately laid down the law as we would expect her to.

So then what is to be done? To render a reasonable and therefore free obedience to authority, one must be able to make an informed judgment wherever possible. As to straight out authority and written law, one should try to probe the reason for the law and the principle behind it. The law of traffic lights is to unscramble traffic jams at busy intersections and preserve the principle of order and life in the face of chaos and possible death. That's easy to figure out. Not so simple is the law that might insist on using life maintenance equipment when

the invalid is to all intents and purposes seemingly vegetative.

WHAT IF YOU don't have the time to look up the reasons and figure out the principles? Then you turn to the experts whom you feel you can trust. After all you are dealing with your conscience, a word that comes from the Latin and means to "know with." The Latin implies that conscience experiences, not just in the mind but with one's heart, that the authority is acting justly and the expert is telling the truth. Thus the act of conscience is both an intellectual experience as well as an act of trust.

Sometimes the element of trust in law or the authority of an expert is all one has the time or the inclination to go on. In serious moral dilemmas, one will naturally, without much prodding, also insist on a reason for the decision that one is asked to make. Playing by ear may work on a daily basis as one makes the hundreds of small decisions about this or that, but playing by "faith informed intelligence" is more desirable when facing critical moral challenges.

Lastly, let it be said that as a Christian, one has the inner guidance of the Holy Spirit upon which one can rely. Moral discernment is both an act of reason and faith. The two are not in conflict. Let the light of your reason enjoy the warm guidance of the Spirit of discernment. Jesus said, "He will lead you into all truth."

1977 by NC News Service

† KNOW YOUR FAITH

Showing God's love to others

By Father Joseph M. Champlin

This column will start in Fulton, New York, move to Memphis, Tennessee, then cross the Atlantic to a suburb of Rome. The topic, however, remains the same: the care of lonely and abandoned persons, particularly those people nearing the end of their earthly lives.

In our city of Fulton we have a modern, pleasant, efficient, county owned and operated nursing home which cares for about 80 residents requiring some type of medical attention. Most are advanced in years and many have few friends or relatives left in this world.

Despite the tender love I have witnessed showered upon them by the nursing personnel, social workers and various volunteers, there are hours in every day, especially on holidays, when these elderly remain in the room quite alone, perhaps even forgotten.

I was quite impressed to discover a local Protestant congregation had developed a core of parishioners who will visit apparently abandoned or at least isolated individuals as they near death. Those last hours may stretch out to several days, even weeks and the ideal for this committee is to provide around the clock attendance by the bedside of the dying patient. Their minister continues to call upon the infirm person regularly, but his other duties prevent more extended visits.

THE CATHOLIC diocese of Memphis initiated last summer a new office of ministry to the sick. Its primary goal is to maximize the pastoral care provided for the area's infirm and dying. The immediate objectives are to improve the quality of such efforts, to coordinate the activities of those ministering to the ill and to offer a diocesan educational program for clergy, religious and laity.

A top priority in the early days of operation was to enlist the help of lay volunteers who would spend several hours each week visiting sick persons, preferably on a one-to-one basis. The diocesan wide preaching and teaching campaign elicited an excellent response with 685 offering their services.

The program's founders view this as an opportunity for Memphis Catholics to exercise their baptismal commitment to the mission of Jesus Christ. During the reception of that sacrament we were called to "keep God's commandments as Christ taught us, by loving God and our neighbor."

In practical terms that love of neighbor,

according to the Tennessee project, seeks to resolve this challenge:

"**THOUGH MOST** priests spend several hours a day with people, the average grief-stricken person needs many hours of an individual's time. The physically ill, the dying, the handicapped, the aged, all need pastoral concern. 'It is not enough to ask a person to do something; he needs to feel that he is something, especially when suffering comes to him.'"

On the outskirts of Rome about 50 Missionaries of Charity (Mother Teresa of Calcutta's community) gather at 7:00 a.m. in their barren, but beautiful, heat-

less, but warm chapel for the daily Eucharist. An hour or so later they leave for various parts of the city, some to study, some to care for the most abandoned of Italy's poor.

Their task, however, is not merely to distribute food, supply clothes or provide medical assistance. Nor is it solely to pick up homeless persons near the train station at midnight and offer them a room for the evening.

Instead, they consider their prime function is to show these needy ones Christ's love. Thus, they do not simply give the hungry a meal; they sit down and eat with them.

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Missionaries of Charity at Mass in Rome

The nature of moral truth

By William E. May

At the conclusion of the Gospel according to Matthew, Jesus commissions His apostles to go forth into the whole world and teach all men to "carry out everything I have commanded you." He invests them with His own authority, the authority given Him by His Father. It is an authority that is thus God-given, and it is one that embraces the power to teach the truth about the meaning of our lives as moral beings.

As Catholics we believe that this divine and apostolic authority is still exercised in the Church. In the "Constitution on the Church" of Vatican II, for instance, we read: "Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul."

MORE RECENTLY, the bishops of our own country have declared, in their pastoral "To Live In Christ Jesus," that "the authoritative moral teachings of the Church enlighten personal conscience

and are to be regarded as certain and binding norms of morality."

Thus we believe that God Himself teaches us authoritatively through the Church. At the same time we believe that to be a human being is to be a free person. We are the kind of beings that we are precisely because we are, as the living images of God, capable of determining our lives by our own choices. Unless we were free, God could not love us, nor could we love Him, because love is, by its very nature, a gift freely given and freely received. God can no more force us to accept His love and to love Him in return than I can force my wife to accept my love and to love me in return.

IN ADDITION, the Church itself teaches us that we are to act in accord with our own conscientious judgments. The same Vatican Council II that stressed the authoritative character of the Church's teachings on faith and morals likewise affirmed, in the "Pastoral Constitution on the Church in the Modern World," that "conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful

manner conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience Christians are joined with the rest of men in the search for truth and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships."

Thus it seems that we are faced with a paradox. On the one hand, we are to listen to the authoritative voice of the Church; on the other, we are to listen to the voice of our own conscience and freely to act in accord with our own conscientious judgments. We hold, in other words, two truths: first, the truth that the Church has been given the authority to teach, and to teach truthfully, about the meaning of our moral lives; second, the truth that we are under the moral obligation to determine our lives freely in accord with our own conscientious judgments.

THE DIFFICULTY lies in reconciling these two truths. The key to their reconciliation, I believe, lies in the nature of moral truth itself. By this I mean that neither the teaching of the Church nor the judgment of personal conscience

makes something to be morally good or evil.

From our own experience we recognize that we can be mistaken in our own judgments of conscience, and although we did not make ourselves to be morally wicked (sinners) in acting in accordance with our mistaken judgment, we realize that we have the obligation to seek the truth and to rectify our judgments. Moreover, we recognize that nothing is morally good or evil precisely because the Church teaches us that it is. Rather, we believe, and the Church teaches, that the Church teaches authoritatively that something is morally good or evil because it really is so and that we can, by being faithful to the call of conscience to seek the truth, come to see for ourselves why this is so.

Thus the authoritative teaching of the Church in no way diminishes our personal responsibility to search conscientiously for the truth about our lives as moral beings; rather it is intended to put us on the alert, to awaken our minds to the truth, and to remind us who we are: living images of God who are called to be, like Him, true to our word and ready to give ourselves in service to others.

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The Dameans

'Sir Duke', by Stevie Wonder



Sir Duke

*Music is a world within itself
with a language we all understand
with an equal opportunity
for all to sing, dance and clap their
hands
But just because a record has a groove
Don't make it in the groove.
But you can tell right away at letter A
when the people start to move.*

*They can feel it all over
They can feel it all over people
They can feel it all over
They can feel it all over people.*

*Music knows it is and always will
be one of the things that life just won't
quit
But here are some of music's pioneers
that time will not allow us to forget.
For there's Basie, Miller, Sachimo
and the king of all Sir Duke.
And with a voice like Ella's ringing out
there's no way the band can lose.*

*You can feel it all over
You can feel it all over people
You can feel it all over
You can feel it all over.*

(written and performed by Stevie Wonder
(c) Jobete Music Co. Inc.
and Black Bull Music Inc. 1976)

THIS SONG is probably misnamed. It's obvious from the flavor of the horns in the introduction and the litany of musicians recited in the second stanza that "Sir Duke" is Duke Ellington. The swing music of the big bands, which Sir Duke helped to create in the 1940s and 1950s, is what Stevie Wonder seems to want to acknowledge and praise. But as it turns out, "Sir Duke" is just a sample of the real hero in this song, namely music

itself. The song could well be entitled "Lady Music."

Stevie sings the praises of music as a universal mystery — "a world within itself, with a language we all understand." Music has that universal appeal because it gets people involved by giving them the chance "to sing, dance and clap their hands." And it's precisely this ability to stir people that Stevie sees as the judgment of quality for music. It is only "when people start to move" that you can tell the music is reaching them. In other words, you know it is good when "you can feel it all over."

Music's real gift is to sneak its way past our reason and open the door for a host of untapped emotions. When these feelings are given an appropriate way to surface, they give us a sense of our completeness as human beings. They allow us to experience all of ourselves and we feel a deeper sense of who we are.

THE QUALITY of music depends on its ability to uncover those hidden feelings. Yet, in order to find those emotions in us, the music must first be born from those same feelings in the composer. For that reason Stevie Wonder can praise "Sir Duke" as one who shared his wholeness in his music in order to give others the chance to find it in themselves.

We could just as well give the same credit to Stevie Wonder himself. When he plays and sings, "you can feel it all over." The music obviously comes from a deep part of himself to be able to tap it in us. Perhaps his blindness even helps here since he writes about what he feels rather than what he sees. Appearances are often deceiving and may become obstacles to our seeing what is real.

Perhaps, those who are in closer touch with what they feel, are the ones who sense what is real. And in the case of "Sir Duke" and Stevie Wonder, they can allow us to discover the real through their

music so that we can "feel it all over."
(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 70821.)
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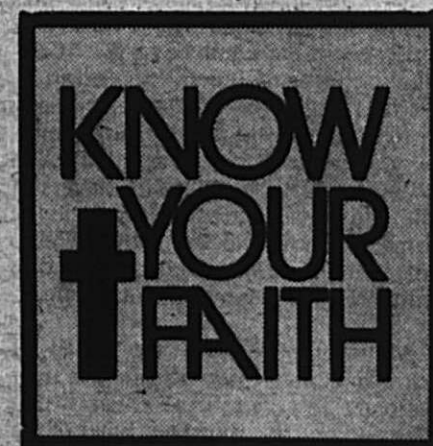
KYF discussion points

1. What is authority? Who are those with authority?
2. What is your definition of freedom? In a group, discuss what freedom really means.
3. Discuss this statement: "If one's freedom were to depend on being really informed on every matter, then there would be precious little freedom anywhere."
4. How can one have free obedience to authority?
5. Discuss this statement: "The act of conscience is both an intellectual experience as well as an act of trust."
6. What is moral discernment?
7. How did God provide authoritative voices for His people in Old Testament times?
8. What did Jesus have to say about authority?
9. What do some of St. Paul's writings have to say about the use of God's authority?
10. Discuss this statement: "In the apostolic Church, we find a strong unity amid a rich diversity and likewise firm authority along with creative freedom."
11. How did Jesus invest His apostles with His own authority?
12. Do we, as Catholics, believe that

this divine and apostolic authority is still exercised in the Church?

13. How can we, on the one hand, listen to the authoritative voice of the Church and, on the other hand, listen to the voice of our own conscience and freely act in accord with our own conscientious judgments? Discuss.

14. Discuss the meaning of keeping "God's commandments as Christ taught us, by loving God and our neighbor." How does this relate to moral discernment? Discuss.



What is it like to die?

By Father Joseph M. Champlin

What is it like to die?

"All pain vanished."

"There was a feeling of utter peace and quiet, no fear at all."

"After I came back, I cried off and on for about a week because I had to live in this world after seeing that one."

"I heard a voice telling me what I had to do — go back — and I felt no fear."

These are comments from persons who, after being pronounced clinically dead, were resuscitated and returned to speak of their experiences with the life which follows death.

Dr. Raymond A. Moody, Jr. interviewed about 150 such individuals, linked together their common observations and published his research in a remarkable text, *Life After Life*. (Mockingbird Books, Box 110, Covington, Ga. 30209; also available as a Bantam paperback.)

ONE OF THE most common elements in the accounts Moody studied were the descriptions of an encounter with a very bright light. Of unearthly and indescribable brilliance, it still did not hurt their eyes or dazzle them or prevent them from seeing other things around them.

Moreover, this light was judged to be a personal being of love and warmth utterly beyond description. That person of light seemed to ask them: "Are you prepared to die?" "What have you done with your life to show me?" "What have you done that is sufficient?"

Those could prove unnerving questions, even awkward or embarrassing, but the resuscitated people insisted they were not asked in condemnation or as an accusation or threat. Instead, this warmly loving and accepting being of light apparently wished to stress two important aspects of life: loving other people and acquiring knowledge.

THE CLINICALLY deceased individuals also saw their entire lives reviewed before them in an instant. Again, however, the purpose was to lead them to a greater love of others and a deeper knowledge of the truth. One noted:

"All through this, he kept stressing the importance of love. The places where he showed it best involved my sister; I have always been very close to her. He showed me some instances where I had been selfish to my sister, but then just as many times where I had really shown love to her and had shared with her. He pointed out to me that I should try to do things for other people, to try my best. There wasn't any accusation in any of this, though. When he came across times when I had been selfish, his attitude was only that I had been learning from them, too."

I found many fascinating parallels between these reports and some of our common Catholic Christian beliefs or practices.



Consider, for one example, these quotes from the Introduction to the new Rite of Penance:

"... THE SON of God made man lived among men in order to free them from the slavery of sin and to call them out of darkness into His wonderful light

"Jesus, however, not only exhorted

men to repentance so that they should abandon their sins and turn wholeheartedly to the Lord, but He also welcomed sinners and reconciled them with the Father...

"By a hidden and loving mystery of God's design men are joined together in the bonds of supernatural solidarity, so much so that the sin of one harms the others just as the holiness of one benefits

the others. Penance always entails reconciliation with our brothers and sisters who are always harmed by our sins... (Articles 1 and 5).

For followers of Jesus, the light of the world, forgiveness by his Father in heaven requires a willingness to forgive our neighbor on earth.

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